

The Knowledge of Divine Fire in the Evangelical Worldview

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My aim in this paper is to examine, from the perspective of the philosophy of culture, the role that fire plays within the evangelical worldview. My analysis will focus on the sermons of the influential 19th-century preacher Charles Spurgeon. I wish to argue that this material shows that, for evangelicalism, fire is interpreted as an object that allows for direct knowledge of certain attributes of God and the Gospel. Finally, I will attempt to demonstrate that this is an interpretation shaped by a cultural and historical framework that explains the way in which evangelical communities understand and experience the world.

Keywords: aggressiveness – evangelicalism – fervor – fire – knowledge – moralism – philosophy of culture – Spurgeon

Introduction

The discovery of fire marked a turning point in humanity's ability to adapt to the world. This is the result of a phenomenological process in which the characteristics of fire are articulated through various artistic, linguistic, religious, and scientific forms that allow human beings to understand and interpret the world they inhabit. Thus, fire is described as an object that illuminates and warms, as a creative and destructive force, and even as a constitutive principle of reality.

This way of understanding knowledge suggests that there is no immediate access to an objective reality, independent of the mythical, cultural, philosophical, religious, and scientific frameworks through which humanity shapes what it knows (Cassirer 2021). In the religious context fire is often considered a symbol that allows one to approach transcendent objects. This means that access to such objects is also mediated by the ways in which actuality is organized according to certain beliefs, practices, and experiences specific to particular cultural contexts.¹

In a tradition like Evangelicalism,² however, it is argued that fire not only symbolizes God but also enables direct knowledge of God. My aim is to show that what Evangelicalism assumes to be direct knowledge is rather an interpretation shaped by historical and cultural elements through which Evangelical communities shape their experience of the world. In this sense, this article can be understood as a contribution to the analysis of the doctrine and practices of Evangelicalism from the perspective of the philosophy of culture.

I will present three ways of understanding fire in the Evangelical worldview: (1) a fire that kindles, (2) a fire that purifies, and (3) a fire that consumes. Evangelicals attribute an objective value to these definitions by grounding them in the reading – which they also consider objective – of a number of biblical passages that demonstrate the relation between fire and the attributes of God.

To explain these definitions, I will examine some of the sermons of Charles Spurgeon (1834 – 1892), who was one of the most influential preachers in the Evangelical tradition. Spurgeon preached to thousands, and his sermons have been translated into dozens of languages. Thus, his ideas remain relevant within a broad sphere of Evangelicalism. For this reason, his reflections on fire remain an important point of reference for this discussion. In the first three sections of this paper, I will discuss the definitions of fire that can be drawn from Spurgeon's sermons. In the fourth section I will examine the historical and cultural context that underpins these definitions.

I wish to argue that by underscoring the role that experience and culture play in how reality is understood, this paper contributes to the broader philosophical discussion about the constitution of knowledge. Moreover, by examining the way Evangelicals use the concept of fire, this study can help us understand the cultural phenomenon of Evangelicalism and its impact. In

¹ See Esparza (2024), Renz (2011).

² On Evangelicalism, see: Balmer (2014), Shelley (1967), and Coleman – Hackett (2015).

countries such as the United States, Colombia, and Brazil, Evangelicals currently wield significant influence in the political sphere. Evangelical megachurches represent a massive source of votes, which usually favor the conservative parties. My hope is that this paper will show how this political participation is shaped by the attributes Evangelicalism associates with fire: fervor, moralism, and aggressiveness (Lavin 2024).

I. A Fire that Kindles

On October 19, 1856, Spurgeon preached to a crowd of about 10,000 people at the Surrey Gardens Music Hall in London. A few minutes after the meeting began, someone shouted, "Fire! Fire! Fire!" Although it was not a real warning, the frightened crowd began to run back and forth, causing a stampede in which seven people died.

Despite the impact this accident had on his life, Spurgeon drew upon the unstoppable power of fire in several of his sermons as an essential feature of God. He defined fire as a force capable of igniting the fervor of crowds. In a sermon of 1869 titled "Fire – The Want of the Times," Spurgeon discusses *Luke* 12:49: "I have come to send fire upon the earth; and what will I, if it be already kindled?" He explicitly states how this passage *reveals* a great *truth*: "the Gospel is an ardent, fervent, flaming thing – a subject for enthusiasm, a theme for intense devotion, a matter which excites men's souls, and stirs them to the lowest depths" (Spurgeon 1869, 1).

This description is not presented as just one way among many to understand God's message. Spurgeon claims that he is speaking of the *nature* of the Gospel as revealed in the Bible. This definition of the Gospel as a burning truth is different from other approaches: "If the Gospel of Jesus Christ had been a mystical philosophy, which only a few could comprehend, it would not have been a matter of fire" (Spurgeon 1869, 1). The Gospel offers an accessible yet fervent message; it does not require academic training, but it must move hearts and promote behavioral change (Spurgeon 1869, 2 – 3). Like fire, the message propagates rapidly. This occurs when the believer, who is fed by fire, enthusiastically seeks to bring the Gospel to others, for otherwise they will be burned.

This kind of fire not only shows the nature of the Gospel, but also demonstrates the presence of God. Specifically, the fire is the presence of God's Holy Spirit. In the sermon "The Pentecostal Wind and Fire," Spurgeon underscores the importance of Pentecost in this regard. This episode is essential because it shows how the coming of the Spirit marks a turning point

in the life of the early church. The Spirit descends and tongues of fire are kindled to light the way; they fan the zeal for the Gospel and inspire words to promote conversion (Spurgeon 1881, 4).

To summarize, Spurgeon claims that the Gospel is fire inasmuch as it is not a sophisticated theology preached by a cultured clergy, but a burning truth that must be presented with fervor so that it may ignite the hearts of the believers. According to this idea, the Holy Spirit also appears as a flame that promotes conversion and constitutes a zealous way of living the faith.

II. A Fire that Purifies

On June 22, 1861, London suffered one of its worst fires in modern times, the Great Fire of Tooley Street. The following day, Spurgeon delivered his sermon "Fire! Fire! Fire!" He invoked *Isaiah* 43:2: "When you walk through the fire, you will not be burned; the flames will not set you ablaze," and thanked God that the auditorium where his services were held had not been affected by the fire (Spurgeon 1861, 1).

This situation allowed Spurgeon to speak about a kind of fire that, like the one on Tooley Street, can consume others, but not God's people. This shift in meaning refers to a second way of understanding fire in Evangelicalism: a fire that does not burn, but purifies. To illustrate this idea, Spurgeon discusses three themes in his sermon: (1) the trial by fire, (2) the danger of being burned, and (3) the assurance that this will not happen. This process also describes the path the Church must take to be purified.

First, Spurgeon explains how the Church has endured the fire of persecution. For him, this persecution is not only a reality attested to in the Bible and in the history of the martyrs from groups such as the Paulicians, Novatians, Albigensians, and the Lollard followers of John Wycliffe, but also as a natural consequence of the fact that the Church of God is in the world without being part of it (Spurgeon 1861, 3). Thus, this fire should not be considered a punishment, but a trial that reveals who is truly part of the Church of God. According to Spurgeon, this trial should be welcomed, because it brings God's rewards.

Thereafter, the Church has to overcome a second stage, the danger of being literally burned: "That fire of prophecy is no poetic fiction; it is real fire. It *will* burn." (Spurgeon 1861, 5). Since the danger is real, many prefer to flee from the trial. For those few who pass this terrible test, the reward comes in the third stage. God not only saves his church from being burned, but in the end, it emerges from the fire stronger and purer: "You must have these fiery

temptations, that you, being tried in the fire, may come forth as 'gold seven times purified'" (Spurgeon 1861, 5). Based on this, the fire that purifies is a necessary trial presented by God. Spurgeon says:

The Gospel is like fire because it is so pure a thing – there is no admixture of error or unholiness in it. Fire has little of earth. It has no dross. It is a simple element, I was about to say, but what it is no man knows. We can scarcely count it among the components of this material earth, so pure and ethereal is it (Spurgeon 1869, 5).

This leads to the third way of understanding fire in Evangelicalism. Whatever passes through the flame and survives is purified, but whatever remains is consumed by the fire of God's wrath. In this sense, the purity of the church implies a separation from that which defiles it.

III. A Fire that Consumes

For a few years, Spurgeon delivered his sermons at the Surrey Gardens Music Hall. His last service there was on December 11, 1859. When the hall's owners rented the space for concerts, Spurgeon decided that he could not preach in a place that held such mundane events. In 1861, the Music Hall was completely destroyed by a fire.

Naturally, I do not wish to suggest there is a causal connection between these events. However, it is noteworthy how, within the framework of the Evangelical interpretation, such episodes can illustrate the relation between the three definitions of fire discussed here. For Spurgeon, God and his Gospel are a life-giving fire that ignites the hearts of believers. This fervor is manifested in the crowds that gather to hear a passionate message. However, the Gospel also separates the pure from the impure. For this reason, the entertainment of a secular concert could not be mixed with the pious fervor of a congregation of believers. Once purification has taken place, the impure must be destroyed by God's consuming fire.

Fire as a tangible manifestation of the divine wrath is a theme frequently explored in Spurgeon's sermons.³ In the aforementioned sermon of 1869, the consuming power of fire is discussed in connection with the two previous definitions. Spurgeon claims that the believer's heart is set ablaze upon learning the doctrine of love. However, this reveals not only God's loving devotion but also his justice (Spurgeon 1869, 1).

³ See Spurgeon (1863, 1864, 1869, 1873, 1886, 1911).

The connection between love and divine wrath understood as justice is found in the popular Evangelical expression: "God is love, but also a consuming fire," which combines passages such as 1 *John* 4:8 and *Hebrews* 12:29. This suggests the idea that God's love is not incompatible with painful correction and punishment for sin. In fact, it is its foundation. In this context, the doctrine of love reveals that God loves us so much that he sent his son to die for our sins. At the same time, however, God is so intolerant of sin that Christ had to die in agony. Consequently, this doctrine should stir up both love and zeal for the revealed truth (Spurgeon 1869, 1 – 2). Here Spurgeon associates the fire of God's wrath with the purifying fire of his Gospel. Those who fervently defend the truth of the Gospel want sin to be completely eradicated from the world.

With this emphasis on purification, Spurgeon goes on to add harsh qualities to his notion of divine fire: "A further parallel between the Gospel and fire lies in their essential aggressiveness" (Spurgeon 1869, 6). This supports his idea that: "Of all things under heaven, the most intolerant is the Gospel of Jesus Christ" (Spurgeon 1869, 6). He then claims: "The true religion of Jesus Christ is essentially warlike" (Spurgeon 1869, 7). Finally, he cites the Bible to remind us that "just as the world was once destroyed by water, it will a second time be destroyed by fire" (Spurgeon 1869, 8).

Spurgeon explains that intolerance and aggressiveness are directed toward sin, not toward the sinner. However, he also notes the sin in the actions and beliefs of particular groups such as Catholics and Muslims (Spurgeon 1869, 8). Furthermore, although intolerance is directed toward sin, the struggle is not limited to a spiritual war. When Spurgeon alludes to the passage about the destruction of the world by fire, he immediately supports this prophecy with scientific theories about the fire that exists at the center of the earth (Spurgeon 1869, 8).

Spurgeon speaks of the fire of divine wrath as actual fire in the sermon "World on Fire." Here, he claims that God, in his moral governance, had to send calamities such as wars or famines (Spurgeon 1873, 1). The point of this kind of punishment is for the believer to adjust their conduct in obedience to God's law. This way of interpreting fire underscores the importance of adhering to moral rigor, not only because of the positive effects of purity and spiritual strength, but also because of the negative consequences that arise from immorality. This leads to an eschatological position widely acknowledged in Evangelicalism: the consequence of disobedience is eternal

punishment. This notion of fire as a consuming power shows how God's justice works.

IV. The Historical Framework

Spurgeon uses the idea of fire as a means of showing certain attributes of God and his Gospel. This interpretation, which could be understood as one among many, are presented, however, as truths that should underpin the faith and doctrine of every Christian. My goal in this section is to show the historical, cultural, and experiential elements specific to Evangelicalism that compose the interpretive framework of this view.

To that end, in this section I will show the contributions that some movements and denominations have made throughout history to the perspective on fire presented here. To achieve my goal, I will not only refer to Spurgeon's historical context but will also discuss religious groups that predate him – and with which he shows affinity – as well as later groups in which it is also possible to identify some of the ideas I have drawn from his sermons.

I wish to argue that a closer look at this historical context shows that fire, rather than being a means of accessing divine truths, works as a symbol that expresses the particular way in which Evangelical communities understand the world and relate to it. Since the definitions of fire discussed here are presented as revealed truth, and thus grounded in the Bible, I will first examine the historical development of Evangelical bibliocentrism.

A. Bibliocentrism

Spurgeon typically uses biblical passages to ground his idea of fire. This is so because he is part of a tradition that claims that the Bible is the main source of authority for Christian doctrine. After all, the centrality of the Bible is one of the pillars of the Reformation. However, to better understand the bibliocentrism of Spurgeon and Evangelicalism, it is helpful to take into account some pre-Lutheran traditions with which Spurgeon shows affinity like the Novatians and the Lollard followers of John Wycliffe.

Historically, these groups were considered heretical and schismatic due to their strong rejection of ecclesiastical authority. This rejection undermined the confidence in institutional Catholicism, and, to some extent, promoted the idea that the Bible should be the sole basis of Christian doctrine. Spurgeon agrees with this position, which not only asserts the centrality of Scripture, but also suggests that the Gospel is something distinct from the institutional order of Catholicism and Anglicanism.

An early case of this conflict with ecclesiastical authority is Novatianism. Its leader, Novatian, opposed the appointment of Cornelius as successor to Pope Fabian in the year 251. According to him, Cornelius' position of accepting Christians who had apostatized during the persecution of Decius was too soft. For this reason, he decided to separate from the Church and founded his own community, which he considered the true Church. This challenge to ecclesiastical power became most evident in pre-Reformation medieval groups such as the Wycliffites. In his critique of the ecclesiastical hierarchy, Wycliffe emphasized the authority of Scripture and the need for the faithful to have direct access to it. Thus, the Bible began to establish itself as a central resource for challenging ecclesiastical power.

The emphasis on Scripture eventually became one of the theological principles of the Reformation. In his 1521 Worms speech, Luther claimed that the Bible should be the supreme source of doctrinal authority, though he did not intend for individual interpretation to replace the authority of the Church Fathers (Hendrix 2004, 46). However, the spread of Reformation ideas brought about significant political changes, such as the separation of church and state. This separation, along with the ideas of Renaissance humanism and, later, those of the Enlightenment, helped to strengthen the individual perspective in the face of institutional and traditional authority.

Individualism became a hallmark of many religious movements and branches that emerged from the Reformation (Rojas 2023). In particular, Pietist and Puritan groups underscored the importance of personal conversion and individual morality. These beliefs fueled the revivalist movements, which, in the New World, aligned with the ideals of democracy and the American Revolution. Freedom and individual conscience turned into the guiding principles of a religious view in which the personal reading of the Scriptures became the supreme and sole source of authority.

The ideas discussed in Spurgeon's sermons show that he belongs to this tradition that challenges ecclesiastical authority and prioritizes the personal experience of faith. His life also illustrates the importance he placed on religious experiences inspired by Puritanism and the revivalist movements. In this context, Spurgeon did not consider it necessary to present further evidence to support his ideas about fire. For him, it was sufficient to accept them as truths revealed in the Bible.

B. The Fervor

With the notion of the fire that kindles, Spurgeon and Evangelicalism seek to convey that the Gospel and the Holy Spirit are burning things that should inspire fervor in the believers. As noted earlier, this idea is presented as a revealed scriptural truth. In what follows, I will outline the historical and cultural context in which this idea develops.

For Spurgeon, George Whitefield was one of the most important figures in Christianity. In his view, not even Peter's words at Pentecost could compare to Whitefield's sermons in Cambuslang. There, a multitude gathered to listen to him, and, at one point, thousands fell to the ground, weeping and screaming (Spurgeon 1859, 5 – 6).

Whitefield was one of the leaders of the First Great Awakening, which marked the beginning of the revival movements of the 18th century in England and the American colonies. In contrast to a theology that was in line with the rationalist ideals of the Enlightenment, the revivalists pointed to the need for a spiritual revival. Revivalist movements drew upon the principles of Pietism and Puritanism, particularly the importance of personal conversion and moral rigor. To this they added a passionate, almost theatrical style (Stout 1991). Thus, in addition to drawing on the Bible, they used experiences of faith and moving stories of conversion.

English revivalism was key for Spurgeon. As a child, he spent his time reading Puritan literature he borrowed from the library of his grandfather, the pastor of a Congregationalist church. Years later, Spurgeon had a conversion experience in a small early Methodist church. Drummond (1992), Spurgeon's biographer, describes this episode in a dramatic fashion:

The sermon began as the Primitive preacher took his text: "Look unto me and be ye saved, all the ends of the earth" (*Isaiah* 45:22). The preacher proved to be more primitive than just in name; he did not even pronounce the words correctly....It all boded for a bad experience. But suddenly, right in the midst of it all, utterly unexpected, *it happened!* Light flashed all around! Heaven itself seemed to come down. The salvation of Christ shone all over the pew. Charles was elated, almost transported (Drummond 1992, 21).

One notes here several elements that the revivalist tradition contributed to the style of Evangelicalism. The focus on personal conversion underscores the importance of the individual in embracing the faith. However, this should not be interpreted as the acceptance of theological premises. Conversion is a response to the fire of God; therefore, it must be understood as a spiritual revival.

Jonathan Edwards (2013a, 33), another leader of the First Great Awakening, suggests that conversion is a victory that each person wins over Satan. In this sense, it is no ordinary event. Inspired by the personal interpretation of biblical episodes such as Pentecost or Paul's conversion on the road to Damascus, the revivalists discovered that every conversion experience had to be an event filled with fervor.

English revivals and Spurgeon's preaching anticipated, to some extent, the Pentecostal and charismatic movements of the 20th century. The latter radicalized the theatrical style, which they also identified as a sign of the fire of the Spirit. Manifestations of this fire included not only shouting, weeping, uncontrollable laughter, and trembling, but also the so-called gift of tongues: the ability to utter sounds and words normally unintelligible to the human mind (Rojas 2024).

The fervent style championed by Spurgeon also became a characteristic of modern televangelists and pastors. Megachurches, musical bands, and preachers who prioritize an emotional approach over rigorous theological training are defining features of today's Evangelicalism. Thus, it can be argued that fervor and histrionics, rather than being characteristics of the fire of God, as Spurgeon suggests, can be understood as ways in which Evangelical communities interpret and express their religious experience.

C. Moralistic Purification

The idea of fire as something that purifies is associated with a moral rigorism that has always been present in the Evangelical worldview. Historically, several Christian traditions that influenced Spurgeon show this kind of moralism. Novatianists thought it was immoral to readmit to the Church those who had apostatized during the persecution. They strongly condemned the sins of idolatry and fornication (Gregory 1899, 567 – 568). Their standards of purity led them to believe that only they represented true Christianity.

The Paulicians, who were also a source of inspiration for Spurgeon, practiced a moral rigor akin to that of the Manicheans (Alexakis 2001, 168)⁴ based on a dualistic view that claimed that evil was present in the material world. In a similar way, the Cathars – a name meaning “the pure ones” – upheld a morality inspired by Gnostic ideas regarding the conflict between good and evil (Shelley 2013, 219). The Hussites are another example of this moral rigorism embraced by Spurgeon. Influenced by Wycliffe's ideas, they

⁴ This association, however, has been widely questioned by Garsoïan (1967) and Dixon (2025).

insisted on the responsibility of leading a life of moral integrity, to the point of adopting a sort of practical Pelagianism (Fudge 2004, 25).

Later, the Calvinist position also stood out as a case of this moralist view (Hesselink 2004, 82). Calvin created an institution called the Consistory, an ecclesiastical body responsible for monitoring moral and doctrinal offenses. Furthermore, he underscored moral rigor by linking justification with sanctification. For him, divine grace should be noticeable in the transformation of the believer's life (Taylor 2007, 82).

In continuity with the Reformed tradition, Pietists and Puritans – particularly the Separatists – denounced the sin of the world and of the Church itself (Balmer – Winner 2002, 39). Inspired by them, the English and American revivals also insisted that the awakening of faith must be accompanied by a specific moral lifestyle. Adopting the right behavior – according to particular standards – means truly understanding and receiving the fire of God.

The Second Great Awakening further entrenched this moralizing position by introducing the belief that the individual actively participated in the acceptance or rejection of divine grace (Butler – Wacker – Balmer 2008, 172). Congregationalist Charles Finney (1988), one of its leading figures, argued that the individual was capable of choosing not to sin, which allowed the possibility of achieving moral perfection. This ideal called for stricter moral standards, which included both a rejection of alcoholism and fornication, and a commitment to social causes such as poverty relief and the abolition of slavery (Balmer – Winner 2002, 59 – 60).

This historical overview suggests why, for Spurgeon, moral rigor is a criterion for recognizing the effects of God's fire. The fire that kindles faith in believers also purifies their behavior and leads to a morally righteous life. This idea is not only a way in which Spurgeon and the Evangelicals understand God, but it also guides the manner they should act in the world. This moralistic approach remains a central aspect of modern Evangelicalism. However, as I will discuss in the next section, there is currently a tendency to associate this moral rigor with what Spurgeon called "essential aggressiveness."

D. The Wrath of God

The notion of fire as a consuming force is associated with divine wrath, which is an essential aspect of God's nature, according to Spurgeon (1863, 1864, 1869, 1873, 1886, 1911) and Evangelicalism. When confronted with the Gospel – which is fire – some are set ablaze and transform their lives, while others resist its influence and face God's wrath.

This interpretation shows that there is a confrontation between God's chosen people and their enemies, who will ultimately be defeated by the consuming fire. This struggle is typically presented as a spiritual battle against the demonic (Rojas 2025). A consequence of this is that a bellicose language has been adopted and normalized in the way Evangelicals speak. From this perspective, it is natural for Spurgeon to speak of the aggressiveness and intolerance inherent in the fire of the Gospel (Spurgeon 1869, 6). Once again, the historical and cultural development of the Evangelical tradition sheds light on this interpretation.

In Novatianism, for example, distrust of ecclesiastical institutions and moral rigorism fostered an exclusivist view in which only they were the bearers of true Christian doctrine. For Spurgeon, who acknowledges the doctrinal soundness of Novatianism (Spurgeon 1861, 3), this confirms the persecution suffered by the true Church; in this context, its persecutors are the embodiment of evil. Moreover, this persecution also represents the trial by fire which, when overcome, demonstrates the triumph of good over evil. In turn, the vanquished enemy will be consumed by eternal fire.

The idea of this struggle was based on biblical passages, especially those describing the battle against Satan. In the 17th century, English Puritans, concerned with establishing a moral social order, associated Catholicism and King Charles I with the Antichrist who had to be defeated. Thus, their evangelization also involved political and military strategies (Bramer 2009, 3). When they left England, they believed that the New World would be the stage where their triumph over the forces of evil would be fulfilled (Bramer 2009, 12 – 15).

During the First Great Awakening, the sanctification of life was consistent with the postmillennial doctrine defended by Jonathan Edwards. The idea that Jesus would come for his chosen people initially led not only to the pursuit of individual perfection but also of social perfection. But Edwards' hope for moral preparation in anticipation of Christ's return was also accompanied by a warning of what would happen to those who did not convert:

The God who holds you over the Pit of Hell, much as one holds a Spider, or some loathsome Insect, over the Fire, abhors you, and is dreadfully provoked; his Wrath toward you burns like Fire; he looks upon you as worthy of nothing else but to be cast into the Fire (Edwards 2013b, 634).

In the 20th century, the more conservative sectors of Evangelicalism abandoned the postmillennialist position. While advocates of liberal theology focused on social issues, fundamentalists opposed modernism and theological liberalism

(Marsden 2006, 118 – 120). Their insistence on rigid moral standards – regarding alcohol, tobacco, and sexuality, among other things – contributed to their social marginalization. Having lost a cultural battle against the world, Evangelicals decided to condemn it (Balmer – Winner 2002, 64). In this context, eternal fire became a means with which Evangelical communities – who became to some extent the object of cultural harassment and derision – could finally defeat their enemies.

Conclusion

A careful examination of Spurgeon's sermons shows that fire – defined through the reading of certain biblical passages – is understood as an object that reveals the nature of God and his Gospel. In this way, Spurgeon presents an interpretation of God as a fire that encourages fervor, demands moral rigor, and punishes evil. One of the most representative cases that illustrate the social and political impact of this notion of fire can be seen in the way Trump adopted the Evangelical style:

Trump did not convert evangelicals. He mastered their techniques of revivalism – emotional intensity, apocalyptic urgency, charismatic authority, and a stark division between the faithful and the damned – and translated them into politics (Sutton 2026, April 21).

Fervor, moralism, and aggressiveness are the banners that many politicians around the world use in order to secure the Evangelical vote.

Although this interpretation, common in Evangelicalism, claims to offer a direct knowledge of the divine nature, it is shaped by individual and collective experiences situated within specific historical contexts. Thus, fire can be understood as a symbol that guides the religious experience of Evangelical communities, determines their way of acting in the world, and legitimizes the struggle against those they perceive as enemies.

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