A theology of confirmation from the Canon of Scripture

Peter Pellicaan

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A Theology of Confirmation from the Canon of Scripture

Peter Keith Pellicaan

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Declaration

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This thesis is my own work and contains no material which has been accepted for the award of any other degree or diploma in any institution.

Peter Keith Pellicaan

8 February 2021
Abstract

In the last forty years, scholars have commonly referred to confirmation as the “sacrament in search of a theology.” While various works have offered a theology of confirmation in recent years, they have not employed an explicitly biblical method. In contrast, the early Church Fathers and ecclesiastical writers engaged an biblical method by employing a typological interpretation of scripture in order to understand baptism and the eucharist. In this sense, circumcision, the crossing of the Red Sea and the waters referred to in the creation narrative have been understood as prefiguring baptism; the Passover inaugurated by Moses in Egypt is understood to prefigure the eucharist, and it is at the Passover that Jesus institutes the eucharist. Confirmation however, though being understood to perpetuate the grace of the Pentecost event of Acts 2, has not previously been recognised as having any Old Testament prefiguration. Following the method of the early Church Fathers and ecclesiastical writers, this thesis argues that the events on Mt Sinai, which include the inauguration of the Feast of Weeks that culminates in Pentecost, do indeed prefigure the events of Pentecost in Acts 2 and, by reference to Pentecost, confirmation. Criteria for typological interpretation are developed and then applied to the text of Acts 2 to develop and support this argument. This approach opens up a range of biblical passages that have relevance to the sacrament of confirmation. It places confirmation in the context of the dynamic movement towards the fulfilment of the divine plan, and brings further clarity to the Spirit’s work at baptism as distinct from the Spirit’s work at confirmation. This, in turn, has implications for the age of the confirmand and the order of the initiation rites.
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Preface

Introduction and Method

In 1983, William Bausch described confirmation as a “sacrament in search of a theology,”\(^1\) while as far back as 1966, William O’Shea had stated that the theology of confirmation was still developing.\(^2\) There remains a general acknowledgement among scholars that the sacrament of confirmation is not easily defined or commonly understood. Fr Lawrence E. Mick suggests that if one thinks they understand confirmation, then it probably has not been explained to them properly.\(^3\) J. D. Crichton states that the separate celebration of confirmation has a certain air of anomaly.\(^4\) Paul Turner, in proposing seven different models of confirmation in the introduction to his work, argues that “confusion exists because these models fight each other against cohesion. Confusion also exists because any single model of confirmation contains ambiguities and inconsistencies.”\(^5\) Gerard Austin goes as far to say that no other sacrament “has had such a checkered history” and quotes Alexander Schmemann as stating that “[n]o other liturgical act of the Church has provoked more theological controversies than this second sacrament of initiation; none has received a greater variety of interpretations.”\(^6\)

Almost any work of the last half century on confirmation acknowledges the lack of any agreed understanding regarding the sacrament.\(^7\)

The phrase “sacrament in search of a theology” has since been repeated by many theologians, even though there has been a number of attempts to develop a robust theology of confirmation.\(^8\) Nine years after Bausch’s oft-quoted statement, in the introduction to the revised edition of Colman O’Neill’s *Meeting Christ in the Sacraments*, Romanus Cessario states that “confirmation, if not already claimed by the liturgists, child psychologists, or religious

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\(^1\) William J. Bausch, *A New Look at the Sacraments* (Mystic CT: Twenty-Third, 1983), 92.


educators, fell into the hands of the historians of theology, who continue to debate whether it actually exists or not."³⁹ Thirty years on, Bausch’s phrase is still being perpetuated,⁴⁰ and questions remain concerning the order of initiation sacraments, the right age for receiving confirmation and how the receiving of the Holy Spirit at confirmation differs from what the confirmand has already received in baptism.¹¹ As recently as 2007, Pope Benedict XVI raised the question of the order of initiation rites:

Attention needs to be paid to the order of the sacraments of initiation. Different traditions exist within the Church. There is a clear variation between, on the one hand, the ecclesial customs of the East and the practice of the West regarding the initiation of adults, and, on the other hand, the procedure adopted for children. Yet these variations are not properly of the dogmatic order, but are pastoral in character. Concretely, it needs to be seen which practice better enables the faithful to put the sacrament of the eucharist at the centre, as the goal of the whole process of initiation. In close collaboration with the competent offices of the Roman Curia, Bishops’ Conferences should examine the effectiveness of current approaches to Christian initiation, so that the faithful can be helped both to mature through the formation received in our communities and to give their lives an authentically eucharistic direction, so that they can offer a reason for the hope within them in a way suited to our times (cf. 1 Pet 3:15).¹²

In developing a theology of confirmation that may address some of these issues, scholars have tended to focus on the historical development of the rite and the various practices in Eastern and Western traditions. A notable absence in these various theologies is an explicitly biblical method, as well as direct reference to possible Old Testament prefigurations. This is in contrast to the Church’s theologies of baptism and the eucharist, both of which are situated in relationship to Old Testament prefigurations or types.¹³ One possible explanation for this omission of typological foundations for the theology of confirmation is that Thomas Aquinas dismissed the possibility of a prefiguration of confirmation and perhaps his perspective was accepted too uncritically. He wrote, “confirmation is the sacrament of the fullness of grace: wherefore there could be nothing corresponding to it in the Old Law, since the Law brought

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¹⁰ Daniel Van Slyke uses Bausch’s phrase but does not agree with it, and he goes on to make the case that the Church does indeed have a theology of confirmation. He provides a precis of some magisterial documents that relate to Confirmation but his focus is on “the ecclesial significance of the bishop's office as the original minister of confirmation; and the grace of the sacrament – that is, the gifts and Gift of the Holy Spirit.” As such, there remain a number of theological dimensions of confirmation that are not addressed which give reason for Bausch’s phrase to continue to be commonly quoted. Daniel G. Van Slyke, “Confirmation: A Sacrament in Search of a Theology?” New Blackfriars 92, no. 1041 (2011): 521–551.


nothing to perfection (Hebrews 7:19).”¹⁴ As such, a theology of confirmation, developed from the canon of scripture, with a view to Old Testament prefiguration, can offer a new contribution to the theology of confirmation in the Roman Catholic tradition, and this is the central task of the present research.

The use of scripture in this work will be underpinned by a typological exegesis that reveals the significance of Mt Sinai, the Feast of Weeks and the Exodus as they apply to Pentecost and – by reference to Pentecost – to confirmation. The central argument of this thesis is that just as the Jewish Passover can be understood as the theological backdrop to the institution of the eucharist,¹⁵ so the Jewish feast of Pentecost can be understood as the theological backdrop to confirmation.

In order to develop such a theology, preliminary chapters will outline the theological and exegetical foundations, the first of which will be an overview of the Church’s teaching on sacraments and sacramentality, followed by a chapter on the theological development of the sacrament of confirmation in the Roman Catholic tradition. These chapters not only provide necessary theological foundations but also identify some aspects of the sacrament of confirmation’s development that are, in some respects, incomplete, accidental or contingent upon practical concerns. These chapters will be followed by two chapters focusing on the development of criteria for a valid typological interpretation. A typological reading of Old Testament events applied to the sacrament of confirmation is at odds with the aforementioned quote from Aquinas; as such, in order to adequately defend such an approach, it will be necessary to develop criteria for the typology that are consistent with scripture’s own use, as well as that of the patristics, whose method has already been broadly accepted within the tradition of the Catholic Church.

Once such criteria have been developed, the following chapter will apply the criteria to a reading of the Pentecost events in Acts 2 with reference to possible Old Testament prefigurations in order to test whether such a typological reading can be recognised as valid. This typological reading of Acts 2 will then be applied to the theology of the sacrament of confirmation, which finds its locus in the events of Pentecost.¹⁶ The insights developed from a typological reading of Pentecost as applied to confirmation will then be tested against the other

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¹⁵ CCC, 572. For an in depth explanation, see Brant Pitre, *Jesus and the Jewish Roots of the Eucharist* (New York: Doubleday Religion, 2011), 68.
“Pentecost moments” in Acts and finally against the relevant sections of the Pauline corpus that have some relationship to the infilling of the Holy Spirit at Pentecost.

The thesis will conclude with a summary of the findings from this research, which will address the contribution the study has made to the theology of confirmation, including implications for the Church’s theology of confirmation, as well as areas for further research.

It is the intention of this work to be “especially attentive to the content and unity of the whole Scripture,”\(^\text{17}\) to interpret “Scripture within the living Tradition of the whole Church”\(^\text{18}\) and to “be attentive to the analogy of faith”\(^\text{19}\) in order to build on the living tradition of the Church in a manner that is in continuity with the whole plan of revelation. As such, preference will be given to scripture and the documents of the Church, as well as those authors who have contributed to the development of the living tradition. Unless otherwise stated, the New Revised Standard Version of the Bible will be used for all scripture quotations.\(^\text{20}\)

Due to the breadth of this thesis, which necessarily addresses both sacramental theology and biblical exegesis with specific application to the sacrament of confirmation, a review of literature will be integrated into each chapter as appropriate.

\(^{17}\) CCC, 112.
\(^{18}\) CCC, 113.
\(^{19}\) CCC, 114.
Chapter One
Sacraments and Sacramentality

1. Introduction

Before a theology of confirmation can be developed from the canon of scripture, it is necessary to first set out a precis of how sacraments and sacramentality are understood in the Roman Catholic tradition. The Catechism states:

The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit. The gift of the Spirit ushers in a new era in the “dispensation of the mystery” the age of the Church, during which Christ manifests, makes present, and communicates his work of salvation through the liturgy of his Church, “until he comes.” In this age of the Church Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through the sacraments in what the common Tradition of the East and the West calls “the sacramental economy”; this is the communication (or “dispensation”) of the fruits of Christ’s Paschal mystery in the celebration of the Church’s “sacramental” liturgy.¹

The sacraments are a New Testament dispensation that flow from the risen Christ. If sacramental theology is to be derived from Old Testament texts, it must first be acknowledged that such an approach requires reading the Old Testament through the lens of sacramental theology not available to the Old Testament authors. In this regard, it is not the authors’ immediately intended meaning that is sought but rather the identification of the ongoing revelation of God throughout the Old Testament that can be interpreted in light of the New Testament, as well as the Church’s theological tradition.² Such an approach demonstrates how the foundations for sacramentality can be recognised in the Old Testament and that prefigurations of some of the sacraments – specifically baptism and the eucharist – can be identified and are indeed formally recognised in Church documents.³

The broad sketch of the sacraments and sacramentality will begin with a discussion on the anthroplogy underpinning the concept of sacramentality. With this in mind, the concept

¹ CCC, 1076.
² This hermeneutical principle is made explicit in CCC, 128–130. CCC, 129 states that “Christians therefore read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as Revelation reaffirmed by our Lord himself. Besides, the New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament. As an old saying put it, the New Testament lies hidden in the Old and the Old Testament is unveiled in the New.”
³ See CCC, 1217–1222 for baptism and 1333–1336 for eucharist.
of God’s self-revelation will be addressed, which will lead to a discussion about the sacraments and the sacramental principle. In turn, this will enable an analysis of sacramentality in the Old Testament, which will be followed by an overview of sacramentality in the New Testament. Finally, the chapter will conclude with a discussion on sacramentality in the Church, with specific reference to sacramental character, prefiguration, recapitulation and prolepsis.

2. Theological Preconditions for Sacramental Theology

Before anything can be said about God and God’s self-revelation, it is necessary to address the limits of anthropological epistemology in order to set out how it might be possible for humanity to understand anything about an infinite and transcendent God. Such discussion will begin with the anthropological foundations that, in some respects, set limits on the human understanding of God’s self-revelation.

2.1. Anthropological Foundations

Underpinning the theology of the sacraments and sacramentality are some necessary presuppositions about the nature of God, human persons and how it is possible that the two can relate. In the Christian tradition, God is understood as omniscient, omnipotent and omnipresent. God is the unmoved mover, the first cause, self-sufficient and infinite. In contrast, human persons are understood as creatures made by God in his image and likeness (Gen 1:27). As created beings, they are finite, physical and spiritual. As such, the distance between God as infinite and the human person as finite can only be bridged by God, who meets humanity in a manner that lies within human receptivity. In this regard, Herbert Vorgrimler states that “because of the impossibility of entering into immediate communication, God’s self-revelation to human beings requires a mediation that lies within their receptive capacity.”

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5 Aquinas, Summa Theologica, I, q 25, art 3. See also CCC, 268–278.
8 Aquinas, Summa Theologica, I, q 2, art 3.
9 Millard Erickson, Christian Theology (Grand Rapids: Baker Books, 1998), 298. Erickson is not a Catholic theologian, but such a reference is made to demonstrate that these attributes of God are generally agreed upon in the broader Christian tradition.
10 CCC, 362.
That is to say, if God’s self-revelation was outside the receptive capacity of humanity (not able to be experienced through any human cognitive ability), there would be no awareness of such revelation. The case can also be made that, at times, God increases the capacity of human receptivity so that a particular person can experience a moment of revelation. Examples suggesting this include Moses on Mt Sinai (Exod 33:19–23), Elisha seeing an army of God (2 Kgs 6:8–22), Ezekiel seeing the heavens open (Ezek 1), Saul’s conversion (Acts 9), and John’s vision that inspired the book of Revelation (Rev 1:9–11). To some extent, Vorgrimler addresses this point when he explains that people have experiences of God that make them feel as though they are “carried outside themselves (they go beyond or transcend themselves).”

As such, God’s self-revelation to humanity cannot be understood unless it is either mediated in such a way that it sits within human receptive capacity or that God increases a person’s receptive capacity so that his revelation can be experienced. This understanding of God’s self-revelation is foundational to sacramentality, as the sacraments are the loci of God’s self-revelation. They are communication with humanity in a manner that can be experienced and therefore interpreted by the human person. To use Chauvet’s language, the “goal of the sacraments is to establish between humanity and God a communication which theology calls ‘grace.’”

Thomas Aquinas addresses the issue of human receptivity in his discussion regarding whether Adam, in his perfect state before the fall, saw God through his essence. Aquinas argues that Adam did not see the essence of God as “all who see God through His Essence are so firmly established in the love of God, that for eternity they can never sin.” Aquinas makes the point that “God is seen in a much more perfect manner through His intelligible effects than through those which are only sensible or corporeal.” According to Aquinas, seeing the essence of God is not typically within human receptive capacity. As such, the revelation of God to humanity comes through the intelligible effects of God that can be understood and interpreted. This is one reason why the incarnation is so significant. The incarnation means that God became man in Christ who is the fullness of God (Col 2:9) and is revealed in a manner that lies within human receptivity. The incarnation, Christ, is the source of the sacraments.

The other factor that regards human anthropology in relation to revelation is the issue of language. In The Sacraments, Louise–Marie Chauvet explains the metaphysical scheme

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12 Vorgrimler, Sacramental Theology, 6.
14 Aquinas, Summa Theologica, I, q 94, art 1.
15 Aquinas, Summa Theologica, I, q 94, art 1.
16 Aquinas, Summa Theologica, I, q 94, art 1.
17 This concept is also confirmed by scripture. Examples include Exod 33:20, Deut 4:12, John 1:18, 1 Tim 6:15–17, and 1 John 4:12.
inherited from the ancient Greeks, whereby humans experience reality directly and then use language as an instrument to interpret, describe, explain and codify reality. Chauvet critiques this model as, in his view, it fails to recognise the human person as a subject who cannot stand outside of the world of language and, therefore, outside the need for mediation. In this sense, humanity cannot experience reality without the cultural constructions that have already been developed.

Chauvet proposes a model whereby all of reality is experienced by humanity through the lens of language – he sees language as the womb in which humanity grows. Chauvet’s critique draws attention to the power of language and how, to some extent, it impacts the human interpretation of reality. The human person communicates to others and understands the world through signs and symbols, so a degree of decoding and therefore interpretation is necessary in all forms of human communication. While language can and often does influence the human interpretation of reality (the decoding), the human experience of reality can sit outside the bounds of language. Those who do not yet have language or cannot ever have language still experience reality. Terms such as mysterious, indescribable and unfathomable, to name just three examples, highlight that language is at times inadequate. This underlines the fact that the experience of reality is not limited to what can be understood and interpreted within linguistic structures. The fact that language evolves in order to encompass new understandings also reveals that it is often reality that informs language rather than language informing reality. Human persons experience reality as subjective beings with various degrees of understanding of the world and of language. Accordingly, a person’s experience of reality is to some extent contingent on their pre-existing understanding, which also impacts and informs their interpretation of reality. This human condition must be taken into account when interpreting reality and in understanding the interpretation of another person’s experience of reality. This is an important caveat as the experience of God that lies within human receptivity will therefore be, to some extent, experienced and interpreted through a person’s pre-existing understanding.

All of this is to say that the anthropological precondition for sacramental theology is three-fold. First, an infinite, omnipotent and omniscient God can only be experienced if [18 Chauvet, The Sacraments, 3–4. 19 Chauvet, The Sacraments, 8–9. 20 For a critique of Chauvet’s approach, see Conor Sweeney, Sacramental presence after Heidegger: Onto-theology, sacraments, and the mother’s smile (Eugene: Wipf and Stock Publishers, 2015), 51–95. 21 This is true both for the severely disabled, who are not able to use language to interpret their experiences, and also for children and infants. A biblical example is John leaping in the womb of Elizabeth when Mary greets her (Luke 1:41). Here, John is responding to reality without any language. 22 This is particularly evident in regard to theological terms. Words such as “incarnation”, “Trinity” and “sacrament” have been developed to make sense of and adequately interpret reality.]
revealed within the limitation of human receptive capacity or if God, on occasion, increases human receptive capacity. Second, if God’s self-revelation is to continue to enable and empower human self-determination, it must be given in such a manner that it can invoke a self-determined response. Third, the experience and interpretation of the revelation of God is, to some extent, contingent upon a person’s previous experience and understanding – their language and cultural constructions.

2.2. God’s Self-Revelation

In the Christian tradition, God’s self-revelation is understood in terms of natural and supernatural revelation. Natural revelation is what can be known about God by natural reason and reflection on creation. Supernatural revelation pertains to the self-revelation of God that cannot be known through human reason and would therefore be unknowable and undiscoverable if God had not revealed it.

The *Catechism of the Catholic Church* states:

Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has fully revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.

In light of the anthropological foundations addressed in the previous section, the scriptures reveal many examples of God’s self-revelation that take place either within the limits of human receptive capacity or at times through the extension of human receptive capacity.

God spoke to and walked in the garden with Eve and Adam (Gen 2–3), made a covenant with Noah (Gen 9) and with Abraham (Gen 15) and was revealed to Moses in a burning bush (Exod 3). God also revealed himself in various ways throughout Israel’s liberation from Egypt (Exodus), spoke with Joshua (Josh 1), spoke to the judges (For example, Judg 6:11 - 27), spoke to Samuel (1 Sam 3: 1 - 21) and King David (via Nathan in 2 Sam 7), spoke through the Prophets (For example, Isaiah, Jeremiah, Ezekiel) and most fully revealed himself in the person of Christ.

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23 This is the point Aquinas makes in *Summa Theologica*, I, q 94, art 1 when he says that “all who see God through His Essence are so firmly established in the love of God, that for eternity they can never sin.”
24 CCC, 50.
25 CCC, 50.
26 In each case, God’s self-revelation can be seen both in the scriptural narrative and in the inspiration provided to the respective authors of each text. The concept of the “inspiration of scripture” is in itself an example of God’s self-revelation. Second Vatican Council, “Dogmatic Constitution on Divine Revelation *Dei verbum*, 18 November, 1965,” in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery
In each case, God is hidden and chooses to come forth. As John Eaton puts it, people “find, hear, see and know him only as he chooses. According to his particular purposes, he wills at times to come forth from his hiddenness, reveal himself and make himself known.”

Gerald O’Collins, takes up this point, describing God’s self-revelation as a love that reveals and conceals. O’Collins stresses the distinction between God’s self-revelation and the truths that can be deduced from such revelation. He argues that revelation is the divine self-revelation and, secondarily, the propositional truths that are disclosed in, with, and through the self-revelation of God. Propositional revelation, while not being rejected, takes its place after the personal self-disclosure of God. First and foremost, revelation is the gratuitous, redemptive self-manifestation of the tripersonal God which empowers human beings to respond with faith.

Of particular relevance is O’Collins’ chapter on the sacramental character of God’s self-revelation. He explains that each sacrament consists of actions and words, and the words explain and illuminate the actions. God’s self-revelation throughout scripture comes in this same sacramental formula of event and explanation – action and word. For an action to be recognised as an “act of God,” it has to be recognisably different from the typical milieu of life in the world but also remain relatively concealed in order to retain cognitive freedom, that is to say, it needs to be a sign that can be recognisable if one has the eyes to see but not to the extent that denial is impossible.

*Dei Verbum* engages this sacramental language of word and deed in relation to God’s self-revelation in both the Old and New Testaments. In regard to the Old Testament, *Dei Verbum* states that Yahweh “so manifested Himself through words and deeds as the one true and living God that Israel came to know by experience the ways of God with men.”

It can thus be recognised throughout the Old Testament that God’s self-revelation has taken place through various words and deeds that have informed the theological understanding of God at a given time. That is to say, the human understanding of God at a given point in time is dependent on the measure by which God has revealed himself at that point, as well as on the

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(Collegeville: Liturgical Press, 1975), sec 11–13. In the Catechism’s section on divine revelation, specific attention is given to God’s revelation to Noah, Abraham, Moses and then in Christ (see CCC, 50–73).


30 O’Collins cites the song of Moses, which associates word and deed in Deut 31:30–32. See O’Collins, *Revelation*, 39.


32 *Dei verbum*, 14.
ability of humanity to understand and interpret God’s self-revelation. This is an important point because in the Christian tradition, God’s self-revelation is completed in Christ, who is the “the image of the invisible God.” As such, there will be no further public revelation, even though the Church continues to develop its understanding of the revelation it has been given.

In the New Testament, God’s self-revelation can be seen explicitly in the words and actions of Jesus. According to *Dei verbum*,

Christ established the kingdom of God on earth, manifested His Father and Himself by deeds and words, and completed His work by His death, resurrection and glorious ascension and by the sending of the Holy Spirit.

In the incarnation, God is revealed in a manner that sits within human receptive capacity. This is the profoundness of the gospel – that God would not only reveal himself through actions and words in various theophanies but also take on the form of true man who, while remaining true God, was crucified and rose from the dead to ascend into heaven. This is the height of God’s self-revelation, the Word made flesh, and it is Christ who would institute the sacraments in order for the presence of Christ – body and blood, soul and divinity – to continue to be experienced beyond the ascension. *Sacrosanctum Concilium* engaged this language of word and action in regard to the eucharist, encouraging the faithful to “take part in the sacred action” and “be instructed by God’s word.”

2.3. The Sacraments and the Sacramental Principle

Though sacraments and sacramentality are, to varying degrees, central to the theology and practice of almost all Christian traditions, there is still debate about the definition of the term “sacrament.” It is not found in scripture but comes from the Latin term *sacramentum*,

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33 Col 1:15.
34 CCC, 66.
35 *Dei verbum*, 17.
36 Because of the sacramental nature of the incarnation, Christ can be referred to as the sacrament of God. The primary text on Christ as sacrament of God is Edward Schillebeeckx, *Christ, the Sacrament of the Encounter with God* (Lanham: Rowman and Littlefield, 1963).
38 Kevin Irwin explains that “the Church’s magisterium has never given a definitive and therefore binding definition of the term sacrament, but many Church teachers and theologians have done so.” Kevin Irwin, *The Sacraments: Historical Foundation and Liturgical Theology* (New York: Paulist Press, 2016), 10. Kenan Osborne suggests that a new definition is necessary due to the developments in sacramental theology in the last century with reference to Christ and the Church as sacraments. Kenan B. Osborne, O. F. M., *Sacramental Theology* (Mahwah: Paulist Press, 1988), 25.
which was used to describe a sacred oath made by Roman soldiers.\textsuperscript{39} It was often used as the Latin translation of the Greek word \textit{μυστήριον} (\textit{mysterion}), meaning mystery. It should be noted, however, that this Greek term had wider usage predating Christianity, in addition to also being used by early Christians with reference to the gnostic cults. As such, the term was not exclusively used to describe sacred Christian rituals.\textsuperscript{40} The Greeks did not have a specific term for what we now refer to as sacraments, but the contemporary understanding of the term “sacrament” derives its meaning from both the Greek term \textit{mysterion} and the Latin term \textit{sacramentum}.

The term “sacrament” is first found in the third century writings of Tertullian with reference to baptism and the eucharist, but also with reference to the Trinity – all of which are “mysteries.”\textsuperscript{41} Though Tertullian employed the term “sacrament,” he did not develop a theology of sacramentality. The term “sacrament” came to be accepted as a theological term referring to Christian rituals in the eleventh and twelfth centuries, though its theological development was built on the work of Augustine in the fourth century.\textsuperscript{42} The development of sacramental theology followed the development of the rites of individual sacraments, particularly baptism and the eucharist in the first two centuries. The first official and unanimous recognition of the seven sacraments was at the Second Council of Lyons in the thirteenth century.\textsuperscript{43} The seven sacraments are baptism, confirmation, the eucharist, penance, anointing of the sick, holy orders and marriage. Today these are typically broken into three subgroups: initiation, healing and mission.\textsuperscript{44} Thomas Aquinas taught that the eucharist is the “sacrament of sacraments” and that the other six sacraments are ordered towards the eucharist.\textsuperscript{45} For the majority of Protestant traditions, only the eucharist and baptism are considered sacraments.

The efficacious nature of the sacraments was rejected by the Protestant Reformers, many of whom believed that sacraments were merely “tokens of truthfulness.”\textsuperscript{46} Interestingly,
though the “Pentecostal” traditions have built their identity around the infilling of the Holy Spirit, they do not recognise confirmation as a sacrament.\textsuperscript{47}

The Council of Trent codified the seven sacraments, stating that:

[I]f anyone says that the sacraments of the new law are not all instituted by our Lord Jesus Christ, or are more or less than seven, namely, baptism, confirmation, Eucharist,\textsuperscript{48} penance, extreme unction, order and matrimony, or even that some of these seven are not true and proper sacraments, let that person be anathema.\textsuperscript{49}

For the sake of this discussion, it is necessary to agree on a definition of the word “sacrament.” Though there are many offerings from various theologians that are insightful to a lesser or greater extent,\textsuperscript{50} a definition that is precise, concise and found in the Church’s own documents is preferred in order to ensure clarity, continuity and harmony with Roman Catholic tradition. In this sense, the \textit{Catechism} states:

The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament.\textsuperscript{51}

In the Roman Catholic tradition, sacraments are physical symbols of spiritual realities that point beyond themselves to the grace they are effecting. In this regard, sacraments are outward rites that are physical realities witnessed by a visible Church.

\textsuperscript{47} By way of clarification, as Daniel Tomberlin points out, it is “impossible to speak of the Pentecostal perspective on water baptism.” This is due to the fact that there is no uniformity among Pentecostal communities. Some see it as connected with the baptism of the Holy Spirit while others see it as completely separate. Tomberlin provides some insights on the various positions within Pentecostalism. Daniel Tomberlin, “Believers’ Baptism in the Pentecostal Tradition,” \textit{The Ecumenical Review} 67, no. 3 (2015): 423.

\textsuperscript{48} Throughout the text, lower case is used for references to all of the seven sacraments. Nonetheless, where upper case appears in direct quotes, they have been retained.

\textsuperscript{49} H. J. Schroeder, \textit{The Canons and Decrees of the Council of Trent} (Rockford: Tan Books, 1955), Session VII.

\textsuperscript{50} Almost every text on the sacraments provides a definition of sacrament at some point. Three examples are as follows: John P. Schanz states that “a sacrament is (1) a symbolic saving act (2) of Christ (3) in and through the Church (4) by which we are joined to Christ’s worship of the Father in his Church and (5) are formed in Christlikeness, especially in the pattern of the paschal mystery.” John P. Schanz, \textit{The Sacraments of Life and Worship} (Norwich: Fletcher and Sons Ltd. 1967), 23. Kevin Irwin writes that “sacraments are visible signs and effective means chosen by Christ and celebrated ritually in the community of the Church to draw the Church into an experience of Christ’s paschal mystery by means of liturgical actions enacted through the power of the Holy Spirit with the active participation of the gathered assembly of faithful believers presided over by the Church’s ordained ministers using the sacred word of the Bible, rites and actions accompanied by prayer texts that describe the sacred act of God that is occurring through them.” Irwin, \textit{The Sacraments}, 10–11. Chauvet, however, provides an extraordinarily simple phrase when he explains that sacraments can be understood as “effective symbolic expressions.” Louis-Marie Chauvet, \textit{Symbol and Sacrament} (Collegeville: Liturgical Press, 1995), 425. For further reading, see also Herbert Vorgrimer, \textit{Sacramental Theology}, 3\textsuperscript{rd} ed. (Collegeville: Liturgical Press, 1992); Bernard Cooke, \textit{Sacraments and Sacramentality} (New London: Twenty Third Publications, 1983), and J. D. Crichton, \textit{Christian Celebration: The Sacraments} (New York: Macmillan Publishing Co. Inc., 1976).

\textsuperscript{51} \textit{CCC}, 1131.
Beyond the definition of “sacrament,” which applies explicitly to the seven sacraments, there is another foundational principle undergirding the sacraments that must be acknowledged, namely, the sacramental principle, which recognises that all that is created reflects the glory of God. As outlined by Daniel Tappeiner, the “sacramental principle in its simplest form is the belief in the transmission of spiritual power through material means.” To use the words of Paul in his Epistle to the Romans, “ever since the creation of the world [God’s] eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made” (Rom 1:20). As such, humanity lives in a sacramental world, and all that is in the world – the mountains, the hills, the ocean, our bodies – are all sacramental and reflect the glory of God. In this regard, German Martinez writes that “endowed with a symbolic power, creation and our humanity can be an epiphany of God.” Christ instituted the seven sacraments by building on this sacramental foundation and taking physical things such as water, bread, wine and oil – things that are already sacramental – to impart his grace in a particular way.

In light of the aforementioned definition of “sacrament” and the sacramental principle, the sacramental nature of God’s self-revelation is evident. God’s self-revelation is manifest through mediations that are within human receptive capacity and can be defined in the broader sense as efficacious signs of grace. It is the application of this theological concept that enables theologians such as Karl Rahner and Edward Schillebeeckx to understand the “Church” as the sacrament of Christ and Christ as the sacrament of God or the primordial sacrament. Christ is the efficacious sign of God, the Church is the efficacious sign of Christ and both are signs and means of grace.

Osborne, when discussing sacramental signs, identifies the distinction between sacramental sign and the sacramental reality. He points out that sacramental reality can be manifest only through a sign, and if one were to remove the sign, the reality would not be manifest at all. To illustrate the point, Osborne refers to Heidegger, who provides the example

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53 Is 6:3.
55 Martinez, Signs of Freedom, 4.
56 The liturgy of the Mass makes this point explicitly in regard to the bread and wine: “fruit of the earth and work of human hands, it will become for us the bread of life,” whereas wine “will become our spiritual drink.” Roman Missal (London: Catholic Truth Society, 2011), 564.
58 Schillebeeckx, Christ, the Sacrament.
59 Vorgrimler, Sacramental Theology, 30.
60 Osborne, Sacramental Theology, 26.
of an illness and its symptoms. The symptoms are the sign of the reality – the illness – but the reality is the illness itself. Without the symptoms (signs), there could be no awareness of the illness (the reality).

This logic can be applied to the Church as the mystical body of Christ. The Church – all those baptised into the community of believers – is the physical sign of Christ’s body. It is a sacred sign, instituted by Christ to give grace. Thus, the Church is a physical sign that points to the spiritual reality. The *Catechism* ratifies this idea in stating that:

The Church, in Christ, is like a sacrament – a sign and instrument, that is, of communion with God and of unity among all men. The Church’s first purpose is to be the sacrament of the *inner union of men with God*. Because men’s communion with one another is rooted in that union with God, the Church is also the sacrament of the *unity of the human race*. In her, this unity is already begun, since she gathers men “from every nation, from all tribes and peoples and tongues”; at the same time, the Church is the “sign and instrument” of the full realization of the unity yet to come.

The concept of Christ as the sacrament of God is contested at some level due to the implication that Christ, if a sacrament, is a sign of something else. This seems to imply that rather than being divine, Christ points to the divine. Schillebeeckx addresses this tension by pointing out that Jesus can be referred to as sacramental primarily because of the physical nature of the incarnation:

Because the saving acts of the man Jesus are performed by a divine person, they have a divine power to save, but because this divine power to save appears to us in visible form, the saving activity of Jesus is *sacramental*.

He goes on to say:

The man Jesus, as the personal visible realisation of the divine grace of redemption, is the sacrament, the primordial sacrament, because this man, the Son of God himself, is intended by the Father to be in his humanity the only way to the actuality of redemption.

While the concepts of Christ and Church as sacraments have become popular in theological discussion, only the concept of the Church as sacrament can be explicitly found in the Church’s magisterial documents. In the documents of Vatican II, section 48 of *Lumen Gentium* states:

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62 CCC, 752.
63 CCC, 775. It is interesting to note the language here. The Catechism begins with the statement that the Church is *like* a sacrament but then goes on to say that the Church’s purpose is to *be* a sacrament. Thus, it begins with a usage that is a metaphor or analogy before moving onto a more literal usage.
64 Schillebeeckx, *Christ, the Sacrament*, 15.
65 Schillebeeckx, *Christ, the Sacrament*, 16.
Christ, having been lifted up from the earth has drawn all to Himself. Rising from the dead He sent His life-giving Spirit upon His disciples and through Him has established His Body which is the Church as the universal sacrament of salvation.66

Interestingly, the *Catechism* does allude to Christ as sacrament in that it explains the etymological link between the words *mysterion*, *mysterium* and *sacramentum* and then describes Christ as the “mystery of salvation,” but it falls short of explicitly describing Christ as sacrament:

The Greek word *mysterion* was translated into Latin by two terms: *mysterium* and *sacramentum*. In later usage the term sacramentum emphasizes the visible sign of the hidden reality of salvation which was indicated by the term *mysterium*. In this sense, Christ himself is the mystery of salvation: “For there is no other mystery of God, except Christ.”196 The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church’s sacraments (which the Eastern Churches also call “the holy mysteries”). The seven sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the head throughout the Church which is his Body. The Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense, that the Church is called a “sacrament.”67

Both the Council of Trent and the 1992 *Catechism* affirm seven sacraments, but the *Catechism* also affirms the Church as sacrament. There remains a tension here evidenced by the language in the *Catechism*, which states that “the Church has discerned over the centuries that among liturgical celebrations there are seven that are, in the strict sense of the term, sacraments instituted by the Lord.”68 As such, there are seven sacraments in the “strict sense of the term,” but the Church also recognises itself as a sacrament, but in an analogical sense.69 This anagogical sense is also the case with regard to understanding Christ as sacrament.

Beyond the discussion regarding the definition of “sacrament” and the number of them in the strict sense, it is also necessary to address the source of the sacraments. The sacraments find their source in and are instituted by Christ. They are graces given by Christ and through

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67 CCC, 774.

68 CCC, 1117.

69 CCC, 774.
Christ; they flow from the paschal mystery and are entrusted to the Church.\textsuperscript{70} These sacraments are dispensed by the ordained ministers of the Church, who operate in the person of Christ.\textsuperscript{71} The sacraments flow from the Holy Trinity, are made possible through the paschal mystery and are gifted to the faithful by the Church. This can be referred to as the sacramental economy.\textsuperscript{72} These sacraments then draw those who receive them into the Church through the power of the paschal mystery into the life of the Holy Trinity. Thus, this grace flows from Christ and through the Church, drawing humanity into the divine life. This is what John Paul II described as divinisation or deification,\textsuperscript{73} also referred to as theosis: “Deification is the consummation of the Christian promise: the stark admittance that the human person is most human, only truly human, when partaking of divinity.”\textsuperscript{74} It is the sacramental economy that makes this possible.

3. Sacramentality in the Old Testament

Though “sacraments,” in the strict sense of the word, cannot be found in the Old Testament, sacramental words and actions can be recognised through the application of the aforementioned definition of sacraments and sacramentality. Scripture begins with the creation account of Genesis 1, in which God creates the world, forms woman and man in his own image and likeness and “saw all that he had made, and it was very good” (Gen 1:31). In light of the sacramental principle, God’s creation can be understood as sacramental – it is a material work that reflects God’s glory. Martinez’s suggests that the Genesis account recognises God’s self-communication as omnipresent to his creation.\textsuperscript{75} God’s creation of man and woman can also be understood as sacramental – Adam and Eve are created in God’s image (Gen 1:27). Though humanity was created finite and God is infinite, God spoke in a manner that sat within Adam and Eve’s receptive capacity.

If sacraments can be understood in the broader sense as physical signs pointing to spiritual realities, then the tree of life and the tree of the knowledge of good and evil in the

\textsuperscript{70}CCC, 1131.
\textsuperscript{71}CCC, 1115. See also CCC, 1548 regarding ordained ministers operating in the person of Christ.
\textsuperscript{72}CCC, 1076.
\textsuperscript{75}Martinez, \textit{Signs of Freedom}, 66.
creation account can be understood as sacramental. Both trees are physical signs pointing to and effecting other realities – life and death/good and evil. The tree of the knowledge of good and evil can be understood as a symbol of self will – an opportunity for Adam and Eve to choose God’s will or their own. Thus, Eve’s and then Adam’s choice to eat the fruit becomes a ritual that can be likened to a sacrament. As they eat the fruit, they receive a “sacramental mark” in gaining the knowledge of good and evil. Instead of receiving grace, they fall from it, and this “mark” would be irrevocable, leaving both Adam and Eve out of the Garden of Eden (Gen 3:23 – 24). This would eventually be understood by theologians as original sin. Thus, the serpent succeeded in distorting a perfect, sacramental world through a kind of anti-sacrament. The tree had become an efficacious sign.

Following the account of the fall in Genesis 3 is the account of Cain and Abel, who began to use ritual signs to communicate their relationship with God. Their offering is a material gift that communicates something immaterial and can thus be understood as a sign pointing to another reality – and therefore sacramental in nature.

Throughout the Old Testament, the communication between God and humanity is evidenced with words and actions that are symbols communicating meaning. God used a rainbow to remind Noah of his promise, instituted the sacrifice of an animal to communicate the covenant with Abraham, and later instituted the “sign” of circumcision. The institution of the centrepiece of Hebrew ritual – the Passover – can be found in the book of Exodus. This feast can also be understood as an efficacious sign. Thomas Aquinas suggests that Old Testament sacrifices foreshadowed Christ’s sacrifice. Arguably, the two most striking

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76 It should be noted here that this is a spiritual reading of the text which applies the sacramental principle to the creation accounts with specific reference to Gen 1 - 3. Aquinas also makes reference to “sacramental signs of the Old and New Testaments, wherein certain pre-existing things are employed to signify something.” Aquinas, *Summa Theologica*, I, q 43, art 7.

77 It should be noted that there is debate regarding whether or not there are two trees or just one. For a proponent of the one tree theory, see Nicholas Wyatt, “A Royal Garden: The Ideology of Eden,” *Scandinavian Journal of the Old Testament* 28, no. 1 (2014): 1–35. See also Mark Makowiecki, Untangled Branches: The Edenic Tree(s) and the Multivocal WAW, *The Journal of Theological Studies*, flaa093, https://doi.org/10.1093/jts/flaa093.

78 Gen 4.


80 Gen 6–9.

81 Gen 15.

82 Gen 17.

83 St Thomas writes: “The sacrifice of the New Law, viz. the eucharist, contains Christ Himself, the Author of our Sanctification: for He sanctified ‘the people by His own blood.’ Hence this Sacrifice is also a sacrament. But the sacrifices of the Old Law did not contain Christ, but foreshadowed Him; hence they are not called sacraments.” Aquinas, *Summa Theologica*, I-II q 101, art 4.
examples of “sacramental” actions in the Old Testament, which can be seen to prefigure specific New Testament sacraments, are circumcision and the Passover.

In Genesis 17:10–12, God says to Abraham:

This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall circumcise the flesh of your foreskins, and it shall be a sign of the covenant between me and you. Throughout your generations every male among you shall be circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring.

This ritual of circumcision is an Old Testament sign pointing beyond itself to a spiritual reality – the covenant between Abraham and God. The reality of the sign can be found in Genesis 17:3–8, where God changes Abram’s name to Abraham but also promises him many descendants and the land of Canaan. The sign of circumcision signified inclusion into God’s promise of blessing to Abraham. Even though the concepts of sacrament and sacramentality had not been developed when these texts were written, the notion of sacred signs that effect grace can be seen in the ritual of circumcision. In this regard, circumcision can be understood as a sacred sign instituted by God to give the grace of his covenant with Abraham – to bless him with children and land. The sacramental mark is in the physical cutting of skin that was essential to this ritual, disposing the participant to receive grace. The participant is changed as a result. As such, it is evident that circumcision can be understood as a prefiguration that, within the Christian tradition, would be fulfilled through baptism in the New Testament. According to Thomas Aquinas:

The faith of Abraham was commended in that he believed in God’s promise concerning his seed to come, in which all nations were to be blessed. Wherefore, as long as this seed was yet to come, it was necessary to make profession of Abraham’s faith by means of circumcision. But now that it is consummated, the same thing needs to be declared by means of another sign, viz. Baptism, which, in this respect, took the place of circumcision, according to the saying of the Apostle: “You are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ, buried with Him in Baptism.”

It is noteworthy here that baptism not only “took the place of circumcision,” to use Aquinas’ terms, but also extended the limits in regard to those who could be included in baptism compared with circumcision. Troy Martin explains that in circumcision, one needed to be Jew, not Gentile, slave, not free and man not woman. The Gentiles to be circumcised were circumcised because they were slaves, but free Gentiles had no obligation to be circumcised unless they desired to participate in the Passover. In baptism, these criteria for entry – Jew, slave and male – are no longer relevant, hence Paul’s words in Gal 3:28: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” Thus, the fulfillment is greater than the prefiguration. See Troy W. Martin, “The Covenant of Circumcision (Genesis 17:9–14) and the Situational Antitheses in Galatians 3:28,” *Journal of Biblical Literature* 122, no. 1 (2003): 121, accessed May 20, 2020, doi:10.2307/3268093.
Similar parallels can be drawn to the Passover. Exodus 12 provides an account by which God gave instructions to Moses for the Israelites to take a year-old lamb that was without blemish, sacrifice it and eat it. They were to take a hyssop branch and paint the blood of the sacrificed lamb on their doorposts as a sign for the Lord to pass over their houses.\textsuperscript{85}

Again, by reading the concept of sacramentality back into these ancient texts, this ritual can be understood as a sacred sign instituted by God to give grace. The sign is the sacrifice of the lamb, especially eating the lamb and painting the lamb’s blood on the doorposts. The grace is the passing over of the Angel of Death but also, more broadly, deliverance of Israel from Egypt. This Passover feast was instituted by God as a “lasting ordinance,” and it became the centrepiece of Jewish worship. The Passover can be understood as a prefiguration of the sacrament of the eucharist.\textsuperscript{86} Thus, baptism and the eucharist can be understood as a continuation, amplification and fulfilment of circumcision and the Passover, respectively.\textsuperscript{87}

What is clear from this brief examination of sacramentality in the Old Testament is that though these Old Testament rituals cannot be described as sacraments in the strict sense, the application of the sacramental principle to them reveals their sacramental nature, and these rituals can be understood to prefigure the sacraments instituted by Christ.


Though a developed theology of the sacraments and sacramentality is not found in the New Testament, the theological foundations are nevertheless evident both in regard to the sacramental principle and the seven sacraments.

With respect to the sacramental principle, it is clear that on many occasions in the New Testament, matter is used to mediate grace: Jesus’ garment heals a bleeding woman (Matt 9:20–22), Jesus uses saliva and dirt to heal a blind man (Mark 8:22–25), Peter’s shadow and Paul’s handkerchief are used to heal the sick (Acts 5:15, 19:12) and water from the pool of Siloam is also a source of healing (John 9:7). As quoted in the discussion on the sacramental principle, in Romans 1:20, Paul writes that “since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things

\begin{itemize}
\item Exod 12:1–24
\item Aquinas draws the correlation between the Passover and the eucharist in the same section quoted earlier. \textit{Aquinas, Summa Theologica}, I–II, q 103, art 3.
\end{itemize}
he has made,” that is to say, this is a sacramental world revealing the eternal power and divine nature of God through its material existence.

In regard to the seven sacraments, the most explicit evidence for their institution is with respect to baptism and the eucharist. The word “baptise” is found 77 times in the New Testament, while the word “baptism” is found 19 times. Though many references to baptism are Christological, Jesus’ words in Matthew’s Gospel provide the clearest formula for baptism, when he commissions the disciples to baptise in the name of the Father and of the Son and of the Holy Spirit. Nicholas Perrin makes the point that the closest parallel to Christ’s trinitarian language is found in the Didache, which was likely written in the late first century or early second century. A more theological explanation of baptism is found in Paul’s epistles. In Romans 6, Paul explains that those who were baptised into Jesus Christ were baptised into his death and raised from the dead with Christ. This is one such example from which the Roman Catholic tradition has developed its understanding of efficacious signs. That is to say, in baptism, the person is joined with Christ in his death and raised with Christ in his resurrection. In so doing, baptism effects what it signifies.

In the same way, the New Testament provides a range of references to what is now understood as the eucharist. Though “eucharist” is a post-biblical term, it is derived from Jesus’ thanksgiving (εὐχαριστήσας) before breaking the bread in the Last Supper narratives. The three synoptic gospels provide an account of the Last Supper, and Paul outlines instructions for the participation in this eucharistic meal in 1 Corinthians 11:17–34. In each example, Jesus breaks the bread and says the words “this is my body” as well as, in regard to the wine, variations of the phrase: “This cup is the new covenant in my blood.” This is followed in the accounts in Luke and 1 Corinthians by variations of the direction to “do this, as often as you drink it, in remembrance of me.” As with baptism, in the Roman Catholic tradition, Jesus’

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88 It should be noted that not every reference to either of these words is a specific reference to what is now understood as the sacrament of baptism. There are references to “baptism in the Spirit” (Luke 3:16) and baptism into Moses (1 Cor 10:2), among other examples. Some references also refer to John’s baptism as distinct from Jesus’ baptism.


90 Matt 28:19.


92 Rom 6:3–4. See also Col 2:11–12.

93 CCC, 1227, 1228. For a brief discussion on other interpretations on this passage, see Perrin, “Sacraments and Sacramentality,” 62.


95 1 Cor 11:25.

words are interpreted literally. The *Catechism* makes reference to the Council of Trent when it explains that:

> [T]he Council of Trent summarizes the Catholic faith by declaring: “Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”

The Church not only recognises Jesus’ real presence in the bread and wine but also understands the Mass as bringing the paschal mystery into the present. Because the eucharist brings into the present the passion, death and resurrection of Christ, which is the very centre of the Christian mystery, it follows that the other “sacraments, as well as with every ministry of the Church and every work of the apostolate, are tied together with the eucharist and are directed toward it.”

Short of providing a theology of the eucharist, the purpose of this discussion has been to demonstrate that the New Testament provides the necessary data for the Church’s now developed understanding of sacraments and sacramentality. This discussion has been deliberately limited to the sacramental principle, and specifically to the sacraments of baptism and the eucharist, and it is clear that these two sacraments, as well as the broader concept of sacramentality, can be observed in the New Testament. Perrin concludes his discussion on the eucharist in the New Testament by stating that “one surmises that the eucharist was, at least in that period, the central activity of early Christian fellowship.” While a developed theology of sacraments and sacramentality is not explicit in the New Testament, the foundational data for such a theology is present.

5. **Sacraments in the Church**

From these biblical foundations, the Church has developed its theology of the sacraments and sacramentality and has come to understand the seven sacraments of baptism,
confirmation, eucharist, penance, anointing of the sick, holy orders and matrimony. In the development of this theology, there are two further concepts that deserve discussion. The first is in regard to sacramental character, which has relevance to baptism, confirmation and holy orders, while the second is the relationship between the Old and New Testaments in the development of baptism and the eucharist specifically. Central to this discussion are the concepts of prefiguration, recapitulation and prolepsis.

5.1. Sacramental Character

Essential to Roman Catholic sacramental theology is an understanding of the sacramental mark or sacramental character bestowed in the sacraments of baptism, confirmation and holy orders. The Catechism states:

The three sacraments of Baptism, Confirmation, and Holy Orders confer, in addition to grace, a sacramental character or “seal” by which the Christian shares in Christ’s priesthood and is made a member of the Church according to different states and functions. This configuration to Christ and to the Church, brought about by the Spirit, is indelible, it remains forever in the Christian as a positive disposition for grace, a promise and guarantee of divine protection, and as a vocation to divine worship and to the service of the Church. Therefore, these sacraments can never be repeated.

Though the Church has taught that the participant receives an indelible mark in these three sacraments, it has not defined exactly what this mark is. According to Osborne, the debate and development of a theology around sacramental character was primarily the result of discussions about re-baptism and re-ordination in regard to people who were coming into the Roman Catholic Church from other Christian traditions. If a valid sacrament of baptism, ordination or confirmation had taken place, the participant had thus received the indelible mark and did not require the sacrament repeated in a different Christian tradition. Osborne goes

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101 The Catechism provides reference to the biblical foundations of each of the seven sacraments. In regard to holy orders, among others, reference texts are Mark 3:14–19; Luke 6:12–16; 1; Tim 3:1–13; 2; Tim 1:6; and Titus 1:5–9, as well as considerable reference to Hebrews in terms of Christ as priest (CCC, 1536–1600). For anointing of the sick, the Catechism in the first instance references Jas 5:14–6; Rom 8:17; Col 1:24; 2; Tim 2:11–12; and 1 Pet 4:13 (CCC, 1499–1532). In regard to confession, the catechism includes references to Mark 1:15; Luke 15:18; 2 Cor 5:20; Matt 5:24; 1 Cor 6:11; Gal 3:27; 1 John 1:8; Luke 11:4; Matt 6:12; and Eph 1:4; 5:27, among others (CCC, 1422–1498). For marriage, references in the Catechism include Rev 19:7, 9; Gen 1:26–27; Matt 19:6; 1 Cor 7:39; and Eph 5:31–32, among others (CCC 1602–1666). The biblical foundations for baptism and the eucharist have already been addressed, and the biblical foundations for confirmation will be addressed in the next chapter.

102 CCC, 1121

103 Osborne, Sacramental Theology, 112.

104 Osborne, Sacramental Theology, 111.

105 This theological concept is applied in the recognition by the Roman Catholic Church of the validity of baptisms in other Christian traditions if the form and matter are correct.
as far as to say that the theology of sacramental character is essentially a theology of non-repetition.\textsuperscript{106} Bernard Leeming, with reference to Augustine, highlights that the seal is a gift different from grace, and therefore it is not only grace that is received in the sacrament,\textsuperscript{107} while John P. Schanz describes the sacramental mark as the disposition given to the participant so that they are now able to receive grace.\textsuperscript{108} Thus, “the Christian becomes holy not only by voluntary union with God but also by a lasting dedication caused by God’s action upon his soul.”\textsuperscript{109} The seal received in baptism, holy orders and confirmation is irreversible and has often been understood to change the recipient ontologically.\textsuperscript{110} An explanation of sacramental character is found in Schanz’s earlier work, where he writes that “the character is not merely a kind of moral title or legal right, but it is an ontological power of a spiritual and instrumental kind that is conferred upon the baptised, the confirmed and the ordained.”\textsuperscript{111} Thus, this sacramental character marks a person in baptism with the person of Christ, in confirmation with the mission of Christ and in ordination with the office of Christ as servant and priest (depending on whether it be to diaconate or presbyterate).

Discussion regarding the debate about sacramental ontology is beyond the scope of this chapter. What is relevant here is that in the sacraments of baptism, confirmation and holy orders, the participant receives an irrevocable sacramental mark. Though such a “mark” can be seen in circumcision as a prefiguration to baptism, whether such a mark can be observed in

\textsuperscript{106} Osborne, Sacramental Theology, 112.
\textsuperscript{107} Bernard Leeming, Principles of Sacramental Theology (London: Longmans, Green, 1960), 130. Arguably, the mark itself is a kind of grace, so Leeming’s separation is perhaps unnecessary.
\textsuperscript{109} Schanz, 131.
\textsuperscript{110} It should be noted that there is significant and ongoing debate regarding sacramental ontology. Jennifer Slater summarises the situation when she writes that “sacramental theology refers to it as a change that takes place within the nature of the ‘being’ or ‘existence’ of a person. It is a term that received prominence during the scholastic teachings of Saint Thomas Aquinas (1224–1274). However, the ontological argument was framed by Anselm of Bec (1033) in his Proslogion and it dwelt on the existence of God and everything that we believe about the Divine Nature.” She points out that sacramental ontology has continued to be subject of debate since its inception. Jennifer Slater, “The Catholic Church in Need of De-Clericalisation and Moral Doctrinal Agency: Towards an Ethically Accountable Hierarchical Leadership,” Hervormde Teologiese Studies 75, no. 4 (2019), doi:http://dx.doi.org.ipacez.nd.edu.au/10.4102/hts.v75i4.5446. http://ipacez.nd.edu.au/login?url=https://search-proquest-com.ipacez.nd.edu.au/docview/2327764213?accountid=41561. Neil Ormerod also raises concern about ontological change and its impact on survivors of sexual abuse. In a footnote, he suggests that ontological change is not necessarily permanent: “There is nothing inherent in the notion of ontological change that would make that change permanent per se. Here the permanence is more likely to be found in the fidelity of Christ to the ordained, rather than vice versa.” Neil Ormerod, “Sexual Abuse, a Royal Commission, and the Australian Church,” Theological Studies (Baltimore) 80, no. 4 (2019): 950–966.
\textsuperscript{111} Schanz, The Sacraments of Life, 59.
possible prefigurations of confirmation is a matter for study and will be addressed later in this thesis.112

5.2. Prefiguration, Recapitulation and Prolepsis

The Church has come to understand a typological relationship between the Old and New Testaments. Chapters Three and Four of this study are dedicated to examining and clarifying biblical typology. Though a more focussed discussion on recapitulation can be found in Chapter Four, the three concepts of prefiguration, recapitulation and prolepsis deserve mention here due to their relationship to sacramental theology.

Present in both Old Testament ritual and New Testament sacraments are the concepts of recapitulation and prolepsis. The New Catholic Encyclopaedia defines “recapitulation” by stating that “in profane usage, recapitulation (Greek, ἀνακεφαλαίωσις; Latin, recirculatio) had the meaning, among other things, of a summary, a restatement of the main point, a repetition.”113 As such, recapitulation looks back to an event in the past and re-presents the main themes of that event. Prolepsis, on the other hand, looks forward to fulfilment. Prolepsis refers to the “anticipatory nature of reality which should be understood ontologically and noetically.”114 Again, circumcision and the Passover will be applied here to illustrate how these terms apply.

In the ritual of circumcision, it is possible to identify both promise and fulfilment. The ritual of circumcision has a proleptic application in that it is the sign of the covenant that is happening in the present and looks forward to the fulfilment of that promise. In the recapitulative sense, the ritual also looks back to both the promise of blessing to Abraham and his children as well as the command to be fruitful and multiply, and brings this promise and command into the present. The same can be said of the Passover, though in different periods of history, the focus of prolepsis would have differed. In the first instance (Exod 12), the ritual


looked forward to the fulfilment of the promise of the liberation of Israel from Egyptian slavery and entry to the Promised Land, which is the proleptic sense. However, in the recapitulative sense, after the first Passover and the initial liberation from Egypt, the annual feast looked back to God’s action in delivering Israel from Egypt and re-presented that great event.

The same recapitulative and proleptic senses are present in the sacraments of the New Testament. The sacrament of baptism recapitulates the death and resurrection of Christ by uniting the participant with Christ’s death and resurrection through the waters of baptism (Rom 6:1–14). In the proleptic sense, the sacrament looks forward to the promise of future resurrection and glory. In the same way, the eucharist recapitulates the Last Supper and the passion of Christ but, in the proleptic sense, looks forward to the marriage supper of the lamb (Rev 19:6–9).

Inherent in the concept of prolepsis is what the *Catechism* refers to as prefiguration.\(^{115}\) A prefiguration is a kind of antecedent form or version of something that foreshadows that which is to come. As such, prefiguration is always proleptic, but not everything that is proleptic is necessarily prefigurative. A prophecy may be proleptic, but for something to be prefigurative, it must also be a type that bears a corresponding form or pattern. With this in mind, the Israelites walking through the Red Sea can be interpreted as a type of baptism, but Isaiah’s messianic prophecies (Isa 9:6) cannot be understood as prefigurations, even though they are proleptic. Prefigurations are also understood as foreshadowings.\(^{116}\) The *Catechism of the Catholic Church* refers to these prefigurations explicitly in its treatment of baptism.\(^{117}\) The Spirit of God hovering over the waters at the dawn of time making the waters a wellspring of all holiness is interpreted as a prefiguration of the water of holiness.\(^{118}\) The waters of the flood in Genesis 6 are also understood as a sign of baptism – Noah and his family are saved through the water.\(^{119}\) The Israelites crossing the Red Sea, resulting in liberation from Egyptian slavery, is also retrospectively interpreted as a prefiguration of baptism, as is the crossing of the Jordan later in the Exodus.\(^ {120}\) St Paul alludes to these prefigurations in his First Letter to the Corinthians:

> I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptised into Moses in the cloud

\(^{115}\) *CCC*, 1217.


\(^{117}\) *CCC*, 1217–1222.

\(^{118}\) *CCC*, 1218.

\(^{119}\) *CCC*, 1219.

\(^{120}\) *CCC*, 1222.
and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.  

Jean Daniélou refers to these prefigurations as a “sacramental typology” and states that the sacraments communicate the great works of God throughout history. He underscores the importance of these prefigurations and states that such references give us the symbolism in which the sacraments were first conceived, and they point out to us their various meanings, for the New Testament first defined them by means of categories borrowed from the Old. And so sacramental typology introduces us to a biblical theology of the sacraments corresponding to their original significance.

Enrico Mazza argues that in the “play of typology, it is possible to superimpose the Old Testament datum on the New Testament datum, because the former is identified with the latter; the former lives on and finds new expression in the latter.” Thus, in the Christian tradition, prefigurations provide a context for interpreting Old Testament rituals and their relationship to New Testament sacraments. It is this concept that sets the foundations for the central focus of this thesis in developing a biblical theology of confirmation by application of a biblical typology that draws upon Old Testament texts.

The concepts of recapitulation and prolepsis can both be seen in Aquinas’ summing up of sacramental signs, which is also quoted in the Catechism:

Consequently a sacrament is a sign that is both a reminder of the past, i.e. the passion of Christ; and an indication of that which is effected in us by Christ’s passion, i.e. grace; and a prognostic, that is, a foretelling of future glory.

Recapitulation is evident in that the sacrament is a reminder of the past that is gathered into the present, and prolepsis is present in that the sacrament is also a foretelling of future glory.

6. Conclusion

Implicit in the theological concept of sacramentality is the understanding of a relationship between an infinite God and finite human persons. As such, in order for God’s self-revelation to be experienced and interpreted by humanity, it must be mediated in a manner...
that lies within human receptive capacity, or God, on occasion, might increase human receptive capacity. The experience and interpretation of God’s self-revelation will, to some extent, be influenced by a person’s previous experience, understanding, language and cultural constructions. With this in mind, God’s self-revelation in the Old Testament can be understood as sacramental in nature. It is characterised by action and word, as are the sacraments.

The definition of “sacraments” applied in this thesis is taken from the current *Catechism*, which defines them as “efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.” Beyond this, the broader sacramental principle is simply that God communicates to us through the material world he created. To again quote Martinez, “endowed with a symbolic power, creation and our humanity can be an epiphany of God.”

Though the seven sacraments in the Roman Rite were finally and irrevocably codified in the Council of Trent, the application of the definition of sacraments and sacramentalism enabled theologians in the last century to develop the concepts of Christ and the Church as sacraments. These have now become widely accepted, the latter now endorsed in the broader sense by the Church’s magisterial documents.

Though the sacraments are a New Testament dispensation instituted by Christ, there are strong prefigurations evident in some Old Testament sacrifices and rituals. Thomas Aquinas acknowledges these prefigurations but reminds his readers that they cannot be understood as “sacraments” in the formal sense as they do not flow from the life of Christ. The Church has accepted the theological understanding of prefiguration, particularly with reference to baptism and the eucharist. Central to baptism and the eucharist are the concepts of prolepsis, recapitulation and prefiguration, which can be recognised in their Old Testament counterparts of circumcision and the Passover. It is evident that the development of sacramental theology has built upon the Old Testament prefigurations, especially in regard to baptism and the eucharist. In the same way that these Old Testament prefigurations informed the Church’s understanding of baptism and the eucharist, so the Feast of Weeks, the events on Mt

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128 CCC, 1131.
129 Rom 1:20.
131 Schroeder, *The Canons and Decrees*, Session VII.
132 Osborne, *Sacramental Theology*, 110.
133 LG, 48. See also other examples referenced in footnote 65.
135 CCC, 1217.
136 CCC, 1217.
Sinai and the inauguration of the first Pentecost will prove insightful to the New Testament Pentecost and, by reference to Pentecost, also to the sacrament of confirmation. Thus, the method of enquiry and analysis in regard to confirmation will be consistent with that applied in the Roman Catholic tradition to the theology of both baptism and the eucharist.


Chapter Two

The Theological Development of the Sacrament of Confirmation
in the Roman Catholic Tradition

1. Introduction

Having set out a broad sketch of the Church’s theology of sacraments and sacramentality in the previous chapter, it is now necessary to focus on the sacrament of confirmation. The discussion will begin with an analysis of the biblical texts typically understood to have relevance to confirmation. This will identify not only which texts are already being applied to confirmation but also those that may be relevant to confirmation but have not yet been applied in this context for various reasons. This will be followed by an overview of the development of the rite throughout history. Such a precis will address how the Church came to understand the theology of confirmation and will enable some analysis of the validity of perspectives that developed in some instances as a result of a practical problem rather than theological investigation. Finally, the chapter will conclude with a summary of the Church’s current understanding of confirmation. This chapter, like the previous one, is foundational and sets out what is already part of the Catholic tradition in regard to confirmation. Such a survey is necessary to demonstrate where this thesis might contribute to the theological understanding of confirmation in the Catholic tradition.

2. The Biblical Foundations of Confirmation

There are no references to the word “confirmation” in scripture due to the fact that the theological concept had not yet been developed. Nevertheless, there are many references to the word “Spirit” and examples of the infilling of the Spirit that may in some way relate to what is now understood as confirmation. This discussion will focus on the biblical texts that are already understood as relating to confirmation. These are defined with reference to the Church’s magisterial documents, with particular reference to Divinae consortium naturae,¹ (the Apostolic Constitution on the Sacrament of Confirmation), the texts to be used in the conferral

¹ DCN.
of confirmation as per *The Order of Confirmation* and finally the current *Catechism of the Catholic Church*. Beyond this, biblical texts applied to the theology of confirmation by various theologians will also be addressed.

The Second Vatican Council’s *Sacrosanctum concilium* called for a revision of the rite of confirmation in 1963. The new rite was introduced by *Divinae consortium naturae* in 1971. This document is referenced in the *Catechism* and provides a number of scriptural texts applied to confirmation and its broader context. In the order of the document itself, scriptural texts cited begin with reference to the life of Jesus (John 1:32, Mark 1:10), addressing how the Holy Spirit descended and remained with Jesus. These references are followed by Luke 4:12–21, where Jesus says that the Spirit of the Lord is upon him. Attention then moves to Jesus’ promises to his disciples before his crucifixion. The first of these is Luke 12:12, where Jesus promises that the Holy Spirit will help the disciples be his witnesses, and then John 14:16 and John 15:26, where Jesus promises to send the “Spirit of Truth,” who will remain with the apostles forever. From here, the text then addresses Jesus’ promises after his resurrection, citing Acts 1:8 and Luke 24:49, in which Jesus asks the disciples to wait and promises they will receive power. The document goes on to describe the day of Pentecost, with specific reference to Acts 2:4, 17–18 and 38 before citing Hebrews 6:2 in regard to the laying on of hands. This part of the *Apostolic Constitution* that provides the biblical foundation for confirmation concludes with the statement that this laying on of hands in the sacrament of confirmation “in a certain way perpetuates the grace of Pentecost in the Church.”

The final texts referenced in this document are 1 Peter 2:5 and verse 9, which relate to the priesthood of Christ being shared with all the members of the Church. Finally, there are two references to Acts 8:15–17. The first reference is in regard to the relationship between the anointing with Chrism and the laying on of hands, and the second to the words of the rite for which the Holy Spirit is imparted. The document again cites Acts 2:1–4 and 38, this time in regard to the new words of the rite.

Both the *Catechism* and *The Order of Confirmation* are significantly longer than *Divinae consortium naturae* and provide many more scripture references. In order to limit this discussion, the references in all three documents have been included in the following table.

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2 *The Order of Confirmation* (Strathfield: St Paul’s Publications, 2015), hereafter cited as OC.
3 *Sacrosanctum concilium*, 71.
4 DCN, ix.
5 DCN, ix.
6 The document provides a rationale as to why the words of the rite were revised. The revision was intended to bring greater consistency with the rites of the early Church. Interestingly, the document does not cite Ephesians 1:13 or 4:30, which would seem an obvious inclusion due to the use of the word “seal” with respect to the Holy Spirit.
<table>
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<td>Isa 11:1–4</td>
<td>Spirit of the Lord is on me</td>
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<td>Isa 42:1–3</td>
<td>Here is my servant</td>
<td>OC, 61</td>
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<td>Matt 3:13–17</td>
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<td>DCN</td>
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<td>Luke 4:12–21</td>
<td>Spirit of the Lord is on me</td>
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<td>Acts 10:38</td>
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<td><strong>Promise of the Coming of the Holy Spirit</strong></td>
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<td>Joel 3:1–2</td>
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<td>John 7:37–39</td>
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<tr>
<td>John 15:26</td>
<td>When the advocate comes…</td>
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⁷This reference is somewhat surprising as the text of Joel 2:23–30 seems to be much more appropriate. It is this text of Joel that is recommended as a reading in The Order of Confirmation, 61.
| **John 16:7–15** | If I go, the advocate will come | OC, 64 (vs 13 and 14:26) | OC 65 (vs 5b–7, 12–13a) | CCC, 1287 |
| **Luke 24:48–49** | I am sending upon you what the Father promised |  |  | CCC, 1304 |
| **Acts 1:8** | You will receive power when the Holy Spirit comes | DCN | OC, 62 (vs 3–8) | OC, 63 responsorial to Ps 116 | CCC, 1287 |

**Coming of the Holy Spirit**

| **John 20:22** | Jesus breathes on the apostles and says “receive my Spirit” |  |  | CCC, 1287 |
| **Acts 2** | Pentecost | DCN | OC, 62 (vs 2:1–6, 14, 22–23, 32–33.) | CCC, 1287 |

**Laying on of Hands**

| **Acts 8:15–17** | Peter and John lay hands on believers | DCN | OC (vs 1, 4, 14–17) | CCC, 1288 |
| **Acts 19:5–6** | Paul lays hands on believers |  | OC, 62 (vs 1b–6a) | CCC, 1288 |
| **Heb 6:2–5** | Instructions about baptism, laying on of hands | DCN | OC | CCC, 1288 |

**Anointing and the Seal**

| **Gen 38:18** | Tamar has Judah’s staff and ring to prove ownership⁸ |  |  | CCC, 1295 |
| **Gen 41:42** | Signet ring to mark ownership |  |  | CCC, 1295 |
| **Deut 11:14** | Reference to oil and a sign on hand and head |  |  | CCC, 1293 |
| **Deut 32:34** | Is not this laid up in store with me, sealed up in my treasuries⁹ |  |  | CCC, 1295 |

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⁸ This reference has to do with Tamar, who takes Judah’s signet, cord and staff to prove that he is the one from whom she conceived. These items are proof of ownership. This reference seems to imply a correlation between these items as proof of ownership and the anointing in confirmation as proof of ownership.

⁹ It is not immediately clear how this reference relates to confirmation or anointing, but it is cited in the *Catechism*, nonetheless. Perhaps it suggests that the treasure of the Holy Spirit is sealed up inside the confirmand.
<table>
<thead>
<tr>
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<td>Jezebel uses the seal of her husband</td>
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<td>Luke 10:34</td>
<td>Oil for healing</td>
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<td>John 6:27</td>
<td>God the Father has set his seal on Jesus</td>
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**Effects of Confirmation**

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**Confirmation in General**

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<tr>
<td>Rev 1:5a,6</td>
<td>Christ is the firstborn from the dead</td>
<td>OC, 64</td>
</tr>
</tbody>
</table>

**Responsorial Psalms Not Referenced in DCN or CCC**

<table>
<thead>
<tr>
<th>Psalm</th>
<th>Translation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ps 21 (22): 23–24, 26–28, 31–32</td>
<td>They shall tell of the Lord for generations to come</td>
<td>OC, 63</td>
</tr>
<tr>
<td>Ps 95 (96):1–2a, 2b–3, 9–10a, 11–12.</td>
<td>Proclaim his marvellous deeds to the nations</td>
<td>OC, 63</td>
</tr>
<tr>
<td>Ps 103 (104):1ab, 24, 27–28, 30–31, 33–34.</td>
<td>Lord, send out your Spirit, to renew the face of the earth.</td>
<td>OC, 63</td>
</tr>
<tr>
<td>Ps 116 (117)</td>
<td>[A]claim him all you peoples</td>
<td>OC, 63</td>
</tr>
<tr>
<td>Ps 144 (145):2–5, 8–11, 15–16, 21.</td>
<td>I will praise your name forever</td>
<td>OC, 63</td>
</tr>
</tbody>
</table>

**Gospel Readings Not Referenced in the DNC or CCC**

<table>
<thead>
<tr>
<th>Gospel Reading</th>
<th>Translation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt 5:1–12</td>
<td>The Beatitudes</td>
<td>OC, 65</td>
</tr>
<tr>
<td>Matt 16:24–27</td>
<td>anyone who loses his life for my sake will find it</td>
<td>OC, 65</td>
</tr>
<tr>
<td>Matt 25:14–30</td>
<td>Parable of the Talents</td>
<td>OC, 65</td>
</tr>
<tr>
<td>Luke 8:4–15</td>
<td>Parable of the Sower</td>
<td>OC, 65</td>
</tr>
<tr>
<td>Luke 10:21–24</td>
<td>Jesus thanks God for revealing things to the children</td>
<td>OC, 65</td>
</tr>
<tr>
<td>John 7:37a–39</td>
<td>From the heart of Jesus will flow living water</td>
<td>OC, 65</td>
</tr>
<tr>
<td>John 14:23–26</td>
<td>The Holy Spirit will teach you everything</td>
<td>OC, 65</td>
</tr>
</tbody>
</table>

The above table reveals the scriptures found in all three documents that can be recognised as central to the Church’s understanding of confirmation, but it also reveals the Old Testament usage as applied to confirmation, which is at times surprising.

There are only five biblical references identified in all three documents: Luke 4:12–21, Acts 1:8, Acts 2, Acts 8:15–17 and Hebrews 6:2–5. In these texts, the most essential biblical foundations for the sacrament can be identified. In Luke 4:12–21, Jesus quotes Isaiah in regard to himself and says that the Spirit of the Lord is on him. Jesus is the fulfilment of Isaiah’s prophecy, and as the one who is full of the Holy Spirit, he promises and sends the Holy Spirit. In Acts 1:8, Jesus promises the apostles that they will receive power when the Holy Spirit comes on them. In Acts 2, this promise is fulfilled and the apostles, full of the Holy Spirit,
begin to preach the gospel. Acts 8:15–17 is an essential text for two reasons. First, it is an explicit example of the difference between baptism and the infilling of the Holy Spirit in what is now understood as confirmation, and second, it provides an explicit example of the laying on of hands for the impartation of the Spirit. This laying on of hands is again referenced in Hebrews 6:2–5, which identifies that the laying on of hands is distinct from baptism but still part of Christian initiation. In these five biblical references shared by all three documents, the essential data for the sacrament can be seen. Jesus, who the Spirit of the Lord is upon (Luke 4:12–21), promises the Holy Spirit (Acts 1:8) and then sends the Holy Spirit (Acts 2). The apostles are then filled with the Holy Spirit and impart the Holy Spirit through the laying on of hands (Acts 8:16–17), which becomes part of Christian initiation (Heb 6:2–5).

The Old Testament usage across the three texts is primarily related to Isaiah, Ezekiel and Joel, who prophecy the outpouring of the Holy Spirit, and in Isaiah’s case, with specific reference to the servant of the Lord. These texts provide a soteriological backdrop to the events of Pentecost in Acts 2, which demonstrates that they are indeed the fulfilment of ancient prophecies. The Old Testament references used by the Catechism in regard to anointing and the seal are somewhat obscure. Their usage brings attention to texts of the Old Testament that are omitted.

A surprising omission to the scriptures referenced by all three documents is the relationship of the events of Pentecost in Acts 2 with the inauguration of Pentecost in the book of Exodus. Furthermore, there are no less than twenty-three references to variations of the word “anoint” that follow the institution of Pentecost in the book of Exodus. The fact that none of these are referenced and texts such as Genesis 38:18, 1 Kings 21:8 and Deuteronomy 32:34 are cited instead is surprising.

Among theologians, there is a sense that determining which biblical texts have relevance to confirmation can be difficult due to the varied manner in which texts are interpreted and applied. Austin Milner begins his book on confirmation by stating that the texts of the New Testament relating to confirmation are “so difficult to interpret” that he prefers to look at all the extra-biblical historical sources before he is willing to engage with scripture. When Milner finally addresses the relevant scriptures, he addresses a much broader overview

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10 Pentecost is first alluded to in the book of Exodus as part of the inauguration of the Feast of Weeks, which is referred to as the Festival of Harvest and Festival of Weeks (See Exod 23:16 and 34:22–23). Pentecost is the final celebration on the fiftieth day at the end of the Feast of Weeks. More detailed instructions for the Feast of Weeks can be found in Leviticus 23:15–22, Numbers 28:26–31 and Deuteronomy 16:9–12, which are discussed in detail in Chapter Five.

11 Milner, Theology of Confirmation, 11.
of the New Testament’s use of the word “Spirit” rather than choosing texts that have an explicit reference to the impartation of the Holy Spirit.\textsuperscript{12} Milner does finally identify Acts 8:14–17 and Acts 19:1–7 as the texts in Acts that relate to confirmation, but he then concludes his discussion with the statement that the “Acts of the Apostles do not therefore provide any evidence that in apostolic times there was regularly any special rite other than baptism for the imparting of the Holy Spirit.”\textsuperscript{13} Marian Bohen takes a similar approach to Milner with reference to the broader usage of the word “Spirit” in scripture and also provides a survey of Old Testament usage of the word “Spirit” or “ru’ah” as well as the New Testament equivalent, “pneuma.”\textsuperscript{14} Her approach is to situate confirmation in light of scripture’s broader revelation of the Spirit, so she does not provide specific texts relating to confirmation \textit{per se}.

James Behrens takes a different approach and is more specific than Bohen and Milner. He begins by addressing the use of the word “confirm” in scripture, citing examples throughout the Old and New Testaments, and concludes that the “main use of the word is to establish, ratify, or strengthen a covenant obligation entered into between God and His chosen people.”\textsuperscript{15} He then goes on to point out that the most commonly cited texts recognised as being associated with the sacrament of confirmation are Acts 8:14–17, Acts 19:1–7 and Hebrews 6:1–3.\textsuperscript{16} His observation is reasonably consistent with the texts identified in the \textit{Catechism}, \textit{Apostolic Constitution} and \textit{The Order of Confirmation}, though he does not reference Acts 2 and Luke 4:12–21. Behrens states that Acts 19:1–7 is the \textit{locus classicus} due to its reference to laying on of hands, impartation of the Spirit and its relationship to baptism.\textsuperscript{17}

Another consideration in regard to the biblical data and especially the book of Acts is that the narrative primarily deals with first-generation converts. Accordingly, examples in the New Testament of conversion leading to baptism and the infilling of the Holy Spirit are those

\begin{itemize}
  \item \textsuperscript{12} Milner, 81–95. Milner addresses the Spirit in the life of Jesus and then a number of references in the epistles that have something to do with the work of the Spirit but not necessarily related to confirmation. His references include 1 Cor 6:17, Rom 8:11 and Rom 6:3–11, which relate to baptism more than confirmation. Milner goes on the address the work of the Spirit in Acts but comes to a series of contestable conclusions about what the Spirit does and does not do. Two such examples are the following: “Salvation itself, however, is not the direct work of the Holy Spirit” and “The Spirit does not produce faith.” Milner, 88.
  \item \textsuperscript{13} Milner, 93. Interestingly, the texts that Milner has just addressed seem to suggest otherwise. A detailed discussion of these texts and their application to confirmation is provided later in this study.
  \item \textsuperscript{14} Marian Bohen, \textit{The Mystery of Confirmation} (New York: Herder and Herder, 1963), 68.
  \item \textsuperscript{15} Behrens, \textit{Confirmation}, 9. This is an unusual approach as the word “confirm” is never used in scripture with regard to the infilling of the Holy Spirit and therefore is not directly related to the sacrament of confirmation as understood today. Nonetheless, it can be helpful to understand the biblical usage of the word in order to provide a broader and more biblical context to its meaning.
  \item \textsuperscript{16} Behrens, \textit{Confirmation}, 10.
  \item \textsuperscript{17} Interestingly, this is the one text not included in the \textit{Apostolic Constitution on Confirmation}.
\end{itemize}
being baptised as adults, not infants. As such, the biblical data in Acts describes the events and actions of the apostles rather than specifically prescribing a theology and practice of Christian initiation for generations to come.

Having now surveyed the biblical texts referenced in the *Apostolic Constitution on the Sacrament of Confirmation*, *The Order of Confirmation*, the *Catechism*, and in the work of various theologians, the absence of Old Testament prefigurations is striking when compared to that which can be found in relation to baptism and the eucharist.

In the *Catechism of the Catholic Church*, a whole page is dedicated to outlining the prefigurations of baptism in the Old Covenant. It begins with creation in Genesis 1:2 with reference to the Spirit of God breathing on the waters, which is followed by the recognition of Noah’s ark and therefore Noah being saved through water. The next reference is to the book of Exodus and the Israelites walking through the Red Sea, again being saved through water. The final reference is again to the book of Exodus, with Israel walking through the Jordan and into the Promised Land. As such, there are powerful Old Testament prefigurations, or “types,” of baptism that the Church has explicitly engaged in its development of the theology of baptism.

The same can be seen with respect to the eucharist. The *Catechism* explains that the eucharist “completes and surpasses all the sacrifices of the Old Covenant.” The eucharist is the memorial of Christ’s Passover, and the *Catechism* explains the liturgy of the eucharist with reference to the Jewish Passover:

> In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them.

In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ’s Passover, and it is made present the sacrifice Christ offered once for all on the cross remains ever present. As often as

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18 Presumably, children and infants were baptised (See Acts 16:33), but the New Testament does not provide explicit examples of Christian initiation for infants.  
19 CCC, 1218.  
20 CCC, 1219.  
21 CCC, 1221.  
22 CCC, 1222.  
23 CCC, 1330.  
24 CCC, 1362.  
25 CCC, 1363.
the sacrifice of the Cross by which “Christ our Pasch has been sacrificed” is celebrated on the altar, the work of our redemption is carried out.\textsuperscript{26}

This, both baptism and the eucharist are developed and explained in the current \textit{Catechism} with reference to the Old Testament and their respective prefigurations or types. In contrast, other than a reference to anointing and the seal in the Old Testament, there is no engagement with any other possible prefiguration of confirmation.

There are a number of possible reasons as to why reference to a prefiguration to an Old Testament type is missing. One possibility is simply that in those early centuries, the Church Fathers did not formally recognise confirmation as a separate rite to baptism and thus had no reason to look for a prefiguration as it was already dealt with in baptism. Another possibility, previously mentioned, is that arguably the most influential theologian of the last millennium, Thomas Aquinas, explicitly dismisses any Old Testament typology of confirmation. In Book Three, Question 72 of the \textit{Summa}, Aquinas provides an objection as to why confirmation is a sacrament in spite of the fact that there is no Old Testament prefiguration:

\textbf{Objection 2.} Further, the sacraments of the New Law were foreshadowed in the Old Law; thus the Apostle says (1 Corinthians 10:2–4), that “all in Moses were baptised, in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink.” But Confirmation was not foreshadowed in the old Testament. Therefore, it is not a sacrament.\textsuperscript{27}

\textbf{Reply to Objection 2.} Confirmation is the sacrament of the fullness of grace: wherefore there could be nothing corresponding to it in the Old Law, since the Law brought nothing to perfection (Hebrews 7:19).\textsuperscript{28}

Such a direct rejection of any prefiguration of confirmation in the Old Testament from a theologian of the gravitas of Thomas Aquinas perhaps explains why there appears to be a lack of theological research on possible prefigurations of confirmation. The early Church Fathers did not see confirmation as a separate rite, so they did not look for it, and Aquinas’ writings are likely to have discouraged later development in this area.

In order to make the case to challenge Aquinas’ points, it will first be necessary to develop a methodology of typological interpretation so that some Old Testament texts can be recognised defensibly as prefigurations to the sacrament of confirmation. This methodology of typological interpretation will be the focus of the following two chapters. Having now surveyed

\begin{footnotes}
\item[26] \textit{CCC}, 1364.
\item[27] Aquinas, \textit{Summa Theologica}, III, q 72, art 1.
\item[28] Aquinas, \textit{Summa Theologica}, III, q 72, art 1.
\end{footnotes}
the use of scripture as applied to the sacrament of confirmation, attention is now given to the theological development of confirmation throughout history.

3. The Historical Development of the Theology of Confirmation

A survey of the historical development of the theology of confirmation reveals how the sacrament has been understood at various points in the history of the Church and what has informed these understandings. Such a survey enables some analysis as to how various understandings emerged, what those understandings were based on and where there might be opportunities for further development. In surveying the history of the development, it is surprising to see that some practices have developed due to practical considerations rather than theological enquiry. In some instances, it appears that theological enquiry has been in the service of justifying developed practices. Austin Milner seems to defend this approach when he argues that “theology is not history, yet the theology of Christian sacraments must be firmly based on the actual practice of the Church in different places throughout the centuries.”

When looking at the development of the sacrament of confirmation throughout history, it appears that this method – of theology being based on practice – is contributing to the confusion about the sacrament. It would be more appropriate for practice to be based on theology. This history again reveals why a biblical approach to the sacrament of confirmation is necessary.

The word “confirmation” comes from the Latin word “confirmare,” which means to strengthen; however, as Osborne points out, this word was not used as a technical term until the fifth century, with examples found in the Council of Riez (439) and the Council of Orange (441).

The first specific mention of confirmation as one of the seven sacraments in a general council is at the first (1245) and then the second (1274) Council of Lyons. As such, when surveying scripture and the documents of the early Church, the discussion will necessarily focus on references to Christian initiation rites that involve the laying on of hands, the infilling of the Holy Spirit and anointing with oil, which is consistent with the rite as codified by the Church in the second millennium. Outside of the Bible, the earliest source that refers to the rites of initiation is the Didache, but it makes reference only to baptism and provides no reference to anointing with oil or the laying on of hands. The earliest references to anointing

29 Milner, Theology of Confirmation, 7.
30 Behrens, Confirmation, 10.
31 Osborne, The Christian Sacraments of Initiation, 117.
32 See Bohen, The Mystery of Confirmation, 29.
33 Didache, ed. Klaus Wengst (Kösel-Verlag, 1984).
of oil and/or laying on of hands are found in the *Didascalia Apostolorum* of the early third century.\(^{34}\)

Milner states that in the early centuries, the Eastern Church – the Church of Antioch – was far bigger and more liturgically influential than the Church in Rome or Alexandria.\(^{35}\) The *Didascalia Apostolorum*,\(^{36}\) which emerged from the Church in Antioch, provides an example of anointing in regard to how to baptise women in connection to their appointment as deaconesses:

But with the imposition of the hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of the hand anoint the head of those who receive baptism, whether men or women.\(^{37}\)

This early rite has an anointing, a laying on of hands, a baptism and then another anointing. The same rite in the same order is also found in the Syriac version of the apocryphal *Acts of Judas Thomas*, in which baptism is referred to as the seal by which God “recognises through his seal his own sheep.”\(^{38}\) This text also provides an example of the words of the rite, which conclude with “come, Holy Spirit, and purify their reins and heart, and seal them in the name of the Father, and Son, and Holy Spirit.”\(^{39}\) Explanations of this initiation rite can also be found in the *Clementine Recognitions*\(^{40}\) and also the works of Ephraim.\(^{41}\) Ephraim links anointing with circumcision when he writes: “[F]rom the peoples he separated the People, by the former seal of circumcision; but by the seal of anointing, the peoples He separates from the People.”\(^{42}\) Though anointing is included in these early rites, it is connected with baptism, and though it is clearly understood as important and marks the people with a seal, it is not understood as a separate sacrament to baptism.

In the Eastern Churches, this rite of anointing, which may now be recognised as involving some aspects of the rite of confirmation, was interpreted by the early Fathers as a seal or brand marking the sheep of Christ’s “flock,” but also as the mark of a soldier in Christ’s

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\(^{34}\) Richard Hugh Connolly, ed. *Didascalia apostolorum* (Oxford: Clarendon Press, 1929), XVI.

\(^{35}\) Milner, *Theology of Confirmation*, 12.

\(^{36}\) *Didascalia apostolorum*, XVI.

\(^{37}\) *Didascalia apostolorum*, XVI.


\(^{42}\) Ephraim Syrus, *Fifteen Hymns*, III, 1. 269.
army. This military analogy was particularly embraced by Chrysostom. The anointing is also associated with the kingly and priestly anointings of the Old Testament, which is made explicit in the previously mentioned quote from the Didascalia. Ephraim also attributes the gift of the Spirit with the anointing, but this anointing is not separate from baptism. Milner asserts that though this Eastern rite included both an anointing and a baptism, it could not be understood as two sacraments. His conclusion is that the Eastern Fathers did not distinguish between a sacrament of forgiveness of sins and rebirth and a sacrament to receive the Holy Spirit. Such a conclusion is nonetheless contested, and Johnson points out that a survey of the history of the Eastern Church in the fourth and fifth centuries reveals an “introduction of a postbaptismal anointing associated with the gift of the Holy Spirit.” While this may not have been understood as a sacrament in these early years, it is clear that there was an awareness of the meaning of the postbaptismal anointing as relating to the infilling of the Holy Spirit.

In the Western Church, sources that present Christian initiation rites resembling confirmation begin with the Apostolic Tradition of Hippolytus of Rome, a text believed to have been written around AD 213. In this text, there is an initiation rite that begins with an anointing to renounce Satan, then a baptism, followed by a ritual that in many ways correlates to what the Church now recognises as confirmation. The Bishop lays hands on the participant and prays, “Lord God, who didst make these worthy of deserving the forgiveness of sins by the laver of regeneration, make them worthy to be filled with the Holy Spirit and send upon them thy grace that they may serve thee according to thy will.” This is followed by an anointing with oil, and then the Bishop says, “The Lord be with you,” and the participant replies, “And with thy spirit.”

Here, baptism is seen as producing the grace of regeneration, and the laying on of hands and anointing is so that the participant may receive the grace to serve God according to his will. The seal of chrism marks the believer as Christ’s property. Tertullian makes clear that the waters of baptism cleanse and prepare the participant for the Holy Spirit with reference to

44 Ephraim Syrus, Fifteen Hymns, III, 1, 269.
45 Milner, Theology of Confirmation, 15.
48 Dix and Chadwick, The Treatise, 38
49 Dix and Chadwick, The Treatise, 17.
John’s baptism, which prepared people for the coming of the Lord.\textsuperscript{50} Origen also makes reference to both a baptism and an anointing in his \textit{Commentary on the Romans},\textsuperscript{51} but at this point in history, any kind of ritual that might be recognised as a kind of confirmation is not separate from baptism. Osborne describes this phenomenon as the multiplying of ceremonies within one rite rather than the development of a separate rite.\textsuperscript{52} Nonetheless, the fact that these ceremonies were celebrated together does not mean that what was celebrated was only one sacrament. Those conducting initiation rites would often be given the eucharist at the same celebration, and the early church clearly understood the distinction between baptism and the eucharist.

A separation of baptism and the kind of ritual that might be interpreted as confirmation can be first identified – other than in scripture – in the third century when Stephen, the Bishop of Rome, was dealing with people who had been baptised in a heretical community and were converting to the Roman Church. Stephen recognised the validity of their baptism but asserted that they would only receive the Holy Spirit on their profession into the Church.\textsuperscript{53} This distinction is likely to have contributed, at some level, to a separation of the initial unity of baptism and a ritual whereby a participant received the infilling of the Holy Spirit.

Kenan Osborne observes that three factors – taking place in the fourth, fifth and sixth centuries – ensured the separation of baptism and what is now understood as confirmation. These were the de-urbanisation of Christian communities, the growing predominance of infant baptism and the question of re-ordination of heretics.\textsuperscript{54}

The de-urbanisation of Christian communities made it difficult for bishops to preside over initiation rites due to geographical constraints. Bishops had always been the ordinary ministers of anointing, or “confirmation.” Christianity had spread under Constantine, and there were not enough bishops for the many now Christianised rural towns.\textsuperscript{55} Initiation rites for converts were typically placed together – baptism, confirmation and first eucharist would all take place in one ceremony. Pope Innocent I had made it clear that the bishops alone were to anoint and sign the forehead for the impartation of the Holy Spirit.\textsuperscript{56} Now that, due to

\textsuperscript{50}Tertullian, \textit{On Baptism}, 672.
\textsuperscript{52}Osborne, \textit{The Christian Sacraments}, 120.
\textsuperscript{53}Osborne, \textit{The Christian Sacraments}, 122.
\textsuperscript{54}Osborne, \textit{The Christian Sacraments}, 122.
\textsuperscript{55}Johnson, \textit{The Rites}, 248.
geographical restraints, many more rural Churches did not have access to a bishop, priests had to at least begin the process of initiation by doing the sacraments for which they had authority.\textsuperscript{57} As such, the priests could baptise and administer the eucharist but could not anoint or “confirm.” This led to a separation of what was initially understood as a single initiation rite.

The second factor that contributed to the separation of baptism and confirmation was the growing practice of infant baptism, which is referenced as early as the third century by Tertullian and was already a growing practice within the Church.\textsuperscript{58} Given the previously mentioned issues of geography and a lack of access to bishops, the practice of infant baptism naturally led to the laying on of hands – which could only be done by the bishop – being separated from baptism. For Osborne, this separation also impacted the theology of confirmation. In his view, because confirmation took place later, it began to be understood and explained theologically as anointing to be a soldier of Christ and a sacrament of Christian maturity.\textsuperscript{59} Aquinas took up this idea when he wrote that “in Baptism he receives power to do those things which pertain to his own salvation, forasmuch as he lives to himself: whereas in Confirmation he receives power to do those things which pertain to the spiritual combat with the enemies of the Faith.”\textsuperscript{60} For Osborne, such a statement is merely the theologising of a separated ritual.\textsuperscript{61} As will be argued later in this thesis, Osborne’s view seems to omit the biblical data, which suggests an original distinction between baptism and what is now understood as confirmation in the first century.

The final factor that contributed to separation was in regard to converts who had already been baptised. There was a belief that one could not receive the Holy Spirit outside the Church. While a baptism may have been sacramentally valid, the convert still needed to be confirmed as there was recognition that the Holy Spirit would not be received in fullness without confirmation in the Roman Church. This recognition of the validity of baptism, but not confirmation, is in part due to the fact that in the Roman Catholic Church, the bishop was already recognised as the ordinary minister of confirmation. As such, though a baptism outside the Roman rite might be valid if done with the correct form and matter, a confirmation could only be performed by a bishop who was recognised to have legitimate episcopal authority. Regardless of why, the fact that the decision was made to confirm converts who had been

\textsuperscript{57} Johnson, \textit{The Rites}, 247.
\textsuperscript{58} Tertullian, \textit{On Baptism}, 678.
\textsuperscript{59} Osborne, \textit{The Christian Sacraments}, 138.
\textsuperscript{60} Aquinas, \textit{Summa Theologica}, III, q 72, art 5.
\textsuperscript{61} Osborne, \textit{The Christian Sacraments}, 138.
baptised in another Christian tradition likely contributed to the separation of the rite of baptism and the rite of confirmation.

Once the separation of baptism and confirmation was actualised, the question of how the now separate rites differed would be raised. Rabanus Maurus\(^\text{62}\) (c. 780–835), one of the first to address this question, explained it by saying that the first anointing done after baptism, done by the presbyter, effects the descent of the Holy Spirit and the consecration of the Christian; the second anointing, the episcopal chrismation and laying on of hands, brings the grace of the Spirit into the baptised with all the fullness of sanctity, knowledge and power.\(^\text{63}\)

Osborne’s own position is that the separation of anointing and the laying on of hands with baptism was a late development that was the result of practical implications. He argues that those who defend two separate rites using scripture are reading the early texts anachronistically.\(^\text{64}\) Such criticism partly derives from the fact that the biblical texts most often used to defend the separate rite of confirmation are limited and can be interpreted in a variety of ways. This problem will be addressed in detail later in the thesis with reference to a broader biblical framework relevant to the sacrament of confirmation.

From the eighth to twelfth centuries, Christian initiation rites remained relatively unchanged, with baptism, confirmation and the eucharist recognised as three parts of a whole.\(^\text{65}\) In this era, the Bishop would use the form: “I sign thee with the sign of the cross and confirm thee with the chrism of salvation.”\(^\text{66}\) According to Burkhard Neunheuser, this form first appears in the \textit{Ordines Romani} in the tenth century.\(^\text{67}\) Fisher, like Osborne, also argues that practice informed theology and refers to the development of the doctrine of transubstantiation as another factor contributing to the separation of baptism and confirmation.\(^\text{68}\) Though baptised

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\(^\text{64}\) Osborne, \textit{The Christian Sacraments}, 125.


\(^\text{66}\) Osborne, \textit{The Christian Sacraments}, 126.


\(^\text{68}\) Johnson makes the point that there were other factors involved. He explains that there were changing practices regarding participation in the eucharist by the laity. Specifically, the withdrawal of the cup from the laity meant that communing infants from the chalice alone naturally disappeared (see Johnson, \textit{The Rites}, 264). David Holeton argues that “to suggest that the practice [of communion for infants] began to disappear with the proclamation of transubstantiation and the withdrawal of the chalice from the laity is to miss the point.” Holeton points to the degeneration of the Christian community and political influence rather than just theological development. See David Holeton, “The Communion of Infants and Young Children: A Sacramental Community,” in Geiko Muller–Fahrenholz, ed. \textit{And Do Not Hinder Them: An Ecumenical Plea for the}
infants could receive the eucharist in the first millennium, the Church would no longer give the eucharist to infants in the twelfth and thirteenth centuries. As a result of these developments, there was a major shift in the later centuries of the Middle Ages that resulted in the breaking up of the initiation rite into four sacraments: infant baptism, first confession, first eucharist and finally confirmation. In this era, confirmation was administered to candidates at seven years old or later and either before or after first eucharist, depending on the availability of the bishop. No more were infants “initiated.” They were baptised, but full initiation would no longer take place until the infant was old enough to be catechised. This process would be codified universally in the Council of Trent (1545–63).

Since the Council of Trent, and particularly in the nineteenth and twentieth centuries, the order of initiation rites has vacillated. Paul Turner chronicles these movements in his article “Benedict XVI and the Sequence of the Sacraments of Initiation.” He explains that in the mid-nineteenth century, bishops in France began to legislate for eucharist before confirmation. He points out that the Councils of Avignon, Sens, Rouen, Auch and Prague, as well as the Statutes of Mende, all legislated for this order. In 1897, however, Pope Leo XIII gave instruction in reply to a letter from the Bishop of Marseille to administer confirmation before eucharist as this prepared the confirmand “for receiving afterwards the Eucharist.” In 1910, the Sacred Congregation for the Discipline of the Sacraments produced the decree Quam singulari, which, with reference to confession and eucharist, clarified the age of reason as being about the seventh year. Barrett points out that this clarification unintentionally led to confirmation again being administered after eucharist, in part because a local priest could baptise, hear confession and administer the eucharist but needed a bishop to confirm. This disparity in the order of initiation rites is still yet to be clarified and, as mentioned in the Preface, Pope Benedict XVI raised this concern and encouraged work towards a solution.
the initiation rites leans heavily on Turner’s work and is underpinned by his own assumption that the “ancient and constant sacramental order”\(^{80}\) is that confirmation precedes eucharist. Interestingly, if confirmation “perpetuates the grace of Pentecost,” as Pope Paul VI asserts in *Divinae consortium naturae*,\(^{81}\) it must be acknowledged that Christ instituted the eucharist fifty days before Pentecost. This tension will be addressed later in this study.

In summary, what is clear is that from early in the third century, for the West and continuing in the East, there was an initiation rite that combined what the Roman rite today recognises as baptism and confirmation. The separation of these rituals became apparent in the Western tradition due to a number of practical implications, found a more adequate theological justification in the eleventh century and was codified in the sixteenth century. Since this time, the rite of confirmation has remained largely unchanged until the late twentieth century. The most recent revision to the Rite of Confirmation was in 1971 and was introduced by the *Divinae consortium naturae*, which clearly situates the sacrament in relationship to Pentecost in Acts 2 and revises the formula to “be sealed with the gift of the Holy Spirit.”\(^{82}\)

While the Roman Church has maintained separate initiation rites and the Eastern Church has kept them together, there is continuing debate in Protestant communities regarding the impartation of the Holy Spirit. In the Protestant Reformation, Christian communities moved to a type of “commitment ceremony” for adolescents.\(^{83}\) John Calvin strongly argued against confirmation, which he believed was specifically purposed in the first century to impart the charismatic gifts that existed to herald in the messianic age. He believed that these gifts ceased with the apostles, making the sacrament invalid.\(^{84}\) He also argued against the efficacy of the sacraments, stating that the oil used in confirmation was a “thick and greasy liquid, but nothing more.”\(^{85}\) While almost all Protestant movements do not recognise confirmation as a sacrament, some Pentecostal traditions place great emphasis on the laying on of hands and the impartation of the Holy Spirit and believe this should result in the speaking of tongues or other charismatic gifts, as listed in 1 Corinthians 12. Other traditions argue for the receiving of the Holy Spirit


\(^{81}\) Paul VI, *Divinae consortium naturae*, ix.

\(^{82}\) Paul VI, *Divinae consortium naturae*, xiii. Philippa Bellows provides a theological analysis of the new words of the rite and what they can reveal about the sacrament. Philippa Bellows, “‘Be Sealed with the Gift of the Holy Spirit’: A Theological Analysis of the Seal of the Holy Spirit in the Context of Confirmation Catechesis” (PhD diss., The Open University, 2012).

\(^{83}\) Vorgrimer, *Sacramental Theology*, 127.

\(^{84}\) John Calvin, *Institutes of Christian Religion* (Hendrickson: Massachusetts, 2008), 951.

\(^{85}\) Calvin, *Institutes*, 950.
within the sacrament of baptism, therefore making a “laying on of hands” for the Holy Spirit separate to baptism unnecessary.

4. The Roman Catholic Church’s Current Understanding of Confirmation

The *Catechism of the Catholic Church* states that “the apostles, in fulfilment of Christ’s will, imparted to the newly baptised by the laying on of hands the gift of the Spirit that completes the grace of Baptism.”

It also goes on to say that very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (chrism) was added to the laying on of hands. This anointing highlights the name “Christian,” which means “anointed” and derives from that of Christ himself whom God “anointed with the Holy Spirit.”

Confirmation is thus the sacrament in which, through the laying on of hands and anointing with chrism, the Holy Spirit is imparted to the confirmand. One area of confusion is the assumption that the confirmand is yet to receive the Holy Spirit. This carries the implication that the gift of the Holy Spirit is not received in baptism. In the rite of baptism, however, the anointing with chrism signifies the gift of the Holy Spirit to the newly baptised. The distinction, which is addressed in detail in Chapter Eight, is that in baptism, the grace of new birth or regeneration by the Holy Spirit is received, along with the gifts of the Holy Spirit, whereas confirmation not only strengthens the grace of baptism but also perpetuates the grace of Pentecost and is thus centred on the empowerment for mission.

4.1. Confirmation in the Economy of Salvation

Isaiah, the Old Testament Prophet, announced that the Spirit of the Lord would rest on the shoot that would come from the stump of Jesse. Many centuries later, when Jesus was baptised, the Spirit descended on him in the form of a dove. The gospel writers describe Jesus

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86 CCC, 1288.
87 CCC, 1289.
88 CCC, 1241.
89 CCC, 1262.
90 CCC, 1266.
91 CCC, 1289.
92 DCN, ix.
93 This is explored further in Chapter Eight.
94 Isa 11:1–2.
as being conceived by the Holy Spirit,\footnote{Luke 1:35.} full of the Holy Spirit\footnote{Luke 4:1.} and led by the Holy Spirit.\footnote{Luke 4:1.} In this, the prophecy of Isaiah was fulfilled in Christ, who is full of the Holy Spirit: “This fulness of the Holy Spirit was not to remain uniquely the Messiah’s but was to be communicated to the whole messianic people.”\footnote{Luke 4:1.} The Prophet Joel had foretold that the Holy Spirit would be poured out on all flesh.\footnote{Joel 2:28–29.} On the day of Pentecost, as recorded in Acts 2, the Holy Spirit was poured out upon the apostles, who were waiting in the upper room.\footnote{Acts 2.} St Peter preached to the large crowd and explicitly interpreted this event as the fulfilment of Joel’s prophecy.\footnote{Acts 2:17–18.} On this day, the Church was announced to the world and a new age was inaugurated, whereby Christ would communicate his work of salvation through his body – the Church.\footnote{CCC, 1076.} In the Christian tradition, Jesus is understood as the Messiah prophesied in the Old Testament and is the one full of the Holy Spirit who will impart the Holy Spirit to the messianic people. This is most explicitly enacted at Pentecost in Acts 2 – the grace received at Pentecost is the grace perpetuated in the sacrament of confirmation.

## 4.2. The Rite

There are many rites and formulas used in various Eastern Catholic traditions, and since 2007, there are two forms of the Roman rite: the ordinary and extraordinary.\footnote{See Benedict XVI, “Summorum Pontificum,” Apostolic Letter. Vatican Website, July 7, 2007, http://www.vatican.va/content/benedict-xvi/en/letters/2007/documents/hf_ben-xvi_let_20070707_letteravecescovi.html} These two forms are similar enough that a discussion on their differences is not necessary here. For the sake of simplicity, the ordinary form of the Roman Rite will be the focus of this discussion.\footnote{For a discussion regarding the canonical implications of the two rites, see Chad J. Glendinning, “Summorum Pontificum and the Use of the Extraordinary Form of the Roman Rite: A Canonical Analysis in Light of the Current Liturgical Law” (PhD diss., University of Ottawa, 2010).} The current Roman Rite of Confirmation begins with the introductory rites: The Sign of the Cross, the Greeting and the Collect. This is followed by the Liturgy of the Word, which can include the readings of the day from the lectionary,\footnote{Lectionary, Sundays and Solemnities (Canadian Bishops Conference, Ottawa, 1993).} but often readings relevant to confirmation are chosen.\footnote{See OC, 42–64.} After the Liturgy of the Word is the Rite of Confirmation, which
can be broken up into four parts. First is the renewal of baptismal promises, which begins with a renunciation of Satan. This is followed by the Apostles Creed, whereby each section is prefaced with “do you believe” by the presider and the response of “I do” by the confirmand. Second is the laying on of hands and the following prayer:

Almighty God, Father of our Lord Jesus Christ, who brought these servants to new birth by water and the Holy Spirit, freeing them from sin: send upon them, O Lord, the Holy Spirit, the Paraclete; give them the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill them with the spirit of the fear of the Lord. Through Christ our Lord.\(^{108}\)

Third is the anointing with Chrism and the formula said by the bishop: “Be Sealed with the gift of the Holy Spirit.” The confirmand says “Amen,” the Bishop then says, “[P]eace be with you,” and the confirmand replies: “[A]nd with your spirit.”\(^{109}\) Fourth is the “Universal Prayer,” which concludes with the words:

O God, who gave the Holy Spirit to you Apostles and willed that through them and their successors the same Spirit be handed on to the rest of the faithful, listen favourably to our prayer, and grant that your divine grace, which was at work when the Gospel was first proclaimed, may now spread through the hearts of those who believe in you. Through Christ our Lord.\(^{110}\)

The rite is then followed by the Liturgy of the Eucharist and the Concluding Rites, which include either The Blessing or the Prayer over the People. A copy of the rite is provided in Appendix A. Interestingly, the prayer at the laying on of hands acknowledges that the confirmand has received new birth in water and the Holy Spirit in baptism but then asks for the Holy Spirit to be sent upon them and to give the seven gifts of the Holy Spirit, suggesting that the confirmand has not already received the seven gifts. The Catechism nonetheless confirms that these seven gifts are indeed first received in baptism.\(^{111}\) It is examples such as these that have likely contributed to some of the confusion in understanding the Spirit’s work in baptism compared with the Spirit’s work in confirmation.\(^{112}\)

### 4.2.1. Memorial

The sacrament of confirmation can be understood as having a twofold memorial aspect. First, because part of the rite is a renewal of baptismal promises, there is the memorial of

\(^{108}\) OC, 15.
\(^{109}\) OC, 15.
\(^{110}\) OC, 17.
\(^{111}\) CCC, 1266.
\(^{112}\) This is addressed in detail in Chapter Eight.
Christ’s own baptism, “confirmation,” death and resurrection. This brings to mind the candidates’ own baptism, which was a joining in Christ’s death and resurrection. Second, there is the memorial of the day of Pentecost, when the disciples received the Holy Spirit. Confirmation perpetuates this grace. The baptised participant is now joining with the apostles in Pentecost by receiving the Holy Spirit. In the same way that the eucharist makes present the sacrifice of Christ, confirmation can be understood to make present the grace of Pentecost.

4.2.2. Sign and Symbol

There are two significant signs and symbols in the sacrament of confirmation: the laying on of hands and the anointing with chrism. Anointing with oil has significant biblical roots. In the Old Testament, priests were anointed with oil (Exod 28:41), as were kings (1 Sam 9:16), and objects such as altars and the tabernacle (Exod 35:15). Anointing has specific relevance to confirmation because Jesus was anointed by the Holy Spirit (Luke 4:18, Acts 10:38). Paul explicitly states that God anoints his people with the Holy Spirit (2 Cor 1:21–22). The chrism is the mark, the seal, which communicates identification with Christ.

The second symbol is the laying on of hands. Again, this sign has strong biblical roots, with more than thirty examples across the Old and New Testaments. Examples of this in the texts relating to confirmation are found in Acts 8:14–17, Acts 19:1–7 and Hebrews 6:2. The laying on of hands signifies the impartation of the Holy Spirit from one to another. In receiving the Holy Spirit, the person becomes another Christ.

4.2.3. Matter and Form

The Decree for the Armenians, issued by the Council of Florence, declares that the “matter” of the sacrament of confirmation is “chrism made of olive oil… and balsam.” This Decree is quoted by Pope Paul VI in the *Apostolic Constitution on The Sacrament of

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113 The word “confirmation” is used loosely here in reference to when the Holy Spirit descends on Christ at his baptism. See Matt 3:16–17.
114 CCC, 1288.
115 CCC, 1330.
116 For a detailed discussion of the significance of the laying on of hands in scripture, see Chapter Seven, Section 2.
Confirmation. The chrism oil is consecrated by the bishop, typically at the Chrism Mass on Holy Thursday. Though not identified as “matter” explicitly, in one sense, the laying of the hands of the minister can also be understood as “matter” in the rite due to the essential nature of the laying on of hands in the rite by the bishop (or priest) who acts in persona Christi. The essential form of confirmation in the ordinary form of the Roman Rite is the words, “Be sealed with the gift of the Holy Spirit.” Thus, the bishop (or delegated priest) lays hands on the confirmand, anoints the confirmand with oil and says: “Be sealed with the gift of the Holy Spirit.”

4.3. The Theology of Confirmation

The Catechism states that the use of the term “confirmation” implies that “this sacrament both confirms baptism and strengthens baptismal grace.” However, Johnson points out that the requirement in the Code of Canon Law for confirmands to be at the age of discretion has naturally created a shift in understanding towards the sacrament being a “mature ratification of one’s earlier baptism.” Thomas Marsh makes the point that the term “confirmation” had liturgical origins in the fifth century and meant “simply ‘to complete’ the rites of Christian initiation; it did not originally have the theological sense of strengthening.” Marsh’s reference to the rites of initiation and not simply baptism is interesting as confirmation in this light can be understood not merely as the completion of baptism, but as the completion of initiation, which presumably includes first eucharist. Nonetheless, baptism can be understood as the sacrament of spiritual birth and confirmation as the sacrament of spiritual strength, or to use Marsh’s words, the “Spirit is given in baptism as the principle of new life

119 DCN, xi.
120 H. M. J. Banting explores this possibility, noting that “the matter remains confusing because it never seems quite certain whether writers and commentators in the early medieval period, when they use the term ‘manuum imposition,’ mean a separate laying on of hands in addition to the consignation or not.” He concludes his discussion of the matter by stating that the “final word of the Middle Ages is the definition of Eugenius IV in 1439 that the matter of confirmation is chrism blessed by the bishop.” Banting, H. M. J., “Imposition of Hands in Confirmation: A Medieval Problem,” The Journal of Ecclesiastical History 7, no. 2 (1956): 147–159.
121 CIC, 883. The 1983 Code of Canon Law permits bishops to delegate authority to priests to administer the sacrament of confirmation.
122 CCC, 1289.
123 The Code of Canon Law states: “The sacrament of confirmation is to be conferred on the faithful at about the age of discretion, unless the episcopal conference has decided on a different age; or there is a danger of death; or, in the judgment of the minister, a grave reason suggests otherwise” (CIC, 891).
124 Johnson, The Rites, 408.
and in Confirmation as the gift of prophetic force for witness.”\textsuperscript{126} The anointing given in confirmation is not only to be understood as the completion of baptism but as consecration into the mission of Christ.\textsuperscript{127} Confirmation is only given once as, like baptism, it leaves a permanent mark on the participant.\textsuperscript{128} This is a mark of both ownership and membership. The seal of the Holy Spirit is the mark of total belonging to Christ, of membership in his Kingdom and commissioning in his mission. Confirmation is the Christian’s personal Pentecost.\textsuperscript{129} Thus, while the sacrament may be confused by some as being merely a sacrament of maturity or of personal commitment to Christ and his Church, it is clearly much more.

4.3.1. The Effects of Confirmation

Like all the sacraments, confirmation is a means of grace: “Grace is favour, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.”\textsuperscript{130} The \textit{Catechism} outlines five gracious effects of confirmation. The first is that it roots us more deeply in the divine filiation that makes us cry, “Abba! Father!”\textsuperscript{131} This language finds its origin in Paul’s Letter to the Romans, where he writes that “all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!”\textsuperscript{132} This explicit reference to being children of God, with reference to confirmation, further supports the notion of the sacrament as the completion of initiation.

The second effect is that confirmation “unites us more firmly to Christ.”\textsuperscript{133} Having received the power of the Spirit, the Catholic is now united more deeply with Christ, which enables the confirmand to imitate Christ.

The third effect is that confirmation increases the gifts of the Holy Spirit in us.\textsuperscript{134} The \textit{Catechism} lists the gifts of the Spirit as wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. This list finds its origin in Isaiah 11:1–2, which is commonly

\textsuperscript{126} Marsh, “The Theology of Confirmation,” 612.
\textsuperscript{127} CCC, 1294.
\textsuperscript{128} See discussion in Chapter One, Section 5.1.
\textsuperscript{129} Nicholas Halligan, \textit{The Sacraments and Their Celebration} (Wipf & Stock: Oregon, 1986), 43.
\textsuperscript{130} CCC, 1996.
\textsuperscript{131} CCC, 1303.
\textsuperscript{132} Rom 8:15.
\textsuperscript{133} CCC, 1303.
\textsuperscript{134} CCC, 1303.
interpreted as a Messianic prophecy. These gifts given to Christ will also be granted to those who are “in Christ” and have also received the Holy Spirit. What is absent in the *Catechism* is any reference to gifts of the Spirit referenced in the New Testament. St Paul writes specifically about spiritual gifts in a number of epistles. One example is 1 Corinthians 12, where Paul lists wisdom, knowledge, faith, healing, miracles, prophecy, discernment of spirits, tongues and the interpretation of tongues. Interestingly, the kinds of gifts that Paul references in his letters seem more consistent with the effects of the four “Pentecost” events in the book of Acts. In three of the four occasions, those who received the Holy Spirit received a “charismatic” gift of either tongues or prophecy. St Paul also writes that the Holy Spirit allots to each one individually just as the Spirit chooses. There is a strong biblical case for the charismatic gifts to be understood as a normative effect of confirmation. This will be addressed in detail in Chapters Seven and Eight.

The fourth effect from the *Catechism* is that “it renders our bond with the Church more perfect.” Because the confirmed believer is living in the Spirit, the ability to live in the community that is the Church is increased. The fruit of the Spirit in the confirmed believer’s life is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. Beyond this, because the “gifts of the Spirit” have been received in confirmation, the believer now brings to the community of the faithful specific attributes that will serve the common good.

Finally, confirmation brings about a special strengthening of the Holy Spirit “to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.” The Holy Spirit imparted in confirmation enables the baptised person to play an active role in Christ’s mission. In this sense, confirmation is also a commissioning. It is the enabling to go into the world and make disciples and the grace to effectively spread and defend the faith.

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136 1 Cor 12:4–11. For a detailed discussion of the gifts of the Spirit in Paul, see Chapter Eight.
138 1 Cor 12:11.
139 CCC, 1303.
140 Rom 8.
141 Gal 5:22–23.
142 1 Cor 12:12–31.
143 CCC, 1303.
4.3.2. Who Can Receive Confirmation?

The *Catechism* makes it clear that every baptised person can and should be confirmed.\(^{146}\) Christian initiation remains incomplete until a person is confirmed; however, as previously mentioned, the Code of Canon Law requires confirmands to be at the age of reason, which it considers to be seven years of age.\(^{147}\) While confirmation has often been referred to as the sacrament of maturity, it is not necessarily connected to a person’s age. A person being confirmed must be in a state of grace and, if they are not receiving the sacrament directly after being baptised, should have received the sacrament of penance before being confirmed.\(^{148}\) Though it seems that the preferred order for the sacraments of initiation is baptism, confirmation and then the eucharist,\(^{149}\) the local ordinary has the freedom to make guidelines for their diocese. As such, there is discrepancy both in regard to the preferred age for confirmands and the order of the sacraments, with some bishops preferring first eucharist before confirmation.

Finally, each candidate for confirmation will also have a sponsor, a Catholic adult who will pray for and support the candidate. Where possible, this will be one of the godparents who sponsored the candidate in baptism.\(^ {150}\)

4.3.3. The Minister of Confirmation

The ordinary minister for confirmation is the bishop. In the Catholic tradition, bishops are recognised as the successors to the apostles, and their administration of this sacrament demonstrates the binding of the participant to the Church throughout the ages. In the case that the bishop is not available, a priest can receive faculties by the bishop to administer confirmation using chrism consecrated by the bishop. If a Christian is in danger of death, any priest can administer confirmation.\(^ {151}\)

This brief precis of the theology of confirmation reveals something of the primary purpose of the sacrament. Of the five effects of confirmation listed in the *Catechism*, four increase something that has been received in baptism. In confirmation, participation roots us

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\(^{146}\) CCC, 1306.
\(^{147}\) CIC, 891.
\(^{148}\) CCC, 1310.
\(^{149}\) CCC, 1298 and 1306 suggest this order, but CCC, 1285 states that “Baptism, the Eucharist, and the sacrament of Confirmation together constitute the ‘sacraments of Christian initiation.’”
\(^{150}\) CIC 893 §2.
\(^{151}\) CCC, 1307.
more deeply in divine filiation, unites us more deeply with Christ, increases the gifts of the Holy Spirit and renders the confirmands bond with the Church more perfect. The final effect is listed by the Catechism as a special strength “to spread and defend the faith.” Pope Paul VI explains that confirmation “perpetuates the grace of Pentecost,” which was a grace to spread and defend the faith. Thus, while confirmation increases the grace received in baptism and can be understood to complete baptism, its central telos is the grace to spread and defend the faith.

5. Conclusion

Confirmation in the Catholic tradition is one of the three sacraments of initiation, whereby the Holy Spirit is imparted to the participant through the laying on of hands, the anointing of oil and prayer from the bishop. This sacrament strengthens the believer in his or her ability to live out the mission of Christ. Historically, the development of the sacrament has taken many hundreds of years, and the sacrament in its current form dates back to the eleventh century. In early Christian history, the rite was not always understood as a sacrament in and of itself but was part of the Christian initiation rituals connected to baptism. The separation of confirmation from baptism initially took place as a result of the lack of available bishops and the permission granted for priests to baptise but not confirm. Hence, infants were baptised but were not confirmed until a bishop was in the region. The history of the development of confirmation reveals that some aspects of its theological development have been more contingent on practical considerations than on theological reflection. Nonetheless, the key biblical texts recognised as being associated with confirmation and found in Divinae consortium naturae, The Order of Confirmation, and the Catechism are Luke 4:12–21, Acts 1:8, Acts 2, Acts 8:15–17 and Hebrews 6:2–5. There is, however, very little reference to Old Testament texts in any theology of confirmation, other than references to the words “spirit” and “anointing.” In the other initiation rites, there is a clear link to the respective Old Testament prefigurations: the Passover prefigures the eucharist and the crossing of the Red Sea – among other examples – prefigures baptism. These links are explicit in the Catechism, but none are recognised in regard to confirmation. St Thomas Aquinas explicitly states that “Confirmation is the sacrament of the fullness of grace: wherefore there could be nothing corresponding to it

152 CCC, 1303.
153 DCN, ix.
in the Old Law, since the Law brought nothing to perfection.”¹⁵⁴ In order to address St Thomas’ point and develop possible prefigurations of confirmation, a methodology of Old Testament typological interpretation will now be developed so that Old Testament prefigurations of confirmation can be not only observed but also recognised as valid and having theological implications for the Church’s understanding of confirmation. This will be the focus of the following two chapters.

¹⁵⁴ Aquinas, *Summa Theologica*, III, q 72, art 1.
Chapter Three
Typological Interpretation in Scripture

1. Introduction

In the previous chapter, it was evident that throughout the history of the theological development of the rite of confirmation, there is very little reference to the Old Testament beyond references to spirit and anointing. Even in recently developed theologies of confirmation, there are no references to any Old Testament prefigurations, or types, such as those referred to in respect of baptism and the eucharist. This apparent omission is likely to be caused at some level by St Thomas Aquinas explicitly stating that there is no Old Testament prefiguration for confirmation: “Confirmation is the sacrament of the fullness of grace: wherefore there could be nothing corresponding to it in the Old Law, since the Law brought nothing to perfection.”¹ In order to address St Thomas’ rejection of a prefiguration of confirmation, it will be necessary to develop a method of biblical typology that provides a sound set of criteria for what constitutes a legitimate prefiguration. Such a criteria will enable the testing of possible prefigurations of Pentecost, and by reference to Pentecost, prefigurations of confirmation which could have implications for how confirmation is understood in the Catholic tradition. The development of such a methodology will be the central task of this chapter and Chapter Four. To this end, the discussion begins with a sketch of the history of typological exegesis, followed by an analysis of how the word τύπος (typos) is used in the New Testament in an explicitly typological way, followed by an examination of how the Old Testament Prophets utilised a typological interpretation. From this, criteria are developed for the use of typology in scripture, which will provide a basis for the following chapter to survey the work of the early Church Fathers’ and ecclesiastical writers’ use of typological interpretation.

2. Typological Exegesis: A Historical Sketch

Richard M. Davidson, in his doctoral dissertation Typology in Scripture, points out that “almost every discussion of typology offers its own unique definition of typology.”² Davidson

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¹ Aquinas, Summa Theologica, III, q 72, art 1.
explains that the term *typology* was not employed before the rise of the enlightenment. Nonetheless, examples of typological interpretation are found even in pre-New Testament times. One of the challenges in defining typology is that the various schools of thought range from a very liberal application of typology, whereby almost anything can be understood as a type with a corresponding antitype, through to the outright rejection of any kind of typology. The latter view being a reaction to the overuse of typology that led to a greater emphasis on the historical critical method, which narrowed biblical interpretation only to what could be recognised as the author’s intended meaning. Pope Benedict XVI, then Cardinal Joseph Ratzinger, addressed this outright rejection when he wrote:

> Nowadays it is the fashion to attack typology as doing violence to the text, and certainly there have been inappropriate applications of typology. But the central and quite justified significance, the essential message, of typology is absolutely clear right here: there is a line running through the history of faith and worship. Inwardly, things correspond to this – there are deviations, but there is also a path in particular direction; the inner harmony with the figure of Christ, with his message and his existence, cannot be ruled out, in spite of the variety of historical contexts and stages.

The *Catechism* is also explicit in its endorsement of typology, which demonstrates the unity of the Old and New Testaments, when it states:

> The Church, as early as apostolic times, and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God’s works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son.

Christians therefore read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as Revelation reaffirmed by our Lord himself. Besides, the New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament. As an old saying put it, the New Testament lies hidden in the Old and the Old Testament is unveiled in the New.

Typology indicates the dynamic movement toward the fulfillment of the divine plan when “God [will] be everything to everyone.” Nor do the calling of the patriarchs and the Exodus from Egypt, for example, lose their own value in God’s plan, from the mere fact that they were intermediate stages.

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3 Davidson, *Typology in Scripture*, 17.
6 CCC 128–130.
2.1. Origen to Aquinas

Before a satisfactory definition can be established, a sketch of the historical development of typology is necessary. Beyond the New Testament, early Church writers such as Tertullian and Irenaeus employed typological principles in order to defend Christianity to the Jews.\(^7\) It was thought that if it could be shown that Christ was in fact the promised Messiah and the fulfilment of many Old Testament prophecies, and the antitype or fulfilment of the great narrative of Moses and the Exodus, then it could be shown that Jesus and the New Testament were clearly a continuation of God’s revelation in the Old Testament. Several schools of thought emerged regarding typology. The first was the Alexandrian School, which Christianised the allegorical method of Philo\(^8\) and was expounded by Origin (185–254), who mined a great deal from this approach but tended to depreciate the historical aspect of the text.\(^9\) Though Ambrose (339–97), Jerome (d. 419) and Augustine (354–430)\(^10\) built on this approach, the Antiochene School founded by Lucian of Samosata (d. 312) reacted to the Alexandrian approach with a firm focus on the historical and literal aspects of scripture. Thus, the relationship between type and antitype had to be, for the Antiochenes, both historical as well as allegorical.\(^11\) Daniélou asserts that the Antiochene School related more to Church and sacraments, whereas the Alexandrian approach related more to the inner life.\(^12\)

By the late fourth century, the development of the four senses of scripture began to emerge. The literal, allegorical, tropological and anagogical senses were first seen formally in the work of John Cassian (d. 435), forming the foundation for what would become the standard for medieval exegesis.\(^13\) Thomas Aquinas built on these senses and explained the essential role of the literal sense as being foundational to the three spiritual senses:

That God is the author of holy Scripture should be acknowledged, and he has the power, not only of adapting words, to convey meanings (which men also can do), but also of adapting the things themselves. In every branch of knowledge words have meaning, but what is special here is that the things meant by the words also themselves mean something. That first meaning whereby the words signify things belong to the sense first mentioned, namely the historical or literal. That meaning, however, whereby the

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\(^7\) Davidson, *Typology in Scripture*, 20.
\(^9\) Davidson, *Typology in Scripture*, 22.
\(^10\) Augustine, *Quaestiones in Heptateuchum*, 2, 73; PL 34, 623; cf. DV 16, in *Sancti Aurelii Augustini... Opera Omnia*, iii, ed. Monks of St Benedict (Paris: Maurist Congregation, 1836).
\(^12\) Daniélou, *Origin*, 164.
things signified by the words in their turn also signify other things is called the spiritual sense…\textsuperscript{14}

Here, Aquinas brings clarity to the tensions between the Antiochene and Alexandrian Schools but also demonstrates the richness of interpretation, which finds the spiritual interpretation through first harnessing the literal historical sense.

\subsection*{2.2. Luther to the Present}

In the sixteenth century, the work of Luther, Calvin and other Reformers had a major impact on biblical interpretation. Luther’s development of the concept of \textit{sola Scriptura}\textsuperscript{15} led to a rejection of the four senses among Protestants, as Luther could not see this approach explicitly in scripture. In his lectures on Galatians, while referring to the four senses of scripture, Luther stated that “by means of these they misinterpreted almost every word of scripture.”\textsuperscript{16} Joseph Ratzinger points out that Luther’s dialectic of the law and the gospel applied to scripture broke down the harmony of the Old and New Testaments.\textsuperscript{17} Interestingly, while Luther, Calvin and other Reformers rejected the four senses of scripture, they upheld typology, albeit without an explicit method. The Reformers’ promotion of \textit{sola Scriptura} also led to an emphasis on biblical studies and a biblical exegesis and hermeneutic that focused on scripture alone without reference to the Church’s tradition.

From the Reformation to the end of the nineteenth century, two schools of thought in regard to typology emerged, the earliest of which was the Cocceian School, founded by Johannes Cocceius (1603–69). Patrick Fairbairn explains that this school distinguished between innate types explicitly referenced in scripture and inferred types not explicit in scripture but which are “comfortable to the analogy of faith and the practice of the inspired writers in regard to similar examples.”\textsuperscript{18} Second, there was the Marshian school, founded by Herbert Marsh (1757–1839), the Anglican Bishop of Peterborough, who argued that the only

\textsuperscript{14} Aquinas, \textit{Summa Theologica}, 1, q 1, art 10.

\textsuperscript{15} Scripture alone has authority. See Keith A. Mathison, \textit{The Shape of Sola Scriptura} (Idaho: Canon Press & Book Service, 2001).


\textsuperscript{18} Patrick Fairbairn, \textit{The Typology of Scripture}, 6th ed. (New York: Funk and Wagnalls, 1876), 23.
legitimate types are those identified as such in the New Testament. Patrick Fairbairn (1805–74) developed a synthesis of the two schools, only to be rejected by a number of twentieth-century scholars.

In the twentieth century, typology was rejected by many in the wake of the embrace of the historical critical method. There were, however, some who continued exploring typology, and Douglas William Friederichsen, in proposing new criteria for typology, applied the Marshian principle that typology must have a definite New Testament confirmation while also stating that true typology can only be found in the Levitical institutions. “[T]he New Testament writers make it obvious that the Mosaic worship system should be the only area from which to seek true types.” For Friederichsen, true types have Christ’s work of salvation as the antitype, nothing else. While Friederichsen provides a system that narrows and limits what one might label a type, the weakness in his criterion is that he expects the original type to be “recognized as such in its historical setting by the Old Testament worshipper.” Such an expectation is not reasonable as the Old Testament Hebrews certainly did not have the historical hindsight to be able to recognise a “type” before the antitype had taken place. Moreover, typology as a hermeneutical tool as it is understood today, had not yet been developed.

Another criterion proposed by J. Barton Payne was that “a given item must be symbolical to its contemporaries before it can be considered typological for the future.” Thus for Payne, typology can only concern that which is recognised as symbolic in its original context. Hebrew worship rituals could be included, but Payne’s criterion eliminates typological significance for much of what is referenced as typological in the New Testament. Moreover, under such a limitation, much of what the Fathers wrote about Moses, David and other major Old Testament individuals, who have been recognised as “types” of Christ, would have to be rejected.

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20 For a summary of Fairbairn’s approach, see Davidson, *Typology in Scripture*, 38–44.
21 Opponents of typology include: James Barr, *Old and New in Interpretation* (New York: Harper and Row, 1966), 103–148; William A. Irwin, “The Interpretation of the Old Testament.” *Zeitschrift für die Alttestamentliche Wissenschaft* 62, no. 1: 1–10, doi:10.1515/扎tw.1950.62.1.1; and to an extent, Henri de Lubac, who wrote: “Not only does typology, such as it is ordinarily defined, not have its own intrinsic foundations, it says nothing intrinsically about the dialectical opposition between the two Testaments or about the conditions of their unity… it remains removed from the great Pauline influence that animates this whole doctrine.” Henri de Lubac S. J., *Medieval Exegesis, Volume 1: The Four Senses of Scripture* (Grand Rapids: Eerdmans, 1998), 259.
Most contemporary scholarly works that engage with biblical typology are not exclusively dedicated to the topic. Nonetheless, in the twentieth century, several studies focusing exclusively on typological interpretation have become influential, the first of which is Leonhard Goppelt’s *Typos: The Typological Interpretation of the Old Testament in the New*. Davidson describes Goppelt’s work as being widely recognised as “the standard work” on the subject of typology, which is evident from the fact that Goppelt is referenced by almost every subsequent work on typology since the mid-twentieth century. Goppelt defines typology as involving both divinely ordained correspondences between Old and New Testament facts and an intensification or escalation from the Old Testament type to the New Testament antitype. For Goppelt, typology is the method of biblical interpretation evidenced in the New Testament that recognises Old Testament events in relation to their New Testament fulfilment in the context of salvation history.

The second work is Jean Daniélou’s *From Shadows to Reality: Studies in the Typology of the Fathers*, in which Daniélou addresses key sections of Old Testament salvation history with reference to how these scriptures have been interpreted typologically by the Old Testament Prophets and later by the early Church Fathers. He addresses creation, Noah and the flood, the sacrifice of Isaac and the cycle of Joshua, but most relevant to this work is the account of Moses and the Exodus. For Daniélou, typology demonstrates how “past events are a figure of events to come.” Daniélou’s work is more engaged with Catholic scholarship and therefore has a greater emphasis on the tradition of the Church through the ages, and it will be discussed in greater detail in the following chapter.

Another key text from the twentieth century, albeit not exclusively focused on typology, is Michael Fishbane’s *Biblical Interpretation in Ancient Israel*, in which Fishbane writes that “[t]ypological exegesis thus celebrates new historical events in so far as they can be correlated with older ones. By this means it also reveals unexpected unity in historical experience and providential continuity in its new patterns and shapes.” He sees typology as not solely an exegetical activity but also a religious activity of the first magnitude that is a disclosure of the plenitude and mysterious workings of divine activity in history. Fishbane also observes four

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26 Goppelt, *Typos*.
27 Davidson, *Typology in Scripture*, 55.
28 Goppelt, *Typos*, 4 and 152.
29 Daniélou, *From Shadows to Reality*.
30 Daniélou, *From Shadows to Reality*, 12.
categories of typology. First, there are types of a cosmological-historical nature that recognise a new creation, looking back to creation and looking forward to a “new creation,” examples of which would be the creation, Exodus, and redemption motifs found in Isaiah 11:15–17 but also subsequent references to a new creation. For Fishbane, this kind of typological construction is grounded in a mythic prototype.\textsuperscript{34}

Fishbane’s second category refers to types of a historical nature that prefigure a new Exodus, examples of which can be found in Hosea 2, Micah 7:14 and Jeremiah 16:14–15 and 23:7–8. In this model, the tradition (the new Exodus or conquest) virtually annihilates the \textit{tradtitum} (the original Exodus of conquest), which gives it initial significance.\textsuperscript{35} These typological structures signal continuation as well as identification of God’s soteriological action. The new is recognised because it is situated in relation to the old. These historical examples of typology seen in the Prophets with relation to the Exodus are on the one hand retrojective, in that they look back to the Exodus, while also being projective, in that they look forward to a future fulfilment of a new Exodus.

Fishbane’s third category is types of a spatial nature, a typology related to geography, examples of which include references to the temple being built on Mt Moriah where Isaac was nearly sacrificed (2 Chron 3:1), recognising Jerusalem as the historical Eden (Psalm 48:3, 46:5, 48:2–4, and 12–14) and the temple as a new Eden (Ezek 47:1–12, Joel 2:3). Thus, Eden becomes a type of Zion, Jerusalem and temple. A further example is in observing the significance of the new Mount Zion as the new Mount Sinai, as seen in Isaiah 4:5.

Fishbane’s final category is a typology of a biographical nature. These are types related to persons such as Adam and Noah, Joshua and Moses, and Elijah and Ezekiel as types of Moses.\textsuperscript{36} Because Fishbane’s work is focused on ancient Israel, he does not reference types in the New Testament. Nonetheless, his four models can be easily used to identify types in the New Testament.

While Fishbane’s categories can be helpful at some level, there is significant crossover between the four categories. In some respects, all the categories could be recognised as historical because whether they are cosmological, spatial or biographical, all these examples take place in history. Even so, applying Fishbane’s categories to the New Testament can indeed aide in identifying spatial types such as the mountain and the desert, as well as biographical types such as Adam and Christ.

\textsuperscript{34} Fishbane, \textit{Biblical Interpretation}, 354.
\textsuperscript{35} Fishbane, \textit{Biblical Interpretation}, 362.
\textsuperscript{36} Fishbane, \textit{Biblical Interpretation}, 373.
Richard Davidson is another twentieth-century scholar who devoted his doctoral studies to the definition of a biblical typology. He undertook a thorough literature review and observed that though there were many broad definitions of typology, there had not been, previously to his work, an explicit attempt to develop a typological structure based exclusively on the New Testament usage of the word *typos*. In this regard, Davidson developed his typology based on five New Testament texts that use the Greek word *typos* in an explicitly typological context.

Davidson states that there are historically two emerging definitions. First, and mostly found in books written before 1950, is the understanding of typology as “divinely preordained and predictive prefigurations.” The second, more contemporary definition – particularly among Protestant scholars – is that typology is “historical correspondences retrospectively recognized within the consistent redemptive activity of God.” A contemporary of Fishbane, Davidson expands on these definitions and provides us with eight characteristics of typology.

For Davidson, typology must have divine intent – that is to say, it is not merely a human analogy. Second, it must have historical correspondence – there is an historical event that is the prefiguration or type, and then there is a later historical event that is the antitype or fulfilment of the prefiguration. Third, Davidson identifies intensification and notes that the antitype is greater than the type. Fourth, there is a direction of movement. Some scholars argue that typology is prospective and therefore recognised even before its fulfilment, whereas others affirm that it is and can only be retrospective. Davidson’s fifth characteristic is Christocentricity. While some scholars argue that this is not necessary for an event to be recognised as a type, one must at least recognise that Christ is at the centre of salvation history and, as such, even if a type is not explicitly Christocentric, it will have, at some level, a relationship to God’s plan of redemption. The sixth characteristic for Davidson is salvation history. As previously mentioned in reference to the post-1950’s definition of typology, a type must be in relation to the saving action of God in history. Davidson’s final two characteristics are more related to observations about the development of typology. His seventh characteristic is the apparent lack of a precise method and structure of typological exegesis and that writers carry on their “Christocentric interpretation pneumatically, intuitively and almost randomly.”

37 Davidson, *Typology in Scripture*.
38 Davidson, *Typology in Scripture*, 94.
40 Davidson, *Typology in Scripture*, 94
42 Davidson, *Typology in Scripture*, 98.
Finally Davidson notes the horizontal and vertical aspects of typology – vertical referring to earthly and heavenly and horizontal referring to historical. The vertical aspect is identified most clearly in the Letter to the Hebrews that compares Christ and Melchizedek. The following table provides a summary of Davidson’s essential criteria for typology:

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<td>2 Historical Correspondence</td>
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<td>3 Intensification</td>
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<td>4 Prospective and Retrospective</td>
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<td>5 Christocentric</td>
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<td>6 In Relation to God’s Saving Action</td>
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<td>7 Not a Precise Method</td>
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<td>8 Vertical and/or Horizontal Aspects</td>
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Davidson’s attributes imply a particular view of scripture that limits his interpretive scope. Indeed, his first attribute of “divine intent” immediately disqualifies typology that may be attributed to the writer or a later editor. Such an attribute seems to have an idealistic understanding of the concept of divine inspiration, which may remove the human dimension and can raise questions about what actually was divinely intended, what was an act of human will and how an interpreter differentiates between the two? His second criterion of historical correspondence can place an overemphasis on a literal historical interpretation. Thus, a reference to the “sign of Jonah” would need to assume that the book of Jonah is a historical account. Such an attribute also disqualifies literary correspondences that may not be historical. Davidson’s other attributes also limit the scope of typology. His emphasis on intensification disqualifies parallels that may not be greater than the original, and his insistence on Christocentricity means that some Old Testament types as identified by Daniélou are also invalid. In Davidson’s defence, it should be noted that he is attempting to develop criteria based on the New Testament usage of typology alone. Thus, his attributes represent a particular understanding of these texts, and in this light, it does make sense, even if it needs to be

Footnotes:
44 Matt 12:38–42.
qualified. The problem is that much of what arguably should be understood as typological is disqualified under Davidson’s rubric.

In the twenty-first century, there are two particularly notable works dedicated to typology, the first of which is Aidan Nichols’ *Lovely Like Jerusalem: The Fulfilment of the Old Testament in Christ and the Church*. Nichols provides an overview of the Old Testament and a discussion on the pattern of revelation observed in scripture, introduces the principles of typological interpretation and concludes with a discussion on the interpretation of Augustine, Gregory the Great, Origen and Aquinas. Nichols recognises typological interpretation as central to the Church’s understanding of scripture. He refers to Gerhard von Rad when he writes:

The typological method cannot be called an extraneous imposition on the Old Testament, since, on the contrary, it grows out of the Old Testament from within. Its connection with the Old Testament is organic and inherent.

The second notable work is Richard Ounsworth’s *Joshua Typology in the New Testament*, in which Ounsworth makes a strong case for the typological interpretation of Hebrews in regard to Jesus and Joshua. He builds his case with reference to the use of the names of Joshua and Jesus, pointing out that they are the same word in Greek. He then demonstrates how the typological patterns can be found between Joshua and Christ. Ounsworth defines typology as a mode of relationship between events, persons, places and practices that have “divinely intended isomorphic correspondences: by God’s providence, there are formal similarities between, for example, the crossing of the Red Sea and the crossing of the Jordan.”

In Ounsworth, we see Fishbane’s historical, spatial and biographical categories identified with reference to events, places and persons. Ounsworth picks up Fishbane’s cosmological historical category in his following discussion on vertical and horizontal typology with reference to the isomorphic correspondences between Eden and the Jerusalem temple. Ounsworth also makes a distinction between literary and ontological typology, the former being simply a literary device to illustrate one thing by referring the reader to something else that is not intrinsically related. In ontological typology, the relationship is real and exists, even if there are no literary parallels:

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49 Ounsworth, 4.
The shape of salvation history is formed by the nature of God and his providential love for his people, and so we find the same patterns repeated again and again in that history: the ontological relationship arises from the fact that these related events are both stamped with the same character (Χαρακτήρ) of God’s nature; the relationship is uncovered, not created by typological exegesis.50

Ounsworth’s distinction between literary and ontological typology is important for this thesis as though there are no literary correspondences in scripture relating to the sacrament of confirmation, it is reasonable to expect to uncover literary and ontological typological correspondences in the Old Testament that relate to Pentecost in the New Testament and, by reference to Pentecost, to confirmation.

Ounsworth also brings to the attention of his readers the difference between vertical and horizontal typologies, as previously referenced in regard to Davidson’s attributes of typology. Ounsworth brings nuance to these two dimensions by highlighting the intertwining of the vertical and horizontal. He cites the two major themes of the Letter to the Hebrews as Christ the High Priest entering the sanctuary (vertical) and the Christian community as the people of God on their pilgrimage to the Promised Land (horizontal). He argues that a holistic reading of Hebrews will explore how these Christological and ecclesiological typologies are “woven together into a soteriological tapestry.”51 This intertwining of vertical and horizontal is also important for this thesis, as confirmation finds its locus within the confines of liturgy. Thus, we will expect to find an intertwining of historical and therefore horizontal typology that can be related to confirmation and also vertical typology by way of the relationship of the rite to the heavenly sanctuary. With this in mind, we now turn our attention to the New Testament usage of typology.

3. Typology in the New Testament

Typology is an essentially biblical hermeneutic in that it is explicitly referenced in several New Testament passages identifying Old Testament characters or situations as “types.” It is recognised, nonetheless, that biblical writers are not understanding the term “type” as a technical hermeneutical term. Ounsworth makes it clear that a contemporary definition of typology should not be imported into the New Testament writers’ approach without acknowledging that this is being done.52 Thus, the task is to understand how the biblical writers

50 Ounsworth, 6.
51 Ounsworth, 5.
52 Ounsworth, 33.
understood typology and then develop a method for explicitly identifying a type in scripture. This study will limit itself to explicit references of the word τύπος (transliterated *typos*) in the New Testament that are used in a typological way. Richard Davidson dedicated his entire thesis to this task, since which Frances Young⁵³ and Richard Ounsworth have both made contributions to the development of such a definition. Ounsworth provides us with an explanation of the word *typos*:

> Concrete uses of the word Τύπος in secular Greek include a hollow mould for casting images of metal, a die for casting coins, engraved marks, a carved or moulded figure; thus by extension an exact replica or image, the shape of something, the general character of something (as in a stereo typical character in a drama), a prescribed form to be imitated or a pattern or model capable of and intended for exact reduplication.⁵⁴

Davidson provides a definition as well as an extensive discussion of the semantics of the word *typos* and summarises *type* as an impression moulded by something and capable, in turn, of moulding other things into the shape of the original.⁵⁵

### 3.1. Attributes of Typology in Scripture

In developing a biblical understanding of typology, both Davidson and Ounsworth provide a study on how *typos* is used in the New Testament. Davidson identifies that the word *typos* is used in a theologically typological way in five passages: Romans 5:14, 1 Corinthians 10:6, 1 Peter 3:21, Hebrews 8:5 and Hebrews 9:24.⁵⁶ Ounsworth also identifies the same texts but argues that 1 Corinthians 10:6 does not provide the kind of usage that constitutes typology.⁵⁷ Nonetheless, Davidson attempts to build a biblical typological structure from the five aforementioned texts that use the word *typos*. He identifies the following attributes found in each example: historical reality, Old Testament historical reality, detailed historical correspondence, typological correspondence that is soteriological and theological, eschatological escalation, historical personages and an intrinsic prophetic structure.⁵⁸

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⁵⁴ Ounsworth, *Joshua Typology*, 34.
⁵⁶ Davidson, 191. This of course implies that there are other times in which the Greek word *typos* is used, but not in typological context.
⁵⁷ Ounsworth explains that the writer of Corinthians is using the term *typos* in relation to what not to do. Thus, it is used as an example but not in a strict typological way. Ounsworth, *Joshua Typology*, 34–37.
⁵⁸ Davidson, *Typology in Scripture*, 316.
While Davidson’s model has been developed by observing the biblical texts, one cannot help but sense Davidson’s desire to continually reaffirm the literal historicity of scripture – particularly in the Old Testament. Four of his seven identifiable attributes for typology pertain in some way to its historical nature. His assumption is that in the five examples provided, if the New Testament writer refers to an Old Testament text, it is being understood as literal history. While this may be true, the authors do not say so explicitly, and Davidson’s insistence on this point weakens his model, as such an assertion is not essential to his framework and brings into play ongoing discussions about the literal historical interpretations of various texts. Moreover, the addition of four historical attributes does not add significantly to an analysis of a given type. His criteria of “historical personages” is also problematic, as some examples of typology such as the Red Sea and baptism as type and antitype do not relate to people. Thus, Davidson’s seven attributes observed in the five biblical texts may be reduced to four essential criteria of typology in the New Testament: detailed Old Testament correspondence, an explicit Christological soteriological dimension, eschatological escalation and prophetic nature. By Christological soteriological dimension, Davidson is referring to the saving work of Jesus. In this sense, a “type” as referenced in the New Testament will always have, in some way, some kind of reference to the saving work of Christ. By eschatological escalation, Davidson is recognising the movement in the biblical examples of typology towards “last things” or the “consummation of all things in Christ.”


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eschatology is often assumed to be limited chronologically to the birth of Christ and then looking into the future to his return. Mario Baghos rightly challenges this notion with reference to St Basil, who offers a “cosmological interpretation of eschatology, which far from being relegated to the interval between Christ’s first and second coming, is extended to the beginning of the universe.” Baghos explains this eschatology with reference to Basil’s understanding of day “one” of creation and the concept of recapitulation. By reference to Baghos’ insights, eschatology is understood as extending back to the beginning of the universe and escalating towards the final return of Christ. Thus, eschatological escalation is revealed in the New Testament interpretation of types from the Old Testament.

Attention is now given to Davidson’s five examples of the use of typos in the New Testament. The four attributes of typology mentioned above can be identified in the following five examples.

3.2. Romans 5:14

The analysis will begin with Romans 5:14, which will be addressed in the broader context of verses 12–21.

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned— sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man’s trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man’s sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man’s trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.


There is also a strong biblical case for extending eschatology back to creation and even before creation beyond that referenced by Baghos in the work of Basil. St Paul in Eph 4:1–11 writes that “God’s people were chosen in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will…” Here, we see God’s plan of salvation – soteriology – and eschatology evidenced in the mind of God even before creation.
Therefore just as one man’s trespass led to condemnation for all, so one man’s act of righteousness leads to justification and life for all. For just as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous. But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.63

Interestingly, four of the five uses of typos referenced by Davidson come from works attributed to Paul, although there remains uncertainty about the authorship of Hebrews.64 Of the New Testament writers, Paul is well placed to engage in typology due to his pre-Christian roots in Pharisaic Judaism and therefore deep knowledge of the Jewish scriptures. What is clear in this passage from Romans is that St Paul recognises Adam as a type of Christ. Other than stating this in verse 14, Paul uses the passage to make comparisons between Adam as type and Christ as antitype. Through Adam comes trespass and sin, through Christ comes the free gift of righteousness; through Adam comes death, through Christ comes life; through Adam’s trespass comes condemnation, through Christ’s righteousness comes justification; through Adam comes dominion in death, through Christ comes eternal life.

Unlike other examples of typology in scripture, here Paul juxtaposes the type and antitype. Goppelt points out that, in this case, the definition of typos as a “hollow mould” comes into play.65 A hollow mould makes the opposite impression of the image produced by the mould. The juxtaposition between Adam and Christ is vivid in this passage. Each of the four attributes of biblical typology mentioned above emerge from this text. One can find Old Testament “historical” correspondence between Adam as the first man through whom all humankind is born, but also through whom all receive sin and death, corresponding with Christ who is the new Adam through whom all receive life. The Christological soteriological dimension is present in that the juxtaposition between Adam and Christ is identified to

63 The Epistle to the Romans was written by the apostle Paul. See Frederick Fyvie Bruce, The Letter of Paul to the Romans: An Introduction and Commentary (Grand Rapids: Wm. B Eerdmans Publishing, 1985). In regard to dating, Paul’s Letter to the Romans is generally agreed to be written in one of the winters between AD 54 and 59. Byrne argues that AD 58 is most likely. Brendan Byrne, Romans (Collegeville: Liturgical Press, 1996).
65 Goppelt, Typos, 223.
demonstrate how salvation comes through Christ. Eschatological escalation can be evidenced in that God’s plan of salvation is completed in and through Christ, and finally there is the prophetic nature of the type that points to the antitype: Adam’s life points to Christ’s life. By expanding these four attributes to use Davidson’s seven, there is little to gain. One would simply be identifying that the historical correspondence is detailed, specifically the Old Testament, and involves historical figures. These observations are already implicit using the four attributes, thus making Davidson’s extra three attributes redundant.

3.3. 1 Corinthians 10:6

In the second New Testament passage that uses the word *typos*, again the same four attributes can be observed. It is necessary to look at 1 Corinthians 10:6 in the broader context of verses 1–13 in order to properly understand the text:

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptised into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, “The people sat down to eat and drink, and they rose up to play.” We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.  

The usage of *typos* in this passage is less explicit due to the translation, which unlike the Romans passage, uses the word “examples” instead of “types.” Paul’s usage of the word here also differs considerably from the usage in Romans. Unlike the type-antitype model in Romans, more of a parallel between the actions of the Israelites in the desert and the actions of

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66 The First Letter to the Corinthians probably predated Romans as it is most likely to have been written by Paul during his third missionary journey in AD 55. See Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), 4–5. For a summary of the various positions between AD 51 and 56, see Anthony Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek text* (Grand Rapids: Eerdmans Publishing, 2000), 29–32.
those in the Corinthian Church is evident here. Some scholars argue that this passage uses the Old Testament as analogy rather than typology.\textsuperscript{67} Gordon Fee finds a middle ground by arguing that the reference to “our Fathers” is a reference to Israel, which had its own form of baptism, and the Lord’s Table, which genuinely prefigures the Church, whereas the analogical sense is used in reference to the events used as warning examples.\textsuperscript{68} In analysing this passage beyond merely its specific use of the word \textit{typos} and in light of the four attributes of biblical typology mentioned above, it can be said that typology can be found in this passage.

First, there is detailed Old Testament correspondence. Paul refers to the cloud, baptism into Moses in the sea, spiritual food and drink partaken by the Israelites, the rock from which they drank, but also the fact that some of the Israelites were struck down as God was not pleased. Paul identifies that, in many ways, the Church in Corinth was reliving the experience of Israel – drinking spiritual food and drink in communion, but that it must learn from the experience of Israel and not engage in sexual immorality and adultery as they did and for which they were destroyed.

Second, the Christological soteriological aspect is again explicit in this passage. To summarise, in the Exodus, God saved the Israelites from Egypt through Moses but provided for them manna and water from the rock and handed them the law on Mt Sinai. In the New Testament, there is the same pattern; this time, God saves mankind from sin through Christ and provides his body and blood to sustain the Church and writes the law on the hearts of all.\textsuperscript{69} God’s plan of salvation is worked out in the Old Testament through Moses and in the New Testament through Christ.

Third, within the text itself, the eschatological escalation is absent. There is simply an example made of the Israelites. Eschatological escalation is only evident if the passage is understood within the broader context of the people of God as recognised by the Old and New Testaments and the relationship between Moses and Christ as leaders of God’s people. Finally,

\textsuperscript{67} In his development of a definition of typology, Richard Ounsworth follows a similar process to Davidson in making reference to the New Testament usage of \textit{typos} in a typological context. He argues that 1 Corinthians 10:6 is not a valid example of typology and explains that St Paul is simply referring to the Old Testament situation not as a type – but simply as an example – “that took place for our instruction.” See Ounsworth, \textit{Joshua Typology}, 36. Other scholars who argue that this text is not typological include: Charles K. Barrett, \textit{A Commentary on the First Epistle to the Corinthians} (New York: Harper, 1968), 227; George Beasley-Murray, \textit{Baptism in the New Testament} (New York: St Martins, 1962), 181–185; Frederick Fyvie Bruce, \textit{1 & 2 Corinthians} (London: Oliphants, 1971), 92; and Thomas Edwards, \textit{A Commentary on the First Epistle to the Corinthians}, 2\textsuperscript{nd} ed. (New York: A. C. Armstrong and Son, 1886),247.

\textsuperscript{68} Fee, \textit{The First Epistle}, 452.

\textsuperscript{69} Rom 2:15.
Paul interprets these Old Testament events as a prophetic example, which points to what God would do through Christ and his Church.

3.4. 1 Peter 3:21

In the third example found in 1 Peter 3:21,\(^70\) we again find the same four attributes. In order to read this text in context, we will look at verses 18–22:

For Christ also suffered for sins once for all, the righteous for the unrighteous, inorder to bring you to God. He was put to death in the flesh, but made alive in the spirit,\(^19\) in which also he went and made a proclamation to the spirits in prison,\(^20\) who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight people, were saved through water.\(^21\) And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,\(^22\) who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

In this text, we find the use of the word *antitypos*, which means antitype and is translated in English as “prefigured” in the New Revised Standard Version (NRSV) of the Bible.\(^71\) Thus, the author explicitly states that baptism is the antitype of the flood, whereby Noah and his family were “saved by water.” Again, the same four attributes can be observed as per the previous texts. There is detailed correspondence between Noah and his family being saved through water in the flood and New Testament Christians being saved through the waters of baptism. There is the Christological soteriological dimension central to this text, which identifies that just as Noah was saved through water, “baptism now saves you” and you are baptised into Christ. The eschatological escalation is evident in that there is an intensification of God’s plan of salvation – only eight were saved through water in the flood, but now many are saved through the waters of baptism. Finally, it is possible to identify the prophetic nature of the original type – a flood – as pointing to a future fulfilment: the people of God being saved through the waters of baptism. It should be noted that this prophetic nature can only be

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\(^70\) The book of 1 Peter is most commonly attributed to Simon Peter, as the work states explicitly in 1 Peter 1:1, but modern scholarship has contested this, and some say the work is simply written in his name to add authority to it. The argument regarding authorship has implications for the date. Those who believe the author is legitimately Peter argue for dating around AD 60, and those who argue that the work is pseudepigraphical argue for somewhere between AD 70 and 100. For further discussion on the authorship of 1 Peter, see David G. Meade, “Pseudonymity and Canon: An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition” (PhD diss., University of Nottingham, 1984); Paul J. Achtemeier and Eldon Jay Epp, *1 Peter: A Commentary on First Peter* (Philadelphia: Fortress Pr., 1996); and Donald Senior, *1 Peter, Jude And 2 Peter (Sacra Pagina)* (Collegeville: Liturgical Press, 2008).

understood in hindsight. In this example, with the exception of “prophetic nature,” the other
three criteria sit comfortably with the text.

3.5. Hebrews 8:5 and 9:24

The fourth and fifth examples of *typos* are both found in the Letter to the Hebrews.
Davidson identifies these examples as vertical as well as horizontal in that there is both the
historical correspondence and the heaven and earth correspondence. Both texts will be
addressed in their larger contexts, beginning with Hebrews 8:5, which we will examine more
broadly in relation to Hebrews 8:1–7:

Now the main point in what we are saying is this: we have such a high priest, one who
is seated at the right hand of the throne of the Majesty in the heavens, 2 a minister in the
sanctuary and the true tent that the Lord, and not any mortal, has set up. 3 For every
high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest
also to have something to offer. 4 Now if he were on earth, he would not be a priest at
all, since there are priests who offer gifts according to the law. 5 They offer worship in
a sanctuary that is a sketch and shadow of the heavenly one; for Moses, when he was
about to erect the tent, was warned, ‘see that you make everything according to the
pattern that was shown you on the mountain.” 6 But Jesus has now obtained a more
excellent ministry, and to that degree he is the mediator of a better covenant, which has
been enacted through better promises. 7 For if that first covenant had been faultless,
there would have been no need to look for a second one.72

In this passage, the word *typos* is translated as “shadow” in verse 5. Again, the four key
features consistent with biblical examples of typology can be observed. First, there is detailed
Old Testament historical correspondence between the priesthood of the Old Testament and that
of Christ. The difference in this case is that the parallel is between the Old Testament sanctuary
and the heavenly sanctuary. This is the vertical aspect. The Old Testament text, Exodus 25:40,
is quoted explicitly in verse 5: “And see to it that you make them according to the pattern which
was shown you on the mountain.” Second, there is the soteriological Christological dimension

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72 There is ongoing debate regarding the authorship of Hebrews that was once attributed to Paul. There is no
consensus among scholars, and the same is true regarding the date. Some argue for a dating in the AD 60’s as
some of the content of the book seems to imply that the temple in Jerusalem has not yet been demolished, but
others argue for the AD 80’s. Either way, the authorship and date are not significant factors for our study on
the usage of *typos*. See Pamela Michelle Eisenbaum, “Locating Hebrews within the Literary Landscape of
(Leiden: Brill, 2005), 236–37; Stanley E. Porter, “The Date of the Composition of Hebrews and Use of the
Present Tense-Form,” *Crossing the Boundaries: Essays in Biblical Interpretation* (1994): 295–313; Frederick
Fyvie Bruce, *The Epistle to the Hebrews* (Grand Rapids: Wm. B. Eerdmans Publishing, 1990); and George A.
Barton, “The Date of the Epistle to the Hebrews,” *Journal of Biblical Literature* 57, no. 2 (1938): 195–207,
as the passage demonstrates God’s plan of salvation through the old and new covenants. The eschatological intensification is central to this passage in its recognition that in the Christian tradition, the second covenant brings something new, that is, Christ, who is the mediator of a “better covenant.” Finally there is the prophetic dimension in regard to the priests, the tabernacle and Old Covenant prophesying Christ, the Church and the new covenant, but also the heavenly fulfilment to come.

The final text for examination with regard to its use of *typos* is Hebrews 9:23–28:

> 23 Thus it was necessary for the sketches of the heavenly things to be purified with these rites, but the heavenly things themselves need better sacrifices than these. 24 For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; 26 for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. 27 And just as it is appointed for mortals to die once, and after that the judgement, 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

In this text, *typos* is used in verse 24 and is translated as “copy” in reference to the sanctuary that Christ entered. We observe once again detailed Old Testament historical correspondence – this time identified in the vertical sense by way of the correspondence between the sanctuary of the Old Testament and the heavenly sanctuary. The detail is significant in this passage in that it demonstrates a parallel between the high priest entering the Holy Place annually with a blood sacrifice not his own and Christ entering the heavenly sanctuary once only with blood that is his own. This clearly has a Christological soteriological dimension in that it is God’s plan of salvation that is escalating eschatologically in the work of Christ. Finally, there is the prophetic nature in that the Old Testament priest, sanctuary and sacrifice prophesy Christ, the heavenly sanctuary and the sacrifice of Christ in the paschal mystery.

In this study of these five examples of the use of the word *typos* found in the New Testament in a typological context, the following attributes are present in each: detailed Old Testament historical correspondence that is either horizontal or vertical; an explicit Christological soteriological dimension; eschatological escalation and a prophetic dimension. With the exception of 1 Corinthians 10:6, the typological interpretation in these cases is almost undisputed simply because the text itself identifies typology. In Ounsworth’s treatment of these same texts, he also identifies four attributes, but there are some differences. Ounsworth, like Davidson, recognises historical correspondence and the soteriological aspect but does not
include the prophetic aspect or the eschatological escalation, though he does refer to this in some of his discussion. Ounsworth’s alternative attributes are that, first, the “discernment of these (typological examples) being made possible by their inscripturation, wherein the correspondences are hinted at with sufficient clarity for the spiritual reader to uncover them.”

Second, these correspondences are “formative – that is, the stamping of the character of divine providence into human history creates the mold by which further correspondences are formed.” Interestingly, both Ounsworth and Davidson refer to the vertical and horizontal aspects of typology, but neither includes this aspect as an essential attribute. Nonetheless, Ounsworth’s insistence on “formative” as an essential attribute also enables him to rule out 1 Corinthians 10:6 as a type as the sins of Israel referenced by Paul were certainly not intended to be formative, that is, to set a pattern for the future, though one might argue that, in this case, it is in reverse form. This would not, however, refute Fee’s point that the people of Israel can be understood as a type of the New Testament people of God. While the reference to “formative” from Ounsworth brings into play the concept of divine providence, which is not explicit in Davidson’s list of attributes, its application is contested. In some respects, the attribute of “formative” is embedded in the first attribute that regards detailed correspondence. The detailed correspondences reveal a pattern that can be recognised in both the type and antitype. Thus, the criterion of “formative” may not add any further clarity. The concept of inscripturation is also a curious one. Though it is possible that events have taken place historically that have not been inscripturated but could be understood as typological, recognition of their typology is dependent on their inscripturation. As such, one would expect that, when developing attributes of typology in the New Testament, inscripturation is implied. Thus, in the development of a criteria for typology, the formative aspect will be assumed in the criterion of detailed Old Testament correspondences, and inscripturation will also be assumed rather than included.

4. Typology in the Prophets

In contrast to Ounsworth’s and Davidson’s works, attention is now given to Jean Daniélou’s From Shadows to Reality. As the focus of this thesis is on Pentecost, emphasis

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73 Ounsworth, Joshua Typology, 53.
74 Ounsworth, Joshua Typology, 53.
75 Daniélou’s work begins with a literature review and an examination of the work of the Fathers in relation to Adam and paradise, Noah and the flood, the sacrifice of Isaac, Moses and the Exodus and finally the cycle of Joshua. Daniélou, From Shadows to Reality, vi.
here will be given to a review of Daniélou’s chapter on Moses and the Exodus. Daniélou takes a different approach to Davidson and Ounsworth in his study of typology in scripture but identifies similar attributes to those identified by Davidson. Daniélou states that the “Fathers have rightly insisted at all times that the types of the Exodus are fulfilled in the life of Christ and the Church, and in this they have but followed the teaching of the New Testament, which shows that these types are fulfilled in Christ.”

This same attribute is pointed out by Davidson, who refers to it as the “Christological-soteriological structure.” Daniélou also identifies the historical and prophetic dimensions. While Daniélou does not refer to “detailed historical correspondence,” he instead asserts that the Old Testament is both a memory and a prophecy. He writes that “the mighty works of the past are recalled only as the foundation of future hope.” Daniélou’s examples from scripture, however, clearly identify a detailed historical correspondence. Where Daniélou differs from Davidson is in regard to eschatological intensification. For Daniélou, the Prophets foretell events to come, not always as a fulfilment or escalation of what has already occurred but at times as a “recovery of what has passed.”

Even so, it can be argued that the recovery of the past is greater and is therefore an escalation of the original type. The other key difference is that Daniélou proves his point with reference to the Old Testament prophecies, whereas Davidson and Ounsworth both look exclusively at New Testament usage. Daniélou cites examples in Hosea and Isaiah that foretell a new Exodus. Isaiah 43:16–20 is an explicit example:

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honour me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

Here, Isaiah prophesies a new Exodus for Israel as a recovery of the past, with explicit reference to the first Exodus in relation to the parting of the Red Sea and the Egyptian horses and chariots that were destroyed in that event. Daniélou observes that in other examples, there is a degree of intensification, in that the “New Exodus” will be greater than the first, and this is clearly recognised in the Prophets, with Isaiah 52:12, Ezekiel 20:33, Micah 5:9 and Jeremiah

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31:31–33 being cited as examples. It is important to note that these prophetic utterances are not themselves examples of typology, antitypes that mirror past events, or types anticipating fulfilment. Rather, they are prophecies that the antitype is coming. Inherent in these prophecies is a typological understanding that recognises the events of the Exodus as a type that anticipates a future antitype. Daniélou identifies the themes of the Exodus interpreted by the Prophets as being types that will be fulfilled: the crossing of the Red Sea, the desert march, living water pouring from rocks, the cloud and the new covenant. What is prophesied in the Old Testament as a new Exodus that is yet to come is presented in the New Testament as being fulfilled in Jesus Christ. Thus, there is an intrinsic link between Old Testament prophecy and typology. Because the Old Testament Prophets engage typology to proclaim a New Exodus that is to come, its fulfilment in Christ in the New Testament is not only the fulfilment of the prophecy but also the antitype in fulfilment of the type. Daniélou goes as far as to say that “prophecy is the typological interpretation of history.”

By interpreting the New Testament fulfilment of Old Testament prophecy as typological, Daniélou reveals a typological exegesis of the New Testament that recognises typology throughout. He goes on to demonstrate some of the typological examples found in Matthew, John, Acts, Corinthians, 1 Peter and Revelation, which are summarised in the following table.

<table>
<thead>
<tr>
<th>Promise/Type</th>
<th>Fulfilment/Antitype</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Gospel of Matthew</em></td>
<td></td>
</tr>
<tr>
<td>Isa 40:3, Prepare the way of the Lord.</td>
<td>Matt 3:3, John the Baptist prophesies: Prepare the way of the Lord.</td>
</tr>
<tr>
<td>Exod 14, The Israelites cross the Red Sea and go into the desert for 40 years.</td>
<td>Matt 3:13–17, Jesus is baptised by John the Baptist and goes into the desert for 40 days.</td>
</tr>
<tr>
<td>Deut 8, The Israelites are afflicted in the desert.</td>
<td>Matt 4, Jesus is tempted in the desert. Jesus responds to the tempter with scriptures from the Exodus (Deut 6:16, 13, 8:3).</td>
</tr>
<tr>
<td>Exod 24:18, Moses goes up Mt Sinai for 40 days.</td>
<td>Matt 4:2, Jesus goes into the desert for 40 days and is taken up a mountain by the tempter.</td>
</tr>
<tr>
<td>Exod 20, Moses is given the law on Mount Sinai.</td>
<td>Matt 5, Jesus gives the new law in the Sermon on the Mount.</td>
</tr>
<tr>
<td>Exod 14, Moses commands the waters so that Israel can cross the Red Sea.</td>
<td>Matt 8:23–27, Jesus commands the wind and water to be still.</td>
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</tbody>
</table>

81 Daniélou, *From Shadows to Reality*, 156.
| Exod 16, Moses distributed Manna to the multitudes. | Matt 14:13–21, Jesus gives bread to the multitudes. |
| Exod 20, Moses meets with God on Mt Sinai to receive the law. | Matt 17, Jesus meets with Moses and Elijah up the mountain in the transfiguration. |

**Gospel of John**

| Numbers 21:9, Moses lifts up the Serpent in the wilderness. | John 3:14, the Son of Man must be lifted up just as Moses lifted up the Serpent. |
| Exod 13:21, Yahweh provides the pillar of fire for the Israelites to follow at night. | John 8:12, Jesus is the light of the world. |
| Exod 12, the blood of the lamb is sacrificed to save the first born of Israel. | John 1:29 and 19:36, Jesus is the lamb of God. |

**The Acts of the Apostles**

| Deut 15:4, …there shall be no poor or beggar among you. | Acts 4:34, …there was no needy among them. |
| Joshua 17:2, Land is redistributed. | Acts 6:3, Goods are reallocated. |
| Exodus, The people are unfaithful to Moses. | Acts 7:1–50, Stephen’s speech compares the Jews infidelity to Moses with their infidelity to Christ. |

**1 Corinthians**

| Exodus: 14–17, Israel crosses the Red Sea, receives Manna and water from the rock. | 1 Corinthians 10:1–13, Paul parallels baptism and communion with the crossing of the Red Sea and the Manna in the desert and the water from the rock. |

**1 Peter**

| Exod 12:11, Girding of the loins. | 1 Peter 1:13, Girding of the minds. |
| Exod 12:5, Blood of the lamb without spot or blemish. | 1 Peter 1:19, Blood of the lamb (Jesus) without spot or blemish |
| Exod 19:5–6, Israel is a priestly and holy nation. | 1 Peter 2:10, Church is a priestly and holy nation. |

**Revelation**

| Exod 12, The sacrifice of the lamb. | Revelation 5:12, The sacrifice of the lamb. |
| Joshua 17–12, Tribes of Israel. | Revelation 7:4–8, Twelve tribes represent the whole Church |
| Exod 7–12, Ten plagues. | Revelation 8: 7, 8:8, 8:12, 9:3, 16:3, 16:10, Apocalyptic repetition of the plagues; hail, sea into blood, darkness, locusts. |
Daniélou’s list of examples is by no means exhaustive. At times, he chooses obscure examples and leaves out more explicit ones. Nonetheless, he is able to demonstrate that “it was the clear intention of the New Testament writers to show the mystery of Christ as at once continuing and surpassing the outstanding events in the story of Israel at the time of Moses.”

Daniélou’s and Ounsworth’s insights provide a further critique of Davidson’s attributes. As Daniélou points out, “the Prophets foretell events to come, not always as a fulfilment or escalation of what has already occurred” but rather a “recovery of what has passed.”

Even so, it can be argued that, in each case, the recovery of the past still remains an escalation and intensification of the original type. Thus, though the typological prophecy looks back to a recovery of the past, its fulfilment, as was explicit in Hebrews, is “better” (Heb 8:6). Ounsworth also omits “prophetic nature” from his criteria due to the problematic application of the concept of prophecy to typology. In most cases, types are interpreted as such by reference to their antitype, which recapitulates a formative pattern previously inscripturated. Thus, the type itself is not necessarily prophetic as it is not understood as being a prefiguration until a recovering of the type has been prophesied or until the antitype has taken place and the first event is therefore interpreted as a prefiguration.

The other problem with Davidson’s criteria is that he is only looking at New Testament usage. It is not a surprise, therefore, that he observes Christological soteriology in each example as the texts he interprets are all written with the benefit of the Christ event. There are, however, examples in the Old Testament of typological prophecies fulfilled before Christ, which, as such, can be understood as soteriological in that they reveal God’s saving action in Israel, but which are not directly Christological as they do not directly look towards the soteriological fulfilment of Christ. This thesis, however, focuses on the New Testament and specifically on Pentecost in Acts as a typological fulfilment. As such, Christological soteriology will remain relevant.

Conclusion

In summary, typological exegesis has had a somewhat chequered history as a hermeneutical tool. While many scholars have rejected the typological approach, Joseph

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83 Daniélou, *From Shadows to Reality*, 165.
84 Daniélou, *From Shadows to Reality*, 15.
Ratzinger wrote that “the central and quite justified significance, the essential message, of typology is absolutely clear.” Indeed, the *Catechism* states that the Church, as early as apostolic times, and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God’s works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son.

Moreover, scripture itself interprets scripture in an explicitly typological way. As Daniélou asserts, even the Old Testament Prophets foresee the future as a recapitulation of Old Testament events in the language of a new Exodus. Examples of the word *typos* used explicitly in a typological way in the New Testament provide consistently identifiable attributes that inform criteria for interpreting innate examples of typology. With reference to Daniélou, Davidson, Fishbane and Ounsworth, a type in scripture can be interpreted as having correspondences retrospectively recognised within the redemptive activity of God. The four criteria recognised in each New Testament example of typological fulfilment are: 1) detailed Old Testament correspondence in relation to either events, places or people; 2) Christological soteriology; 3) eschatological escalation; and 4) a vertical or horizontal nature depending on whether their corresponding antitype is heavenly or earthly.

The central premise of this thesis is the proposition of Pentecost in Acts as the fulfilment of an Old Testament type, which therefore has implications for the sacrament of confirmation as understood in the Roman Catholic tradition. Such a typological interpretation is not explicitly identified in scripture. As such, though a definition of typology and criteria with respect to how scripture identifies typology have been developed, it is now necessary to develop a framework for identifying typological examples that are not explicit in scripture. To do this, attention will now move from what might be described as innate types explicitly referenced in scripture and to what might legitimately be identify as inferred types. To inform the development of such a method, the next chapter will focus on the typological interpretation of the early Church Fathers.

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86 CCC, 128.
87 Davidson, *Typology in Scripture*.
88 Fishbane, *Biblical Interpretation in Ancient Israel*.
89 Ounsworth, *Joshua Typology*.
90 Fairbairn, *The Typology of Scripture*, 23.
Chapter Four

Typological Exegesis in the Early Church Fathers and Ecclesiastical Writers

1. Introduction

The previous chapter was limited to an investigation of how the biblical writers engaged in explicit typological exegesis of the Old Testament, thus limiting the discussion to innate examples of typology. This chapter will provide a sketch of how some of the most influential early Church Fathers and ecclesiastical writers engaged in typological exegesis and how these writers moved beyond the biblical writers in their approach to reveal examples of inferred types.\(^1\) The following discussion of how these authors engaged in typology will be juxtaposed against the characteristics of the New Testament typological interpretation developed in the previous chapter. The chapter will conclude with a framework for typological exegesis that will encompass both the criteria developed in the previous chapter as well as a method based on how the Church Fathers and early ecclesiastical writers interpreted scripture. This will provide the foundations for the following chapters, which interpret prefigurations of confirmation with respect to Pentecost.

Arguably, the most rigorous study of typological interpretation of the early Church Fathers is Jean Daniélou’s *From Shadows to Reality: Studies in the Biblical Typology of the Fathers,*\(^2\) which has already been referenced in the previous chapter. Daniélou begins his chapter on Moses and the Exodus by stating that “[U]niversal Christian tradition has seen, in the people, events and institutions of the Exodus, types of the New Testament and the Sacraments of the Church.”\(^3\) Nonetheless, examples of a typology of confirmation in the Church Fathers are not anticipated in this study as confirmation was not universally recognised as a sacrament separate from baptism until centuries later. The focus instead will be on the many references to typology in the Church Fathers in relation to baptism and the eucharist and their method in developing these typological readings. Short of providing a complete synthesis

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\(^1\) There has been some discussion in the last two centuries as to what criteria one must fulfil to have the title Church Father. Kenneth Parry explains some of the background and provides the following criteria: antiquity; ecclesiastical teaching; orthodox doctrine; holiness of life; and their approbation by the Church, explicitly (e.g., in a council) or in an implicit or tacit manner. Kenneth Parry, *The Wiley Blackwell Companion to Patristics* (Hoboken: Wiley, 2015), 58.

\(^2\) Daniélou, *From Shadows to Reality.*

\(^3\) Daniélou, *From Shadows to Reality,* 153.
of typology in the Church Fathers and ecclesiastical writers, the intention in this chapter is to demonstrate how influential theologians in the early Church were engaging in typological interpretation in order to examine their method. Where appropriate, criteria for typological interpretation engaged by these writers will be assessed and added to those established in the previous chapter in order to develop a robust set of criteria for typological interpretation. This task will begin with a discussion of Irenaeus of Lyons and the concept of recapitulation that underpins his understanding of typology.

2. Recapitulation in Irenaeus of Lyons (Bishop of Lyons, 130–202)

Irenaeus develops his notion of recapitulation with reference to the typology of Adam and Christ that was explored in the previous chapter with regard to Romans 5:14, whereby Christ accomplishes and restores what had been lost by Adam.4 Hans Boersma explains that Irenaeus takes his concept of recapitulation from Ephesians 1:10, which states that God will make “known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.” The phrase “gather up all things” is translated in Latin as recapitulare.5 Daniélou defines recapitulation as “the re-enaction by Christ of all that had been done by Adam, but on a higher level.”6 He explains that the theology of recapitulation passes into typology. In the plan of salvation, Jesus as the second man or last Adam7 is the restoration and therefore recapitulation of the first Adam. Irenaeus recognises a beginning, a development and a fulfilment. Thus, he summarises salvation history as two stages: first, the creation of Adam, and second, the coming of Christ. The time between Adam and Christ is the development phase. As per Paul’s text in Ephesians, Jesus gathers up all things – all people – in heaven and earth through his recapitulation of Adam. James Bushur identifies that in the biblical writings, as in Irenaeus, the term “recapitulation” is used as a perfection of fulfilment of the scriptures. He notes that there is historical movement, whereby the past is gathered and concentrated into the present.8 Johannes Quasten also provides a definition with respect to Irenaeus:

4 Daniélou, From Shadows to Reality, 30.
5 Boersma, Heavenly Participation, 42.
6 Daniélou, From Shadows to Reality, 40.
7 1 Cor 15:45–49.
Recapitulation is] a taking up in Christ of all since the beginning. God rehabilitates the earlier divine plan for the salvation of mankind which was interrupted by the Fall of Adam, and gathers up his entire work from the beginning to renew, to restore, to reorganize it in his incarnate Son, ...a second Adam.\(^9\)

Such a concept can be carried into the New Testament understanding of baptism and the eucharist as discussed in Chapter One. Recapitulation is thus inherent in the typological criterion of eschatological escalation. In each type and antitype, the original type is “gathered up” in the antitype. The crossing of the Red Sea is gathered up in baptism. The sacrificial lamb of the Passover is gathered up in the institution of the eucharist and the crucifixion of Christ. As such, the concept of recapitulation fits intrinsically into the already developed criterion of eschatological escalation. Albert Paretsky notes that the “recapitulation of history becomes an important means of bracketing time so that the framework within which one lives and moves will always have God’s salvation at its centre.”\(^{10}\)

Perhaps the most explicit example of recapitulation in Irenaeus is found in Against Heresies:

There is therefore, as I have pointed out, one God the Father, and one Christ Jesus, who came by means of the whole dispensational arrangements [connected with Him], and gathered together all things in Himself. But in every respect, too, He is man, the formation of God; and thus He took up man into Himself [recapitulated], the invisible becoming visible, the incomprehensible being made comprehensible, the [impassable] becoming capable of suffering, and the Word being made man, thus summing up [recapitulating] all things in Himself: so that as in super-celestial, spiritual, and invisible things, the Word of God is supreme, so also in things visible and corporeal He might possess the supremacy, and, taking to Himself the pre-eminence, as well as constituting Himself Head of the Church, He might draw all things to Himself at the proper time.\(^{11}\)

In this translation, “recapitulation” or its derivative has been translated as “took into himself” in the first instance and “summing up all things into himself” in the second. Nevertheless, it is clear that Irenaeus identifies Christ as the fulfilment of the last Adam, drawing all of humanity into himself. He explains how Jesus does this in the following passage:

Being thirty years old when He came to be baptised, and then possessing the full age of a Master, He came to Jerusalem, so that He might be properly acknowledged by all as a Master. For He did not seem one thing while He was another, as those affirm who describe Him as being man only in appearance; but what He was, that He also appeared


\(^{10}\) Albert Paretsky, “Proleptic Recapitulation: Passover, Eucharist and God’s Saving Acts,” *New Blackfriars* 71, no. 844 (1990), 544.

to be. Being a Master, therefore, He also possessed the age of a Master, not despising or evading any condition of humanity, nor setting aside in Himself that law which He had appointed for the human race, but sanctifying every age, by the period corresponding to it which belonged to Himself. For He came to save all through means of Himself – all, I say, who through Him are born again to God – infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness, and submission; a youth for youths, becoming an example to youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He might be “the first-born from the dead, that in all things He might have the pre-eminence,” the Prince of Life, existing before all, and going before all.12

Irenaeus explains how Jesus recapitulates each stage of human development in order to redeem and restore it. Jesus is an infant to sanctify infants, a boy to sanctify boys, and a man to sanctify men. Irenaeus’ insistence on Jesus passing through every phase of human development in order to sanctify it is inherently problematic.13 Nonetheless, we can understand Adam as being representative of all humanity. Thus, Jesus became human in order to sanctify all of humanity. He recapitulates Adam and is therefore the fulfilment of Adam, who is a prefiguration of Christ.14 This concept of recapitulation, according to Bushur, “expresses a profound continuity in which Christ is the beginning and end, source and fulfilment, origin and perfection of all things.”15 In this regard, Bushur explains that through his “incarnation, death and resurrection, the Son of God internalizes humanity giving it a new genealogical root within his own divine being.”16

The relationship between typology and what Irenaeus understands as recapitulation is demonstrated by Daniélou, who asserts that “the theology of recapitulation passed into typology which is one of its aspects… in the plan of Providence, the second is restoration, the

12 Irenaeus, Against Heresies, II, 22, 4.
13 Traditionally, Jesus is understood to have been crucified around the age of thirty-three, so passing through old age was not possible. The exact date of the crucifixion is debated, Leo Depuydt provides a more recent summary of the various positions and argues for April 29. Leo Depuydt, “The Date of Death of Jesus of Nazareth,” Journal of the American Oriental Society 122, no. 3 (2002): 466–80, doi:10.2307/3087516.
14 It is worth noting that Irenaeus, although he is in many ways the father of the concept of recapitulation, has some curious ideas regarding the fall of Adam and Eve. He argues that they were created children and were not yet able to have perfection bestowed upon them. He thus implies that Adam and Eve were not created perfect and that Jesus could not come to earth and the Holy Spirit could not be poured out on humanity until humanity was developed enough to receive perfection. See Irenaeus, Against Heresies, IV, 38, 1. This is certainly at odds with the biblical account and has major implications for the notion of original sin.
15 Bushur dedicates 30 pages of his book to recapitulation in Irenaeus and demonstrates how Irenaeus uses recapitulation as a literary term and how scripture can be read through the lens of recapitulation. Bushur, Irenaeus of Lyons, 67.
16 Bushur, Irenaeus of Lyons, 68.
 Indeed, recapitulation engages with typology intrinsically. Christ gathers all of humanity in himself as he recapitulates Adam as the fulfilment of the prefiguration. Typological exegesis assumes an aspect of recapitulation in the antitype. In some respects, the fulfilment of all Old Testament types in the New Testament can be understood as a “gathering up” and therefore recapitulation of the original type. The recapitulation of Adam in Christ is easily observed, as this typology is made explicit in scripture in Romans 5, making this example an innate type. However, Irenaeus also uses the same methodology to observe inferred examples of recapitulation that are not explicit in scripture. In *The Demonstration of the Apostolic Preaching*, Irenaeus observes the recapitulation of Eve in Mary:

> And just as through a disobedient virgin man was stricken down and fell into death, so through the Virgin who was obedient to the Word of God man was reanimated and received life. For the Lord came to seek again the sheep that was lost; and man it was that was lost: and for this cause there was not made some other formation, but in that same which had its descent from Adam He preserved the likeness of the (first) formation. For it was necessary that Adam should be summed up in Christ, that mortality might be swallowed up and overwhelmed by immortality; and Eve summed up in Mary, that a virgin should be a virgin’s intercessor, and by a virgin’s obedience undo and put away the disobedience of a virgin.¹⁸

Even though parallels between Eve and Mary are not identified explicitly in scripture, Irenaeus observes that just as Paul recognises Adam as recapitulated in Christ, the same parallels can be drawn between Eve and Mary. Eve is thus recapitulated in Mary. Eve is “gathered up” in Mary as inherent to the eschatological escalation of the type and antitype relationship. In this sense, Irenaeus takes the biblical method and applies it elsewhere to identify inferred recapitulation and therefore typology. The same pattern will be observed in the following examples of typology in the Fathers.

### 3. Typology in the Fathers and Ecclesiastical Writers

As previously noted, typology in the patristics tends to focus on the sacraments of baptism and the eucharist primarily because the other five sacraments in the Roman Church had not yet been explicitly identified as sacraments. The other challenge in surveying these ancient texts is that first, the reading of our contemporary definition of typology retroactively into the text must be acknowledged, and second, the line between allegory and typology in the

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Fathers is often blurred. In terms of making a clear distinction, the essential difference is that while typology is attentive to correspondences and continuities, allegory is attentive to symbolic, theological and moral readings that do not require such correspondence. Nonetheless, it is still possible to observe how the patrists interpreted scripture in a typological way, even if, at times, we see the blurred lines between allegory and typology. The clearest examples are particularly in reference to baptism and the eucharist in the book of Exodus.

3.1. Tertullian (Carthage, 155–220)

The first explicit reference to baptism with respect to the Exodus is in Tertullian’s *On Baptism*, chapters VIII and IX, in which water plays a central role in the economy of salvation:

And this too has the support of a type which had preceded: for as, after those waters of the flood, by which the ancient iniquity was cleansed away, after the baptism (so to express it) of the world, a dove as herald announced to the earth peace from the wrath of heaven, having been sent forth of the ark and having returned with an olive-leaf – and towards the heathen too this is held out as a sign of peace – by the same divine ordinance of spiritual effectiveness the dove who is the Holy Spirit is sent forth from heaven, where the Church is which is the type of the ark, and flies down bringing God’s peace to the earth which is our flesh, as it comes up from the washing after the removal of its ancient sins. “But,” you object, “the world sinned once more, so that this equating of baptism with the flood is not valid.” The world sinned, and so is appointed for the fire, as also a man is when he renews his sins after baptism: so that this also needs to be accepted as a sign and a warning to us.

See how many then are the advocacies of nature, the special provisions of grace, the customary observances of conduct, the types, the preparations in act or word, which have laid down the rule for the sacred use of water. The first, that when the people of Israel are set free from bondage in Egypt and by passing through the water are escaping the violence of the Egyptian king, the king himself with all his forces is destroyed by water. This is a type made abundantly clear in the sacred act of baptism: I mean that the gentiles are set free from this present world by means of water, and leave behind, drowned in the water, their ancient tyrant the devil. Secondly, water is healed of the blemish of bitterness, hand restored to its own sweet usefulness, by the tree Moses throws in: and that tree was Christ, who from within himself heals the springs of that nature which was previously poisoned and embittered, converting them into

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exceedingly healthful water, that of baptism. This is the water which flowed forth for the people of Israel from the rock that followed them: and as that rock was Christ, without doubt this shows us that baptism is made blessed in Christ by water. See how great is the grace that water has in the presence of God and his Christ for the corroboration of baptism. Wherever Christ is, there is water: he himself is baptised in water: when called to a marriage he inaugurates with water the first rudiments of his power: when engaged in conversation he invites those who are athirst to come to his everlasting water: when teaching of charity he approves of a cup of water offered to a little one as one of the works of affection: at a well-side he recruits his strength: he walks upon the water, by his own choice he crosses over the water, with water he makes himself a servant to his disciples. He continues his witness to baptism right on to his passion: when he is given up to the cross, water is in evidence, as Pilate’s hands are aware: when he receives a wound, water bursts forth from his side, as the soldier’s spear can tell.22

What becomes immediately evident from this text is that typology and allegory are used loosely and interchangeably. Tertullian draws a clear typological connection between the flood and baptism, even calling it a “type.” He then interprets the dove allegorically as the Holy Spirit, the earth for our flesh, and the Ark as a type of Church. Later in the passage, he interprets the crossing of the Red Sea as a type of baptism. He then engages an allegorical and spiritual interpretation of the tree and the rock, which are both understood as Christ, in addition to allegorically interpreting all of Jesus’ recorded encounters with water as being related to baptism – turning the water into wine, walking on water, washing the disciples feet and so on. His reference to the flood and the Red Sea and baptism is typological, whereas his reference to the dove, tree, rock, water into wine and walking on water are allegorical. For Tertullian, in an allegorical sense, Egypt represents the world, Pharaoh and his army are the Devil and his demons and it is through the Red Sea, a type of baptism, by which Israel is delivered.23

3.2. Ambrose (Archbishop of Milan, 340–397)

For Daniélou, the most important texts in Latin literature demonstrating how typology is bound up with sacramentality are On the Mysteries and On the Sacraments by Ambrose. In On the Mysteries, Ambrose writes the following:

Thou hearest that our fathers were under the cloud; and a good cloud which cooled the fires of carnal passions. The good cloud overshadows those whom the Holy Spirit visits; so he came upon the virgin Mary and the power of the Highest overshadowed her, when she bore redemption for the human race. And that miracle was wrought by Moses in a figure. If, then, the Spirit was present in the figure, is he not present in the reality, since

22 Tertullian, On Baptism, viii and ix.
23 Daniélou, Shadows to Reality, 178.
the Scripture says to thee, For the law was given by Moses, but grace and truth came by Jesus Christ?24

For Ambrose, the Holy Spirit overshadows Mary so that she might conceive in the same way that the Holy Spirit overshadowed Israel in the cloud. In De Sacramentis, Ambrose writes:

What stands out so much is the fact that the people of the Jews passed through the sea? —to speak for the present of baptism. Yet the Jews who passed through all died in the wilderness. But he who passes through this font, that is from earthly to heavenly things—for this is the “passing over,” therefore, pascha, that is, his [P]assover, a passing over from sin to life, from guilt to grace, from defilement to sanctification—he who passes through this font, dies not, but rises again.25

And in Book 1, 6, 22:

Moses held his rod, and led the people of the Hebrews at night in a pillar of light, and in the day in a pillar of cloud. What is the light but truth, since it sheds a full and open brightness? What is the pillar of light but Christ the Lord, who scattered the shadows of unbelief, and poured the light of truth and spiritual grace on human hearts? The pillar of cloud, on the other hand, is the Holy Spirit. The people was in the sea, and the pillar of light went on before; then the pillar of cloud followed, as if the shadowing of the Holy Spirit. Thou seest that by the Holy Spirit and by the water he has shown a type of baptism.26

It is necessary at this point to examine St Ambrose’s interpretation and how Daniélou is applying it. Daniélou is identifying Ambrose’s statements as examples of typology. In the first example regarding baptism, we see all the markers of typology: detailed Old Testament correspondence, a Christ-centred soteriology, eschatological escalation and the vertical or horizontal aspect. In the second example, however, we find less of an example of typology and more of an example of allegory and spiritual interpretation. Rather than identifying Moses as a type of Christ, Ambrose identifies the pillar of light allegorically as Christ and the pillar of cloud as the Holy Spirit. A similar interpretation can be observed in both Tertullian and Ambrose.


26 Ambrose, On the Sacraments, I, VI, 22.
3.3. Cyril of Jerusalem (Bishop of Jerusalem, 313–386)

Cyril’s usage of typology is more specific, and there is less allegory. He clearly identifies the typology found in the Old and New Testaments with reference to the type and corresponding antitype:

Now turn from the old to the new, from the figure to the reality. There we have Moses sent from God to Egypt; here, Christ, sent forth from His Father into the world: there, that Moses might lead forth an afflicted people out of Egypt; here, that Christ might rescue those who are oppressed in the world under sin: there, the blood of a lamb was the spell against the destroyer; here, the blood of the Lamb without blemish Jesus Christ is made the charm to scare evil spirits: there, the tyrant was pursuing that ancient people even to the sea; and here the daring and shameless spirit, the author of evil, was following you even to the very streams of salvation. The tyrant of old was drowned in the sea; and this present one disappears in the water of salvation.\textsuperscript{27}

Unlike Ambrose and Tertullian, in this example, Cyril’s typology – found in his catechetical course – is much more explicit and recognisable. Cyril sees the Exodus as central to Christian catechesis and necessary for understanding Christ. With reference to Cyril, Daniélou points out that “the bond between the scriptural basis and the sacramental order may be taken as beyond question.”\textsuperscript{28} Such a statement is important for this thesis as if the bond between the scriptural basis and sacramental order is established, and the Exodus embodies types of baptism and the eucharist, then prefigurations of the other five sacraments in the Exodus can possibly be discovered. St Gregory of Nyssa likewise brings this sacramental link to prominence:

Again, according to the view of the inspired Paul, the people itself, by passing through the Red Sea, proclaimed the good tidings of salvation by water. The people passed over, and the Egyptian king with his host was engulfed, and by these actions this Sacrament was foretold.\textsuperscript{29}

3.4. Basil (Bishop of Caesarea Mazaca in Cappadocia, 330–379)

Basil’s \textit{Treatise on the Holy Spirit} is arguably one of the most vivid examples and explanations of typology in the writings of the Fathers:


\textsuperscript{28}Daniélou, \textit{From Shadows to Reality}, 184.

The type is an exhibition of things expected, and gives an imitative anticipation of the future. So Adam was a type of Him that was to come. Typically, that rock was Christ; and the water a type of the living power of the word; as He says, If any man thirst, let him come unto me and drink. The manna is a type of the living bread that came down from heaven; and the serpent on the standard, of the passion of salvation accomplished by means of the cross, wherefore they who even looked thereon were preserved. So in like manner, the history of the Exodus of Israel is recorded to show forth those who are being saved through baptism. For the firstborn of the Israelites were preserved, like the bodies of the baptised, by the giving of grace to them that were marked with blood. For the blood of the sheep is a type of the blood of Christ; and the firstborn, a type of the first-formed. And inasmuch as the first-formed of necessity exists in us, and, in sequence of succession, is transmitted till the end, it follows that in Adam we all die, and that death reigned until the fulfilling of the law and the coming of Christ. And the firstborn were preserved by God from being touched by the destroyer, to show that we who were made alive in Christ no longer die in Adam. The sea and the cloud for the time being led on through amazement to faith, but for the time to come they typically prefigured the grace to be. Who is wise and he shall understand these things? — how the sea is typically a baptism bringing about the departure of Pharaoh, in like manner as this washing causes the departure of the tyranny of the devil. The sea slew the enemy in itself: and in baptism too dies our enmity towards God. From the sea the people came out unharmed: we too, as it were, alive from the dead, step up from the water saved by the grace of Him who called us. And the cloud is a shadow of the gift of the Spirit, who cools the flame of our passions by the mortification of our members.

What then? Because they were typically baptised unto Moses, is the grace of baptism therefore small? Were it so, and if we were in each case to prejudice the dignity of our privileges by comparing them with their types, not even one of these privileges could be reckoned great; then not the love of God, who gave His only begotten Son for our sins, would be great and extraordinary, because Abraham did not spare his own son; then even the passion of the Lord would not be glorious, because a sheep typified the offering instead of Isaac; then the descent into hell was not fearful, because Jonah had previously typified the death in three days and three nights. The same prejudicial comparison is made also in the case of baptism by all who judge of the reality by the shadow, and, comparing the typified with the type, attempt by means of Moses and the sea to disparage at once the whole dispensation of the Gospel. What remission of sins, what renewal of life, is there in the sea? What spiritual gift is there through Moses? What dying of sins is there? Those men did not die with Christ; wherefore they were not raised with Him. They did not bear the image of the heavenly; they did bear about in the body the dying of Jesus; they did not put off the old man; they did not put on the new man which is renewed in knowledge after the image of Him which created him. Why then do you compare baptisms which have only the name in common, while the distinction between the things themselves is as great as might be that of dream and reality, that of shadow and figures with substantial existence?  

Here, though explaining typology as an exhibition of things expected and therefore recognising the historical nature of typology, Basil still blurs the lines between typology and

allegory. He uses biblical examples in regard to Adam as a type of Christ, the crossing of the Red Sea as a type of baptism, manna as a type of eucharist and the lamb that was slain in the Passover as a type of Christ, but he still identifies allegorical interpretations of the cloud and the rock as types. Many of Basil’s examples of typology are innate types acknowledged explicitly in scripture. Basil also identifies the soteriological aspect with reference to baptism and very much emphasises the eschatological escalation by starkly contrasting the type and the antitype using the illustration of a lamp only being useful before sunrise. Daniélou points out that Basil insists on the historical reality and literal truth of the historical events in the Exodus, which is something also emphasised by Davidson. Basil concludes his section by asserting that the difference between the type and its fulfilment is like a dream and reality – the fulfilment is much greater than the prefiguration.

3.5. Chrysostom (Archbishop of Constantinople, 347–407)

Another explanation of typology comes from St John Chrysostom, who describes the difference between a type and reality with reference to a painting. He describes the type as being like the outline or sketch of what is to come and the antitype as the fully coloured and completed painting. He states that we cannot expect the exactness in the type that we find in the reality. For Chrysostom, this contrast is the essential difference between the Old and New Testaments and the crossing of the Red Sea and baptism. Chrysostom’s own criteria for typology are broad:

The type need not have nothing in common to the anti-type, then there would be nothing typical. Nor on the other has one to be identical with the other, or it would be the reality itself. There must be that proportion, so that it neither possess all that the reality has, nor is it entirely lacking.

He goes on to explain the typology of the crossing of the Red Sea as a type of baptism and the eating of manna and drinking water from the rock in the desert with the bread and wine

32 Daniélou, From Shadows to Reality, 190. Throughout his work, Davidson emphasises the literal historical aspect of the text. See Davidson, Typology in Scripture.
of communion. Interestingly, both St Cyprian\textsuperscript{35} and St Gregory of Elvira\textsuperscript{36} interpret the water from the rock as a type of baptism, which again demonstrates the fluidity in the use of typological exegesis from the Fathers and the often blurred lines between typology and allegory. St Gregory even links the water from the rock with reference to Eve coming from Adam’s side and Eve being a type of Church and the blood and water shed from Jesus’ side as the antitype. Such interpretations draw a “long bow” in terms of being able to be identified as truly typological.\textsuperscript{37}


A most powerful and explicit example of Jesus being understood as the new Moses leading the people of God out of slavery and into the Promised Land is found in the \textit{Demonstrationes Evangelicae}\textsuperscript{38} by Eusebius of Caesarea. Though Eusebius does not use the language of “type” or “prefiguration,” he still draws out the obvious relationship between Moses and Christ. He demonstrates how Jesus is the fulfilment of Old Testament promises and observes the parallels between Christ and Moses, as identified in the following table.

<table>
<thead>
<tr>
<th>Moses</th>
<th>Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>First to rule the Jews and first “legislator” (Exod 19–20)</td>
<td>Teacher and “legislator of the new law” (Matt 5–8)</td>
</tr>
<tr>
<td>Delivered Jews from slavery (Exod 13)</td>
<td>Freed humankind from sin (Rom 8:2)</td>
</tr>
<tr>
<td>Promised the holy land to the righteous</td>
<td>“Blessed are the meek for they will inherit the earth” (Matt 5:5)</td>
</tr>
<tr>
<td>(Exod 12:25)</td>
<td></td>
</tr>
<tr>
<td>Moses’ 40-day fast (Exod 34:28)</td>
<td>Jesus’ 40-day fast in the desert (Luke 4)</td>
</tr>
<tr>
<td>Manna in the desert (Exod 16)</td>
<td>Multiplication of loaves to feed the 5,000</td>
</tr>
<tr>
<td></td>
<td>(Matt 14:13–21)</td>
</tr>
<tr>
<td>Crossing of the Red Sea (Exod 14)</td>
<td>Walking on water (Matt 14:22–36)</td>
</tr>
</tbody>
</table>


\textsuperscript{37} Gregory of Elvira, “Tract XV.”

Unlike the other Fathers, in this section, Eusebius does not venture as explicitly into the realm of allegory but rather demonstrates the typological relationship between Christ and Moses.

3.7. Origen (of Alexandria, 184–253)

There has been considerable debate in the last century regarding Origen’s use of allegory and typology. Similarly, a blurred line can be observed between how these two devices are employed. In the following passage from Origen’s *Homilies on the Exodus*, allegory and typology are both evident:

Pharaoh did not allow the children of Israel to go forward to the place of signs; and wished to prevent them advancing till they could enjoy the mysteries of the third day. Hear what the prophet says: “God will revive us after two days and on the third day he will arise and in his sight.” The first day is the passion of the Saviour for us. The second is the day on which he descended into hell. The third day is the day of resurrection. Therefore on the third day “God will go before them, by day in a column of cloud, by night in a column of fire.” But if according to what we said above, the Apostle teaches us rightly that the mysteries of baptism are contained in these words, it is necessary that “those who are baptised in Christ are baptised into his death and buried with him,” also arise with him on the third day whom also, according to what the Apostle says, “He raised up together with him and at the same time made them sit in heavenly places.” When, therefore, you shall have undertaken the mystery of the third day, God will begin to lead you and himself will show you the way of salvation.

Origen identifies the typological relationship between baptism and the crossing of the Red Sea but interprets the three days allegorically as representing the death and resurrection of Christ. Here, an argument can be made that Origen’s interpretation of the three days is indeed

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39 Peter Martens provides a summary of the debate and a number of examples of how scholars investigating Origen have defined the allegory and typology. His curious conclusion is that scholarship needs to dispense with the terms allegory and typology and develop new terms that maintain the distinction and criteria for non-literal interpretation. Peter W. Martens, “Revisiting the Allegory/Typology Distinction: The Case of Origen,” *Journal of Early Christian Studies* 16, no. 3 (2008), 283–317.

typological on the grounds that being baptised is likened to being crucified and risen with Christ. Therefore, if baptism can be recognised in the crossing of the Red Sea, so can the death and resurrection of Christ. In the work of Origen, Peter Marten identifies five criteria for non-literal interpretation: first, upon the principle of similitude, that there be a likeness between the literal and nonliteral referent; second, such an interpretation must proceed in accordance with the ecclesiastical rule; third, discovering the nonliteral meaning of a passage is to attend to the etymological significance of a term; fourth, to interpret scripture with scripture; and fifth, to follow the precedent of previous allegorical interpretations set by authoritative exegetes, Paul in particular. While the criteria observed by Martens cover all non-literal exegesis, the criteria developed in the previous chapter in regard to the New Testament use of typology correspond with those of Marten to some degree.

3.8. Augustine (of Hippo, 354–430)

In regard to typological method, Augustine begins with scriptural or innate examples of typology and from that point ventures beyond to find significant events or institutions of like nature that can also be recognised as types. Thus, like Irenaeus in regard to Mary and Eve, he is not limited to that which scripture identifies as a type but is able to identify legitimate types consistent with scripture’s own criteria by pointing out that the “explanation of one thing is a key to the rest.” Augustine demonstrates this practice in *Contra Faustum*:

Of the departure of Israel from Egypt, let us hear what the apostle himself says: “I would not, brethren, that you should be ignorant that all our fathers were under the cloud, and all passed through the sea, and were all baptised into Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink of the same spiritual drink. For they drank of the spiritual rock which followed them, and that rock was Christ.” The explanation of one thing is a key to the rest. For if the rock is Christ from its stability, is not the manna Christ, the living bread which came down from heaven, which gives spiritual life to those who truly feed on it? The Israelites died because they received the figure only in its carnal sense. The apostle, by calling it spiritual food, shows its reference to Christ, as the spiritual drink is explained by the words, “That rock was Christ,” which explain the whole. Then is not the cloud and the pillar Christ,

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43 Daniélou, *From Shadows to Reality*, 201.
who by His uprightness and strength supports our feebleness; who shines by night and not by day, that they who see not may see, and that they who see may be made blind? In the clouds and the Red Sea there is the baptism consecrated by the blood of Christ. The enemies following behind perish, as past sins are put away.

The Israelites are led through the wilderness, as those who are baptised are in the wilderness while on the way to the promised land, hoping and patiently waiting for that which they see not. In the wilderness are severe trials, lest they should in heart return to Egypt. Still Christ does not leave them; the pillar does not go away. The bitter waters are sweetened by wood, as hostile people become friendly by learning to honor the cross of Christ. The twelve fountains watering the seventy palm trees are a figure of apostolic grace watering the nations. As seven is multiplied by ten, so the Decalogue is fulfilled in the sevenfold operation of the Spirit. The enemy attempting to stop them in their way is overcome by Moses stretching out his hands in the figure of the cross. The deadly bites of serpents are healed by the brazen serpent, which was lifted up that they might look at it. The Lord Himself gives the explanation of this: “As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believes in Him may not perish, but have everlasting life.” So in many other things we may find a protest against the obstinacy of unbelieving hearts. In the [P]assover a lamb is killed, representing Christ, of whom it is said in the Gospel, “Behold the Lamb of God, who takes away the sin of the world!” In the [P]assover the bones of the lamb were not to be broken; and on the cross the bones of the Lord were not broken. The evangelist, in reference to this, quotes the words, “A bone of Him shall not be broken.” The posts were marked with blood to keep away destruction, as people are marked on their foreheads with the sign of the Lord’s passion for their salvation. The law was given on the fiftieth day after the [P]assover; so the Holy Spirit came on the fiftieth day after the passion of the Lord. The law is said to have been written with the finger of God; and the Lord says of the Holy Spirit, “With the finger of God I cast out devils.” Such are the Scriptures in which Faustus, after shutting his eyes, declares that he can see no prediction of Christ. But we need not wonder that he should have eyes to read and yet no heart to understand, since, instead of knocking in devout faith at the door of the heavenly secret, he dares to act in profane hostility. So let it be, for so it ought to be. Let the gate of salvation be shut to the proud. The meek, to whom God teaches His ways, will find all these things in the Scriptures, and those things which he does not see he will believe from what he sees.

Like many of the examples in the Church Fathers, we again see a blurred line here between what is genuinely typological and what is allegorical. Augustine writes that if St Paul identifies the rock as Christ, we can also see that the cloud and the manna are Christ. He goes on to say that the “twelve fountains watering the seventy palm trees are a figure of apostolic grace watering the nations. As seven is multiplied by ten, so the Decalogue is fulfilled in the sevenfold operation of the Spirit.” It is these kinds of examples that again draw a “long bow” and look to find spiritual interpretations and possible allegories everywhere. Augustine returns

to a more typological approach later in the paragraph with his identification of the Passover lamb as a type of Christ demonstrating the criteria developed in the previous chapter – detailed Old Testament correspondence, Christological soteriology, eschatological escalation, and horizontal nature. Important to this thesis are Irenaeus’s and Augustine’s examples of finding the hermeneutical principle identified in scripture and then applying it elsewhere. In the passage above, Augustine recognises that the “law was given on the fiftieth day after the Passover; so the Holy Spirit came on the fiftieth day after the passion of the Lord.” Though Augustine does not then examine this parallel to its full potential, he identifies the link this thesis seeks to identify in its fullness. Augustine is observing an Old Testament prefiguration of the day of Pentecost in the book of Acts. As such, the relationship between the institution of Pentecost at Mount Sinai and the coming of the Holy Spirit at Pentecost in Acts has been observed and acknowledged. The contribution of this thesis is to establish this link as typological and that such an interpretation can provide insights into the theology of confirmation.

Having addressed a number of influential early Church Fathers and ecclesiastical writers and explored their methods of typological interpretation, it is now necessary to draw attention to St Thomas Aquinas’ approach.

4. Typology in Aquinas

Given the fact that St Thomas rejected any kind of prefiguration of confirmation and that this thesis is seeking to propose one or more, it would be remiss not to provide some discussion of typological interpretation in Aquinas to see if a prefiguration of confirmation can indeed be identified using Aquinas’ own method, or at least a method not in direct disharmony with Aquinas’ approach. Aquinas engages the language of typology frequently when referring to the divine mind. He refers to eternal law as a sovereign type. In regard to biblical interpretation, Aquinas defends the four senses of scripture and includes typology in his defence when he writes:

The multiplicity of these senses does not produce equivocation or any other kind of multiplicity, seeing that these senses are not multiplied because one word signifies several things, but because the things signified by the words can be themselves types of other things. Thus in Holy Writ no confusion results, for all the senses are founded on one—the literal—from which alone can any argument be drawn, and not from those intended in allegory, as Augustine says. Nevertheless, nothing of Holy Scripture

46 Aquinas, Summa Theologica, I-II, q 93, art 1.
perishes on account of this, since nothing necessary to faith is contained under the spiritual sense which is not elsewhere put forward by the Scripture in its literal sense.\(^{47}\)

In this passage, Aquinas defends typology but adds a criterion that has not yet been identified – that nothing necessary to faith is contained under the spiritual sense that is not elsewhere put forward by the scripture in its literal sense. Such a criterion is important in ensuring that in the study of types, inferences are supported elsewhere in scripture in the literal sense. Thus, it is possible to recognise the crossing of the Red Sea as a type of baptism, but baptism in the literal sense is understood most clearly from New Testament texts such as Romans 6:1–14. What is also interesting in Aquinas’ biblical interpretation, and also relevant to this discussion, is what Aquinas means when he refers to the literal sense. What is made apparent by John F. Boyle is that when Aquinas speaks of the literal sense, he is not speaking of the author’s intended meaning.\(^{48}\) Boyle points out that Aquinas is speaking of the \textit{sensus}, or “meaning,” of the words rather than what the author intends, and Aquinas is comfortable with more than one possible interpretation as long as the interpretation is “not contrary to truth and fitting the circumstance of the letter.”\(^{49}\) As such, one ought not to insist on a single interpretation of the literal sense to the exclusion of all other interpretations. According to Boyle, Aquinas’ disinterest in the authors’ intended meaning is likely based upon Augustine’s defence of the same principle, found in \textit{The Confessions}, where he makes the point that it is not possible to know what the author means.\(^{50}\)

There are also explicit examples of Aquinas recognising the typology of baptism:

The crossing of the Red Sea foreshadowed baptism in this—that baptism washes away sin: whereas the crossing of the Jordan foreshadows it in this—that it opens the gate to the heavenly kingdom: and this is the principal effect of baptism, and accomplished through Christ alone. And therefore it was fitting that Christ should be baptised in the Jordan rather than in the sea.\(^{51}\)

From the aforementioned examples and brief observation of Aquinas’ biblical interpretation, it is clear that Aquinas accepts typology as a valid hermeneutical method.

\(^{47}\) Aquinas, 1, q 1, art 10.


\(^{49}\) Boyle, “Authorial Intention,” 5.


Though he rejects a prefiguration of confirmation, he recognises the prefiguration of baptism and the four senses of scripture and identifies the need to engage the literal meaning in scripture in order to support a spiritual or typological interpretation. He understands the literal meaning to refer to the meaning of the words rather than the author’s intention and is comfortable with a number of interpretations as long as they are not contrary to truth and sit comfortably with the circumstance of the text. As such, to stay in harmony with Aquinas’ provisions, a typological interpretation of Pentecost with respect to the events of Mt Sinai must respect the literal interpretation of the text but need not be concerned with the author’s intention or whether or not there are other valid interpretations of the same text.

5. Conclusion

In this study of typology, the intention has been to critique and synthesise the various approaches to typology in order to develop robust criteria consistent with scripture, tradition and the analogy of faith. While there are those who do not recognise typology as a legitimate hermeneutic, the Church Fathers embraced a typological interpretation and understood it as the key method in understanding the relationship between the two Testaments. The Roman Catholic Church explicitly endorses typology in the current *Catechism* as per sections 128–130, quoted in Chapter Three.

As demonstrated in the previous chapter, a type in scripture can be recognised as having correspondences retrospectively recognised within the redemptive activity of God. In light of the discussion earlier in this chapter on recapitulation, the third criterion is now slightly modified to include recapitulation as it is intrinsic to eschatological escalation when applied to typology. In each case, the antitype is an escalation of the type that gathers the original prefiguration into itself. The four criteria recognised in each biblical example of typology are: detailed Old Testament correspondence in relation to either events, places or people; Christological soteriology; eschatological escalation with inherent recapitulation; and a vertical or horizontal nature depending on whether their corresponding antitype is heavenly or earthly.

In light of this discussion, and in order to be consistent with the early Church Fathers and ecclesiastical writers as well as Aquinas, two extra criteria for the discovery of biblical types are now included. The fifth criterion from St Augustine is that inferred types in scripture can be recognised as valid as long as they are consistent with scripture, tradition and the analogy of faith. Finally, the sixth criterion from St Thomas is that nothing necessary to faith is contained under the spiritual sense – and therefore typological sense – that is not elsewhere put
forward by the scripture in its literal sense. This study of typological interpretation in scripture, the Church Fathers, ecclesiastical writers and St Thomas concludes with the development of these six criteria for biblical typology, as summarised in the following table:

<table>
<thead>
<tr>
<th>Criteria for Biblical Typology</th>
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<tbody>
<tr>
<td>1</td>
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<td>5</td>
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<td>6</td>
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</tbody>
</table>

These criteria for discovering examples of biblical typology will now provide the framework for the following chapters, which seek to identify the prefigurations of Pentecost that have implications for the sacrament of confirmation.
Chapter Five

The Typology of Pentecost

1. Introduction

The previous two chapters provided a survey of the biblical and patristic use of typological interpretation of scripture and concluded with a set of six criteria. As previously mentioned, Thomas Aquinas explicitly states that there is no Old Testament prefiguration for the sacrament of confirmation. In light of the developed criteria for typology, it will be argued in this chapter that it is possible to interpret a prefiguration of confirmation made evident by the correlation between the events of Mount Sinai in the account in Exodus and the events of Pentecost in the account in Acts. In order demonstrate this, the previously developed criteria for typology will be applied through an exegesis of Luke’s account of Pentecost in Acts 2. A brief introduction to the text will be followed by a detailed analysis of both the literary and theological correspondences between Acts 2 and the relevant texts in Exodus, which will demonstrate the typological links. Then, there will be an analysis of the texts in light of the remaining criteria for typology. The chapter will conclude with a discussion on the relationship between the Pentecost event as recorded in Acts 2 and the sacrament of confirmation.

2. Acts 2: Author, Date, Purpose and Genre

Acts 2 can be broken down into three sections: a description of the apostles being filled with the Holy Spirit (Vs 1–13), the proclamation of Peter to the crowd (Vs 14–41) and finally the effects of these events (Vs 42–47). The section most relevant to developing this typological relationship to the events of Mt Sinai recorded in Exodus is the first section, from verses 1–13:

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own

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1 Aquinas, *Summa Theologica.* III, q 72, art. 1.
native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.” All were amazed and perplexed, saying to one another, “What does this mean?” But others sneered and said, “They are filled with new wine.”

Like almost all books of the Bible, the authorship of Acts has come into question, particularly in the last century. Nonetheless, most scholars agree that the author of Acts is the same as the author of the Gospel of Luke, who is thought to be Luke, the physician and travelling associate of Paul. There is also debate regarding the dating of Acts, which is considerably less certain than its authorship. There are arguments in defence of dates that range from the early AD 60’s through to the late AD 90’s, but the dating of the text is not essential to the content of this chapter. Luke’s purpose in writing Acts can be identified in the first four verses of Luke:

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed.

Luke refers back to his first book – the Gospel of Luke – in the first line of the book of Acts and again addresses Theophilus. The name “Theophilus” (Θεόφιλος) literally means “loved by God” and has been interpreted by Origen as a reference to all those loved by God rather than to an individual person. Keener, however, argues that due to the prefix of “most excellent,” it is likely that Theophilus is a real name. Luke’s introduction to his gospel is important because it makes clear that his purpose is to provide an orderly account of events so that others can “know the truth.” Though Luke’s stated purpose would suggest that his intention


3 The text itself would suggest it was completed during Paul’s house arrest and before his final martyrdom, which would place the date around AD 62 due to the fact that the outcome of Paul’s trial is omitted from the text, as is the persecution of Emperor Nero and the fire of AD 64. There are also compelling arguments to the contrary. For a very thorough discussion of the dating of Acts, see Keener’s commentary. His own conclusion is that the text was written in the AD 70’s. Craig S. Keener, Volume 1, Acts: An Exegetical Commentary, Introduction and 1:1–2:47 (Grand Rapids: Baker Academic, 2012), 383–401.


6 Luke 1:3.

7 Keener, Volume 1, Acts, 657.
is to write in the genre of historical narrative, the historical method of the first century is not
the same as that of history written in a modern context. Thus, there are a number of other genres
that have been proposed and are indeed becoming popular among scholars, the most prominent
of which is the proposal that the text is (Greco-Roman) biography. This idea stems partly from
the fact that the first volume of Luke-Acts can be understood as a biography of Jesus. Thus, it
follows that Acts continues in the same vein, even if Jesus is no longer the main character. Sean
Adams argues for Acts as a “collected biography,” which takes into account the characters of
Paul and Peter. Keener proposes that Acts should be understood as “ancient historiography” and
provides a compelling argument for this view and an explanation of the genre, which is
useful in appropriately balancing the literal historical aspects of the text with its various
rhetorical devices:

The broad genre of ancient historiography allows us the flexibility to explain most of
the phenomena we find in Luke-Acts. Historians were interested in genuine historical
information (and ready to critique rivals whom they accused of misrepresenting this
information). At the same time, historians were deeply concerned with how they
presented their information; they were not mere chroniclers but narrative writers. In
Acts, then, we should expect to find a blending of historical (informational) and literary
(rhetorical, moral and theological) interests. By ancient standards of composition, one
could at least in principle accomplish each objective without harm to the other.

As such, it can be expected that Luke’s account will have both historical information
as well as rhetorical devices, which will, in some respects, blur the lines between literal history
and literary license while also retaining the essential aspects of the narrative. Keener’s
observations regarding historiography are also helpful in understanding the kind of typology
that may be found in the text. Like the relationship between historical information and literary
devices in historiography, the same can be seen in the relationship between ontological and
literary typology. Rather than a clear derivation between ontological and literary typology, it
is reasonable to expect that there will be a blend of ontological and literary aspects that

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8 Craig Keener recognises this and points out that almost all scholars agree that narrative is the dominant literary
genre, but not necessarily “historical” narrative. Keener’s commentary on Acts is perhaps the most rigorous
and recent. His introduction to the book of Acts is more than 600 pages. For a detailed discussion on the genre
of Acts, see Keener, Volume 1, Acts, 51–147.

9 Richard Burridge provides a compelling argument as to why the canonical gospels can be regarded as biography
in the Greco-Roman style. He provides a summary of the various arguments as to why this view had come to
be rejected in the early twentieth century, and how and why it has re-emerged as the dominant view today.
Richard A. Burridge, What are the Gospels?: A comparison with Graeco-Roman biography, (Grand Rapids:


11 Keener, Volume 1, Acts, 90.

12 Keener, Volume 1, Acts, 147.
underpin a typological interpretation. With this in mind, attention is now turned to the text itself.

3. Detailed Old Testament Correspondence

In exegeting this passage with a view to developing a typological interpretation, the first criterion for typology – to develop detailed Old Testament correspondences – will now be applied. It must first be noted that the link between the events of Mt Sinai and the giving of the Holy Spirit at Pentecost in Acts 2 has been recognised previously, although this link is not always understood as typological. Daniel Stökl-Ben Ezra notes that the first link between the two events can be seen in the writings of Ambrosiaster, who wrote that the law is given on the same day of the year as the law was given on Mt Sinai so that the disciples could “obtain authority and preach the evangelical law.” While Augustine also observed the link in his Epistle 55, it was Leo the Great who explicitly recognised that the Sinai event can be understood as preparatory to the events in Acts:

For as of old, when the Hebrew nation were released from the Egyptians, on the fiftieth day after the sacrificing of the lamb the Law was given on Mount Sinai, so after the suffering of Christ, wherein the true Lamb of God was slain, on the fiftieth day from His Resurrection, the Holy Ghost came down upon the Apostles and the multitude of believers, so that the earnest Christian may easily perceive that the beginnings of the Old Testament were preparatory to the beginnings of the Gospel, and that the second covenant was founded by the same Spirit that had instituted the first.

Though Leo falls short of describing the relationship as typological, he recognises that there is a connection in the relationship between the dates and the timespan between Passover and the giving of the law on Sinai with the death and resurrection of Christ and the giving of the Holy Spirit at Pentecost. He also refers to the Old Testament events as “preparatory” but does not reference the detailed correspondences between the events. Sejin Park also notes the

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17 Shavuot and the giving of the law on Sinai are also associated in later Jewish tradition.
link between the events on Sinai and the account of Pentecost in Acts and thoroughly details the correspondences.\textsuperscript{18}

There are both intertextual correspondences as well as theological correspondences evident in this passage. The obvious textual correspondences in this passage are the reference to Pentecost and the “theophany” that mirrors the events recorded on Mt Sinai. Less explicit textual correspondences include the languages spoken by the apostles and the locations of the two events being mountainous.

3.1. Pentecost: The Feast of Weeks and Its Cultic Celebration

The most explicit and immediate Old Testament correspondence that sets the context for Luke’s account of Pentecost is in the first line, where he makes clear to his readers that the events he is about to describe took place on the day of Pentecost. There is some debate as to whether or not Luke’s context is literal history or rather a rhetorical device. Fitzmyer suggests that Acts 2 may be Luke’s historicisation of aspects of Christ’s resurrection and exaltation, as he may have understood from tradition that it was on the day of Pentecost that the apostles first addressed the Jews at the temple.\textsuperscript{19} Regardless of how the text is understood, the Old Testament link between the events Luke is about to describe and the ancient Jewish festival of Pentecost is explicit. Luke places his account of events in the broader context of ancient Hebrew history and tradition by reference to the Pentecost celebration, which took place as the culmination of the Feast of Weeks.

Though first referenced in Exodus,\textsuperscript{20} the most detailed references to the origins of the Feast (or Festival) of Weeks in scripture can be found in Leviticus 23:15–22, Numbers 28:26–31 and Deuteronomy 16:9–12, all of which have nuances in regard to their instructions for the feast. Timothy K. Hui points out that “Deuteronomy 16 stresses the pilgrimages to the feasts, Numbers 28–29 emphasizes the offerings, and Leviticus 23 focuses on the feasts themselves.”\textsuperscript{21} The passage from Leviticus is as follows:

\textsuperscript{18} Though Sejin makes reference to typology, he does not develop or provide any specific criteria by which he is able to identify the various correspondences as typological. See Sejin Park, “The Festival of Weeks and Sinai,” (PhD diss., University of Notre Dame, 2006), 234–266.
\textsuperscript{20} In Exod 23:16 and 34:22–23, the Feast of Weeks is referenced as the Festival of Harvest and Festival of Weeks, respectively.
And from the day after the Sabbath, from the day on which you bring the sheaf of the elevation offering, you shall count off seven weeks; they shall be complete. You shall count until the day after the seventh Sabbath, fifty days; then you shall present an offering of new grain to the Lord. You shall bring from your settlements two loaves of bread as an elevation offering, each made of two-tenths of an ephah; they shall be of choice flour, baked with leaven, as first fruits to the Lord. You shall present with the bread seven lambs a year old without blemish, one young bull, and two rams; they shall be a burnt offering to the Lord, along with their grain offering and their drink offerings, an offering by fire of pleasing odour to the Lord. You shall also offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of well-being. The priest shall raise them with the bread of the first fruits as an elevation offering before the Lord, together with the two lambs; they shall be holy to the Lord for the priest. On that same day you shall make proclamation; you shall hold a holy convocation; you shall not work at your occupations. This is a statute forever in all your settlements throughout your generations.\textsuperscript{22}

In this passage, the link between the first fruits and Pentecost is clearly established, with the Feast of Weeks taking place in the fifty days after the elevation offering has been made. The requirements for the feast include a grain offering, two loaves of bread, seven lambs – each a year old and without blemish – one young bull and two rams. One male goat and two male lambs are also required as well as a drink offering and a holy convocation whereby no one can work.

The account in the Book of Numbers is as follows:

On the day of the first fruits, when you offer a grain offering of new grain to the Lord at your festival of weeks, you shall have a holy convocation; you shall not work at your occupations. You shall offer a burnt offering, a pleasing odour to the Lord: two young bulls, one ram, seven male lambs a year old. Their grain offering shall be of choice flour mixed with oil, three-tenths of an ephah for each bull, two-tenths for one ram, one-tenth for each of the seven lambs; with one male goat, to make atonement for you. In addition to the regular burnt offering with its grain offering, you shall offer them and their drink offering. They shall be without blemish.\textsuperscript{23}

This account contains most of the same details as in Leviticus, with a little more ambiguity regarding the dating between the first fruits and the Festival of Weeks.

The text from Deuteronomy, however, states:

You shall count seven weeks; begin to count the seven weeks from the time the sickle is first put to the standing grain. Then you shall keep the festival of weeks to the Lord your God, contributing a freewill offering in proportion to the blessing that you have received from the Lord your God. Rejoice before the Lord your God—you and your sons and your daughters, your male and female slaves, the Levites resident in your towns, as well as the strangers, the orphans, and the widows who are among you—

\textsuperscript{22} Leviticus 23:15–22.

\textsuperscript{23} Numbers 28:26–31.
at the place that the Lord your God will choose as a dwelling for his name. Remember
that you were a slave in Egypt, and diligently observe these statutes.24

This account has a different emphasis. Here, the dating is related to the first fruits, but
the detail of the offering is simply referred to as a “free will offering in proportion to the
blessing that you have received from the Lord” (Deut 16:10). The emphasis is on celebrating
– no matter whether you are slaves or free, orphans or widows, because “you were a slave in
Egypt,” implying that you are no longer.

The differences in the three texts can be identified clearly in the following table:

<table>
<thead>
<tr>
<th>Feast of Weeks</th>
<th>Leviticus</th>
<th>Numbers</th>
<th>Deuteronomy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fiftieth day after the elevation offering</td>
<td>–</td>
<td>Seven weeks from the time the sickle is first put to the standing grain</td>
<td></td>
</tr>
<tr>
<td>Grain offering</td>
<td>Grain offering: choice flour mixed with oil</td>
<td>Freewill offering in proportion to the blessing that you have received</td>
<td></td>
</tr>
<tr>
<td>Two loaves of bread made with choice flour and baked with leaven</td>
<td>–</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>Seven lambs without blemish</td>
<td>Seven male lambs, a year old</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>One young bull</td>
<td>Two young bulls</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>Two rams</td>
<td>One ram</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>One male goat</td>
<td>One male goat</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>Two male lambs a year old</td>
<td>–</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>Drink offering</td>
<td>Drink offering</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>Make proclamation</td>
<td>–</td>
<td>–</td>
<td></td>
</tr>
<tr>
<td>Holy convocation</td>
<td>Holy convocation</td>
<td>Rejoice before the Lord</td>
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</tbody>
</table>

The Festival of Weeks was one of the three times each year in which Israelite males
were required to make a journey to the sanctuary (Exod 23:17). The date of this event was
contingent on when the first harvest was collected. Deuteronomy 16:9 reads, “[Y]ou shall count
seven weeks; begin to count the seven weeks from the time the sickle is first put to the standing
grain.” The Festival of Weeks had an important relationship to what is referred to in scripture
as first fruits, requiring the participant to sacrifice the first fruits of the harvest.25 The

24 Deut 16:9–12.
theological correspondence between the first fruits of harvest and Luke’s account at Pentecost is explored later in the chapter.26

Due to the contingent nature of the dating in the biblical texts, there is discussion regarding when Pentecost was celebrated and when the count of seven weeks actually began. Evidence of the developing tradition seems to point to the fifteenth day of the third month.27 Regardless of the dating, the Book of Jubilees provides insight into how Pentecost was understood in the two centuries preceding the birth of Christ.28

15. And He gave to Noah and his sons a sign that there should not again be a flood on the earth.
16. He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.
17. For this reason, it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks this month once a year, to renew the covenant every year.
18. And this whole festival was celebrated in heaven from the day of creation till the days of Noah – twenty-six jubilees and five weeks of years [1309–1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah’s death, and from the day of Noah’s death his sons did away with (it) until the days of Abraham, and they eat blood.
19. But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.
20. And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.
21. For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.29

This text is interesting for a number of reasons. First, the writer of Jubilees makes a connection between the Festival of Weeks and God’s covenant with Noah never to flood the earth again. Second, the writer has the festival “ordained and written on the heavenly tablets” to renew the covenant every year, thus raising the status of the feast as something written on the tablets but also clarifying the purpose of the feast as covenant renewal. Third, the writer

26 See Section 3.3.2 of this chapter.
makes the claim that the feast’s origins are indeed in heaven and that the feast has taken place in heaven since creation. Fourth, the writer asserts that Abraham, Isaac and Jacob observed it, and rather than the events of Sinai being an inauguration of the Feast of Weeks, it is rather “celebrated anew on this mountain.” Finally, the writer makes the link between the Feast of First Fruits and the Feast of Weeks.

Interestingly, as Vanderkam points out, the Book of Jubilees connects quite a range of significant events with the 15th day of the third month – the date of the Festival of Weeks. The covenant with Abram in Genesis 17, the birth of Isaac,31 Abraham’s death,32 Jacob’s son Judah being born,33 Jacob and Laban concluding their treaty34 and Jacob observing a holiday before entering Egypt35 are all listed in Jubilees as taking place on the 15th day of the third month. Jubilees also dates Moses’ first ascent of Mt Sinai to the 16th of the third month.36 In regard to the liturgical celebration of Pentecost, there is little data available, although both Qumran and sources from Jubilees reveal a focus on covenant renewal.37

By opening his account with reference to Pentecost, Luke imbues the setting of Acts 2 with theological meaning through allusion to the Festival of Weeks. The Israelites are bringing the first fruits of the harvest to the celebration of Pentecost, celebrating the giving of the law on Sinai, and it is likely – with reference to Jubilees – that covenant renewal was also central to this festival. Just as the Last Supper is recorded as being instituted at Passover, so the infilling of the Holy Spirit is recorded as taking place at yet another Jewish festival. By placing the events of Acts 2 in the context of the Hebrew Feast of Weeks, Luke submerges his account in a context that is rich with meaning and makes visible to the correspondence between the Feast of Weeks and the Pentecost event in the New Testament in addition to the theological correspondences that will be explored later in the chapter.

30 Vanderkam, “The Festival of Weeks,” 191
31 Jub 16:3
32 Jub 22:1
33 Jub 28:15
34 Jub 29:7
35 Jub 44:4
36 Jub 1:1
37 4Q275 states: “Previously called 4QTohorot Ba, this tiny fragment represents a document describing the entry into the Covenant, known from the Community Rule (1QS), and alludes to a festival in the third month, i.e. the Feast of Weeks of Pentecost, when according to one of the Cave 4 manuscripts of the Damascus Document (4Q266) the Qumran Covenant renewal took place.”
3.1.1. The Theophany

The second major literary correlation between Luke’s account and the Exodus account is in regard to the “theophany.” Having placed the event in a historical context, Luke goes on to explain the phenomena taking place on this day: a violent wind, which fills the house; tongues of fire which appear and rest on their heads; the infilling of the Holy Spirit; and speaking in other languages. It is commonly noted among scholars that these phenomena allude to the theophany of Mt Sinai in Exodus 19.\textsuperscript{38}

**Exodus 19:16–19**

On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled. Moses brought the people out of the camp to meet God. They took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke, because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently. As the blast of the trumpet grew louder and louder, Moses would speak, and God would answer him in thunder.

**Acts 2:2–4**

And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

While these correspondences are not often interpreted as typological, the correlation is noted in a plethora of commentaries. The wind corresponds to the thick cloud (Acts 2:2, Exod 19:16), the fire on the heads of the disciples corresponds to the Lord descending in fire (Acts 2:3, Exod 19:18) and the speaking in tongues corresponds to the thunder (Acts 2:4, Exod 19:16), which literally translates as “voices.”\textsuperscript{39} In the extra-biblical texts, there is further commentary on this, although it is not clear whether Luke would have been aware of such


\textsuperscript{39} Vanderkam explains that Jewish exegetes such as Philo and others interpreted Exod 19 as the law being communicated in 70 languages. He concludes his argument by stating that it “is reasonable to conclude that Luke, in Acts 2, chose to express the gift of the Spirit through the symbols of fiery tongues, which enabled the apostles to speak the languages of their international audience of pilgrims in conscious dependence on Jewish ways of interpreting texts in the Sinai pericopes and the developed meaning of Pentecost/weeks.” James C. Vanderkam, “Covenant and Pentecost,” *Calvin Theological Journal* 37, no. 2 (2002): 239–254, 252.
The two more prominent examples are in Philo’s Decalogue and in the Babylonian Talmud book entitled Shabbat. In this regard, Philo writes:

Then from the midst of the fire that streamed from heaven there sounded forth to their utter amazement a voice, for the flame became articulate speech in the language familiar to the audience, and so clearly and distinctly were the words formed by it that they seemed to see rather than hear them. What I say is vouched for by the law in which it is written, “All the people saw the voice,” a phrase fraught with much meaning, for it is the case that the voice of men is audible, but the voice of God is truly visible. Why so? Because whatever God says is not just words but deeds, which are judged by the eyes rather than the ears.

This concept is even more explicit in the Talmud Shabbat, which states that “every utterance that emerged from the mouth of the Almighty divided into seventy languages, a great host.” Jacques DuPont refers to the intertextual links between Acts 2 and the Septuagint translation of Exodus 19 and 20:

…homou, “together,” or its variant homothymadon (2:1): cf Exod 19:8, pas ho laos homothymadon, “all the people together”; the nouns echos and phone (2:2,6) find their counterparts in Exod 19:16, egimonto phonai, “there were sounds,” and phone tes salpingos echei mega, “a sound of the trumpet blasted loudly”; the source of the sound is ek tou ouranou (2:2); cf. Exod 20:22, ek tou ouranou laleka pros hymnas, “I have spoken to you from heaven.” Yahweh’s descent to Mt Sinai in fire (Exod 19:18) gives the Old Testament background to “tongues of fire.”

Interestingly, Luke uses the term πνοῆς to refer to wind rather than the more common word, πνεῦμα. The same term, πνοῆς, is used in the LXX in Genesis 2:7, which refers to God giving the “breath of life.” The reference to God moving with wind and fire would not have been unusual to those familiar with the Hebrew scriptures. References are vast and include Exodus 3:2, 13:21–22, 19:16–19, 40:34–38, Deuteronomy 4:11, 2 Samuel 22:9, Job 38:1, Psalms 29:3–10, 68:16–18, 97:2–5, 104:3, Isaiah 29:6, 30:27–28, 66:15, Ezekiel 1:4, and Habakkuk 3:3–15, among others.
3.1.2. Implicit Intertextual Correspondences

There are three other more oblique correspondences that become more palpable when the primary intertextual allusions have been identified. The first of these has to do with the location of the Pentecost account in Acts. The location of Pentecost, in Jerusalem, can be understood as Mt Zion, which creates a correlation with Mt Sinai: two mountains on which God moves. The apostles were in Jerusalem (Acts 1:12), which is referred to in the Old Testament as Mt Zion. The literary allusion here is perhaps more powerful than the literal geography due to the fact that Jerusalem, which has a high elevation, also encompasses a number of hills. It is notable that Mt Zion was often used as a metaphor for the whole city of Jerusalem. Later in Israel’s history, Mt Zion became a reference to the Temple Mount where Solomon’s temple was built. Though there remains disagreement on the location of the “upper room” referred to in Acts 1:13, it has traditionally been argued that the upper room was the Cenacle, also the location of the Last Supper. Keener explains that the location of Pentecost is either the upper room of a private home or the temple. A house that would have been big enough to hold 120 people would have had to have been in the upper city near the Temple Mount. Keener also proposes another possibility – that the events began in the upper room of a private home near the temple. Then, after the Holy Spirit filled the apostles (Acts 2:4), they went out to the temple where the “crowd gathered and was bewildered” (Acts 2:6). Whether or not the events began in a private residence, it seems most likely that the crowd gathered at the temple, as a private residence would unlikely facilitate preaching to a crowd of at least 3,000 people (Acts 2:41). In either scenario, it can reasonably be asserted that the events Luke describes took place on the day of Pentecost, in Jerusalem. As has been already noted, this is not an explicit correlation, and thus too much emphasis cannot be given to it, although it is an interesting correlation, nonetheless.

The second of these implicit correspondences regards the many languages spoken by the apostles who are filled with the Holy Spirit at Pentecost and an ancient interpretation of Exodus that understood the sound on Mt Sinai to be that of God speaking in many languages. The Old Testament link is once again to the events of Mt Sinai, whereby the heavenly sound –

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46 Examples include 2 Samuel 5:7, 1 Chronicles 11:5, 1 Kings 8:1, 2 Chronicles 5:2 and Isa 60:14.
49 Keener, Volume 1, Acts, 796.
50 120 people are mentioned in Acts 1:15.
the thunder – is understood to have accommodated the languages of the world so that the law was thus promulgated in seventy languages. Such an interpretation finds its source in extrabiblical texts such as Philo’s Decalogue and is accepted by a number of scholars. Keener points out that it is unclear whether Luke would have been aware of this tradition, although Vanderkam argues that he was. The correlation here is that on Sinai, the law is spoken by God in the languages of the world, while in Acts, the gospel is preached by the apostles under the power of the Holy Spirit in the languages of the world. Again, like the correlation between Zion and Sinai, this correlation is possible, though doubtful, and cannot be given too much emphasis.

The third example is found in Acts 2:41–42:

So those who welcomed his message were baptised, and that day about three thousand persons were added. They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

This finale to Peter’s address is interesting because again there are correlations to the events at Mt Sinai. Here, Luke reports that about 3,000 people who welcomed the word were added. In Exodus 32:28, when Moses and Joshua return from Mt Sinai to find the Israelites worshiping a golden calf, 3,000 people are killed. The historicity of the text, however, does not refute the claim that a reverse textual correspondence can be identified between the 3,000 slain at the foot of Mt Sinai and the 3,000 added to the community of believers in Acts. Fitzmyer interprets the 3,000 as “the first fruits of the new Pentecost.” Sejin Park also notes this correspondence.

It is important to note that the argument for the typological link between the Mt Sinai account in Exodus and the Pentecost account in Acts is not dependent on these more oblique textual correlations. Nevertheless, Luke makes allusion to the Festival of Weeks and the law at Sinai, which suggests that Luke interpreted the events presented in Acts 2 as drawing their theological significance from the events at Sinai.

3.2. Intertextual Correspondences with Other Old Testament Texts

Though the focus of this chapter is to demonstrate the typological relationship between the events at Mt Sinai and those at Pentecost, there are other Old Testament correspondences with Acts 2 that should not be overlooked.

3.2.1. 2 Kings 2:9–15

A correspondence is found between the broader account of the Luke-Acts narrative that leads to the events of Pentecost and the ascension of Elijah recorded in 2 Kings 2:9–15. In this text, Elijah departs when a chariot of fire and horses of fire separate Elijah from Elisha and Elijah ascends in a whirlwind into heaven. Elisha receives Elijah’s “mantle,” and the Prophets who see this happening observe that “the spirit of Elijah rests on Elisha.” In the same way, in the broader narrative of Luke-Acts, Jesus ascends into heaven but passes on his Spirit to his disciples with the manifestation of wind and fire. While it is not clear that Luke deliberately intended to bring this passage from Kings to mind, the intertextual allusion between the two texts is evident.

3.2.2. Joel 2:28–32

An overt intertextual correlation in Acts 2 is found in Luke’s use of Joel 2 in Peter’s address to the crowd, where Peter explains the events as the eschatological realisation of the prophecy found in Joel 2:28–32a. The two texts are presented below:

<table>
<thead>
<tr>
<th>Joel 2:28–32</th>
<th>Acts 2: 17–21</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.</td>
<td>In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.</td>
</tr>
<tr>
<td>Even on the male and female slaves, in those days, I will pour out my spirit. I will show portents in the heavens and on the earth, blood and fire and columns of</td>
<td>Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.</td>
</tr>
</tbody>
</table>

56 2 Kings 2:15.
smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.

There are two observations regarding Luke’s use of Joel 2, which also relate to the correspondences between the events of Mt Sinai as recorded in Exodus and the Pentecost event in Acts. The first is the reference to blood, fire and billows of smoke, which brings to mind Moses turning the river to blood (Exod 7:14–21) and the Lord’s guidance of Israel through the pillar of cloud by day and the pillar of fire by night (Exod 13:21–22). Again, it is not a direct allusion, and the context of the text is to do with the “day of the Lord” rather than the recapitulation of the events of Mt Sinai, but it is nonetheless noteworthy. The second such observation is that in Joel’s prophecy, there is reference to Mt Zion and Jerusalem. Though Luke stops short of including this reference in his account of Pentecost, it is interesting to observe the reference in Joel’s prophecy, which brings to mind the correlation between Mt Sinai and Mt Zion as previously discussed. Again, this correlation is not the purpose of the present text, but it is interesting to note.

Central to Peter’s quoting of the Prophet Joel as recorded by Luke in the book of Acts is the way in which Peter interprets all of them as being “filled with the Holy Spirit” (Acts 2:4). Peter understands this event as the fulfilment of Joel’s prophecy, which places the whole event as an eschatological fulfilment of prophecy.

3.3. Theological Correspondences

3.3.1. The Giving of the Law

An important theological correspondence relating to the Acts 2 account of Pentecost and the Exodus account of Mt Sinai is in regard to the giving of the law. In the Exodus account, Moses receives the law, written on stone, on Mt Sinai and delivers it to the people of Israel (Exod 31:18). In the New Testament, in his Letter to the Romans, Paul speaks of the “law of
the Spirit” that is in Christ Jesus\(^\text{57}\) and of the “new life of the Spirit.”\(^\text{58}\) The correlation here has to do with the effect of the Pentecost event recorded in Acts. At Sinai, Israel receives the law on tablets and at Pentecost the Holy Spirit is poured out on the disciples, making the “law of the Spirit” and “new life in the Spirit” possible. This correspondence is not made directly in Luke’s account of Pentecost and requires a canonical reading of the New Testament as understood in the Christian tradition; nonetheless, the correlation can be recognised.

### 3.3.2. First Fruits

A second theological correspondence is in regard to the first fruits. In the Feast of Weeks, the Israelites would bring the first fruits of their harvest on the day of Pentecost. Due to the fact that Luke placed the whole event in the context of Pentecost, the correlation between the giving of the first fruits of the harvest in the Old Testament Pentecost festival corresponds with the 3,000 new converts recorded in Acts as a kind of “first fruits” of the gospel. Fitzmyer interprets the 3,000 as “the first fruits of the new Pentecost.”\(^\text{59}\) This correspondence is found in a number of other New Testament texts.\(^\text{60}\) Perhaps the clearest example is 2 Thessalonians 2:13: “But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth.” Indeed, the infilling of the Holy Spirit at the Pentecost event recorded in Acts enables the conversion of many, who can be understood as the “first fruits” of the “new harvest.”

### 3.3.3. The Veil

Another implicit theological correspondence is that the instructions given for the tabernacle also required the Ark, carrying the presence of God, to be kept behind a veil in the Holy of Holies.\(^\text{61}\) When Jesus is crucified, this veil is torn in two,\(^\text{62}\) and in Acts 2, the people are filled with the Holy Spirit. As Paul explains, the new temple, where the presence of God resides is now, as a result of Pentecost, the human person.\(^\text{63}\)

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\(^{57}\) Rom 8:1.  
\(^{58}\) Rom 7:6.  
\(^{61}\) Exod 26:31–35.  
\(^{62}\) Matt 27:51.  
\(^{63}\) 1 Cor 6:19.
3.3.4. Babel

One of the theological correspondences made by the lectionary in the readings for the Christian celebration of Pentecost is that a kind of reversal of the events recorded in Genesis 11 at the Tower of Babel is implicit in the text of Acts 2. Here, the people try to build a tower that reaches to the heavens, and God responds:

The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.”

So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

In this account, God confuses the language of the builders, and they are scattered across the face of the earth. At Pentecost, a crowd is gathered from “every nation under heaven,” and the Holy Spirit enables the apostles to speak in languages so that everyone can hear what is spoken in their native language. In this sense, Babel is reversed.

3.3.5. The Valley of Dry Bones

Another correspondence, also recognised in the lectionary and pointed out by Keener, is the correlation between the events recorded in Acts 2 and the prophecy of Ezekiel as recorded in Ezekiel 37:1–14. Here, Ezekiel is asked to prophesy to a valley of dry bones that they will live. He does so, and the bones take on flesh, receive breath and come to life. The section concludes with a prophecy to Israel: “I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.” Keener explains that Jewish tradition connected the divine breath referenced in Gen 2:7 with the eschatological wind of the Spirit prophesied by Ezekiel. Some commentators recognise Ezekiel 37 as a primary contextual image for Acts 2. Ezekiel speaks and the bones receive flesh, breathe and come to life. In Acts, the Holy Spirit is poured out

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64 Lectionary, Sundays and Solemnities (Canadian Bishops Conference, Ottowa, 1993).
65 Gen 11:6–9.
66 Keener, Volume 1, Acts, 802.
67 Ezekiel 37:14.
upon the apostles, and they “come to life,” proclaiming the gospel in different languages. It can thus be interpreted that in Acts 2, Ezekiel’s prophecy that God will “put my spirit within you” is fulfilled.

3.3.6. The Dedication of the Temple

Another correspondence can be found in the relationship between Acts 2 and the dedication of the temple in 2 Chronicles 5. In this instance, there are 120 priests in the temple (2 Chron 5:11), the Ark of the Covenant is brought into the temple (2 Chron 5:7) and fire comes down to consume the offering (2 Chron 7:1). At Pentecost in Acts, there are 120 in the upper room, the new Ark of the Covenant, Mary,\textsuperscript{69} is present, and fire from heaven lands on their heads.

As such, there are theological correspondences between the Pentecost account in Acts and the giving of the law on Mt Sinai, the first fruits of the harvest, the Tower of Babel in Genesis 11, the valley of dry bones in Ezekiel and the dedication of the temple in 2 Chronicles.

A summary of the various Old Testament correspondences referenced above is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Explicit Intertextual Correspondences with Exodus</strong></td>
<td></td>
</tr>
<tr>
<td>Pentecost inaugurated (Exod 23:16)</td>
<td>On the day of Pentecost (Acts 2)</td>
</tr>
<tr>
<td>Dense cloud (Exod 19:16)</td>
<td>Wind from heaven (Acts 2:2)</td>
</tr>
<tr>
<td>Lord appears as devouring fire (Exod 24:17)</td>
<td>Tongues of fire (Acts 2:3)</td>
</tr>
<tr>
<td>Filled with fear (Exod 19:16, 20:18)</td>
<td>Filled with the Holy Spirit (Acts 2:4)</td>
</tr>
<tr>
<td><strong>Implicit Intertextual Correspondences</strong></td>
<td></td>
</tr>
<tr>
<td>Mt Sinai (Exod 19)</td>
<td>Mt Zion (Jerusalem–Acts 2)</td>
</tr>
<tr>
<td>Thunder: literally “voices” (Exod 19:16)</td>
<td>Speaking in tongues (Acts 2:4)</td>
</tr>
<tr>
<td>3,000 slain (Exod 32:28)</td>
<td>3,000 added to their number (Acts 2:41)</td>
</tr>
<tr>
<td><strong>Intertextual Correspondences with Other Old Testament Texts</strong></td>
<td></td>
</tr>
<tr>
<td>Elijah departs amongst the wind and the fire and his “spirit” is passed on to his disciple, Elisha (2 Kings 2:9–15)</td>
<td>Jesus ascends into heaven but passes on his Spirit to his disciples with the manifestation of wind and fire (Luke 24 Acts 2)</td>
</tr>
<tr>
<td>Joel’s Prophecy (Joel 2:28–32)</td>
<td>Peter’s proclamation (Acts 2:17–21)</td>
</tr>
<tr>
<td>120 Priests in Temple for its dedication (2 Chron 5:11)</td>
<td>120 apostles in upper room at Pentecost (Acts 1:15)</td>
</tr>
</tbody>
</table>

\textsuperscript{69} The notion of Mary as the new Ark is not uncommon in Catholic scholarship, though debated beyond. Neal Flanagan makes the case for a re-emergence of this understanding of Mary. See Neal M. Flanagan, “Mary, Ark of the Covenant.” 
Ark of Covenant is brought into the temple (2 Chron 5:7)  Mary, the new Ark of the Covenant, is present (Acts 1:14)

Fire comes down to consume offering (2 Chron 7:1)  Tongues of fire come down upon the apostles (Acts 2:3)

**Theological Correspondences**

<table>
<thead>
<tr>
<th>Giving of the Law (Exod 20)</th>
<th>Proclamation of the gospel (Acts 2:6)</th>
</tr>
</thead>
<tbody>
<tr>
<td>All receive the commandments (Exod 20)</td>
<td>All receive the gospel (Acts 2:6)</td>
</tr>
<tr>
<td>Law written on stone (Exod 31:18)</td>
<td>Law written on hearts (Rom 2:14–15 and Rom 8)</td>
</tr>
<tr>
<td>First fruits given at Feast of Weeks (Exod 23:17)</td>
<td>3,000 added to their number (Acts 2:41, understood as first fruits of the gospel)</td>
</tr>
<tr>
<td>Moses face hidden by a veil (Exod 34:29–35)</td>
<td>Veil torn at crucifixion; Holy Spirit imparted to new temple (1 Cor 6:19)</td>
</tr>
<tr>
<td>At Babel, the Lord confused the language of the whole world (Gen 11:9)</td>
<td>At Pentecost, the Holy Spirit enables the apostles to speak in many languages (Acts 2, understood as a reversal of Babel)</td>
</tr>
</tbody>
</table>

4. Christological Soteriology

In the New Testament, two major soteriological events take place in relation to the Jewish liturgical calendar. The first is at the celebration of the Passover, where Jesus celebrates the Last Supper, which in the Christian tradition is now understood as communion or the eucharist. The second relates to Jesus’ instruction to the disciples before his ascension as recorded in Luke’s Gospel:

While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; for John baptised with water, but you will be baptised with the Holy Spirit not many days from now.”

So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

This prophecy of baptism with the Holy Spirit is fulfilled on another significant day in the Jewish liturgical calendar, Pentecost or Shavuot which is the culmination of the Feast of Weeks. It is at this New Testament Pentecost that the sacrament of confirmation finds its biblical and theological origin. More than this, Christ directs the apostles to wait until they

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72 See Chapter Two on the Biblical foundations for confirmation.
“receive power when the Holy Spirit comes” so that they can be his witnesses. As such, the infilling of the Spirit at Pentecost is central to the outworking of Christ’s commission to make disciples of all nations. Thus, the Christological soteriological criterion is explicitly evident in regard to Pentecost – it is indeed the fulfilment of Christ’s prophecy so that the apostles are not only filled with the Spirit but also empowered to be Christ’s witnesses.

5. Eschatological Escalation with Inherent Recapitulation

The criterion of eschatological escalation with inherent recapitulation is evident in a variety of ways. First of all, a close look at the text reveals that Luke also refers to this day of Pentecost as συμπληροῦσθαι, which literally translates as to “fill completely.” As such, some English translations, such as the NRSV, will state that the day of Pentecost “had come,” while others, such as the New American Bible, refer to the day of Pentecost being “fulfilled.” Nonetheless, the Greek connotation is that the day was “fulfilled,” which may be referring to the end of the fifty days of the Feast of Weeks or may also be understood, as William Kurz suggests, as having an eschatological implication in regard to the accomplishment of God’s plan of salvation. Keener argues that the term suggests “the day’s arrival, not its completion.”

Irrespective of how “συμπληροῦσθαι” is interpreted, the evidence of eschatological escalation can be recognised elsewhere. First, the Pentecost event in Acts is recorded by Luke as a fulfilment not only of Christ’s prophecy but also of the Prophet Joel’s prophecy, which makes reference to the “last days.” Fred Francis makes this point explicitly when he says that, in reference to Joel, Luke “explicitly identifies the Spirit-empowered beginning of the Church as an eschatological event.” For Luke, that which has been prophesied and promised is now coming to pass. Understood typologically and within the Christian tradition, the whole Pentecost event recorded in Acts recapitulates – gathers into itself – the great story of the

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73 Acts 1:8.
77 Keener, Volume 1, Acts, 798.
78 Acts 1:4–9.
Exodus and, in particular, the giving of the law on Mt Sinai, the theophany on Mt Sinai and the Hebrew Feast of Weeks. Interpreted typologically, Pentecost can be understood in the Christian tradition as a continuation of God’s redemptive action throughout history. Such an event looks back to the great actions of God at Mt Sinai but also anticipates the coming of the Lord while giving the grace in the present to be witnesses of Christ to the ends of the earth. Pentecost as antitype contains eschatological escalation and recapitulates the original type.

6. Vertical or Horizontal Nature

As previously suggested, both vertical and horizontal natures can be recognised in the relationship between Mt Sinai and Pentecost in the New Testament. The horizontal aspect, which identifies historical correspondence, is by far the most clearly identifiable. The horizontal nature is evident in the correspondences between the two events, which are recorded as being situated in time and space – the first at Mt Sinai and the second taking place ten days after Jesus’ ascension. In both events, the people of God see the manifestation of fire and receive instruction from God. The two events correspond horizontally and therefore fulfil the criteria of typology as having either a horizontal or vertical nature.

The vertical nature, which recognises heavenly correspondence, can be seen in two ways. First, at both Sinai and Pentecost, the narratives contain a supernatural and somewhat spectacular act of God, whereby his presence is recognised through the manifestation of fire. In both narratives, it can be understood in terms of heaven reaching down to earth in that God’s presence is made visible in spectacular fashion. Thus, the vertical aspect of heaven and earth can be interpreted in both events.

The second aspect is not explicit within the text itself and requires looking back at the text with the eyes of two thousand years of liturgical development and understanding within the Roman Catholic tradition. Through this lens, the vertical aspect can be identified by understanding the vertical nature of liturgy and applying this to the text. As Ounsworth highlights,81 where the temple is involved, vertical typology is often present in that the divinely ordained structure of the temple is modelled on the heavenly sanctuary. Thus, there is a vertical typological relationship between heaven and the temple. With this in mind, participation in liturgy is a participation in the “eternal liturgy of the heavenly court.”82 With the recognition

82 Ounsworth, 5.
that this Pentecost event lays the liturgical foundations for what the Catholic tradition now understands as confirmation, this liturgical and therefore vertical typological nature can be recognised in the events of Acts 2 that recapitulate the events of Sinai. On Sinai, the inauguration of a cultic festival takes place. The instructions for the Feast of Weeks are given by God, inviting the people of God to participate in what can be interpreted as a kind of heavenly liturgy. The writer of Jubilees makes the claim that the feast’s origins are indeed in heaven and that the feast has been celebrated in heaven since creation. Thus, a vertical correspondence can be interpreted in both the cultic feast inaugurated on Sinai and the coming of the Holy Spirit in Pentecost.

7. Consistent with Scripture, Tradition and the Analogy of Faith

The criteria being applied to argue for the typology of Pentecost have been developed with explicit reference to scripture, tradition and the analogy of faith. The criteria of detailed Old Testament correspondence, Christological soteriology, eschatological escalation with inherent recapitulation, and the vertical or horizontal nature were developed based on how scripture itself interprets the Old Testament typologically. The final two criteria – consistency with scripture, tradition and the analogy of faith and being supported by the literal sense – were developed with reference to the examples and traditions of the Church Fathers, ecclesiastical writers and St Thomas Aquinas. Therefore, the criterion itself is consistent with scripture, tradition and the analogy of faith, and it is argued that its application in this context is also consistent.

In regard to the application of such criteria to the events of Mt Sinai and Pentecost in the New Testament, from a methodological perspective, this simply follows the same principles used in other examples that scripture and the Church make explicit. Given that the Roman Catholic tradition recognises within its Catechism the prefiguration of baptism in both Noah’s flood and the crossing of the Red Sea, and that the eucharist is prefigured by the Passover Feast, it follows that there can be a typological relationship between the events of Mt Sinai in the Old Testament as a prefiguration of the New Testament Pentecost, which, by reference to Pentecost, is a prefiguration of confirmation.

8. Supported by the Literal Sense

As previously identified, when addressing typology as a hermeneutical method, Aquinas states that “nothing necessary to faith is contained under the spiritual sense, which is not elsewhere put forward by the Scripture in its literal sense.” This criterion is addressed in detail in Chapters Seven and Eight in light of the insights developed from the application of a typological reading of Pentecost to confirmation. Nonetheless, some observations are still necessary here.

If Pentecost can be interpreted in the New Testament as the fulfilment of what was prefigured on Mt Sinai, there are implications, particularly in regard to initiation rites as understood in the Catholic tradition. The three initiation rites of baptism, eucharist and confirmation in the Catholic tradition can be understood in relation to their Old Testament counterparts of circumcision, Passover and the giving of the Law on Mt Sinai. In taking a step back and looking at the events of Sinai in relation to the meta-narrative of the people of Israel, it is clear that the events of Mt Sinai play a central role to the identity of the Israelites. In this broader context, and acknowledging that these events are being understood in light of two millennia of theological development, these “sacraments of the Old Law” can be identified in relationship to their New Testament antitypes. The first of these is circumcision as instituted in Genesis 17. To be included and identified as an Israeliite, all males had to be circumcised. It was through circumcision that an individual became part of the people and therefore a recipient of the blessings promised to Israel through God’s covenant with Abraham. The second of these, repeated annually, was the Passover feast, which was inaugurated in Exodus 12 as the culmination of the ten plagues in Egypt, leading to the liberation of Israel from Egypt. Through the Passover, Israel was set free from slavery and led out through the Red Sea and into the desert. This liberation from Egypt would be celebrated and recapitulated at every Passover feast. From here, God directed the Israelites by the cloud to Mt Sinai, where the third key event took place. As previously explained, on Sinai, God was revealed as a devouring fire and gave the law to Moses. Here, the covenant with Israel was renewed and the Feast of Weeks was inaugurated. It was only after this third major event that Israel was ready to embark on its mission to enter the Promised Land.

84 Aquinas, *Summa Theologica*, 1, q 1, art 10.
85 Aquinas, I-II, q 102, art 5.
86 See the discussion in Chapter One, Section 4.
In the Christian tradition, there is a recognised continuity with the Old Testament through new ritual acts. Circumcision is understood to have been fulfilled by baptism (Col 2:11–13). Just as in the Old Testament, a person was initiated into the community through circumcision, so in the New Testament, a person is initiated into the new covenant community of believers through baptism. In a similar way, the Passover as understood in the Christian tradition is fulfilled with and by the eucharist. All those who were Israelites, or whom had been circumcised and were living in the community could partake in the Passover meal, and in the Christian tradition, all those who have been baptised into the community of believers can participate in the eucharist. In the same way, the giving of the law on Mt Sinai and the institution of the Festival of Weeks, which culminated in Pentecost, is fulfilled with the outpouring of the Holy Spirit and the writing of the law on the hearts of the believers at Pentecost in the New Testament. This Acts 2 Pentecost event is later understood as the theological foundation for the sacrament of confirmation. While the typological correspondences have been recognised previously for both baptism and the eucharist, the innovation here is in regard to Pentecost, and by reference to Pentecost, to the sacrament of confirmation.

As previously discussed, the application of the criteria for typology developed in the previous chapters does indeed give grounds for the recognition of a valid typological interpretation of Pentecost in the New Testament as a fulfilment of its prefiguration at Mt Sinai in the Old Testament. It is now necessary to demonstrate the theological link between Pentecost in Acts and the sacrament of confirmation in order for this typological interpretation of Pentecost to be applied to a theology of confirmation.

9. Pentecost and Confirmation

Thomas Aquinas explicitly states that the events of Pentecost in Acts 2 supersede the Old Testament Feast of Weeks:

In like manner other solemnities of the Old Law are supplanted by new solemnities: because the blessings vouchsafed to that people, foreshadowed the favours granted us by Christ. Hence the feast of the Passover gave place to the feast of Christ’s Passion and Resurrection: the feast of Pentecost when the Old Law was given, to the feast of Pentecost on which was given the Law of the living spirit.\(^87\)

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\(^{87}\) Aquinas, *Summa Theologica*, I–II, q 103, art 3.
What is interesting is that St Thomas recognises the relationship between events in the Old and New Testaments but draws no correlation between Pentecost in the New Testament and the sacrament of confirmation. His rejection of a prefiguration is explicitly in regard to the sacrament of confirmation and not to Pentecost: “Confirmation is the sacrament of the fullness of grace: wherefore there could be nothing corresponding to it in the Old Law, since the Law brought nothing to perfection.” Thus, the question remains – what is the relationship between Pentecost in Acts 2 and the sacrament of confirmation? Does the establishment of the typology of Pentecost in the New Testament provide a prefiguration of confirmation?

The sacrament of confirmation is directly linked to the events of Pentecost in Acts 2. Paul VI, in his Apostolic Constitution, *Divinae consortium naturae*, writes:

On the feast of Pentecost, the Holy Spirit did indeed descend in a marvellous way on the Apostles as they were gathered together with Mary the Mother of Jesus and the group of disciples. They were so “filled with” the Holy Spirit (Acts 2:4) that by divine inspiration they began to proclaim “the mighty works of God.” Moreover, Peter regarded the Spirit, who thus descended upon the Apostles, as the gift of the Messianic age (cf. Acts 2:17–18). Then those who believed the Apostles’ preaching were baptised and they too received “the gift of the Holy Spirit” (Acts 2:38). From that time on the Apostles, in fulfillment of Christ’s will, imparted to the newly baptised, by the laying on of hands, the gift of the Spirit that completes the grace of Baptism. This is why the Letter to the Hebrews listed among the first elements of Christian instruction the teaching about baptisms and the laying on of hands (cf. Heb.6:2). This laying on of hands is rightly recognized by Catholic tradition as the beginning of the Sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.

This document is reprinted in full at the beginning of the most current Order of Confirmation provided for the Church in Australia, printed as recently as 2015. Thus, the link between Pentecost and confirmation in the Catholic tradition is undeniable. The *Catechism of the Catholic Church* is also explicit in identifying Pentecost with confirmation in stating that the “imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.” As such, if Pentecost is prefigured in the Old Testament, the grace received at Pentecost, and perpetuated through confirmation, is also prefigured.

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88 Aquinas, III, q 72, art 1.
90 OC.
91 CCC, 1288. The section entitled “Confirmation in the Economy of Salvation” from CCC, 1286–1289 makes reference to the pouring out of the Holy Spirit at Pentecost.
10. Conclusion

Catholic teaching formally recognises the typological relationship between Israel crossing the Red Sea and baptism in the New Testament. In the previous two chapters, criteria were developed for the interpretation of biblical types, which included: detailed Old Testament correspondence in relation to either events, people and/or places; Christological soteriology; eschatological escalation with recapitulation; vertical and/or horizontal nature; consistent with scripture, tradition and the analogy of faith; and supported by the literal sense. In the case of baptism and the Red Sea, the correspondences include the passing through water, escaping the bondage of Egypt or sin and entering into new life. In the case of Sinai and Pentecost as recorded in Acts, there is the explicit literary reference to Pentecost, which brings to mind the other correspondences – both intertextual and theological – summarised in the table at the end of Section 3.3.5. There is also sufficient data to propose that the remaining criteria are all sufficiently met. By application of the same criteria that enable the typological interpretation of baptism with the crossing of the Red Sea, the events on Mt Sinai can also be reasonably interpreted as a type of New Testament Pentecost, which has implications for the sacrament of confirmation.

In view of this typological interpretation of the Pentecost event as recorded in Acts, attention will now be given to what implications this has for the Catholic Church’s understanding of confirmation.
Chapter Six

The Typology of Pentecost Applied to Confirmation

1. Introduction

The previous chapter demonstrated that the criteria for typology in scripture (developed in Chapters Three and Four) applied to Acts 2 provide grounds for interpreting a typological link with the events of Mt Sinai in the book of Exodus. The previous chapter also outlined the explicit link between the events of Pentecost in Acts 2 and the theology of confirmation in the Roman Catholic tradition. As such, the purpose of this chapter is to examine the typological links between Pentecost and Sinai and discuss how this typological interpretation may inform a theology of confirmation.

In order to do this, the typological correspondences proposed in the previous chapter will be addressed in regard to recapitulation and theophany, The Feast of Weeks, the giving of the law and law of the Spirit, covenant renewal and the larger narrative of Exodus. This discussion will conclude with a summary of the insights that may inform a theology of confirmation.

2. Recapitulation and Theophany

While recapitulation has been coupled with the criterion of eschatological escalation, the concept of recapitulation is important with respect to how the typological links may inform confirmation. As previously mentioned,¹ the concept of recapitulation draws on Ephesians 1:10, which states that God will make “known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.”² The phrase “gather up all things” is translated in Latin as recapitulare.³ With this in mind, the events of Pentecost as recorded in Acts, understood through the lens of recapitulation, gather up the events at Mt Sinai into the events at Pentecost. Confirmation is understood as perpetuating the grace of Pentecost in the Church.⁴ As such, the case can be made that these events are not only recapitulated in Pentecost

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¹ See the discussion in Chapter Four, Section 2.
² Emphasis added. This text is also referred in Daniélon, From Shadows to Reality, 40.
³ Boersma, Heavenly Participation, 42.
⁴ Paul VI, Divinae consortium naturae, ix.
but are indeed recapitulated in the sacrament of confirmation. The whole Mt Sinai event – the theophany, the Feast of Weeks, the giving of the law, covenant renewal and the broader narrative that includes the instructions for the building of the tabernacle and the instructions for divine worship – can be understood to be gathered up within the sacrament of confirmation. Understood in this light, the sacrament of confirmation bestows on the participant a grace that reaches back into the rich traditions of the ancient Hebrews while also looking forward in eschatological hope towards the coming of the Lord. This approach reveals “the dynamic movement toward the fulfillment of the divine plan” accomplished at Pentecost but experienced in confirmation.

In the light of recapitulation, the theophany recorded in Exodus and at Pentecost in Acts 2 can be understood as being gathered up into the sacrament of confirmation. As Jeffrey Niehaus explains, the word “theophany” comes from the Greek word ὅτοπαρά, which literally means “God to appear.” As such, the term is used to describe those occasions in which God appears in a specific way. While the Sinai event is recognised by some as the most important theophany, there are many other examples of theophany in scripture both before and after the Mt Sinai event. Nonetheless, the focus of this discussion is on the Sinai event, of which the theophany account is as follows:

On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled. Moses brought the people out of the camp to meet God. They took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke, because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently. As the blast of the trumpet grew louder and louder, Moses would speak, and God would answer him in thunder.9

Bogdan Bucur reminds his readers that students of early Christianity should pay more attention to how early Christians interpreted theophanies. Indeed, in early Christian interpretation, scholars recognised Christ as present in these theophanies. By reference to Justin Martyr, Bucur demonstrates how Christian and Jewish interpretations differed and how

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5 CCC, 130.
8 See Genesis 32:22–32, 1 Kings 19:11–18 and Ezekiel 1:4–28, to name but a few.
9 Exod 19:16–19.
11 While this is true for many, and specifically Justin Martyr, Augustine argued for the presence of the three persons of the Trinity in Old Testament theophanies. For further discussion, see John Panteleimon Manoussakis, “Theophany and Indication: Reconciling Augustinian and Palamite Aesthetics,” Modern Theology 26, no. 1 (2010): 76–89.
early Christian interpreters saw the Trinity – and particularly Christ – as present in the various Old Testament theophanies. In contrast to Justin Martyr, Manoussakis points out that Augustine focused on the question of how God was present in theophanies rather than who – of the Trinity – was present. Clearly, there will be differences of interpretation depending on the theological framework applied to the text. Of particular relevance here is the work of Hans Urs von Balthasar, who writes:

The theophanies, of which the most important takes place on Sinai, are intended to be understood as overwhelming events in which the living God becomes present. On the one hand, they occur in such a way that the sensory sphere that belongs essentially to man is brought into play: an experience takes place whereby God is externally “seen” and “heard.” On the other hand, however, the person involved clearly understands that the sensory manifestation is the indication, as it were a signal or a symbol, for the fact that the absolute, spiritual and invisible Mightiness is here present, comparable to the way a person catches his interlocutor’s attention before he begins to speak with him.

Here, Balthasar applies the sacramental language of sign and, implicitly, the Catholic understanding of efficacious sign to his interpretation of the theophany. The sign – the sensory manifestation – is what it signifies. The waving hand, which catches the attention of the interlocutier, is the person’s hand – it is the person. The signs – fire, thunder, and shaking – are not just signs of God but are God’s real presence. Augustine makes a similar distinction in his discussion of signs and things. He explains that some signs are things, but not all things are signs. Signs as things in themselves point to something else, but some signs are the thing they signify, which is how the Roman Church understands sacraments. By application to confirmation, the theophanies at Sinai, described as “overwhelming events in which the living God becomes present,” can be understood as being recapitulated in the sacrament of confirmation, therefore informing the sensory experience of the sacrament. In this light, confirmation can be understood as a kind of personal theophany, whereby God’s presence is experienced by the senses of the confirmand through laying on of hands, the anointing of oil and the infilling of the Holy Spirit.

Another application of theophany has to do with the characteristics of theophanies in scripture. Niehaus observes the following characteristics: divine initiation, temporariness, saving and judging, impartation of holiness, divine revealing and concealing, human response

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12 Examples of these theophanies include: Genesis 18, 28, 32; Exod 3, 19, 24; Isa 6; Ezekiel 1; Daniel 7; and Habakkuk 3.
13 Manoussakis, “Theophany and Indication,” 76–89.
16 CCC, 1127.
that he describes as fear, natural upheaval, adumbrated eschatology and theophanic words.\(^{17}\) Short of explaining each of these characteristics with definitions and rationale, all of which can be found in Niehaus’s text, there are again correlations and applications to the sacrament of confirmation that will be addressed here. The infilling of the Holy Spirit and the sacrament of confirmation as understood in the Catholic tradition is initiated by Christ.\(^{18}\) Both the event at Pentecost and the sacrament are temporary, but the effect is part of the saving work of Christ that imparts holiness.\(^{19}\) In the sacrament of confirmation, God is concealed in the mystery of the sacrament but also revealed in the impartation of the Spirit.\(^{20}\) There is a human response to the sacrament, found in both holiness and commitment to the mission of Christ, which often creates a certain degree of upheaval. This kind of upheaval is clearly observable in the Lukan account of the events of Pentecost in Acts 2. The eschatological aspect is present in regard to the sacrament’s contribution to the saving work of God on Earth\(^{21}\) and also in the theophonic words, which can be understood here in a number of ways. The theophonic word foreshadowing the Pentecost event was Christ’s commission to the apostles to go and make disciples but to wait until they had “received power from on high.”\(^{22}\) At the event of Pentecost, the theophonic word could be understood as Peter’s proclamation of the gospel.\(^{23}\) In the rite of confirmation, the theophonic word may be understood as the formula: “be sealed with the gift of the Holy Spirit.”\(^{24}\) As such, the characteristics of theophany as asserted by Niehaus can be recognised in the sacrament of confirmation.

In this light, it is argued that the sacrament of confirmation recapitulates the events of Mount Sinai and also Pentecost. Thus, confirmation can be understood as the experience of a personal theophany, whereby God is revealed through the anointing of oil, the laying on of hands and the theophonic words “be sealed with the gift of the Holy Spirit.” It should be noted that, in a sense, all the sacraments can be understood as theophanies, but in confirmation, there is a particularly strong connection to theophany due to its relationship to Pentecost, and by Pentecost to Sinai, which is identified by Balthasar as the most important theophany.\(^{25}\)

\(^{17}\) Niehaus, \textit{God at Sinai}, 20–29.
\(^{18}\) CCC, 1117.
\(^{19}\) See the discussion on the effects of confirmation in Chapter Two, Section 4.3.
\(^{20}\) \textit{The Order of Confirmation}, 13–20.
\(^{21}\) This is demonstrated by reference to Pentecost in Acts 2:17–21.
\(^{23}\) Acts 2:14–41.
\(^{24}\) \textit{The Order of Confirmation}, 13–20.
\(^{25}\) Balthasar, \textit{The Glory of the Lord}, 34.
3. The Feast of Weeks

Beyond the theophany, it is interesting to consider that the day of Pentecost in Luke’s account is the context for which the events recorded in Acts 2 take place. As such, the Feast of Weeks provides the theological background by which the Church may further understand confirmation. By referring back to the three texts describing the Feast of Weeks – Leviticus 23:15–22, Numbers 28:26–31 and Deuteronomy 16:9–12 – there are implications for the relationship between the sheaf of elevation offering and the “first fruits” offering, which is 50 days later.

In the accounts of the synoptic gospels, the night Jesus was betrayed was the Feast of the Passover – the evening Jesus instituted the Lord’s Supper. On the following day, Friday, Jesus was crucified, and on the Sunday, he rose from the dead. On this Sunday, the day after the Sabbath, the Israelites would bring the sheaf of the elevation offering and then begin to count off seven weeks until the Feast of Weeks. It was on that fiftieth day, when Israel celebrated Pentecost – the culmination of the Feast of Weeks – that the Holy Spirit was poured out on the apostles. The correspondence in Luke-Acts between these ancient feasts of the Hebrew calendar and these major eschatological events recorded in the New Testament is interesting for a number of reasons. First, a divine intentionality can be observed, which from the perspective of the Christian tradition, reveals a continuation of the revelation of God between Old and New Testaments. These great feasts of Israel become the context for God’s saving action, which led to the great sacraments of Christianity. Second, and more specific to this thesis, there is a relationship between the elevation and first fruits offerings that can reveal the relationship between the paschal mystery – and particularly the resurrection of Christ – and the infilling of the Holy Spirit. The sheaf of elevation offering began the count towards the culmination of the Feast of Weeks. As such, this elevation offering anticipated Pentecost, which came on the fiftieth day after the elevation offering. In this light, the resurrection of Christ can be understood to anticipate the infilling of the Holy Spirit. In theological terms, the resurrection was necessary for Christ’s ascension, and Christ’s ascension was necessary for the

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26 Lev 23:15.
31 Acts 2.
infilling of the Holy Spirit at Pentecost. In this regard, Jesus said: “for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.”

The interesting fact about these corresponding Old and New Testament events is their order. Though this will be examined in more detail later in the chapter, it is clear that the Passover/Lord’s Supper, crucifixion and resurrection events come before the Feast of Weeks/Pentecost events. In this, it can be seen that the risen Christ anticipates the infilling of the Holy Spirit at Pentecost. The sacraments, in this case confirmation, are indeed “powers that comes [sic] forth” from the Body of Christ.

Beyond this, both baptism and the eucharist can be understood in relation to confirmation – baptism because the participant is baptised into Christ’s death and resurrection and the eucharist because it is the memorial of Christ’s sacrifice. In the broader narrative of Israel’s Exodus, this same pattern, particularly in relationship to the eucharist, can be observed. The Passover, an account of which is found in Exodus 12 (which prefigures the eucharist) was central to God’s action in saving Israel from Egypt. The Passover was instituted during the final plague, which resulted in Pharaoh allowing Israel to leave Egypt so that Israel could worship in the desert. In Exodus 15, this event is understood as salvation from Egypt. A central dimension to the institution of the Passover was that it marked liberation from slavery (although, incidentally, also salvation from the Angel of Death who was striking the Egyptians), which then enabled Israel to journey to Sinai and experience the theophany and the inaugural Feast of Weeks. This finds a parallel in the interpretation of Christ’s work in Romans 6:17. The paschal mystery, celebrated in the eucharist, made it possible for those who are in Christ to be set free from the slavery of sin and be able to live life in the Spirit. The typological interpretation of the Feast of Weeks as fulfilled at Pentecost and informing the sacrament of confirmation recognises a correlating relationship between the paschal mystery and the infilling of the Holy Spirit. This correlation is further supported by the veil in the temple that was torn in two at the crucifixion. In Exodus 19, God’s presence is off limits to the broader community. Moses acts as a kind of mediator, speaking with God and then communicating to the people, as well as representing the people to God. Moses is instructed to “set limits for the

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32 John 16:7.
33 CCC, 1116.
34 Rom 6:1–4.
35 CCC, 611.
36 CCC, 608.
37 Exod 15:2.
38 Rom 6:17, see also 1 Peter 2:24.
39 Matt 27:51.
people"⁴⁰ and is later directed by God to warn the people not to “break through to the Lord to look.”⁴¹ This distance between the Lord and the people is a common theme throughout the Exodus. There is the implication that the people need to be protected from the glory of God.⁴² This theme is again evident in the instructions for the building of the tabernacle, which required a thick curtain to ensure that the “most holy place” was off limits to the people.⁴³ By the time of Jesus’ crucifixion, the Ark of the Covenant had been lost⁴⁴ and the second temple had been built, but there still remained a veil that separated the most holy place. When Jesus was crucified, this veil that separated the Holy of Holies from the rest of the temple was torn in two.⁴⁵ In Acts 2, the people were filled with the Holy Spirit. This tearing of the veil at the crucifixion removed the barrier between God and his people and anticipated the infilling of the Holy Spirit – a direct encounter with God – which would now be accessible to all. Just as the Passover made liberation from Egypt possible and made way for the Sinai event, so the paschal mystery resulting in the tearing of the veil in the temple liberated believers from the slavery of sin and made possible a direct encounter with the Holy Spirit.⁴⁶

3.1. First Fruits

Another implication of the Feast of Weeks in relation to confirmation is in regard to the concept of first fruits. The first fruits of the Feast of Weeks were simply the first fruits of the new harvest offered in the feast. These first fruits of the harvest, however, were significant for a number of reasons. First, the Hebrews recognised that God as creator owned all things and, as a symbol of stewardship, the first fruits of the harvest – which included humans, livestock and grain – belonged to God. Second, the first son of each family and the choicest lamb of the Israelites were owed to God on account of the Passover that liberated Israel from Egypt but, in

⁴⁰ Exod 19:12.
⁴¹ Exod 19:21.
⁴³ Exod 26:31–33.
⁴⁴ The last reference to people handling the Ark of the Covenant in scripture is in 2 Chronicles 35:3. Interestingly, in Hebrews 9, the writer draws the correlation between the earthly and heavenly sanctuary and uses the Exodus tabernacle as the example of the earthly sanctuary. In Hebrews 10:19–22, the writer states: “Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”
⁴⁵ Matt 27:51.
⁴⁶ This correspondence in regard to the veil tearing is identified as an implicit theological correspondence in the previous chapter. See the discussion in Chapter Five, Section 3.3.3. It should also be noted that the tearing of the veil is also understood as the end of the old covenant and the inauguration of the cult “in spirit and in truth.”
doing so, spared their first born sons. Finally, although it was an agricultural festival, J. Alberto Soggin points out that “all this was celebrated joyfully, and all activities stopped in honour of the cosmic week.”

In the Acts’ account of Pentecost, the Holy Spirit is poured out on the apostles and “3,000 are added to their number.” According to the account in Luke-Acts, on the very day that the first fruits are being offered to God in celebration – but also as a sign of stewardship, the recognition of God’s sovereignty, and the graciousness of God in sparing the Israelites’ first sons and livestock at the Passover – a new kind of first fruit is harvested. This new understanding of “first fruits” of the harvest in the Acts account of Pentecost can be understood as new believers. Such an interpretation is found within scripture itself. For example, 2 Thessalonians 2:13 states: “But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth.” Just as the first fruits of the agricultural harvest were offered up in recognition that they already belong to God, so a harvest of new believers is celebrated. These are people who, like the agricultural harvest, already belonged to God but have now recognised this in their response to Peter’s proclamation.

By application to confirmation, the purpose of the sacrament is further illuminated. Every confirmation can be understood in some sense as the celebration of a harvest, a “first fruits” offering. The confirmands are in themselves a harvest but will be empowered by the Holy Spirit to engage in the saving plan of God in order to reap a further harvest. In Matthew’s Gospel, Jesus commissioned his apostles to go and make disciples of all nations but then asked them to wait in Jerusalem until they had been baptised by the Holy Spirit. The effect of the infilling of the Holy Spirit at Pentecost was the proclamation of the gospel resulting in new believers – first fruits – which was also the fulfilment of Christ’s promise at his ascension:

Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

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47 Exod 13:11–16.
49 Acts 2:41.
50 See further discussion in section 3.3.2. of Chapter Five.
51 Matt 28:18.
52 Acts 1:4–5.
Here, as in Matthew 28:18–20, Jesus makes clear that repentance and forgiveness of sins is to be proclaimed to all nations. The infilling of the Holy Spirit at Pentecost in Acts 2 was empowerment for the apostles to engage in this activity. In the same way, the Holy Spirit is gifted to the confirmand to empower and enable the confirmand’s engagement in this mission.

Not only did the apostles begin to preach, but they were also able to speak in other languages so that their message could be communicated to all people. The relationship between speaking in other tongues and the infilling of the Holy Spirit will be addressed in Chapters Seven and Eight.

3.1.1. The Valley of Dry Bones

The new converts as first fruits can also be elucidated through the correlations between Pentecost in Acts and the valley of dry bones in Ezekiel’s prophecy, wherein God says to Ezekiel:

Mortal, these bones are the whole house of Israel. They say, “Our bones are dried up, and our hope is lost; we are cut off completely.” Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.55

Three theological correlations can be observed between Ezekiel 37 and Acts 1–2: the restoration of the Kingdom of Israel, the bringing up from the grave and the infilling of Spirit. The first of these can be observed in Acts 1:6–8, when Jesus is asked, “Lord, is this the time when you will restore the kingdom to Israel?” and he replies: “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you.” The inference here is that the Kingdom of Israel will be restored when the apostles receive power and act as Christ’s witnesses. In this light, the Pentecost event in Acts 2 can be understood as a restoration of the house of Israel as prophesied

54 The correspondence between the two texts is addressed initially in the previous chapter. See Chapter Four, Section 3.3.5.
in Ezekiel.\(^{56}\) The valley of dry bones that come to life can be understood to correlate with the 3,000 new believers who received the gospel – the breath of God – and were “brought to life.”

The second correlation relates to the reference in Ezekiel that God will bring these Israelites “up from the grave.” In the Acts account, the crowd listening to Peter ask, “What should we do,” and part of Peter’s reply is that they be baptised.\(^{57}\) The correspondence here requires a broader theological understanding of baptism than that in the immediate texts. Of relevance here is Paul’s explanation of baptism in his Letter to the Romans:

Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.\(^{58}\)

The *Catechism of the Catholic Church* states that to “baptize (Greek *baptizein*) means to ‘plunge’ or ‘immerse’; the ‘plunge’ into the water symbolizes the catechumen’s burial into Christ’s death, from which he rises up by resurrection with him, as ‘a new creature.’”\(^{59}\) While there is a broad history of interpretation regarding this reference from Romans,\(^{60}\) the Christian tradition is in agreement regarding the concept of dying and rising with Christ in baptism, even if how this is understood may have various nuances.\(^{61}\) By application to the aforementioned passages, the baptised converts in Acts 2 are coming up from the grave – as prophesied in Ezekiel 37.

The final correlation is in the fulfilment of the Ezekiel prophecy, where God says: “I will put my spirit within you, and you shall live” (Ezek 37:14). In Acts 2, Peter says: “Repent, and be baptised every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit” (Acts 2:27–38). Here again is the fulfilment of Ezekiel’s prophecy as the newly baptised are promised the gift of the Holy Spirit.

Ezekiel is called to prophesy, “I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel to the people of Israel”

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\(^{57}\) Acts 2:38.

\(^{58}\) Rom 6:3–5.

\(^{59}\) CCC, 1214.


(Ezek 37:12). Peter, filled with the Spirit at Pentecost, proclaims the kingdom of God so that those present would repent and believe and then be baptised – and therefore risen to new life with Christ – and filled with the Spirit. It is the apostles in the events of Acts 2 who have been filled with the Holy Spirit in a kind of confirmation. The result of this is that Peter and the apostles are compelled to proclaim the gospel and baptise those who respond. In both the Ezekiel account of the dry bones and the Acts account of the apostles at Pentecost, the movement of the Spirit can be observed. In both accounts, the Spirit inspires proclamation, and in both cases there is a response – a bringing to life of those present. In this light, and by application to confirmation, it can be understood that the confirmand, like Ezekiel and Peter, receives the Holy Spirit and is inspired to proclaim the gospel. This again supports the missional effect of the sacrament of confirmation.

3.1.2. Babel, Languages and Inclusion

Not dissimilar to the valley of dry bones, the reversal of the confusion of languages at Babel, which can be seen in Luke’s account of Pentecost, again provides insight into confirmation. In Genesis 11, in the account of the Tower of Babel, God confuses the languages of the workers, which disables their ability to communicate. In Acts 2, the Holy Spirit makes it possible for the apostles to speak all kinds of languages, which enables them to preach the gospel in the native languages of those present. There is a kind of reversal of Babel and an enabling of communication and understanding as a result of the infilling of the Holy Spirit that also signals the inclusion of every race and culture.

By application to confirmation, again, the Holy Spirit gifted to the confirmand enables and empowers a proclamation of the gospel across boundaries so that all might be able to receive the gospel and be included in Christ. What this means in terms of spiritual gifts and specifically tongues will be explored in a later chapter.

Recognising that Pentecost took place at the culmination of the Feast of Weeks, at a time when the first fruits were being celebrated, can inform the Church’s understanding of confirmation. In this regard, the confirmand is a kind of first fruit that should be celebrated. Like the first fruits consecrated to God in ancient Israel, the confirmand is consecrated to God through the renewal of their baptismal promises and receiving the gift of the Holy Spirit in a new way. This infilling of the Holy Spirit, in turn, empowers the confirmand to, like Ezekiel and Peter, engage in the restoration of the new Israel by engaging in Christ’s mission to make disciples through the proclamation of the gospel. By reference to Babel, the power of the Holy
Spirit received in confirmation enables effective communication of the gospel across cultural and linguistic barriers. Central to this understanding is that confirmation gives the grace to enable mission.


Before a discussion on law begins, it is necessary to make some preliminary observations and clarifications. First, it is important to recognise that at Mt Sinai, the law is given as part of the Covenant. The *Catechism* points out that “the decalogue is never handed on without first recalling the covenant.”\(^\text{62}\) As such, the giving of the law, and the concept of law in scripture, sits within the wider context of covenant.\(^\text{63}\) Second, in the Catholic tradition, and explicitly in the *Catechism*, the language of *old Law* and *new Law* is accepted and used.\(^\text{64}\) The *old law* is recognised as the first stage of revealed law, which is summarised in the Decalogue.\(^\text{65}\) The *new law* is also described as the *law of the gospel* and is understood as the perfection of the divine law expressed in the Sermon on the Mount, but also the grace of the Holy Spirit given to the faithful.\(^\text{66}\) While the language of old and new can imply that the new replaces the old, this is not the case. The Catholic tradition affirms that the Decalogue remains “obligatory for Christians”\(^\text{67}\) and is immutable, obliged everywhere and engraved by God on the human heart.\(^\text{68}\) As such, there is a relationship between the old and new, which is one of continuation and development rather than supersession. The *new law* is understood to refine, surpass and lead the *old law* to perfection.\(^\text{69}\) In this light, rather than abolishing the *old law*, the *new law* takes it further and recapitulates it. The *Catechism* states:

> The Lord’s Sermon on the Mount, far from abolishing or devaluing the moral prescriptions of the Old Law, releases their hidden potential and has new demands arise from them: it reveals their entire divine and human truth. It does not add new external precepts, but proceeds to reform the heart, the root of human acts, where man chooses between the pure and the impure, where faith, hope, and charity are formed and with them the other virtues. The Gospel thus brings the Law to its fullness through imitation of the perfection of the heavenly Father, through forgiveness of enemies and prayer for persecutors, in emulation of the divine generosity.\(^\text{70}\)

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\(^\text{62}\) CCC, 2060.  
\(^\text{63}\) The concept of covenant is addressed later in this chapter.  
\(^\text{64}\) CCC, 1961–1986.  
\(^\text{65}\) CCC, 1962.  
\(^\text{67}\) CCC, 2068.  
\(^\text{68}\) CCC, 2072.  
\(^\text{69}\) CCC, 1967.  
\(^\text{70}\) CCC, 1968.
With this in mind, though the expression *new law* is not found in scripture, it is used explicitly in the theology of the Catholic tradition and is common in the broader Christian traditions. Since this chapter focuses on applying the typology of Pentecost to the Catholic understanding of confirmation, the use of the language of *new law* and *old law* is appropriate within the tradition but, as previously mentioned, implies continuation and recapitulation rather than supersession.\(^{71}\) The same can be said for the concept of covenant, which is explored in greater detail later in this chapter. The word “testament” in Greek is διαθήκη (diathékē) and in Hebrew is בְּרִית (berith), which, according to Scott Hahn, is more accurately translated as “covenant.”\(^{72}\) The old and new laws sit within the Old and New Testaments, which can also be understood as old and new covenants. Again, the language of *new* and *old* does not imply supersession but rather continuation, development and recapitulation.

At Sinai, the law was given to Moses and the Israelites. This law given to Moses informed the manner in which Israel would relate to God as his people. At the events of Pentecost in Acts 2, the gospel – which can be understood as a kind of *new law* that re-informed how the people would relate to God – is proclaimed by the apostles. Again, this has implications for confirmation when understood as part of the prefiguration of the Pentecost events in Acts 2.

In Exodus, as Joe Sprinkle highlights, the giving of the law and its place within the book of Exodus is written within a broader narrative context.\(^{73}\) The Decalogue sits within the context of God liberating Israel from Egypt and revealing himself to Israel and, more specifically, to Moses on Mt Sinai. The same can be observed in the proclamation of the *new law*. Peter’s direction to “repent and be baptised”\(^{74}\) sits within the narrative of the Holy Spirit’s descent at Pentecost, which is the fulfilment of Christ’s promise before his ascension and sits within the broader narrative of Christ’s paschal mystery.\(^{75}\) In both cases, the broader narrative provides a context for the law, which makes the law compelling. God had liberated Israel from slavery in Egypt. In this, Israel had a kind of obligation to follow God’s law – they owed their freedom to God. This sense of obligation can be seen in the text of Exodus 20:2, where the Decalogue is prefaced with: “I am the Lord your God, who brought you out of the land of

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71 See also Matt 5:17.
74 Acts 2:38.
75 Luke-Acts provides the gospel account of Christ’s life and concludes with his death and resurrection. Acts begins with Christ’s ascension, Pentecost and then an account of the early Church, with a focus on Peter and Paul. In this, the centre of the Luke-Acts account is Christ’s paschal mystery.
Egypt, out of the house of slavery.” The *Catechism* makes clear that “moral existence is a response to the Lord’s loving initiative.” Nevertheless, adherence to this law is not only a response to God redeeming Israel from Egypt but is also described as choosing life. At a theological level, the commandments can be understood to teach the “true humanity of man. They bring to light the essential duties, and therefore, indirectly, the fundamental rights inherent in the nature of the human person.” For the converts at Pentecost, Jesus’ death and resurrection made it possible for the people’s sins to be forgiven.

By application to confirmation, the sacrament takes place in a broader context of God’s saving action, but in light of the development of the sacraments of initiation, it is related to baptism and the eucharist. Just as the events of Mt Sinai do not stand apart from the liberation of Israel from Egypt through the ten plagues that culminated in the Passover, so the events of Pentecost in Acts and therefore the sacrament of confirmation do not stand apart from Christ’s paschal mystery and the Christian initiation into this mystery, which includes baptism and the eucharist. This relationship is explicit in the *Catechism*.

The giving of the law is significant in terms of its impact on the culture within a community and also the community’s own self-identity. Law plays a central role in informing culture and is essential to creating peace and order. Law creates an expectation as to what is considered appropriate and acceptable within the community. Patrick Miller asserts that in “the Decalogue, a foundation is laid for the order of the community, a foundation that continues in perpetuity to be the touchstone for all actions on the part of God’s people as they seek to live in community and order their lives.”

The Decalogue given on Sinai did just that: it focused on the people’s relationship with God but also their relationship with each other. This

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76 CCC, 2062.
77 See Deut 30.
78 CCC, 2070.
79 Acts 2:38.
80 “The sacraments of Christian initiation – Baptism, Confirmation, and the Eucharist – lay the foundations [Italics in the original] of every Christian life. The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity.” CCC, 1212.
83 Exod 20: 1–11.
84 Exod 20: 12–17.
distinction, observed between the commandments, is not uncommon.\textsuperscript{85} The God who would liberate Israel from Egypt’s imposed boundaries would now provide Israel with imposed boundaries that would “energize and direct rather than enslave and destroy.”\textsuperscript{86} The other aspect of the law (which sits in the broader context of covenant) was its impact on the self-identity of the community. Law informs how a community understands itself, and for Israel this was explicit, as the writer of Exodus begins the account with God saying: “I am the Lord your God who brought you out of Egypt.”\textsuperscript{87} The law made it clear that Israel was a people belonging to God.\textsuperscript{88}

The giving of the law at Mt Sinai informed Israel’s self-identity as God’s people, but it also developed culture by informing the way in which Israel would relate to God, each other and those outside the community. This law, given by God,\textsuperscript{89} can be understood as a reflection of the very nature of God.\textsuperscript{90} From a theological perspective, God created humanity in his own image and thus invited his people to relate to God and each other in the same manner that the three persons of the Trinity relate as a \textit{communio personarum}. This concept is articulated by St John Paul II in his Theology of the Body. He states that it is possible to retrieve from the account of the Yahwist text the concept of “image of God,” we can deduce that man became the image of God not only through his own humanity, but also through the communion of persons which man and woman form from the very beginning… Man becomes an image of God not so much in the moment of solitude as in the moment of communion. He is … essentially the image of an inscrutable divine communion of Persons.\textsuperscript{91}

The giving of the law enabled this “communion of persons.” Just as the law was given at Sinai, and the gospel proclaimed at Pentecost, so the giving of the \textit{new law} is implicit in the

\textsuperscript{85}In CCC, 2067, the \textit{Catechism} itself makes such a distinction: “The Ten Commandments state what is required in the love of God and love of neighbour. The first three concern love of God, and the other seven love of neighbour.” This distinction is ancient and identified in various ways by Origen and Augustine, both of whose positions are addressed by Thomas Aquinas (see Aquinas, \textit{Summa Theologica}, I-II, q 100, art 4). Wright and other reformed theologians at times separate the ten commandments into four and six rather than three and seven (Lower case is used for ten commandments throughout the text, but retained where quotes use upper case). Wright refers to the final six commandments as the “ethical ones.” Christopher J. H. Wright, “The Israelite Household and the Decalogue: The Social Background and Significance of Some Commandments,” \textit{Tyndale Bulletin} 30 (1979): 101–124.


\textsuperscript{87}Exod 20: 2.

\textsuperscript{88}This theme is common in the Old Testament. Examples include: Genesis 17:7, Exod 6:7, Leviticus 26:12, Ezekiel 34:24, Ezekiel 36:28, Jeremiah 7:23, Jeremiah 30:22 and Jeremiah 31:33.


\textsuperscript{90}Hamilton asserts that in giving Israel the Decalogue, God desires to “form his holy character in them,” implying that the Decalogue reveals the character of God. Hamilton, \textit{Exodus}, 328. See also Leviticus 11:44–45.

sacrament of confirmation. This new law would, like the old law, play a central role in the life of the community, but rather than being read aloud, placed on tablets and kept in the Ark in the temple, it would now be located within the person receiving the Holy Spirit, who would be understood as the new temple of God.

4.1. New Temple

When the law was given at Sinai, the instructions for the tabernacle were also given, and the tablets containing the Decalogue would be kept in the Ark, in the Most Holy Place or Holy of Holies. The tabernacle would be the precursor to the temple that King Solomon would build, and the Ark would later be placed in the Most Holy Place of Solomon’s temple. At Sinai, the law was given on tablets that were placed in the tabernacle, which later anticipated the temple.

By understanding confirmation in the light of the Sinai event, texts not previously related to the sacrament of confirmation become relevant. In the New Testament, there are similar correlations with regard to the law and the temple that have implications for confirmation. The writer of the Letter to the Hebrews reveals a new locus for the law:

But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying,

“This is the covenant that I will make with them after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,”

he also adds,

“I will remember their sins and their lawless deeds no more.”

Because of the sacrifice offered by Christ, the Holy Spirit testifies that the Lord will put his “laws in their hearts.” The law, and particularly the Decalogue, played a central role in Jewish worship. Walter Brueggemann explains that in Jewish worship, the “Decalogue was not only reiterated but interpreted, extended and extrapolated over time.” Indeed, the psalmists

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93 1 Kings 6.
94 1 Kings 8: 6.
95 Hebrews 10:12–18.
wrote of the law being in their hearts.\textsuperscript{97} While there is an interiorising of the law in the Old Testament, there is also a subtle shift. This time, the new law was not written on tablets but rather placed on hearts and written on minds. While the subtlety here should not be overplayed, it is worth noting. The movement is from the law given to Moses, which was therefore external and communal but interiorised and taken into the heart, to this new law written on minds and placed on hearts, thus finding its genesis within as internal and personal. Henry Swete speaks to the correlation between Pentecost and the writing of the law on hearts: “Among the later Jews the Pentecost was kept as an anniversary of the giving of the Law... The Holy Spirit came to write on men’s hearts the perfect law of liberty.”\textsuperscript{98} This concept of the law within the human heart is further extrapolated by Paul in his First Letter to the Corinthians, when he applies the language of a new temple:

Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore, glorify God in your body.\textsuperscript{99}

In the \textit{Catechism}, this text from Paul is applied to baptism, which not only purifies from all sins, but also makes the neophyte “a new creature,” an adopted son of God, who has become a “partaker of the divine nature,” member of Christ and co-heir with him, and a temple of the Holy Spirit.\textsuperscript{100}

In Acts 2, the new converts are baptised. In light of the Church’s development of the theology of baptism, these converts become temples of the Holy Spirit.\textsuperscript{101} “In the same way that the temple in Jerusalem “housed” the presence of the living God, so the Spirit of God is “housed” in the believer’s body.”\textsuperscript{102}

The new temple, can be understood in this context as the believer, and the law is written on their heart – which can be understood as the Ark\textsuperscript{103} or Most Holy Place – of the believer. The law that had been central to the community, but given on external tablets and then

\begin{footnotes}{97}Psalm 37:31, 40:8 and 119:34.\end{footnotes}
\begin{footnotes}{99}1 Corinthians 6:19–20. Paul also makes a similar point in 1 Corinthians 3:16–17, where he writes: “Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple.”\end{footnotes}
\begin{footnotes}{100}CCC, 1265.\end{footnotes}
\begin{footnotes}{101}Blomberg points out that in the text of 1 Cor 6:19–29 Paul uses the language of body with reference to the individual. See Craig L. Blomberg, \textit{1 Corinthians} (Grand Rapids: Zondervan Academic, 2009), 127. Fee makes the same point and writes, “Paul has taken the imagery that properly belongs to the church as a whole (cf. 3:16; 2 Cor. 6:16; Eph. 2:21–22) and applied it to the individual believer. Fee, \textit{The First Epistle}, 264. In this sense, the correspondence is both for the individual believer and the gathering of believers. Through baptism, the individual becomes a temple of the Holy Spirit, but also through baptism, the new believer becomes a member of the body of believers which together is a temple of the Holy Spirit.\end{footnotes}
\begin{footnotes}{102}Fee, \textit{The First Epistle}, 264.\end{footnotes}
\begin{footnotes}{103}The tablets with the law written on them were placed in the Ark. Deut 10:5.\end{footnotes}
internalised, is now written on hearts and therefore is personal and internal, inspiring a new kind of life that Paul describes as the “life of the Spirit” (Rom 7:6) and the “law of the Spirit” (Rom 8:2). In this, as previously explained, there is a continuity between the two Testaments evidenced in Paul’s writing, which takes the language of the Old Testament but builds on it, develop its and reveals a new understanding of relationship with God through Christ. In his Letter to the Romans, Paul writes:

In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit. 104

Paul continues in the following chapter:

For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 105

Brendan Byrne identifies Romans 7:5–6 as highlighting the contrast between life “under the law” and life “under the Spirit.” 106 He argues that Romans 7:7–25 explains Romans 7:5 and that Romans 8:1–13 explains Romans 7:6. Paul’s analogy from marriage highlights that the only way a married woman can be free from the binds of marriage is through the death of her husband. Only through his death is she free from that law (Romans 7:3). In the same way, the only way to be free from the old law, the law of sin and death, is through death (Rom 8:3). In dying with Christ and being raised up in his resurrection through baptism, the Christian is set free from the law of sin and death. This law of sin and death is replaced with the “law of the Spirit,” made possible through the paschal mystery and enacted by the Holy Spirit first given at Pentecost and now in the sacrament of confirmation. In the same way that the giving of the law at Sinai informed the culture and self-identity of the Israelites, so the Holy Spirit, given initially at Pentecost and now in confirmation, would do the same because the law would be written on the hearts of believers – of confirmands. This law, written on the heart, would change the desires of the heart – from the inside out rather than from the outside in. Paul

104 Rom 7:4–6.
105 Rom 8:2–5.
106 Byrne. Romans, 213.
describes this new law of the Spirit by stating that “those who live according to the Spirit set their minds on the things of the Spirit.” While the Israelite community could be identified by their keeping of the law, the Christian community could be identified by their life in the Spirit. The fruit of this life, as identified by Paul, is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control (Gal 5:22). Here Paul uses the singular term ‘fruit’ and then lists nine characteristics. There are various interpretations and explanations for this. Martinus C. De Boer suggests that this is because the fruit (singular) is love, and the other eight are simply aspects of love. Keener suggests something similar and points out that Paul’s use of the singular term may well be stylistic as he uses the singular term on almost every occasion. Augustine ignores the fact that Paul refers to “fruit” in the singular and simply refers to the “fruits” in his own explanation. Whether singular or plural, the fruit of life in the Spirit remains the same.

The gifts of the Spirit are another aspect of the infilling of the Holy Spirit that will be examined in detail in a following chapter. A challenge with the correlation between confirmation and the law of the Spirit is that, in many respects, the latter has more to do with regeneration than empowerment for mission. Though confirmation perpetuates the grace of Pentecost, the Holy Spirit is first received in baptism. In this light, the concept of life in the Spirit is likely to be more closely connected to baptism than confirmation. This is addressed in more detail in Chapter Eight.

5. Covenant Renewal

The theme of covenant is central to the events of Sinai in Exodus, with covenant being referred to 36 times in the book of Exodus. The ten commandments are understood as the “words of the covenant” (Exod 34:28), the Ark is referred to as the “Ark of the Covenant” (Exod 39:35) and the tabernacle is referred to as the “tabernacle of the covenant” (Exod 38:21). The Israelites are also instructed not to make covenant with the inhabitants of the land to which they are going (Exod 34:12). Soggin writes that “the concept of covenant underlies the relations of God with his own people.” The notion of covenant, as previously noted, encompasses the

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107 Rom 8:5.
109 Paul uses the singular term for fruit in all his letters that are undisputedly his with the exception of 2 Tim. 2:6. See Craig S. Keener, Galatians (Cambridge: Cambridge University Press, 2018), 479.
111 Soggin, Israel in the Biblical Period, 55.
stipulations of the law, and in the giving of the law is found the instructions for the temple. As such, the temple, or tabernacle, sits within the broader context of law, and law is located within the broader context of covenant. This same pattern is evidenced in the New Testament.

The words of Christ at the Passover on the night he was betrayed are relevant. In Luke’s account, Jesus says that the “cup that is poured out for you is the new covenant in my blood.”

In the Christian tradition, this is understood as the “new covenant,” made possible through the paschal mystery proclaimed by the apostles at Pentecost.

Though the concept of covenant in scripture has been the subject of debate in previous centuries, the end of the twentieth century saw considerable agreement on the concept, in that covenant was a legal means to establishing a kinship bond. Frank Moore Cross defines the term as the “widespread legal means by which the duties and privileges of kinship may be extended to another individual or group, including aliens.” In this light, covenant can be understood not merely as a contract but also as an exchange of persons – the creation of a kinship bond between two parties. These covenants were often created through swearing an oath by one or both parties but at times also through a kind or ritual whereby an animal was cut in half and the two parties walked between the two halves. Some scholars have identified this action as a kind of self-curse. Other examples of covenant-making include sharing of meals, the sprinkling of blood, and the exchange of clothing. Most relevant to this thesis is the covenant on Sinai, which was made more broadly though salvation from Egypt, God’s guidance through the desert, and God’s declaration that “you are my people,” but also in a

112 Luke 22:20. See also Matt 26:28 and Mark 14:24, which refer also to covenant, but without the prefix “new.”


117 Exod 24:11.

118 Exod 24:8.

119 1 Sam 18:3.
particular way at Sinai through the sacrifice of two bulls, the sprinkling of blood, the reading of the Book of the Covenant and the sharing of a common meal. Hahn explains that biblical covenants have familial, social, ethical, legal and liturgical aspects, which can be observed in the Sinai covenant of Exodus 24. The legal aspect is evident particularly in verse seven, when Moses reads the book of the covenant – which contains the law – and the people promise to obey. This is followed by the sprinkling of blood, understood by some commentators as a kind of self-curse, which is legally binding should the people not keep the covenant. The familial aspect is less explicit but can be observed first in the meal shared by the seventy elders in the presence of God and second by the unitive nature of the covenant applying to all the people of God. Bernard Cooke states that “meals determine our friends, family and community.” In eating a meal and being bound together in the covenant, the people become a kind of family with a kinship bond to each other and God. The liturgical aspect is central to the covenant, as the whole narrative takes place in the context of a liturgical ritual: proclamation of the “words of the Lord” with response, writing down the words of the Lord, building an altar, setting up twelve pillars, burning offerings on the altar and the ritual of blood sprinkling. The covenant had both social and ethical implications. The social implications were in regard to how Israel would relate socially both within the community and beyond, which were now informed by the covenant. Likewise, the covenant, which encompassed the law, informed the ethics of the community in determining what was and was not acceptable behaviour.

As a prefiguration to Pentecost in Acts 2, and by reference to Pentecost also to confirmation, these “old and new” covenants can be understood as being recapitulated in the sacrament of confirmation. In this, confirmation does not sit alone as a sacrament of the Church but rather draws meaning from the great history of Israel and brings into the present, and into the life of the confirmand, these great theophanies of God. In this, and in keeping with the recapitulation of covenant, familial, liturgical, ethical, social and legal aspects can be

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120 Exod 24:4–11. See also Deut 5.
122 See footnote 113.
123 Exod 24:11.
125 CCC, 1069 states that the “word ‘liturgy’ originally meant a ‘public work’ or a ‘service in the name of/on behalf of the people.’ In Christian tradition, it means the participation of the People of God in ‘the work of God.’ Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.” Such a definition fits well with the description of the making of the covenant in Exod 24, which is “public work” in the “service of the people.”
recognised in the sacrament. The familial aspect is implicit in that the sacrament takes place in the context of the family of God: the Church. Indeed, the sacraments flow from Christ, through the Church, and those who are confirmed are “more perfectly bound to the Church.”

The liturgical aspect is explicit as the entire rite takes place as a liturgy of the Church. The legal aspect is present but has a number of dimensions. As previously discussed, there is the correlation between the giving of the law at Sinai and the Law of the Spirit in the New Testament made possible by the paschal mystery and the events of Pentecost as recorded in Acts 2. There is also the writing of the law on the hearts of believers. In the same way that Moses read the book of the covenant to the people of Israel and they responded, so the presider of confirmation reads the baptismal promises in a question and answer format and the confirmand responds, “I do.” Although these promises are mostly statements of faith rather than legal or moral obligations, they still imply an ethical and social dimension.

To believe in God, Jesus – God’s only Son – the Holy Spirit and the holy Catholic Church is to believe in the social and ethical teachings of the Church. Thus, the promises imply moral obligation and inform the way in which the community of believers relates both internally and externally.

When the events of Sinai are understood as a prefiguration of Pentecost, the aspect of covenant and covenant renewal can be understood as applying to Pentecost and therefore to the sacrament confirmation. This covenant renewal can be recognised in the rite in that the promises first made by an individual (or their parents) at baptism are then renewed at confirmation. It is interesting to note that though confirmation has not previously been understood in relation to a prefiguration of Mt Sinai, the renewal of promises as a kind of “covenant renewal” has become part of the rite for other reasons. This aspect of “covenant renewal” in the rite corresponds with the Sinai prefiguration even more congruently than the events recorded by Luke in Acts 2.

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126 Galatians 1:2.
128 The Order of Confirmation, 13–14.
129 This can be observed in scriptures that identify moral obligation with relationship to God. John 14:15 is an obvious New Testament example: “If you love me, you will keep my commandments.” Moral obligation as a response to divine revelation is central to the Bible and, more broadly, to the Christian tradition. This is evident in the Old Testament Prophets, who continually call Israel back to God (see Hosea 6), and throughout the New Testament.
130 Birch writes that the Church acts “as the shaper of moral identity, the bearer of moral tradition, the community of moral deliberation and the agent of moral action, and the Bible plays a central role in each of these activities.” He goes on to say that the “ethical traditions of scripture make clear central moral imperatives, supply images that challenge our moral imagination, give norms and standards by which to measure moral choices in our radically different circumstances, establish the boundaries of the options within morally permissible behaviour, and may help locate the burden of proof on a given issue.” Bruce C. Birch, Let Justice Roll Down: The Old Testament, Ethics, and Christian Life (Kentucky: Westminster John Knox Press, 1991), 31–32.
5.1. Sacramental Mark: Character and Causality

Implicit in the act of making a covenant is ontological change. When a person or people enter into a covenant with God, their existence changes and the nature of the relationship has essentially changed – a kinship bond has been formed. This can be observed in Exodus 19:5, where keeping the covenant means that Israel will be God’s “treasured possession.” The divine law given at Sinai can be understood to configure the Israelites to God and his will for them as his people. As Bruce C. Birch explains, law in the Old Testament is an expression of the revealed will of God. Thus, in receiving this revelation from God, the people are enabled to do God’s will. In this light, the receiving of the law in the context of the covenant made and renewed at Sinai can be understood to “mark” the people by way of their identity and their obligation to live up to that identity through obedience to the law. Birch describes this as the “formation and maintenance of a particular community character.” The identification of the Sinai event as marking the people with a particular character is interesting in regard to its prefiguration of Pentecost in Acts 2 and, by reference to Pentecost, confirmation.

Just as the covenant at Sinai conferred a character on the community, so the sacrament of confirmation as understood in the Catholic tradition confers a sacramental mark that configures the confirmand to Christ and the Church in order to create a positive disposition to receive grace and the promise of divine protection. This correlation between the sacramental mark and prefiguration in the Old Testament is helpful insofar as it again confirms the broader correspondences between the prefiguration, its fulfilment and the theology of the related sacrament.

6. The Broader Narrative of Exodus

Another interesting dimension in applying the events of Sinai to confirmation is in regard to the broader narrative of the Exodus and understanding the prefigurations of circumcision, Passover and Sinai (Feast of Weeks) with respect to baptism, eucharist and confirmation.

131 Birch, Let Justice Roll, 166.
133 CCC, 1121.
Circumcision is introduced as a mark of the covenant. Genesis 17:11 makes this explicit: “You shall circumcise the flesh of your foreskins, and it shall be a sign of the covenant between me and you.” As such, any man not circumcised would be cut off from the covenant. Thus, circumcision was the mark of the covenant, and therefore an essential mark of the “people of God.” The covenant, referred to in Genesis 17, is also interesting as it is with Abraham but refers to Canaan:

As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God.

This covenant with Abraham promises the land of Canaan to Abraham’s offspring. While Abraham and his descendants remained in the area for several generations, a famine would lead his descendants to Egypt (Gen 46:6). It was the slavery in Egypt that created the context for the Exodus, but it was the covenant with Abraham regarding Canaan that determined the direction of the Exodus, which would be a pilgrimage to the Promised Land. Circumcision meant a joining with the covenant and the “people of God” and therefore inclusion in the journey to the land that was promised. In the same way that circumcision included the alien, baptism in the Christian tradition is the sacrament by which a person is included as one of the “people of God” and therefore a member of the Church. In the same way that circumcision meant inclusion in Israel, so baptism in the Christian tradition means inclusion in the Church.

Beyond inclusion in the covenant, in the Exodus, circumcision is recognised as a necessary precondition for inclusion in the Passover: “If an alien who resides with you wants to celebrate the Passover to the Lord, all his males shall be circumcised; then he may draw near to celebrate it; he shall be regarded as a native of the land. But no uncircumcised person shall eat of it” (Exod 12:48). Circumcision was necessary for reception into the community and inclusion in the blessings of the covenant: the land of Canaan. Circumcision as the pre-

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134 Genesis 17:14. Further to this, Joshua circumcised all those who had not been circumcised in the desert. This circumcision preceded the Passover meal. Joshua 5:1–12.
135 Genesis 17:4–8.
136 Exod 6:8, 32:13.
137 In Josh 5:1–12, it is recognised that the generation born in the desert had not been circumcised. In this passage, God directs Joshua to circumcise all these people.
condition for Passover ensured that only those who were circumcised could be grafted into the blessings of the covenant, and the blessings of the liberation from Egypt, celebrated in the Passover. The Passover event enabled Israel to leave the slavery of Egypt and begin its journey back to Canaan – the land promised to Abraham generations before.

In a similar fashion, baptism in the Catholic tradition is a prerequisite for participation in the eucharist, but the correspondence reaches beyond baptism. The lamb slain at the Passover provided the blood that the Israelites painted on their doorposts so that the Angel of Death would pass by their homes. Just as the lamb slain at the Passover made salvation of the first born of Israel possible, so Christ – the Lamb of God – whose blood is shed on the cross of Calvary, would make it possible for all to be liberated from the slavery of sin (Rom 6:5–11). It was the Passover feast in which Israel would celebrate liberation from Egypt, and it was on the night of the Passover that Christ instituted the Lord’s Supper and would later be betrayed (Matt 26:17–56).

The Passover in Egypt would lead to Pharaoh finally giving permission for Israel to leave. At Mt Sinai, having been freed from Egypt, God descended in the theophany and made the covenant with Israel, giving them the law as well as providing the instructions for three feasts, including the Feast of Weeks. More than this, in the text of Exodus, instructions for worship and specific direction in regard to the tabernacle and the Ark were given that would inform the building of Solomon’s temple many years later. Thus, the Sinai event informed the self-identity of the Israelites and prepared them for the journey and arrival at Canaan. It enabled them to carry out God’s purpose for them – to go to Canaan and be a blessing to the world.

6.1. The Order of Initiation Rites

By recognising the events of Mt Sinai as a prefiguration of the events of Pentecost in Acts, correlations between the initiation rites in the Catholic tradition and their corresponding prefigurations can be observed. What is clear in both the Old Testament prefigurations and the events recounted in the New Testament, which have been understood in the Catholic tradition to inform the theological development of the sacraments of baptism, eucharist and confirmation, is that in both cases, the chronological order is the same. In the Old Testament there is circumcision, Passover and then the Sinai event. In the New Testament, there is baptism, the Last Supper and then Pentecost. There is also a certain logic to this order in terms

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138 CIC, 912.
of the purpose of each event and corresponding sacrament. Circumcision and baptism are entry into the community. Through these rituals, persons become part of the people of God. The sacrifice of the lamb at the Passover and the sacrifice of Christ at the crucifixion (represented in the eucharist\(^\text{139}\)) are the sacrifices that enable freedom from the slavery of Egypt and of the slavery of sin, both celebrated and memorialised in a meal. The events of Mt Sinai and Pentecost are both encounters with God that enable the “people of God” to fulfil the promise and purpose given by God. In the Old Testament, the promise was that Abraham’s descendants would be exceedingly fruitful and inherit the land of Canaan.\(^\text{140}\) In the New Testament, the promise was to go and make disciples of all nations and that Christ would be present “always, to the end of the age.”\(^\text{141}\) Through the giving of the law at Sinai, Israel would live in a manner that reflected God’s revealed will in the giving of the Decalogue, but it would also enable Israel to be a blessing to the world. Through the infilling of the Spirit at Pentecost, the people of God would be empowered to live under the law of the Spirit and be enabled to fulfil Christ’s commission to make disciples of all nations, and Christ’s continuous presence would be with them.

In this light, the eucharist, prefigured by the Passover, is at the centre of the initiation rites. It is the source and summit of the Christian life\(^\text{142}\) and the height of intimacy with God through the participation in his body and blood. However, from this place of intimacy and life giving “bread,” the disciple is sent out to participate in the mission of Christ to make disciples. However, this sending out must wait for confirmation, the participant’s personal Pentecost, in order to empower them to enact that which God has called them to. With this in mind, and given that both the Old Testament prefigurations and the New Testament events are in the same order, there is a certain theological logic in placing confirmation as the third and final initiation rite. Chad C. Pecknold and Lucas Laborde S.S.J, though not addressing the order of initiation rites, make an argument for a period of time between baptism and confirmation. They write,

The model of St. Paul’s conversion opens the possibility of considering the introduction of a period of time between baptism and the time in which the Christian is ready to assume an active role in the church. This could be, precisely, the reason for delaying the reception of confirmation to a later age, when the subject of baptism is an infant. This “stretching-out” or distension of time is meant to allow for the gradual assimilation of the effects of baptism through the child’s free acceptance of Christian revelation and through docility to God’s commandments.\(^\text{143}\)

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\(^{139}\) 1 Corinthians 11:26.

\(^{140}\) Genesis 17:4–8.


\(^{142}\) CCC 1324.

If Moses is interpreted as a prefiguration of Christ, there is another interesting correspondence in regard to the order of the sacraments. While for the people in scripture, the order is circumcision/baptism, Passover/eucharist and Mt Sinai/Pentecost, the order for Moses and Jesus is not the same. Moses is circumcised, he has the encounter with the burning bush (Exod 3), and he then follows the instruction of Yahweh in instituting the Passover (Exod 12). In the gospels, Jesus is baptised, and as he emerges from the water, the Holy Spirit descends on him as a dove (Matt 3:13–17). It is at the end of his ministry that Jesus institutes the Lord’s Supper (Matt 26:26–30). Thus, in the case of Moses and Jesus, both encounter God at different times to the broader community. The order for Moses and Jesus is circumcision/baptism, burning bush/dove and Passover/eucharist. It should also be noted that Jesus and Moses are together at transfiguration, which is another theophany, but one that does not relate in the same way to the initiation rites central to this discussion. This difference in order can be accounted for with respect to the specific actions God had purposed for each of them in fulfilling the divine plan of salvation. At the burning bush, God says to Moses: “I will send you to Pharaoh to bring my people, the Israelites, out of Egypt” (Exod 3:10). Moses will need the power of God to accomplish this task, and this is promised in Exodus 3:12: “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.” In a similar fashion, after Jesus’ baptism and temptation, he reads from the Prophet Isaiah while in the temple: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour” (Luke 4:18–19). While there is much scholarship on this text that reaches beyond the scope of the present discussion, it is quoted here to point out that Jesus has a specific purpose with which he will need the power of the Spirit to enact. Thus, both Christ and Moses receive these divine encounters in a different order than the community because of the specific purpose for which God had appointed them.


145 Though not explicitly recorded in the text, it is assumed on the grounds that it was customary for all of Abraham’s descendants. In Exod 4, God’s anger at Moses is seemingly because he had not circumcised his son.


147 It should also be noted that Jesus’ baptism had a different purpose to everyone else due to his sinlessness.
If confirmation is the final initiation rite, and its primary telos is empowerment for mission, then there are implications for the appropriate age of the confirmand. In this light, a candidate should sufficiently understand their faith and be able to articulate it for others if they are to be ready for such empowerment. What age they might need to be in order to adequately understand their faith, and to what extent they should be able to articulate their faith for others is a key question in preparing candidates. This question is beyond the scope of this thesis and is addressed in the final chapter as an area for further research.

7. Conclusion

The interpretation of the events of Pentecost in Acts 2 in light of a prefiguration in the events at Sinai proves fruitful when applied, by reference to Pentecost, to the sacrament of confirmation in the Roman Catholic tradition. Such an interpretation widens the scope of biblical texts that may apply to confirmation. It also draws the great history of Israel, in particular the events at Mt Sinai, into the sacrament and “indicates the dynamic movement toward the fulfillment of the divine plan.”\textsuperscript{148} First, this typological approach applied to confirmation reveals, by application of the concept of recapitulation, that the whole Sinai event can be understood as being gathered into the sacrament of confirmation. Just as Moses led the people to meet with God, so the bishop (at times represented by a priest given the faculty to confirm) invites the confirmand to meet with God through receiving the Holy Spirit. Just as Israel experienced the theophany of God on Sinai, so the confirmand experiences their own theophany as they receive the grace of the sacrament. This experience of theophany recapitulates the theophany at Sinai and also the theophany at Pentecost in Acts 2.

Second, the Feast of Weeks inaugurated at Mt Sinai reveals the chronological link between the raising of the sheaf and the first fruits in the Feast of Weeks with the resurrected Christ and the infilling of the Holy Spirit at Pentecost. Thus, the paschal mystery, entered into in baptism and re-presented in the eucharist, is intrinsically linked and makes possible the infilling of the Holy Spirit, which inspires and empowers mission, leading to new converts who are a kind of first fruit. Not only does this application of the Feast of Weeks infer the link between the initiation rites, it also informs the purpose of the sacrament of confirmation, which is to produce first fruits. In this light, confirmation strengthens the confirmand’s bond with

\textsuperscript{148} CCC, 130.
Christ and the Church\textsuperscript{149} by strengthening and empowering the confirmand’s bond with Christ and the Church’s missionary action. Drawn into this strengthening notion is Ezekiel’s prophecy relating to the dry bones and also the reversal of the confusion of languages at the Tower of Babel. In this light, the confirmand receives the Holy Spirit in order to breathe life into those around them through missionary activity, and this missionary activity will be empowered by the Spirit so that obstacles may be overcome.

Third, the giving of the law at Sinai, understood in this typological sense and applied to confirmation, brings into the theology of the sacrament the new “law of the Spirit” as outlined by Paul.\textsuperscript{150} Just as the law was given at Sinai, written on tablets, and placed in the Ark, which was situated in the Most Holy Place of the tabernacle and later the temple, through the sacrament of confirmation, the law can be written on the heart (most holy place) of the confirmand, making the confirmand a new temple, thus enabling the confirmand to live by the Spirit.

Fourth, the covenantal nature of the Sinai event applied to confirmation reveals the sacrament as having a covenantal nature. The renewal of baptismal promises in the rite lends it to being interpreted in light of covenant renewal. In this sense, in the rite of confirmation, the confirmand renews the covenant first made at baptism, which is necessary for the completion of their baptismal grace.\textsuperscript{151}

Finally, the broader narrative of the Exodus, by reference to the prefigurations of baptism, eucharist and confirmation, reveals something about the nature, purpose and order of the initiation rites. In the same way that circumcision was a necessary criterion for participation in the Passover, so baptism is a necessary prerequisite for participation in the eucharist.\textsuperscript{152} Just as the events of Mt Sinai followed the Passover and prepared and enabled Israel to fulfil its mission to return to Canaan, so Pentecost followed the Last Supper, which suggests that the sacrament of confirmation may follow the eucharist and enable and empower the confirmand to participate in the mission of Christ and the Church.

These theological insights have been developed by application of a typological interpretation of the events at Mt Sinai to Pentecost in Acts 2 and, by reference to Pentecost, to confirmation. Thus, it is a biblical interpretation using the spiritual sense of scripture – typological interpretation. As has already been acknowledged, nothing necessary to faith is

\begin{itemize}
\item \textsuperscript{149} CCC, 1303.
\item \textsuperscript{150} Rom 7–8.
\item \textsuperscript{151} CCC, 1285.
\item \textsuperscript{152} CIC 912.
\end{itemize}
contained under the spiritual sense that is not elsewhere put forward by scripture in its literal sense.\textsuperscript{153} As such, in the chapters that follow, these theological insights developed by the spiritual sense will be measured against what is evident in the literal sense.

\textsuperscript{153} Aquinas, \textit{Summa Theologica}, 1, q 1, art 10.
Chapter Seven
The Literal Sense: Other Pentecost Moments in Acts

1. Introduction

In Chapter Five, the typological link between the events of Mt Sinai in Exodus and the events of Pentecost in Acts 2 was developed. In Chapter Six, this typological interpretation was applied to the sacrament of confirmation, which finds its theological foundations in Pentecost. Such an approach proposed new theological insights for the sacrament of confirmation, which are that the theophanies of Mt Sinai and Pentecost are recapitulated in confirmation; that confirmation is intrinsically linked to the paschal mystery; that the central purpose of confirmation is to produce “first fruits” and is therefore to empower engagement in the mission of Christ to make disciples; that in confirmation, the participant who has become a new temple through baptism is now filled with the Holy Spirit, thereby being able to live a life in the Spirit with the law written on their heart;\(^1\) that the sacrament encompasses covenant renewal; and finally that the order of these prefigurations and their fulfilment in scripture suggest that confirmation may follow the eucharist as the final initiation rite.

These insights have been developed using the spiritual sense. As was included in the criteria for typological interpretation in Chapter Four, “nothing necessary to faith is contained under the spiritual sense which is not elsewhere put forward by the Scripture in its literal sense.”\(^2\) As such, it is now necessary to examine these theological insights against the literal sense of scripture. In order to do this, the focus in the next two chapters will be on examining the New Testament texts relating back to the Pentecost event in Acts 2. In doing so, the discussion will not only be limited to confirming what has been established in the spiritual sense but will also include some analysis of what else may be understood about the sacrament of confirmation in these New Testament texts. This chapter will focus specifically on the book of Acts, while the following chapter will address the New Testament epistles.

In the book of Acts, there are 69 references to the word “spirit,” 10 of which are found in the first two chapters. In order to limit the scope of this discussion, attention will be given specifically to the three accounts in Acts, after Pentecost in chapter 2, where the apostles impart

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\(^1\) As previously mentioned, this aspect seems to have come through a connection with regeneration and therefore baptism. How this concept relates to baptism will be explored further in Chapter Eight.

\(^2\) Aquinas, *Summa Theologica*, 1, q 1, art 10.
the Holy Spirit. Each of these examples can be recognised as a kind of “Pentecost event” that in some way mirrors the pattern of the Pentecost event in Acts 2. As such, each of these texts is related to the original Pentecost event and further informs the theology of confirmation. These examples are found in Acts 8:14–17, 10:44–48 and 19:1–6.

2. Acts 8:14–17

The text of Acts 8:14–17 is as follows:

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptised in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

It is necessary to begin this discussion by pointing out that, as previously outlined in Chapter Two, this is one of the most commonly cited texts found in theologies of confirmation. That is to say, it is already acknowledged among Catholic theologians that this text has been identified as informing a theology of confirmation in some way. While Acts 4:31 provides an account of a situation where apostles are filled with the Spirit and proclaim the word much like in Acts 2, the text in Acts 8 is the first example whereby the apostles specifically pray that others will receive the Holy Spirit.

Luke 9:52–53 provides an account of the ministry of Jesus and the apostles: “On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem.” In the verses that follow, it is John who asks Jesus if he can call down fire from heaven to consume those who have not received them. In this Acts account, in contrast to Luke 9, it is John and Peter who are sent to Samaria, this time to pray for the “fire” of the Spirit to be given to the gentile converts. The apostles have heard that the Samaritans have accepted the word, but Peter and John are sent, seemingly to confirm this news and, as Keener points out, to approve the Samaritan mission. In the book of Acts,

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3 It should be noted that another example is found in Acts 9:17, but this is somewhat of an exception as it is Ananias who is not one of the apostles, and it is in response to the explicit instruction of God to Ananias to impart the Holy Spirit to Saul at his conversion. Thus, it is not part of the more regular missionary activity of the apostles. See Gerhard A. Krodel, Acts, Augsburg Commentary on the New Testament (Minneapolis: Fortress Press 1986), 164. This is interesting due to the fact that part of the rationale for bishops being the ordinary ministers of confirmation is because they are understood to be the apostles’ successors.

4 See Chapter Two, Section 4 and also James Behrens, Confirmation, 10.


Luke documents how the Jerusalem Church approved each stage of the Church’s expansion. In Acts 10:45–47 and 11:15–18, the Holy Spirit’s infilling is the evidence and rationale for apostolic approval.

While in Acts 2, the apostles are filled with the Holy Spirit, in Acts 8, the apostles impart the Holy Spirit through prayer and the laying of hands. The Samaritans who receive the Spirit in this account have their own kind of “Pentecost” experience, but this time it is initiated by the apostles rather than being an unsolicited act of God. What is explicit in verse 16 is that the Samaritans have been baptised but that “the Spirit had not come upon any of them.” As such, the Spirit is imparted and received subsequent to conversion. As will become clear in the analysis of the other texts in Acts, Luke provides a variety of examples of the relationship between conversion and the infilling of the Holy Spirit that do not always fit the same pattern. Nonetheless, as Keener points out, Luke associates the Spirit with empowerment rather than conversion. While this is not explicit in Acts 8, it will become clearer as the other texts are examined. What is also interesting is that there is a difference between the Pauline texts, which generally associate the receiving of the Spirit with conversion and therefore regeneration, and Luke, who, in the Acts of the Apostles, focuses on the receiving of the Spirit as empowerment, which is at times received separately from conversion. This distinction can aid in identifying what is received in baptism compared to what is received in confirmation and will be discussed in detail in Chapter Eight.

Keener’s summary of his discussion in regard to verses 15–16, if applied to confirmation, very much supports the previously developed idea that the central purpose of confirmation is empowerment for mission:

The Spirit’s empowerment is not optional for the Christian life, and the need for such empowerment should be attended to urgently. If Luke speaks of empowerment here, he also indicates that the believers in Samaria, like the later Gentile Christians, become not mere beneficiaries of Jerusalem’s ministry, but themselves empowered agents for spreading the word. That is, despite Luke’s biographic focus on several key figures, his

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8 A most explicit example of this rationale is in Acts 11:1–18. Peter defends his actions and his mission to the “uncircumcised” and concludes his argument by stating that these Gentiles had been given the same gift of the Spirit. See also Keener, Volume 2, Acts, 1521. While most commentators recognise that the infilling of the Holy Spirit in some measure provides the rationale for approval, Keener is more explicit about suggesting that this reception of the Holy Spirit must have been explicit enough to be convincing to anyone present. Fitzmyer suggests that it must have been similar to that which was seen in Acts 2. Fitzmyer, The Acts of the Apostles, 406.
9 Acts 2:4, 8:16–17, 9:17, and 19:6 all demonstrate the Spirit being imparted after conversion. The exception is 10:44, where it seems to be simultaneous. This will be examined later in the chapter.
10 Keener, Volume 2, Acts, 1524.
missiology included the empowerment of all new indigenous Churches for self-propagation and partnership in mission.\textsuperscript{11}

Acts 8 also provides the first example of the laying on of hands for the impartation of the Holy Spirit. Examples are also found in Acts 9:17 and 19:6, while in Acts 2 and 10, there is no record of laying on of hands. Oulton points out that it is difficult to assess the relationship between the Holy Spirit, baptism and the laying on of hands simply because there is no consistent picture in Acts.\textsuperscript{12} More than a century ago, Richard B. Rackham made the historical claim that this laying on of hands was “the beginning of the Church’s rite of confirmation.”\textsuperscript{13} J. K. Parratt observes that Acts “knows of three distinct uses of the laying on of hands: as a rite of healing (as in the Gospels); as a rite of initiation; and finally as a rite of ordination. But only the second of these – initiation – was regarded as conveying the Holy Spirit.”\textsuperscript{14} While the laying on of hands for the impartation of the Spirit is not consistent in Luke-Acts, the Old Testament references to laying on of hands provide further insight into its theological context and significance.

In a number of Old Testament examples, the laying on of hands is for the identification of animals to be sacrificed. In Leviticus 8:14–22, Aaron and his sons lay hands on a bull and two rams that are to be sacrificed as part of an ordination ritual.\textsuperscript{15} The animals are sacrificed as an atonement for Aaron and his sons.\textsuperscript{16} Interestingly, the sacrifice of these animals is followed by the anointing with oil of Aaron and his sons. Anointing is also part of the rite of confirmation, which will be addressed in more detail in the next chapter. This same pattern of laying hands on animals that are to be sacrificed for atonement is also found in 2 Chronicles 29:23 in the account where Hezekiah purifies the temple.

A more pertinent example is found in Numbers 27:18–23, which provides an account of Moses being instructed to lay hands on Joshua as a kind of commissioning in front of the entire assembly. In Deuteronomy 34:9, the effect of this is evident: “Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.” With this text in mind, the Acts accounts are not the first examples of the impartation of the Spirit through the laying on of hands.

\textsuperscript{11} Keener, 1527.
\textsuperscript{15} Leviticus 8:22.
\textsuperscript{16} Leviticus 8:34.
In David Wright’s examination of the laying on of hands in scripture and related texts, he identifies two forms of laying on of hands,\(^\text{17}\) the first of which is the laying of two hands on a person in a non-sacrificial context, while the second is the laying of one hand on an animal that is to be sacrificed. Wright builds on the work of Rene Peter, who was the first to identify these two forms.\(^\text{18}\) Peter explains that the two-handed form indicated transfer and cites Moses’ commissioning of Joshua as an example of this as a transfer of authority and of the spirit of wisdom.\(^\text{19}\) The other kind of transfer with this gesture is the transfer of sins, an example of which is in Leviticus 16:21–22, where the instruction is to lay hands on a goat, “confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head.” Thus, in the first form of the laying on of hands, there is transfer, but it might be a transfer of blessing or of sin. The second form, identified by the single-handed gesture, indicates identification between the one laying hands and the animal. Such an act affirms that the animal is being offered on the person’s behalf.

The one problem with Wright’s schema is the text of Leviticus 24:10–23, in which the witnesses lay hands on the guilty blasphemer’s head. In this case, neither transfer nor identification with the one who is receiving the hands can adequately explain the situation. In this case, the laying on of hands identifies the guilty person who is to be stoned.

Wright works hard to find a “one meaning fits all” interpretation. He refers to the work of De Vaux, who argues that in placing one’s hand on the animal’s head, the offeror attests that this victim is his. As such, the sacrifice about to be presented by the priest is offered in the offeror’s name, and the benefits accruing from it will return to him.\(^\text{20}\) Wright’s summary is that “the basic and main meaning found in all examples appears to be that of attribution.”\(^\text{21}\)


\(^{19}\) It should be noted that the texts related to this commissioning are not consistent. In Numbers 27:18, God tells Moses to put his hand (‘י), singular, on Joshua. In Numbers 27:23, Moses puts his hands (יְדֵי), plural, on Joshua, and the reference in Deut 34:9 also has the plural.


Another possible interpretation is to understand the laying on of hands as enabling representation. The animal having had hands laid upon it before sacrifice now represents the one who laid hands on it, a view supported by M. C. Sansom:

the meaning of the hand-laying is not transference but an attestation (as much to the priest as to God) that the victim comes from this particular individual or group, that it is offered in his or their name, and that the fruit shall be his. If it is understood in this sense, we may accept James Dunn’s view that the gesture signifies that the sacrifice has a representative nature.\(^{22}\)

The implication is that an animal is sacrificed on behalf of the one laying hands on it as a kind of penal substitution. Such an interpretation makes sense in regard to animal sacrifices but does not sit comfortably with other examples – again, specifically with that of Leviticus 24.

The problem with such a “one size fits all” interpretation is that it fails to recognise that an action (in this case, laying on of hands) can have different meanings in different contexts. Animal sacrifice is a very different situation to the identification of a guilty person, which is significantly different to the passing of leadership from Moses to Joshua. Wright acknowledges this and states that he does not “deny that the particular contexts in which the gesture is found will give to it certain nuances in meaning.”\(^{23}\) As such, the concepts of transfer, identification, attestation, attribution and representation can be found in some examples of hand laying in the Old Testament, but one interpretation does not neatly fit every example. Nonetheless, the concepts of transfer, identification and representation have some relevance to the examples of hand laying in Acts.

By application to Acts 8:14–17, the broader context of hand laying in scripture can help to further understand the meaning of such an action. In some respects, by reference to the commissioning of Joshua as the successor of Moses and also of the hand laying on animals to be sacrificed, transfer, identification and representation can be correlated to the Acts examples of laying on of hands. The obvious correlation is with Joshua being filled with the spirit of wisdom through the laying on of hands by Moses. While this text may be understood more in relation to the sacrament of holy orders than confirmation,\(^{24}\) there still remains some relevance to this discussion. Ashley points out that Joshua was already well qualified and had proven himself over a long period of time, and this “ceremony” was not only an empowerment to lead


\(^{23}\) Wright, “The Gesture of Hand,” 446.

\(^{24}\) Timothy Ashley makes this link in referring to the designating of Christian leaders with reference to a number of New Testament texts. Timothy R. Ashley, *The Books of Numbers* (Grand Rapids: Eerdmans, 1993), 552.
but a kind of commissioning. Moses was about to leave, and his authority was passed to Joshua. In a similar manner, Jesus, just before he ascended into heaven, asked his apostles to “stay here in the city until you have been clothed with power from on high.” This promise would be fulfilled at Pentecost. They, like Joshua, had walked with their leader for some time, and this impartation of the Spirit would empower them to go and live out their commission. In Numbers, authority is transferred from Moses to Joshua, and the text in Deuteronomy states that “Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him” (Deut 34:9). The Spirit and authority are passed from Moses to Joshua. Joshua would carry on the mission of Moses with the authority and Spirit transferred from Moses, and at Pentecost, the apostles would carry on the mission of Jesus with the authority and Spirit transferred to them by Jesus.

In Acts 8:14–17, through the laying on of hands, the Spirit is not transferred but imparted from Peter and John to the Samaritan converts. A key difference here is that unlike Moses, Peter and John have not completed their mission. They are not transferring authority to these Samaritans to take over from them; rather, it is for the Samaritans to join them in their mission. That is to say, when the apostles lay hands and impart the Spirit, authority is also imparted to represent the Christian community, but it is an extension of the authority of the apostles rather than a passing of authority from the apostles to the new converts.

By application to the sacraments, and based on the *Apostolic Tradition of Hippolytus*, Godfrey Diekmann goes as far as to propose that

laying on of hands, understood as a conferring of the Holy Spirit, constituted in early Christianity the basic liturgical rite common to all the sacraments. And further, that the post-Vatican II reforms of the sacramental rites have as a principal objective the restoration of the laying on of hands as a central liturgical rite or gesture, with a view to recovering the pneumatological signification and understanding of the sacraments.

Although such a statement may be problematic in terms of its coverage of all seven sacraments, it is certainly true of confirmation. While this transfer or impartation of the Spirit

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27 Perhaps the most striking correlation of the transfer of authority in the New Testament could be understood as Jesus’ words to Peter in Matthew 16: “And I tell you, you are Peter, and on this rock I will build my Church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Nonetheless, the focus of this discussion is in regard to the “Pentecost” moments in Acts.

is explicit in the text, implicit in the text – and in light of the Old Testament context – is the concept of identification. Through the laying on of hands, the Samaritans receive the Holy Spirit but are also identified as fully-fledged members of the Christian community. Paul’s Letter to the Ephesians picks up on this concept of identification: “In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit.” This reference will be addressed more thoroughly in the following chapter, but for the sake of this discussion, it is relevant to recognising that the impartation of the Holy Spirit was understood to identify believers.

Another aspect here relates to the laying of hands on animals to be sacrificed. In the laying on of hands, the animal would represent the one who had laid hands on it. In this light, it is more than just identification – it is representation. In applying this understanding, the impartation of the Spirit through the laying on of hands not only imparts the Holy Spirit but communicates that the one who has received the Spirit now represents Christ and the Christian community. Just as the animal would represent the one who had laid hands on it, so the Samaritan convert, and indeed all those “confirmed,” would represent Christ and, more broadly, the Christian community. This also sits comfortably with the theme in Acts of the Spirit’s impartation for empowerment to mission. If a person receives the Holy Spirit in order to be empowered to engage in the mission of Christ, they, by necessity, now represent the Christian community in enacting the mission of the Church.

Interestingly, unlike Acts 2, 10 and 19, there is no reference in Acts 8 to speaking in tongues. Despite this omission, the effects of the impartation of the Holy Spirit must have been clear enough that Simon the sorcerer, who saw the event, was aware not only that the power of the Spirit had been transferred but that he too wanted such power. Keener argues that whether “the response was tongues, prophecy, ecstatic worship, or overwhelming joy, the Spirit’s reception was clearly evidenced, probably with an emotive component.”

Although Acts 8:14–17 cannot be considered an antitype or fulfilment of the Exodus account of Sinai in the same way as Pentecost in Acts 2, this text is clearly related to the giving of the Spirit in Acts 2 as an ongoing impartation of the gift of the Spirit received at Pentecost.

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29 Ephesians 1:13.
32 González suggests that the link to Acts 2 is the only way to make sense of the text of Acts 8:14–17. Rudolph D. González, “Laying-on of Hands in Luke and Acts: Theology, Ritual, and Interpretation” (PhD diss., Baylor University, 1999), 154. By way of critique, while González’s interpretation of Acts 8 might be helpful – if overstated – the conclusion of his study of the laying on of hands is an explicit rejection of the influence of both Jewish and pagan cultures. He writes that “to see the ritual action simply as a modification of similar rituals practiced in Jewish or pagan circles robs the early Church of its unique identity and overlooks how great
The key innovation in this text is the laying on of hands, which incorporates the concepts of transfer (of the Holy Spirit), identification and representation. In light of the Church’s understanding of confirmation, this laying on of hands in confirmation can be understood to transfer the Holy Spirit, identify the confirmand with the person of Christ and enable and empower the confirmand to represent the Church and therefore be commissioned to the Church’s mission to make disciples.

Of the six theological insights drawn from the typological interpretation of the events of Mt Sinai that relate to confirmation – by reference to Pentecost – three of these can be extrapolated theologically in the text of Acts 8:14–17: that the theophany of Mt Sinai and Pentecost are recapitulated in confirmation; that confirmation is intrinsically linked to the paschal mystery; and that the central purpose of confirmation is to produce “first fruits” and is therefore a sacramental grace to empower engagement in the mission of Christ to make disciples. Implicit in the text is the recapitulation of the Pentecost event, which in itself recapitulates the events of Mt Sinai. For the Samaritan converts, this was their “Pentecost” moment of being filled with the Holy Spirit. What is explicit in this text is that the impartation of the Holy Spirit followed baptism. What is not clear, however, is the relationship between the impartation of the Spirit, baptism and eucharist. Presumably, these converts were invited to the table of the Lord, but this text does not provide a clear example that might inform an understanding of the order of the initiation sacraments. This text, however, does cohere with the notion that confirmation is intrinsically linked to the paschal mystery. This is implicit in the fact that these Samaritans were converts who had been baptised. In this, they had already been drawn into Christ’s death and resurrection. The text also sits comfortably with the notion that the central purpose of the reception of the Spirit (confirmation) is to empower engagement in the mission of Christ to make disciples. Luke’s identification of empowerment with the impartation of the Holy Spirit has already been noted and again applies here to the reception of the Holy Spirit for the Samaritan Christians. What is less clear from this text is that in confirmation, the participant who has become a new temple through baptism is now filled with the Holy Spirit, thereby being able to live a life in the spirit with the law written on their heart. It is clear that the Samaritans received the Holy Spirit, but whether that had to do with

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33 CCC, 1265.
the writing of the law on their heart is not clear and was likely more connected to baptism than this infilling of the Spirit. The text neither confirms nor refutes that the sacrament encompasses covenant renewal. In some respects, an argument can be made less for covenant renewal and more for covenant inclusion. These new converts – who were baptised and filled with the Spirit and were being included in Christ – became covenant people. Finally, what is not confirmed is that the infilling of the Holy Spirit follows the eucharist and is the final initiation rite. An explanation for this is simply that at this stage in the Church’s history, the theological meaning of the eucharist as an initiation rite was yet to be developed. 

Even so, the point can be made that in light of an understanding of the infilling of the Holy Spirit purposed to enable and empower missionary activity, it makes theological sense that such an impartation would follow the eucharist, even if such a practice is not represented in these earliest texts.

Though this text does not provide significant support for the insights drawn from the typological interpretation of Mt Sinai and Pentecost, it does not refute these previously developed insights. Neither does the text provide any clear example of the order of initiation rites. The text does, however, provide further datum in regard to the role of the laying on of hands, which is central to the theology and liturgy of confirmation.


Another example of the apostles imparting the Holy Spirit is recorded in Acts 10:44–48:

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” So he ordered them to be baptised in the name of Jesus Christ. Then they invited him to stay for several days.

In this case, in contrast to the text of Acts 8:14–17, there is no laying of hands, those who received the Spirit are not yet baptised, and when they receive the Spirit, they speak in tongues. It is immediately clear that the text of Acts will not provide a neatly prescribed process for the initiation of new Christians. There is a certain disorder in the description of these events

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34 Johnson points out that “we do not know enough… to say with absolute certainly what the regular shape of the rites of initiation was within the primitive Christian communities.” Johnson, The Rites, 37.
that does not lend itself to the development of a formal structure. Nonetheless, there is much to be gained from a close examination of the text.

In verse 44, the Holy Spirit falls spontaneously on “all those who heard the word.” In some respects, this mirrors the Pentecost event when “suddenly” they are all filled with the Holy Spirit.\(^{35}\) The difference is that, at Pentecost, the disciples (it is assumed) have been baptised,\(^{36}\) have celebrated the last supper and are waiting for the promised Holy Spirit. The Gentiles in Acts 10 have neither been baptised nor received the eucharist and simply receive the Holy Spirit for having “heard the word.” Aquinas is uncomfortable with this to the point that he dismisses the validity of the impartation of the Spirit as a legitimate “confirmation.” He argues that:

> The character of Confirmation, of necessity supposes the baptismal character: so that, in effect, if one who is not baptised were to be confirmed, he would receive nothing, but would have to be confirmed again after receiving Baptism.\(^{37}\)

And further:

> Those who heard the preaching of Peter received the effect of Confirmation miraculously: but not the sacrament of Confirmation. Now it has been stated that the effect of Confirmation can be bestowed on man before Baptism, whereas the sacrament cannot. For just as the effect of Confirmation, which is spiritual strength, presupposes the effect of Baptism, which is justification, so the sacrament of Confirmation presupposes the sacrament of Baptism.\(^{38}\)

While such an assertion may be true, in light of a developed theology of baptism and confirmation, such a conclusion does not recognise the validity of the Spirit’s action beyond and before the formal structure of the sacraments were fully developed. It seems difficult to imagine that after baptising these Samaritans, Peter would then impart the Spirit once again – given that the rationale for baptism was that they had indeed received the Spirit. Nonetheless,

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\(^{36}\) The question of the baptism of the apostles remains open. The earliest document making specific reference to the baptism of the apostles is that of the Fragments of Clement of Alexandria: “Yes, truly, the apostles were baptised, as Clement the Stromatous relates in the fifth book of the Hypotyposes. For, in explaining the apostolic statement, ‘I thank God that I baptised none of you,’ he says, Christ is said to have baptised Peter alone, and Peter Andrew, and Andrew John, and they James and the rest.” See Clement of Alexandria, “Fragments,” in The Ante-Nicene Fathers: Second Series Volume II, ed. Alexander Roberts and James Donaldson (Grand Rapids: Eerdmans, 1989), 578. Aquinas asserts that the apostles were baptised: “We gather that Peter and Christ’s other disciples had been baptised, either with John’s Baptism, as some think; or with Christ’s, which is more credible. For He did not refuse to administer Baptism, so as to have servants by whom to baptize others.” See Aquinas, Summa Theologica, III, q 72, art 6. There are a number of scholarly works on this question; one proposing that Jesus’ washing of the apostles feet might have been a kind of baptism is Ernst H. Kantorowicz, “The Baptism of the Apostles,” Dumbarton Oaks Papers 9 (1956): 203–251.\(^{37}\)

\(^{37}\) Aquinas, Summa Theologica, III, q 72, art 6.

\(^{38}\) Aquinas, Summa Theologica, III, q 72, art 6.
Aquinas is responding to the argument made from the text of Acts 10 that confirmation may precede baptism based on this example.\textsuperscript{39}

Keener points out that the Spirit was a gift given only to covenant people and cites Isaiah 42:1, 44:3, Ezekiel 36:26–27, 37:14, 29 and Joel 2:28–29, which are prophecies to Israel about the impartation of the Spirit.\textsuperscript{40} Keener concludes that “God had accepted them into the covenant by their faith alone, without circumcision (or even baptism).”\textsuperscript{41} It is clear that Peter, upon seeing the impartation of the Spirit, immediately authorises the baptism of the Samaritans. Again, it is evident that conversion does not fit a neat pattern and that though the sacraments are instituted by Christ, they do not limit the movement of the Spirit. That is to say, while the Church has developed its understanding of Christian initiation based on the available data, God can and does move beyond these formal sacraments.\textsuperscript{42} Peter’s authorisation of baptism following this impartation of the Spirit, however, demonstrates that although the Spirit is imparted prior to baptism, this does not make baptism redundant.\textsuperscript{43}

Perhaps a rationale for the Spirit’s action in this text has to do with the inclusion of the Gentiles. The broader text of Acts 10 is focused on the remarkable events leading to the conversion of Cornelius, which involves both Cornelius and Peter having visions or trances. When Peter arrives at Cornelius’ house, he says to those present: “You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean” (Acts 10:28). From such a statement, it seems likely that Peter already felt uncomfortable with the situation and so began by acknowledging the Jewish law and knew he was breaking it. In this light, it can be proposed that the Holy Spirit’s descent on the Gentiles before baptism may well have been in order to remove any doubt about Gentile inclusion and thereby to ensure their baptism. Although Peter had received a personal

\textsuperscript{39} It is also worth noting that Aquinas sees confirmation as more related to strengthening and growth – and therefore regeneration – rather than specifically empowerment for mission. This is perhaps partly due to the fact that much of his work is built on the early Church Fathers, many of whom did not initially see confirmation as a separate sacrament from baptism.
\textsuperscript{40} Keener, Volume 2, Acts, 1809.
\textsuperscript{41} Keener, Volume 2, Acts, 1809. By way of a minor clarification, James 2:24 states that a person is not justified by faith alone. The \textit{Catechism of the Catholic Church} states that the “first work of the grace [emphasis added] of the Holy Spirit is conversion, effecting justification in accordance with Jesus’ proclamation at the beginning of the Gospel: ‘Repent, for the kingdom of heaven is at hand.’ Moved by grace [emphasis added], man turns toward God and away from sin, thus accepting forgiveness and righteousness from on high.”\textsuperscript{41} As such, a conclusion consistent with the Catholic tradition would be to say that in the text of Acts 10, God accepted these new converts by grace alone, without circumcision or even baptism.
\textsuperscript{42} Aquinas makes this point when he says: “The Divine power is not confined to the sacraments.” Aquinas, \textit{Summa Theologica}, III, q 72, art 6.
\textsuperscript{43} Fitzmyer goes as far as to say that “one should not ask how they might have received the Spirit without having been baptised; that would be to miss the point of the Lucan story.” Fitzmyer, \textit{The Acts of the Apostles}, 467. While it may not be the point of the Lucan story, to discourage questions of the text is to limit the interpretation.
vision in his trance, such an obvious manifestation, where others could witness the event, made it clear that the Gentiles had received God’s Spirit.\(^{44}\) This event “astounded” the circumcised believers (Acts 10:45) but would become important when Peter had to justify his actions to the broader group of circumcised believers in Jerusalem. Peter’s retelling of this event (an account of which is found in Acts 11:1–18) concludes with the circumcised believers saying: “Then God has given even to the Gentiles the repentance that leads to life.”

Beyond the inclusion of the Gentiles, this text is the first example of the Gentiles (not just the apostles as in Acts 2) speaking in tongues. This manifestation is recognised by those present as evidence that the Gentiles had received the Holy Spirit. When Peter explains the event to the circumcised believers, he says that “the Holy Spirit fell upon them just as it had upon us at the beginning.”\(^{45}\) Though there is no reference in the text to a violent wind or tongues of fire, Peter nonetheless makes the correlation. As previously examined, the speaking in tongues in Acts 2 enabled the apostles to preach the gospel in the native languages of those present. In this, the Holy Spirit given at Pentecost empowered the apostles to effectively engage in the mission – to make disciples. In this light, the giving of tongues to the Gentiles meant that they were no longer objects of the mission but rather “partners in mission.”\(^{46}\) Even if this manifestation was not other languages enabling cross-cultural proclamation, Paul makes it clear that tongues are a sign for unbelievers (1 Corinthians 14:22) and therefore have an evangelising telos.

This speaking in tongues upon reception of the Spirit, also found in Acts 19:6, by reference to confirmation, raises questions about what is received when the Holy Spirit is imparted. In its theology of confirmation, the *Catechism* states that confirmation does “increase the gifts of the Holy Spirit,”\(^{47}\) but it does not explicitly outline what those gifts are. Later in the *Catechism* is a section dedicated to the gifts and the fruits of the Holy Spirit:

The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.\(^{48}\)

These seven gifts have been derived from Isaiah 11:1–2, understood by the Church as a prophecy about Jesus. It is also interesting to note that in the text of Isaiah, there are six

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\(^{44}\) Keener makes this point and states that “Peter may well have been uncomfortable granting baptism had the Spirit not pre-empted him.” Keener, *Volume 2, Acts*, 1810–1811.

\(^{45}\) Acts 11:18, but also 10:47.


\(^{47}\) CCC, 1303.

\(^{48}\) CCC, 1831.
characteristics rather than seven. Piety is absent from the text and might is replaced with fortitude. The following table demonstrates the differences:

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Raniero Cantalamessa points out that although the Hebrew text contains six gifts rather than seven – including “fear” twice – the Septuagint and Latin Vulgate include piety as a substitute for one of the references to fear. The original Latin Vulgate stated: et requiescet super eum spiritus Domini: spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis. This has now been updated in the Nova Vulgata. The reference to pietatis has now been revised to the more precise translation – et timoris Domini. This explains why piety is included in the original list of gifts, even if it is missing from more recent translations.

In the same section of the Catechism, there is a description of the fruits of the Spirit, taken from Galatians 5:22–23.

The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. The tradition of the Church lists twelve of them: “charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.”

What is curious here is that the fruits of the Spirit are taken from Paul’s letters, but the gifts of the Spirit are taken from Isaiah. This is surprising, given that Paul also explicitly addresses the “gifts of the Spirit,” and the text of Isaiah does not use the language of “gift,” even if the text implies the effect of God’s Spirit resting on the shoot that will come out “from

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51 CCC, 1832.
the stump of Jesse.”"\(^{52}\) Though there are other references in Paul’s letters, a particularly pertinent example is in 1 Corinthians 12:4–11, in which Paul specifically speaks of the gifts of the Spirit and names eight, without suggesting that the list is exhaustive. Interestingly, when the *Catechism* refers to *gifts* such as tongues, it uses (most of the time) the language of *special graces* rather than gifts.\(^{53}\) Moreover, though the *Catechism* acknowledges the Pentecost event of Acts 2 as foundational to the theology of confirmation, and the apostles were given the *special grace* of tongues at Pentecost, there is no explicit linking in the *Catechism* between the sacrament of confirmation and the receiving of *special graces*. In this sense, there is some disharmony between the *Catechism* and the biblical texts in regard to what is understood as a “gift of the Spirit.” This disparity may well provide some insight into the confusion around the difference between what is received in baptism and what is received in confirmation and the difference between the Spirit’s work of regeneration and the Spirit’s work of empowerment. While this issue and Paul’s major references to the gifts of the Spirit will be examined in the following chapter, of relevance here is the reference to tongues in the text of Acts 10, which in the Pauline epistles is referred to as a spiritual gift. In recognition of the fact that Paul references tongues as a gift of the Spirit, in the texts of Acts 2, 10 and 19, it can be understood that in each case when the Holy Spirit is imparted, the recipients receive a spiritual gift or gift of the Spirit. How this giving of spiritual gifts is connected with the infilling of the Spirit is important to how the Church might further understand the sacrament of confirmation.

Though there is a very large body of research on tongues,\(^{54}\) what is relevant to this discussion is the relationship between the giving of the Holy Spirit in the book of Acts, the evidence of the Holy Spirit by speaking in tongues in three of four occasions and its relationship to the sacrament of confirmation.

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\(^{52}\) Isa 11:1.

\(^{53}\) CCC, 2003. The *Catechism* itself is not entirely consistent in its language regarding these “special graces.” At times, it uses the language of “charismatic gifts” (CCC 768), “charisms” (CCC 798, 799) and also “gifts of the Holy Spirit” (CCC 800), but then it also refers to the seven “gifts of the Holy Spirit” as derived from Isaiah. Killian McDonnell and George T. Montague critique the language of “special graces” and state that “the baptism of the Spirit is not a special grace for some but common for all.” Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* (Collegeville: Liturgical Press, 1991), 334.

\(^{54}\) A quick survey reveals that the secondary literature on tongues (Γλωσσολαλία) is extensive, with more than 1,000 sources developed by 1986. Mills points out that the literature has increased significantly since 3 April 1960, the date often referred to as marking the beginning of the renewal of tongues in mainline denominations. See Watson E. Mills, ed. *Speaking in Tongues: A Guide to Research on Glossolalia* (Grand Rapids: Eerdmans Publishing Company, 1986), and Watson E. Mills, “Literature on Glossolalia,” *Journal of the American Scientific Affiliation* 26 (1974): 169–173.
While there are precedents for Spirit-inspired prophecy in the Old Testament, there is very little, if any, precedent for Spirit-inspired speaking in other languages. What is clear in the text of Acts 2 is that the speaking in tongues is not simply ecstatic speech or behaviour, which, as Keener points out, was more common among ancient Greek prophets and pagan literature. Rather, the phenomenon, at least in Acts 2, is of inspired languages. The references in the Pauline literature also have a cognitive component. The one speaking in tongues is expected to be able to control their speech (1 Corinthians 14:32), and there is need for an interpreter (14:2–5). In this light, as Keener concludes, tongues are one of the “most distinctive aspects of the Pentecost narrative,” which is also evident in Acts 10 and 19. The unprecedented nature of these events in Acts is significant because it again underlines the soteriological aspect of the divine action that inspired the speaking of other languages. It speaks to the fact that something new is taking place – a new revelation of God and a new experience of God’s Spirit. This new experience would empower missionary activity, enable cross cultural communication and – with respect to this discussion on its relationship to confirmation – can be understood as being recapitulated in the sacrament of confirmation.

The more prolific data on the topic of tongues in the New Testament is found in the Pauline epistles, explicitly 1 Corinthians 12–14. While both Paul and Luke use the same term to describe what appears to be the same phenomenon, there are some differences in emphasis, which might have to do with the broader purposes of the authors. Paul is giving direction to the Church community in Corinth, whereas Luke is documenting the expansion of the Church across geographical and cultural boundaries. Keener provides a helpful table that juxtaposes the Lukan and Pauline texts on tongues:

<table>
<thead>
<tr>
<th>Lukan Tongues (esp. Acts 2:4)</th>
<th>Pauline Tongues (1 Cor 12–14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Tongues” (γλώσσαις), i.e., “languages” (2:4)</td>
<td>“Tongues” (γλώσσαις), i.e., “languages” (13:1, 14:10–11)</td>
</tr>
<tr>
<td>Tongues are inspired by the Spirit (2:4, 17–18)</td>
<td>Tongues are a gift from the Spirit (12:7–11)</td>
</tr>
<tr>
<td>The speakers apparently do not know the languages (2:4)</td>
<td>The speakers do not know the languages (14:13–15)</td>
</tr>
</tbody>
</table>

56 Keener, Volume 1, Acts, 809–812.
57 Keener, Volume 1, Acts, 811.
59 Keener, Volume 1, Acts, 814–815.
<table>
<thead>
<tr>
<th>They are understandable when some who recognize the language are present (2:8–11), but apparently not in other cases, when no one is present who knows the languages (10:46, 19:6)</th>
<th>They are understandable... to those with supernatural interpretation (12:10, 30; 14:13)</th>
</tr>
</thead>
<tbody>
<tr>
<td>They are not intelligible to those who do not recognize the languages (2:13; cf. 10:46; 19:6)</td>
<td>They are not normally intelligible without a supernatural interpretation (14:2, 9–11, 19. 23)</td>
</tr>
<tr>
<td>They apparently function as inspired praise (2:11; cf. 10:46)</td>
<td>They function as praise (14:15–17) and prayer (14:2, 14–15)</td>
</tr>
<tr>
<td>They can be associated with (though distinguishable from) other speech gifts, such as prophecy (19:6), and are related to prophetic speech (2:17–18)</td>
<td>They can be associated with (though distinguishable from) other speech gifts, such as prophecy (12:10; 14:2–6, 22–33, 39–40)</td>
</tr>
<tr>
<td>Tongues speech belongs to a larger sphere of the Spirit’s activity (e.g., visions and dreams, 2:17–18; cf. 2:43)</td>
<td>Tongues speech belongs to a larger sphere of the Spirit’s activity (e.g., healings and miracles, 12:8–10, 28–30)</td>
</tr>
<tr>
<td>Tongues, at least on this occasion, function as a sign to unbelievers (2:11–13)</td>
<td>Tongues can function as a sign to unbelievers (14:22)</td>
</tr>
<tr>
<td>The emotion of tongues speech leads to some outsiders assuming the speakers’ drunkenness (2:13)</td>
<td>The emotion of tongues speech leads to outsiders assuming madness (14:23)</td>
</tr>
<tr>
<td>The gift of tongues speech is God’s choice, not always mediated through human agency (2:4; 10:44–46), though such agency is possible (cf. 19:6)</td>
<td>Tongues speech, like other gifts, is God’s sovereign choice (12:10–11), though individuals can apparently seek for gifts (12:31; 14:1, 39)</td>
</tr>
<tr>
<td>Hearers understand tongues (but only at Pentecost, not in 10:46; 19:6)</td>
<td>Hearers would not (normally) understand the tongues (14:2, 16–19, 23)</td>
</tr>
<tr>
<td>Tongues are not abused in the instances described in Acts, which are positive</td>
<td>Tongues are abused in the instances presupposed in 1 Corinthians, although Paul affirms this experience as a divine gift (12:10; 14:26), especially valuable for private use (14:2,4); he practices it privately (14:18), and he warns against forbidding its public use if it is accompanied by interpretation (14:39)</td>
</tr>
<tr>
<td>Multiple speakers apparently speaking in tongues simultaneously, in group worship (2:4; 10:46; 19:6)</td>
<td>Those who speak in tongues should do so one at a time, allowing for interpretation of each (14:27–28)</td>
</tr>
<tr>
<td>Tongues are a sign of power to witness to the nations (1:8)</td>
<td>Tongues are one among many gifts (among the less useful in public), useful especially for private prayer</td>
</tr>
<tr>
<td>Tongues begin in (2:5–11) and attest (10:45–46) the Spirit’s multicultural work</td>
<td>Paul address the use of tongues in a more homogeneous setting of Corinthian house Churches (cf. 14:23)</td>
</tr>
<tr>
<td>Tongues seem to accompany the inauguration of the Spirit’s activity where they occur, i.e., toward the beginning of believers’ experience with the Spirit (2:4, 10:44–46; 19:6)</td>
<td>Tongues are one among many gifts (among the less useful in public), useful especially for private prayer</td>
</tr>
</tbody>
</table>
Luke does not use the analogy of the body and its members to speak of spiritual “gifts” (focusing instead on the “gift” of the Spirit) Paul speaks of diverse gifts of grace (ideally especially as enablement for service to others) or of the Spirit in the context of a body with many members (Rom 12:4–8; 1 Cor 12:4–30)

From Keener’s table, it is clear that there are some differences between Paul and Luke, both in content and emphasis. While Paul and Luke have different purposes in addressing the issue of tongues, what is of relevance to this discussion is Paul’s assertion that tongues are one of the gifts of the Spirit (1 Cor 12:10), that Paul wishes everyone could speak in tongues (1 Cor 14:5) and that “to each is given the manifestation of the Spirit for the common good” (1 Cor 12:7). With this in mind, it is evident that the gifts of the Spirit for Paul are not the same as those proposed in the Catechism. For Paul it would seem that every believer receives one or more of these gifts of the Spirit and in the text of Acts, these Pentecost events of chapters 2, 10 and 19 appear to be the occasion by which these new believers receive at least one of these gifts, or special graces.60 On these occasions, it is the gift of tongues (and also prophecy in Acts 19). By way of clarification, it is not suggested that the text implies that everyone who has received the Spirit necessarily speaks in tongues, but rather that everyone who has received the Spirit necessarily receives one or more of the spiritual gifts listed by Paul. By application to the sacrament of confirmation, it would be reasonable to presume that the infilling of the Spirit in confirmation is the occasion by which the confirmand receives these special graces, and that these graces are those listed as gifts in the New Testament. These special graces are for empowering the mission rather than being related to regeneration. This is an important inference and one that raises questions about how the Church came to understand gifts of the Spirit in the first place.

Interestingly, while the Catechism does not include these gifts from Paul’s epistles in its list of gifts of the Spirit, Paul’s list is cited and affirmed in Lumen gentium:

There is only one Spirit who, according to His own richness and the needs of the ministries, gives His different gifts for the welfare of the Church (cf. 1 Corinthians 12:1–12). What has a special place among these gifts is the grace of the apostles to whose authority the Spirit Himself subjected even those who were endowed with charisms.61

And again, in paragraph 12:

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60 For the sake of clarity, and in order to be consistent with the language of the Catechism, from this point on, the more charismatic gifts of the Spirit listed in the Pauline epistles and evidenced in Acts will be referred to as special graces, while spiritual gifts will refer to the seven gifts listed by the Catechism derived from Isaiah.

61 LG, 7.
It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, “alloting his gifts to everyone according as He wills (cf. [1] Cor. 12:11), He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, according to the words of the Apostle: “The manifestation of the Spirit is given to everyone for profit” (1 Cor. 12:7). These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church.  

The language of *spiritual gift* is also used in relation to the Pauline list in various scholarly works, particularly those addressing the charismatic renewal. Nonetheless, looking at the development of the *gifts of the Spirit* in Catholic thought, it is argued by some that Aquinas was likely the first to codify the seven *gifts* as seen in the *Catechism* today. The seven gifts are explicitly affirmed in the *Summa*; interestingly, however, there is no discussion about why the Pauline gifts would be overlooked. Even more curious is the fact that there is one reference to the Pauline gifts (special graces) in Aquinas’ discussion on gifts, but it is limited to wisdom and word of knowledge, without any mention of the rest. In this section, Aquinas is refuting the use of the Pauline text to suggest that some people are given some gifts and not others, even though his point relates to the gifts from Isaiah rather than those listed in 1 Corinthians. He makes the point that we “are therefore not to understand that one gift can be without another; but that if understanding were without wisdom, it would not be a gift; even as temperance, without justice, would not be a virtue.” Such an assertion makes sense in regard to the gifts of the Spirit derived from Isaiah, but the Pauline text is not referring to these gifts. Even so, it is clear that references to these seven gifts of the Spirit in relation to the book of Isaiah were recognised much earlier. In his commentary on the beatitudes, Augustine uses the language of *gifts* and draws a correlation between the *gifts* in Isaiah and those found in the

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62 LG, 12.
Ambrose also makes reference to these seven gifts, although he does not use the language of *gifts* but rather makes reference to the seal of the Spirit that grants the “spirit of wisdom and understanding.” Brian Gaybba makes the point that “systematic thinking on these gifts only began in mediaeval times” and that “relatively little is to be found about them in the western fathers.” As such, it is unclear why these seven gifts derived from Isaiah became so prominent when compared to those explicitly listed in Paul’s letters.

In *Come, Creator Spirit*, Raniero Cantalamessa provides further insight into this distinction between the gifts referred to in Isaiah and the special graces referred to in the Pauline epistles. He notes that the Church Fathers can be seen to employ the same language of gifts for both “charisms given for the common good as well as charisms destined to personal sanctification.” He goes on to make a distinction between gifts and charisms (special graces) and writes that a “gift is sanctifying and ordered towards the perfecting of its recipient, while a charism is a disposition granted for the benefit of others.” This distinction is helpful to the extent that it acknowledges that the seven gifts referred to in Isaiah are primarily ordered towards the individual’s own sanctification and regeneration. In this case, the individual referenced in Isaiah is the king, so the implication is the sanctification and regeneration of the whole community through the reign of this king. Again, in light of this discussion regarding the infilling of the Holy Spirit in the book of Acts, it is evident that what was received at Pentecost, and also in Acts 8, 10 and 19, was different to these sanctifying gifts. As such, there is more going on than simply an impartation of the gifts that sanctify. This distinction of Cantalamessa, however, does not acknowledge that the “perfecting of the recipient” is also ordered towards the benefit of others. Indeed, the perfecting of the individual is a benefit to others even if the grace of these sanctifying spiritual gifts is not explicitly ordered towards.

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69 Brian Gaybba, *The Spirit of love: Theology of the Holy Spirit* (London: Geoffrey Chapman, 1987), 88. Gaybba also points out that most scholarly work of this era was focused on the nature of these gifts and their relationship to the cardinal virtues.


71 Cantalamessa, *Come, Creator Spirit*, 175. Pope John Paul II employed a similar definition regarding charism but fell short of commenting explicitly on gifts. He said that “the charisms, the ministries, the different forms of service exercised by the lay faithful exist in communion and on behalf of communion. They are treasures that complement one another for the good of all and are under the wise guidance of their Pastors.” John Paul II, *Homily at the Solemn Eucharistic Concelebration for the Close of the Seventh Ordinary Assembly of the Synod of Bishops* (Oct. 30, 1987): AAS 80 (1988), 600.

the serving of the community in the way that the charismatic gifts do. This is particularly pertinent in regard to the text of Isaiah, which, as previously mentioned, implies the sanctification and regeneration of the whole community through the reign of the king who has these gifts.

Cantalamessa states that in the “generally accepted interpretation, these seven gifts do not belong in the charismatic sphere but to the area of sanctification in the strict sense, for they are not given to certain people only but offered exactly the same to everyone.” This is important in regard to how the Church understands confirmation and the order of the initiation rites. If these seven gifts – as listed in Isaiah – are received in baptism and then strengthened in confirmation, then it makes sense for confirmation to precede eucharist, as confirmation’s primary function would centre around personal sanctification, which would appropriately prepare one for the eucharist. Even if this view is suggested by the Catechism, it still has some problems; first, it limits the sacrament of confirmation to the work of sanctification of the individual and second, it does not sit comfortably with the biblical text. In both the Pentecost event of Acts 2 and then the impartation of the Spirit on Cornelius and his household, people are not astonished that those receiving the Spirit are suddenly wise, knowledgeable and pious. Instead, it is the special graces that are reported as being received, and they are interpreted as evidence that Cornelius and his family have indeed received the Holy Spirit.

Cantalamessa is explicit about this disconnect between the seven gifts of the Spirit and the biblical evidence. He states that the issue needs radical rethinking and that “the old theology of the seven gifts really does not have any biblical basis.” This is a remarkable statement from a theologian who, since 1980, has been the Preacher to the Papal Household. Cantalamessa goes on to point out that the special graces, with the possible exception of speaking in tongues and interpreting tongues, were never lost from the Church’s practice, which is in keeping with Pius XII’s statement that “members gifted with miraculous powers will never be lacking in the Church.” In Cantalamessa’s analysis of why the Church seemed to decline in its expression of the special graces, he argues that the interplay between community life, charism and office was becoming imbalanced. He writes that the balance

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73 By way of clarification, “charismatic gifts” in this discussion refer to the “gifts of the Spirit” discussed in the Pauline corpus. See Romans 12:3–8, 1 Corinthians 12:8–10 and Ephesians 4:7–13.
74 Cantalamessa, *Come, Creator Spirit*, 175. This is the point Aquinas makes in *Summa Theologica*, I-II, q 68, art 5.
75 CCC, 1241 and 1266.
76 Cantalamessa, *Come, Creator Spirit*, 175.
favoured office to the point that charism became something understood to be conferred at ordination and therefore exercised by ordained ministry, which pushed the charisms (special graces) to the fringes of the Church as a result. Though there is limited evidence of special graces in the early centuries of Christianity, Irenaeus makes a passing reference, stating that “we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages.” In his commentary on 1 Corinthians, Charles Talbert provides a collection of references to supernatural spiritual gifts in the patristic period, which provides quotations from Hermas, Eusebius, Epiphanius, Justin, Irenaeus, Tertullian, Origin, Novation, Cyril of Alexandria and Gregory the Great.

While Cantalamessa acknowledges the fact that the seven gifts identified from Isaiah and referenced throughout the Church’s history do not have robust biblical foundations and promotes the special graces as listed (as gifts) by Paul, he falls short of identifying these gifts as being connected to the sacrament of confirmation. He shows that the special graces are being brought back into the centre of the Church – that the special graces typical of Pentecost have come back – but he makes a distinction between sacrament and special grace. He says that the Church lives not by sacrament alone but also by charism – the two lungs of the Church body – and implies that sacraments come from above (through the hierarchy) and charisms from below (through each member of the body). This is where the understanding of the special graces being imparted in the sacrament of confirmation can enable a new understanding of the relationship between the sacraments and the gifts of the spirit. Though this relationship between the sacraments and charisms can be understood as being like two lungs – one hierarchical and the other grass roots – it can also be understood as co-dependent, with one essential to the other. That is to say, in Acts 2, 10 and 19, the Holy Spirit is imparted, and each time the recipient is noted to receive the special grace of tongues. It has already been shown that Pentecost in Acts 2 is the central foundational text for the sacrament of confirmation and that the events of Acts 8:14–17, 10:44–48 and 19:1–6 are at some level “Pentecost” events. It follows then that the special graces have a direct relationship with the infilling of the Holy Spirit that takes place in the sacrament of confirmation. In this light, these special graces of the Spirit can be understood as the air exhaled by the lungs, which are the sacraments. These special graces of the Spirit

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78 Cantalamessa, *Come, Creator Spirit*, 183.
81 Cantalamessa, *Come, Creator Spirit*, 183.
flow from the sacraments, and especially from confirmation, rather than merely working in collaboration with them. In this, it is proposed that not only are the seven gifts of the Holy Spirit – derived from Isaiah – strengthened in the sacrament of confirmation, but the special graces, or charismatic gifts of the Spirit, are also given to each confirmand as the Spirit determines.\footnote{1 Corinthians 12:11.}

Of the six theological insights drawn from the typological interpretation of the events of Mt Sinai that relate to confirmation – by reference to Pentecost – again, some can be seen theologically, if not explicitly, while others remain unconfirmed. The theophany of Mt Sinai and Pentecost can be seen to be recapitulated for the Gentiles in Acts 10. The whole narrative is intrinsically linked to the paschal mystery as it is only by this mystery that the events are possible. That the central purpose of confirmation is to produce “first fruits” and is therefore a grace to empower engagement in the mission of Christ to make disciples can be seen in the impartation of the Spirit producing the gift of tongues, which is – as previously mentioned – a sign for unbelievers. Again, what is not clear is whether or not these new converts participated in the Lord’s Supper during or after receiving this impartation of the Holy Spirit. As such, this text does not shed light on the order of sacraments for these early converts, but theologically, the point can be made that if the impartation of the Spirit empowers mission, it makes sense for this to follow the eucharist. Even less clear in this passage is that in confirmation, the participant who has become a new temple through baptism is now filled with the Holy Spirit, thereby being able to live a life in the Spirit with the law written on their heart. The fact that the infilling of the Holy Spirit precedes baptism undermines this notion. Nonetheless, it is clear that the Gentiles received the Holy Spirit. In regard to covenant renewal, again, like in Acts 8, an argument can be made less for covenant renewal and more for covenant inclusion. These new converts who were baptised and filled with the Spirit were being included in Christ, therefore becoming covenant people. Finally, what is not confirmed is that the infilling of the Holy Spirit follows the eucharist and is the final initiation rite. In this case, not only the infilling of the Holy Spirit (akin to confirmation) but also baptism precede the eucharist.

Though this text does not provide significant support for the insights drawn from the typological interpretation of Mt Sinai and Pentecost, it does not refute these previously developed insights and again raises questions regarding the order of the initiation rites. The text does, however, provide further datum regarding the role of tongues and more broadly the
special charisms and their relationship to confirmation, in addition to shining new light on the *telos* of confirmation, which has implications for its order among initiation rites.


The final example of the impartation of the Holy Spirit in Acts is found in Acts 19:1–7:

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, “Did you receive the Holy Spirit when you became believers?” They replied, “No, we have not even heard that there is a Holy Spirit.” Then he said, “Into what then were you baptised?” They answered, “Into John’s baptism.” Paul said, “John baptised with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” On hearing this, they were baptised in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied — altogether there were about twelve of them.

In Acts 2:4 and 10:44, the Holy Spirit falls in a kind of spontaneous manner. In contrast, in Acts 8:15–16 and 19:2–6, there is an intentional impartation of the Holy Spirit. In both cases, this impartation takes place through the laying on of hands. Of particular interest in the text of Acts 19 is the explicit acknowledgement of the deficiency of John’s baptism and — of particular relevance to this discussion — the fact that these converts have not received the Holy Spirit. The key difference between the two accounts is that the Samaritans in Acts 8 have received baptism in the name of the Lord Jesus, whereas the group that Paul now addresses has only received John’s baptism. What is peculiar in this account is that, in Acts 19:2, Paul begins with the question, “Did you receive the Holy Spirit when you became believers?” This question provokes an answer that perhaps Paul is not expecting: “We have not heard that there is a Holy Spirit.” This answer invites Paul to inquire about their baptism, which reveals they have received John’s baptism but are perhaps not yet aware of baptism in Christ (Acts 19:3–7).

Keener provides three possible reasons why these disciples of John may not have heard about Jesus: first, they may have been diaspora Jews who came across John the Baptist while travelling; second, they may have been Judeans who had emigrated at the time of John’s early ministry and had left with little knowledge of Christian initiation; and third, they may have been initiated into John’s sect by others who knew of John’s call to repentance but not his preaching about Christ.\(^8^3\)

On the contrary, Fitzmyer argues that they were Gentile disciples

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who were not aware of what had gone on in Jerusalem as they would not have been there for Pentecost.\textsuperscript{84} Justo L. González suggests that it may well have been a deficiency in the teaching of Apollos.\textsuperscript{85} Whatever the reason, Paul is prompted to act on these deficiencies. He baptises in Jesus’ name and then lays hands on them and imparts the Holy Spirit. As such, in spite of the Acts 10 event where the Holy Spirit is received by Cornelius prior to baptism, Paul baptises first and then imparts the Spirit, in the same order as Acts 8. Keener makes the observation that if there can be any consistent pattern found in Acts, it would be that John’s baptism is acceptable if the person has subsequently received the Holy Spirit, but if they have not, then a rebaptism in the name of Jesus will precede impartation of the Holy Spirit.\textsuperscript{86} It is also interesting to note that when Paul discovers that these Ephesians are not filled with the Spirit, he immediately enquires of their baptism. In this, he implies the link between baptism and the infilling of the Holy Spirit – almost as if they go together.\textsuperscript{87}

The other key difference in this text is the explicit recognition of prophecy as a result of being filled with the Spirit. In Acts 8:14–17, “they received the Holy Spirit” with no manifestations recorded. In Acts 10:44–48, they received the Holy Spirit, spoke in tongues and extolled the Lord. In Acts 19:1–7, they received the Holy Spirit, spoke in tongues and prophesied. This explicit reference to prophecy is significant in that, like tongues, prophecy is listed by Paul as a spiritual gift in 1 Corinthians 12:10 but is not listed in the \textit{Catechism} as one of the seven “gifts of the Spirit,” although it presumably sits under the category of special graces. This adds further weight to the argument that the biblical evidence in Acts and the Pauline epistles relating to the infilling of the Holy Spirit reveals that there is more going on than a strengthening of the seven gifts of the Spirit derived from Isaiah. The pattern of these texts seems to confirm the receiving of the special graces of the Spirit in confirmation as listed in the Pauline epistles.

The implication of the reference to prophecy – beyond its relationship to the charismatic gifts or special graces – is also interesting in terms of what it means for the confirmand. Short of providing an overview of prophecy in scripture, some brief comments with reference to the \textit{Catechism} are informative here. While focusing almost exclusively on Old Testament

\textsuperscript{84} This seems a likely explanation. Fitzmyer, \textit{The Acts of the Apostles}, 643.
\textsuperscript{86} Keener, \textit{Volume 3, Acts}, 2821. In contrast to Keener, Krodel argues that it is baptism that mediates the gift of the Holy Spirit and views the laying on of hands as connected with baptism. He also asserts that the miracle of the first Pentecost cannot be repeated any more than the death and resurrection of Christ. These are conclusions that do not sit comfortably with the text. Krodel, \textit{Acts, Augsburg Commentary}, 358.
examples, the *Catechism* defines a prophet as “one sent by God.” In regard to prophecy, the *Catechism* also states:

Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting Covenant intended for all, to be written on their hearts. The prophets proclaim a radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations.

And:

The prophets summoned the people to conversion of heart and, while zealously seeking the face of God, like Elijah, they interceded for the people.

The evidence of the prophetic in the converts of Acts 19 further confirms the notion that the infilling of the Spirit is purposed for the empowerment of mission. In light of these references to prophecy in the *Catechism*, it can be argued that through the infilling of the Holy Spirit in confirmation, the confirmand is sent by God to join with God in the mission of forming people in the hope of salvation and summoning people to a conversion of heart while zealously seeking the face of God. The prophet represents God by speaking for God. This holy calling is placed on all the confirmed.

Again, like the accounts in Acts 8 and 10, the insights developed from the typological interpretation of Acts 2 are in harmony, other than that of the order of the sacraments. Though in this case baptism precedes “confirmation,” there is no reference to the eucharist, which presumably followed these events.

5. Conclusion

In the three texts examined in this chapter, there are both some similarities and differences. In each example, the Holy Spirit is imparted and the people are baptised, but the order of the events and the effect they have in each account are varied. In some cases, the infilling of the Spirit through the laying of hands follows baptism, and there is evidence of speaking in tongues. However, there are also accounts whereby baptism follows impartation of the Spirit, no special graces are recorded, no laying on of hands is necessary and prophecy.

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88 CCC, 895.
89 CCC, 64.
90 CCC, 2595.
91 What is interesting is that the inclusion of prophecy in Luke’s account at some level mirrors the events of 1 Samuel 19:18–24, where “the spirit of God came upon the messengers of Saul, and they also fell into a prophetic frenzy.” In both accounts, the infilling of the Spirit produces special graces or charismatic gifts, and the former is in the Old Testament before Pentecost.
is mentioned as a result of the infilling of the Holy Spirit. These differences are outlined in the following table:

<table>
<thead>
<tr>
<th></th>
<th>Laying on of Hands</th>
<th>Spirit Imparted before Baptism</th>
<th>Spirit Imparted after Baptism</th>
<th>Speaking in Tongues as Effect of Impartation</th>
<th>Prophecy as an Effect of Impartation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts 8:14–17</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Acts 10:44–48</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Acts 19:1–7</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

The intent of this chapter has been to examine these three texts in terms of what they may contribute to a theology of the sacrament of confirmation and also to test the six insights established in the spiritual sense in previous chapters. In terms of a contribution to the theology of confirmation, two significant aspects emerge from these texts, namely, the relationship between the impartation of the Holy Spirit and the laying of hands and between the impartation of the Holy Spirit and the reception of special graces or charismatic gifts.

It must be acknowledged that in these texts of Acts, the laying on of hands is not essential to the infilling of the Holy Spirit. The conclusions here are drawn from the fact that the laying on of hands is recognised as an essential element of the sacrament of confirmation in Catholic theology, so even though it is not evident in every case, inferences about confirmation from the two examples in Acts are still valid. By reference to the texts of Acts 8:14–17 and 19:1–7, and by application to the sacrament of confirmation, the laying on of hands in confirmation imparts the Holy Spirit but also empowers the confirmand to be identified with Christ, which enables the confirmand to represent the Christian community through missional activity. In a similar manner, as Moses laid hands on Joshua and he received the Spirit,\(^2\) so the bishop lays hands on the confirmand to impart the Holy Spirit. Just as hands were laid on an animal that was to be sacrificed to demonstrate that the animal would now represent that person, so the laying on of hands at confirmation can be understood to confer

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\(^2\) Numbers 27:18–23.
Christian identity, enabling the confirmand to represent Christ and the Christian community in missional engagement.

The second aspect is the relationship between the impartation of the Holy Spirit and the reception of the gift of tongues in three of four examples and prophecy in one example. Perhaps even more striking is the lack of reference in the book of Acts to the reception of any of the gifts of the Holy Spirit noted in the Catechism that find their origins in Isaiah 11. From these Pentecost events in Acts, there seems to be a much stronger case for identifying the charisms or special graces with the impartation of the Holy Spirit. So while there is a strengthening of wisdom, understanding, counsel, fortitude, knowledge, piety and fear in confirmation,\(^\text{93}\) the primary telos is the impartation of special graces for the purpose of empowerment for mission. Though absent from the Catechism, Lumen gentium recognises these special graces, which are listed in the Pauline epistles as gifts, but this reference seems to separate the impartation of these gifts from any sacrament.\(^\text{94}\) Given that Pentecost in Acts 2 is the central, foundational text for the sacrament of confirmation, and that the events of Acts 8:14–17, 10:44–48 and 19:1–6 are at some level “Pentecost” events, it follows then that special graces have a direct relationship with the infilling of the Holy Spirit that takes place in the sacrament of confirmation. This assertion, and its tension with the Catechism, will be explored further in the next chapter, which addresses the Pauline corpus.

In regard to testing what has been developed in the spiritual sense in the previous chapter, the texts of Acts are in harmony with some insights while silent on others. In each of these three texts, it can be argued that the theophanies of Mt Sinai and Pentecost are recapitulated in confirmation. Each of these examples is a kind of theophany that, in some measure, recapitulates the Pentecost account in Acts 2, which recapitulates the events of Mt Sinai. The argument that confirmation is intrinsically linked to the paschal mystery in these texts is perhaps less explicit. The link to the paschal mystery in these three texts is twofold, but theological. First, it is only by the paschal mystery that the Holy Spirit can be imparted.\(^\text{95}\) So in these texts, the infilling of the Spirit is contingent on the paschal mystery. The second link is the relationship to baptism that immerses the person in the paschal mystery. In each case, baptism either precedes or follows the impartation of the Spirit, thus linking the impartation of the Spirit with the baptism into the death and resurrection of Christ.

\(^{93}\) CCC, 1831.

\(^{94}\) LG, 12.

\(^{95}\) “Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you” (John 16:7).
That the central purpose of confirmation is to produce “first fruits” and is therefore a grace to empower engagement in the mission of Christ to make disciples is revealed in the impartation of charismatic gifts that empower mission. Although the text does not provide an account of what these people did after they received the Holy Spirit, it is implicit in the giving of special graces and also the laying on of hands that enables them to represent the community. Although not explicit, the fact that the sacrament encompasses covenant renewal can be alluded to in these texts simply for the reason that it is already established that these three examples can be understood to recapitulate Pentecost and also the events of Sinai and have a close link to baptism, and therefore there is at least a theological relationship to covenant renewal. Due to the fact that these three examples are Gentile converts, the emphasis is more related to covenant inclusion than renewal. The Gentile converts are becoming covenant people through baptism and the infilling of the Holy Spirit. In this sense, covenant inclusion is implicit and not in disharmony with the concept of covenant renewal, which can only happen after covenant inclusion.

To conclude that, in confirmation, the participant who has become a new temple through baptism is now filled with the Holy Spirit and so able to live a life in the Spirit with the law written on their heart would be to find something more than the text infers. Though the text does not explicitly oppose such an assertion, the fact that the infilling of the Holy Spirit in Acts 10 precedes baptism is problematic. This assertion will be examined more closely in the following chapter as it brings into play the relationship between the Spirit’s work of regeneration and empowerment, which is evident in the Pauline corpus but also identified with baptism and confirmation, respectively.

Finally, that the sacrament of confirmation follows the eucharist and is the final initiation rite is perhaps the most problematic assertion when juxtaposed against these three texts in Acts. In each case, there is no reference to eucharist. It is evident that the relationship in Acts between baptism, confirmation and eucharist as initiation rites has not yet been established, and clearly a developed theology of both baptism and eucharist has not yet emerged. There is a certain spontaneity in Acts, whereby the apostles know a person needs baptising and the infilling of the Holy Spirit, but what this all means and in what order it should take place is not Luke’s primary concern. This helps to explain why the apostles act in a different order each time and why it is different to Christ’s order, whereby the Last Supper precedes Pentecost. What is clear from these texts is that there is a relationship between baptism and confirmation (as impartation of the Spirit), evidenced by the fact that, in each case, both baptism and impartation take place. Nonetheless, how these two sacraments relate to the
eucharist in Acts is not clear. What does emerge, nonetheless, is that the central purpose of the infilling of the Holy Spirit is empowerment for mission. Thus, a theological argument can be made for such an impartation naturally following the eucharist rather than preceding it. Baptism can be understood as entry into the community and a seat at the table of the Lord, being in full communion both with Christ and his mystical body. Confirmation – the impartation of the Spirit – empowers the missionary activity of the confirmand, who is now being sent from the community (communion) to “go and make disciples” (Matt 28:19–20).

In summary, analysis of Acts 8:14–17, 10:44–48 and 19:1–7 has, at some level, provided support for four of the theological insights developed through a typological interpretation of Mt Sinai and its relationship to the Pentecost event in Acts 2. The exegesis of these texts has also revealed greater insight into the meaning of the laying on of hands in the impartation of the Holy Spirit and the relationship between the infilling of the Holy Spirit and the reception of the special graces or gifts of the Spirit as referenced in the Pauline Corpus.
Chapter Eight
The Literal Sense: The Holy Spirit in the Pauline Corpus

1. Introduction

In Chapter Seven, the theological insights derived from the typological interpretation of Pentecost and applied to confirmation were examined against three other “Pentecost” moments in the book of Acts. In this chapter, these same insights will be examined against the Pauline corpus.

The references to the Spirit in the Pauline corpus are prolific, with well over 100 references in letters traditionally attributed to Paul.\footnote{Due to ongoing debate regarding authorship, some of these texts are not necessarily attributed to Paul. Nonetheless, references to “spirit” in the New Testament epistles are extensive: Romans (32), 1 Corinthians (44), 2 Corinthians (13), Galatians (17), Ephesians (17), Philippians (5), Colossians (7), 1 Thessalonians (5), 2 Thessalonians (2), 1 Timothy (2), 2 Timothy (3), Titus (2), Philemon (1) and Hebrews (11).} As such, it is not possible to examine every reference to spirit in these texts, nor is every reference to spirit relevant. In order to limit this discussion, texts examined in the Pauline corpus must in some way relate to the infilling of the Spirit that began at Pentecost in Acts 2. As demonstrated in the previous chapter, in the examples of infilling of the Holy Spirit in Acts, in three of four cases, there is an explicit reference to the impartation of what Paul refers to as the gifts of the Spirit, or to use the language of the Catechism, special graces. In this, it was previously argued that there is a relationship between the infilling of the Spirit and the impartation of these spiritual gifts referenced in Paul. As such, the text of Acts itself – by its reference to tongues and prophecy and therefore implicitly the special graces referred to by Paul as gifts of the Spirit – will be used to identify the relevant texts in the Pauline corpus. Accordingly, this discussion will focus on the gifts of the Spirit (special graces) in the Pauline epistles, referenced most explicitly in Romans 12: 4–8, 1 Corinthians 12–14 and Ephesians 4: 4–13. Beyond this, the distinction between the Spirit’s work of regeneration and the Spirit’s work of empowerment for mission will also be examined, which has implications for how the Church may understand what is received in baptism compared with confirmation. To address this, the final part of the chapter will focus specifically on the Spirit’s work of regeneration in Paul, which is addressed, among other texts, in Romans 6–8, Galatians 5:16–25 and Ephesians 1:13–14.
2. The Spirit’s Work of Empowerment for Mission

In order to prevent unnecessary repetition, the discussion on the gifts of the Spirit (special graces) in the Pauline epistles of Romans, 1 Corinthians and Ephesians will follow the chronological order rather than the canonical order – that is, 1 Corinthians, Romans and finally Ephesians. Given the accounts in Acts of new communities receiving the impartation of the Holy Spirit, it is not surprising that Paul mentions the gifts of the Spirit in his letters to the Roman, Corinthian and Ephesian believers. What is also of interest is that in each of these texts, the language of “body of Christ” is used, which emphasises the unity and oneness that provides the foundation for the diversity of the many gifts of the Holy Spirit given to each of the faithful as the Spirit chooses.

2.1. 1 Corinthians 12–14

Short of reproducing three chapters of scripture, the key text for this discussion is 1 Corinthians 12:1–11. The remaining text of chapters 12–14 will be quoted as necessary throughout the discussion.

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says, “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to

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2 Most scholars place 1 Corinthians before Romans and Romans before Ephesians. See Calvin J. Roetzel, The Letters of Paul: Conversations in Context (Kentucky: Presbyterian Publishing Corp, 2015), 86–110. The First Letter to the Corinthians is thought to have been written by Paul during his third missionary journey in AD 55, though some commentators argue for an earlier date. For a date of AD 55, See Fee, The First Epistle, 4–5. For a summary of the various positions between AD 51 and 56, see Thiselton, The First Epistle, 29–32. As mentioned in a previous footnote, in regard to dating of Romans, most argue for AD 57 or 58. For further discussion on the date of Romans, see Bruce, The Letter of Paul and Robert Jewett, Romans: A Commentary (Fortress Press, 2007). Ephesians is considered by most to have been written between AD 60 and 62, after Paul’s imprisonment in Caesarea. There is also considerable debate regarding the Pauline authorship of Ephesians, and Hoehner provides a very detailed analysis of the scholarly perspectives of the last five centuries that reveal that, by 2001, the split for and against Pauline authorship was about 50/50. Harold Hoehner, Ephesians: An Exegetical Commentary (Grand Rapids: Baker Academic, 2002), 96, 19.

3 Stuhlmacher points out that for Paul, the reference to the Church as the body of Christ is not merely a metaphor but a “reality which has been established for believing Christians by the crucified and resurrected Christ.” Peter Stuhlmacher, Paul’s Letter to the Romans: A Commentary (Westminster: John Knox Press, 1994), 191.
another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.⁴

Though this text (verse 4–11) was addressed in the previous chapter in the discussion on the gift of tongues, it is now examined in regard to the gifts of the Spirit as the work of the Spirit in the lives of new believers after they have received the infilling of the Spirit (which can be understood as confirmation).

Gordon Fee explains that in light of the new communities’ apparent zeal for the gift of tongues, Paul’s concern in these opening verses is to insist that inspired utterances in themselves are not the mark of Christian spirituality but rather the intelligible confession that Jesus is Lord.⁵ Fee points out that although it would seem, in today’s context, that anybody could just say these words without necessarily the inspiration of the Holy Spirit, the use of the word “Lord” in its original context meant “absolute allegiance to Jesus as one’s deity, and set believers apart from Jews, for whom such a confession was blasphemy, and pagans, especially those in cults, whose deities were called ‘lords.’”⁶ The statement that Jesus is Lord was not merely a verbal statement but involved real belief.⁷ Such an assertion is helpful to this discussion as it addresses, to some degree, the problematic categorisation that can take place within Christian communities which presumes that only those who speak in tongues or practice the special graces have received the Holy Spirit or are “charismatic.”⁸ Situating the work of the Spirit among those who confess Jesus as Lord also implies that the infilling of the Holy Spirit, which empowers the spiritual gifts, is building upon the work that the Holy Spirit has already begun in the life of the believer. In this sense, the work of the Holy Spirit is already evident in the life of any person who confesses that Jesus is Lord, and these “Pentecost” moments that impart the Holy Spirit and empower the special graces build on what the Holy Spirit has already begun in the life of the believer. This distinction can be seen in the initiation rites, whereby the

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⁴ 1 Cor 12:1–11.
⁶ Fee, The First Epistle, 581–582.
⁸ In his commentary on Romans, Fitzmyer engages with this problematic categorisation and states that Paul begins by “giving advice to the charismatic element in the community,” without recognition that Paul’s text implies that all are indeed charismatic but that the charisms are diverse. Fitzmyer, Romans, 645.
Holy Spirit is received in baptism, which incorporates the baptised into the community that recognises Jesus is Lord, but again in confirmation, whereby the Holy Spirit imparts the special graces that empower engagement in the mission of Christ to make disciples of all nations.

Another key aspect of this text is the diversity within the Church, which is itself inspired by God. Carson states that “Paul’s concern now is not so much with unity as with diversity.” Both Hays and Fee provide a structural breakdown in their respective commentaries to highlight this diversity but also unity. Of the two, Fee’s is clearer and makes unity in diversity explicit by using capitalisation for references to diversity and italics in reference to “the same Spirit.” He also uses an intentionally literal translation, which emphasises these themes as follows (1 Corinthians 12:4–11):

DIVERSITIES of gifts there are, but the same Spirit;
DIVERSITIES of service there are, but the same Lord;
DIVERSITIES of workings there are, but it is the same God who activates works ALL THINGS IN ALL PEOPLE.

TO EACH is given the manifestation of the Spirit for the common good.

For

TO ONE is given a message of wisdom, through the same Spirit;
TO ANOTHER the message of knowledge, by the same Spirit; TO ANOTHER faith,
TO ANOTHER gifts of healings,
TO ANOTHER workings of miracles;
TO ANOTHER prophecy;
TO ANOTHER discernment of spirits;
TO ANOTHER kinds of tongues;
TO ANOTHER interpretation of tongues;

ALL THESE THINGS works the one and the same Spirit,
DISTRIBUTING to EACH ONE, even as he wills.

In this light, the emphasis of the text is clear. Diversity has its root in God, and God gives a diversity of manifestations for the common good of the community. With this emphasis in mind, Paul’s intention is not to provide a systematic catechesis on spiritual gifts but rather to provide some guidance on why the Spirit has granted special graces to the people so that these gifts do not become the cause for division. While the analysis of the texts in Acts

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12 Fee, The First Epistle, 584.

13 Fee, The First Epistle, 584.
focuses more exclusively on the impartation of the Holy Spirit to inspire the missional activity of the Church, Paul’s language here broadens the purpose of these gifts to recognise their role in serving the common good of the community of believers (1 Corinthians 12:7). It is presumably in the best interest of the common good that the community grows, so there is an implied link between the good of the community and its missionary impulse. In this light, understanding confirmation as the infilling of the Spirit that empowers engagement in the mission may also be extended to ministry within the community. Thus, empowerment for ministry and mission could be summarised with the phrase “building up the body of Christ,” which would include both evangelisation and ministry within the community.

Another consideration is the language of the text in that it references a diversity of gifts, service and workings. Fee is quick to point out that not too much should be made of this as they are essentially three different examples of what sits within the category of “manifestation of the Spirit.” Nonetheless, the usage of these words in the Pauline corpus is of interest. The word used in the text for “gifts” – charismatōn (χαρισμάτων) – is used by Paul 16 times in the New Testament and can have a broader usage than spiritual gifts. Fee points out that the meaning of the term is something that is being “freely and graciously bestowed.” Craig C. Blomberg makes a similar point and states that, “Paul’s use of the term charismata elsewhere (e.g., for celibacy and marriage), like his use of a variety of terms for spiritual gifts in 12:1–6, suggests that concept is not as fixed or technical an expression as some have made it out to be.” Fee argues that this passage likely refers to the more concretely visible manifestations of the Spirit’s work as listed in verses 8–10. Paul’s reference to service – diakonīōn (διακονίων) – is also common, but not exclusive to Paul. He refers to his ministry of the gospel as a service (2 Cor 3:7–9, 4:1), but also his collections for the poor (2 Cor 8:4, 9:1, 12–13). His reference to workings – energēmatōn (ἐνεργημάτων) – is only elsewhere found in verse 10 of this same chapter and, according to Findlay, seems to have an emphasis on the effects produced by the work rather than the activity itself.

The implications of the language used are twofold. First, it is clear that Paul uses these various terms loosely and not with specific reference to one kind of manifestation of the Spirit.

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15 Collins defines charism as “a gift of the Spirit to someone within the community for the sake of building up the community as the body of Christ.” Collins, *First Corinthians*, 452.
16 Perkins agrees, stating that these are “general descriptions for the type of activities carried out by believers.” Perkins, *First Corinthians*, 148.
That is to say, there are not clear categories for the Spirit’s movement in Paul’s letters. Instead, there is a recognition of the manifestations of the Spirit as broad, ranging from acts of service through to more spectacular examples, such as healing and miracles. Fee asserts that while examples such as “apostle” and “prophet” may fit into the category of ministry, and “prophecy” and “tongues” may fit into the category of charismata, such a distinction relates to our interests and not Paul’s, as he is primarily concerned with the diversity of manifestations with divine origin.\textsuperscript{20}

Second, Findlay’s interpretation of “workings” of the Spirit as having an emphasis on the effects produced by the work rather than the activity itself is helpful in understanding how some of the more “natural” special graces can be understood as Spirit-inspired. Graces such as teaching, wisdom, knowledge and giving are all actions and qualities that can be seen both within the Christian community and beyond it. In light of Findlay’s insight, the difference is the effect. The kind of teaching, wisdom, knowledge and giving that produce an effect explicitly related to the mission of the Church can be seen as a manifestation of the Spirit or a special grace.

It is clear that there are different gifts given to each “as the Spirit chooses” (1 Cor 12:11). Collins points out that “the distributive ‘each’ confirms that each and every one receives a charism” and that “Paul’s polemic is directed to those who claim an exclusive privilege of being pneumatic (cf. 3:1).”\textsuperscript{21} While Paul writes later that he would “like all of you to speak in tongues, but even more to prophesy,” it is clear that he does not expect that everyone will speak in tongues or prophesy (1 Cor 14:5).\textsuperscript{22}

The list of gifts in 1 Corinthians differs from the lists in Romans and Ephesians, but it also differs significantly from the seven gifts of the Spirit articulated in the Catechism. Wisdom, knowledge, faith, healings, miracles, prophecy, discernment of spirits, tongues and interpretation of tongues in 1 Corinthians are juxtaposed with wisdom, knowledge, counsel, fortitude, understanding, piety and fear. The obvious correlation is with wisdom and.

\textsuperscript{20} Fee, \textit{The First Epistle}, 587.

\textsuperscript{21} Collins, \textit{First Corinthians}, 453.

\textsuperscript{22} Horsley argues that in 1 Corinthians 12, Paul is distinguishing between gifts of the Spirit to “relativise and downplay tongues.” This is a curious comment given Paul’s statement that he would “like all of you to speak in tongues” (1 Cor 14:5). However, this seems to be an agenda of Horsley, who also suggests that the distinction between gifts of the Spirit and manifestations of the Spirit is made in order to “put tongues in its place.” Richard A. Horsley, \textit{Abingdon New Testament Commentaries: 1 Corinthians} (Nashville: Abingdon Press, 2011), 170. Similarly, Ernst Käsemann reads the entire passage as a polemic against the enthusiasm of those exercising charismata. He writes, “the entire exhortation of this chapter is decisively directed against enthusiasm and that the chapter may be explained in detail from that perspective.” Ernst Käsemann, \textit{Commentary on Romans}, trans., ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 332.
knowledge, but the rest are not the same. At this point, there is value in a brief discussion on each of the nine gifts listed in 1 Corinthians, as understanding these gifts can help to identify why they are given and how they may relate to the Spirit’s infilling.

The placement of wisdom first in this list relates to Paul’s earlier discussion in chapter one, where he addresses the “wisdom of the wise.” Here, Paul explains that God will “destroy the wisdom of the wise” (1:19), has “made foolish the wisdom of the world” (1:20), that God’s “foolishness is wiser than human wisdom” (1:25), that God “chose the foolish in the world to shame the wise” (1:27) and that Christ became the “wisdom of God” (1:30). The theme of wisdom continues in chapter 2, where he states that his proclamation was “not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God” (2:4–5). He also places the wisdom of God in the context of gifts when he writes:

Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual (2:12–13).

With such a strong rebuttal of human wisdom to the Corinthian community who were predominantly Greek, Paul now situates wisdom as a gift or manifestation of the Spirit. He uses one of their own terms, which – in light of his words in chapters one and two – suggests that this true wisdom is the wisdom that recognises Christ as the wisdom of God. Thiselton describes this wisdom as “an evaluation of realities in the light of God’s grace and the cross of Christ.” What is interesting here is that such a “gift” is more connected to the Spirit’s work in conversion, and therefore baptism, than the Spirit’s work of infilling and empowerment for ministry and mission. If wisdom is recognising Jesus as the Christ, then it is clear that the apostles all knew this well before the Pentecost event of Acts 2. Here again, Paul’s language of gift or manifestation of the Spirit is broad and does not only relate to the kind of empowerment of the Spirit received in what the Church now understands as confirmation. Wisdom as a gift that recognises Jesus as Lord is a gift given to all believers. This is consistent with the Catechism, which recognises wisdom as a gift given to all. Again, the distinction

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24 Fee, The First Epistle, 591.


26 See Matt 16:16 for Peter’s declaration of Jesus as the Christ.

27 CCC, 1845.
between what is received in baptism and what is received in confirmation is ambiguous as there is some degree of overlap. Paul’s list covers gifts that can be received in both sacraments, and therefore it is not a neat list of gifts pertaining to the infilling of the Holy Spirit in relationship to Pentecost.

Knowledge is the second “gift” listed by Paul; like wisdom, it is also listed in the Catechism as one of the “gifts” derived from Isaiah 11. There is some debate about what Paul might mean by knowledge. As with wisdom, Paul also has harsh words for knowledge earlier in his epistle. “Now concerning food sacrificed to idols: we know that ‘all of us possess knowledge.’ Knowledge puffs up, but love builds up” (8:1). Knowledge is also referenced in 13:2: “And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.” Both 13:8 and 14:6 also suggest that knowledge is more than a natural understanding of information. Some have argued that this “gift” of knowledge is a supernatural endowment of information that could not otherwise have been known. Peter’s knowledge of the actions of Ananias and Sapphira has been suggested by some as an example (Acts 5:1–11). Fee argues that a more likely understanding is that the kind of knowledge referred to as a manifestation of the Spirit is a spiritual utterance of some revelatory kind. This seems to be confirmed by its inclusion in 14:6, which places it between prophecy and revelation and as gifts that will cease with the eschaton. Such an understanding again sits comfortably with Findlay’s idea that the key indicator of the workings of the Spirit are the effects produced by the work rather than the work itself.

Paul follows knowledge in his list with the gift of faith, a word that is common in the New Testament and has varying contexts and connotations. Though these references at times speak to the faithfulness of God (1 Cor 1:9, 10:13, 2 Cor 1:18), faith is also connected with salvation (Rom 3:21–31) and “faithfulness” is listed as a “fruit” of the Spirit (Gal 5:22). In this light, faith in the broader category as a manifestation of the Spirit can have a number of inferences, but scholars such as Fee, Donald Gee and Arnold Bittlinger suggest that Paul’s

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28 Most commentaries will offer various theories of how the term “knowledge” may be understood. Options include a word spoken under inspiration that gives insight into cosmic realities, special knowledge about people or situations, a gift of theological reflection or even the ability to expound scripture correctly. See Dunn, Jesus and the Spirit, 217; and Thiselton, The First Epistle, 942–943.

29 Fee, The First Epistle, 593.

30 Fee, The First Epistle, 593.

31 The word “faith” in some form is mentioned more than 280 times in the New Testament.
reference here is to the kind of faith that can “move mountains.”” In this light, the gift of faith is not simply the kind of faith necessary to conversion and common to all believers, but rather a particular gift that empowers the mission of Christ to make disciples through a kind of faith that can “move mountains.” Such an interpretation would have some overlap with what Paul lists as the “workings of miracles.” Thiselton is quite adamant that a distinction between supernatural and natural faith should not be imposed on Paul. Nevertheless, Carson does just that, and writes that “the lists as a whole contain an impressive mixture of what some might label “natural” and “supernatural” endowments, or “spectacular” and “more ordinary” gifts.” Given the varied use of “faith” in the Pauline corpus, Thiselton’s point seems only plausible if these varied uses all sit within the broader category of “supernatural.” That is to say, though there is the faith “that can move mountains” as distinct from the faith that is necessary to conversion, both are supernatural.

Gifts of healings and workings of miracles are the next two manifestations listed by Paul. Interestingly, in both cases, the plural is used – χαρίσματα ἰαμάτων and ἐνεργήματα δυνάμεων. Fee suggests that the plural form indicates that these charisms may not be permanent but rather that each occurrence of a miracle of healing is a gift. Thiselton, on the other hand, asserts that the plural term indicates various kinds of healing. Fee also notes that healings in this case refer to healing of physical ailments rather than a more broader use of the term, such as healing of relationships, and that miracles would refer to supernatural actions beyond the healing of the sick. Paul also makes reference to miracles and healings as signs of an apostle.

From here, Paul’s list concludes with prophecy, the discernment of spirits, tongues and the interpretation of tongues. Fee defines prophecy as “spirit-inspired, intelligible messages, orally delivered in the gathered assembly, intended for the edification or encouragement of the people.” The gift of prophecy, in this definition, is Spirit-inspired revelation, which is not in

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33 Thiselton, The First Epistle, 946.
34 Carson, Showing the Spirit, 47.
35 Fee, The First Epistle, 594.
36 Thiselton provides a critique of some of what he sees as Fee’s oversimplifications and provides a more extensive discussion on the problem of healing and its relationship to sharing in Christ’s suffering but also Christ’s redemptive work. Thiselton, The First Epistle, 946–951.
37 Fee, The First Epistle, 594. Collins rejects such a distinction, saying that “there may be no adequate distinction between the two.” Collins, First Corinthians, 455.
38 See 2 Cor 12:12, 1 Thess 1:5 and Rom 15:19.
39 Fee, The First Epistle, 595. See also the discussion in the previous chapter on a biblical definition of prophecy. Thiselton provides a summary of the various understandings of “discernment of spirits,” which include distinguishing, testing, evaluating, explaining, classifying, interpreting and discriminating. Thiselton, The First Epistle, 965–970.
the category of a prepared homily, though some homilies are prophetic in nature. Though the concept of prophets and prophecy is common in scripture, discernment of spirits is not.

There has been considerable discussion regarding what is meant by “discernment of spirits.” Is it the ability to discern what truly is of the Spirit of God, as referenced in 1 John 4:1, or is it discerning whether a prophetic word is of God, as referenced in 1 Corinthians 14:29? Carson argues for discernment between the distinguishing of demonic forces from the Holy Spirit with reference to 1 John 4:1, whereas Fee argues that Paul is referring to both possibilities and points out that the need to test and discern prophecy is referenced in 1 Thessalonians 5:20–21 and 1 Corinthians 14:29. He also highlights that the problem is in relation to Paul’s use of the word spirits and suggests that Paul’s usage of the word is more flexible than we might first expect. In the Pauline corpus, a distinction can be made between the Spirit of God and the spirit of a person. The Spirit of God speaks through the spirit of the prophet, and the one who is praying in the Spirit has the Spirit of God praying through the spirit of the person. Another possible interpretation that Fee does not address, perhaps because it is not within the Pauline epistles, is the possibility that discernment of spirits has to do with discernment of what is or is not demonic. In Luke 11:14–23, Jesus casts out a demon, and some who see the event state: “He casts out demons by Beelzebub, the ruler of the demons.” Here, onlookers wrongfully discern the spirit, and Jesus makes the case for why it is not possible for him to have cast out demons by the ruler of demons. Nonetheless, all of these possible interpretations sit comfortably with what can be described as manifestations of the Spirit. Perhaps the strongest case for the argument that Paul is referring to the discernment of prophecy (1 Cor 14:29) is because “discernment of spirits” follows prophecy in Paul’s list.

The same dynamic can be seen in the final two gifts, where this time “tongues” is followed by the “interpretation of tongues.” Short of repeating the discussion in Section 3 of the previous chapter, some further comment is necessary here. Fee alludes to Paul’s text and argues that, for Paul, tongues are spirit-inspired utterances (1 Cor 14:2, 7, 11); that the speaker was not in ecstasy but in control and able to stop (14:27–28); that tongues are unintelligible to the speaker and the hearer (14:14, 16); and that it is speech directed towards God rather than others (1 Cor 14:2). This gift of tongues is followed by the interpretation of tongues, whereby

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40 Fee, The First Epistle, 596.
41 Carson, Showing the Spirit, 53.
42 Fee, 597. See also 1 Corinthians 5:3–4 and 14:12.
43 Thiselton draws this link when he shows that Schatzmann alludes to a broader use of the criteria for prophecy (discussed by Dunn) that may also be applied to the discernment of spirits: “Does it exalt Jesus? (1 Cor. 12:3)... Does it manifest love? (1 Cor. 13:4–7)... Does it build up? (1 Cor. 14).” Thiselton, The First Epistle, 968.
the interpreter, by the power of the Spirit, is able to understand what has been spoken in tongues and can interpret it for the community. Paul describes tongues as “speaking to God” (1 Cor 14:2) and that an interpreter interprets for the benefit of the community. Paul also describes tongues as sign for the unbeliever (14:22). Thiselton takes a broader perspective than Fee in his exploration of a definition of tongues. He identifies the various species of tongues and addresses tongues as angelic speech; as the miraculous power to speak other languages; as liturgical, archaic or rhythmic phrases; as ecstatic speech; as unconscious language that can become conscious through an interpretation; and as a language too deep for words. Though at Pentecost in Acts 2, the gift of tongues enables the apostles to proclaim the gospel in other languages, the varied uses for tongues identified by Thiselton suggest that not every manifestation of tongues is necessarily connected with the evangelising mission of the Church. Though Paul’s list in chapter 12 addresses nine gifts or manifestations, he exclusively focuses in chapter 14 on tongues and prophecy.

The two explicitly mentioned gifts of the Spirit in the four “Pentecost” moments in Acts examined in the previous chapter are tongues (Acts 2:1–4, 10:44–48, 19:1–7) and prophecy (Acts 19:1–7). Though Paul provides a much larger list of manifestations of the Spirit, it is most likely in 1 Corinthians 12–14 that the primary issue Paul is addressing is an abuse of the gift of tongues. Fee points out that there is a contrast in chapter 14 between tongues as unintelligible-inspired speech and prophecy as intelligible-inspired speech and the need for both intelligibility and order in the gathering of believers.

In 14:1–5, Paul states that prophecy and tongues with an interpreter can edify the Church, whereas tongues without interpretation edify only the individual. Paul’s interest here is in what will edify the community and not merely the individual. In 14:22–25, both tongues and prophecy have a role in the conversion of unbelievers. For Paul, tongues without an interpreter edify the individual, but prophecy and tongues with an interpreter edify the community and are a means of conversion for unbelievers. That is to say, prophecy and tongues with an interpreter, given as the Spirit chooses, are deeply connected to the missionary activity of the community, as can be seen in the account at Pentecost in Acts 2.

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44 Thiselton makes some similar observations to Fee but also points out that “too much literature seeks to identify glossolalia as “one thing” when Paul specifically takes pains to refer to different species.” Thiselton, The First Epistle, 970.
45 See the thorough discussion in Thiselton, The First Epistle, 970–989.
46 Fee, The First Epistle, 571.
47 Fee, The First Epistle, 571.
48 1 Cor 12:11.
Again, though not explicit, the effect of the infilling of the Holy Spirit as a result of these “Pentecost” moments in the lives of believers reveals a certain harmony with the insights developed by the typological interpretation of Pentecost in Acts 2 as a fulfilment of the prefiguration at Mt Sinai. First, that the theophanies of Mt Sinai and Pentecost are recapitulated in confirmation can be recognised simply in the fact that the outpouring of the Spirit in the life of the believer relates directly to Pentecost and is a kind of “Pentecost moment” for the individual. The instructions and clarifications given by Paul in the text of 1 Corinthians 12–14 imply that the Corinthian Christians received the Holy Spirit in a manner not dissimilar to that described in Acts, simply for the fact that they were operating the special graces, as had been the case in Acts, and needed guidance since the misuse of these graces had become a cause for division. The resulting impartation of the special graces (gifts) as listed by Paul are in continuation with the gift of tongues given at Pentecost and can thus be understood as the fruits of the recapitulation of Pentecost in the lives of the Corinthian believers.

In light of this discussion, the theological insights derived from the typological interpretation of Pentecost and applied to confirmation will now be examined against these texts in 1 Corinthians.

That confirmation is intrinsically linked to the paschal mystery remains implicit simply because the infilling of the Holy Spirit is only possible because of the paschal mystery as previously explained.  

That the central purpose of confirmation is to produce “first fruits” and is therefore a grace to empower engagement in the mission of Christ to make disciples is evident in that Paul makes explicit reference to the spiritual gifts – specifically tongues and prophecy – as signs for unbelievers. While Paul makes this link, it should be noted nonetheless that Paul situates the whole discussion on gifts in the context of the gathered community. It therefore appears that in Paul’s mind, the gifts given through the infilling of the Spirit are as much for the benefit of the community as they are for the missionary activity of the community.

What is less clear from these texts is that in confirmation, the participants who have become a new temple through baptism are now filled with the Holy Spirit, thereby being able to live a life in the spirit with the law written on their heart. As will be made evident later in this chapter, this component of the typological interpretation of Pentecost and Mt Sinai is perhaps more connected to the Spirit’s work of regeneration in baptism.

See the discussion on Acts 8:14–17 in Chapter Seven.
That the sacrament encompasses covenant renewal, or inclusion, is again not explicit, but the way in which Paul situates the whole discussion on spiritual gifts within the context of the community implies that the one who has received the infilling of the Spirit is confirmed within the community due to the fact that they are given gifts to be used within and beyond the community.

Finally, that the sacrament follows the eucharist and is the final initiation rite is again not explicit but can be evidenced with reference to the function of the gifts or manifestations of the Spirit listed by Paul. These gifts, granted through the infilling of the Spirit as the Spirit chooses, enable the recipient to minister within the community but also empower missional activity. If this is the case, it would seem odd that someone who is empowered to minister within the community and represent the community through the evangelising mission would not yet have been invited to the table of the eucharist. Therefore, there is an implied logic again suggesting that this infilling of the Spirit, now understood as confirmation, follows rather than precedes participation in the eucharist. Interestingly, the whole discussion on the gifts of the Spirit in 1 Corinthians 12–14 directly follows Paul’s discussion and instruction on the Lord’s Supper (1 Cor 11:17–33).

Though the text of 1 Corinthians does not provide explicit evidence to directly support the insights developed from the typological reading of Pentecost in Acts, it does, nonetheless, sit comfortably with and does not contradict them.


For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

In the first chapter of Romans, Paul states that he longs to see the Romans so that he may share with them “some spiritual gift” to strengthen them (Rom 1:11). Paul’s use of the

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word *gift* in the text of Romans does not always relate to the charismatic gifts. Paul speaks of grace as a gift (Rom 3:24), the gift of righteousness (Rom 5:17), the gift of eternal life (Rom 6:23) and the charismatic gifts (Rom 12:6).

What Paul is referring to in Romans 12 is not related to the spiritual gifts derived from Isaiah for the simple fact that the list provided by Paul is entirely different and, like 1 Corinthians, refers to what the *Catechism* describes as the *special graces*. Unlike the gifts derived from Isaiah, which are identified as being granted to everyone, these gifts are distributed differently among the faithful, as is the case in the 1 Corinthians text. Dunn highlights the parallel Paul makes to the human body, whereby the parts of the body do not have the same function, so members of the body of Christ also have differing functions. Finally, the list of gifts is novel and perhaps less “supernatural” than some of the gifts listed in the text of 1 Corinthians.

In Romans, Paul provides a list of seven spiritual gifts: prophecy, ministry, teaching, exhorting, giving, leading and showing compassion. This is considerably different to the *gifts* identified in the *Catechism* of wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. Unlike the text of Isaiah, there are seven rather than six in Romans, and Paul’s list is clearly not exhaustive as he adds other gifts in 1 Corinthians and Ephesians.

In the case of Paul’s list of gifts in Romans, with the exception of prophecy, the gifts listed can be recognised in the more natural domain. That is to say, one does not necessarily need to be Christian in order to teach, exhort, give, lead or show compassion. While *ministry* sits more specifically within the Christian community, it does not necessarily require anything that would typically be understood as supernatural. This is significant because, as previously

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Harrington, *1 Peter, Jude and 2 Peter* (Collegeville: Liturgical Press, 2016), 7. Presumably, Peter is the founder of the Church in Rome, and Paul writes his Letter to the Roman community before his visit to the Roman Christians (Rom 1:10).

51 *CCC*, 1845.

52 James D. G. Dunn, *Word Biblical Commentary, Vol 38b, Romans 9–16* (Texas: Word Books, 1988), 722. Dunn also provides some discussion regarding the use of the term “body of Christ” and points out that the members of the body do not constitute the body but rather the members of Christ’s body. He also points out that though the worshiping community can claim to be a focal point of Christ’s earthly presence, Christ is not limited to the Church.


54 *CCC*, 1831.
mentioned, the discussion regarding spiritual gifts can digress into the categorisation of particular communities of Catholics. The assumption being that if a community emphasises the supernatural charismatic gifts of the Spirit, they must therefore be a charismatic community. This implies that those communities who do not emphasise the supernatural charisms are not ‘charismatic.’ Paul’s inclusion of these less ‘supernatural’ charisms makes clear that one does not have to practice the ‘supernatural’ charisms in order to be charismatic. Here, as was shown in 1 Corinthians, all those who receive the Spirit “have gifts that differ according to the grace given.” That is to say, these gifts referenced by Paul are given by the Holy Spirit, and all those who receive the Holy Spirit receive one or more gifts of the Holy Spirit. In this light, strictly speaking, there can be no such thing as a fully initiated Catholic who is not charismatic, if the term is properly understood. The distinction that can be made is not whether one is or is not charismatic – as all have received a gift or gifts – but rather whether one is or is not practicing the gift or gifts given to them by the Holy Spirit.

While both this text and 1 Corinthians 12 recognise the diversity of gifts imparted, it is interesting to see the differences in the list of gifts provided in these texts. The following table makes explicit the similarities and differences between Romans and Corinthians:

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55 A typical example of this categorisation is in the article entitled The Impact of the Charismatic Movement on the Roman Catholic Church, which identifies the movement by stating that its “principal distinguishing characteristics were (1) an experience of infilling/empowerment of the Holy Spirit, most frequently termed baptism in/of the Holy Spirit, and (2) the appearance of the spiritual gifts listed in 1 Corinthians 12, particularly the gift of speaking in other tongues, the utterance of prophetic words from God and gifts of healing.” Such a definition implies that this kind of experience sits within a specific category or movement within the Church rather than being something available to all. Peter Hocken, “The Impact of the Charismatic Movement on the Roman Catholic Church,” Journal of Beliefs & Values 25, no. 2 (2004): 205–216.

56 John Ziesler makes the point that “Gifts (charismata) are strictly ‘grace-gifts,’ not natural endowments. All Christian life is the result of the divine grace and thus charismatic, but it must be seen within the mutuality and discipline of the whole body, the Church.” Ziesler, Paul’s Letter, 298. Jewett argues that each Christian has some charismatic gift. Robert Jewett, Romans: A Commentary (Fortress Press, 2007), 744.
Compared with 1 Corinthians, Paul lists seven gifts rather than nine in Romans, and this list includes examples of more “supernatural” gifts as well as wisdom and knowledge, which are also found in the gifts of the Spirit derived from Isaiah 11. The only gift repeated in both texts is prophecy.

By reference to the theological insights developed through the typological interpretation of Pentecost, like the text of 1 Corinthians, it should first be noted that their application here is essentially different to the accounts in Acts because these texts in the Pauline corpus have to do with the activity of the Holy Spirit in the lives of the respective communities after they have received the Holy Spirit rather than providing accounts of when the Spirit was first imparted.

That the theophanies of Mt Sinai and Pentecost are recapitulated in confirmation can be recognised in these texts by the effects of the Spirit in the lives of those who have received the Spirit. The proof of the recapitulation of Pentecost in these Roman Christians is in the fact

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57 Though all the gifts come from God, the use of the word “supernatural” here is to acknowledge that gifts such as healing, miracles, prophecy and the interpretation of tongues require a more explicit divine empowerment than gifts such as teaching, exhorting, giving, leading and compassion, which are all attributes demonstrated by people both within and beyond the Church.

58 Given the less supernatural nature of the gifts listed in Romans, and that “prophecy” has already been defined in the discussion of 1 Corinthians 12–14, a discussion on the definitions of each of the gifts listed in Romans is not necessary here. For a definition of each term, see Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans Publishing, 1988), 438–442 and Richard N. Longenecker, *The Epistle to the Romans* (Grand Rapids: Eerdmans Publishing, 2016), 929.
that they too have received the Spirit and are operating in the special graces, and Paul is addressing the use of these graces in his letter to them. In this, it is clear that the effect of that initial infilling of the Spirit, which can be understood to recapitulate Pentecost and the events of Mt Sinai, is continuing to be seen in the lives of the Roman believers.

As previously mentioned, it is the paschal mystery that has made possible the outpouring of the Spirit that enables these gifts.

This text in Romans further confirms the notion that the purpose of confirmation is empowerment for mission by the content of the gifts listed: “prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.” These gifts are ordered towards enabling the mission of Christ to make disciples both through evangelisation and also discipleship. As previously mentioned in scripture, the “prophets summoned the people to conversion of heart and, while zealously seeking the face of God, like Elijah, they interceded for the people.”59 The prophetic gift has an evangelising ethos, but ministering, teaching, exhorting, giving, leading and showing compassion are all central to effective discipleship and healthy Christian community. The new convert and also the new community need ministering, teaching, encouraging and so forth. As such, these gifts enable the mission.

The special graces listed by Paul as gifts in Romans also encourage and empower the new convert, who has become a new temple through baptism, to be able to live a life in the spirit with the law written on their heart and to be included into the new community, initially through baptism but now through living the life in the Spirit that enables integration into the community.60

It is not clear from the text of Romans if it can be argued that the infilling of the Holy Spirit encompasses covenant renewal, but there is evidence in support of inclusion. This can be seen in Paul’s statement that “we, who are many, are one body in Christ, and individually we are members one of another.” That is to say, all are included, all have different gifts and all have something valuable to bring to the community.

59 CCC, 2595.
Finally, Paul’s list of the gifts received through the impartation of the Spirit again suggests that the infilling of the Spirit understood in reference to confirmation follows the eucharist and is the final initiation rite. Though such an assertion is not explicit in the text, there is a certain logic emerging in this regard. It is difficult to understand why someone would receive these gifts, which enable ministry in the community and beyond—especially prophecy, ministry, leadership, and teaching—if they have not yet come into full communion with the body of Christ through participation in the eucharist.

So again, like the text of 1 Corinthians, the insights developed through a typological reading of Pentecost and Mt Sinai, though not explicit in this text of Romans, can be understood to be in harmony with Romans.

2.3. Ephesians 4: 4–13

The final text for examination in regard to spiritual gifts/special graces is Ephesians 4:4–13:

There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ’s gift. Therefore it is said, “When he ascended on high he made captivity itself a captive; he gave gifts to his people.” (When it says, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

This text clearly has similarities with that of 1 Corinthians 12–14. In Corinthians, there is an emphasis on the source of these gifts—the same Spirit, the same Lord and the same God. In Ephesians, there is a similar emphasis, but this time it is one body, one Spirit, one hope, one Lord, one faith, one baptism and one God. This emphasis is then juxtaposed with grace being given “to each” and to the measure of Christ’s gift. Paul’s Letter to the Ephesians is clear that, like Corinthians, not everyone receives the same gifts, but rather “that some” would be apostles, prophets, evangelists, pastors and teachers. In spite of the similar language regarding the unity of Spirit but diversity in giftedness, Paul provides yet another list of gifts here that differ from those found in 1 Corinthians and Romans, as can be seen from the following table:
Though Paul’s list in Ephesians is the shortest of the three – listing only five – there is significant crossover between the gifts listed, unlike in the other lists. Presumably an apostle, by virtue of what an apostle does, is also an evangelist, a teacher, a pastor and, at least to some degree, a prophet. A prophet is also to some degree an evangelist and a teacher; an evangelist is to some extent a prophet and a teacher; and a pastor is to some extent a teacher, a prophet and an evangelist.\footnote{Margaret Y. McDonald notes the crossover among these gifts and explains that apostles and prophets are listed together twice elsewhere in Ephesians and are “presented as central witnesses and charismatic teachers of the early Christian movement.” She also points out that the role of pastor might be connected to teaching. Margaret Y. MacDonald, \textit{Colossians and Ephesians} (Collegeville, MN: Liturgical Press, 2008), 291–292. It is noteworthy that Talbert gives credence to Hoehner’s argument that in this passage, Paul is speaking not about the office of apostle, teacher and so forth, but of the people “who are, in effect, gifts to the Church.” He makes the distinction between the gifts – which every Christian has – and the offices that are formal appointments. Such an interpretation requires reading back into the text the later developed theology of the holy orders of bishops, priests and deacons. Charles H. Talbert, \textit{Ephesians and Colossians} (Grand Rapids: Baker Academic, 2007), 112. Schnackenburg addresses this distinction briefly by stating that it is “a debatable point how far Church ‘office’ of even a ‘succession of office’ comes into the picture,” in addition to also suggesting that these five gifts are not spiritual gifts in the sense of the 1 Corinthians and Romans 12 texts, but that by reference to verse 8 of Ephesians 4, they are Christ’s gifts. Rudolf Schnackenburg, \textit{Epistle to the Ephesians: A Commentary} (Edinburgh: T & T Clark, 1991), 180.}

The other addition in this Ephesians text is that Paul is explicit in regard to the purpose of these gifts: “to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Eph 4:12–13). Here, Paul writes that these gifts of the Spirit are ordered towards equipping the saints for ministry and building up...
the body of Christ. Though Paul’s first sentence in verse 13 can be read in a way that focuses entirely on the existing community as though equipping saints and building up the body are actions only focused within the community, Paul follows this with the desired outcome: “until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” Implicit in this is both the proclamation of the gospel beyond the community – all of us come to the unity of faith – and the formation of those who have come to faith in order that they come to maturity – equipping the saints. This is consistent with 1 Corinthians 12–14, which also encompasses a focus both for the community and for the mission beyond the community. This relationship between the missional activity of believers empowered by the special graces and the need for maturity may be a key to understanding the relationship between the gifts of the Spirit derived from Isaiah and included in the Catechism and those special graces listed as spiritual gifts by Paul in the New Testament.

Paul is clear that these special graces are given, but as the Spirit chooses. That is to say, all who are filled with the Spirit receive a gift or gifts, but not all are the same. In the Catechism, however, it is clear that the seven gifts derived from Isaiah are all given to all the baptised and are increased in confirmation.62 This final table makes explicit the similarities and differences between the gifts in Isaiah and those listed in Paul’s epistles:

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62 The “gifts” of the Spirit are first given in baptism (CCC, 1266) and are increased in confirmation (CCC, 1303).
It can be seen that the gifts listed in the *Catechism* are ordered towards Christian maturity and regeneration, whereas the special graces listed by Paul appear to be ordered towards empowering ministry in service of the mission, both within the community and beyond. The immediate problem with such a view is that wisdom and knowledge are included both by Paul and the list in the *Catechism*. This issue can be overcome simply by reference to how the terms are defined in their respective contexts. A distinction can be made between the kind of wisdom and knowledge understood as special grace (as defined earlier in this chapter\(^6^3\)) and the kind of wisdom and knowledge essential to all believers – that is, the knowledge of Christ and the wisdom that recognises Christ as Lord.

With such a distinction made, it is possible then to see the implicit difference in telos between the lists of gifts. There is also a certain logic to such an interpretation, which suggests a relationship between the *gifts* ordered towards maturity and those *special graces* ordered towards ministry. The logic is simply that maturity is the foundation for ministry. One needs the seven *gifts* of the Spirit as articulated in the *Catechism* to be able to engage properly with the *charismata* or *special graces* given with the infilling of the Holy Spirit, now understood as confirmation. If this is when these *special graces* are imparted, it also makes sense why these seven gifts would be strengthened in confirmation. Maturity is increased for the sake of ministry. In this light, it can be said that the seven gifts are strengthened so that the central purpose of confirmation – the grace to empower engagement in the mission of Christ to make disciples – can be given. This interpretation also brings some harmony to the one insight developed from the typological reading of Pentecost that has not sat comfortably with the texts examined in Acts and the Pauline corpus until this point – that in confirmation, the participant who has become a new temple through baptism is now filled with the Holy Spirit, thereby being able to live a life in the Spirit with the law written on their heart. Here, the case can be made that in baptism, the recipient becomes a temple of the Holy Spirit, the law is written on their heart, and they receive the seven gifts of the Holy Spirit. However, in confirmation, these gifts are strengthened so that the confirmand can live the life of the Spirit in relation to the missionary activity of the Spirit. Such a notion brings into play the typological link between the giving of the law and Sinai and the writing of the law on the hearts of believers and how this relates to confirmation.

Like in Romans and Corinthians, the text in Ephesians can be read in harmony with the insights proposed by a typological reading of the events of Mt Sinai as a prefiguration of

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\(^{63}\) See the discussion in Section 2.2.
Pentecost in Acts 2. All the same arguments provided in relation to the text of 1 Corinthians 12–14 can also be applied here, but the Ephesians passage, as mentioned in the previous paragraph, provides a stronger case for the notion that the participant who has become a new temple through baptism is now filled with the Holy Spirit, thereby being able to live a life in the Spirit with the law written on their heart.

3. The Spirit’s Work of Regeneration

The final discussion of this chapter regards the Spirit’s work of regeneration. This is important because one of the challenges in the theology of confirmation is the distinction between the Holy Spirit’s work in baptism and the Holy Spirit’s work in confirmation. One cannot discuss the Spirit’s work of regeneration (at least in the Catholic tradition) without reference to baptism. The Catechism states that

Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (vitae spiritualis ianua), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: “Baptism is the sacrament of regeneration through water in the word.”

The question for this discussion relates to the relationship between baptism and confirmation, by reference to the Spirit’s work of regeneration compared to that of empowerment for ministry and mission. One of the areas of confusion here is that the Catechism refers to the gifts of the Spirit being received in baptism:

- The Most Holy Trinity gives the baptised sanctifying grace, the grace of justification: enabling them to believe in God, to hope in him, and to love him through the theological virtues;
- giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit;
- allowing them to grow in goodness through the moral virtues.

Presumably, when the Catechism refers to “gifts of the Holy Spirit” in reference to baptism, it is with reference to the seven gifts listed elsewhere in the Catechism. This naturally raises the question – what is received in confirmation that has not already been received in baptism? Is confirmation merely a strengthening or increasing of what has already

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64 See the discussion in Section 2.2 of this chapter.
65 CCC, 1213.
66 CCC, 1266.
67 CCC, 1831.
been received? If an understanding of confirmation is limited to the explanation provided in the *Catechism*, then with the exception of the final “effect,” confirmation is simply increasing the effect of baptism.

From this fact, confirmation brings an increase and deepening of baptismal grace:
- it roots us more deeply in the divine filiation which makes us cry, “Abba! Father!”;
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.68

It is on this point that this broad study of confirmation in scripture can bring more clarity to how confirmation is understood. Withdrawing nothing stated clearly in the *Catechism*, the biblical evidence builds upon the fifth “effect,” which also incorporates a Pauline understanding of “gifts of the Spirit” with reference to those gifts identified by Paul in Romans, 1 Corinthians and Ephesians, which are referred to as special graces in the *Catechism*. The infilling of the Holy Spirit that is now understood as being received in confirmation is ordered towards empowering for ministry and mission. Though the seven gifts relating to regeneration are increased, scripture suggests that new charismata, or special graces, are received in order to empower ministry both within the community and beyond. In this, there is something completely new given in confirmation – a new gift or gifts, a new empowerment and, as the *Catechism* states, “a special strength to spread and defend the faith.” Such a position is confirmed by the analysis of the Pentecost moments in Acts, where the pattern can be seen that the people receiving the Spirit receive some kind of special grace. This position is further confirmed by Paul’s writings to the communities in Corinth, Rome and Ephesus, which explain the purpose and use of these special graces received by the believers when they are filled with the Holy Spirit.

Another issue in regard to the seven gifts of the Holy Spirit listed by the *Catechism* is how the New Testament scriptures might be in harmony with the *Catechism*. As previously identified, the language of “gift of the Spirit” in the New Testament relates to an entirely different list of gifts than those identified in Isaiah and promulgated in the *Catechism*. There is very little evidence to explain how the list from Isaiah became so central to the Church’s

68 CCC, 1303.
teaching.\textsuperscript{69} Though these seven gifts are listed clearly by Aquinas,\textsuperscript{70} they are already referred to as though well known by Ambrose\textsuperscript{71} and also Augustine.\textsuperscript{72}

Nonetheless, a key to understanding this theologically and biblically is found in Galatians, where Paul explains that “for in Christ Jesus you are all children of God through faith. As many of you as were baptised into Christ have clothed yourselves with Christ.”\textsuperscript{73} Though not explicit in the text, this clothing in Christ can be interpreted in the spiritual sense as a clothing the Spirit placed on Christ: the spirit of wisdom and understanding; the spirit of counsel and might; and the spirit of knowledge and fear of the Lord.

There are three other texts in the Pauline corpus that can help us understand the relationship between baptism and confirmation as each reveals something of the work of the Spirit in and through baptism.

3.1. Romans 6–8

In Romans 6–8, Paul writes of the regeneration that takes place in baptism and how this enables “life in the Spirit,” while in 6:4, he states: “Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.” He goes on to explain that whoever is joined in Christ’s death through baptism has been freed from sin (Rom 6:7). This is followed by an explanation of how this death in baptism breaks the power of the law and leads to a life in the Spirit of God that renews and configures the mind to the will of God: “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit” (Rom 8:5). Thus, in baptism, the Spirit renews the mind and enables the regenerated life, lived as a daughter or son of God in the will of the Father. This movement of the Spirit related to baptism is supernatural in that it reconfigures the mind of the baptised so that the baptised person, living completely in the grace of their baptism, no longer desires to break the law. In this, they are now free from the law as they no longer desire to break it. Here, in baptism, the Spirit enables the living of the Christian life, which in this context regards the law and is therefore related to holiness and righteousness. This grace received in baptism is the foundation for mission and ministry rather than the

\textsuperscript{70} Aquinas, \textit{Summa Theologica}, I–II, q 68, art 1.
\textsuperscript{71} Ambrose, \textit{On the Mysteries}. 7, 42, 322.
\textsuperscript{72} Augustine compares the seven gifts to the Beatitudes. See Augustine, \textit{Sermon on the Mount}.
\textsuperscript{73} Gal 3:26–27.
explicit enabling of ministry and mission, as has been argued in confirmation. This relationship between regeneration and empowerment for mission can also be seen in Paul’s distinction between the fruits of the Spirit and the gifts of the Spirit.

3.2. Galatians 5:16–25

In a discussion that has many similarities to Romans 6–8, in his Letter to the Galatians, Paul uses the language of “life in the Spirit” compared with the “desires of the flesh” and explains the fruits of such a life:

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.74

Here again, a distinction can be made between the Spirit’s work of regeneration and that of empowerment for mission. The fruits of the Spirit are the Spirit’s work of regeneration, which is for all believers. These fruit are not explained as being given out “as the Spirit chooses,” but are instead the fruit, or evidence, of the Spirit’s movement in the life of the believer that produce love, joy, peace and so forth. The one crossover “fruit” also listed as a “gift,” even if in a slightly different form in 1 Corinthians 12, is faithfulness. However, this can be explained, as mentioned earlier in this chapter, with reference to how faith is defined.

Faithfulness as a fruit of the Spirit can be understood as the kind of faith in Christ that is consistent and ongoing,75 whereas the faith referenced as a “gift” can be understood as the kind of faith that “can move mountains.” Here again, the Spirit’s work of regeneration can be juxtaposed with the Spirit’s work of empowerment for mission and ministry, but also the

74 Gal 5:22–25.
75 There are various interpretations of what Paul might be referring to here. Frank J. Matera writes that faith as the fruit of the Spirit “is best understood… as trust in God which is founded on God’s faithfulness as manifested in the faith of Jesus Christ.” Frank J. Matera, Galatians (Collegeville: Liturgical Press, 2007), 204. Witherington argues for the kind of faith that mirrors Christ’s own faithfulness in going to the cross, but also for trustworthiness. See Ben Witherington III, Grace in Galatia: A Commentary on St. Paul’s Letter to the Galatians (Grand Rapids: Eerdmans Publishing, 1998), 410. Dunn makes a similar point to Witherington, but also suggests that Paul would not have wanted to make a sharp distinction between justifying faith, charismatic faith or faithfulness as the continuing response to God’s grace. It is interesting to note that despite Dunn’s assertion, Paul uses different language – fruit and gift – that does not refer to the same things in Paul’s epistles. Nonetheless, Dunn also states that “faith consistently in Paul denotes unconditional trust in God alone – that reliance on God expressed first in receiving the gospel, but continuing to be expressed in the Christian’s walk… in responsiveness to the leading of the Spirit alike for ministry as for moral decision.” James D. G. Dunn, A Commentary on the Epistle to the Galatians (London: Black, 1993), 312. For other perspectives, see also: John Bligh, Galatians: A Discussion of St. Paul’s Epistle (London: St Pauls Publishing, 1969); J. Louis Martyn, Galatians (New York: Double Day, 1998); and Hans Dieter Betz, Galatians (Philadelphia: Fortress Press, 1988).
continuity and, at some level, co-dependence can be observed. In the same manner as the text in Romans, the life of the Spirit that can be identified by the fruits of the Spirit creates the foundation for the special graces – the *charismata* – to be imparted. In this, baptism, the sacrament by which the Spirit’s work of regeneration is central, sets the foundation for confirmation, by which the Spirit’s work of empowerment for mission is accomplished. In both sacraments, the use of chrism symbolises, to some degree, the relationship between the two sacraments.

### 3.3. Ephesians 1:13–14

In Paul’s Letter to the Ephesians, the “seal of the promised Holy Spirit” is mentioned, which has to some extent formed the basis of anointing in the sacraments of baptism and confirmation:

In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God’s own people, to the praise of his glory."76

Paul engages the language of *seal* here, and also in Romans 4:11, 1 Corinthians 9:2, 2 Corinthians 1:22 and Ephesians 4:30. Daniélou addresses these texts in regard to how they are interpreted by the Church Fathers in his chapter on the *sphragis*.77 He points out that the seal was applied by the Fathers as the sign on the forehead of the candidates for baptism.78 The seal is understood by Daniélou and other commentators to be a mark of ownership.79 Daniélou also highlights that reference to the seal in the mind of the Church Fathers typically has to do with baptism. In Paul, baptism does to the soul what circumcision does to the flesh.80 Again, there is a tension in regard to how this concept of the seal relates to baptism and confirmation. If the confirmand has already been sealed and therefore received the mark of ownership in baptism, what then is given in confirmation?

The *Catechism* is explicit in its linking the “seal of the promised Holy Spirit” referenced by Paul with the anointing in the rite of confirmation: “By this anointing the confirmand receives the ‘mark,’ the seal of the Holy Spirit. A seal is a symbol of a person, a sign of personal

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76 Eph 1:13–14
78 Daniélou, 54.
80 See Col 2:11.
authority, or ownership of an object.”\textsuperscript{81} It is also clear in the \textit{Catechism} that this anointing in confirmation completes the anointing received in baptism.

In the Roman liturgy, the post-baptismal anointing announces a second anointing with sacred chrism to be conferred later by the bishop [in] Confirmation, which will as it were “confirm” and complete the baptismal anointing.\textsuperscript{82}

An analysis of the \textit{Catechism}’s explanation of the seal received in baptism compared with the seal in confirmation further confirms the relationship between the two sacraments, as well as the distinction between the Spirit’s work of regeneration in baptism and empowerment for mission in confirmation.

In baptism, the seal is the indelible spiritual mark of belonging to Christ.\textsuperscript{83} It incorporates the baptised into the community of believers, consecrates them for participation in holy liturgy and enables witness of a life that is holy and loving.\textsuperscript{84} The seal marks the recipient for the day of redemption; it is the seal of eternal life and the sign of faith.\textsuperscript{85}

In confirmation, this post–baptismal anointing is a sign of consecration in order to share more deeply in the mission of Christ.\textsuperscript{86} The seal of the Spirit marks the confirmands total belonging to Christ and his service forever, as well as their protection in the great eschatological trial.\textsuperscript{87} In confirmation, the seal of the Spirit clothes the confirmand with power from on high so that they may be a witness.\textsuperscript{88}

The following table highlights the distinctions between the seal of chrism oil in baptism compared with that received in confirmation:

\begin{table}[h]
\begin{tabular}{|l|l|l|}
\hline
S\textsuperscript{81} CCC, 1295. The next paragraph of the \textit{Catechism} explains this anointing further, with Ephesians 1:13 referenced in the footnote. \\
S\textsuperscript{82} CCC, 1242. \\
S\textsuperscript{83} CCC, 1272. \\
S\textsuperscript{84} CCC, 1273. \\
S\textsuperscript{85} CCC, 1274. \\
S\textsuperscript{86} CCC, 1294. \\
S\textsuperscript{87} CCC, 1296. \\
S\textsuperscript{88} CCC, 1304. \\
\hline
\end{tabular}
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<thead>
<tr>
<th>Chrism in Baptism</th>
<th>Chrism in Confirmation</th>
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<tbody>
<tr>
<td>Is the mark of belonging to Christ</td>
<td>Sign of consecration to share more deeply in the mission</td>
</tr>
<tr>
<td>Incorporates into community</td>
<td>Marks total belonging to Christ and his service</td>
</tr>
<tr>
<td>Consecrates for participation in the liturgy</td>
<td>Protection in the great eschatological trial</td>
</tr>
<tr>
<td>Enables witness of a life that is holy and loving</td>
<td>Clothes the confirmand with power to witness</td>
</tr>
<tr>
<td>Marks the recipient for the day of redemption</td>
<td></td>
</tr>
<tr>
<td>Is the seal of eternal life</td>
<td></td>
</tr>
<tr>
<td>Is the sign of faith</td>
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</table>

Such a juxtaposition further confirms the relationship between the Spirit’s work of regeneration in baptism and empowerment for mission in confirmation. The explanation of chrism in baptism focuses on belonging to Christ and his community, participation in the liturgy and eternal life. The only aspect in baptism that is explicitly related to mission is the enabling of the witness of a holy and loving life – but this is the witness of a regenerated life, not explicit power to witness as in confirmation. The explicit focus of the seal in confirmation is on sharing in the mission, belonging to Christ and service to Christ, and power to witness. The only aspect not explicitly related to mission in confirmation is protection in the last days.

4. Conclusion

This chapter has examined the relevant texts in the Pauline corpus relating to the Pentecost moments in Acts to see how the “literal sense” might confirm the insights proposed by the typological reading of Pentecost in Acts 2 and its prefiguration in Mt Sinai. Beyond this, some discussion regarding the distinction between the Spirit’s work of regeneration and empowerment in Paul was provided.

In three of the four “Pentecost” moments in Acts, there is reference to tongues, and in one case to prophecy. Paul’s epistles refer to tongues and prophecy as “gifts of the Spirit,” so the texts examined in Paul were those relating to the “gifts of the Spirit” as it is these gifts (at
least some of them) that are clearly manifested in Acts when the Holy Spirit is imparted and are therefore implicitly linked to confirmation.

Analysis of the texts revealed varying degrees of support for the insights developed from the typological reading, though harmony with these insights was possible throughout.

That the theophanies of Mt Sinai and Pentecost are recapitulated in confirmation can only be supported in these texts by reference to the effects of these Pentecost moments in the lives of the believers. Paul is addressing the use of the gifts of the Spirit in these new communities, implying that they have received their own “Pentecost” type of infilling that has produced the same kind of effects as can be seen in the texts examined in Acts in the previous chapter. Because Pentecost can be understood as a recapitulation of Mt Sinai, and the effects of the infilling of the Holy Spirit in these Pentecost moments in Acts were the gifts of the Spirit, it follows that the Corinthian, Roman and Ephesian Christians also experienced the recapitulation of Mt Sinai and Pentecost in their own experience of being filled with the Spirit. Though it is not always true that if the effect is the same, the cause must be the same, such an implication makes sense in this case.

That confirmation is intrinsically linked to the paschal mystery is again implicit simply because the infilling of the Holy Spirit, which comes with the giving of the gifts of the Spirit, is made possible by the paschal mystery.

That the central purpose of confirmation is to produce “first fruits” and is therefore a grace to empower engagement in the mission of Christ to make disciples is perhaps clearest in these Pauline texts. Though it is evident in Corinthians and Romans, Paul writes in Ephesians that these gifts of the Spirit are “to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Eph 4:12–13). This text not only confirms the explicit telos of the special graces received through the infilling of the Holy Spirit, but it also provides some evidence that in confirmation, the participant who has become a new temple through baptism and received the Spirit’s work of regeneration, which includes the seven gifts of the Spirit as derived from Isaiah, is now filled with the Holy Spirit’s empowerment for mission and strengthening of that which was received in baptism. Here, it can be seen that the infilling of the Holy Spirit is producing not only gifts in the recipient but also maturity and conforming the person to the full stature of Christ. This is in harmony with the Catechism’s reference to the strengthening of the gifts of the Spirit derived from Isaiah that describe Christ and focus on maturity.
That the sacrament encompasses covenant renewal is implicit in this strengthening of maturity, and within the covenant relationship between the individual, community and God is the covenanting to the mission of Christ to make disciples – renewed through this infilling of the Holy Spirit – that empowers this mission.

The final insight from the typological reading is also implied in the text – that the sacrament follows the eucharist and is the final initiation rite. This infilling of the Holy Spirit is ordered towards missionary activity and ministry within the community. As such, it is difficult to make the case that someone who is empowered to minister within the community and represent the community through the evangelising mission would not yet have been invited to the table of the eucharist. Thus, though not explicit, there is an implied logic suggesting that this infilling of the Spirit, now understood as confirmation, follows rather than precedes participation in the eucharist.

Analysis of these texts has also brought to light the relationship between the Spirit’s work of regeneration distinct from its work of empowerment for mission. A further analysis of texts in Paul relating to regeneration, as well as an analysis of the Church’s understanding of the seal of the Holy Spirit, provided some clarity on the relationship between baptism and confirmation. Baptism is the sacrament of regeneration, and the chrism received in baptism incorporates one into the community and is the mark of belonging to Christ. Confirmation is the sacrament of empowerment for mission, and the chrism received in this sacrament is the sign of consecration to share more deeply in the mission of Christ, in addition to clothing the confirmand with the power to witness. The seven gifts derived from the text of Isaiah and received in baptism relate to regeneration and are further strengthened in confirmation. Through this strengthening, a further maturity is imparted that provides the foundation for the special graces imparted as the Spirit chooses in order to empower mission.
Chapter Nine
A Summary of this Research and its Contribution to the Theology of Confirmation

1. Introduction

More than three decades after Bausch first coined the phrase, confirmation continues to be described as a “sacrament in search of a theology.”¹ Though there have been considerable efforts to address this is recent years,² questions remain regarding the order of initiation sacraments,³ the appropriate age for receiving confirmation and how the receiving of the Holy Spirit at confirmation differs from what the confirmand has already received in baptism.⁴ The intention of this thesis has been to further develop the theology of confirmation in light of a typological reading of Pentecost so as to bring further clarity to the Church’s understanding of confirmation in the Roman Catholic tradition.

The overview of sacraments and sacramentality in Chapter One demonstrated that in order for God’s self-revelation to be understood and interpreted by humanity, it must be mediated in a manner that lies within human receptive capacity.⁵ At times God may increase human receptive capacity in order for God’s self-revelation to be experienced, understood and interpreted. The sacraments, which are “efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us,”⁶ are examples of God’s self-revelation mediated within human receptive capacity. In the development of the theology of initiation rites, both baptism and the eucharist have clear prefigurations in the Old Testament. Circumcision,⁷ the water in creation,⁸ the flood,⁹ and the crossing of the Red Sea¹⁰ are all

¹ Bausch, A New Look at the Sacraments, 92.
² Examples include: Gerard Austin, The Rite of Confirmation; Kavanagh, Confirmation: Origins; Turner, Confirmation, the Baby; and Behrens, Confirmation.
³ Pope Benedict XVI raised this question as recently as 2007. See Benedict XVI, Sacramentum caritatis, sec. 18.
⁴ Lawler, Symbol and Sacrament, 87.
⁵ Vorgrimler, Sacramental Theology, 6.
⁶ CCC, 1131.
⁷ CCC, 527.
⁸ CCC, 1218.
⁹ CCC, 1219.
¹⁰ CCC, 1221.
recognised as prefigurations of baptism. The manna in the desert\textsuperscript{11} and the Passover meal itself\textsuperscript{12} are understood as prefiguring the eucharist. Daniélou explains that these prefigurations give us the symbolism in which the sacraments were first conceived, and they point out to us their various meanings, for the New Testament first defined them by means of categories borrowed from the Old. And so sacramental typology introduces us to a biblical theology of the sacraments corresponding to their original significance.\textsuperscript{13}

Though these prefigurations are clearly established for baptism and the eucharist, there are none formally recognised in the documents of the Roman Catholic Church in regard to confirmation. A possible explanation of this is that because confirmation was primarily viewed in the first few centuries as being part of the rituals of baptism, the early Church Fathers focused on the typology of baptism without looking for possible prefigurations of confirmation. The other possible contributing factor is the separation of confirmation from baptism, which, according to Osborne, was driven by the de-urbanisation of Christian communities, the growing predominance of infant baptism and the question of re-ordination of heretics.\textsuperscript{14} Because these reasons for separation are primarily practical and not theological, this again provides some explanation as to why prefigurations of confirmation were not explored.

Though such explanations can only be speculative at best, Thomas Aquinas addresses the lack of prefiguration of confirmation explicitly in the \textit{Summa} with some theological rationale: “Confirmation is the sacrament of the fullness of grace: wherefore there could be nothing corresponding to it in the Old Law, since the Law brought nothing to perfection. (Hebrews 7:19).”\textsuperscript{15}

The three key ecclesial texts on confirmation – \textit{Divinae consortium naturae}, \textit{The Order of Confirmation}, and the \textit{Catechism} – do not address any prefiguration of confirmation, and there are only five biblical texts found consistently in all three documents, which are Luke 4:12–21, Acts 1:8, Acts 2, Acts 8:15–17 and Hebrews 6:2–5. The survey of the development of the theology of confirmation in Chapter Two revealed that a theology of confirmation developed from the canon of scripture, particularly in light of possible sacramental typology, would provide a unique and innovative contribution. This thesis has focused on such a task, with the intent of being attentive to the content and unity of scripture as a whole,\textsuperscript{16} reading

\begin{itemize}
\item \textsuperscript{11} CCC, 1094.
\item \textsuperscript{12} CCC, 1340.
\item \textsuperscript{13} Daniélou, \textit{The Bible and the Liturgy}, 7.
\item \textsuperscript{14} Osborne, \textit{The Christian Sacraments}, 122.
\item \textsuperscript{15} Aquinas, \textit{Summa Theologica}. III, q 72, art 1.
\item \textsuperscript{16} CCC, 112.
\end{itemize}
scripture within the living Tradition of the Church and paying attention to the coherence of the truths of faith among themselves and within the whole plan of Revelation. In order to do this, it was necessary to address the possible prefigurations, or types, of confirmation in the Old Testament. “In the sacramental economy the Holy Spirit fulfills what was prefigured in the Old Covenant.” In this, the same interpretive method that inspired the Church Fathers to recognise prefigurations of baptism and eucharist are here applied to the sacrament of confirmation. Due to Aquinas’ explicit rejection of a prefiguration of confirmation, it was necessary to develop a set of criteria for typology based upon scripture, the Church Fathers and ecclesiastical writers so as to provide a sound argument for such an interpretation. These criteria were then applied to a typological reading of Acts 2, the foundational text for confirmation, which in turn enabled the development of a theology of confirmation that is attentive to the content and unity of scripture as a whole.

2. Criteria For Typological Interpretation

It was necessary to develop criteria for typology due to the fact that, as Davidson points out, “almost every discussion of typology offers its own unique definition of typology.” The criteria in this thesis have been developed from scripture and the method of the Church Fathers and ecclesiastical writers. In the New Testament, the word typos is used in a theologically typological way in five passages: Romans 5:14, 1 Corinthians 10:6, 1 Peter 3:21, Hebrews 8:5 and Hebrews 9:24. An analysis of these five texts revealed four criteria of typological interpretation evident in each passage: detailed Old Testament correspondence in relation to either events, places or people; Christological soteriology; eschatological escalation; and a vertical or horizontal nature depending on whether their corresponding antitype is heavenly or earthly. These explicit examples in scripture can be understood as innate types, but it is also possible to identify inferred types.

In light of the discussion and analysis of the Church Fathers, ecclesiastical writers and St Thomas’ use of typological interpretation, two further criteria for biblical typology were included. The fifth criterion from St Augustine is that inferred types in scripture can be

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17 CCC, 113.
18 CCC, 114.
19 CCC, 1093.
20 These criteria are developed in Chapter Three and Chapter Four.
21 Davidson, Typology in Scripture, 94.
22 Fairbairn, The Typology of Scripture, 23.
23 See Chapter Four.
recognised as valid as long as they are consistent with scripture, tradition and the analogy of faith, while the sixth criterion from St Thomas is that nothing necessary to faith is contained under the spiritual sense, and therefore typological sense, that is not elsewhere put forward by scripture in its literal sense.\textsuperscript{24}

One further revision to these six criteria had to do with the concept of recapitulation as put forth in the work of Irenaeus of Lyons. Boersma explains that Irenaeus takes the concept of recapitulation from Ephesians 1:10, which states that God will make “known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.” The phrase “gather up all things” is translated in Latin as \textit{recapitulare}.\textsuperscript{25} The \textit{New Catholic Encyclopaedia} defines the term “recapitulation” by stating that “in profane usage recapitulation (Greek, \textit{ἀνακεφαλαίωσις}; Latin, \textit{recirculatio}) had the meaning, among other things, of a summary, a restatement of the main point, a repetition.”\textsuperscript{26} Thus, in typology, the original type or prefiguration is gathered up or restated in the antitype. In light of Irenaeus’ work and the relationship of recapitulation to typology, the criterion of ‘eschatological escalation’ was revised to eschatological escalation with inherent recapitulation.

Thus, the six criteria for biblical typology are summarised in the following table:

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<thead>
<tr>
<th>Criteria for Biblical Typology</th>
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<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>Detailed Old Testament correspondence in relation to either events, people or places</td>
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<td>2</td>
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<tr>
<td>Christological soteriology</td>
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<td>3</td>
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<tr>
<td>Eschatological escalation with inherent recapitulation</td>
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<tr>
<td>4</td>
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<tr>
<td>Vertical and/or horizontal nature</td>
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<td>5</td>
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<tr>
<td>Consistent with scripture, tradition and the analogy of faith</td>
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<tr>
<td>6</td>
</tr>
<tr>
<td>Supported by the literal sense</td>
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</tbody>
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\textsuperscript{24} Aquinas, \textit{Summa Theologica}, 1, q 1, art 10.
\textsuperscript{25} Boersma, \textit{Heavenly Participation}, 42.
3. A Typological Reading of Pentecost

Given that confirmation “perpetuates the grace of Pentecost,”27 the Pentecost event of Acts 2 is thus a foundational text for the sacrament of confirmation. By opening his account with reference to Pentecost, Luke imbues the setting of Acts 2 with theological meaning through allusion to the Festival of Weeks. Just as the Last Supper was recorded as being instituted at Passover, so the infilling of the Holy Spirit was recorded as taking place at another Jewish festival – Pentecost – that was the culmination of the Feast of Weeks, first instituted at Mt Sinai according to the account in the book of Exodus. There are a number of obvious intertextual correlations between the theophany on Sinai (Exodus 19) and the theophany in the upper room in Acts 2. The wind corresponds to the thick cloud (Acts 2:2, Exod 19:16), the fire on the heads of the disciples corresponds to the Lord descending in fire (Acts 2:3, Exod 19:18) and the people filled with the Holy Spirit corresponds to the people at Sinai being filled with fear (Acts 2:1, Exod 19:16). There are also a number of less explicit correlations. The Pentecost event of Acts 2 takes place in Jerusalem, often referenced in the Old Testament as Mt Zion, which correlates to Mt Sinai in the Exodus account (Acts 2, Exod 19). The speaking in tongues corresponds to the thunder (Acts 2:4, Exod 19:16), literally translated as “voices.”28 At Pentecost in Acts 2, 3,000 are added to their number, whereas at the foot of Mt Sinai, 3,000 are slain (Acts 2:41, Exod 32:28).

Beyond these explicit and implicit textual correspondences, there are also theological correspondences between the two events. In Exodus 20, there is the giving of the law and all receive the law, whereas in Acts 2:5, there is the proclamation of the new law, the gospel, which all receive. In Exodus, there is the law written on stone (Exod 31:18), while in the New Testament, the law is written on hearts (Rom 2:15–15). In Exodus, the first fruits of the harvest are given at the Feast of Weeks (Exod 23:17), whereas in Acts, the 3,000 converts can be understood as the first fruits of the gospel (Acts 2:41). Beyond the correlations between Acts 2 and the events of Mt Sinai, there are also a number of other Old Testament examples that correlate to the events of Acts 2, a summary of which can be found in the table in Section 3.3.5 of Chapter Five.

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27 DCN, ix.
28 Vanderkam explains that Jewish exegetes such as Philo and others interpreted Exod 19 as the law being communicated in 70 languages. He concludes his argument by stating that it “is reasonable to conclude that Luke, in Acts 2, chose to express the gift of the Spirit through the symbols of fiery tongues, which enabled the apostles to speak the languages of their international audience of pilgrims in conscious dependence on Jewish ways of interpreting texts in the Sinai pericopes and the developed meaning of Pentecost/weeks.” Vanderkam “Covenant and Pentecost,” 252.
An analysis of these corresponding texts in light of the criteria for biblical typology reveals that there is indeed a strong case for recognising the events of Mt Sinai as a prefiguration of the events of Pentecost in Acts 2. There is detailed Old Testament correspondence, Christological soteriology, eschatological escalation with inherent recapitulation, a vertical and/or horizontal nature, a consistency with scripture, tradition and the analogy of faith, and support by the literal sense. Given that the events of Pentecost in Acts 2 are foundational to the Church’s theology of the sacrament of confirmation, this typological reading of Pentecost has implications for the Church’s theology of confirmation.

4. The Typology of Pentecost Applied to Confirmation

A typological reading of the events of Pentecost in Acts 2 applied to confirmation immediately widens the scope of biblical texts that may be applied to a theology of confirmation. Such an interpretation enables the sacrament of confirmation to be located within the “dynamic movement toward the fulfillment of the divine plan” as a grace that was prefigured at Mt Sinai and fulfilled at Pentecost. By application of the concept of recapitulation, the events of Mt Sinai can be understood as being gathered into the Pentecost event of Acts 2 and therefore also into the sacrament of confirmation. Just as Moses led the people to meet with God, so the bishop (at times represented by a priest given the faculty to confirm) invites the confirmand to meet with God through receiving the Holy Spirit. Just as Israel experienced the theophany of God on Sinai, so the confirmand experiences their own theophany as they receive the grace of the Holy Spirit in the sacrament. This experience recapitulates the theophany at Sinai and also the theophany at Pentecost in Acts 2. In this light, the sacrament is clearly in continuity with God’s revelation to humanity throughout biblical history.

Second, there is a chronological link in the biblical texts relating to the Feast of Weeks inaugurated at Mt Sinai. The raising of the sheaf at the beginning of the seven week festival aligned with the resurrection of Christ, and the first fruits brought forth at the end of the festival in the Feast of Weeks aligned with the infilling of the Holy Spirit at Pentecost. This correlation brings light to the relationship between the initiation rites. The paschal mystery, entered into in baptism and re-presented in the eucharist, is intrinsically linked and makes possible the

29 For a detailed explanation of how these criteria are met, see Chapter Five. There are also a number of other Old Testament references that in some way correlate to the events of Pentecost in Acts 2. These are also outlined in Chapter Five.

30 Chapters Six, Seven and Eight are dedicated to exploring these implications.

31 CCC, 130.
infilling of the Holy Spirit, which inspires and empowers mission and leads to new converts who are a kind of first fruit (Rom 8:23).

Third, not only does this application of the Feast of Weeks infer the link between the paschal mystery and the sacrament of confirmation, it also informs the purpose of the sacrament of confirmation, which is to produce first fruits.32 In this light, confirmation strengthens the confirmand’s bond with Christ and the Church33 by strengthening and empowering the confirmand’s bond with Christ and with the Church’s missionary action.

Fourth, a typological reading of Pentecost in Acts 2 in relation to the events of Mt Sinai brings into the theology of the sacrament of confirmation the concept of the new “law of the Spirit” as explained by Paul.34 Just as the law was given at Sinai, written on tablets and placed in the Ark, which was kept in the Most Holy Place of the tabernacle and later the temple, through the paschal mystery, the law could be written on the heart (the most holy place) of those who would receive the Holy Spirit at Pentecost and beyond. The challenge with this concept was the distinction between the Spirit’s work in baptism compared to the Spirit’s work in confirmation. By reference to confirmation, the confirmand – who became a new temple, received the Holy Spirit, received the seven gifts of the Spirit and had the law written on their heart in baptism – is now, in confirmation, empowered to live by the Spirit and live out their missionary calling to make disciples of all nations.

Fifth, the covenantal nature of the Sinai event applied to confirmation reveals the sacrament’s covenantal nature. Just as the covenant was made at Mt Sinai, so the covenant is renewed in confirmation. The renewal of baptismal promises in the rite of confirmation makes this renewal explicit.35

Finally, the broader narrative of the Exodus – by reference to the prefigurations of baptism, eucharist and confirmation – reveals something of the nature, purpose and order of the initiation rites. In the same way that circumcision was a necessary criterion for participation in the Passover, so baptism is a necessary prerequisite for participation in the eucharist.36 Just as the events of Mt Sinai followed the Passover and prepared and enabled Israel to fulfil their mission to return to Canaan, so Pentecost followed the Last Supper and prepared and empowered the apostles for mission.

32 The “3,000 added to their number” at Pentecost can be understood as the first fruits of the harvest. See Acts 2:41.
33 CCC 1303.
34 Rom 7–8.
35 CCC, 1285.
36 CIC, 912.
Though these theological insights have been developed by application of a typological interpretation using the spiritual sense of the text, nothing necessary to faith is contained under the spiritual sense that is not elsewhere put forward by scripture in its literal sense. Thus, it was necessary to test these insights against other New Testament texts relevant and linked to the events of Pentecost in Acts 2.

5. The Literal Sense: Pentecost Moments in Acts

The texts that are most explicitly connected to Pentecost in Acts 2 are the three other “Pentecost events” in which the Holy Spirit is imparted to new converts, which are found in Acts 8:14–17, 10:44–48 and 19:1–6. An analysis of these texts revealed some support and raised some questions for the six insights developed from the typological interpretation of Acts 2 applied to confirmation. In each of these cases, there is a theophany not unlike that of Pentecost in Acts 2 that can be understood to recapitulate Pentecost and therefore the events of Mt Sinai. The link between the paschal mystery and the impartation of the Spirit in these texts is less explicit as it does not fall at either end of the Feast of Weeks as it does in the Acts 2 account. Nonetheless, the theological argument can be made that the infilling of the Holy Spirit is only possible because of the paschal mystery, therefore linking the infilling of the Holy Spirit, and confirmation in turn, with the paschal mystery.

That confirmation empowers the confirmand to produce first fruits is evidenced at some level by the consistent impartation of special graces of charisms that takes place in all three examples. Though there is no record of what each recipient of the Spirit did after their “Pentecost” moment, it is clear that the special graces are for the purpose of the mission of the Church. In these three texts, the notion of covenant renewal is more clearly identified as covenant inclusion. In all three cases, it is gentile converts receiving the Holy Spirit and becoming covenant people.

Finally, the two notions that i) in confirmation, the participant who has become a new temple in baptism is then filled with the Holy Spirit and has the law written on their heart and ii) that confirmation follows the eucharist, do not find support in these texts. This is primarily due to the fact that in each case, the order of initiation rites, or experiences, is not consistent in these examples. Though there is reference to both water baptism and the infilling of the Spirit in each case, these come in varying order, and there are no references in all three cases to

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Aquinas, *Summa Theologica*, 1, q 1, art 10.
whether or not the converts participate in the eucharist. There is a certain spontaneity evident throughout the book of Acts, and the prescription of an order of initiation is clearly not Luke’s intention. This aside, the giving of the special charisms in each case suggests again that the central purpose of this infilling of the Holy Spirit – corresponding with confirmation – is the empowerment for mission. In this sense, a theological argument can be made that such an impartation of the Spirit naturally follows eucharist rather than precedes it. Baptism can be understood as entry into the community and a seat at the table of the Lord, being in full communion both with Christ and his mystical body. Confirmation – the impartation of the Spirit – empowers the missionary activity of the confirmand, who is now being “sent” from the community (communion) to “go and make disciples” (Matt 28:19–20).

Beyond the discussion of the six insights developed from the typological reading of Pentecost in Acts 2, the analysis of these three other “Pentecost events” in Acts revealed two other significant aspects that apply to confirmation. First, although the practice of the laying on of hands is inconsistent in Acts, it is biblically significant and essential to the rite of confirmation. Just as Moses laid hands on Joshua and he received the Spirit, so the bishop lays hands on the confirmand to impart the Holy Spirit. Just as hands were laid on an animal that was to be sacrificed to demonstrate the animal would now represent that person, so the laying on of hands at confirmation can be understood to confer Christian identity, enabling the confirmand to represent Christ and the Christian community in missional engagement. Thus, the laying on of hands in the sacrament of confirmation can be understood to impart the Holy Spirit to the confirmand, identify the confirmand with the community and empower the confirmand to represent the community.

Second, there is a consistent correlation between the infilling of the Holy Spirit at both Pentecost and the other three “Pentecost moments” in Acts and the impartation of the special graces. In scripture, there is no reference to any of the “gifts of the Holy Spirit” referenced in the Catechism that are derived from the text of Isaiah. While the case can be made that in confirmation, there is a strengthening of wisdom, understanding, counsel, fortitude, knowledge, piety and fear, the primary telos of the impartation of the Holy Spirit in the moments that correlate to what is now understood as confirmation is empowerment for mission, primarily evidenced by the giving of special graces. Though absent from the Catechism, Lumen gentium recognises these special graces, which are listed in the Pauline epistles as gifts, but

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38 Numbers 27:18–23.
39 CCC, 1831.
this reference seems to separate the impartation of these gifts from any sacrament. A key finding of this research, in light of the biblical evidence, is that there appears to be a strong relationship between the sacrament of confirmation and the impartation of these special graces that empower mission.

6. The Literal Sense: The Holy Spirit in the Pauline Corpus

The final test for the six insights developed from the typological reading of Acts 2 was to examine them against the Pauline corpus. Because Pentecost in Acts 2 is the foundational text for confirmation – and in each of the Pentecost moments in Acts, special graces are imparted – the related texts in the Pauline corpus are therefore those that explain and relate to these special graces, or to use the language of scripture, spiritual gifts, which are referenced most explicitly in Romans 12: 4–8, 1 Corinthians 12–14 and Ephesians 4: 4–13. In light of these passages, it was also necessary in the context of this thesis to examine the distinction between the Holy Spirit’s work of empowerment for mission and the Holy Spirit’s work of regeneration, the latter being addressed most explicitly in Romans 6–8, Galatians 5:16–25 and Ephesians 1:13–14.

Again, an analysis of these texts provided further support for the six insights developed from the typological reading of Pentecost in Acts 2 applied to confirmation. While evidence was not always explicit, the texts were in harmony with the various assertions, and theological arguments could be made for each insight. A further analysis of texts in Paul relating to regeneration as well as an analysis of the Church’s understanding of the seal of the Holy Spirit provided some clarity regarding the relationship between baptism and confirmation. Baptism is the sacrament of regeneration, and the chrism received in baptism incorporates one into the community and is the mark of belonging to Christ. Confirmation is the sacrament of empowerment for mission, and the chrism received in this sacrament is the sign of consecration to share more deeply in the mission of Christ, clothing the confirmand with the power to witness. The seven “gifts” derived from the text of Isaiah and received in baptism relate to regeneration and are further strengthened in confirmation. Through this strengthening, a further maturity is imparted, which provides the necessary foundation for the confirmand to receive the special graces that are imparted as the Spirit chooses in order to empower mission.

40 LG, 12.
41 See the conclusion to Chapter Eight for an overview of the arguments.
7. **Contribution to the Theology of Confirmation**

This thesis has attempted to follow the method of the early Church Fathers by applying a typological interpretation of scripture to confirmation in the same manner that the Fathers applied the typological interpretation of scripture to identify the prefigurations of baptism and the eucharist. The more delayed development of the theology of confirmation when compared to baptism and the eucharist goes some way to explaining why the early Church Fathers did not take this approach to the sacrament of confirmation. The application of this typology has provided a framework for developing a more biblical approach to the theology of confirmation and has produced the following contribution.

First, this approach situates confirmation deeply within the “dynamic movement toward the fulfillment of the divine plan”\(^{42}\) revealed in scripture. The events of Pentecost in Acts can indeed be recognised and interpreted as the fulfilment and antitype of the events of Mt Sinai in the book of Exodus. By reference to the events of Pentecost, which is the foundational text for confirmation, every confirmation can be understood as a theophany experienced by the confirmand that recapitulates God’s redemptive acts at Mt Sinai for Israel and at Pentecost in Acts 2 for the early Church.

Second, this approach has clarified the distinction between the Spirit’s work at baptism and the Spirit’s work at confirmation. In baptism, the Spirit of God regenerates the baptised and grants them the gifts of the Spirit, which are wisdom, understanding, knowledge, counsel, fortitude, piety and fear of the Lord. In confirmation, the Spirit of God empowers the confirmand for the mission of Christ to make disciples of all nations. In this, the gifts of the Spirit are strengthened in the confirmand, but the special graces are also imparted by the Spirit as the Spirit chooses to enable missionary action.

Third, the approach has clarified the primary *telos* of the sacrament as being empowerment for mission. Confirmation completes baptism\(^{43}\) not because something was missing from the sacrament of baptism, as though confirmation was merely a full stop to baptism, but rather because baptism is the gateway into the community of believers who are called to Christ’s mission. Confirmation is the empowerment for this mission and thus has a commissioning effect, whereby the confirmand is now ready to be sent out from the community to represent the community.

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\(^{42}\) CCC, 130.

\(^{43}\) CCC, 1304.
Fourth, this approach, and particularly the analysis of the New Testament texts, clarified the relationship between the “gifts of the Spirit” as named in the *Catechism* and “gifts of the Spirit” as referenced in the Pauline corpus and referred to in the *Catechism* as special graces. The gifts of the Spirit are received in baptism and are connected to the regeneration of the baptised. These gifts enable the baptised to “put on Christ,” who has knowledge, wisdom, understanding, etc. The special graces, in scripture, are typically imparted on the occasion that someone is filled with the Spirit. These special graces enable missionary activity and are directly related to the primary telos of confirmation. This research demonstrates a direct relationship between the sacrament of confirmation and the bestowing of special graces.

8. Future Research

This thesis raises questions about catechesis for those preparing for confirmation, the order of initiation rites and the appropriate age of the confirmand. If the foundational text for confirmation is Pentecost in Acts 2, and this event is prefigured by the events of Mt Sinai in Exodus, then how is the whole history of Israel, the events of Mt Sinai and the Pentecost event examined and understood by those preparing for confirmation? If the primary telos of confirmation is empowerment for mission and confirmands are to receive special graces to empower mission, then how are special graces taught in catechesis, and how are confirmands prepared to enact the mission of Christ to make disciples? In light of these questions, a project for further research would be an examination of current resources for the preparation of confirmands and the possible development of a new resource that adequately addresses such questions.

The second area for future research is in regard to the order of initiation rites. As was quoted in the introduction to this thesis, Pope Benedict XVI stated in 2007 that attention needs to be paid to the order of the sacraments of initiation. The research in this thesis suggests that serious consideration should be given to the order of sacraments being baptism, then first confession (if the candidate has been baptised as a child), then eucharist and finally confirmation. This appears to be the order in which Jesus inaugurated these sacraments. There

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44 Though the appropriate age for confirmation has not been the subject of this thesis, the findings nonetheless have implications on the age of the confirmand. See brief discussion later in this section.
45 “Confirmation in a certain way perpetuates the grace of Pentecost in the Church.” DCN, ix.
47 Though the sacrament of confession has not been the subject of any discussion in this thesis, it is inevitably included in further research on the order of initiation rites. Though it is a sacrament of healing, it is in practice (or at least should be), inserted in-between initiation rites wherever the case is such that the candidate was baptised as an infant and is preparing for first eucharist or confirmation.
is no dispute that baptism is the first of the initiation rites, but in the biblical texts, the apostles received the eucharist at the Last Supper before they experienced Pentecost, which corresponds to confirmation, fifty days later. The Old Testament prefigurations are also in the same order: circumcision, Passover and then the Feast of Weeks inaugurated at Mt Sinai. Such an order of initiation is also grounded in the liturgical calendar, whereby Pentecost follows the Easter vigil; however, perhaps the most compelling argument for confirmation as completing the initiation rites is in regard to its primary purpose. If confirmation perpetuates the grace of Pentecost and therefore empowers the confirmand for mission, then it is difficult to make sense of a sacrament that essentially sends people out to represent the community if they have not yet been at the table of the Lord in the eucharist. In light of this, further research is required to expand this study beyond these primarily biblical arguments in order to examine the arguments in favour of confirmation preceding the eucharist, which is the current practice in many Catholic dioceses.

The third area for future research relates to the age of the confirmand. If confirmation is empowerment for mission, then when is a confirmand mature and formed enough to participate in this mission? Some issues that require further consideration are that arguably, a child who may still be in primary school and attends Mass because their parents require it is possibly too young and not well enough formed to take on the mission of Christ for themselves. In light of the primary purpose of confirmation, an argument can be made for confirmation to be delayed a little later until the point when a confirmand has taken personal responsibility for their religious life and is ready to identify as a Catholic beyond their local Catholic community, and share in Christ’s mission. This question needs to be examined in depth and in light of a theological understanding of the sacraments, a rich understanding of spiritual formation and an anthropologically informed understanding of human development and autonomy.

Finally, this thesis has demonstrated that the events of Mt Sinai can be understood as a prefiguration of Pentecost and, by reference to Pentecost, to confirmation. Such an approach has demonstrated that the primary telos of confirmation is empowerment for mission and that the special graces can be understood as being bestowed in confirmation. While the biblical case has been made for these understandings, a question that goes beyond the scope of any individual researcher is whether confirmation should be understood in this way? This is a question that, in the Roman Catholic tradition, only the praying community of the Church, informed by scripture, tradition, magisterium and theological reflection, can answer.
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Appendices

Appendix A: The Order for the Conferral of Confirmation Within the Mass.

21. After the Gospel, the Bishop (as do the Priests who are associated with him) take their seats. The candidates for Confirmation are presented by the Pastor or another Priest, or by a Deacon, or even by a catechist, in accordance with the custom of each region, in this way: if possible, each of those to be confirmed is called by name and individually approaches the sanctuary; but if they are children, they are accompanied by one of their sponsors or parents and stand before the celebrant. If there are very many candidates, they are not called by name; but they are assigned to a suitable place by the Bishop.

HOMILY OR ADDRESS

22. The Bishop then gives a brief homily, by which, shedding light on the readings, he leads, as if by hand, those to be confirmed, their sponsors and parents, and the whole gathering of the faithful to a deeper understanding of the mystery of Confirmation.

(A suggested homily is provided)

RENEWAL OF BAPTISMAL PROMISES

23. After the Homily the Bishop questions those to be confirmed, who stand, as he says:

Do you renounce Satan, and all his works, and all his empty promises?

Together, all those to be confirmed reply:

I do.

Bishop: Do you believe in God the Father almighty, Creator of heaven and earth?

Those to be confirmed: I do.

Bishop: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead, and is seated at the right hand of the Father?

Those to be confirmed: I do.

Bishop: Do you believe in the Holy Spirit, the Lord, the giver of life, who today through the Sacrament of Confirmation is given to you in a special way just as he was given to the Apostles on the day of Pentecost?

Those to be confirmed: I do.
Bishop: Do you believe in the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All those to be confirmed: I do.

This Bishop gives his assent to the profession by proclaiming the faith of the Church: This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.

The gathering of the faithful gives its assent by replying: Amen.

For the formula This is our faith, it is permitted to substitute, if appropriate, some other formula or even some suitable chant, by which the community is able to express its faith.

LAYING ON OF HANDS

24. Then the Bishop (while the Priests associated with him remain by his side) standing, facing the people, with hands joined says:

Dearly Beloved, let us pray to God the almighty Father, for these, his adopted sons and daughters, already born again to eternal life in Baptism, that he will graciously pour out the Holy Spirit upon them to confirm them with his abundant gifts, and through his anointing conform them more fully to Christ, the Son of God.

All pray in silence for a while.

25. Then the Bishop lays hands over all those to be confirmed (as do the Priests who are associated with him). But the Bishop alone says:

Almighty God, Father of our Lord Jesus Christ, who brought these servants to new birth by water and the Holy Spirit, freeing them from sin: send upon them, O Lord, the Holy Spirit, the Paraclete; give them the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill them with the spirit of the fear of the Lord. Through Christ our Lord.

R. Amen

ANOINTING WITH CHRISM

26. The sacred Chrism is brought by the Deacon to the Bishop. Each of those to be confirmed goes to the Bishop; or, if appropriate, the Bishop goes to each of those to be confirmed. The sponsor who presents the person to be confirmed places his (her) right hand on his (her) shoulder and says the name of the one to be confirmed to the Bishop; or the one to be confirmed alone says his (her) own name.

27. The Bishop dips the top of the thumb of his right hand in the Chrism and, with the thumb, makes the Sign of the Cross on the forehead of the one to be confirmed, as he says:

N., BE SEALED WITH THE GIFT OF THE HOLY SPIRIT.

The newly confirmed replies: Amen.
The Bishop adds: Peace be with you.

The newly confirmed: And with your spirit.

28. If Priests assist the Bishop in conferring the Sacrament, all the vessels of sacred Chrism are brought to the Bishop by the Deacon or by the ministers. As each of the Priests comes to the Bishop, he gives each a vessel of Chrism.

Those to be confirmed go to the bishop or to the Priests; or, if appropriate, the Bishop and Priests go to those to be confirmed. The anointing is done as described above (no. 27).

29. During the anointing a suitable chant may be sung. After the anointing the Bishop washes his hands (as do the Priests).

THE UNIVERSAL PRAYER

30. The Universal Prayer follows in this or a similar form determined by the competent authority.

Bishop: My dear brothers and sisters, let us humbly pray to God the almighty Father and be of one mind in our prayer, just as faith, hope and charity, which proceed from his Holy Spirit are one.

Deacon or minister: For these his servants, whom the gift of the Holy Spirit has confirmed: that, planted in faith and grounded in love, they may bear witness to Christ the Lord by their way of life, let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Deacon or minister: For parents and sponsors: that by word and example they may continue to encourage those whom they have sponsored in the faith to follow in the footsteps of Christ, let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Deacon or minister: For the Holy Church of God together with N. our Pope, N. our Bishop and all the Bishops: that, gathered by the Holy Spirit, the Church may grow and increase in unity of faith and love until the coming of the Lord, let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Bishop: O God, who gave the Holy Spirit to you Apostles and willed that through them and their successors the same Spirit be handed on to the rest of the faithful, listen favourably to our prayer, and grant that your divine grace, which was at work when the Gospel was first proclaimed, may now spread through the hearts of those who believe in you. Through Christ our Lord.
R. Amen.⁴⁸