

CALVIN THEOLOGICAL SEMINARY

CALLED INTO COMMUNION:
A PARADIGM SHIFT IN HOLINESS THEOLOGY

A DISSERTATION SUBMITTED TO
THE FACULTY OF CALVIN THEOLOGICAL SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

BY

SUSAN B. CAROLE

GRAND RAPIDS, MICHIGAN

MAY 2011



CALVIN THEOLOGICAL SEMINARY

3233 Burton SE • Grand Rapids, Michigan • 49546-4301

800 388-6034 fax: 616 957-8621 info@calvinseminary.edu

www.calvinseminary.edu

This dissertation entitled

**CALLED INTO COMMUNION:
A PARADIGM SHIFT IN HOLINESS THEOLOGY**

written by

SUSAN B. CAROLE

and submitted in partial fulfillment of

the requirements for the degree of

Doctor of Philosophy

has been accepted by the faculty of Calvin Theological Seminary

upon the recommendation of the undersigned readers:

Ronald J. Feenstra, Ph.D.

John Bolt, Ph.D.

James D. Bratt, Ph.D.

Mark R. Quanstrom, Ph.D.

David M. Rylaarsdam, Ph.D.
Acting Vice President for Academic Affairs

Date

Copyright © 2011 by Susan B. Carole

All rights reserved

To Georges

Nadine

Rémy

Pascal

With gratitude and very much love

Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart with Thee
And reign without a rival there.
To Thee alone, dear Lord, I live;
Myself to Thee, dear Lord, I give.

(Paul Gerhardt, 1653, translated by John Wesley, 1739)

Divine grace is expressed in God's downward reach to draw humanity upward into the unchanging light of Holy Love, whose glory we behold, into whose glory we are transformed.

CONTENTS

| | |
|--|------|
| ACKNOWLEDGEMENTS | vii |
| ABSTRACT | viii |
| Chapter | |
| 1. INTRODUCTION | 1 |
| Thesis | 2 |
| Present Status of the Problem | 3 |
| Terminology | 12 |
| Method | 22 |
| 2. THE DEVELOPMENT OF NAZARENE HOLINESS THEOLOGY: | |
| JOHN WESLEY TO THE PRESENT | 27 |
| Introduction | 27 |
| Wesley's Doctrine of Christian Perfection | 28 |
| Developments in British Methodism | 47 |
| Developments in the Nineteenth-Century Holiness Movement..... | 51 |
| Developments in the Church of the Nazarene..... | 65 |
| Conclusion | 81 |
| 3. CALLED INTO COMMUNION: | |
| THE GOAL OF ENTIRE SANCTIFICATION | 83 |
| Introduction | 83 |
| The Goal of Entire Sanctification: John Wesley and Phineas Bresee..... | 85 |
| The Communion Paradigm | 109 |
| Conclusion | 139 |
| 4. THE PRIMACY OF GRACE: | |
| THE DYNAMICS OF ENTIRE SANCTIFICATION | 141 |
| Introduction | 141 |
| Grace, Faith and the Knowledge of God..... | 142 |

| | |
|---|-----|
| The Dynamics of Entire Sanctification | 164 |
| Fullness of Communion: Its Transformative Effect | 205 |
| Conclusion | 216 |
| 5. FULLNESS OF COMMUNION: | |
| THE ECCLESIAL SIGNIFICANCE OF ENTIRE SANCTIFICATION | 220 |
| Introduction | 220 |
| Doxological Corporate Identity | 221 |
| The Means of Grace | 253 |
| Ecclesial Witness to Fullness of Communion..... | 281 |
| Conclusion | 296 |
| 6. CONCLUSION | 300 |
| APPENDIX: PROPOSITIONS..... | 305 |
| BIBLIOGRAPHY | 307 |

ACKNOWLEDGEMENTS

I am pleased to publicly express my gratitude to those who believed that I could write a dissertation when the task seemed beyond my capability. Family, professors, spiritual and scholarly mentors have sustained me throughout my work.

I have deeply appreciated the patience and academic rigor of Dr. Ronald Feenstra, my dissertation advisor, throughout the writing process. Professors at Calvin Theological Seminary—Dr. Richard Muller, Dr. John Cooper, and Dr. David Rylaarsdam—and Calvin College—Dr. Lee Hardy and Dr. James K. A. Smith—have trained me in the disciplines by which faith pursues understanding. I am thankful for the lively faith and Christian fellowship at Calvin, and particularly for the friendship of Mrs. Ina De Moor and Dr. Mary Vanden Berg.

It takes an entire community to write a dissertation. I have felt the support of my church in times of fatigue and discouragement. Throughout my doctoral studies, I have been accompanied by the prayers and encouragement of the Burk Memorial Church of the Nazarene and the Michigan District Church of the Nazarene.

I am grateful for parents and siblings who have always supported my academic endeavors. My husband, Georges, has accompanied me with patience and faith throughout this process. My children, Nadine, Rémy and Pascal, have supported my scholarly pursuits with words of encouragement and unflagging confidence.

This dissertation is my very modest contribution to the theological endeavor, that happy science, and a gift of praise to God.

ABSTRACT

This dissertation argues that current problems in Nazarene holiness theology can be traced to a person-centered theological approach, which was introduced into theological reflection and practice during the Nineteenth Century Holiness Movement. Subjectivism has resulted in articulations of holiness doctrine that over-value the human role in religious experience and obscure the primacy of grace. These problems can be overcome by an articulation of holiness doctrine from the standpoint of its transcendent goal—fullness in divine-human communion. Fullness of communion is divine-human fellowship characterized by the full actualization of divine Lordship and wholehearted human devotion, through the fullness of the Holy Spirit. Entire sanctification is the decisive moment of faith, subsequent to justification, in which the Holy Spirit cleanses the believer from inherited sin and initializes fullness of communion. The effect of fullness of communion is a pure heart and holy character. When the church is oriented to fullness of communion, it obtains a doxological character. The church lives in expectation of entire sanctification by using the means of grace. It expresses fullness of communion through its fellowship of holy love and its capacity to transcend marginalization. This approach affirms both the primacy of grace and moral responsibility as a necessity and possibility within the framework of grace. It locates entire sanctification within the faith-grace continuum of the Wesleyan *ordo salutis* and grounds the possibility of human holiness in divine holiness.

CHAPTER 1 INTRODUCTION

Over the past few decades, the American Holiness Movement has been engaged in a conversation regarding its theological identity.¹ An important aspect of the Movement's identity is the doctrine of holiness.² Concerns have been raised regarding the sustainability of this doctrine as the theological distinctive of the tradition.³ In view of these concerns, in 2004, denominational leaders of the American Holiness Movement gathered for the Wesleyan Holiness Study Project, an enquiry into the identity of the Movement and its mission in the twenty-first century.⁴ The Project recognized the need for revitalization of ecclesial life, and concluded that, to this end, a compelling articulation of the holiness message was essential.⁵

This dissertation focuses on the doctrine of holiness and its impact on ecclesial life in the Church of the Nazarene. According to the Nazarene *Manual*, Article X, entire

¹ Included in the American Holiness Movement are: Bible Fellowship Church, Christian and Missionary Alliance, Christian Nation Church U.S.A., Church of Christ (Holiness) U.S.A., Church of God (Anderson, Indiana), Church of the Nazarene, Free Methodist Church of North America, The Missionary Church, and the Salvation Army (The Association of Religion Data Archives, "Holiness Families," under "Denominational Profiles," http://www.thearda.com/Denoms/Families/F_93.asp (accessed May 2, 2011).

² Holiness theology, or holiness doctrine, is primarily concerned with the doctrine of entire sanctification.

³ Kenneth Collins ("Why the Holiness Movement is Dead," *Asbury Theological Journal* 54, no. 2 [1999]), echoing Keith Drury ("The Holiness Movement is Dead," *Holiness Digest* 8, no. 1 [Winter 1994]), and Richard S. Taylor ("Why the Holiness Movement Died," *God's Revivalist and Bible Advocate* 111, no. 2 [March 1999]), observes that an important aspect of the Movement's identity crisis is the loss of credibility of the doctrine of holiness (28-29).

⁴ The product of this conversation was published in 2008: Kevin W. Mannoia and Don Thorsen, eds., *The Holiness Manifesto* (Grand Rapids, MI: William B. Eerdmans Publishing Co, 2008).

⁵ Mannoia and Thorsen, eds., *The Holiness Manifesto*, 18.

sanctification is “that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.”⁶ Mark R. Quanstrom shows that there are presently divergent interpretations of Article X in Nazarene holiness theology.⁷ W. Kirkemo demonstrates that Nazarene congregations are unclear about what Article X means.⁸ Although the Church of the Nazarene continues to affirm the teaching of Article X as its theological distinctive, there is need for a fresh articulation of the holiness message that would reaffirm the denomination’s historic mission and contribute to the revitalization of congregational life.

Thesis

This dissertation proposes that current tensions in holiness theology are due to an anthropocentric theological approach,⁹ introduced into holiness theology during the Nineteenth-Century Holiness Movement. These tensions can be eased by orienting holiness doctrine to its overarching goal—fullness of communion with God.

⁶ “The Articles of Faith: Article X,” *Manual*, Church of the Nazarene (Kansas City, MO: Beacon Hill Press, 2009), 33.

⁷ Mark R. Quanstrom, *A Century of Holiness Theology: The Doctrine of Entire sanctification in the Church of the Nazarene: 1905 to 2004* (Kansas City, MO: Beacon Hill Press, 2004).

⁸ W. Kirkemo, “Substantialist and Relational Understandings of *Entire Sanctification* among Church of the Nazarene Clergy” (D. Min. diss., Asbury Theological Seminary, 2008).

⁹ Anthropocentric, subjective, person-centered, and individualistic are terms used synonymously in this dissertation to refer to an approach in theological explanations of entire sanctification that may be identified as follows: the starting point of theological reflection is the person; theological articulation accentuates individual experience; theological concerns center around how to obtain the experience, and what the experience does for the person, the human role in obtaining the experience; over-emphasis on human moral responsibility.

An anthropocentric approach over-values the human role in entire sanctification and overshadows the primacy of grace. Anthropocentrism was introduced into holiness theology during the Nineteenth-Century Holiness Movement through propagation of the doctrine in abstraction from a supporting theological framework, and assimilation of the individualism of nineteenth-century American culture.

This dissertation develops a *telos*-oriented paradigm for holiness theology. The over-arching goal of entire sanctification is fullness of communion with God—divine-human fellowship characterized by the full actualization of divine lordship and human devotion, through the indwelling presence of the Holy Spirit in His fullness, in the life of the believer. This relationship requires the experience of entire sanctification and effects moral transformation.

Consideration of holiness doctrine from this viewpoint extends the horizon of reflection beyond moral transformation to the Wesleyan *ordo salutis* as the necessary locus of the experience, and the divine life of holy love as its necessary ground. Moral responsibility arises as both necessary and possible within the framework of grace. Orientation of ecclesial life to fullness of communion shapes a doxological ecclesial culture.

Present Status of the Problem

This section shows evidence of anthropocentrism in current Nazarene holiness doctrine and identifies the problems raised by this approach: 1) The starting point of theological formulation is the concept of human personhood. Divergent anthropologies

result in divergent holiness theologies. 2) Emphasis on the importance of moral transformation through entire sanctification obscures the transcendent goal of the experience. 3) Explications of entire sanctification stress the believer's role in obtaining the experience without explicitly affirming the priority of grace. 4) The relevance of holiness doctrine for the Christian life is limited to the area of Christian ethics. The ecclesial significance of holiness doctrine is yet to be fully addressed.

First, in Nazarene theology, there are presently two divergent views of entire sanctification based on two different concepts of the *imago dei*. The traditional view, as articulated by H. Orton Wiley, is that the *imago dei* comprises a natural and a moral aspect. The natural image refers to the faculties of personality such as volition, affect and rationality. The moral image refers to an underlying determinative tendency, inclination or disposition, towards rightness or wrongness in the use of the faculties of personality.¹⁰ According to Wiley, in prelapsarian humanity, the underlying disposition was oriented to holiness on account of the indwelling presence of the Holy Spirit. The Fall resulted in a loss of the Spirit's presence, and the loss of the underlying affinity for holiness, from which ensued an affinity for evil. He clarifies, "Connected with this deprivation is a positive evil also, which arises as a consequence of the loss of the image of God."¹¹ On this view, inherited sin comprises both deprivation and depravation, absence of fellowship with God as well as a positive evil arising from depravation. Entire

¹⁰ H. Orton Wiley, *Christian Theology*, (Kansas City, MO: Beacon Hill Press, 1940), 2:32-38.

¹¹ Wiley, *Christian Theology*, 2:23-24.

sanctification includes two aspects in response to the two effects of the Fall—cleansing from the bent to evil and completion of the restoration of the *imago dei*, which was initiated in regeneration. The need for a second work of grace arises because inherited sin, understood as a corruption of human nature, remains in the believer subsequent to regeneration.

The relational view understands the *imago dei* in terms of relation to God. According to Mildred Bangs Wynkoop, the main proponent of this view,¹² to be a person is to love, and one loves by way of the faculties of personality, such as volition, affect and rationality.¹³ While the traditional view of human personhood posits an underlying moral principle that drives the faculties of personality, Wynkoop's relational anthropology understands personhood as the capacity for relationality.¹⁴ To be in the image of God is to be in relation to God, or to orient love towards God.¹⁵ The result of the Fall is alienation from God and orientation of love to the self.¹⁶ Sin is the orientation of love away from God and towards self. Sins are acts of will that reflect the orientation

¹² Mildred Bangs Wynkoop, *Theology of Love* (Kansas City, MO: Beacon Hill Press, 1972). Wynkoop's proposal has been followed by H. Ray Dunning, *Grace, Faith and Holiness: A Wesleyan Systematic Theology* (Kansas City, MO: Beacon Hill Press, 1988), and Diane Leclerc, *Discovering Christian Holiness: The Heart of Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hill Press, 2010).

¹³ Wynkoop, *A Theology of Love*, 109, 114-115.

¹⁴ Wynkoop writes, "Wesleyan theology rejects the concept of original holiness as an impersonal goodness, in favor of a more biblical idea of holiness which stresses a right personal relationship to God. Holiness, or morality, is never a quality of impersonal substance but the way one reacts to God and to persons. To understand this is to help correct the idea that sin has substance or is a thing which can be - or cannot be - removed as a diseased part of the body. Holiness is not metaphysically conditioned substance, but a proper relationship to God by the Holy Spirit" (*Theology of Love*, 177).

¹⁵ Wynkoop, *A Theology of Love*, 121.

¹⁶ Wynkoop, *A Theology of Love*, 142.

to self.¹⁷ Sin belongs in the realm of responsible personhood.¹⁸ Since sin is an illegitimate commitment, salvation is the appropriation of grace in order to make a conscious commitment of love to God. For Wynkoop, entire sanctification is the moment when that commitment becomes total.

The coexistence of two disparate views of entire sanctification has undermined the vitality of holiness doctrine as the theological rationale for Nazarene denominational identity. Whereas the traditional view understands entire sanctification as cleansing of a corrupt human nature from sin and full restoration of fellowship with God, the relational view understands entire sanctification as only full restoration of fellowship with God. As Kirkemo shows, the existence of two divergent articulations of holiness doctrine has negatively impacted denominational life: “Nazarenes around the world recognize tension in the denomination concerning the lack of a single and unified denominational doctrine of holiness.”¹⁹ Similarly, Quanstrom states, “In light of the two divergent and apparently irreconcilable explications of the doctrine of entire sanctification within the denomination itself...the question in the last decades of the twentieth century was whether or not the Church of the Nazarene had a coherent and cogent doctrine of holiness at all.”²⁰

The foregoing explanation of the traditional and relational holiness theologies indicates that the starting point of doctrinal formulation is the concept of human

¹⁷ Wynkoop, *A Theology of Love*, 150.

¹⁸ Wynkoop, *A Theology of Love*, 121.

¹⁹ Kirkemo, “Substantialist and Relational Understandings of Entire Sanctification among Church of the Nazarene Clergy,” 3.

²⁰ Quanstrom, *A Century of Holiness Theology*, 169.

personhood. In each case, entire sanctification is understood in terms of a particular anthropology. The traditional view understands entire sanctification as cleansing of a human self, while the relational view contends that it is a reorientation of love. The disparity in these two conceptions suggests the need for an articulation of holiness doctrine that can accommodate divergent anthropologies without ambiguity.

Second, explications of entire sanctification tend to urge believers to seek the experience in view of moral transformation. Although J. Kenneth Grider establishes the biblical grounds for entire sanctification, and explains the experience with clarity, his account is limited to the sphere of personal transformation.²¹ He states, “This second work of grace is obtained by faith, is subsequent to regeneration, is occasioned by the baptism with the Holy Spirit, and constitutes a cleansing away of Adamic depravity and an empowerment for witnessing and for the holy life.”²² This statement, found in the preamble of Grider’s explication of entire sanctification, seems to suggest that the work of the Spirit in entire sanctification is *for* the believer’s personal transformation. A similar approach is evident in Taylor’s treatment of holiness doctrine. For example, he observes that after the disciples were baptized with the Holy Spirit, or entirely sanctified, they “measured up to what Christ had a right to expect of them in love, sacrifice, [and] spiritual motive....”²³ H. Ray Dunning describes the goal of salvation inclusive of entire

²¹ J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hill Press, 1994), 367-455.

²² Grider, *A Wesleyan-Holiness Theology*, 367.

²³ Richard S. Taylor, *The Theological Formulation*, vol. 3 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1985), 158-59.

sanctification, as the restoration of the *imago dei*.²⁴ Dunning understands restoration in terms of freedom—freedom from self-domination and freedom for God and others. He describes freedom as complete openness to God and enjoyment of the presence of God.²⁵ However, his primary and almost exclusive emphasis is on the ethical dimension of the restored *imago dei*. In this context renewal in the image of God is described as Christlikeness.²⁶ Thus, he transitions from the *imago dei* discussion directly into a section on Christian ethics.²⁷ His rationale for this treatment is the ethical character of sanctification.²⁸

In these accounts of entire sanctification, the working presupposition is that entire sanctification is aimed at making believers holy. While the holiness of believers is of critical importance, the significance of holiness doctrine extends beyond personal holiness. Confining theological reflection to moral transformation fails to explicitly connect holiness doctrine to its ground in divine holiness and love.

Third, some explications emphasize the human over the divine role in entire sanctification. Grider discusses how believers can experience entire sanctification. He states, “When God’s conditions are met and He sanctifies us.”²⁹ Yet, his primary

²⁴ H. Ray Dunning, *Grace, Faith and Holiness*, 478.

²⁵ Dunning, *Grace, Faith and Holiness*, 488.

²⁶ Dunning, *Grace, Faith and Holiness*, 500.

²⁷ Dunning, *Grace, Faith and Holiness*, 498-99.

²⁸ Dunning, *Grace, Faith and Holiness*, 499, note 47.

²⁹ Grider, *A Wesleyan-Holiness Theology*, 408.

emphasis is on the believer's role in obtaining the experience.³⁰ When such explanations are not balanced by explicit statements about the role of the Holy Spirit, holiness doctrine inadvertently obtains a person-centered focus which overshadows the priority of grace.

Although Wynkoop identifies the goal of entire sanctification as unobstructed personal communion with God,³¹ the focus of her explication is on human responsibility. Wynkoop claims that inherited sin belongs to rational, responsible human nature.³² It is love gone astray.³³ In entire sanctification the Holy Spirit corrects this wrong orientation so that one is able to love God and one's neighbor wholeheartedly. On this view, entire sanctification is a personal choice of total orientation to God. The role of the Holy Spirit is to enable this personal commitment.³⁴ Wynkoop's interest is to establish the cruciality of one's personal responsibility in choosing single-minded love for God. Thus, she presupposes rather than explicates the gracious action of the Holy Spirit to enable this choice. Wynkoop's proposal affirms the importance of human responsibility, but does not explicitly tie human responsibility to divine grace as its sole possibility.

When the priority of grace remains merely implicit in theological articulation, holiness doctrine is reduced to preoccupation with the believer's responsibility for meeting the criteria for obtaining the experience. For Grider, when the conditions of faith

³⁰ Grider, *A Wesleyan-Holiness Theology*, 404-407.

³¹ Wynkoop, *A Theology of Love*, 154.

³² Wynkoop, *A Theology of Love*, 150, 153.

³³ Wynkoop, *A Theology of Love*, 157.

³⁴ Wynkoop, *A Theology of Love*, 159.

and consecration are met, God sanctifies the believer.³⁵ Taylor outlines the conditions and steps in obtaining the experience of entire sanctification—awareness of inward sin, repentance, prayer, consecration and faith.³⁶ These accounts require explicit emphasis on the role of the Holy Spirit in drawing the believer into awareness of sin and desire for deliverance.

Fourth, the implications of holiness doctrine tend to be restricted to the area of Christian ethics.³⁷ Limiting the relevance of the teaching to ethics reinforces its individualistic orientation. The relevance of entire sanctification in the life of the church does not figure in some ecclesiologies.³⁸ As William Greathouse remarks, the implication of holiness doctrine for corporate life continues to be an undeveloped aspect of Nazarene theology.³⁹

Outside the denomination, some studies have restated entire sanctification from different standpoints. Joseph L. Augello reformulates entire sanctification by combining Wesley's concept of "holy affections" with the Roman Catholic concept of virtue habituation, as understood in the Aristotelian-Thomistic tradition.⁴⁰ Edgardo Colón-

³⁵ J. Kenneth Grider, *Entire Sanctification: The Distinctive Doctrine of Wesleyanism* (Kansas City, MO: Beacon Hill Press of Kansas City, 1980), 114-116.

³⁶ Taylor, *Theological Formulation*, 167-182.

³⁷ Wiley, *Christian Theology*, 3:7-100.

³⁸ Grider, *A Wesleyan-Holiness Theology*, 469-491.

³⁹ William M. Greathouse and Paul Bassett, *The Historical Development*, vol. 3 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1985), 317-318.

⁴⁰ Joseph Lawrence Augello, Jr., "The American Wesleyan-Holiness Movement's Doctrine of Entire Sanctification: A Reformulation" (Ph.D. diss., The Southern Baptist Theological Seminary, 2003).

Emeric compares the concept of Christian perfection in Wesley and Aquinas.⁴¹ Colón-Emeric's project stresses the significance of holiness to church catholic. He shows the complementarity between the speculative treatment of holiness by Aquinas, and the practical treatment by Wesley. These proposals are significant contributions to ecumenical dialogue, but are not aimed at the issues identified in this review.

Furthermore, both proposals offer a gradualist reading of sanctification that does not fully appreciate the significance of crisis experience in the Wesleyan *ordo salutis*.

This review has shown that significant concerns arise in person-centered approaches to entire sanctification. The tendency has been to limit theological consideration to the proximate rather than the ultimate goal of the experience. The emphasis on human responsibility compromises the priority of grace. The effects of entire sanctification are generally discussed in relation to individual believers rather than to the body of believers. At present, there appears to be no standard interpretation of the doctrine within the Church of the Nazarene and this is felt to threaten the sustainability of holiness teaching. The debate suggests that it might be helpful to provide a broader treatment of entire sanctification—one which would explicitly connect the doctrine to its basis in divine holiness and its out-working in ecclesial life.

⁴¹ Edgardo Colón-Emeric, "Perfection in Dialogue: An Ecumenical Encounter between Wesley and Aquinas" (Ph.D. diss., Duke University, 2007).

Terminology

Holiness doctrine arises in the context of Wesleyan soteriology. This section defines the key theological concepts pertinent to Wesleyan soteriology, as they are understood in this dissertation.

The Wesleyan *Ordo Salutis*

The Wesleyan *ordo salutis*⁴² refers to the range of divine-human interaction that constitutes salvation by faith. It is a process marked by two instantaneous experiences that qualitatively change the divine-human relationship. Salvation begins in the experience of justification and regeneration. Justification is reconciliation to God, by faith, through the merits of Christ, and forgiveness of past sins. Regeneration is the birth of spiritual life in the believer, through the Holy Spirit. It is cleansing from the pollution of sin and deliverance from the power of sin. Regeneration marks the beginning of the life of faith and progressive sanctification. One aspect of progressive sanctification is

⁴² Wesley's soteriology is construed by some scholars as a *via salutis* rather than an *ordo salutis*. For example, Randy L. Maddox, (*Responsible Grace: John Wesley's Practical Theology* [Nashville, TN: Kingswood Books, 1994.]) argues that the term *ordo salutis* suggests that salvation is constituted by "discrete states." He remarks, "On such terms, the Christian life becomes more a standard set of abrupt transitions in status than a developing response to God" (157). Maddox understands Wesley's view of salvation as a "gradual recovery of the holiness that God has always intended for us" (158). Thus, he considers the term *via salutis* to be more in harmony with Wesley's teleological view of salvation. On the other hand, Kenneth Collins, (*The Theology of John Wesley: Holy Love and the Shape of Grace* [Nashville: Abingdon Press, 2007.]) argues that *via salutis* "unnecessarily privileges a gradualist reading of Wesley's practical theology at the outset (307). For Collins, *via salutis* "fails to recognize that for Wesley, neither the soteriological event of justification nor entire sanctification was ever realized as a process. . ." (307-8). The term *ordo salutis* is favored in this dissertation in order to recognize that, while for Wesley, salvation is a dynamic divine-human relationship, there are crisis moments or threshold experiences, acts of divine grace, that inaugurate qualitative change in that relationship. These threshold experiences are necessary to the salvific process as understood by Wesley. It is my view that a *via salutis* point of view disrupts the careful crisis-process balance of Wesley's soteriology. The significance of this balance will be discussed in Chapter 2.

ongoing resistance to inherited sin, which remains in the believer. As the believer progresses in sanctification, the Holy Spirit imparts faith for entire sanctification. In entire sanctification, an instantaneous experience, the Holy Spirit cleanses the believer from inherited sin. Subsequent to this experience the believer continues to mature in the life of holiness.

The Image of God

There are two aspects to the image of God in humanity, a natural image and a moral image. The natural image refers to that which defines humanity as such, in distinction from other species.⁴³ It includes the faculties of personality, such as rationality, volition and relationality, as well as immortality of the soul. This natural image is ineffaceable. The moral image is resemblance to God in holiness.⁴⁴ The moral image determines the way in which the powers of personhood are employed. This moral image was completely destroyed in the Fall, through the loss of the presence of God.

Original Sin

Original sin is distinguished from sin as an act of will.⁴⁵ Original sin refers to the

⁴³ Wiley, *Christian Theology*, 2: 32.

⁴⁴ Taylor, *Theological Formulation*, 31-33.

⁴⁵ William M. Arnett, "Current Theological Emphases in the American Holiness Tradition," *Mennonite Quarterly Review* 35, no. 2 (1961). The doctrine of sin of the National Holiness Association accurately expresses the view of sin that has traditionally underwritten Nazarene holiness theology: sin takes two-fold form: acts and principle. Acts of sin refer to "self-chosen behavior." The sin principle refers to "an inherited bias (or bent) toward evil" (125). Humanity created in the image of God had both an essential or natural likeness to Him and also a moral likeness to Him. The natural image, constituted by his intelligent, immortal spirit, was not forfeited in the Fall; but the moral image, constituted by original holiness, was lost by Adam's original sin. "Careful distinctions must be made between sin as a corruption of man's moral nature and the consequences of sin which scar rational and bodily aspects of man's being.

sinfulness of human nature inherited by all the descendants of Adam. It is understood as deprivation and depravation. The sin of Adam led to his and his descendants' deprivation and depravation. Deprivation is the loss of the Holy Spirit's presence and as a consequence, loss of original righteousness.⁴⁶ Depravation is the unrighteousness of human nature due to alienation from God. The guilt of original sin includes responsibility for the act (Adam's sin) and liability for the consequences. Responsibility or culpability (*reatus culpæ*) belonged solely to Adam. The consequence of Adam's sin, the *reatus poenæ*, or liability to punishment was passed on to his descendants.⁴⁷ Thus while humanity bears the consequences of Adam's sin, the condemnation attached to his transgression did not pass on to his descendants.⁴⁸ The "first benefit of the universal atonement made by Jesus Christ" is the unconditional grace to all humanity so that the full penalty of Adam's sin is not borne by his posterity.⁴⁹ The consequences of Adam's sin borne by all humanity are the state of separation from God and the corruption of human nature.⁵⁰ The defilement of original sin "is that corruption of the nature of all the

Diseases and the scars they leave upon the human body are carefully distinguished by medical science; likewise to be distinguished are sin's existence in the heart and its lingering effects even after the heart has been cleansed. The inherited depravity is total in the sense that it touches and taints all of man's personality, but not total in the sense that any one is born into the world as corrupt as he is capable of becoming. The former is total depravity extensively viewed; but the latter is the intensive view. By heredity we are extensively depraved but not intensively; by final apostasy we make ourselves intensively depraved" (125-26).

⁴⁶ Wiley, *Christian Theology*, 2:123.

⁴⁷ Wiley, *Christian Theology*, 2:126.

⁴⁸ Wiley states, "Man is not now condemned for the depravity of his own nature, although that depravity is of the essence of sin; its culpability ... was removed by the free gift in Christ. Man is condemned solely for his own transgressions" (*Christian Theology* 2:135).

⁴⁹ Wiley, *Christian Theology*, 2: 130-31.

⁵⁰ Wiley, *Christian Theology*, 2: 289.

offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually.”⁵¹ This defilement is cleansed away in the experience of entire sanctification.

Sin as an Act of Will

The Wesleyan understanding of sin emphasizes the ethical over the legal aspect of sin.⁵² Sin as an act of will refers to “a voluntary violation of a known law of God by a

⁵¹ “The Articles of Faith: Article V,” *Manual*, Church of the Nazarene, 29-30. The defilement of original sin is referred to as “inherited depravity,” “inbred sin,” “inward sin,” “the old man,” “the root of bitterness,” “the sin principle,” “the sinful nature,” “the carnal nature,” “the carnal mind,” or “the bent to sin.”

⁵² Richard S. Taylor, “The Question Of “Sins of Ignorance” in Relation to Wesley’s Definition,” *Wesleyan Theological Journal* 22, no. 1 (1987): 71-77. Taylor clarifies the biblical basis for the distinction between the legal and ethical concepts of sin. He remarks, “Any deviation whatsoever [from the law of God] is serious and potentially calamitous, whether intentional or not. The actor is ‘guilty’ in the sense that the deed is his not another’s and he alone must bear the responsibility. God may not impute the sin to him in the sense of condemnation, but the legal guilt is not thereby annulled” (72). However, as Taylor continues, Old Testament rules indicate that the ethical aspect of sin governs the legal aspect such that “the regulations relating to sins of ignorance and related accidental sins” distinguish between intentional sinning and unintentional transgression. He points out that the rules governing ‘sins of ignorance’ imply an essential moral difference between them and willful sinning (72). “The ethical was never absent from the Old Testament, and was implied even when the legal claims were to the forefront” (76). Taylor addresses the need for atonement for sins “improperly so called,” that is, sins arising involuntarily, or from lack of knowledge. He explains that good intentions “do not annul our obligations.” Thus, there needs to be a covering. He shows that the New Testament also evidences a distinction between intentional and unintentional transgression. “Behind the English word “sin” are only two Greek terms, *paraptoma* and *hamartano*. The first means literally a side-slip, and may be either an unintentional fall or deliberate disloyalty. It is the word used in Galatians 6:1: “Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in the spirit of gentleness.” While the word is not translated “sin” its ambiguity is nevertheless illustrated, for the meaning could be either legal or ethical. *Hamartano* is the basic word for sin in the New Testament. With its various cognates (*hamartema*, *hamartia*, *hamartolos*) it is found at least 267 times, and expresses various meanings all the way from unintentional faults to deliberate transgressions to the inbred principle of sin (75). Yet, Taylor comment that “in the New Testament the legal concept of sin drops out almost completely. Sin is seen as something blameworthy, out of keeping with the redeemed life, and completely unnecessary. First John is representative of the basic New Testament attitude toward sin, and there sin and sinning are simply not allowable”(76).

morally responsible person.”⁵³ This definition points to a distinction between the legal and ethical aspects of sin. In the legal sense, sin is understood as any falling short of the law of God. In the ethical sense, sin is understood as intentional violation of the law of God. The element of moral responsibility, or evil willing, attached to sin in the ethical sense makes a person guilty before God.⁵⁴ Shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct are not considered sins if they are involuntary and/or if they are not known to be violations of the law of God. The guilt of sin understood as an act of will entails both culpability (condemnation) and liability to punishment, and is removed by the expiatory offering of Christ’s blood.⁵⁵

The legal/ethical distinction in the concept of sin is one reason for the difference between Reformed and Wesleyan views of sin. The Reformed view of sin as an act of will is markedly different from the Wesleyan understanding. The Westminster Shorter Catechism defines sin as “any want of conformity unto, or transgression of, the law of God” (Philip Schaff, *The Creeds of Christendom with a History and Critical Notes*, vol. 3 (Grand Rapids, MI.: Baker Book House, 1977). <http://www.ccel.org/ccel/schaff/creeds3.iv.xviii.html> (accessed September 2010). John Calvin states, “Indeed, we label ‘sin’ that very depravity which begets in us [sinful] desires.... We accordingly teach that in the saints, until they are divested of mortal bodies, there is always sin; for in their flesh there resides that depravity of inordinate desiring which contends against righteousness” (John Calvin, *Institutes of the Christian Religion*, ed., John T. McNeill, trans., Ford Lewis Battles [Philadelphia: The Westminster Press, 1960], III. 3: 603). Thus, as stated in Question 82 of the Westminster Shorter Catechism, “No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed” (www.ccel.org/ccel/schaff/creeds3.iv.xviii.html). On the Wesleyan view, sin is an act of will by a responsible moral agent who is aware of the sinfulness of a choice before that choice is made. Leon Hynson (“‘Saved to Sin No More’? The Sin Question Revisited,” *Evangelical Journal* 22 no. 2 [2004]: 60-68) mentions three different views of sinning: *posse non peccare* (it is possible not to sin), *non posse peccare* (it is not possible to sin), and *non posse non peccare* (it is not possible not to sin) (60). The Wesleyan view is *posse non peccare*, for all the justified. Leon Hynson exegetes I John to show that it is possible, but not normative, for the righteous to sin (62). Hynson affirms that “we must always plead the blood of Christ as the covering for sin and any failures, infirmities or defects. These deficiencies are consistent with our sanctification for we are not free from these human flaws until we are at home with God” (64).

⁵³ “The Articles of Faith: Article V,” *Manual*, Church of the Nazarene, 30.

⁵⁴ Taylor, *Theological Formulation*, 57-58.

⁵⁵ Wiley, *Christian Theology*, 2:289.

“The defilement attached to actual sin, or acquired depravity, is removed by the Holy Spirit in initial sanctification, which is concomitant with justification and regeneration.”⁵⁶

Prevenient Grace

Prevenient grace refers to the presence and action of the Holy Spirit in the postlapsarian world. It is an unconditional benefit of universal atonement. Wiley states, “The Lamb was slain from the foundation of the world, and the atonement began when sin began.”⁵⁷ Prevenient grace accounts for good in humanity, conscience, and the capacity to respond to God.⁵⁸ What is usually called conscience is prevenient grace at work in the depths of human nature to give awareness of the law of God and a sense of morality. Prevenient grace is prior to any human response to God. It restores a rudimentary capacity to choose God.⁵⁹ Prior to regeneration the Holy Spirit imparts conviction of truth to the sinner. The sinner is enabled to choose in response to this conviction.⁶⁰ Hence, as stated in Article VII of the Nazarene Articles of Faith, prevenient

⁵⁶ Wiley, *Christian Theology*, 2:289.

⁵⁷ Wiley, *Christian Theology*, 2:133-34.

⁵⁸ Wesley states: “Allowing that all the souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a mere state of nature; there is no man, unless he has quenched the Spirit, that is wholly devoid of the grace of God. No man living is entirely destitute of what is vulgarly called *natural conscience*. But this is not natural: it is more properly termed *preventing grace*. Every man has a greater or less measure of this, which waiteth not for the call of man.” (“On Working out our Own Salvation” in *The Works of John Wesley, Third Edition, Complete and Unabridged* [Kansas City, MO: Beacon Hill Press, 1979], VI: 512.) Subsequent references use the abbreviation *Works*.

⁵⁹ Wiley, *Christian Theology*, 2:355.

⁶⁰ Wiley, *Christian Theology*, 2:355. Wiley states, “The continuous co-operation of the human will with the originating grace of the Spirit, merges prevenient grace directly into saving grace, without the necessity of any arbitrary distinction between “common grace” and “efficacious grace” as in the Calvinist system. Because of their insistence upon the co-operation of the human will, Arminian theologians have been charged with being Pelagian, and of insisting upon human merit rather than divine grace in salvation. But they have always held that grace is pre-eminent, and that the power by which man accepts God’s

grace is the work of the Holy Spirit to enable “all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.”⁶¹

Justifying Grace

Justifying grace is the work of the Holy Spirit to awaken faith in Jesus Christ so that a person can be reconciled to God. The Holy Spirit makes repentance possible by giving to “all who will repent the gracious help of penitence of heart and hope of mercy that they may believe unto pardon and spiritual life.”⁶² Repentance leads immediately to saving faith, which is the condition and instrument of justification.⁶³

Sanctifying Grace

Sanctifying grace is the work of the Holy Spirit to make persons holy, and it is the immediate fruit of justification.⁶⁴ It is the real and ongoing transformation in the heart of the believer, through the Holy Spirit, from the moment of regeneration.

Thus, the work of the Holy Spirit in prevenient, justifying and sanctifying grace is to draw unbelievers to faith and repentance, to abide with believers, to awaken awareness of

proffered grace is from God (Banks); and “the power by which man co-operates with grace is itself grace” (Pope). In opposition to Augustinianism which holds that man has no power to co-operate with God until after regeneration, Arminianism maintains that through the prevenient grace of the Spirit, unconditionally bestowed upon all men, the power and responsibility of free agency exist from the first dawn of the moral life” (357).

⁶¹ “The Articles of Faith: Article VII,” *Manual*, Church of the Nazarene, 31.

⁶² “The Articles of Faith: Article VII,” *Manual*, Church of the Nazarene, 32.

⁶³ Wiley, *Christian Theology*, 2:364.

⁶⁴ Wiley, *Christian Theology*, 2:386.

inbred sin, to enable believers to receive Him in His fullness and to continue in fellowship with Him in a life of holiness and love.⁶⁵

Perfection

In the Christian tradition, the idea of perfection is associated with the development of Christian virtue in the life of the believer, through the work of the Holy Spirit. This broad statement is variously nuanced in the tapestry of the Christian tradition.⁶⁶ The Wesleyan concept of perfection steers a clear path away from moralism on one hand, and absolutism on the other. Moralism refers to a legalistic, external conformity to God's law by one's own effort.⁶⁷ Absolutism refers to a state of perfection that is not improvable.⁶⁸ Wesleyan, or Christian perfection is "a heart emptied of all sin and filled with pure love to God and man."⁶⁹ It is the result of a divine operation of the Holy Spirit in the

⁶⁵ Leo G. Cox, "Prevenient Grace: A Wesleyan View." *Journal of the Evangelical Theological Society* 12, no. 3 (1969):143-149.

⁶⁶ The idea of perfection in the Christian tradition is treated by R. Newton Flew in *The Idea of Perfection in Christian Theology: An Historical Study of the Christian Ideal for the Present Life* (New York: Humanities Press, 1968). The concepts of perfection and sanctification are sometimes tied together: Gregory of Nyssa's "On Perfection" speaks of perfection or sanctification as continuous counteracting of inherited sin by practice of virtue (Casimir McCambley, "Saint Gregory of Nyssa: Peri Teleiotes - *On Perfection*," *Greek Orthodox Theological Review* 29 no. 4 [1984]:351). For Basil the Great, the Holy Spirit's indwelling from the moment of baptism produces the fruit of holiness (*On the Holy Spirit*, 15:35). Augustine speaks of perfection as the daily healing of the soul from the sin principle, through faith, by the grace of God. When a person recognizes the need, then the remedy is sought and grace applies the cure (St. Augustine, *Treatise on Man's Perfection in Righteousness*, <http://www.ccel.org/ccel/schaff/npnf105.xiii.ix.html> [accessed September 2010]). Aquinas understands the perfection of the Christian life as charity, which unites the soul to God. This perfection is possible in this life, since it is commanded in Matthew 5:48. To love with the whole heart is the same as to love perfectly (*ST II-II q. 184, a. 1-3*).

⁶⁷ Wynkoop, *A Theology of Love*, 278.

⁶⁸ Wynkoop, *Theology of Love*, 274.

⁶⁹ Wiley, *Christian Theology*, 2:511.

experience of entire sanctification. Christian perfection is both absolute and improvable. In the absolute sense, it is the qualitative condition of the heart cleansed from inbred sin and filled with love for God and one's neighbor.⁷⁰ In the relative sense, it is the out-working of love through gradual and ongoing development of a character concomitant with the love of God. Thus, there is a process of maturation in Christian perfection, which is never completed in this life. This is not due to a struggle against inherited sin, but to the ongoing expansion and depth of one's love for God. Perfection is qualified by *Christian*, that is to say, perfection finds its ground and possibility in Jesus Christ and is actualized through the presence of the Holy Spirit in the lives of believers. Simply put, perfection does not mean perfect ability in doing the will of God, but rather, perfect intention in doing the will of God. Perfect intention is that which is in harmony with the love of God.⁷¹

Sanctification

Sanctification is the work of the Holy Spirit to make believers holy. The basis for sanctification is the redemptive work of Jesus Christ.⁷² Positional sanctification is a

⁷⁰ In contrast, Calvin maintains that Christians are far removed from perfection. The life of the Christian is characterized by the ongoing struggle against the inclinations of the sinful nature. Victory in this struggle is possible by the help of the Holy Spirit (Calvin, *Institutes*, III: 3, 607).

⁷¹ Arnett provides clarification on the parameters of Christian perfection as understood by the American Holiness Movement. First, Christian perfection is not absolute perfection. This perfection does not mean that one cannot sin, but rather, that one is empowered not to sin. Second, Christian perfection is perfect love for God and one's neighbor. Perfect love, in obedience to the divine command to love God and one's neighbor wholeheartedly, is only possible by the removal of all evil affections through the cleansing of entire sanctification.(Arnett, "Current Theological Emphases in the American Holiness Tradition," 124).

⁷² The concept of sanctification is given different nuances in the wider Christian tradition. Comparative treatments of various Protestant views of sanctification are to be found in Melvin E. Dieter, ed., *Five Views on Sanctification* (Grand Rapids, MI: Zondervan, 1987), and Donald L. Alexander, ed.,

relative change concomitant with justification. It “is that sanctity which is ours derived from our acceptance by a holy God.”⁷³ Initial sanctification is a real change in the life of the new believer. It is the new spiritual life which is itself holy and creates the desire to be holy. It is also cleansing from acquired depravity.⁷⁴ Progressive sanctification is the ongoing development of the believer in a life of holiness, through the power of the Holy Spirit. This development is a positive enablement to overcome sin. It is also a deepening awareness of the continued existence of inherited sin, which opposes the inclination toward the righteousness of the new life of the regenerate.

Christian Spirituality: Five Views of Sanctification (Downers Grove, IL: InterVarsity Press, 1988). Both compilations compare the Wesleyan and Reformed views among others. Anthony Hoekema describes the Reformed view of sanctification as “that gracious operation of the Holy Spirit, involving our responsible participation, by which He delivers us as justified sinners from the pollution of sin, renews our entire nature according to the image of God, and enables us to live lives that are pleasing to Him” (Dieter, 61). It is renewal in the image of God through God’s work within us and our own active participation by striving to follow the example of Jesus. The Wesleyan view of sanctification is not unlike Hoekema’s definition. Article X of the Nazarene *Manual* states that “sanctification is the work of God, which transforms believers into the likeness of Christ”(33). Likewise, Geoffrey Wainwright indicates some agreement between Wesley and Calvin on the doctrine of sanctification. Both agree that sanctification begins in regeneration, is ongoing, and is the work of the Holy Spirit in the believer. They also agree on the importance of wholehearted love for God, and the importance of growing in grace (Geoffrey Wainwright, “Perfect Salvation in the Teaching of Wesley and Calvin.” *Reformed World* 40, no. 2 [1988]:901). They differ on the extent of deliverance from sin in this life. Calvinism denies that the power of indwelling sin can be completely broken in this life while Wesleyanism does not (I. Howard Marshall, “Sanctification in the Teaching of John Wesley and John Calvin.” *Evangelical Quarterly* 34 no 2 [1962]:79). As the Nazarene *Manual* clarifies, [Sanctification] “is wrought by God’s grace through the Holy Spirit in initial sanctification, or regeneration (simultaneous with justification), entire sanctification, and the continued perfecting work of the Holy Spirit culminating in glorification. In glorification we are fully conformed to the image of the Son” (Dieter, 30). Thus, the Wesleyan view of sanctification includes a full deliverance from inherited sin in this life,—entire sanctification—while the Reformed view does not. Another point of contrast is definitive sanctification. The Reformed view teaches a definitive sanctification simultaneous with justification. It is a decisive break with the enslaving power of sin (Dieter, 73). This break is genuine, but not total. Believers are genuinely new, but not totally new (74). Progressive sanctification is needed subsequent to definitive sanctification because inbred sin remains in the believer for the duration of earthly life. The Wesleyan view of definitive sanctification is the experience of entire sanctification, understood as instantaneous deliverance from inherited sin (Dieter, 19).

⁷³ Taylor, *Theological Formulation*, 139.

⁷⁴ Taylor, *Theological Formulation*, 140.

Entire Sanctification

Entire sanctification is the instantaneous experience in which the Holy Spirit cleanses away inherited sin and fills the believer's heart with His presence.⁷⁵ Freed from inherited depravity, and enabled by the indwelling Holy Spirit, the believer is able to live a life of holiness and love.⁷⁶ Entire sanctification brings the believer into the state of Christian perfection.

Method

This section delimits the sources for the project and outlines the flow of subsequent chapters. The dissertation will rely on Wesleyan sources, particularly on the thought of John Wesley, and developments of his thought in Nazarene theology. The project will develop and apply a theological model for holiness doctrine in the chapters that follow.

⁷⁵ The view that the believer can be delivered from inherited sin in this life is particular to the Wesleyan tradition. Calvin's view is that in regeneration the power of sin is abolished, but the substance of sin, or inherited depravity, remains. Although believers are empowered by the Holy Spirit to be victorious in the struggle against the sinful nature, "sin ceases only to reign; it does not also cease to dwell in them." (Calvin, *Institutes*, III: 3, 603).

⁷⁶ Christopher Bounds identifies a range of positions on entire sanctification within the Wesleyan tradition itself. The range of differentiation concerns when a believer may enter into the experience. The most optimistic view of entire sanctification, which stresses the possibility of immediateness in obtaining the experience, is that the experience is available as soon as the believer exercises faith, because, through prevenient grace, the believer can exercise faith and consecration at will. The middle position is that entire sanctification is preceded by a period of prayer and self mortification. Thus, there is a process from the moment of justification to the moment of entire sanctification. The most process-oriented view stresses the gradual nature of entire sanctification. Thus, the experience may come after a long process, and may not come to all believers. This dissertation is aligned with the middle position (Christopher Todd Bounds, "What Is the Range of Current Teaching on Sanctification and What Ought a Wesleyan to Believe on This Doctrine?" *Asbury Theological Journal* 62, no. 2 [2007]: 50).

Sources

The primary sources used in this project are the writings of John Wesley,⁷⁷ the sermons of Phineas Bresee, and Nazarene holiness theologies of the twentieth century. Exegesis of Wesley's sermons will help identify the consistent themes of his soteriology. The sermons of Phineas Bresee exemplify the contribution of the Nineteenth-Century Holiness Movement to early Nazarene pulpit theology.⁷⁸ These sermons are important to this project because they bring to light the thought of a significant holiness advocate—founder of the Church of the Nazarene and product of the Nineteenth-Century Holiness Movement—who takes into account the transcendent goal of entire sanctification. Twentieth-century Nazarene theologies reflect the teachings of John Wesley and the Nineteenth-Century Holiness Movement.⁷⁹ The dissertation seeks to shape this content into a new paradigm.

Outline

In the chapters that follow, the dissertation unfolds by first, accounting for the existence of anthropocentrism in current holiness theology, second, developing a

⁷⁷ *Works* I-IV, with main focus on Wesley's sermons.

⁷⁸ Phineas Franklin Bresee, *The Certainties of Faith* (Kansas City, MO.: Nazarene Publishing House, 1958) <http://wesley.nnu.edu/wesleyctr/books/2501-2600/HDM2579.pdf>, and *Twenty-Nine Sermons* (Abridged) (Los Angeles, CA: Nazarene Publishing Company, 1903; Digital Edition 05/19/96 by Holiness Data Ministry). <http://wesley.nnu.edu/wesleyctr/books/0101-0200/HDM0192.pdf>.

⁷⁹ The principal treatments of holiness doctrine are found in Wiley, *Christian Theology*, vol. 2; Wynkoop, *A Theology of Love*; Taylor, *Theological Formulation*; Grider, *A Wesleyan-Holiness Theology*; Grider, *Entire Sanctification*; Dunning, *Grace, Faith and Holiness*. In addition, Greathouse and Bassett, *Historical Development*, provides a comprehensive historical exposition of holiness theology, and W. T. Purkiser, *The Biblical Foundation*, vol. 1 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1983) presents the biblical grounds for the teaching.

theological model on the basis of the *telos* of entire sanctification, third, articulating the material content of the doctrine within this model, and fourth, demonstrating the ecclesial significance of holiness doctrine as articulated in the proposed paradigm. The conclusion will summarize the project and point to potential areas of research suggested by the project.

Chapter 2 traces the development of holiness theology from John Wesley's teaching to current Nazarene construals. For Wesley, Christian perfection meant the capacity to love God and others wholeheartedly through cleansing from inherited sin by the Holy Spirit. Christian perfection is one aspect of Wesley's soteriology, which includes a careful balance and interconnection of the crises of justification and entire sanctification with a process of continued growth in grace. American Methodism's teaching of Christian perfection tended towards a preference for the process aspect of salvation over the crisis moments. The Nineteenth-Century Holiness Movement sought to counteract the process preference by affirming the crisis of entire sanctification. However, this propagation was carried out in abstraction from a robust theological framework, thereby making holiness doctrine vulnerable to the prevailing influences of the revivalist and individualist milieu of nineteenth-century America. As a result, over-valuation of human agency began to characterize holiness doctrine during this era. In the early twentieth century, the Church of the Nazarene was born out of the Nineteenth-Century Holiness Movement. Nazarene theology has sought to restore the crisis-process balance of entire sanctification. Nonetheless, as the present chapter has shown, current holiness theology still carries an element of subjectivism. Throughout these developments, the doctrine of

entire sanctification has been consistently understood as an instantaneous, post-justification cleansing from inherited sin through the Holy Spirit.

Chapter 3 shows that the *telos* of entire sanctification is fullness of communion with God, and develops a paradigm from this perspective—the communion paradigm. Fullness of communion is understood as a divine-human fellowship marked by the actualization of the Holy Spirit’s Lordship in the believer’s heart, and the believer’s wholehearted devotion to God. Cleansing from inherited sin through entire sanctification is necessary for fullness of communion. When fellowship with God becomes the horizon of reflection, the explication of entire sanctification is firmly located within the Wesleyan *ordo salutis* and grounded in trinitarian thought, and the root of the experience is seen to be the divine life of holy love. The communion paradigm is shown to be a viable approach in holiness theology because it illuminates the primacy of grace in divine-human fellowship.

Chapter 4 describes the dynamics of entire sanctification within the communion model. Entire sanctification is defined as a decisive moment of faith in which the Holy Spirit cleanses the believer from inherited sin and establishes His complete Lordship over the believer through the Gift of His self-outpouring, thereby effecting moral transformation in the life of the believer. The framework for the decisive moment of faith is ongoing fellowship with God through a dialogue of divine approach and human response. In the decisive moment, the Holy Spirit cleanses away inherited sin through the revelation of divine holiness and love in His self-outpouring. Inherited sin is understood as a pervasive principle of unbelief and idolatry. Entire sanctification initializes a

qualitative change in divine-human fellowship, evidenced by pronounced fruitfulness in the believer's capacity to love.

Chapter 5 shows that holiness doctrine becomes a determining influence in ecclesial life when corporate existence is oriented to fullness of communion. The horizon of ecclesial life is the common quest for the knowledge of God—a quest that shapes an ecclesial character of doxology. The church seeks fullness of communion through the means of grace. Thus, in preaching, teaching and fellowship, the church hears and remembers God, and is drawn into closer fellowship with Him and one another. Continual increase in the knowledge of God disposes believers to wait for and receive the experience of entire sanctification. The church witnesses to its common quest for the knowledge of God by its fellowship of holy love. When the church demonstrates its power to love sacrificially, it witnesses to the reality of the triune God. In sum, a church caught up in the common quest for the knowledge of God attests to the transformative power of the Gospel.

Chapter 6 summarizes the foregoing discussion and identifies the particular ways in which the communion paradigm offers a viable alternative to person-centered approaches in holiness theology. The fundamental contribution of the dissertation is that it affirms the primacy of grace, and this grace as that which alone makes moral responsibility possible and necessary. Furthermore, it offers a relational model that is not derived from a particular anthropology. It affirms that the life of holiness is a response to the promise and command of a holy God. The requirement of holiness is grounded in the bedrock of divine holiness, which is its guarantee.

CHAPTER 2
THE DEVELOPMENT OF NAZARENE HOLINESS THEOLOGY:
JOHN WESLEY TO THE PRESENT

Introduction

The previous chapter identified a strand of subjectivism in some explanations of entire sanctification and pointed to the concerns raised by this approach. First, the purpose of entire sanctification is often limited to human holiness rather than extended to include its over-arching goal. Second, focus on human moral responsibility tends to overshadow the primacy of grace. Third, divergent views of human personhood have led to divergent explications of entire sanctification. Fourth, teaching on the life of holiness tends to be limited to the domain of Christian ethics rather than extended to wider ecclesial applications. These trends threaten the sustainability of holiness doctrine as the theological distinctive of the Church of the Nazarene. The aim of this dissertation is to show that one way to overcome subjectivism in holiness theology is to explain entire sanctification from the standpoint of its over-arching goal, communion with God.

The present chapter traces the development of holiness doctrine from John Wesley's formulation to current Nazarene articulations. The purpose is to identify the contributing factors to personalistic doctrinal formulations, and to describe the cardinal elements of current Nazarene holiness theology. As this chapter shows, Wesley developed the doctrine of Christian perfection within a carefully balanced crisis-process soteriology. However, this balance shifted to either its crisis or its process pole as Christian perfection was propagated by other Methodist leaders. These shifts altered the relation of Christian

perfection to the *ordo salutis*. The Nineteenth-Century Holiness Movement's focus on the entire sanctification crisis, in abstraction from a supporting theological framework, opened the doctrine to the prevailing personalistic philosophies of the era. In spite of these shifting paradigms, the cardinal elements of current Nazarene holiness doctrine have remained faithful to Wesleyan and Holiness Movement roots. The discussion of these developments provides relevant background for the question raised in chapter 1, and lays the historical foundation for subsequent chapters.

Wesley's Doctrine of Christian Perfection

This section shows that Wesley's doctrine of Christian perfection is located in a soteriology of carefully balanced crisis and gradual elements.¹ First, Wesley's experiential and teleological concept of faith produces a dynamic soteriology. Second, Christian perfection arises within this soteriological framework as the culmination of heart religion. Third, the soteriological framework obtains balance through a necessary connection of gradual and crisis elements. Heart religion refers to the ongoing inward

¹ There are several monographs on the theology of John Wesley. See for example, these major works: George C. Cell, *The Rediscovery of John Wesley* (Lanham, Maryland: University Press of America, 1984. Reprint of the 1935 edition); William R. Cannon, *The Theology of John Wesley, with Special Reference to the Doctrine of Justification* (Lanham, MD: University Press of America, 1984; Reprint of the 1946 edition); Colin Williams, *John Wesley's Theology Today* (Nashville: Abingdon Press, 1960); Albert C. Outler, ed., *John Wesley* (Oxford University Press, 1964); Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Kingswood Books, 1994); Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville, TN: Abingdon Press, 1995); Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville, TN: Abingdon Press, 2007). The following treat Wesley's doctrine of Christian Perfection: William E. Sangster, *The Path to Perfection: An Examination and Restatement of John Wesley's Doctrine of Christian Perfection* (London: Epworth Press, 1984. Reprint of 1943 edition); Harald Lindström, *Wesley and Sanctification: A Study in the Doctrine of Salvation* (Grand Rapids, MI: Francis Asbury Press of Zondervan Publishing House, 1982. Reprint of the 1950 edition); George Allen Turner, *The Vision Which Transforms* (Kansas City, MO: Beacon Hill Press, 1964); Leo George Cox, *John Wesley's Concept of Perfection* (Kansas City, MO: Beacon Hill Press, 1964).

transformation of the disposition of the heart through the Holy Spirit,² culminating in wholehearted love for God and one's neighbor. As this section demonstrates, heart religion is a term that captures Wesley's conviction that theological truth is existentially meaningful to the extent that it is actualized in personal transformation. His consistent assertion is that the victory over sin accomplished *for* humanity in Christ must be actualized *in* the hearts of individuals through the Holy Spirit.

Wesley's Soteriological Framework

This discussion shows that for Wesley, faith is transformative knowledge of God and salvation is a dynamic process of increasing faith, which he describes as heart religion or true religion.³

For Wesley, faith is both the capacity for experiential knowledge of God and this knowledge itself. In "The Scripture Way of Salvation," he describes faith as "a divine evidence and conviction" of spiritual knowledge, a "two-fold operation of the Holy Spirit."⁴ This includes both spiritual sight and spiritual light.⁵ Spiritual sight refers to a God-given capacity for spiritual knowledge. In "An Earnest Appeal to Men of Reason and Religion," Wesley argues that since ideas come from our senses, we must have

² Randy L. Maddox remarks that for Wesley, "heart" refers to "our inner motivating inclinations." Heart religion points to the importance of the inward inclinations (dispositions, tempers and affections) for outward moral activity. According to Maddox, Christian perfection is the goal of heart religion, since Christian perfection means that love is the single inward inclination (Randy L. Maddox, "A Change of Affections: The Development, Dynamics, and Dethronement of John Wesley's Heart Religion," in *Heart Religion in the Methodist Tradition and Related Movements*, ed. Richard B. Steele [Lanham, MD, and London: The Scarecrow Press, Inc., 2001], 16, 21).

³ Later chapters will engage more fully with Wesley's soteriology. The primary purpose in this chapter is to elucidate the relation between Christian perfection and the *ordo salutis*.

⁴ "The Scripture Way of Salvation," *Works* VI: 47.

⁵ "The Scripture Way of Salvation," *Works* VI: 46.

senses capable of discerning various kinds of reality. Therefore, discernment of spiritual reality requires spiritual senses.⁶ Several scholars agree that Wesley's idea of spiritual senses reflects the empiricism of John Locke.⁷ Like Locke, Wesley asserts that all knowledge of the material world comes by way of the senses. J. Steven O'Malley shows that Wesley transfers Locke's epistemology to the spiritual realm by the assertion that there must be spiritual senses for the reception of spiritual knowledge.⁸ The capacity for spiritual knowledge is faith. Spiritual light comes through the spiritual senses. This spiritual light is experiential knowledge of God.⁹ Saving faith is the particular conviction or knowledge that the reconciling work of Christ was accomplished on one's personal behalf.¹⁰ In sum, faith, for Wesley, means personal experience of God.

Faith increases with its exercise. An individual moves from one degree of faith to another by exercising faith. For Wesley, the Holy Spirit imparts faith, which elicits a human response of obedience. Through obedience the believer is open to further reception of faith, or goes "from faith to faith."¹¹ Hence, there are degrees of faith. He

⁶ "An Appeal to Men of Reason and Religion," *Works* VIII: 13.

⁷ See for example, Richard E. Brantley, *Locke, Wesley, and the Method of English Romanticism* (Gainesville, FL: University of Florida Press, 1984); Frederick Dreyer, "Faith and Experience in the Thought of John Wesley," *American Historical Review* 88, no. 1 (1983); James R. Thobaben, "Holy Knowing: A Wesleyan Epistemology," in *The Death of Metaphysics; the Death of Culture: Epistemology, Metaphysics, and Morality*, ed. Mark J. Cherry (Dordrecht: Springer, 2006); L. W. Wood, "Wesley's Epistemology," *Wesleyan Theological Journal* 10 (1975). Current scholarship gives evidence of other philosophical influences upon Wesley's epistemology. Dreyer points to Hume's influence while English points to John Norris (John C. English, "John Wesley's Indebtedness to John Norris," *Church History* 60, no. 1 (1991). Wesley himself expresses agreement with Locke's principal tenet that there are no innate ideas ("Remarks upon Mr. Locke's *Essay on Human Understanding*," *Works* XIII: 455-56).

⁸ J. Steven O'Malley, "Recovering the Vision of Holiness: Wesley's Epistemic Basis," *Asbury Theological Journal* 41, no. 1 (1986): 7.

⁹ "On the Discoveries of Faith," *Works* VII: 232.

¹⁰ "The Scripture Way of Salvation," *Works* VI: 46.

¹¹ "On the Discoveries of Faith," *Works* VII: 236.

distinguishes three degrees of faith—the faith of a servant, the faith of a son, and the faith of a father.¹² The faith of a servant is belief in God and desire to obey His commandments. The faith of a son or saving faith is personal knowledge or inward conviction of the love of God in Jesus Christ. Saving faith marks the beginning of new life in Christ and continues to increase under the tutelage of the Holy Spirit through the means of grace. The faith of a father refers to mature faith that ensues in wholehearted love for God and neighbor.¹³ Mature faith does not refer to a static end-point. On the contrary, Wesley urges mature believers to “continually increase in the knowledge and love of God.”¹⁴ Thus, Wesley understands faith as a dynamic relation to God that matures through continued obedience.

For Wesley, the knowledge of God transforms the disposition of the heart.¹⁵ Transformative knowledge is different from right understanding of religious truth. It is experiential knowledge of God, which changes the believer’s inward inclinations.¹⁶ Yet, it is not the case that Wesley disregards intellectual assent. Rex D. Matthews shows that

¹² “On the Discoveries of Faith,” *Works* VII: 236-37.

¹³ “On the Discoveries of Faith,” *Works* VII: 237.

¹⁴ “On the Discoveries of Faith,” *Works* VII: 237.

¹⁵ Kenneth Collins shows that, for Wesley, the heart refers to dispositions, tempers and affections. These come under the transforming power of the Holy Spirit and are progressively shaped in love and holiness. Dispositions and tempers are the enduring and inherent qualities of a person. Affections are expressions of the will, or expressions of dispositions and tempers (Kenneth J. Collins, “John Wesley’s Topography of the Heart: Dispositions, Tempers, and Affections,” *Methodist History* 36 no. 3 [1998]: 162-175).

¹⁶ “A Farther Appeal to Men of Reason and Religion,” *Works* VIII: 243-44. Wesley distinguishes distinguishing intellectual assent to correct theological propositions from heart religion. Correct theological propositions that do not translate into transformed dispositions and a life of holiness do not constitute heart religion or true religion. That Wesley’s primary concern is heart religion or true religion, is evident from the abundance of references to this issue in his *Works*. See for example, “On the Trinity,” VI: 199; “Second Letter to Bishop Lavington,” IX: 56; “Letter to the Rev. Dr. Middleton,” IX: 73; “Second Letter to the Rev. Mr. Clarke” XIII: 215-216.

Wesley's view of faith is a complex of "*fides, fiducia, and feeling*."¹⁷ *Fides* refers to intellectual assent, *fiducia* to trust, and *feeling*, to spiritual experience of God. Matthews concludes that for Wesley, "the *particular* understanding of faith as one's personal spiritual experience of God's grace and mercy" is foundational to *fiducia* and *fides*.¹⁸ Therefore, while Wesley acknowledges that intellectual assent to truth and trust in God are aspects of faith, he considers the issue of real consequence to be the power of the truth to transform sinners into saints.¹⁹

Heart religion refers to the transformative impact of the personal knowledge of God that comes by faith. As believers grow in faith, their inward dispositions are increasingly shaped in love, through obedient response to the Holy Spirit. Inward transformation produces virtue and happiness²⁰ and allows one to engage in relationships marked by mercy, faith, hope and love.²¹ For Wesley, this transformation is true religion or the religion of the heart. As such, it is the controlling center of Wesley's soteriology.²² On

¹⁷ Rex D. Matthews, "'With the Eyes of Faith': Spiritual Experience and the Knowledge of God in the Theology of John Wesley," in *Wesleyan Theology Today: A Bicentennial Consultation*, ed. Theodore Runyan (Nashville: Kingswood Books, 1985), 414.

¹⁸ Matthews, "'With the Eyes of Faith,'" 411.

¹⁹ "Salvation by Faith," *Works* V: 9.

²⁰ "An Earnest Appeal to Men of Reason and Religion," *Works* VII: 4.

²¹ "A Farther Appeal," *Works* VIII: 244.

²² Randy Maddox (*Responsible Grace: John Wesley's Practical Theology*) argues that Wesley's orienting concern is responsible grace, the interplay of divine grace and human response. On the other hand, Collins argues that the integrating theme of Wesley's thought is "real Christianity" which coincides with the concept of heart religion (Kenneth J. Collins, "The Motif of Real Christianity in the Writings of John Wesley," *Asbury Theological Journal* 49, no. 1 (1994); idem, "Real Christianity as Integrating Theme in Wesley's Soteriology: The Critique of a Modern Myth," *Asbury Theological Journal* 51, no. 2 [1996]). Collins's view is corroborated by Dreyer ("Faith and Experience in the Thought of John Wesley," 14). The idea of responsible grace is an important motif in Wesley's soteriology, as will be shown in later chapters. This relation is the means to experiential knowledge of God, which is increasingly transformative. The concept of heart religion refers to the transformative knowledge of God. Consequently, the faith-grace relation to which Maddox alludes is one aspect of the more comprehensive idea of heart religion.

this view, salvation begins with saving knowledge of Jesus Christ and continues in a locus of increasing faith and transformation.

Wesley interprets scripture through the lens of this experiential and teleological soteriology.²³ In harmony with his focus on personal transformation, Wesley sees scripture as the source of right practice as well as right belief.²⁴ According to Timothy L. Smith, for Wesley, the living center of Scripture is the call to be holy and the promise of grace to answer that call.²⁵ Wesley remarks, “It is easily discerned, that these two little words, I mean faith and salvation, include the substance of all the Bible, the marrow, as it were, of the whole Scripture.”²⁶ Particular texts can only be correctly understood in harmony with the comprehensive scope and tenor of scripture, which is God’s plan of salvation in justification and sanctification.²⁷ For Wesley, the plan of salvation is evident in the plain sense of scripture, which refers to a common-sense interpretation of the text within the general tenor of scripture.²⁸ The plain sense of scripture is only evident through the spiritual senses.²⁹ As such, the plain sense requires the illumination of the

²³ Wesley’s theological method has been referred to as the Wesleyan Quadrilateral, a term coined by Albert Outler. Outler analyzes Wesley’s methodology in “The Wesleyan Quadrilateral in John Wesley,” *Wesleyan Theological Journal* 20, no. 1 (1985). Outler’s work has been followed by other treatments of the Wesleyan Quadrilateral such as, W. Stephen Gunter, *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon, 1997) and Donald A. D. Thorsen, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason & Experience as a Model of Evangelical Theology* (Grand Rapids, MI: Francis Asbury Press, 1990).

²⁴ Charles E. Gutenson, “Theological Method for a Man of One Book,” *Asbury Theological Journal* 59, no. 1-2 (2004): 53.

²⁵ Timothy L. Smith, “John Wesley and the Wholeness of Scripture,” *Interpretation*, 39 no. 3 (1985):246.

²⁶ “Scripture Way of Salvation,” *Works* VI: 44.

²⁷ “Scripture Way of Salvation,” *Works* VI: 44; “A Farther Appeal,” *Works* VIII: 86-87; Gutenson, “Theological Method for a Man of One Book,” 58.

²⁸ “Scripture Way of Salvation,” *Works* VI: 43.

²⁹ “An Earnest Appeal,” *Works* VIII: 13.

Holy Spirit. As Paul Bassett states, for Wesley, “the witness of the Holy Spirit, testifying to the truth of a passage and applying the truth to the believer’s life, is absolutely necessary if the Bible is to be illuminated and illuminating.”³⁰ Accordingly, the Holy Spirit actualizes heart religion by clarifying biblical truth and applying it to the believer’s heart.

It may be argued that Wesley’s reading of scripture is not only through the lens of heart religion, but also through the lens of tradition, reason, and experience. However, the concept of heart religion influences his appeal to tradition, as well as his use of reason and experience. First, Wesley appeals to the primitive church and the Church of England to establish the orthodoxy of heart religion.³¹ As Ted Campbell points out, Wesley considers the doctrines of the Trinity, the deity of Jesus, biblical authority, original sin, justification by faith, and regeneration as essential Christian doctrines.³² Nonetheless, Wesley’s focus is on the existential significance of these teachings. As Bassett observes, for Wesley, the authority of tradition “lies in its capacity to help generate Christlikeness.”³³ As such, tradition is meaningfully handed down in the matrix of

³⁰ Paul Merritt Bassett, “The Holiness Movement and the Protestant Principle,” *Wesleyan Theological Journal* 18, no. 1 (1983): 14.

³¹ Wesley’s experiential focus is based upon orthodoxy, as shown by Ted Campbell (*John Wesley and Christian Antiquity* [Nashville, TN: Kingswood Books, 1991], 108-90), and Randy Maddox (“Opinion, Religion and ‘Catholic Spirit’: John Wesley on Theological Integrity,” *Asbury Theological Journal* 47, no. 1 [1992]: 74). Maddox points out that for Wesley, orthodoxy is only non-essential to the degree that it is intellectual assent without bearing on personal transformation. In “On Laying the Foundation of the New Chapel, near City Road, London,” Wesley argues that Methodism is not a new religion, but rather, an old religion, “the religion of the Bible, the religion of the primitive Church, the religion of the Church of England” (*Works* VII: 423-24).

³² Ted A. Campbell, “The Shape of Wesleyan Thought: The Question of John Wesley’s ‘Essential’ Christian Doctrines,” *Asbury Theological Journal* 59, no. 1-2 (2004): 34-40.

³³ Bassett, “The Holiness Movement and the Protestant Principle,” 16.

spiritual life, or the filter of liturgy.³⁴ Second, heart religion influences Wesley's use of reason in scriptural interpretation.³⁵ As demonstrated in "On Perfection," he provides scriptural grounds for his teaching (in this case, perfection), then elucidates propositions arising from the text. His interest, as demonstrated by the latter portion of the sermon, is on the implications of scripture for Christian living and the knowledge of God.³⁶ Reason is a tool to connect scripture with right practice.³⁷ As Bassett observes, for Wesley, reason "is a vehicle of the mind of Christ in the life of the believer, testing both Scripture and experience."³⁸ Third, experience³⁹ refers to evidence of personal knowledge of God—inwardly, through consciousness of the operation of the Holy Spirit,⁴⁰ and outwardly, through the fruit of the Spirit.⁴¹ The purpose of experience is "to assure the believer of his relationship to God."⁴² As Winfield Bevins shows, Wesley's fundamental principle is that salvation becomes an existential reality for the individual through the

³⁴ Bassett, "The Holiness Movement and the Protestant Principle," 15-16.

³⁵ For Wesley, reason is the use of the faculty of understanding for apprehension, judgment and discourse. Apprehension is the reception of data through the senses, and with respect to theological truth, this includes the spiritual senses. Correct judgment and discourse, or analysis and articulation of the meaning of data, requires the application of logic ("Remarks upon Mr. Locke's *Essay on Human Understanding*," *Works* XIII: 456; 462).

³⁶ "On Perfection," *Works* VI: 411-424.

³⁷ A similar model is evident in sermons such as "Original Sin," "The Scripture Way of Salvation," and "The New Birth" (*Works* VI).

³⁸ Bassett, "The Holiness Movement and the Protestant Principle," 15.

³⁹ Gregory Scott Clapper, *John Wesley on Religious Affections: His Views on Experience and Emotion and Their Role in the Christian Life and Theology*, Pietist and Wesleyan Studies (Metuchen, NJ and London: The Scarecrow Press, 1989). Clapper explores the dimensions of Wesley's view of experience. He shows that the term "experience" comprehends the religious affections, dispositions, tempers and emotions that characterize heart holiness (2-3).

⁴⁰ "A Farther Appeal," *Works* VIII: 78.

⁴¹ Dreyer, "Faith and Experience in the Thought of John Wesley," 17.

⁴² Bassett, "The Holiness Movement and the Protestant Principle," 14.

action of the Holy Spirit. He states, “The Holy Spirit uses the four religious sources to guide the believer in the *ordo salutis*.”⁴³ Claims to personal experience of God must not only be corroborated by changed behavior, but also by scripture. Without this support, an experience may not be a genuine experience of God, but rather, an excess of enthusiasm.⁴⁴ In sum, heart religion conditions Wesley’s use of the sources and tools of theology.

Based on his view of faith, Wesley understands salvation as real experience of God, producing real transformation in the lives of believers. Accordingly, when Wesley reads the Bible, he understands the over-arching command to love God and one’s neighbor wholeheartedly as a genuine possibility for all believers. Heart religion is the experience of God that makes this love an imperative as well as a possibility.

⁴³ Winfield H. Bevins, “Pneumatology in John Wesley’s Theological Method,” *Asbury Theological Journal* 58, no. 2 (2003): 109.

⁴⁴ Wesley is concerned with the problem of enthusiasm on two fronts. First, he and his followers are accused of being enthusiasts by Church of England authorities. In eighteenth-century England, “it did not even take spectacular convulsions or exorcisms; the claim of an internal testimony of the Spirit alone carried the connotation of sectarian inspiration which was thought to threaten the public order, the religious accomplishment of Enlightenment society, and the morals derived from them. (Mathias J. Kurschner, “The Enthusiasm of the Rev. John Wesley,” *Wesleyan Theological Journal* 35, no. 2 [2000]:120). Locke defines enthusiasm as disregard of reason to make way for revelation, the confounding of sensuous emotion with genuine spiritual insight. (John Locke, “Of Enthusiasm,” in *An Essay Concerning Human Understanding*, ed. Alexander Campbell Fraser [Oxford: Clarendon Press, 1894], note 1, p. 428). In response to these charges, Wesley writes the *Appeals to Men of Reason and Religion*. Second, Wesley also seeks to counteract enthusiasm within Methodism. He defines enthusiasm as “a religious madness arising from some falsely imagined influence or inspiration of God; at least from imputing something to God which ought not to be imputed to him, or expecting something from God which ought not to be expected from Him” (“The Nature of Enthusiasm,” *Works* V: 470). Enthusiasm issues from an over-valuation of personal experience and a displacement of scripture as the rule of faith and practice. Wesley addresses the problem of enthusiasm amongst the Methodists by this basic guideline: God reveals His will in scripture. The broad scriptural principle that God’s will is that we should be holy and good must guide discernment of the will of God in particular cases (*Works* V: 474). One applies the rule of scripture in discerning the will of God not by one’s inward impressions, but rather, “with the help of experience and reason, and the ordinary assistance of the Spirit of God” (*Works* V: 478).

Christian Perfection in the *Ordo Salutis*

Wesley's teaching on Christian perfection remains consistent from 1740 onwards and can be understood primarily by way of *A Plain Account of Christian Perfection*.⁴⁵ This discussion shows that Christian perfection arises from and reflects Wesley's experiential and teleological hermeneutic. First, Christian perfection is heart religion in its fullest sense, both as a culmination and an ongoing process. Second, Christian perfection comes through the crisis experience of entire sanctification, which arises in the matrix of the salvific process. Third, the doctrine of Christian perfection reflects Wesley's experiential approach to scripture. In sum, Wesley's teaching constitutes a balance of crisis and gradual elements, which together produce a soteriological framework shaped by the principle of heart religion.

First, Christian perfection is the culmination of heart religion. Wholehearted love for God and one's neighbor is Wesley's principal description of Christian perfection. Singleness in love signifies total orientation to God, whereby He is the desire of the heart and the source of happiness.⁴⁶ The outflow of love for God is love for one's neighbor.⁴⁷ The entirety of love for God purifies the heart from sinful dispositions. Hence, when love fills the heart, one has "a pure heart."⁴⁸ For Wesley, obedience is in proportion to love.

⁴⁵ Timothy L. Smith, "John Wesley and the Second Blessing," *Wesleyan Theological Journal* 21, no. 1-2 (1986): 137-158; "A Chronological List of Wesley's Sermons and Doctrinal Essays," *Wesleyan Theological Journal* 17, no. 2 (1982): 88-110. Wesley's teaching is also evident in several sermons such as, "On Perfection," *Works* VI: 411-424, "The Scripture Way of Salvation," *Works* VI: 43-54, "On the Discoveries of Faith," *Works* VII: 231-238.

⁴⁶ "A Plain Account of Christian Perfection," *Works* XI: 371.

⁴⁷ "A Plain Account of Christian Perfection," *Works* XI: 372.

⁴⁸ "A Plain Account of Christian Perfection," *Works* XI: 372.

Therefore, the believer who has been perfected in love has one desire,—to please God— which is the motivation to live in total obedience to God.⁴⁹ The religion of the heart is to give one’s whole heart to God.⁵⁰ In “The Almost Christian,” Wesley declares that the believer who is most entirely a Christian loves God and neighbor wholeheartedly.⁵¹ The basis of this love, continues Wesley, is transformative faith.⁵² This faith “purifies the heart” and “fills it with love.”⁵³ The correspondence between the description of Christian perfection and mature faith shows that Christian perfection is the full actualization of heart religion.

However, the state of Christian perfection is a dynamic process of growing in grace. While the believer’s whole intention is to love and obey God, there are human factors that condition the expression of this intention. Wesley states that Christian perfection is not perfection in knowledge or understanding. Believers who have been perfected in love continue to live with “a thousand nameless defects, either in conversation or behavior.”⁵⁴ Ignorance, bodily weaknesses, and personality traits are some of the factors that may hinder the free expression of love in one’s attitudes, words, and actions.⁵⁵ Maturity in

⁴⁹ “A Plain Account of Christian Perfection,” *Works* XI: 372.

⁵⁰ “A Plain Account of Christian Perfection,” *Works* XI: 366-67.

⁵¹ “The Almost Christian,” *Works* V: 21-22.

⁵² “The Almost Christian,” *Works* V: 22.

⁵³ “The Almost Christian,” *Works* V: 23.

⁵⁴ “A Plain Account of Christian Perfection,” *Works* XI: 374.

⁵⁵ “A Plain Account of Christian Perfection,” *Works* XI: 374. Wesley refers to three types of imperfections that are consistent with Christian perfection. First, believers who have been made perfect in love are not perfect in knowledge. Second, they are not free from infirmities. He describes infirmities as “weakness or slowness of understanding, irregular quickness or heaviness of imagination.” These infirmities may be considered personality traits in the sense that they refer to a person’s characteristic responses to situations and other persons. Third, they are not free from temptation.

perfect love is the increasing alignment between a heart of perfect love and clarity in expressing love. By the Holy Spirit's help, the believer's behavior increasingly reflects purity of intention. Thus, as Wesley remarks, there is no perfection "which does not admit of a continual increase."⁵⁶ Accordingly, the concept of Christian perfection includes both a culminating and a processive aspect.

Second, Christian perfection is attained by faith, through entire sanctification.⁵⁷ For Wesley, Christian perfection "implies deliverance from all sin."⁵⁸ He refers to the experience as "the circumcision of the heart from all filthiness, all inward as well as outward pollution."⁵⁹ From the moment of justification, the believer has power over both inward and outward sin.⁶⁰ Nonetheless, the carnal mind remains subsequent to justification⁶¹ and is evidenced by one's proneness to evil.⁶² While the carnal mind does

⁵⁶ "A Plain Account of Christian Perfection," *Works* XI: 374.

⁵⁷ In the definition section of the previous chapter, "Christian perfection" refers to the state of loving God wholeheartedly. "Entire sanctification" refers to the crisis experience in which the Holy Spirit delivers the believer from all sin and ushers in the state of Christian perfection. This distinction is not consistently held in Wesley's thought. For example, in "A Plain Account of Christian Perfection," Wesley refers to the instantaneous experience of cleansing from sin as "entire sanctification" (*Works* XI: 389). In the same treatise, he describes Christian perfection as an instantaneous experience (*Works* XI: 393). Thus, Wesley seems to use these terms interchangeably. For clarity, the treatment of Wesley's doctrine of Christian perfection in this dissertation uses the terms as defined in the previous chapter.

⁵⁸ "A Plain Account of Christian Perfection," *Works* XI: 393.

⁵⁹ "A Plain Account of Christian Perfection," *Works* XI: 444.

⁶⁰ "On Sin in Believers," *Works* V: 147.

⁶¹ "On Sin in Believers," *Works* V: 156. In "Justification by Faith," Wesley distinguishes between justification and initial sanctification. Sanctification is being made actually just and righteous. It is "in some degree, the immediate fruit of justification, but, nevertheless, is a distinct gift of God, and of a totally different nature. The one [justification] implies what God does for us through his Son; the other, what he works in us by his Spirit" (*Works* V: 56). Justification is "the clearing ... from the accusation brought against us by the law.... whereas we have transgressed the law of God, and thereby deserved the damnation of hell, God does not inflict on those who are justified the punishment which they had deserved" (*Works* V: 56). For Wesley, justification does not mean that God considers the unrighteous to be righteous. Instead, justification is the forgiveness of sins. Thus, "to him that is justified or forgiven, God "will not impute sin" to his condemnation" (*Works* V: 57).

⁶² "On Sin in Believers," *Works* V: 155.

not forfeit the favor of God,⁶³ the believer is called to resist its inclinations through the help of the Holy Spirit. The struggle against the carnal mind is the believer's gradual sanctification. It includes increasing awareness of the carnal mind and the need for deliverance. Christian perfection is the result of deliverance from the carnal mind. Entire sanctification is by faith, understood as the divine evidence and conviction that God is able to sanctify entirely and is willing to do so now.⁶⁴ Wesley urges believers to seek the experience. He declares, "If you seek it by faith, you may expect it *as you are*; and expect it *now*."⁶⁵ For Wesley, since entire sanctification is possible by faith in the merits of Christ, all believers can be entirely sanctified.

Entire sanctification is an instantaneous experience preceded by a gradual process of dying to sin. It is a work of God by faith. On this basis, Wesley understands it to be instantaneous. Since the experience is by faith alone, the believer does not have to work towards the experience. Entire sanctification occurs at the moment of faith. The ongoing transformation in the life of faith includes the aspect of resisting the carnal nature, or dying to sin. This process culminates in a moment of complete deliverance, which may or may not be perceptible to the believer. Through this lack of awareness, the experience may appear to be gradual.⁶⁶ The time between justification and entire sanctification is indeterminate, depending on the believer's growth in grace. For Wesley, "God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his

⁶³ "On Sin in Believers," *Works* V: 155.

⁶⁴ "The Scripture Way of Salvation," *Works* VI: 52.

⁶⁵ "The Scripture Way of Salvation," *Works* VI: 53-54.

⁶⁶ "The Scripture Way of Salvation," *Works* VI: 53.

will, before they are either justified or sanctified.”⁶⁷ Nonetheless, this is mere observation of how God generally works. He may well shorten the time as He wills.⁶⁸ Thus, Wesley’s concept of the crisis experience is embedded in a crisis-process continuum.

Wesley’s apparent ambivalence and reticence in this regard, has led some scholars to conclude that he did not teach instantaneous sanctification.⁶⁹ However, Wesley explains the relation of gradual to instantaneous sanctification by way of the analogy of death—a person may be dying for some time, but there is an instant when one is pronounced dead. Likewise, one may be dying to sin over a period of time (gradual sanctification) until the instant when death is complete (entire sanctification).⁷⁰ In his closing comments in the *Plain Account* Wesley remarks, “As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant. But I believe a gradual work, both preceding and following that instant.”⁷¹ Smith argues that Wesley’s reticence in teaching the instantaneity of entire sanctification is not due to a reluctance to advocate the experience amongst believers. Instead, Wesley limits discussion of the crisis moment of entire sanctification to his unpublished works because of controversies

⁶⁷ “A Plain Account of Christian Perfection,” *Works* XI: 423.

⁶⁸ “A Plain Account of Christian Perfection,” *Works* XI: 423.

⁶⁹ For example, J. Kenneth Grider, *Entire Sanctification. The Distinctive Doctrine of Wesleyanism* (Kansas City, MO: Beacon Hill Press, 1980), 91, 97-98; Maddox, *Responsible Grace*, 152. There is, however, a significant body of scholarship pointing to a balance between gradual sanctification and instantaneous sanctification— for example, H. Orton Wiley, *Christian Theology*, vol.2 (Kansas City, MO: Beacon Hill Press, 1940); Cox, *John Wesley’s Concept of Perfection*; Mildred Bangs Wynkoop, *A Theology of Love* (Kansas City, MO: Beacon Hill Press, 1972); Collins, *Holy Love and the Shape of Grace*.

⁷⁰ “A Plain Account of Christian Perfection,” *Works* XI: 402.

⁷¹ “A Plain Account of Christian Perfection,” *Works* XI: 446.

surrounding the teaching, as well as the un-readiness of the unregenerate to grasp the need for and possibility of heart cleansing.⁷² In other words, Wesley is not ambivalent about teaching instantaneous entire sanctification, but rather, is cautious in choosing appropriate situations for doing so.

Entire sanctification arises in the matrix of the salvific process. First, it is a divine action against sin, and it is by faith alone. As such, it is a salvific experience. Second, the sanctification process that precedes the experience is preparatory to it. Thus, entire sanctification necessarily arises within the salvific continuum. Third, the experience ushers in Christian perfection, which is itself a salvific process. It is clear that Wesley's doctrine of Christian perfection is grounded in the wider soteriological framework of salvation by faith as both process and crisis. Furthermore, process and crisis are both necessary elements of salvation. This suggests that Christian perfection is best understood in the theological context of Wesley's teleological and experiential soteriology. Finally, Wesley supports the doctrine of Christian perfection by appeal to the plain sense of scripture, which is indicative of his experiential focus.

The teaching that one could be delivered from inherited sin before the article of death did not go unopposed in Wesley's milieu.⁷³ Wesley supports his teaching by

⁷² Smith, "John Wesley and the Second Blessing," 145. See also, Herbert Boyd McGonigle, *Sufficient Saving Grace: John Wesley's Evangelical Arminianism*, Paternoster Biblical and Theological Monographs (Carlisle, Cumbria: Paternoster Press, 2001), 257-258. McGonigle shows that from 1763 onwards, Wesley began to affirm the instantaneity of entire sanctification more widely. He argues that this may have been due to the increasing number of persons who testified to an instantaneous experience.

⁷³ Leo Cox shows that Wesley's point of division with Calvinism regarding sanctification was that "the believer could be sanctified wholly, or saved from all sin, before the article of death (Cox, *John Wesley's Concept of Perfection*, 111). See also, McGonigle (*Sufficient Saving Grace*, 260-261) for a more detailed treatment of the issues at stake in the Calvinistic opposition to Wesley's teaching in the mid-eighteenth century.

showing that in scripture, there are divine promises and commands that express a plain teaching that believers are to live in holiness and perfect love.⁷⁴ In “On Perfection” he cites Old and New Testament texts which command holiness.⁷⁵ He reads the great commandment as a “clear and full promise” of deliverance from the carnal mind.⁷⁶ He argues that there is a “general and unlimited promise” of inward fulfillment of the great commandment throughout the gospel dispensation, expressed in texts such as “I will put my law in their minds and write them on their hearts.” Commands such as “let this mind be in you which was also in Christ Jesus,” and “love thy neighbor as thyself,” are promises expressed as commands because God “will work in us what he requires of

⁷⁴ George Allen Turner (*The Vision which Transforms*) argues that “the most significant as well as the most concise exhibition of the Methodist use of Scripture to support the doctrine of sanctification is found in the *Annual Minutes*, from the year 1744 on” (242). In the Conference of 1747 the following question is addressed: “Is there any clear scriptural promise ... that God will save us from *all* sin?” A response is given by way of scripture passages from both Old and New Testaments. In the Old Testament the promise of cleansing (Ezekiel 36: 25, 29) and the promise of circumcision of the heart (Deuteronomy 30:6) are construed as clear teachings that God has promised to save His people from all sin. In the New Testament, the promise is plainly laid out. I John 3:8 states that the Son of God was manifested to destroy the works of the devil. This is understood as “the works of the devil, without any limitation or restriction: But all sin is the work of the devil.” Furthermore, Christ has given Himself for the Church in order for it to be holy (Ephesians 5: 27). Added to these texts, are the prayers and commands of the New Testament “which are equivalent to the strongest assertions.” Prayers referenced in this regard are that of Jesus, “I in them, and thou in me, that they may be made perfect in one” (John 17: 23); that of St. Paul, “that you might be filled with all the fullness of God” (Ephesians 3: 19) and “the very God of peace sanctify you wholly” (I Thessalonians 5:23). The commands to be perfect (Matthew 5: 48) and to love God with all the heart, soul and mind (Matthew 22:37) indicate that sin should not remain in the heart (“Minutes of Some Late Conversations: Conversation V, Wednesday June 17, 1747,” *Works* VIII: 294 – 295). Turner summarizes Wesley’s views as follows: Entire sanctification is possible in this life on the basis of the New Testament teaching that 1.) Deliverance is possible (II Cor. 7:1; I Thess. 5:23) and 2.) Christians are called to be like God in holiness and love (Matt. 5:48; John 17: 17-21; I Pet. 1:15). Regarding the secondness of the experience, the New Testament teaches: 1.) The distinction between sins and inherited sin; 2.) The requirement for cleansing from all sin; 3.) The assurance that those who seek after righteousness will be filled (*The Vision which Transforms*, 256-58). He concludes that “in making Christian perfection simply pure love to God and man, Wesley embraced in his teaching the essential message and main trend of both Old and New Testaments” (247).

⁷⁵ “On Perfection,” *Works* VI: 411-424.

⁷⁶ “On Perfection,” *Works* VI: 415.

us.”⁷⁷ For Wesley, the plain sense of scripture is that God requires and enables human holiness.⁷⁸ Both promise and command are for this life, since God can sanctify the soul while it is in the body.⁷⁹ For Wesley, salvation by faith is the actualization of these commands and promises in the lives of believers.

In sum, the concept of Christian perfection arises from Wesley’s understanding of faith. First, faith as ongoing personal experience of God shapes Wesley’s soteriology into a continuum. Second, within this continuum, there are crisis moments that usher in a qualitative change in divine-human relationship. The crisis moment constitutes a new departure point within the continuum. Entire sanctification ushers in a relationship described as Christian perfection, which is a continuum at another level of maturity in the life of faith.

The Crisis-Process Balance of Wesley’s Soteriology

Wesley’s soteriological framework shows a balance between the elements of crisis and process. Although it is sometimes claimed that Wesley emphasizes the process over the crisis elements of his soteriology,⁸⁰ in fact, crisis plays the crucial role of culminating as well as initializing process. Entire sanctification is best understood in the context of this crisis-process inter-relation.

⁷⁷ “On Perfection,” *Works* VI: 415.

⁷⁸ “On Perfection,” *Works* VI: 416.

⁷⁹ “On Perfection,” *Works* VI: 418.

⁸⁰ Thus, for example, Randy L. Maddox (*Responsible Grace: John Wesley’s Practical Theology*) states that “while the affirmation of the possibility of entire sanctification may have been *distinctive* of Wesley, the conception of sanctification (as a whole) as the progressive journey in responsive cooperation with God’s empowering grace was most *characteristic* of Wesley”(190).

First, crisis is a culmination of the faith process in Wesley's *ordo salutis*. Without the crisis, the process remains incomplete, since the goal of the process is to bring the believer to a crisis point in faith. Kenneth Collins points out that crisis in Wesley's thought "highlights the utter graciousness" of the gift of salvation as "the work of God alone."⁸¹ As Collins understands it, the principal role of crisis for Wesley is to underscore "the crucial truth that it is God, not humanity, who both forgives sins and makes holy."⁸² The gracious prevenient work of the Holy Spirit draws the unbeliever to the moment of saving faith, wherefrom springs new life in Christ. Likewise, the gracious sanctifying work of the Holy Spirit draws the believer to the moment of complete sanctification, wherefrom springs the life of Christian perfection. This crisis-process parallel points to a decisive moment in which the relationship with God is qualitatively changed through deliverance from sin—from the guilt and power of sin in justification, and from inbred sin in entire sanctification. As Henry Knight remarks, process, in Wesley's soteriology, tends towards a crisis that ushers in possibilities "that did not previously exist and are not the result of preexisting factors."⁸³

Second, process is the context of crisis. Prior to justification, the Holy Spirit draws the unbeliever towards the moment of saving faith by imparting a growing sense of sin and the need for repentance. This process culminates in the moment of justification.⁸⁴

⁸¹ Collins, *Holy Love and the Shape of Grace*, 16.

⁸² Kenneth J. Collins, "Recent Trends in Wesleyan-Holiness Scholarship," *Wesleyan Theological Journal* 35, no. 1 (2000): 80.

⁸³ Henry H. Knight III, "Love and Freedom 'by Grace Alone' in Wesley's Soteriology: A Proposal for Evangelicals," *Pneuma* 24, no. 1 (202): 63.

⁸⁴ "The Spirit of Bondage and of Adoption," *Works* V: 101-106.

Likewise, subsequent to justification, as the believer lives by faith and experiences ongoing transformation, the Holy Spirit brings awareness of the carnal mind. As the believer repents of the carnal mind and prays for entire sanctification, the Holy Spirit imparts faith for entire sanctification.⁸⁵ In both crises, there is a progressive increase in the knowledge of God, culminating in saving and sanctifying faith respectively. There is, therefore, a process by which the Holy Spirit prepares the individual for the crisis experience.

Finally, entire sanctification is best understood in the context of the soteriological crisis-process relation as the threshold experience that ushers in Christian perfection. Heart religion, the transformative knowledge of God, reaches a culmination in Christian perfection. This is so because it is the stage of Christian maturity characterized by singleness of devotion to God. Nonetheless, this stage is itself an ongoing application of wholehearted love to all spheres of life. Thus, Christian perfection is itself a transformative process into which the believer enters through the experience of entire sanctification, a threshold experience within the salvific process.

This section has shown that Wesley's teleological and experiential view of faith shapes his soteriology. Salvation by faith is a process of increasing knowledge of God—or heart religion—that culminates in Christian perfection by way of the entire sanctification crisis. The movement of faith from the new birth, to entire sanctification and Christian perfection, demonstrates a balance of crisis and process. Wesley's doctrine of Christian perfection reflects this balance, and is best understood in its soteriological

⁸⁵ "The Repentance of Believers," *Works* V: 168-170.

context. The next section traces a shift in this balance by other proponents of Christian perfection.

Developments in British Methodism

During Wesley's lifetime and in the decades following his death, Christian perfection obtained distinctive emphases by three prominent advocates of the doctrine: John Fletcher (1729-85), Richard Watson (1781-1833) and Adam Clarke (1760-1832).⁸⁶ According to John L. Peters, Fletcher emphasizes the role of the Holy Spirit in entire sanctification, Clarke prioritizes the crisis of moment of entire sanctification and limits attention to the process, while Watson, on the other hand, favors crisis over process.⁸⁷

John Fletcher was a friend and contemporary of John and Charles Wesley. He embraced the teaching of Christian perfection and became one of its leading advocates. His defense of Christian perfection is developed on the basis scripture and reason. In *The Last Check to Antinomianism* he presents fourteen arguments against the doctrine of necessary continuance in indwelling sin.⁸⁸ For Fletcher, the claim that inherited sin necessarily remains until death diminishes one's view of divine holiness and grace because it fails to ascribe to God His rightful glory for the salvation wrought for us on the cross.

⁸⁶ William M. Greathouse and Paul Bassett, *The Historical Development*, vol. 3 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1985). Greathouse includes William Burton Pope as a major theological figure in English Methodism. His work is not treated in the present discussion since, according to Greathouse, Pope's contribution does not constitute a departure from Wesley's teaching (255).

⁸⁷ John L. Peters, *Christian Perfection and American Methodism* (New York: Abingdon Press, 1956), 107-108.

⁸⁸ T. Crichton Mitchell, ed., *The Wesley Century (1725-1825)*, vol. 2 of *Great Holiness Classics* (Kansas City, MO: Beacon Hill Press, 1984), 401-407.

Fletcher explains the development of salvation history by way of dispensations of grace.⁸⁹ In “The Perfection of Christ’s Dispensation” Fletcher proposes that scripture and experience attest to three dispensations of God’s revelation. The first dispensation of salvation history is from Adam to Moses, the second, from Moses to Christ, and the final and greatest, from Christ to the eschaton. These dispensations are mirrored in the faith experience of individuals. Thus, the first dispensation refers to the faith of those who have not yet heard the Gospel. The second refers to the faith evidenced by spiritual Jews such as the disciples of Jesus. The third dispensation refers to the faith of a spiritual Christian—one to whose heart Christ has revealed Himself, and who has been sealed by the Holy Spirit of promise.⁹⁰

Fletcher nuances Wesley’s teaching on entire sanctification by underscoring a correlation between entire sanctification and the Pentecostal baptism with the Holy Spirit. He refers to the work of the Holy Spirit in the first four chapters of Acts as “a peculiar power of the Spirit” that is available to those who believe in the promise of full sanctification. Fletcher ties this experience to two of Wesley’s descriptions of Christian perfection—the circumcision of the heart and perfect love:

When our faith shall fully embrace the promise of full sanctification, or a complete “circumcision of the heart in the Spirit,” the Holy Ghost, who kindled so much love on the day of Pentecost... will not fail to help us to love one another without sinful self-seeking; and as soon as we do so, “God dwelleth in us, and his love is perfected in us.”⁹¹

⁸⁹ Laurence W. Wood, *The Meaning of Pentecost in Early Methodism: Rediscovering John Fletcher as John Wesley’s Vindicator and Designated Successor*, *Pietist and Wesleyan Studies* 15 (Lanham, MD, and Oxford: The Scarecrow Press, 2002), 113.

⁹⁰ Mitchell, *The Wesley Century*, 387-88.

⁹¹ John Fletcher, *The Works of the Rev. John Fletcher with a Life by the Rev. Abraham Scott* (London: Thomas Allman, 1836), 2:141-42.

This correlation introduces a more explicit pneumatological emphasis than is evident in Wesley's thought.⁹² As mentioned earlier, the work of the Holy Spirit is Wesley's premise for heart religion in all its aspects, including entire sanctification and Christian perfection. Fletcher's thought, on the other hand, directly and almost exclusively connects the Pentecost event and entire sanctification. Fletcher thus ascribes significance to the crisis of entire sanctification that is not found in Wesley's thought. His teaching introduces a nuance into the concept of Christian perfection that shifts Wesley's crisis-process balance towards the crisis axis.

Another shift towards a crisis emphasis is found in the thought of Adam Clarke. Clarke asserts that believers are to seek God for instantaneous pardon and instantaneous cleansing.⁹³ He states,

For as the work of cleansing and renewing the heart is the whole work of God, His almighty power can perform it in the twinkling of an eye. And as it is this moment our duty to love God with all our heart and we cannot do this till He cleanses our hearts, consequently he is ready to do it this moment, because He wills that we should in this moment love Him.⁹⁴

⁹² Laurence W. Wood, "Pentecostal Sanctification in Wesley and Early Methodism," *Pneuma* 21 no. 2 (1999): 255. There is some disagreement amongst scholars as to whether Fletcher was merely being explicit about a connection that is implicit in Wesley. In this article as well as in *The Meaning of Pentecost in Early Methodism*, Wood argues that Wesley correlates Pentecostal baptism with entire sanctification. Melvin E. Dieter ("The Development of Nineteenth Century Holiness Theology," *Wesleyan Theological Journal* 20 no. 1 [1985]) concurs with this view (67). John A. Knight ("John Fletcher's Influence on the Development of Wesleyan Theology in America," *Wesleyan Theological Journal* 13 [1978]), on the other hand, argues, "Wesley felt that Fletcher's sharp distinction between justification and initial sanctification, on the one hand, and the baptism of the Holy Spirit, on the other, implies that one does not receive the Holy Spirit in justification and initial sanctification.... Wesley did not distinguish between 'receiving the Holy Spirit' and 'being baptized with the Holy Spirit' as some in the holiness movement have done. Nor did he connect Christian perfection or entire sanctification with Pentecost. Fletcher apparently was the first to make this identification"(27). In similar vein, Blake J. Neff ("John Wesley and John Fletcher on Entire Sanctification: A Metaphoric Cluster Analysis" [Ph.D. diss., Bowling Green State University, 1982]) identifies an overall pneumatological emphasis in Fletcher's thought in contrast to a christological emphasis in Wesley's.

⁹³ Mitchell, ed., *The Wesley Century*, 345.

⁹⁴ Mitchell, ed., *The Wesley Century*, 346.

For Clarke, then, God is always ready to do the work of entire sanctification. He seems to suggest that any delay in obtaining the experience must be a result of the believer's laxity in seeking God and exercising faith for the experience. As will be shown, this perspective became dominant in the Nineteenth-Century Holiness Movement.

Nonetheless, Clarke maintains the connection between justification and sanctification:

In the act of justification, when the Spirit of God, the Spirit of holiness, is given to bear witness with our spirits that we are the children of God, all the outlines of the divine image are drawn upon the soul: and it is the work of the Holy Spirit, in our sanctification, to touch off, and fill up, all those outlines, till every feature of the divine likeness is filled up and perfected.⁹⁵

In this statement, Clarke asserts that in justification, the new believer receives the Holy Spirit and inward holiness begins. While Clarke urges the crisis experience, he also shows the relation between entire sanctification and justification. Furthermore, he refers to progressive sanctification. Clarke's thought favors the crisis emphasis but also acknowledges the process element of sanctification. Thus, his particular nuance occurs within the parameters of Wesley's teaching.

In harmony with Wesley, Watson stresses the need to grow in grace. He infers that the crisis experience of entire sanctification comes after a process of overcoming sin:

That the regeneration that accompanies justification is a large approach to this state of perfected holiness; and that all dying to sin, and all growth in grace, advances us nearer to this point of entire sanctity, is so obvious that on these points there can be no reasonable dispute. But they are not at all inconsistent with a more instantaneous work, when, the depth of our natural depravity being more painfully felt, we plead in faith the accomplishment of the promises of God.⁹⁶

⁹⁵ Mitchell, ed., *The Wesley Century*, 360.

⁹⁶ Richard S. Taylor, ed. *Leading Wesleyan Thinkers*, vol. 3 of *Great Holiness Classics* (Kansas City, MO: Beacon Hill Press of Kansas City, 1985), 28-31.

Thus, for Watson, the reasonable outcome of consistent growth in grace is an increasing sense of urgency for deliverance from inherited sin until deliverance happens. Watson does not say that the process culminates in an instantaneous work, but only that it is not inconsistent with it. This seems to point to a preference for the gradual aspect of sanctification in Watson's thought.

Although these articulations reflect the cardinal elements of Wesley's teaching, the particular emphases given to the teaching by various proponents indicate a shift in the careful crisis-process balance of Wesley's framework. Fletcher's correlation of baptism with the Holy Spirit and entire sanctification highlights the crisis experience and overshadows the salvific continuum. Clarke's crisis emphasis suggests a similar imbalance. On the other hand, Watson's strong appreciation for process tends to diminish the significance of crisis. These shifts towards one pole or the other in the salvific continuum were precursors for developments in the American terrain, in which they became ingrained as they were further accentuated by different factions. The concept of Christian perfection that was grafted into American soil through American Methodism reflects the shifts in Wesley's teaching by his contemporaries and successors in British Methodism.

Developments in the Nineteenth-Century Holiness Movement

The American Holiness Movement arose within American Methodism and, over the course of the nineteenth century, spread to many other theological traditions. At its inception in the 1760s, American Methodism emphasized the doctrine of Christian perfection as taught by Wesley, with Fletcher's teaching of Spirit baptism as a

subordinate concept.⁹⁷ According to some scholars, over the next several decades, interest in Christian perfection declined as the denomination focused on church expansion.⁹⁸ Furthermore, mainline Methodism tended to accentuate the gradual aspect of Christian perfection over the crisis experience of entire sanctification.⁹⁹ In response to this situation, in the 1830s and early 1840s, some prominent Methodists began to promote holiness teaching with emphasis on the crisis of entire sanctification. The teaching gained numerical support and became increasingly widespread as the century progressed and, thus, the Holiness Movement was born.¹⁰⁰

Samuel Powell identifies four phases in the history of the Nineteenth-Century Holiness Movement.¹⁰¹ The promotion of holiness teaching within Methodism during the third and fourth decades of the nineteenth century marked the first phase. The formation of the National Camp Meeting Association for the Promotion of Holiness in 1867 marked the second phase. Powell remarks that this strategy allowed the propagation of the

⁹⁷ Greathouse and Bassett, *Historical Development*, 268; Dieter, “The Development of Nineteenth Century Holiness Theology,” 268-69.

⁹⁸ Peters, *Christian Perfection and American Methodism*, 97-99; Melvin E. Dieter, *The Holiness Revival of the Nineteenth Century*, 2nd ed., Studies in Evangelicalism (Lanham, MD: The Scarecrow Press, 1996), 22. More recent scholarship indicates that interest in entire sanctification had continued, and that the 1830s phenomenon signified increased emphasis on what had already been a distinctive element of Methodist teaching. See for example, Allan Coppedge, “Entire Sanctification in Early American Methodism: 1812-1835,” *Wesleyan Theological Journal* 13 (1978): 34.

⁹⁹For example, in 1847 the first systematic theology of American Methodism was published by Thomas N. Ralston who writes, “It matters but little whether this eminent state of holiness be gained by a bold, energetic, and determined exercise of faith and prayer, or by a more gradual process –whether it be instantaneous or gradual, or both the one and the other.” (Taylor, *Leading Wesleyan Thinkers*, 89.)

¹⁰⁰ Samuel M. Powell, “The Theological Significance of the Holiness Movement,” *Quarterly Review* 25, no. 2 (2005):127; Paul R. George Jr., “Selfhood and the Search for an Identity: Explaining the Emergence of the Nineteenth-Century Holiness Movement and Early Church of the Nazarene” (Ph.D. diss., Western Michigan University, 2004), 2-3.

¹⁰¹ Powell, “The Theological Significance of the Holiness Movement,” 127.

holiness message to larger audiences.¹⁰² Mounting tensions between the Holiness Association and mainline Methodism during the 1870s marked the third phase. The fourth phase, in the final decades of the nineteenth century, was characterized by increasing independence of the Association from mainline Methodism. The outcome of these developments was the formation of Holiness denominations.¹⁰³ These denominations inherited holiness doctrine in the particular shape it acquired during the nineteenth century.

The particular emphases given to Wesley's teaching in British Methodism developed into distinct articulations of holiness doctrine. Mainline Methodism, with its preference for the gradual aspect of Christian perfection, opposed the rising Holiness Movement's emphasis on crisis.¹⁰⁴ In addition, Fletcher's correlation of Pentecostal baptism with entire sanctification became a key component of Holiness Movement teaching. As a result, the crisis-process balance of Wesley's soteriology, which had supported his doctrine of Christian perfection, ceased to be the theological context for holiness doctrine. This section traces the development of holiness doctrine from the crisis standpoint as articulated in the Nineteenth-Century Holiness Movement.

The doctrine of entire sanctification propagated by the Nineteenth-Century Holiness Movement was characterized by a person-centered approach. Two factors contributed to this development. First, the teaching focused on the experience of entire sanctification

¹⁰² Powell, "The Theological Significance of the Holiness Movement," 128. Powell remarks, "The National Camp Meeting Association enjoyed great success. Within a decade it had spawned a host of regional and state camp-meeting associations, all focused on the single goal of bringing about a nationwide revival of the experience of Christian perfection"(129).

¹⁰³ Powell, "The Theological Significance of the Holiness Movement," 133.

¹⁰⁴ Greathouse and Bassett, *Historical Development*, 274-75.

without an explicit connection to its soteriological framework. Second, prevailing cultural influences introduced a marked element of human agency in the teaching of entire sanctification. As a result, although holiness teaching maintained the key elements of Wesley's teaching, it developed a subjective orientation. The following discussion provides an account of how the subjectivist bias discussed in chapter 1 entered into Nazarene holiness theology.

The Theological Context

In the decades of the nineteenth century, two main theological developments¹⁰⁵ contributed to a personalistic orientation in explications of entire sanctification. First, the equation of entire sanctification and Pentecostal baptism with the Holy Spirit diminished the significance of the salvific continuum prior to entire sanctification. In addition, the teaching focused on what Holy Spirit's baptism could accomplish for the believer. Second, Phoebe Palmer's "shorter way" teaching eliminated the process of gradual sanctification, and emphasized human agency in obtaining the experience of entire sanctification. The result was that the horizon of holiness teaching was shrunk down to the experience of the human subject.

The Pentecost Paradigm

In the late 1830s, Charles G. Finney (1792-1875) and Asa Mahan (1799-1889) of Oberlin College, Ohio, began to teach that the Pentecostal baptism with the Holy Spirit is the occasion of entire sanctification.¹⁰⁶ Donald Dayton argues that the Pentecost

¹⁰⁵ Greathouse and Bassett, *Historical Development*, 302.

¹⁰⁶ Greathouse and Bassett, *Historical Development*, 302.

paradigm constitutes a major theological transformation.¹⁰⁷ Indeed, the teaching produced two important changes in holiness doctrine—it minimized the significance of justification and gradual sanctification and focused on Spirit baptism as a source of personal empowerment. All in all, holiness teaching was limited to the crisis of entire sanctification and the spiritual benefits of the experience for the believer.

First, the teaching emphasized Pentecostal baptism as the principal salvific work of the Holy Spirit. By way of his exegesis of Mahan's writings, Dayton shows that the Pentecost paradigm introduced a pneumatological emphasis in holiness teaching, as opposed to the christological emphasis of Wesley's soteriology.¹⁰⁸ The objective grounding of salvation in the work of Christ was obscured as the teaching promoted the Pentecost paradigm. Furthermore, the work of the Holy Spirit was primarily understood in terms of this paradigm. Greathouse observes that whereas Wesley located entire sanctification within an *ordo salutis* of a threefold work of the Holy Spirit (prevenient grace, regeneration and sanctification), the teaching of Mahan and Finney implied that the Holy Spirit is only *with* believers, but *in* the entirely sanctified.¹⁰⁹ The teaching minimized the work of the Spirit prior to entire sanctification. In addition, the primary exegetical foundation for entire sanctification in the Pentecost paradigm was the Acts of the Apostles.¹¹⁰ Entire sanctification was primarily identified with occasions of Spirit baptism in the Lukan account, thereby eclipsing the holiness teaching of the whole scope

¹⁰⁷ Donald W. Dayton, "Asa Mahan and the Development of Holiness Theology," *Wesleyan Theological Journal* 9, no. 1 (1974): 64.

¹⁰⁸ Dayton, "Asa Mahan and the Development of Holiness Theology," 64.

¹⁰⁹ Greathouse and Bassett, *Historical Development*, 307.

¹¹⁰ Dayton, "Asa Mahan and the Development of Holiness Theology," 65.

of scripture. This approach made it seem that the Pentecost paradigm represented the entirety of biblical teaching with respect to both entire sanctification and the work of the Holy Spirit.

The Pentecost-entire sanctification correspondence diminished the importance of justification and gradual sanctification. The exegetical strategy as well as the working doctrine of the Holy Spirit¹¹¹ constituted a departure from Wesley's view of salvation as a continuum of faith. Dayton observes that the Pentecost paradigm produced "a shift from an emphasis on the goal and nature of the 'holy' life to an event in which this change takes place."¹¹² The Pentecost paradigm did not so much negate justification and gradual sanctification as imply that their purpose was to propel believers to the experience of entire sanctification. Elsewhere Dayton remarks, "The earlier Wesleyan themes of perfection and growth were more integrally related to patterns of process and development while Pentecost is inherently an event—an event that tends to emphasize discontinuity rather than continuity with what precedes and follows....[This] is "at least one clue to why 'crisis' became the crucial aspect of the late 19th century holiness doctrine of entire sanctification in its Pentecostal form."¹¹³ In sum, the Pentecost paradigm abstracted entire sanctification from its soteriological framework and limited

¹¹¹ Hynson remarks that since entire sanctification was the single focus of the Movement, this teaching became the hermeneutic for interpreting scripture (Leon O. Hynson, "The Wesleyan Quadrilateral in the American Holiness Tradition," *Wesleyan Theological Journal* 20, no. 1 [1985]: 21-22). An important aspect of Wesley's hermeneutical strategy was to interpret all scripture from the standpoint of the basic tenor of scripture—the whole work of salvation. Hynson indicates that in contrast, the hermeneutic of the Holiness Movement was the popular understanding of entire sanctification.

¹¹² Dayton, "Asa Mahan and the Development of Holiness Theology," 66.

¹¹³ Donald W. Dayton, "The Doctrine of the Baptism of the Holy Spirit: Its Emergence and Significance," *Wesleyan Theological Journal* 13 (1978): 123.

holiness teaching to the single experience of entire sanctification.

Another element of the Pentecost paradigm was the stress on Spirit baptism as a source of empowerment. Finney stressed the baptism of the Holy Spirit as the promise of the Father to empower believers for holy living and effective witness.¹¹⁴ This introduced the idea of the Holy Spirit as a source of efficacy rather than as the personal presence of God. The teaching was oriented to what the experience could do for the believer. Believers were encouraged to seek their personal Pentecost *for* the benefits of the experience. This approach introduced a subjective element in holiness teaching as attention turned to the individual's spiritual state. As a result, as Hynson observes, the idea of Pentecostal baptism lost its corporate significance and became a matter of personal experience.¹¹⁵ The result of the Pentecost paradigm was that entire sanctification teaching focused on the experience itself, and this, primarily in individualistic terms.

In sum, the Pentecost paradigm limited the salvific horizon to the individual's experience of entire sanctification. The working pneumatology favored the Spirit's Pentecostal baptism over His prevenient and justifying work. Therefore, justification and gradual sanctification were seen as less significant and as mere precursors of entire sanctification. Moreover, this emphasis led to the abstraction of entire sanctification from its soteriological framework. The stress on entire sanctification as a means of personal empowerment introduced a utilitarian and individualistic view of the work of grace.

¹¹⁴ Greathouse and Bassett, *Historical Development*, 309. This issue is given fuller treatment later in this chapter.

¹¹⁵ Hynson, "The Wesleyan Quadrilateral in the American Holiness Tradition," 19.

Altar Theology

The second development, which began around 1847,¹¹⁶ was the “altar theology” or “shorter way” teaching of Phoebe Palmer (1807-74). Palmer provided a method for obtaining entire sanctification that eliminated the need for gradual sanctification prior to the experience. Like the Pentecost paradigm, this method made entire sanctification the pivotal experience of salvation. Moreover, it made the believer’s decisiveness the determining factor in obtaining the experience.

Based on her own experience,¹¹⁷ Palmer widely taught that the believer could experience entire sanctification without an extended period of gradual sanctification, through faith and complete consecration. Palmer reasoned that faith meant taking God at His word, as recorded in the Bible. As Dieter explains, for Palmer, scripture was the voice of God, and therefore, if one acted on the basis of divine promise, one could expect fulfillment of the promise.¹¹⁸ Second, complete consecration meant placing one’s self entirely on that altar. According to Palmer, Christ “is the Christian’s altar.”¹¹⁹ Since the altar sanctifies the gift, Palmer reasoned that with complete consecration, the believer could claim the blessing of entire sanctification.¹²⁰ As such, there was no reason to delay seeking the experience. For Palmer, since sanctification is God’s will for us, and His time

¹¹⁶ Greathouse and Bassett, *Historical Development*, 299.

¹¹⁷ Phoebe Palmer, *The Way of Holiness, with Notes by the Way: Being a Narrative of Religious Experience Resulting from a Determination to Be a Bible Christian* (London: William Nichols, 1856), 26-35.

¹¹⁸ Dieter, “The Development of Nineteenth Century Holiness Theology,” 63.

¹¹⁹ Dieter, “The Development of Nineteenth Century Holiness Theology,” 63 (hence the term “altar theology”).

¹²⁰ Dieter, “The Development of Nineteenth Century Holiness Theology,” 63; Greathouse and Bassett, *Historical Development*, 299.

is always “now”, one could expect to be entirely sanctified upon full consecration.¹²¹ She also asserted that failure to seek the experience constituted unbelief and disobedience.¹²² Furthermore, it was the duty of the entirely sanctified to give public testimony of the experience, and to lead others to the same experience.¹²³ This teaching gained a strong following through Palmer’s clear and widespread propagation.¹²⁴

Palmer’s teaching contributed to a view of holiness doctrine as primarily the crisis experience rather than the crisis-process dynamic of Wesley’s broader-scoped Christian perfection. As Dieter shows, entire sanctification became the focal point of the Christian life and the wider soteriological framework characteristic of Wesley’s teaching was obscured. He remarks that Palmer’s teaching “tended to shift the point of balance away from that which Wesley had maintained and moved it closer to the crisis polarity and away from the gradualism and growth which formed the other pole of his dialectic.”¹²⁵ By minimizing the need for growth in the life of faith prior to entire sanctification, Palmer’s teaching revised “the continuum of salvation within which Wesley had envisioned the experience.”¹²⁶

Palmer also introduced a significant element of human agency in her treatment of entire sanctification. For Wesley, the single condition of entire sanctification was faith,

¹²¹ Thus, Palmer’s method became known as the “shorter way” (Greathouse and Bassett, *Historical Development*, 299).

¹²² Dieter, “The Development of Nineteenth Century Holiness Theology,” 63.

¹²³ Dieter, “The Development of Nineteenth Century Holiness Theology,” 63.

¹²⁴ According to Dayton, Palmer incorporated the Pentecost paradigm into her teaching. Thus, these two changes were merged into a single teaching (“Asa Mahan and the Development of Holiness Theology,” 63).

¹²⁵ Dieter, “The Development of Nineteenth Century Holiness Theology,” 63.

¹²⁶ Dieter, “The Development of Nineteenth Century Holiness Theology,” 63.

understood as the divine gift of personal knowledge of God. Palmer's teaching overshadowed the salvific character of entire sanctification by introducing consecration as a condition for the experience, and faith as an act of will.¹²⁷ For Palmer, faith was a decision to believe the teachings of scripture.¹²⁸ As Kevin T. Lowery comments, "the pursuit of holiness" was a matter of a decision to be holy and to lay all upon the altar. He remarks that Palmer judged that failure to experience holiness was due to a want in decisiveness on the part of the believer.¹²⁹ As shown earlier in this chapter, Wesley's concept of faith is an important influence on his concept of Christian perfection. The transformation of the concept of faith which arose under Palmer's influence meant that a radically different epistemology underlay the doctrine of holiness.¹³⁰ The transformed concept of faith also had wider implications for the Wesleyan concept of inherited sin, and the necessity and priority of divine grace in human salvation.

It may therefore be concluded that the Palmer teaching nuanced holiness doctrine with an element of human agency, which undermined the truth that entire sanctification is a work of divine grace. First, the primary thrust of holiness teaching was the crisis experience as the focal point of salvation, rather than as one element of salvation by faith. Second, it promoted a view of faith as an act of will so that a believer could expect to be sanctified once the conditions of faith and consecration had been met. Furthermore, it

¹²⁷ Dieter, "The Development of Nineteenth Century Holiness Theology," 62; Greathouse and Bassett, *Historical Development*, 300; Kevin T. Lowery, "A Fork in the Wesleyan Road: Phoebe Palmer and the Appropriation of Christian Perfection," *Wesleyan Theological Journal* 36, no. 2 (2001):190; Powell, "The Theological Significance of the Holiness Movement," 127.

¹²⁸ Palmer, *The Way of Holiness*, 36-37.

¹²⁹ Lowery, "A Fork in the Wesleyan Road," 194.

¹³⁰ Dieter, "The Development of Nineteenth Century Holiness Theology," 64.

introduced the idea of consecration as a prerequisite for the experience. This served to distance holiness teaching from salvation by faith alone. The combination of these elements introduced a subjective orientation in holiness teaching

The combination of “altar theology” and Pentecostal entire sanctification shaped holiness teaching into a person-centered framework of thought, and distanced the teaching from its original soteriological context. The correlation of entire sanctification with Pentecostal baptism with the Holy Spirit introduced a pneumatology that focused on entire sanctification rather than the whole work of salvation. Furthermore, the teaching focused on urging believers to seek the baptism with the Holy Spirit as a means of empowerment. Palmer’s teaching tended to dismiss the need for gradual sanctification. She urged believers to seek the experience immediately, and to testify to having had the experience, once they had met the conditions of consecration and faith. Furthermore, both consecration and faith were acts of will. The crisis orientation, the volitional accent in the concept of faith, and the prerequisite of consecration resulted in a holiness doctrine that stressed human agency over divine grace.

The Cultural Context

The Nineteenth-Century Holiness Movement arose in the context of the revivalism of the Second Great Awakening (1790-1830) and continued to flourish in the individualism and optimism of post-war American society.¹³¹ Revivalism introduced a

¹³¹ Stephen John Lennox, “Biblical Interpretation in the American Holiness Movement, 1875-1920” (Ph.D. diss., Drew University, 1992), 86-87. This reference is to the American Civil War (1861-65). Melvin Dieter traces the path of the Nineteenth-Century Holiness Movement as it entered the stream of American revivalism. He states, “To the Wesleyan perfectionists who believed that the sinner’s response to the revivalist appeal for justification still left him, as a Christian convert, short of a life of uninterrupted love for God and man, it was but a short step, given the prevailing mood and methods of American

sense of urgency and a strong individual dimension into the religious ethos of the mid to late nineteenth century.¹³² Individualism and optimism introduced the idea that everything was possible by an exercise of the human will. The combination of these developments resulted in a paradigm shift in holiness theology.¹³³

In the revivalist milieu, personal religious experience became a matter of primary importance. Revivalism created an atmosphere of urgency in seeking religious experience. This shaped the way in which holiness teaching was propagated. In the revivalist ethos, believers were urged to seek entire sanctification because the experience was immediately available. As Greathouse observes, “nineteenth-century revivalism sharpened the emphasis on ‘the second blessing’ and stressed the urgency and possibility of being sanctified *now*.”¹³⁴ Preaching that urged believers to seek entire sanctification introduced receptivity to a simple method for obtaining the experience. This contributed to the appeal of Palmer’s ‘shorter way’ teaching. The result of the revivalist influence was that holiness teaching focused on the crisis experience of entire sanctification and the believer’s role in obtaining it.

Individualism and optimism introduced an element of human volition into the

revivalism, to move in with the ‘second blessing’ message” (Dieter, *The Holiness Revival of the Nineteenth Century*, 16). The thrust which began in the 1830s continued to the end of the nineteenth century. The arrowhead that introduced holiness teaching into American revivalism in pre-civil war America, was the teaching of Phoebe Palmer (79). In post-war America, “Prevailing optimism...fed the hopes of the social gospel”(81). Dieter remarks that this phase was a step in keeping with post-war activism (115). As such, the development of the post-war holiness revival took on the mood of prevailing American culture.

¹³² Paul Merritt Bassett, “The Theological Identity of the North American Holiness Movement” in *The Variety of American Evangelicalism*, ed. Donald W. Dayton and Robert K. Johnston (Knoxville, TN: University of Tennessee Press, 1991), 74.

¹³³ Greathouse and Bassett, *Historical Development*, 296.

¹³⁴ Greathouse and Bassett, *Historical Development*, 296.

concept of faith. Individualism and optimism fostered the view that one could achieve anything by human endeavor and willingness. These philosophical trends affirmed the power of the individual to choose and to act. These elements of the cultural context entered the stream of holiness teaching through revivalism. As Daniel Berg argues, the freedom of the will “was an uncritiqued presupposition” of revivalism.¹³⁵ Faith meant acting upon biblical truth. Implicit in this viewpoint was that the individual had the volitional ability to believe. The practical outcome was the promotion of a view that one could be entirely sanctified by so choosing. This marked a significant shift from Wesley’s soteriology. As Berg observes, while Wesley had taught instantaneous justification and entire sanctification as gifts of grace, in the nineteenth century “the instantaneity of the experiences was a consequence of the way in which the human will makes decisions.”¹³⁶ The result was a holiness doctrine based on a concept of faith that was different from Wesley’s.

To summarize, nineteenth-century holiness teaching shifted away from Wesley’s teaching by changes on two fronts. The theological emphases weakened the relation of entire sanctification to the soteriological context in which Wesley had originally envisioned the teaching. First, the Pentecost teaching advanced a pneumatology that obscured the prevenient and justifying works of the Holy Spirit and promoted holiness teaching as a quest for divine empowerment. Second, Palmer’s theology advanced a formulaic approach to obtaining entire sanctification. Both these formulations obscured

¹³⁵ Daniel N. Berg, “The Theological Context of American Wesleyanism,” *Wesleyan Theological Journal* 20, no. 1 (1985): 49-50.

¹³⁶ Bassett, “The Theological Identity of the North American Holiness Movement,” 75; Berg, “The Theological Context of American Wesleyanism,” 48.

the relation of entire sanctification to the wider soteriological framework. Behind these formulations were the prevailing philosophies that introduced a volitional view of faith. Human decisiveness became the key to obtaining entire sanctification. The combined effect of these changes was a distinctly subjective orientation in holiness teaching. The focus of the teaching was on how to get the experience, and on what the experience did for the individual. The starting point and the thrust of the holiness message were on the human rather than divine role, on the freedom of the human will rather than the freedom of divine grace.

The subsequent decades of the nineteenth century saw increasing dichotomy between the Holiness Movement and mainline Methodism.¹³⁷ This was due to a number of factors. Dieter concurs with Powell in stating that theological polarization and organizational tension account for this dichotomy.¹³⁸ Powell remarks, “From the Methodist perspective, the associations were abandoning Methodist doctrine and discipline.”¹³⁹ From the perspective of the Holiness associations, the Methodist church had grown worldly in its social behavior, manner of dress, and the costliness of its buildings.¹⁴⁰ But the main point of controversy was that the Holiness associations propagated entire sanctification as their central and single issue while Methodism focused on functioning as a well-established denomination. According to Dieter, bitter confrontation marked discussions surrounding

¹³⁷ According to A. Gregory Schneider (“A Conflict of Associations: The National Camp-Meeting Association for the Promotion of Holiness Versus the Methodist Episcopal Church,” *Church History* 66, no. 2 [1997]), the conflict between mainline Methodism and the Holiness Movement began in the 1830s and continued until the schisms at the end of the nineteenth century and the beginning of the twentieth century (270).

¹³⁸ Dieter, “The Development of Nineteenth Century Holiness Theology,” 66.

¹³⁹ Powell, “The Theological Significance of the Holiness Movement,” 130.

¹⁴⁰ Powell, “The Theological Significance of the Holiness Movement,” 131.

entire sanctification on account of the Movement's stress on the crisis of entire sanctification in contrast to the process orientation of the Methodist propagation of Wesley's teaching.¹⁴¹ By the end of the nineteenth century, groups within the Holiness Movement began to leave the Methodist denomination and form independent churches.¹⁴² In the late nineteenth and early twentieth centuries, several of these groups combined to form the Church of the Nazarene.¹⁴³

Developments in the Church of the Nazarene

In the early twentieth century, Nazarene theology reflected the nineteenth century construal of holiness doctrine. As the century progressed, holiness doctrine was revised, particularly with respect to the concept of faith, the significance of the crisis experience, and the baptism with the Holy Spirit. Current holiness theology takes Wesley's soteriological framework into account. This section shows that Nazarene holiness theology has moved away from the extreme positions of the nineteenth century yet retains the key concepts of holiness doctrine found in Wesley and the Holiness Movement. First, the received doctrine of the early twentieth century reflects nineteenth-century influences. Second, revisions address the theological departures from Wesley's

¹⁴¹ Dieter, "The Development of Nineteenth Century Holiness Theology," 65.

¹⁴² Smith, *Called Unto Holiness*, vol. 2, 27. According to Smith, this fragmentation was in part due to tensions arising from opposition to independent holiness associations and to the teaching of entire sanctification.

¹⁴³ "Historical Statement," *Manual*, Church of the Nazarene (Kansas City, MO: Beacon Hill Press, 2009), 18-21. Other denominations arising from the Holiness Movement were: The Wesleyan Methodist Church (1843), the Free Methodist Church (1860). In addition, "In the 1880s new distinctively holiness churches sprang into existence, including the Church of God (Anderson, Indiana) and the Church of God (Holiness). Several older religious traditions were also influenced by the holiness movement, including certain groups of Mennonites, Brethren, and Friends that adopted the Wesleyan-Holiness view of entire sanctification. The Brethren in Christ Church and the Evangelical Friends Alliance are examples of this blending of spiritual traditions"(16).

teaching which had come into holiness theology during the nineteenth century. Third, the cardinal elements of current holiness theology remain consistent with the teachings of Wesley and the Nineteenth-Century Holiness Movement. This section delineates the theological content that will be restated from a goal-oriented perspective in subsequent chapters of this project.

The Nineteenth-Century Legacy

The unifying factor of the groups that joined to form the Church of the Nazarene was a common view of entire sanctification as shaped by the Nineteenth-Century Holiness Movement. Mark Quanstrom summarizes the early twentieth century denominational position as follows:

Entire sanctification in the Church of the Nazarene was taught as a second work of grace, subsequent to initial salvation, realized instantly by faith. It cleansed one from inbred sin, thus enabling believers to live free from sin “properly so called,” that is, from willful transgression of known laws. God granted this sanctification when the two conditions of consecration and faith had been met. The Holy Spirit was then fully given to those who had been sanctified, just as He had been given to the disciples on the day of Pentecost, which was the biblical paradigm and evidence for the doctrine. Assurance that one had been sanctified wholly was to be found in believing the promise of God’s Word and an internal witness of the Holy Spirit. Entire sanctification was the surest guarantee of further growth in grace and, therefore, was an experience to be sought early in the salvation process.¹⁴⁴

This statement resonates with Wesley’s teaching in that it understands entire sanctification to be a second, instantaneous work of grace in which the believer is delivered from inbred sin by faith, and is thereby enabled to live a life of holiness. However, it also reflects some divergences from Wesley’s teaching and clearly indicates

¹⁴⁴ Mark R. Quanstrom, *A Century of Holiness Theology: The Doctrine of Entire Sanctification in the Church of the Nazarene: 1905 to 2004* (Kansas City, MO: Beacon Hill Press, 2004), 29.

the emphases introduced into the doctrine by the Holiness Movement. First, consecration is understood as a prerequisite for the experience. However, in harmony with his *sola fide* stance, Wesley claimed that entire sanctification is by faith alone. Second, the above formulation correlates Pentecost with entire sanctification. This is not an element of Wesley's doctrine. For Wesley, believers receive the Holy Spirit in regeneration, and He abides with them in fullness in entire sanctification. Third, the association of the capacity to live without sin with entire sanctification does not reflect Wesley's view. For Wesley, while entire sanctification enables the believer to live under the sole principle of divine love, the believer is empowered to live without sin "properly so called" from the time of justification. The combination of these new elements presents entire sanctification as the focal point of salvation, whereas, Wesley's construal views the two crisis experiences (justification and entire sanctification) of the *ordo salutis* as equally significant works of the Holy Spirit. In sum, early Nazarene holiness theology is Wesleyan and Holiness in flavor—it is faithful to Wesley's views on entire sanctification, but with a Holiness Movement perspective on the soteriological significance of the experience and its relation to the baptism with the Holy Spirit.

Twentieth-Century Developments

The position described above was significantly modified in the twentieth century. This subsection describes these modifications and shows their impact on the current denominational position.

Theological Modifications

The principal theological endeavor in twentieth-century Nazarene holiness theology

was to articulate a biblically sound teaching in harmony with its roots in Wesley and the Holiness Movement. To this end, particular attention was given to the concept of faith, the relation of the crisis experience to the process of sanctification, the relation of Pentecostal baptism to entire sanctification, and the expectations of what entire sanctification accomplishes in terms of holy living.

The concept of faith as an act of human will, which arose in the nineteenth century, was a characteristic of early twentieth-century holiness theology as well. According to Quanstrom, “man’s responsibility to the experience of entire sanctification was an integral part of [Nazarene] understanding of the doctrine.”¹⁴⁵ Up until 1932, the Church of the Nazarene relied on the systematic theology of John Miley.¹⁴⁶ Quanstrom comments that Miley’s writings attest to a view of human moral freedom that diminished the need for enabling grace.¹⁴⁷ Another early work was the theology of A. M. Hills.¹⁴⁸ Both Quanstrom and Paul M. Bassett demonstrate that for Hills, faith was a product of native moral ability.¹⁴⁹ On this view, obtaining the experience of entire sanctification depends on the believer’s innate capacity to believe, rather than on the grace of God.¹⁵⁰

An important change was the affirmation of faith as a divine gift. The systematic

¹⁴⁵ Quanstrom, *A Century of Holiness Theology*, 62.

¹⁴⁶ Quanstrom, *A Century of Holiness Theology*, 62. John Miley, *Systematic Theology* (Peabody, Mass: Hendrickson Publishers, 1989).

¹⁴⁷ Quanstrom, *A Century of Holiness Theology*, 63-64.

¹⁴⁸ A. M. Hills, *Fundamental Christian Theology* (Pasadena, CA: C. J. Kinne, Pasadena College, 1931).

¹⁴⁹ Quanstrom, *A Century of Holiness Theology*, 70; Bassett, “A Study in the Theology of the Early Holiness Movement,” 67.

¹⁵⁰ Bassett, “A Study in the Theology of the Early Holiness Movement,” *Methodist History* 13, no. 3 (1975): 71.

theology of H. Orton Wiley superseded the theology of John Miley in becoming the denominational standard.¹⁵¹ Quanstrom remarks that Wiley stresses God's grace and distances his thought from the idea of humanity's native moral freedom.¹⁵² Instead, Wiley understands moral freedom as a divine enablement that comes through prevenient grace: "All who will, may turn from sin to righteousness. . . . This free agency, however, is not mere natural ability, it is gracious ability."¹⁵³ For Wiley, human capacity for faith in Jesus Christ is entirely the work of the Holy Spirit.

The emphasis on the crisis of entire sanctification continued to characterize early twentieth-century Nazarene doctrine. The crisis was understood as central and critical to the Christian experience, and as such, believers were encouraged to seek the experience as quickly as possible following regeneration.¹⁵⁴ This tended to minimize the significance of the new birth as well as the prior sanctification process. Wiley restores the crisis experience to the Wesleyan *ordo salutis* by marking the significance of both regeneration and entire sanctification, and by showing the relation between these two crises. He affirms that regeneration "is the bestowal of divine life, and as an operation of the Spirit, is complete in itself."¹⁵⁵ It is the impartation of the life of love.¹⁵⁶ Entire sanctification is

¹⁵¹ Although two systematic theologies, H. Ray Dunning, *Grace, Faith and Holiness* (Kansas City, MO: Beacon Hill Press, 1988) and J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hill Press, 1994), were added to Wiley's in the twentieth century, his work is still considered the denominational standard.

¹⁵² Quanstrom, *A Century of Holiness Theology*, 79.

¹⁵³ Wiley, *Christian Theology*, 2:137-38.

¹⁵⁴ Quanstrom, *A Century of Holiness Theology*, 32-33.

¹⁵⁵ Wiley, *Christian Theology*, 2: 475.

¹⁵⁶ Wiley, *Christian Theology*, 2: 476.

purification of the heart so that love becomes the ruling principle of the heart.¹⁵⁷ Thus, regeneration marks the beginning of new life in Christ through the Holy Spirit and entire sanctification marks the beginning of a life of perfect love through cleansing from inbred sin and the fullness of the Holy Spirit. For Wiley, regeneration and entire sanctification are both significant works of the Holy Spirit to initiate a changed relationship to God. Subsequent theologies maintain Wiley's position in explicating entire sanctification.¹⁵⁸

The Pentecost paradigm continued to be an important element in twentieth-century teaching. Quanstrom remarks that this paradigm provided a ready-made rationale for the instantaneity of the doctrine.¹⁵⁹ Nonetheless, the association of entire sanctification with Pentecost was called into question as the century progressed due to insufficient support from scripture and Wesley's thought.¹⁶⁰ The most significant argument against the correlation was that the plain sense of the New Testament is that the Holy Spirit is given in regeneration. The denomination has taken these concerns into account, as evidenced

¹⁵⁷ Wiley, *Christian Theology*, 2: 476.

¹⁵⁸ For example, Dunning, *Grace, Faith and Holiness*; Wynkoop, *A Theology of Love*.

¹⁵⁹ Quanstrom, *A Century of Holiness Theology*, 35. This position continues to be of significance, as is evident in the work of J. Kenneth Grider, who argues for the instantaneity of entire Sanctification on the basis of its identity with Pentecost baptism (*Entire Sanctification*, 91-92).

¹⁶⁰ Quanstrom remarks that while "Nazarene orthodoxy had stated that the baptism of the Holy Spirit was the moment of entire sanctification," a number of scholars began to question this position, arguing instead that for Wesley, believers receive the Holy Spirit in the new birth (*A Century of Holiness Theology*, 151). The debate can be traced in *Wesleyan Theological Journal* 14, no. 1(1979)—Robert W. Lyon ("Baptism and Spirit-Baptism in the New Testament," 14-26), Alex R. G. Deasley ("Entire Sanctification and the Baptism with the Holy Spirit: Perspectives on the Biblical View of the Relationship," 27-44), George Allen Turner ("The Baptism of the Holy Spirit in the Wesleyan Tradition," 60-76), and Mildred Bangs Wynkoop ("Theological Roots of Wesleyanism Understanding of the Holy Spirit, 77-98)—and *Wesleyan Theological Journal* 14, no. 2 (1979)—Milton S. Agnew ("Baptized with the Spirit, 7-14), William M. Arnett ("The Role of the Holy Spirit in Entire Sanctification in the Writings of John Wesley," 15- 30), J. Kenneth Grider (Spirit Baptism the Means of Sanctification: A Response to the Lyon View," 31-50), and Laurence W. Wood ("Exegetical-Theological Reflections on the Baptism with the Holy Spirit," 51-63).

by the restatement of Article X to refer to the work of the Holy Spirit in entire sanctification as *either baptism or infilling*.¹⁶¹

In the early decades of the twentieth century, entire sanctification was thought to fully restore the image of God, incarnate God's holiness, provide a pure dwelling for the Holy Spirit, make further sin highly unlikely and impart all the Christian graces.¹⁶² These claims did not correspond to the actual experience of believers. Wiley addresses this concern by clarifying the difference between purity and maturity—purity is the result of entire sanctification, the cleansing away of inbred sin; maturity is the ongoing increase in love. In resonance with Wesley, Wiley defines perfect love qualitatively, “as being unmixed with sin,” rather than quantitatively. He remarks, “The Scriptures teach that love, and all the graces of the Spirit are to increase and abound more and more.”¹⁶³ Subsequent theologies followed Wiley's in offering more subdued accounts of the results of entire sanctification and in stressing the need for continued growth in grace subsequent to the experience.¹⁶⁴ As a result, the teaching of entire sanctification did not change, but the point of emphasis did.¹⁶⁵

¹⁶¹ “Article X. Christian Holiness and Entire Sanctification,” *Manual(2009-13)*, Church of the Nazarene, 33.

¹⁶² Quanstrom, *A Century of Holiness Theology*, 51-52.

¹⁶³ Wiley, *Christian Theology*, 2:506.

¹⁶⁴ D. Shelby Corlett, *The Meaning of Holiness* (Kansas City, MO: Beacon Hill Press, 1944); Cox, *John Wesley's Concept of Perfection*; William S. Deal, *Problems of the Spirit-Filled Life* (Kansas City, MO: Beacon Hill Press, 1961); W. T. Purkiser, *Conflicting Concepts of Holiness* (Kansas City, MO: Beacon Hill Press, 1964); Turner, *The Vision Which Transforms*; Richard S. Taylor, *A Right Conception of Sin: Its Relation to Right Thinking and Right Living* (Kansas City, MO: Beacon Hill Press, 1945).

¹⁶⁵ Quanstrom, *A Century of Holiness Theology*, 108.

The Results of Twentieth Century Developments

The harmonization of the two strands in holiness theology—Wesley and the Nineteenth-Century Holiness Movement—has resulted in a more balanced approach to holiness theology. The early twentieth-century denominational position shows a marked preference for a crisis orientation in the matrix of Spirit baptism. The current position negates neither the crisis, nor the particular work of the Holy Spirit in entire sanctification. Nonetheless, it articulates these elements of holiness doctrine from the viewpoint of the *ordo salutis*.

The results of the twentieth-century modifications of holiness doctrine can be demonstrated by comparing the earliest denominational statement, Article X in the 1905-1907 *Nazarene Manual*, with the most recent (2009-2013) statement.¹⁶⁶ The 1905-1907 statement, which separated sanctification and Christian perfection, reads as follows:

SANCTIFICATION

Entire sanctification is that work of God, subsequent to justification, by which regenerate believers are made free from inbred sin, and brought into the state of entire devotement to God, and the holy obedience of love made perfect. It is provided through the meritorious blood of Jesus, and wrought by the gracious agency of the Holy Spirit, by a definite act of appropriating faith, upon a full and final consecration of the believer, and to this work and state of grace the Holy Spirit bears witness.¹⁶⁷

CHRISTIAN PERFECTION

Christian perfection is the state of grace implying full deliverance from sin through pardon, regeneration and sanctification, and the indwelling of the Holy Spirit in His fullness, ever prompting obedience, service and worship.¹⁶⁸

¹⁶⁶ Mark R. Quanstrom, “Tracing the Changes: Divergent Emphases in Article X of the Church of the Nazarene,” Olivet Nazarene University, March 2009 (Unpublished, by permission of the author).

¹⁶⁷ Quanstrom, “Article X through the Years,” (Unpublished, by permission of the author).

¹⁶⁸ Quanstrom, “Article X,”

The 2009-2013 statement is as follows:

CHRISTIAN HOLINESS AND ENTIRE SANCTIFICATION ¹⁶⁹

13. We believe that [entire] sanctification is [that] *the* work [act] of God [subsequent to regeneration, by] which transforms believers into the likeness of Christ. It is wrought by God's grace through the Holy Spirit in initial sanctification, or regeneration (simultaneous with justification), entire sanctification, and glorification. In glorification we are finally conformed to the image of the Son.

We believe that entire sanctification is that act of God, subsequent to regeneration by which believers are made free from original sin, or depravity, and brought into the state of entire devotement to God, and the holy obedience of love made perfect.

It is accomplished by the baptism *or infilling* with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is accomplished instantaneously *by grace through* faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing different phases, such as "Christian Perfection," "perfect love," "heart purity," "the baptism with *or infilling of* the Holy Spirit" and "The fullness of the blessing." and "Christian Holiness."

14. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace.

We believe that the grace of entire sanctification includes the *divine* impulse to grow in grace *as a Christ-like disciple*. However, this impulse must be consciously nurtured and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor one's witness may be impaired and the grace itself frustrated and ultimately lost.

Participating in the means of grace, especially the fellowship, disciplines, and sacraments of the Church, believers grow in grace and in wholehearted love to God and neighbor.

A comparison of these two statements indicates that current holiness doctrine is cast in a

¹⁶⁹ Constitutional changes adopted by the 2009 General Assembly are in process of ratification by district assemblies. Words in italics are new; words in brackets [] are being deleted. Other changes were made in previous General Assemblies between 1905 and 2009.

different light from that of a century ago. In the 1905-07 statement, entire sanctification is treated in abstraction from the *ordo salutis*. The statement does not show how entire sanctification is related to justification. Furthermore, no mention is made of initial sanctification prior to entire sanctification. Finally, there are no references to the distinction between a pure heart and a mature character, or the means to the development of a mature character subsequent to entire sanctification.

Several changes may be noted in the 2009-2013 statement. First, the title, “Christian Holiness and Entire Sanctification” implies that entire sanctification is not itself Christian holiness, but rather, an element of Christian holiness. Second, the article includes a preliminary paragraph explaining the sanctifying work of God from initial sanctification to glorification. This preamble to the treatment of entire sanctification proper locates the doctrine within the *ordo salutis* and attests to the full scope of the Holy Spirit’s salvific work. Third, the 2009-2013 statement affirms the believer’s gradual development in holiness subsequent to entire sanctification, and the need for spiritual discipline and attendance to the means of grace. Overall, the carry-over from the nineteenth century was addressed by restoring entire sanctification to the Wesleyan *ordo salutis*.

Throughout the twentieth century, Nazarene holiness theology reintegrated entire sanctification into its soteriological framework of origin without disregarding the contributions of the nineteenth century. The crisis experience of entire sanctification was reconnected to justification and gradual sanctification without blurring the crisis-process relation. The Pentecost paradigm was nuanced to achieve stronger harmony with scripture. Entire sanctification became once again a part of salvation by faith, honoring the prevenient, justifying and sanctifying works of the Holy Spirit.

Nonetheless, as shown in chapter 1, holiness theology continues to manifest a strand of subjectivism. The primary concerns addressed in the twentieth century have been related to the believer's personal experience of entire sanctification. While this is an important practical consideration, focus upon this aspect of holiness theology reduces the field of vision to the human element, thereby obscuring the first proposition of Article X—that entire sanctification “is the work of the Holy Spirit.” The idea of the indwelling Spirit continues to be construed as efficacy for a life of holiness and witness. The main clue of the subjectivist standpoint is that explications begin from the human standpoint, and limit reflection to the personal implications of holiness teaching.

The Cardinal Elements of Holiness Doctrine

Wesley taught entire sanctification as an instantaneous work of the Holy Spirit to cleanse away inherited sin and fill the believer's heart with love. In the nineteenth century, this teaching was nuanced by an emphasis on entire sanctification in abstraction from the preceding gradual sanctification, and by a correlation of the experience with Pentecostal baptism. Throughout these changes, the cardinal elements of entire sanctification have remained consistent. In Nazarene theology, holiness doctrine is substantiated by scripture and tradition.¹⁷⁰ W. T. Purkiser provides a comprehensive treatment of holiness teaching in the Bible.¹⁷¹ The second volume of the *Exploring*

¹⁷⁰ The standard works, already cited, are as follows: Wiley, *Christian Theology*, 2; Grider, *Entire Sanctification*; Grider, *A Wesleyan Holiness Theology*; Wynkoop, *A Theology of Love*; Dunning, *Grace, Faith and Holiness*; Richard S. Taylor, *The Theological Formulation*, vol. 1 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1985).

¹⁷¹ W. T. Purkiser, *The Biblical Foundation*, vol. 1 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1983).

Christian Holiness series, co-authored by Bassett and Greathouse, *Exploring Christian Holiness: Historical Development*, provides an account of holiness in the Christian tradition. This section discusses the cardinal elements of the doctrine of entire sanctification—the experience is instantaneous, subsequent to regeneration, delivers the believer from inherited sin, and results in a life of complete devotion to God.

First, entire sanctification is understood as an instantaneous work of grace—a crisis experience. This claim is substantiated, first, through association of the New Testament aorist tense, which denotes a singular, completed act, with sanctification.¹⁷² Grider, in agreement with Wiley, uses the argument of the aorist tense. He comments,

This tense denotes punctiliar, momentary, decisive action, and sometimes completed action, whatever the mood which accompanies the tense. If the mood is indicative, it denotes crisis or completed action that has already happened. If the mood is vocative, as in I Thess. 5:23, we have a wish or a prayer that a decisive, momentary sanctification will occur.¹⁷³

Thus, the association of the aorist with *sanctify* in the New Testament, suggests that

¹⁷² Wiley, *Christian Theology*, 2:446-49. The use of the Greek aorist tense as an argument for the instantaneity of entire sanctification is a key element of the expositions of Wiley, Grider and Purkiser. This position has been called into question. For example, Randy Maddox (“The Use of the Aorist Tense in Holiness Exegesis,” *Wesleyan Theological Journal* 16, no. 2 [1981]: 106-118) argues that the aorist “cannot be used in and of itself to prove that an action was of a crisis nature. While the presence of the aorist makes such an interpretation possible, it becomes probable only when the meaning of the verb and the context support it. In our analyses we have seen that there are a few cases where such an interpretation is defensible, but that this is not the primary emphasis in the majority of cases” (115). J. Prescott Johnson (“Crisis and Consequence: Sanctification and the Greek Tense,” *Wesleyan Theological Journal* 37, no. 2 [2002]: 172-193) responds to Maddox’s argument by showing that New Testament passages that employ the aorist tense of the verb *sanctify* all teach that the act producing holiness in the believer is simple and instantaneous, not a drawn-out process” (180). The use of the aorist tense in relation to sanctification is noted by scholars beyond the Wesleyan-Holiness tradition. For example, John Murray, “Definitive Sanctification,” *Calvin Theological Journal* 2, no.1 (1967): 5-21; Anthony A. Hoekema, in Melvin E. Dieter, ed., *Five Views on Sanctification* (Grand Rapids, MI.: Zondervan, 1987), 73. Both Murray and Hoekema (who consider sanctification to be concomitant with justification), present substantial arguments to show that there is a consistent relation between sanctification and the instantaneity associated with the use of the Greek aorist tense.

¹⁷³ Grider, *Entire Sanctification*, 96.

sanctification is a punctiliar action. The second reason for affirming a crisis experience is the Wesleyan understanding of salvation as forgiveness of sins (justification) as well as cleansing from inherited sin. Thus, entire sanctification is by faith—even as the sinner is justified by faith in an instant, so is the believer entirely sanctified in an instant. A parallel can be drawn between the two experiences of deliverance. Taylor remarks that just as a process of awakening, conviction, and repentance culminates in the crisis of justification, likewise, the process of struggling against inherited sin, conviction and repentance culminates in the crisis of entire sanctification.¹⁷⁴ Likewise, according to Grider, “Even as regeneration is not gradual, so the second work of grace is not received gradually.”¹⁷⁵ Wiley, following Wesley, affirms a gradual work preceding the experience of entire sanctification. Yet, the gradual work comes to a crisis moment in which the believer is cleansed from inherited sin and filled with the Holy Spirit.¹⁷⁶ In other words, in the first crisis, sins are forgiven and new life in Christ commences. In the second crisis, inherited sin is cleansed away and life in Christ takes on fullness.

Second, entire sanctification is understood as a second work of grace subsequent to regeneration. According to Wiley, the work of entire sanctification is not simultaneous with justification in scripture. He argues from Romans 12:1-2 that the offering of one’s self as a holy sacrifice to God is only possible if one has been cleansed from guilt and acquired depravity; and the offering of one’s self as an acceptable sacrifice is only

¹⁷⁴ Taylor, *Theological Formulation*, 147-48.

¹⁷⁵ Grider, *Entire Sanctification*, 92

¹⁷⁶ Wiley, *Christian Theology*, 2:481-82.

possible if one has been justified.¹⁷⁷ In addition, for Wiley, “justification and sanctification deal with different phases of sin; the former with sins committed, or sin as an act; the latter with sin inherited, or sin as a principle or nature.”¹⁷⁸ According to Taylor, the remainder of inherited depravity in the believer constitutes the need for entire sanctification, a second work of grace.¹⁷⁹ Since inherited sin remains, and since it is in opposition to wholehearted love for God and one’s neighbor—a clear biblical command and promise—it follows that there must be a moment of deliverance subsequent to justification.

Third, in entire sanctification, the Holy Spirit delivers the believer from inbred sin. The primary basis for this teaching is the biblical command to be holy, and to love God and one’s neighbor wholeheartedly.¹⁸⁰ Wesley develops the doctrine of Christian perfection on the basis of the biblical command to be holy as a this-life requirement and

¹⁷⁷ Wiley, *Christian Theology*, 2:445-46.

¹⁷⁸ Wiley, *Christian Theology*, 2:477.

¹⁷⁹ Taylor, *Theological Formulation*, 149.

¹⁸⁰ Article X in the Nazarene *Manual* provides a list of scripture references to the teaching of entire sanctification: (Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; John 7:37-39; 14:15-23; 17:6-20; Acts 1:5; 2:1-4; 15:8-9; Romans 6:11-13, 19; 8:1-4, 8-14; 12:1-2; 2 Corinthians 6:14-7:1; Galatians 2:20; 5:16-25; Ephesians 3:14-21; 5:17-18, 25-27; Philippians 3:10-15; Colossians 3:1-17; 1 Thessalonians 5:23-24; Hebrews 4:9-11; 10:10-17; 12:1-2; 13:12; 1 John 1:7, 9;

“Christian perfection,” “perfect love”: Deuteronomy 30:6; Matthew 5:43-48; 22:37-40; Romans 12:9-21; 13:8-10; 1 Corinthians 13; Philippians 3:10-15; Hebrews 6:1; 1 John 4:17-18;

“Heart purity”: Matthew 5:8; Acts 15:8-9; 1 Peter 1:22; 1 John 3:3;

“Baptism with *or* *infilling* of the Holy Spirit”: Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; Acts 1:5; 2:1-4; 15:8-9;

“Fullness of the blessing”: Romans 15:29;

The call to “Christian holiness”: Matthew 5:1-7:29; John 15:1-11; Romans 12:1-15:3; 2 Corinthians 7:1; Ephesians 4:17-5:20; Philippians 1:9-11; 3:12-15; Colossians 2:20-3:17; 1 Thessalonians 3:13; 4:7-8; 5:23; 2 Timothy 2:19-22; Hebrews 10:19-25; 12:14; 13:20-21; 1 Peter 1:15-16; 2 Peter 1:1-11; 3:18; Jude 20-21), 34.

possibility.¹⁸¹ The plain sense of scripture is that the command and promise pertain to this life. This continues to be the position taken in holiness theology.¹⁸² Taylor refers to the prayer of Jesus to sanctify His followers (John 17:19) who were no longer of the world (John 17:16), and already in fellowship with Him (John 15: 3, 5). This implies the need for a further cleansing of those who are already followers of Christ.

Fourth, the Holy Spirit enables the believer to live a life of holiness. Taylor expresses the general approach to the question of the doctrine's biblical basis as follows: "Now the question arises, is it possible to keep the law of love? If so, it is possible to live without sin. Is it necessary to love God with all the heart, soul, mind, and strength, and the neighbor as oneself? Then it is necessary to live without sin."¹⁸³ On this view, the ability not to sin is the privilege of every believer.¹⁸⁴ Since sin is not measured by perfect performance, but by a perfect heart of obedience and love, it follows that purity of heart is entirely compatible with human limitations and infirmities.¹⁸⁵ While inherited depravity is cleansed away in an instant; transformation of the mind is an ongoing

¹⁸¹ Turner, *The Vision Which Transforms*, 256. Turner offers a comprehensive assessment of Wesley's use of scripture and concludes that "Wesley was correct in saying that the Bible teaches the possibility of entire sanctification in this life." Wesley establishes that holiness is a command and promise throughout the Old and New Testaments ("A Plain Account of Christian Perfection," *Works* XI: 388-390). He also argues that Christ came to destroy all the works of Satan including inherited sin ("A Plain Account of Christian Perfection," *Works* XI: 389).

¹⁸² The issue finds expression in the interpretation given to Romans 7. On the Reformed side, Romans 7 describes the life of the believer (for example, G. C. Berkouwer, *Faith and Sanctification*, [Grand Rapids, MI: Wm. B. Eerdmans, 1952], 55-63). Wesleyan scholars understand Romans 7 and 8 to be contrastive views of the life of the believer before and after entire sanctification (for example, William M. Greathouse, "Sanctification and the *Christus Victor* Motif in Wesleyan Theology," *Wesleyan Theological Journal* 8, no. 2 [2003]: 217-229).

¹⁸³ Richard S. Taylor, *A Right Conception of Sin : Its Relation to Right Thinking and Right Living* (Kansas City, MO: Beacon Hill Press, 1945), 67.

¹⁸⁴ Taylor, *A Right Conception of Sin : Its Relation to Right Thinking and Right Living*, 74.

¹⁸⁵ Taylor, *A Right Conception of Sin : Its Relation to Right Thinking and Right Living*, 65.

process of responding in faith and obedience to the indwelling Spirit through consistent use of the means of grace.

The Wesleyan claim that believers do not have to sin can be correctly understood by taking into account the concept of sin which underwrites the claim. As Cox shows, Wesley's view of a sin "properly so called" is that it is a willful transgression of a known law of God.¹⁸⁶ While holiness theology affirms that the believer is empowered by the Holy Spirit to not commit voluntary sin, it also affirms that it is not possible to live above involuntary violations of God's law. Furthermore, holiness theology affirms that all transgressions, both voluntary and involuntary, require the atoning blood of Jesus Christ and therefore, believers need to seek God's forgiveness for involuntary transgressions (Matthew 6:2). The difference is that voluntary transgressions incur guilt and condemnation, while involuntary transgressions do not.

Nazarene theology affirms that sin is associated with personal accountability in the Bible. Grider shows that both Old and New Testaments distinguish between culpable and nonculpable errors.¹⁸⁷ Purkiser argues that the sin of Adam and Eve indicates the biblical concept of sin as willful choice rather than a matter of finiteness or unavoidable failure.¹⁸⁸ On the basis of a New Testament word study, Turner concludes that the New Testament portrays sin as rebellion against God, rather than ignorance.¹⁸⁹ Therefore, the

¹⁸⁶ Leo George Cox, "John Wesley's Concept of Sin," *Bulletin of the Evangelical Theological Society* 5, no. 1 (1962): 24. The definition provided in chapter 1 is an accurate explanation of Wesley's view, which has passed into Nazarene theology.

¹⁸⁷ Grider, *A Wesleyan-Holiness Theology*, 286-292.

¹⁸⁸ Purkiser, *Biblical Foundations*, 38.

¹⁸⁹ Turner, *The Vision which Transforms*, 113.

avowal that God requires and enables believers to live without sin must be understood in terms of a concept of sin that stresses volition and knowledge.

The Nazarene doctrine of entire sanctification affirms that salvation from sin, provided through Jesus Christ, includes deliverance from inherited sin by faith, prior to death and subsequent to justification, through an instantaneous act of the Holy Spirit.

Conclusion

This chapter set out to trace the shifts in holiness theology from Wesley's teaching to the present Nazarene formulation. Wesley grounds the experience of entire sanctification in an *ordo salutis* characterized by a crisis-process balance.

The Nineteenth-Century Holiness Movement adopted Wesley's teaching with a marked preference for the crisis pole. The crisis orientation in the context of revivalism and individualism led to a subjective understanding of the doctrine. The focus of holiness teaching was limited to the believer's experience of entire sanctification. Furthermore, the concept of faith underwriting the Holiness Movement project assimilated the volitional focus of popular American culture. Faith was understood more as an act of will and less as a gift of grace.

Current Nazarene theology has shifted away from the over-valuation of volitional and crisis aspects of entire sanctification. The present denominational statement locates entire sanctification in the Wesleyan *ordo salutis*, and underscores the need for gradual sanctification.

Nonetheless, as chapter 1 showed, subjectivism continues to be an element of some approaches to holiness theology. This is due to a theological approach that begins with

the human experience and continues along the lines of personal spirituality. One way of breaking free of subjectivism is to approach the doctrine from the standpoint of its ultimate rather proximate goal. This approach would extend the horizon of reflection to include fellowship with God. Holiness theology could then be developed from the standpoint of the divine-human relation. Such an approach would not preclude consideration of the personal significance of entire sanctification. Instead, it would locate the subjective aspect of holiness theology within the transcendent goal of the divine salvific mission. The next chapter introduces a paradigm that seeks to extend theological reflection to the transcendent goal of entire sanctification.

CHAPTER 3
CALLED INTO COMMUNION:
THE GOAL OF ENTIRE SANCTIFICATION

Introduction

The previous chapter identified a shift in emphasis when the Nineteenth-Century Holiness Movement took up Wesley's teaching on entire sanctification as its single theological focus. While Wesley understood entire sanctification within a continuum of experiential and transformative knowledge of God, the Nineteenth-Century Holiness Movement tended to abstract the experience from this continuum. Nazarene theology has addressed the dissonance between these two interpretative frameworks by explaining the crisis of entire sanctification as an element of salvation by faith, and faith as a gift of grace. Throughout the shifting emphases from Wesley to the present, entire sanctification has continued to be understood as an instantaneous post-justification experience of deliverance from inherited sin.

However, some Nazarene harmonizations continue to show elements of subjectivism. Chapter 1 showed that in some strands of Nazarene holiness doctrine, emphasis on the human experience of entire sanctification tends to overshadow the priority of grace. The focus on the relation between entire sanctification and human holiness tends to overlook the *telos* of the experience and can lead to individualistic and moralistic interpretations of entire sanctification. This compromises the sustainability of

the doctrine of entire sanctification. In response to these concerns, this dissertation seeks to explain entire sanctification within a *telos*-oriented paradigm. The aim of this chapter is to show that the *telos* of entire sanctification is fullness of communion with God, and to develop a paradigm from this perspective, the communion paradigm. Subsequent chapters will discuss the dynamics and ecclesial significance of entire sanctification within this paradigm.

The first section demonstrates that communion with God is the over-arching goal of entire sanctification in the writings of John Wesley and Phineas Bresee. Evidence of the connection between communion and entire sanctification provides a rationale for approaching holiness doctrine from the communion standpoint. Thus, the second section proposes a *telos*-oriented conceptual framework—fullness of divine-human communion requires entire sanctification and produces human holiness. This construal highlights the relation of holiness doctrine to the wider framework of Christian theology thereby avoiding theological abstraction. The third subsection shows the sufficiency of the communion paradigm in addressing present concerns in Nazarene holiness doctrine by comparing it with an alternative proposal for holiness doctrine, H. Ray Dunning’s ethical model.¹

In sum, this chapter develops the contours of a conceptual framework for the explication of holiness doctrine in subsequent chapters.

¹ H. Ray Dunning, “Christian Perfection: Toward a New Paradigm,” *Wesleyan Theological Journal* 33, no. 1 (1998): 151-52.

**The Goal of Entire Sanctification:
John Wesley and Phineas Bresee**

This section explores the relation between entire sanctification and communion with God in the writings of John Wesley and Phineas Bresee. This provides a basis for explicating the experience from the standpoint of its goal. In the thought of John Wesley, the goal of salvation by faith is communion with God to which entire sanctification brings a qualitative change. In the thought of Phineas Bresee, the goal of salvation by faith is the baptism of the Holy Spirit, which ushers in wholehearted communion with God. Although Wesley and Bresee relate entire sanctification to salvation in different ways, common to both is that this experience ushers in a qualitatively different knowledge of God from that prior to the experience.

Both Wesley and Bresee define communion as participatory knowledge, experiential knowledge, or a relational mode of knowing.² This understanding is evident in scripture. As R. Newton Flew shows, the knowledge of God as a transformative fellowship is integral to the existential meaning of salvation through Christ found in the New Testament. For example, Flew remarks that the motif “in Christ” in the thought of St. Paul represents a union of love, in which Paul’s “I want to know Christ” means “I want to draw near in fellowship.”³ In the Johannine writings, the knowledge of God is fellowship with God. “The believer who knows God has received the gift of God which is love;

² The terms “communion with God,” “fellowship with God,” “experiential knowledge of God,” “participatory knowledge of God” and “the knowledge of God” are used interchangeably.

³ R. Newton Flew, *The Idea of Perfection in Christian Theology: An Historical Study of the Christian Ideal for the Present Life* (New York: Humanities Press, 1968), 48.

there is an inner binding of the believer who knows God and God Who is known. By our knowledge of God we are actually in the heart of God.”⁴ These examples suggest that the actualization of salvation in the life of the believer is through participatory knowledge of God.

The concept of participatory knowledge of God is also evident in the Christian tradition. For example, in a work identifying connections between Catholic and Evangelical theology, Susan K. Wood defines participatory knowledge of God as relational and transformative. She remarks, “We know God in relation, in creative and transformative activity. We also know ourselves in God. Personal knowledge is characterized by this reciprocity.”⁵ Wood’s viewpoint, that the knowledge of God arises in communion with Him and that it is transformative, is in harmony with the idea of communion with God in both Wesley and Bresee. The knowledge of communion is associated with the idea of perfection in Christian thought.⁶ Flew identifies this correlation in the thought of Clement of Alexandria,⁷ Augustine,⁸ Aquinas,⁹ and others. In sum, *amor ipse notitia est*¹⁰ is a concept that is affirmed by both scripture and

⁴ Flew, *The Idea of Perfection in Christian Theology*, 102.

⁵ Susan K. Wood, “The Liturgy,” in *Knowing the Triune God: The Work of the Spirit in the Practices of the Church*, ed. James J. Buckley and David S. Yeago (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001), 96.

⁶ Ellen T. Charry (*By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine* [New York; Oxford: Oxford University Press, 1997]) also shows the relation between personal knowledge of God and salvation in the New Testament and the Christian tradition.

⁷ Flew, *The Idea of Perfection in Christian Theology*, 146.

⁸ Flew, *The Idea of Perfection in Christian Theology*, 200.

⁹ Flew, *The Idea of Perfection in Christian Theology*, 240-41.

¹⁰ “Love is itself knowledge,” Gregory the Great, *Homilia in Evangelium* 27.4 (*Patrologia Latina*, ed. J. Migne, 76, 1207).

Christian tradition.

This is the stream in which Wesley and Bresee stand by their relation of communion with God and entire sanctification. The relation is evident in Wesley's connection of communion with God and salvation by faith, and in particular, with entire sanctification, which ushers in the state of Christian perfection. Bresee makes a more direct connection between communion with God and entire sanctification. In his thought, all prior knowledge of God is for the sake of intimate union with Christ through entire sanctification. The discussion now turns to Wesley's and Bresee's respective expressions of the communion-entire sanctification relation.

John Wesley

The previous chapter showed the relation of faith, heart religion, entire sanctification and Christian perfection in Wesley's thought. Faith is the experiential and transformative knowledge of God. Wesley's *ordo salutis* is a dynamic process of increasing faith, also described as heart religion or true religion. This process brings the believer into the state of Christian perfection through the crisis of entire sanctification. Christian perfection is wholehearted love for God and one's neighbor, which exemplifies heart religion. Christian perfection is itself a continuum of increasing faith and maturity in love. Wesley's soteriology is a crisis-process balance of increasing knowledge of God.

This section explores Wesley's faith-dynamic from the perspective of communion with God. The aim is to show that in Wesley's thought, the goal of entire sanctification is fullness of communion with God. For Wesley, salvation by faith is a personal relationship with God through the Holy Spirit, or heart religion. To be in this relationship

is to live in a spiritual sphere of increasing knowledge of God by faith. The *ordo salutis* is marked by two moments—conversion and entire sanctification—that change the character of the divine-human relation. Conversion brings the new believer into communion with God.

The following discussion demonstrates that this communion develops until the believer enters into fullness of communion with God through entire sanctification. The first subsection explains Wesley's understanding of communion with God; the second shows a correlation between fullness of communion and Christian perfection; the third shows that the gateway to fullness of communion or Christian perfection is the experience of entire sanctification. The conclusion reached is that in Wesley's thought, the goal of entire sanctification is to initialize fullness of communion with God.

Communion with God

In Wesley's thought, communion with God, or participatory knowledge of God, is the transcendent purpose of life and the source of happiness. Communion with God begins in conversion and deepens in a transformative dialogue of divine grace and human response by faith. These aspects of Wesley's construal of communion with God demonstrate that it is his principal understanding of salvation by faith.

Fellowship with God is the purpose of life and the source of human happiness.¹¹ In "Circumcision of the Heart," described by Albert Outler as the sermon in which Wesley "spells out the theme of the Christian's participation in God as the essence of Christian

¹¹ "What is Man," Psalm 8:4, *Works* VII: 230.

existence,”¹² the single worthwhile pursuit of life is to have fellowship with the Father and the Son in the Holy Spirit.¹³ Fellowship with God is the transcendent goal of human existence, the *summum bonum*. In a letter to the Reverend Conyers Middleton, Wesley describes the fundamental characteristic of a genuine Christian as an inexpressible happiness which arises from the conviction that the “all-powerful, all-wise, all-gracious Being, this Governor of all, loves me. This Lover of my soul is always with me, is never absent, no, not for a moment. And I love Him.”¹⁴ As L. W. Wood points out, “For Wesley, man’s greatest good is thus to be realized in the knowledge of God. Since knowledge is total involvement with reality, this means that to know God is to love God.”¹⁵

The knowledge and love of God begin in conversion.¹⁶ Salvation begins with the gift of faith, and progresses by increasing faith, restoring the knowledge of God and fellowship with Him. “Unbelief is the parent of all evil, and the very essence of unbelief

¹² Albert Cook Outler and Richard P. Heitzenrater, eds., *John Wesley’s Sermons: An Anthology* (Nashville: Abingdon Press, 1991), 23.

¹³ “Circumcision of the Heart,” *Works* V: 207-208.

¹⁴ “Letter to Conyers Middleton,” *Works* X: 71.

¹⁵ L. W. Wood, “Wesley’s Epistemology,” *Wesleyan Theological Journal* 10 (1975): 57.

¹⁶ The term conversion refers to the crisis moment of justification by faith and regeneration. In the “New Birth,” Wesley shows the relation between justification and regeneration, and these two, to sanctification. Justification refers to the “work God does for us, in forgiving our sins (65).” Regeneration, also referred to as the new birth, is the “work God does *in* us, in renewing our fallen nature (65).” He clarifies that these two works occur in the same experience, which, in this discussion, is referred to as conversion. Nonetheless, in terms of priority, “justification precedes the new birth. We first conceive his wrath to be turned away, and then his Spirit to work in our hearts (65-66).” Furthermore, “the new birth is not the same with sanctification (74).” Instead, the new birth is “the gate” to sanctification. Wesley states, “When we are born again, then our sanctification, our inward and outward holiness, begins (74).” He uses the analogy of natural birth and subsequent growth to describe the distinction between the new birth and sanctification. The former is a precise moment, while the latter is a process. He concludes, “The same relation, therefore, which there is between our natural birth and our growth, there is also between our new birth and our sanctification”(75). (*Works* VI: 65-77)

lies in departing from God, as the *living God*—the fountain of all our life, holiness, happiness.”¹⁷ In “Spiritual Worship,” Wesley describes conversion as the moment when the Father reveals the Son in the heart of the believer. It is the first knowledge of Jesus Christ. At this moment, “real, solid, substantial” happiness begins. The source of this happiness is the knowledge of the love of God. Chapter 2 showed that, for Wesley, faith is both the awakening of the spiritual senses and the knowledge that comes through these awakened senses. This knowledge is inward certitude of the love of God. In “Circumcision of the Heart,” Wesley underscores that the conviction of the personal love of God, manifested in Jesus Christ, and actualized in the believer’s heart by the Holy Spirit, is itself saving faith.¹⁸ With the realization of the love of God comes the capacity to love Him. For Wesley, “It is in consequence of our knowing God loves us, that we love him, and love our neighbour as ourselves.”¹⁹ As Stanley Johnson remarks, for Wesley, faith in God leads to knowledge of God and both faith and knowledge become the ground for the self’s genuine love for God.²⁰ Thus, the moment of conversion is nothing short of a personal revelation of the love of God, which launches the believer into a spiritual sphere of existence characterized by conviction of the love, acceptance and forgiveness of God through Christ.

Communion with God is transformative. The realization of the love of God brings happiness and a sense of belonging.²¹ This enables the believer to love others.²² Johnson

¹⁷ John Wesley, *Explanatory Notes Upon the New Testament* (New York: Lane & Scott, 1850), 570.

¹⁸ “Circumcision of the Heart,” *Works* V: 205.

¹⁹ “The Unity of the Divine Being,” *Works* VII: 269.

²⁰ W. Stanley Johnson, “Christian Perfection as Love for God,” *Wesleyan Theological Journal* 18, no. 1 (1983): 51-52.

²¹ “Scriptural Christianity,” *Works* V: 39.

shows that, for Wesley, fellowship with God is an ever-flowing wellspring, which finds deepening expression in love for God and one's neighbor.²³ Thus, human capacity to engage in fruitful relationships is possible through personal knowledge of God. This transformation begins in conversion and continues as fellowship with God deepens and the believer grows up in the knowledge of God.

Deepening fellowship comes through a divine-human dialogue in which God gives Himself to be known, and the believer responds to God by faith. The grace of divine self-giving, objectively expressed in Christ, is actualized in the believer's life through the Holy Spirit. In "The Privilege of those that are Born of God," Wesley describes the work of the Spirit as "a continual action of God upon the soul, and a reaction of the soul upon God; an unceasing presence of God, the loving, pardoning God, manifested to the heart, and perceived by faith."²⁴ In "The New Birth," Wesley explains that in fellowship with God, by use of the spiritual senses, the believer increases daily in the knowledge of God. He refers to the expansion of this fellowship as "a kind of spiritual respiration," which sustains the life of God in the soul.²⁵

This grace-enabled divine-human dialogue requires ongoing receptivity to the Holy Spirit. In "The Privilege of those that are Born of God," Wesley states, "God does not continue to act upon the soul, unless the soul re-acts upon God."²⁶ Prior to

²² "Spiritual Worship," *Works* VI: 430.

²³ Johnson, "Christian Perfection as Love for God," 52.

²⁴ "The Privilege of those that are Born of God," *Works* V: 232.

²⁵ "The New Birth," *Works* VI: 70.

²⁶ "The Privilege of those that are Born of God," *Works* V: 233.

conversion, God “calls us to himself, and shines upon our hearts.”²⁷ In the conversion experience, “he first loves us, and manifests himself unto us.”²⁸ However, genuine fellowship requires a human response to the Holy Spirit. Wesley declares that this human response is absolutely necessary to ongoing fellowship with God. While God enables the human response, the response must come from the individual. Wesley asserts that the Holy Spirit “will not continue to breathe into our soul, unless our soul breathes toward him again; unless our love, and prayer, and thanksgiving return to him, a sacrifice wherewith he is well pleased.”²⁹ The fellowship that begins in the new birth is a genuine relationship in which the believer is enabled to respond to God. Within this fellowship, the believer grows up in faith and in the knowledge of God.

Communion with God is the basis for the ongoing transformation that Wesley describes as heart religion. In his second discourse on the “Sermon on the Mount,” Wesley describes fellowship with God as true or inward religion.³⁰ True religion is union with Christ, fellowship with the triune God, eternal life in the present. In “Spiritual Worship,” he remarks that true religion consists in the “knowledge and love of God, manifested in the Son of his love, through the eternal Spirit.”³¹ True religion, or heart religion, is the life of faith: “The life of faith, the knowledge of God, is such love for God that God is the desire of the eyes, the joy of the heart, one’s portion in time and in

²⁷ “The Privilege of those that are Born of God,” *Works* V: 233.

²⁸ “The Privilege of those that are Born of God,” *Works* V: 233.

²⁹ “The Privilege of those that are Born of God,” *Works* V: 233.

³⁰ “Upon our Lord’s Sermon on the Mount: Discourse II,” *Works* V: 268.

³¹ “Spiritual Worship,” *Works* VI: 432.

eternity.”³² The “heart” of heart religion is this joyful fellowship with God. It finds its expression in personal transformation, which is displayed by “lowliness, meekness, and resignation.”³³ This, and this alone, is that “life which is hid with Christ in God.” He alone who experiences this “dwells in God and God in him.”³⁴ Wesley’s view of salvation is that it is this personal, transformative fellowship. It is the religion of the heart, or true religion.

The preceding discussion shows that in Wesley’s thought, communion with God is a sphere of existence in which being loved by God is the source of human happiness. Fellowship with the Father and the Son through the Holy Spirit is the meaning of life. It is true religion or salvation by faith. Faith increases to the measure of the believer’s response to the Holy Spirit. Growing knowledge of God results in personal transformation.

Fullness of Communion

So far we have seen that communion with God begins in conversion and blossoms through an ever-deepening dialogue of grace and faith. For Wesley, this fellowship attains fullness. The following discussion shows that fullness of communion corresponds to Christian perfection.

For Wesley, the knowledge and love of God reaches fullness. This does not refer to a static end-point. Instead, it refers to a qualitative difference in communion with God. In

³² “Scriptural Christianity,” *Works* V: 40.

³³ “The Difference between Walking by Sight, and Walking by Faith,” *Works* VII: 263.

³⁴ “The Difference between Walking by Sight, and Walking by Faith,” *Works* VII: 263.

“Spiritual Worship,” Wesley shows that completeness in Christ means being filled with God.³⁵ It is dwelling “in Christ and Christ in us,” being one with Christ and Christ with us.³⁶ Wesley refers to this fellowship as God’s unrivalled reign in the believer’s heart. Fullness in the divine-human fellowship is, from the believer’s standpoint, exclusive loyalty and devotion to one Lord. The communion with God that began in the new birth advances by faith until this point of completeness. In sum, fullness of communion refers to the full actualization of divine lordship in the believer’s heart, through the Holy Spirit.

This description of fullness of communion corresponds to Wesley’s description of Christian perfection. His principal description of Christian perfection is wholehearted love for God and one’s neighbor—love for God for His own sake, and love for one’s neighbor for God’s sake. To love God is to desire Him, desire to please Him, and to find our happiness in Him.³⁷ This mirrors Wesley’s description of being filled with God. In “A Plain Account of Christian Perfection,” he describes scriptural perfection as the singular reign of pure love in the heart and life.³⁸ Divine lordship characterizes both fullness of communion and Christian perfection. The believer who is made perfect in love is freed from self-will and desires nothing but “the holy and perfect will of God.”³⁹ There is no motion in his heart but is according to [God’s] will.⁴⁰ Thus, fullness of communion is a life of love and obedience to God, which finds expression in love for one’s neighbor.

³⁵ “Spiritual Worship,” *Works* VI: 430-31.

³⁶ “Spiritual Worship,” *Works* VI: 430-31.

³⁷ “On Love,” *Works* VII: 495.

³⁸ “A Plain Account of Christian Perfection,” *Works* XI: 401.

³⁹ “A Plain Account of Christian Perfection,” *Works* XI: 379.

⁴⁰ “A Plain Account of Christian Perfection,” *Works* XI: 372.

This discussion demonstrates a correspondence in Wesley's thought between fullness of communion and Christian perfection. Fullness of communion means the uncontested Lordship of God in the believer's heart. As pointed out in Chapter 2, heart religion finds its fullest expression in Christian perfection. An earlier discussion in this chapter shows that communion with God is heart religion. Fullness of communion expresses the culmination of heart religion. Salvation by faith is a dynamic, transformative fellowship with God. There comes a threshold moment of qualitative change in this fellowship, in which love is made perfect, and the believer begins to enjoy fullness of communion.

Entire Sanctification and Fullness of Communion

For Wesley, salvation is a flourishing communion with God, which matures into fullness. As pointed out earlier, fullness of communion describes a different quality in the divine-human fellowship initiated in conversion. In conversion, the believer realizes the love of God and responds with growing love and faith. However, in fullness of communion, love for God becomes the believer's single determination. This is Christian perfection. The qualitative change in communion with God is possible through the experience of entire sanctification. As such, the goal of entire sanctification is fullness of communion with God by way of cleansing from the sinful nature. The following discussion shows why this is the case. In Wesley's thought, inherited sin stands in contradiction to communion with God. This contradiction becomes apparent to the believer as the life of faith advances. The Holy Spirit delivers the believer from inherited sin in the experience of entire sanctification so that the believer can love God wholeheartedly.

Inherited sin remains in the believer subsequent to regeneration. In “On Sin in Believers,” Wesley shows that inbred sin remains in believers.⁴¹ He points out that all the Christian creeds attest to the continued presence of the sin principle in the life of the regenerate. Outler notes that for Wesley, “at justification, the believer is delivered from the dominion of outward sin, but although the power of inward sin is broken, it is by no means destroyed.”⁴² The inward change of the new birth is new life in Christ and transformation into His image. However, this transformation is only partial because “a depth of sin” remains in the believer.⁴³

For Wesley, inherited sin is, fundamentally, a principle of unbelief. As such, it stands in opposition to fellowship with God. Unbelief is the essence of sin.⁴⁴ Wesley explains that Eve “believed a lie—she gave more credit to the word of the devil, than to the word of God.”⁴⁵ From this shift of allegiance came actual sin.⁴⁶ Kenneth Collins remarks that

⁴¹ “On Sin in Believers,” *Works* V: 144-156.

⁴² Outler and Heitzenrater, eds., *John Wesley’s Sermons: An Anthology*, 405.

⁴³ “The Repentance of Believers,” *Works* V: 169.

⁴⁴ Conflicting interpretations of Wesley’s view of inherited sin are evident in the Wesleyan-Holiness tradition. For example, Leon Hynson (“Original Sin as Privation: An Inquiry into a Theology of Sin and Sanctification” *Wesleyan Theological Journal* 22, no. 2 [1987]), following Mildred Bangs Wynkoop, argues that inherited sin is self-love, since on this view the saving answer to sin is holy love (70). Hynson understands sin as self-love, rather than “a constitutive aspect of fallen human nature...Sin is deprived human nature acting out of itself, rather than out of the Spirit. Without the Spirit, every human expression is bent; bent away from God and toward self” (70; 77). However, H. Orton Wiley (*Christian Theology*, [Kansas City, MO: Beacon Hill Press, 1940]) remarks, that “connected with deprivation, is a positive evil also, which arises as a consequence of the loss of the image of God”(2:124). Kenneth Collins(*The Theology of John Wesley: Holy Love and the Shape of Grace* [Nashville: Abingdon Press, 2007]) shows that for Wesley, in the Fall, sin resulted in loss of the moral image of God. This loss constitutes a deprivation, which necessarily results in a depraved orientation and disposition (63). For both Collins and Wiley, sin, according to Wesley, is not only “only deprived human nature.” It is this, but it is also a positive bent to evil.

⁴⁵ “On the Fall of Man,” *Works* VI: 216-217.

⁴⁶ “On the Fall of Man,” *Works* VI: 216-217.

for Wesley, “the nature of human sin, its irreducible essence, is not pride, as is sometimes mistakenly supposed, but unbelief, the perversion of a relationship between God and humanity. A lack of faith in God, then, issuing in alienation, is the true foundation for the subsequent evils of pride and self-will.”⁴⁷ Unbelief alienates the believer from God. As Wesley remarks, the presence of inbred sin manifests itself to the believer by a heart ready to depart from God.⁴⁸ In other words, love for God cannot be wholehearted, nor can faith be unmixed, while sin remains in the heart. Therefore, inherited sin constitutes an obstruction to fullness of communion.

The obstacle of inherited sin becomes increasingly apparent as the believer progresses in the life of faith. In “The Repentance of Believers” Wesley declares that believers experience “a deep conviction that we are not yet whole; that our hearts are not fully purified; that there is yet in us a ‘carnal mind,’ which is still in its nature ‘enmity against God.’”⁴⁹ The Holy Spirit reveals the tendency to self-will, pride and uncharitableness in one’s thoughts, words, and actions.⁵⁰ In all these ways, inbred sin constitutes a principle that is contrary to love. The practical effect is that, as much as the believer strives for total devotion to God, there is growing awareness of not loving God and one’s neighbor as one ought.⁵¹

The believer is delivered from inherited sin through repentance and faith. For

⁴⁷ Collins, *Holy Love and the Shape of Grace*, 58-59.

⁴⁸ “On Sin in Believers,” *Works* V: 155.

⁴⁹ “The Repentance of Believers,” *Works* V: 169.

⁵⁰ “The Repentance of Believers,” *Works* V: 158-162.

⁵¹ “The Repentance of Believers,” *Works* V: 163.

Wesley, faith and repentance are not only necessary for justification. As he remarks, “It is generally supposed that repentance and faith are only the gate of religion; that they are necessary only at the beginning of our Christian course, when we are setting out in the way of the kingdom.”⁵² Instead, they are elements of the life of communion with God. “There is also a repentance and a faith ... which are requisite after we have ‘believed the gospel’; yea, and in every subsequent stage of our Christian course, or we cannot ‘run the race which is set before us.’”⁵³ One aspect of the life of faith is recognition of falling short in love.

Repentance, for Wesley, includes the conviction of inbred sin, guiltiness before God, and helplessness. The first branch of repentance is the conviction of inbred sin remaining in the heart and its character as an obstacle to complete loyalty to God. Conviction is both recognition of, and loathing for, inbred sin. The second branch of repentance is guiltiness. Wesley does not speak of the believer’s guilt in the same sense as the unbeliever’s. The guilt of the believer is the conviction of deserving divine condemnation, but not being so condemned entirely on account of the provision and intercession of Jesus Christ.⁵⁴ The third branch of repentance is conviction of helplessness. This is, first, a complete conviction that one has no innate goodness or ability to overcome sin. Instead, these are gifts of God from moment to moment. Second, it is conviction of one’s inability either to remove sin, “which we experimentally know to

⁵² “The Repentance of Believers,” *Works* V: 156.

⁵³ “The Repentance of Believers,” *Works* V: 157.

⁵⁴ “The Repentance of Believers,” *Works* V: 163-64.

remain in the heart, even of them that are regenerate,” or to love God and our neighbor as we ought.⁵⁵ The combination of these convictions constrains the believer “to groan, for a full deliverance, to him that is mighty to save.”⁵⁶ At bottom, repentance is the awareness of inbred sin, and the desire to be delivered.⁵⁷

Deliverance from inherited sin comes by faith, which is the particular conviction that God does cleanse away inherited sin through the merits of Christ and the action of the Holy Spirit. From the moment of justification, the believer continues in the justified state until there is faith for cleansing from indwelling sin. From the moment of cleansing, the believer continues in the state of fullness of communion with the full assurance of faith.⁵⁸ Cleansing is by faith in Christ as all in all. For Wesley, cleansing from inherited sin is the work of a moment. He affirms, “But is he willing to do this tomorrow or today? Let him answer for himself: ‘Today, if ye will hear my voice, harden not your hearts’ Believe therefore that he is willing to save you *today*.”⁵⁹ Just as repentance and faith launched one into a life of fellowship with God in justification, repentance and faith bring the believer the Holy Spirit’s cleansing from sin and the inauguration of fullness of communion with God in entire sanctification.

Through repentance and faith, the Holy Spirit entirely sanctifies the believer. Wesley

⁵⁵ “The Repentance of Believers,” *Works* V: 164.

⁵⁶ “The Repentance of Believers,” *Works* V: 169.

⁵⁷ Wesley distinguishes between the sinner’s repentance and the believer’s repentance. As will be discussed in the next chapter, the sinner’s repentance includes turning away from sin, while the believer’s repentance is a full conviction of the need for deliverance, rather than a conviction of committed sin.

⁵⁸ “The Repentance of Believers,” *Works* V: 167.

⁵⁹ “The Repentance of Believers,” *Works* V: 170.

refers to entire sanctification as deliverance from all sin, both outward and inward, “from evil desires and evil tempers.” This is the circumcision of the heart which frees the believer to love God wholeheartedly.⁶⁰ Thus, entire sanctification is not only deliverance from inherited sin; it is also replacement of the sin principle with good dispositions and wholehearted love for God.⁶¹ Entire sanctification allows the believer to be entirely devoted to God, the hallmark of Christian perfection as well as fullness of communion.

The foregoing discussion has shown that for Wesley, the goal of salvation by faith is communion with God. Fullness of communion refers to fellowship with God in which the believer wholeheartedly loves God. The believer becomes fully devoted to God through the experience of entire sanctification. When the Holy Spirit cleanses away inherited sin, the believer is free for fullness of communion. Thus, the goal of entire sanctification is to usher in fullness of communion with God.

Phineas Bresee

The aim of the following discussion is to show that, for Phineas Bresee, the goal of entire sanctification is to bring the believer into intimate fellowship with God. First, in the new birth, the believer comes to a preliminary knowledge of Jesus Christ by faith. Second, entire sanctification is cleansing from inherited sin through the baptism with the Holy Spirit. Third, entire sanctification is entrance into fullness of communion, also through the baptism with the Holy Spirit. The goal of entire sanctification is intimate

⁶⁰ “A Plain Account of Christian Perfection,” *Works* XI: 389 (As Deuteronomy 30:6 states, “The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live”).

⁶¹ “On the Discoveries of Faith,” *Works* VII: 237.

union with Christ, to which end the Holy Spirit purifies the heart of inherited sin.

The Knowledge of Discovery

For Bresee, salvation by faith begins in the conversion experience, which is preparatory to the baptism with the Holy Spirit. Salvation is for the revelation of God to the believer through a personal and transformative fellowship. The following discussion shows that in the new birth the believer obtains a preliminary knowledge of Jesus Christ as Savior. The Holy Spirit reveals Christ to the believer by faith. From the moment of the new birth, the believer grows in the knowledge of Jesus Christ through the Holy Spirit in preparation for the full revelation of God to the soul.

The new birth is a preliminary knowledge of discovery of Jesus Christ as Savior. In “To Know Him,” Bresee discusses St. Paul’s conversion on the Damascus Road. The knowledge of discovery that comes to Paul is of Jesus Christ as the way to reconciliation to God and forgiveness of sins. Paul receives this knowledge through a personal manifestation of Jesus Christ. This knowledge is transformative. Bresee states that Paul is “reconstructed” by his inward adjustment to the truth of Jesus Christ.⁶² Yet, this discovery of Christ is preliminary in the sense that it is the beginning of fellowship with Christ. For Bresee, while the knowledge of discovery is genuine knowledge, it is only a precursor of a deeper union with Christ that is still to come.

The knowledge of God comes by faith. In “The Certainties of Faith” Bresee describes faith as “the soul’s attitude of trustful obedience” to what God has revealed of

⁶²Phineas Franklin Bresee, “To Know Him,” in *The Certainties of Faith* (Kansas City, MO: Nazarene Publishing House, 1958). <http://wesley.nnu.edu/wesleyctr/books/2501-2600/HDM2579.pdf>.

Himself.⁶³ It is “the linking of the soul in loyalty” to the truths of revelation.⁶⁴ Faith is the gift of God. The believer gives heart-loyalty to Jesus Christ through a divine conviction of the truth, which is the revelation of Jesus to the heart of the believer. Christ “strengthens our volition . . . to confess our sins. To bare our rebellious heart and lay it at His feet, He worketh in us to will. He takes our wicked heart, which volition turns over to Him, and gives us a new heart—a heart to love Him, a heart which has the attitude of obedience to Him.”⁶⁵ The objective revelation of Jesus Christ in scripture is made real when Christ engages the believer in allegiance to Himself through the Holy Spirit.⁶⁶

The knowledge of discovery marks the beginning of life in Christ and reaches intimacy in entire sanctification. The Holy Spirit continues to reveal Christ in the heart of the believer.⁶⁷ “He who through the revelation of God by the Spirit has discovered the Christ, and taken his cross to follow Him, will find in and through the Word, by the Spirit, revelations and manifestations of his Lord to his own soul.”⁶⁸ Like Wesley, Bresee speaks of the life of faith as a growing fellowship of deepening engagement with

⁶³“The Certainties of Faith,” in *The Certainties of Faith*.

⁶⁴ “The Certainties of Faith.”

⁶⁵ “The Certainties of Faith,” in *The Certainties of Faith*. Chapter 2 showed that an element of human agency was introduced into the concept of faith in the Nineteenth-Century Holiness Movement. Bresee’s definition of faith reflects this influence to some extent. He defines faith first, as a revelation of Christ to the believer’s heart. This revelation empowers the will to subscribe to the truth of Jesus Christ by giving the heart to Him. Thus, although Bresee maintains a volitional element in his concept of faith, he also suggests that human agency is preceded by a prior divine movement.

⁶⁶ Although Bresee reflects the pneumatological emphasis of the Holiness tradition, he also includes a christological focus by asserting that the work of the Spirit is to reveal Christ to the believer, and to draw the believer into union with Christ.

⁶⁷ “To Know Him,” in *The Certainties of Faith*.

⁶⁸ “To Know Him.”

Christ. This interaction culminates in entire sanctification. For Bresee, “the revelation of Christian truth and ideas in the heart; the voice of God calling unto holiness, are all preparatory for the great gift of God through Jesus Christ, which is the gift of Himself.”⁶⁹ Thus, the knowledge of discovery is an induction into life with God. In Bresee’s thought, the new birth is preliminary and preparatory to a later point of culmination.

Deliverance from Inherited Sin

Bresee identifies two aspects to the experience of entire sanctification, both of which are critical elements in bringing the believer into intimate fellowship with God. The first is deliverance from inherited sin. The second is the fullness of the divine indwelling. The baptism with the Holy Spirit accomplishes both these aspects of entire sanctification. For Bresee, the Pentecostal experience (Acts 2: 1-4) is the prototype of entire sanctification. The experience of entire sanctification is the baptism with the Holy Spirit (Acts 2:4). In “Four Days of Waiting” Bresee refers to the Day of Pentecost as the culmination of salvation history and correlates this event to entire sanctification.⁷⁰ He defines the baptism with the Holy Spirit as “the baptism with God. It is the burning up of the chaff, but it is also the revelation in us and the manifestation to us of Divine personality, filling our being.”⁷¹ Therefore, for Bresee, the event of entire sanctification includes cleansing from inherited sin and the fullness of the Holy Spirit.

⁶⁹ Phineas Franklin Bresee, “The Outstretched Hands,” in *Twenty-Nine Sermons* (Abridged) (Los Angeles, CA: Nazarene Publishing Company, 1903; Digital Edition 05/19/96 by Holiness Data Ministry). <http://wesley.nnu.edu/wesleyctr/books/0101-0200/HDM0192.pdf>.

⁷⁰ “Four Days of Waiting,” in *Twenty-Nine Sermons*.

⁷¹ “Consuming Fire,” in *Twenty-Nine Sermons*.

The cleansing aspect of entire sanctification completes the work of salvation from sin so that the believer can receive the Holy Spirit in His fullness. This discussion shows, first, that growing knowledge of God brings awareness of inherited sin. Second, inherited sin prevents the believer from enjoying intimate communion with God. Third, the baptism with the Holy Spirit cleanses the believer from inherited sin.

Growth in the knowledge of God makes the believer aware of inherited sin. In “To Know Him,” Bresee remarks that the knowledge of God brings a deeper knowledge of one’s self. This knowledge is essentially the awareness of lack of conformity to Christ. He cites the example of Isaiah (Isaiah 6:5) who, in the presence of God, “saw his own spiritual defilement and impurity, and he became lost to everything else but his own need.”⁷² He suggests that this is an apt description of how Christ manifests Himself to the believer. For Bresee, the revelation of divine holiness discloses the gravity of inherited sin and elicits the cry, “Woe is me.” That is, the revelation of Himself in the believer’s heart throws the believer’s carnal nature in relief.

Inherited sin is a hindrance to the full depth of fellowship with God that is available to the believer in this life. With reference to the believer’s awareness of inherited sin, Bresee remarks that the Holy Spirit reveals “all things that hinder fullest fellowship with himself.”⁷³ The awareness of sin is not mere recognition of one’s spiritual condition. It is also awareness of inherited sin as an obstacle to fellowship with God because it reveals the believer’s lack of conformity to Christ. Thus, as Bresee mentions in the case of Isaiah,

⁷² “To Know Him.”

⁷³ “To Know Him.”

the need for deliverance grows along with awareness of sin.

The baptism with the Holy Spirit cleanses the believer from inherited sin. In “The Blessing” Bresee maintains, “Jesus came to destroy sin—the work of the devil—the baptism with the Holy Ghost does that.”⁷⁴ In “The Transfiguring Gaze,” he clarifies further, “In entire sanctification the remains of sin or the inherited sinful conditions are removed, such as the remains of anger, pride [and] worldly ambition.”⁷⁵ In “The Great Question” Bresee explains the cleansing effect of the Spirit’s baptism: “This gift purifies the heart. That means the destruction of the body “of sin,” the removal of the carnal mind.”⁷⁶ The baptism with the Holy Spirit has the effect of cleansing the heart from inherited sin. It is the complete actualization of Christ’s victory over sin in the believer’s heart.

For Bresee, inherited sin is the remaining principle of enmity against God, which stands in the way of fullness of fellowship. The Holy Spirit cleanses this principle through His baptism in the experience of entire sanctification. However, this is for a transcendent purpose—the fullness of His indwelling.

Fullness of Communion

The second aspect of entire sanctification is the fullness of the divine indwelling. In the experience of entire sanctification, the Holy Spirit becomes the ruling Lord in the believer’s life. This discussion shows Bresee’s understanding of fullness of communion,

⁷⁴ “The Blessing,” in *Twenty-Nine Sermons*.

⁷⁵ “The Transfiguring Gaze,” in *Twenty-Nine Sermons*.

⁷⁶ “The Great Question,” in *The Certainties of Faith*.

the relation of this concept to the wider salvific framework, and to entire sanctification.

Bresee understands fullness of communion as union with Christ. While the believer receives the knowledge of discovery in the new birth, the knowledge of God in entire sanctification is participation in, or intimate union with Christ. Entire sanctification is the Holy Spirit's gift of Himself to the believer.⁷⁷ Therefore, the knowledge of God that comes in entire sanctification is a deeper participation in Christ. For Bresee, this is the knowledge of personality.⁷⁸ He clarifies, "Real knowledge of personality, at least the best knowledge of personality, comes from association, fellowship."⁷⁹ This fellowship is participation in the power of Christ's resurrection. Bresee correlates the power of the resurrection with the baptism with the Holy Spirit: "The power of the resurrection of Christ is the resident power of the Spirit. The Holy Ghost resident in man is God's dynamite in the soul."⁸⁰ It is also participation in the fellowship of the suffering of Christ. This means, for Bresee, participation in Christ's love for humanity. In other words, fellowship includes the idea of engagement in the standpoint of the other, for the sake of the other: "Not for the reward, not for the glory, but in very nature united with the infinite passion to lift men from the jaws of hell and save from the power of sin."⁸¹ To know God is to be in union with Christ, to be caught up in His vision of reality, to dwell in a new sphere circumscribed by Christ Himself. This fellowship is the direct revelation

⁷⁷ "The Outstretched Hands," in, *Twenty-Nine Sermons*.

⁷⁸ "One Thing," in *Twenty-Nine Sermons*.

⁷⁹ "To Know Him."

⁸⁰ "To Know Him."

⁸¹ "To Know Him."

of God. For Bresee, this knowledge comes through the Holy Spirit who reveals Christ in the heart. This participation in Christ is the fullness of the divine indwelling.

The fullness of divine indwelling is the apex of salvation history. For Bresee, God's purpose in salvation history is to reside in His fullness in human hearts. In "The Outstretched Hands" he declares that "patriarchal teaching; the law as a school-master for a distrustful people; the culmination of law and prophecy in John the Baptist; the incarnation of the Son of God, His death, resurrection, ascension, were all preparatory for the crowning, abiding glory of the Holy Ghost."⁸² The divine indwelling is also the apex of God's work in saving individuals. The new birth in Christ is for the baptism with the Holy Spirit.⁸³ Reconciliation with God and the forgiveness of sins are preliminary discoveries in the life of faith—an introduction into the knowledge of God.⁸⁴ Entire sanctification is primarily the coming of the Comforter, a personal Pentecost. This experience becomes the center of God's salvific work. It is the culmination of the working of divine grace to draw sinners to repentance, and to draw believers deeper into the knowledge of God.

Nonetheless, the baptism with the Holy Spirit is not a culmination in the sense of a terminus. For Bresee, it is the beginning of an increasingly intimate union. He refers to the sanctified believer as a child who now has "to learn; to rise; to be divinely enlarged and transformed."⁸⁵ Baptism with the Holy Spirit accomplishes Christian perfection, a

⁸² "The Outstretched Hands."

⁸³ "The Blessing."

⁸⁴ "To Know Him."

⁸⁵ "Death and Life," in, *Twenty-Nine Sermons*.

state in which “the antagonisms of sin have been removed and ... the soul is filled with the love of God.”⁸⁶ In other words, the baptism with the Holy Spirit marks the beginning of singularity in the believer’s devotion to Christ, which expands from this point onwards.

The baptism with the Holy Spirit is for the sake of fullness of communion. Unlike a predominant strand in the Nineteenth-Century Holiness Movement, which taught the baptism of the Holy Spirit as a source of efficacy, Bresee insists that the baptism with the Holy Spirit is an end in itself.⁸⁷ Cleansing from inherited sin is for the fullness of the indwelling Holy Spirit.”⁸⁸ In “The Great Question” Bresee clearly shows that although the baptism of the Holy Spirit purifies the heart, its ultimate purpose is fullness of communion. He explains, “This gift purifies the heart. [But] this gift is the gift of Himself. The house is cleaned, purified, in order to receive the Guest. He makes it ready for His abode.”⁸⁹ In “The Blessing,” after stating that the baptism with the Holy Spirit cleanses the believer from inherited sin Bresee continues, “Jesus sought for Himself fellowship, communion and unity with human souls. By this baptism He is enthroned and revealed in man.”⁹⁰ Thus, the transcendent goal of entire sanctification is fullness of communion with God through the fullness of the Holy Spirit’s indwelling.

This exploration of Bresee’s thought has shown that the new birth is a precursor of

⁸⁶ “The Transfiguring Gaze,” in *Twenty-Nine Sermons*.

⁸⁷ “Divine Power,” in *Twenty-Nine Sermons*.

⁸⁸ “The Transfiguring Gaze.”

⁸⁹ “The Great Question.”

⁹⁰ “The Blessing.”

entire sanctification. The discoveries of the new birth come to fruition in entire sanctification. In entire sanctification, the Holy Spirit cleanses the believer from inherited sin and fills the believer's heart with His own presence. This experience is a revelation of God, which allows the believer to be in intimate communion with God. Thus, for Bresee, the goal of entire sanctification is intimate communion with God.

The Communion Paradigm

The previous section showed that, in the thought of Wesley and Bresee, entire sanctification is for fullness of divine-human communion. Given this association of communion with God and entire sanctification, this section seeks to develop a communion paradigm⁹¹ in which to consider holiness doctrine. The paradigm is developed by drawing out the implications of the foregoing discussion. The claim of this project is that a communion paradigm safeguards holiness doctrine from abstraction and anthropocentrism. The communion paradigm overcomes abstraction by explicitly connecting entire sanctification to a theological framework. It overcomes subjectivism by ascribing primacy to divine grace. Its plausibility will be ascertained by its application in developing the theological content and ecclesial significance of entire sanctification in subsequent chapters.

The conceptual framework for entire sanctification is developed in three concentric circles. The innermost concentric circle, treated in the first subsection, is the relation between fullness of communion, entire sanctification and holiness. The relation brought

⁹¹ The term "paradigm" refers to a conceptual framework of interrelated concepts, a model, or a perspective for considering entire sanctification.

to light is that fullness of communion requires entire sanctification and produces holiness. The second concentric circle, treated in the second subsection, connects entire sanctification to the Wesleyan *ordo salutis*. Fullness of communion presupposes an existing divine-human relationship and points to a life-long continuum from the moment of justification. Entire sanctification is located within this continuum. The third and outermost concentric circle, also treated in the second subsection, is the divine nature of holy love. The divine-human relation is grounded in the holy love of God and His initiative in seeking human partners for fellowship. In the third subsection, the communion paradigm is assessed in conjunction with an alternative proposal. H. Ray Dunning's ethical model addresses concerns similar to those of this project. A comparative treatment of the ethical and communion models gives an initial idea of the potential of the communion model to treat the concerns it claims to address.

Fullness of Communion

How do Wesley and Bresee contribute to the development of a communion paradigm for entire sanctification? Common to both Wesley and Bresee is that entire sanctification brings the believer into a relationship with God that is qualitatively different from that of regeneration. "Fullness of communion" is the term used in this discussion to refer to this qualitatively different relationship. Given their agreement on the goal of entire sanctification, it is possible to identify common threads of thought in relation to this goal to support a communion paradigm.

The following analysis shows that in both Bresee and Wesley, fullness of communion requires entire sanctification and produces human holiness. The discussion

provides a harmonized definition of fullness of communion, shows the relation between entire sanctification and fullness of communion and draws out the implications of fullness of communion for human holiness. In sum, the discussion defines the parameters for considering entire sanctification from the perspective of fullness of communion.

Definition of Fullness of Communion

In order to obtain a harmonized definition, this subsection identifies the concepts associated with fullness of communion in Wesley and Bresee and then summarizes the common elements. The resulting definition is that fullness of communion is a divine-human relationship in which the Holy Spirit is the controlling influence in the believer's heart and the believer is totally devoted to God.

For Wesley, fullness of communion refers to the believer's wholehearted love and obedience to the indwelling Holy Spirit. Communion with God begins in regeneration and flourishes as the believer's faith grows. There comes a point of qualitative change in this communion. This change is from a relationship of partial loyalty to one of total loyalty and devotion to God. The Holy Spirit reigns as Lord in the believer's life. Thus, the Holy Spirit, who comes to dwell with the believer in the new birth, now has the believer's complete trust and obedience. This is a relationship of true oneness with Christ. Fullness of communion corresponds to Wesley's concept of Christian perfection in that both are described as wholehearted love for God. Fullness of communion refers to a totality in the love and obedience of the believer to the indwelling Holy Spirit.

For Bresee, fullness of communion is intimate union with Christ. Conversion brings

a dawning knowledge of Jesus Christ, preparatory to the baptism with the Holy Spirit. This experience commences intimate union with Christ, which means the enthronement of Christ as Lord in the believer's life. It is participation in the resurrection and suffering of Christ. This participation means a vision of reality from Christ's perspective, and a life lived according to this vision. Thus, the qualitative difference in the divine-human relationship that comes through the baptism with the Holy Spirit is that the believer enters into a fellowship with Christ, which is characterized by complete loyalty and devotion to Christ.

The common thread in these two construals of fullness of communion is that the Holy Spirit is the indwelling Lord of the believer's life. Fullness refers to the believer's complete openness to the Holy Spirit and wholehearted love for God. Its principal characterization is the unopposed exercise of the Holy Spirit's Lordship, as the type of relationship that is inaugurated upon cleansing from inherited sin. Fullness of communion refers to the totality of the Holy Spirit's influence and the believer's unreserved love and loyalty.

Fullness of Communion Requires Entire Sanctification

The definition of fullness of communion suggests the need for entire sanctification. For Wesley, inherited sin is a principle of unbelief, which stands in contradiction to fullness of communion. For Bresee, inherited sin prevents the believer's full conformity to Christ. Cleansing from inherited sin delivers the believer from opposition to the Lordship of Christ in the heart. The common conception of the relation between fullness of communion and entire sanctification in Wesley and Bresee is that inherited sin is an

inward principle that stands against fullness of communion. This is so because it is in contradiction to faith, it is an inward resistance to the Lordship of the Holy Spirit, and it deters wholehearted love for God. Deliverance from inherited sin ushers in fullness of communion because its removal allows the believer to respond more fully to the Holy Spirit.

The essence of inherited sin is unbelief. This is attested by Wesley, as shown earlier, as well as by Nazarene scholars H. Orton Wiley and Richard S. Taylor.⁹² Unbelief is in opposition to faith, which is openness to God. Unbelief is spiritual blindness, while faith is the capacity to know God in transformative fellowship. Thus, unbelief is in opposition to divine-human fellowship. The presence of inherited sin therefore produces a conflict in the believer's life, since the believer strives to function between two opposing poles, spiritually speaking. The Holy Spirit enables the believer to overcome in this struggle. Nonetheless, this opposition stands in the way of fullness of communion because it is a continuing principle of resistance to fellowship with God. The principle of unbelief is evident in the weak or mixed quality of the believer's faith.⁹³

For Wesley, salvation works a reversal of unbelief.⁹⁴ Wesley's thought in this regard is consistent with his concept of faith as a way of knowing and as a dynamic response to

⁹² Wiley describes inherited sin as "the attitude of the soul's unbelief" (Wiley, *Christian Theology*, 2: 95). Taylor describes unbelief as a rejection of God's word as Truth and the enthronement of human reason as authority for truth: "Unbelief therefore is the sin of the mind in rejecting the Word of God as the sole standard of ultimate meaning, and replacing it with man's own unaided intellect" (Richard S. Taylor, *The Theological Formulation*, vol. 3 of *Exploring Christian Holiness* [Kansas City, MO: Beacon Hill Press, 1985], 52).

⁹³ "On Sin in Believers," *Works* V: 155.

⁹⁴ Collins, *Holy Love and the Shape of Grace*, 59.

grace. This dynamic construal means that the life of faith subsequent to regeneration includes growing awareness of the principle of unbelief as well as increasing faith for deliverance. Since, for Wesley, there is a clear biblical command and promise that salvation is from all sin in this life, the believer can expect this deliverance in entire sanctification. It is a logical step in the ongoing dialogue of grace and faith, divine approach and human response.

The believer goes from faith to faith until entire sanctification accomplishes a complete reversal. Communion with God is the overarching goal of the entire salvific spectrum, a sphere of existence marked by the grace of God, and in which the divine-human dialogue acquires increasing depth and meaning as faith increases. As such, entire sanctification is a milepost or way station in the *ordo salutis*. But it is a necessary milepost, since deliverance from unbelief is necessary for fullness of communion.

Unbelief produces idolatry in the form of pride and self-will. In Wesley's thought, idolatry is the replacement of God as Lord with the self as lord.⁹⁵ Pride is essentially self-worship. As Collins shows, for Wesley, "men and women immediately engage in a species of idolatry by worshipping themselves as the center of meaning in life."⁹⁶ Taylor concurs with Wesley that sin places the individual as the center, or the measure of all things, in place of God.⁹⁷ Self-will is also a species of idolatry since in essence it is the determination to go one's own way.⁹⁸ In essence, idolatry is the replacement of the

⁹⁵ "Original Sin," *Works* VI: 60.

⁹⁶ Collins, *Holy Love and the Shape of Grace*, 69.

⁹⁷ Taylor, *Theological Formulation*, 53.

⁹⁸ "Original Sin," *Works* VI: 60.

Creator with created things.

Thus, the principle of idolatry stands in the way of the Holy Spirit's complete Lordship over the believer, and therefore prevents fullness of communion. Although the believer does not give way to the indwelling principle of idolatry, the presence of this latter pulls against the believer's desire for the sole rulership of the Holy Spirit. Even as divine-human communion develops by faith, the believer becomes increasingly aware of this contradictory principle. Fullness of communion means that there is no opposition to the Lordship of the Holy Spirit in the believer's heart. Hence, the cleansing experience of entire sanctification is necessary for this qualitative change in divine-human communion.

Pride and self-will are in contradiction to wholehearted love for God. For Wesley, Christian perfection means unmixed love for God and one's neighbor. Correction of the orientation to self requires the cleansing work of entire sanctification. As Wesley points out, true religion is the restoration of human nature. Faith heals the soul from unbelief, repentance and humility heal the disease of pride, and submission heals self-will.⁹⁹ The "great end of religion is to... repair that total loss of righteousness and true holiness which we sustained by the sin of our first parent."¹⁰⁰ He affirms that in the new birth, believers receive this principle of life. However, they are encouraged to seek complete renewal by going from faith to faith.¹⁰¹

⁹⁹ "Original Sin," *Works* VI: 64.

¹⁰⁰ "Original Sin," *Works* VI: 64. The restoration of holiness comes through the whole work of salvation. This includes forgiveness of sins, deliverance from inherited sin and continued growth in grace, through and for fellowship with God.

¹⁰¹ "Original Sin," *Works* VI: 65.

Although Bresee does not develop the concept of sin to the extent that Wesley does, he also argues that inherited sin is an obstacle to fullness of communion. It prevents the believer's complete conformity to Christ. This is an indication of resistance to the Lordship of Jesus Christ in the believer's heart. It prevents the full revelation of Christ in the believer's heart and stands in the way of intimate union. Thus, for Bresee also, wholehearted devotion to God is not possible as long as sin remains in the heart. As discussed earlier, for Bresee, the single cure for inherited sin is the cleansing work of the Spirit's baptism. Thus, entire sanctification is necessary for fullness of divine-human communion.

Communion with God Produces Holiness

For both Wesley and Bresee, human holiness arises in communion with God. For Wesley, love is the expression of holiness and resemblance to Christ. From the moment of the new birth the believer advances in holiness because of a thriving fellowship with God. When the believer comes into the state of complete devotion to God in entire sanctification, the heart is completely purified. Although, for Wesley, devotion to God begins with the new birth, full actualization of divine lordship is only possible when the heart is purified and filled with love. In entire sanctification, God reigns without a rival in the believer's heart.¹⁰² The believer is kept in holiness through, and only through the

¹⁰² "Spiritual Worship," *Works* VI: 430. Wesley explains that when we first know Christ, we call Him Lord by the Holy Spirit. This is the beginning of a life of love, happiness and fellowship. "As our knowledge and love of him increase, and in the same proportion, the kingdom of an inward heaven must necessarily increase also. But when we are "filled with Him," when "he has taken the full possession of our heart," he "reigns therein without a rival...." Thus, cleansing from inbred sin is a necessary step in the full actualization of divine lordship in the believer's heart.

indwelling Holy Spirit. For Bresee, holiness is a consequence of the baptism with the Holy Spirit. First, cleansing from inherited sin makes the believer pure. Second, the fullness of the Spirit brings the believer into increasing conformity to Christ. By elaborating these strands of thought, the communion paradigm considers human holiness in three ways. First, entire sanctification cleanses the believer from inherited sin. Second, God makes the believer holy in fellowship with Himself. Third, the believer develops holy character as the knowledge of God increases.

The experience of entire sanctification makes the believer pure in heart. Taylor describes the “heart” as the “real inner quality of the self-life,” or “the deepest controlling affections.”¹⁰³ For Wesley, holiness means that love for God is the determinative principle of life. Love expels sin from the heart. For Bresee, the baptism with the Holy Spirit delivers the believer from all that stands in the way of fullest fellowship with Christ. In sum, heart purity is a profound reorientation of the believer towards God, wherein the Holy Spirit is fully Lord.

However, the absence of inherited sin does not fully explain human holiness. God makes the believer holy through His indwelling presence. Wesley shows that believers are kept in holiness moment by moment through the presence of the Holy Spirit.¹⁰⁴ For Bresee, God imparts holiness by His indwelling presence. He remarks, “The Bible insists upon, and we must have holiness of heart, but we cannot trust in a holy heart; we can

¹⁰³ Taylor, *Theological Formulation*, 162.

¹⁰⁴ “The Repentance of Believers,” *Works* V: 167.

trust only in he who dwells within it.”¹⁰⁵ Holiness “is the result of the soul’s vision of God.”¹⁰⁶ Human holiness arises in fellowship with God. Not only is cleansing from inherited sin effected by the Spirit’s presence; without His continued, indwelling presence the inward direction of the soul would sink into unrighteousness. There is thus no holiness except through the indwelling presence of the Holy Spirit.

Human holiness includes cleansing from sin and positive devotement to God. According to Wiley, the Holy Spirit makes the believer holy by purifying the heart of everything that is contrary to the outflow of perfect love, and by bestowing divine love by His very Presence.¹⁰⁷ Holiness, for Wiley, consists in both purity and perfect love.¹⁰⁸ He describes the holiness of God as “the peculiar quality of that nature out of which love flows.”¹⁰⁹ In a manner resembling the holy nature of God, human nature takes on the quality of holiness.¹¹⁰ The thrust of this description of human holiness is that the Holy Spirit imparts the quality of holiness to human nature.

Holiness comes in fullness of communion—a fellowship in which the Holy Spirit reveals and imparts divine holiness and love. The believer is transformed into likeness to God through participation in Him. Holy love becomes the principle of determination in the life of the believer. The holiness that arises in fellowship with God brings inward and

¹⁰⁵ “Divine Power,” in *Twenty-Nine Sermons*.

¹⁰⁶ “The Motive to Endurance,” in *Twenty-Nine Sermons*.

¹⁰⁷ Wiley, *Christian Theology*, 2:491.

¹⁰⁸ Wiley, *Christian Theology*, 2:492.

¹⁰⁹ Wiley, *Christian Theology*, 2:492.

¹¹⁰ Wiley, *Christian Theology*, 2:492.

outward transformation. Inwardly, holiness is “the image of God stamped upon the heart.” Holiness “implies continual, thankful love to God as well as love for one another.”¹¹¹ However, for Wesley, holiness and love are inseparable. Holiness is not only the renewal of the soul in the image of God; it is also the love of God at work in the life of the believer.¹¹² In fact, “where there is no love of God, there is no holiness. . . .”¹¹³ Thus, holiness is wholehearted love for God and one’s neighbor. As such, it is a consequence of fellowship with God, and it is imparted by the Holy Spirit, in a preliminary manner at conversion, and more fully, in entire sanctification. Entire sanctification brings full conviction of the love of God, and openness to His Lordship. It ushers in a fellowship in which the holy love of God is the single and ruling principle of heart.

In sum, the divine command, “Be holy, for I am holy,” can be understood as a divine command weighted by a promise of fellowship. The promise itself is twofold. First, salvation by grace through faith, in justification and entire sanctification, makes the human partner capable of fellowship with God, through reconciliation and cleansing from sin. Second, human holiness is possible because God makes us partakers of the divine nature by drawing us into fellowship. This weight stands behind and guarantees the possibility of obedience to the divine command.

¹¹¹ “The New Birth,” *Works* VI: 71.

¹¹² “The Wedding Garment,” *Works* VII: 316-317.

¹¹³ “Justification by Faith,” *Works* V: 58.

The Primacy of Grace: The Place of Holiness Doctrine in Theology

In the previous section, the innermost circle of the communion paradigm was shown to be an interrelation in which fullness of communion requires entire sanctification and produces human holiness. This focus on divine-human communion facilitates explicit connections of holiness doctrine to a wider theological framework. The second innermost circle of the paradigm is the relation of entire sanctification to the Wesleyan *ordo salutis*. Fullness of communion presupposes a continuum of transformative fellowship. The third and outermost circle is the ground of fullness of communion—divine holiness and love. These connections display the priority of grace in holiness doctrine.

Entire Sanctification in the Wesleyan *Ordo Salutis*

Fullness of communion requires entire sanctification and produces human holiness. How does the communion model connect entire sanctification to the Wesleyan *ordo salutis*? First, fullness of communion through entire sanctification presupposes the anterior divine-human communion, which commences in regeneration. Second, entire sanctification and justification are both crisis experiences that accomplish deliverance from sin and a change in the divine-human relation. Third, entire sanctification is necessarily located within a salvific continuum. In sum, entire sanctification is best understood as one element in the continuum of salvation by faith.

Fellowship with God begins in the new birth. The earlier discussion of the relation between communion and salvation by faith in Wesley's thought indicates that for Wesley fellowship with God begins in the new birth. This fellowship develops as the believer responds to the Holy Spirit in increasing faith. Thus, salvation by faith is a continuum of

fellowship marked by conversion and entire sanctification. For Bresee, the new believer discovers the reconciling grace of God. Thus, there is a beginning of fellowship aimed at bringing the believer into fullness of fellowship. It follows that the experience of entire sanctification cannot be considered in abstraction from the experience of the new birth and the continuum of salvation by faith.

Communion with God requires deliverance from sin, through regeneration and entire sanctification. These are parallel experiences because they both treat the sin problem in the same way, that is, by grace through faith. The crisis cluster of justification and regeneration brings forgiveness of sins, and deliverance from the guilt and power of sin. This experience is the beginning of communion with God by faith. Entire sanctification brings deliverance from inherited sin and is the beginning of fullness of communion. In terms of holiness, the first experience initiates the believer into the life of holiness while the second completes the purification of the heart. Since human holiness is a corollary of communion with God, adequate consideration of the entire sanctification crisis must take into account the beginning of holiness in the new birth. This approach explicitly connects entire sanctification to the *ordo salutis*.

From the standpoint of the salvific continuum, as communion deepens, the believer grows in holiness through the ongoing sanctifying work of the Holy Spirit. The Holy Spirit begins to impart holiness in the new birth by deliverance from sin, but also by His indwelling presence. In entire sanctification, the Holy Spirit establishes His sole Lordship in the believer's heart. From this point onwards, the rulership of the Holy Spirit enables the believer to be increasingly receptive to His transforming influence. This viewpoint

shows that the believer grows in holiness in tandem with deepening intimacy with God. Therefore, the salvific continuum illuminates the significance of entire sanctification. Moreover, entire sanctification can only be meaningfully considered as an element of this continuum.

It may be argued that the communion paradigm obscures the importance of the second work of grace. After all, if communion with God begins in the new birth, why is entire sanctification important? Fellowship with God throws light on the remaining sinful nature and its antagonism to divine holiness and love. Entire sanctification is an important element of the salvific continuum because it is deliverance from this antagonistic force. The communion model affirms the importance of this experience by showing that deepening intimacy with God brings the believer into entire sanctification. As the believer grows in faith and the knowledge of God, the Holy Spirit brings awareness of inherited sin, enables repentance, and gives faith for deliverance. As such, the experience can be considered a natural step in a thriving relationship with God. Moreover, it is a necessary step, since it would be sin to disregard the drawing of the Holy Spirit towards the experience. Not only does the communion model affirm entire sanctification as a necessary step in the salvific continuum, it affirms the ongoing, gracious action of the Holy Spirit to draw the believer forward in the faith continuum and into the experience. Therefore, the communion model underscores the significance of entire sanctification as a work of divine grace and an act of human obedience.

The communion paradigm facilitates the understanding of entire sanctification as an element of the Wesleyan *ordo salutis* because it makes the theological connection

transparent without minimizing the importance of the experience.

Entire Sanctification and Trinitarian Thought

The outermost and fundamental basis of holiness doctrine is the doctrine of the Holy Trinity. Entire sanctification finds its roots in the being of God as the one who loves and seeks out human partners for fellowship. The knowledge of God that arises in communion is knowledge of the Holy Trinity. Thus, the communion paradigm explicitly links holiness doctrine to the doctrine of the Holy Trinity.

Since entire sanctification is for fullness of communion, the possibility of the experience is God's free determination to bring human partners in fellowship with Himself. Collins remarks that for Wesley, the holy love of God is expressed in the freely chosen outward movement that stoops down, makes contact and establishes fellowship through the Holy Spirit.¹¹⁴ As shown earlier, knowing the love of God in Jesus Christ in a personal way makes it possible to love God and one's neighbor. In Bresee, the purpose of entire sanctification is the manifestation of God directly to the believer. The experience of entire sanctification is the full actualization, to the believer, of God's desire for fellowship. Since the possibility of the experience is rooted in the being of God, its doctrinal expression ought to make this relation explicit.

In the communion paradigm, the goal of salvation is the knowledge of the triune God of holy love. Wesley remarks that the knowledge of the Blessed Trinity arises in happy and holy communion with God the Father, Son and Holy Ghost.¹¹⁵ Donal J. Dorr

¹¹⁴ Collins, *Holy Love and the Shape of Grace*, 21.

¹¹⁵ "Spiritual Worship," *Works* VI: 432.

remarks that, for Wesley, the Holy Spirit effects intimacy between the believer and the three Persons of the Trinity.¹¹⁶ According to Charles M. Wood, Wesley's understanding of the knowledge of the Trinity arises in God's salvific self-revelation. He remarks that, in Wesley's thought, the Father reveals the Son and this knowledge is actualized in the Holy Spirit.¹¹⁷ For Bresee, the work of the Holy Spirit is to purify the heart, to illumine the word of God and to reveal Christ in the heart of the believer.¹¹⁸ The primary reference for entire sanctification in the communion model is the knowledge of God. Doctrinal formulation within this model will therefore include reference to the doctrine of the Holy Trinity. Reflection on entire sanctification as the initializing of fullness of communion points beyond the experience to the inexpressible grace of divine condescension.¹¹⁹

It may be argued that this relation is already a presupposition in holiness doctrine. While this may be so, a subjective orientation in holiness theology directs reflection primarily to the moral transformation of believers. On the other hand, the communion model suggests a more balanced explication by underscoring divine holiness as the ground of human holiness. It reflects on human holiness within the framework of divine holiness. It understands human holiness as a possibility and necessity because of divine

¹¹⁶ Donal J. Dorr, "Wesley's Teaching on the Nature of Holiness," *London Quarterly and Holborn Review* 190, (1965): 234.

¹¹⁷ Charles M. Wood, "Methodist Doctrine: An Understanding," *Quarterly Review* Summer (1998): 177-178.

¹¹⁸ "Victory Day," "After Pentecost" (May 31, 1903), "After Pentecost" (June 7, 1903), "To Know Him," in *The Certainties of Faith*.

¹¹⁹ Stanley Grenz remarks that fullness of relationality lies ultimately in relationship with the Triune God... Relational fullness is the work of the Spirit, who places humans 'in Christ' and thereby effects human participation in the dynamic of the divine life" (Stanley J. Grenz, "The Social God and the Relational Self: Toward a Trinitarian Theology of the *Imago Dei*," in *Trinitarian Soundings in Systematic Theology*, ed. Paul Louis Metzger [London: T & T Clark, 2005], 98).

holiness, which is expressed to the creature as the mercy that makes us partakers of the divine nature, and the power that delivers us from sin. Thus, the communion paradigm reinforces the relation between holiness doctrine and the doctrine of the Holy Trinity.

The Primacy of Grace

If the goal of entire sanctification is fullness of communion with God, then communion with God underwrites the possibility and necessity of entire sanctification and human holiness. Thus, the primary emphasis of the communion paradigm is divine grace. If holiness doctrine is developed along the lines suggested by the three concentric circles, divine grace becomes the principal motif in its articulation.

First, the innermost circle is that fullness of communion requires entire sanctification and produces human holiness. This interrelation makes it possible to avoid misunderstanding of entire sanctification as moralism. This is the case because the emphasis is on the Holy Spirit's gracious cleansing work and indwelling. It also avoids a reduction of the doctrine to only its ethical implications. In other words, holiness is not something the believer has to do, but rather, a relationship that is expressed and sustained through right moral choices. Fullness of communion highlights divine initiative and Lordship, as the principal elements of entire sanctification. It follows that the communion model emphasizes entire sanctification as an instantiation of God's grace in turning to us in fellowship.

Second, if the innermost circle is within the framework of the doctrine of salvation, then holiness doctrine must be explained as an element of salvation by grace through faith. In conceiving entire sanctification within the *ordo salutis*, the experience is

integrated within the wider scope of salvific grace, objectively grounded in Jesus Christ and subjectively actualized through the Holy Spirit. As such, the communion model affirms the preeminence of *sola fide sola gratia*.

Third, the communion model introduces Trinitarian fellowship as the ground for divine-human fellowship, and thereby affirms that the cause of entire sanctification is the holy love of God. As John Webster states, “God’s holiness is the majestic incomparability, difference and purity which he is in himself as Father, Son and Holy Spirit, and which is manifest and operative in the economy of his works in the love with which he elects, reconciles and perfects human partners for fellowship with himself.”¹²⁰ Thus, “holiness and love ... are mutually conditioning and mutually illuminative terms, which can only be expounded in relation to each other, and which both serve as conceptual indicators of the being and ways of the triune God.”¹²¹ Explicating entire sanctification as the gateway to fullness of communion sheds light on divine grace as the cause of the experience.

Consideration of human holiness must begin with reflection on divine holiness. Ellen Charry points to the soteriological importance of the divine perfections. She states, “The divine perfections are soteriologically powerful when viewed through the divine self-realizations. Then the perfections become dynamic and transferable....salvation is personal transformation by growing in wisdom, goodness, justice, and beauty.”¹²² These

¹²⁰ John Webster, “The Holiness and Love of God,” *Scottish Journal of Theology* 57, no. 3 (2004): 256.

¹²¹ Webster, “The Holiness and Love of God,” 258.

¹²² Ellen T. Charry, “The Soteriological Importance of the Divine Perfections,” in *God the Holy Trinity: Reflections on Christian Faith and Practice*, ed. Timothy George (Grand Rapids, MI: Baker

divine perfections or attributes are characteristics or ways of God that are made visible through His self-disclosure. The totality of the divine perfections can be subsumed in the one word, “holiness.” The divine perfections, and love itself, are the outflow of divine holiness.

Divine holiness is the cause of the divine salvific mission and the guarantee of human holiness. The perfection of divine holiness is the quality of divine love—a love that is merciful and mighty, unassailable and constant. Holiness is at once the basis of divine transcendence and condescension. It is that honorableness of God which assures that He never abandons His creation. It is His boundless, merciful determination to do the creature good, that drives the invitation to holiness, the desire to share the divine fellowship, holiness and happiness. Only perfect holiness can be eternal, can ensue in sacrificial love. Thus, we worship the beauty of holiness. The worship of the beauty of holiness requires nothing less than complete self-giving of everything, the sacrifice of the whole person. The call to holiness is a sure guarantee of human holiness as both requirement and gift. We must be holy because we can.

The communion paradigm offers the possibility of developing holiness theology that is distinctive of the tradition, but which does not obscure the grounding of entire sanctification. Paul Bassett points to an important problem in the way holiness theology is sometimes ascribed distinctiveness. He remarks that favoring one doctrine within a theological system changes the other doctrines in important ways, affecting the remainder

of the doctrinal context.¹²³ In the communion paradigm, entire sanctification is one element of soteriology. The distinctiveness of the doctrine is not derived by making it more significant than other doctrines. Instead, as will be shown in Chapter 5, holiness doctrine obtains significance through its potential to shape ecclesial character.

It may be argued that the communion paradigm, in the attempt to assure the primacy of grace, tends to minimize the need for moral responsibility. On the contrary, the model explicitly grounds the possibility of moral responsibility in grace, because fullness of communion empowers the believer to live in holiness.

The Ethical Paradigm

Thus far, the thought of Wesley and Bresee has shown that entire sanctification is for fullness of fellowship. Fullness of fellowship is defined as a relation in which the Holy Spirit fully indwells the believer and exercises His Lordship. The second section of this chapter has sketched the broad contours of a communion paradigm. In this paradigm, the framework for entire sanctification is divine grace and the Wesleyan *ordo salutis*. Entire sanctification is understood as a necessary element of this *ordo salutis*, which brings fullness of communion and shapes the believer in holiness.

A final step is needed in order to establish the adequacy of the communion paradigm for restructuring holiness doctrine. This subsection compares the ethical model of H. Ray Dunning with the communion model. This comparison shows that Dunning identifies concerns similar to those raised in this project. However, the communion model

¹²³ Paul Merritt Bassett, "The Interplay of Christology and Ecclesiology in the Theology of the Holiness Movement," *Wesleyan Theological Journal* 16, no. 2 (1981): 79.

demonstrates closer harmony with the elements of holiness doctrine that have remained consistent from Wesley's teaching to present Nazarene holiness theology.

Features of the Ethical Paradigm

Dunning understands sanctification as ethical transformation through making moral choices with the assistance of the Holy Spirit. He uses the term "paradigm" as an idiom for discussing changes in theological models.¹²⁴ He interprets the paradigm shift in holiness doctrine that took place in the Nineteenth-Century American Holiness Movement and draws upon two aspects of Wesley's thought in order to suggest an ethical model for holiness doctrine. The thrust of his argument is that our description of entire sanctification must adjust to the ways in which the experience actually happens.¹²⁵ The following discussion summarizes Dunning's proposal in order to lay the groundwork for subsequent critique.

For Dunning, nineteenth-century holiness doctrine proposed a single form as the prototype for the way entire sanctification happens. The propagation of entire sanctification was "designed to enforce the idea of a second great experience in the life of the person" so that the crisis was "preached as normative for all believers."¹²⁶ Dunning argues that "the form of experience that came to be widely claimed as normative was derived from frontier revivalism."¹²⁷ He interprets the promotion of a crisis experience

¹²⁴ Dunning, "Christian Perfection: Toward a New Paradigm," 151-52. Based on the concept of "paradigm shift" made popular by Thomas Kuhn, Dunning defines a paradigm as "a model in terms of which we interpret all of reality" and as such, an idiom for discussing changes in theological models.

¹²⁵ Dunning, "Christian Perfection: Toward a New Paradigm," 155-56.

¹²⁶ Dunning, "Christian Perfection: Toward a New Paradigm," 154.

¹²⁷ Dunning, "Christian Perfection: Toward a New Paradigm," 154.

not as an element of the theological content of entire sanctification, but rather, as a “natural expression of a particular cultural ethos.”¹²⁸ In short, for Dunning, talk about a crisis moment of cleansing from inherited sin is a culturally conditioned notion that is unnecessary to the content of holiness doctrine.

Dunning argues that there were two contributing factors to the paradigm shift in the Nineteenth-Century American Holiness Movement. The first was a shift from the authority of scripture to the authority of experience in the propagation of entire sanctification. He explains this shift as the Movement’s reaction to the rising influence of historical criticism in Europe, as well as the revolutionary theories of Sigmund Freud, John Dewey and others. These radical changes led the Movement to view intellectual endeavor with suspicion. Instead, it turned to religious experience and personal testimony as sources of theology. Dunning concludes that “authority for the preaching of the doctrine and experience of entire sanctification came to be the experience itself.”¹²⁹ The second contributing factor was the association between entire sanctification and an emotional crisis experience. Revivalism associated spiritual transformation and religious experience with emotional crisis. Since the Holiness Movement arose in this milieu, it became normative to teach entire sanctification as an emotional crisis experience. These two factors contributed to the crisis orientation in holiness teaching.

Dunning’s rationale for proposing an alternative construal is that emotional crisis is neither necessary to the content of holiness teaching, nor is it an adequate form for the

¹²⁸ Dunning, “Christian Perfection: Toward a New Paradigm,” 154.

¹²⁹ Dunning, “Christian Perfection: Toward a New Paradigm,” 154.

contemporary cultural situation. As such, there is no reason to teach entire sanctification as a crisis experience. He states, “When experience does not support the hypothesis, then it is changed to conform more closely to reality, not vice versa.”¹³⁰ On this basis, he proposes an alternative model.

Two aspects of Wesley’s thought inform Dunning’s proposal. He argues that Wesley’s hermeneutical key is love, understood as ethical choice. First, he understands Wesley’s emphasis on personal transformation as a direct correlation between sanctification and moral responsibility, resulting in empirically verifiable change.¹³¹ In short, for Dunning, Wesley’s understanding of sanctification is that it is change in behavior. He contrasts this interpretation of Wesley with the cleansing emphasis in entire sanctification. Dunning claims that the Holiness Movement introduced a cultic or ceremonial understanding of cleansing by teaching a religious experience in which the believer’s heart is purified. For Dunning, talk about heart cleansing obscures the importance of moral responsibility, a concept that he considers integral to Wesley’s view of sanctification.¹³² Second, Dunning understands Wesley to mean that Christian perfection is a matter of choosing to be motivated by love. This means that when less-than-perfect motivations arise, the believer ought to “will that they not be present.”¹³³ Dunning’s interpretation of Wesley’s Christian perfection is that the believer is responsible for and capable of making choices in harmony with perfect love. This is the

¹³⁰ Dunning, “Christian Perfection: Toward a New Paradigm,” 156.

¹³¹ Dunning, “Christian Perfection: Toward a New Paradigm,” 157.

¹³² Dunning, “Christian Perfection: Toward a New Paradigm,” 157.

¹³³ Dunning, “Christian Perfection: Toward a New Paradigm,” 158-59.

basis of his proposed model.

An understanding of Dunning's view of human personhood contributes to understanding his model. He defines the basic elements of character as perceptions, intentions and dispositions. Perceptions refer to the data arising from one's relation to the perceived world. This provides the subject matter that shapes character. Thus, for example, the subject matter for the Christian is the person of Christ. Intentions are goal-oriented determinations that provide coherence to decisions and actions.¹³⁴ Dispositions are the habits of heart and mind, persistent attitudes that are demonstrated in one's behavior.¹³⁵ Hence, perceptions inform and shape intentions. Consistency in intentions shapes dispositions.

On this basis, Dunning proposes that perfection is the ongoing pursuit of right intentionality, which is an act of will. Sanctification is the ongoing process of choosing good intentions and rejecting unworthy ones. Eventually the believer is able to consistently function with pure intentionality. In this model, perfection is "the intentionality of unswervingly pursuing the perfection ... [which] is the proper goal of all Christian existence."¹³⁶ Perfection is therefore an ongoing pursuit in which one chooses pure intentions as the basis of action. As such, sanctification never becomes "entire" nor does it need to be. Pure intentionality does not mean that wrong intentions do not present themselves. Instead, wrong intentions must be rejected by an act of will. On this view, the

¹³⁴ Dunning, "Christian Perfection: Toward a New Paradigm," 160.

¹³⁵ Dunning, "Christian Perfection: Toward a New Paradigm," 159.

¹³⁶ Dunning, "Christian Perfection: Toward a New Paradigm," 162.

function of sanctifying grace is to enable this motion of the will. Dunning is “not suggesting a psychological reorientation merely, but a controlling focus that can only occur when enabled by Divine assistance and then functions in the realm of the moral rather than the magical.”¹³⁷ In sum, Christian perfection is understood as the development of Christian virtues.

Concerns with the Ethical Paradigm

Dunning identifies some important concerns regarding holiness doctrine. He points out the over-valuation of the crisis experience of entire sanctification in nineteenth-century holiness theology, which was given critical analysis in Chapter 2 of this dissertation. He also points out the importance of distinguishing form and content in theological articulation. This is an important consideration in developing holiness doctrine because it acknowledges the need for doctrinal formulation in forms relevant to particular cultural contexts. His emphasis on the relation between character transformation and sanctification reinforces the practical implications of fellowship with God as well as ethical responsibility. Nonetheless, the ethical model raises concerns that will be addressed below under four rubrics: intentionality and holiness, human agency in sanctification, cleansing from inherited sin and the crisis-process relation.

First, the ethical model seems to indicate a one-to-one correspondence between human intentionality and holiness. Dunning seems to suggest that holiness is right intentionality, and that one has both awareness of and mastery over one’s intentions. The

¹³⁷ Dunning, “Christian Perfection: Toward a New Paradigm,” 163.

implication of such a view is that holiness is an action of the will, since intentions can be accepted or refused. If holiness is right intentionally and the latter is an act of will, holiness may be construed as a human work, albeit a work enabled by grace. The concern with this approach is that it dissociates human holiness from life in God. Although relationship with Jesus Christ influences character formation, the model does not fully explain how perfection finds its ground in this relationship. The understanding of this relation that emerges from Dunning's proposal is that Jesus presents a pattern to be emulated. This can only be one aspect of the existential significance of Jesus Christ to his followers. A complete explanation of this relation would need to include a fundamental, grace-imparted desire and empowerment to follow Christ as Lord. Thus, an important gap in the ethical model is an adequate theological account of human holiness and this, particularly in relation to divine holiness.

Second, the ethical model seems to over-value human agency in sanctification. The model proposes that the believer can refuse to be motivated by various ungodly impulses by an act of will because of a determining intention to pursue perfection. But this does not explain the source of intentions. Is the individual capable of changing intentions by an act of will? In addition, it should not be presupposed that one is necessarily aware of the intentions that determine choices. The ethical model seems to presuppose precisely this, as well as the volitional capacity to choose intentions. On this view, the role of the Holy Spirit in sanctification becomes nebulous. It would be important to clarify the Holy Spirit's role in shaping intentions and enabling choices based on good intentions.

Third, the ethical model suggests that cleansing from sin is a cultic conception that

diminishes the importance of moral responsibility. Dunning argues that the Holiness Movement's stress on the cleansing metaphor led to a magical rather than an ethically transformative view of entire sanctification. However, as J. Prescott Johnson argues, cleansing is a predominant motif in the New Testament as well as in Wesley, and in neither case does this lead to a magical understanding of sanctification.¹³⁸ As shown earlier, for Wesley, cleansing from inherited sin precedes purity of intention. As such, pure intentions arise from cleansing. By eliminating the cleansing work of entire sanctification, the ethical model does not adequately account for pure intentionality.

Furthermore, the model does not fully consider the problem of sin, specifically, inherited sin. Yet, Dunning elsewhere defines the essence of sin as unbelief, pride, disobedience and sensuality,¹³⁹ and describes original sin as corruption of nature.¹⁴⁰ He defines humanity's sinful state of being as a lost relation to God.¹⁴¹ Thus, it would be important to indicate how this sinful state of being is transformed into the image of God if not by a cleansing experience. Moreover, cleansing from sin would be necessary for the ethical model to be a practical possibility. In the ethical model, "intention builds upon free choice and thus provides a basis for ethical accountability."¹⁴² Simply put, perfection arises as the believer chooses right intentions. We know what right intentions

¹³⁸ J. Prescott Johnson, "Crisis and Con-Sequence: Sanctification and the Greek Tense," *Wesleyan Theological Journal* 37, no. 2 (2002): 190.

¹³⁹ H. Ray Dunning, *Grace, Faith and Holiness: A Wesleyan Systematic Theology* (Kansas City, MO: Beacon Hill Press, 1988), 286.

¹⁴⁰ Dunning, *Grace, Faith and Holiness*, 294-95.

¹⁴¹ Dunning, *Grace, Faith and Holiness*, 296-97.

¹⁴² Dunning, "Christian Perfection: Toward a New Paradigm," 160.

are by examining the life of Jesus. The Holy Spirit gives us the power to choose right intentions. While this approach affirms moral responsibility, it obscures the necessity of grace. The practical result of sin is a human incapacity to be oriented to God that cannot be corrected by an act of will. The ethical model would be more adequate by balancing moral responsibility with an explicit account of the priority of grace.

Fourth, Dunning eliminates the crisis of entire sanctification because he understands it to be a culturally conditioned form of religious experience that does not resonate with contemporary cultural ethos. However, Wesley taught a crisis experience not as a matter of form, but of content. As shown earlier, entire sanctification is by faith, and for Wesley, this means that the experience occurs at the moment of faith, that is, instantaneously. The ethical model seems to bypass Wesley's theological argument for instantaneity. In fact, the model suggests that Wesley did not teach a crisis experience. As shown earlier, this is not the case. Furthermore, the model does not offer an alternative explanation for deliverance from inherited sin. The result is the eclipse of the teaching of a deliverance from inherited sin by grace through faith. This suggests a radical revision in holiness doctrine and in Wesleyan soteriology. Attestation of such a revision would require considerable theological consideration.

The concerns addressed in the ethical model can only be resolved by the contributions of many voices. No single proposal can be adequate to developing entire sanctification in a workable paradigm. The communion model is a very modest contribution to this conversation.

The Possibilities of the Communion Paradigm

The concerns addressed in the ethical model are moral responsibility, cleansing and crisis with respect to entire sanctification. How does the communion paradigm treat these aspects of holiness theology? First, in the communion paradigm, moral responsibility arises from the believer's fellowship with God. Second, the communion model affirms the importance of cleansing from inherited sin as the basis for fullness of communion. Third, it affirms crisis as an element of the theological content of holiness doctrine.

The capacity for moral responsibility is viewed in the communion paradigm as an element of the Holy Spirit's saving and sanctifying grace. God imparts holiness in fellowship so that the command to be holy is grounded in the divine promise to make holy. This fellowship provides the capacity for right choices. In this sense, entire sanctification is the full restoration of the *imago dei*, in that it restores the power to choose good that belonged to the first humans. As Johnson points out, "The central idea of Wesleyanism is not the conscious intentionality of love, but the cleansing from sin that pervades the spirit beyond the level of intentionality."¹⁴³ Entire sanctification cleanses away the principle of unbelief, self-will and idolatry. Ongoing fellowship through the Holy Spirit's indwelling produces right intentions, and empowers moral choices. Therefore, the model does not disregard moral responsibility, but rather, grounds its possibility in divine grace.

The communion model proposes that fullness of communion requires cleansing from

¹⁴³ Johnson, "Crisis and Con-Sequence: Sanctification and the Greek Tense," 188.

inherited sin. This approach suggests that the believer is made free for intimate union with Christ. It also suggests that there is an underlying corrupt human nature that resists the believer's desire to please God. Pure intention is a result of deliverance from this corruption. This explanation accounts for intentionality, and provides a sound theological basis for ethical transformation.

In the communion model, entire sanctification is an instantaneous experience that ushers in a qualitative change in the divine-human relationship. The communion model understands both regeneration and the new birth as threshold experiences that actualize a qualitative change in the divine-human relation. It belongs to the nature of change to reach a point of completion. While it is not desirable to over-value the crisis aspect of the Holy Spirit's salvific work, the correction of this problem does not entail eliminating crises in doctrinal formulation. As shown earlier, the communion model overcomes the over-valuation of crisis by explicitly connecting entire sanctification to the Wesleyan *ordo salutis*.

The communion paradigm seeks to extend the sphere of reflection in holiness theology beyond the transformative effect of entire sanctification in the life of the believer. The standpoint of fullness of communion brings into view the wider soteriological framework as well as the divine nature of holy love. Within this larger sphere, the primacy of grace is clearly visible. Reflection begins with the divine condescension and moves to the salvific mission that draws believers into union with God. This reflection affirms moral responsibility as a possibility and necessity.

The ethical paradigm seems to overlook the crisis experience in which the Holy

Spirit delivers the believer from inherited sin. It presupposes that a crisis experience is a culturally conditioned form of holiness doctrine. Another concern of the ethical paradigm is that it proposes that perfection is a continuing process of choosing right intentions.

While this is in harmony with the life of maturity in Christian perfection, it does not address the need for deliverance from an inherited bent to sin, which is in contradiction to right intentionality. Therefore, while the ethical paradigm affirms human responsibility in the life of holiness, it tends to overlook the need for a work of grace for cleansing from inherited sin.

Conclusion

This chapter has shown that in the thought of Wesley and Bresee, the transcendent goal of entire sanctification is fellowship with God. Wesley understands salvation as a dialogue of grace and faith, divine approach and human response. Faith is the God-given capacity for participatory knowledge of God. Fellowship with God begins in the new birth and continues to develop by faith. Cleansing from inherited sin in entire sanctification frees the believer for fullness of communion. In Bresee's thought, full fellowship with God begins in the baptism with the Holy Spirit. This baptism is the revelation of God to the soul and it brings the believer into a deeper communion with God through cleansing from inherited sin and the fullness of the Holy Spirit's indwelling. In sum, for both Wesley and Bresee, there is a point of complete actualization of divine lordship in the believer's heart subsequent to justification, such that the believer can respond to God with complete devotion and allegiance. The term suggested for this qualitative change in divine-human fellowship is fullness of communion.

The idea of fullness of communion as the transcendent goal of entire sanctification has provided a starting point for developing the communion paradigm. The model proposed in this chapter relates entire sanctification to a framework of theological concepts by way of three concentric circles. The innermost relation is that fullness of communion requires entire sanctification and produces human holiness. This innermost circle connects to the second concentric circle, the Wesleyan *ordo salutis*. This connection is possible because fullness of communion presupposes a prior communion, which began in the new birth. In addition, justification and entire sanctification are parallel experiences, both crises experiences of deliverance from sin by grace through faith. Furthermore, human holiness arises in fellowship with God. This means that entire sanctification relates to the *ordo salutis* as one element that opens up a qualitative change in this communion. The third, outermost and most fundamental connection is the relation of entire sanctification to the knowledge of God. The ground of the experience is the very nature of God, holy love expressed in His self-revelation, objectively in Jesus Christ, and in the believer's heart, through the Holy Spirit. This relation affirms that the Holy Spirit's indwelling is an expression of divine grace. The correct human response to grace is a desire for the Holy Spirit for His own sake, a response of love and gratitude, rather than a desire for personal efficacy or holiness. The communion paradigm allows a formulation of entire sanctification that overcomes theological abstraction and affirms the primacy of divine grace.

CHAPTER 4
THE PRIMACY OF GRACE:
THE DYNAMICS OF ENTIRE SANCTIFICATION

Introduction

The previous chapter argued that fullness of communion is the *telos* of entire sanctification. Communion with God begins with the new birth and reaches fullness in entire sanctification. Fullness of communion is divine-human fellowship characterized by the Lordship of the Holy Spirit and the believer's complete devotion to God. This type of fellowship requires entire sanctification and produces human holiness. The three-fold relation—fullness of communion, entire sanctification and holiness—is the innermost concentric circle of the communion paradigm. Understanding entire sanctification as the means to fullness of communion highlights the relation of the experience to the Wesleyan *ordo salutis*, the second outermost circle of the paradigm. This ultimately directs attention to the cause of divine-human fellowship, the holy love of the triune God, which is the third outermost circle. As a whole, this construct illuminates the primacy of grace in divine-human fellowship. This chapter seeks to describe the dynamics of entire sanctification within the communion model. It will be shown that in entire sanctification divine-human communion reaches fullness through a decisive moment of faith in which the Holy Spirit cleanses the believer from inherited sin and establishes His complete Lordship over the believer through the Gift of His self-outpouring, thereby effecting

moral transformation in the life of the believer.

There are three aspects to this description, to be treated in three sections. The first section describes the locus of the experience of entire sanctification as the knowledge of God by faith. The knowledge of God arises through a relation of grace and faith embedded in God's free quest for the human partner. The second section shows that entire sanctification is the infilling with the Holy Spirit through which the believer is cleansed from inherited sin and enabled for complete self-giving and receptivity to the Holy Spirit in a decisive exercise of faith. The third section shows that this new relation effects the moral transformation of the believer.

This description demonstrates the viability of the communion model for holiness doctrine because it affirms that grace is the cause of entire sanctification. First, God seeks out the human partner for fellowship by His grace, and overcomes all obstacles to that fellowship. Second, He grants the human partner the dignity of a genuine response. This response is in the exercise of God-given faith in the choice for wholehearted devotion to God. Thus the communion model sets human responsibility within the framework of divine grace. Clearly, the model overcomes anthropocentrism without negating the importance of moral responsibility.

Grace, Faith and the Knowledge of God

The Wesleyan *ordo salutis* refers to the work of salvation wrought through Jesus Christ and made real to the individual through the Holy Spirit. Chapter 3 showed that, for

Wesley, salvation by faith obtains existential meaning in personal relationship with God through the Holy Spirit. Conversion brings the new believer into communion with God. It is nothing short of a personal revelation of the love of God, which launches the believer into a spiritual sphere of existence characterized by conviction of the love, acceptance and forgiveness of God through Christ. Entire sanctification brings the believer into fullness of communion through cleansing from inherited sin by the Holy Spirit. The *ordo salutis* is therefore a matter of participatory knowledge of God by faith. The purpose of this section is to articulate the relation of faith, grace and the knowledge of God in terms of the communion paradigm. Grace is the source of faith, the knowledge of God which comes by faith, and the human ability to exercise faith through obedience and love. Viewing the *ordo salutis* as a faith-grace relation affirms grace as the cause of divine-human fellowship. As an element of this faith-grace relation, entire sanctification is an instance of salvation *sola gratia* and *sola fide*.

The Wesleyan *Ordo Salutis* in the Communion Paradigm

To speak of salvation by faith in the communion paradigm is to describe how fellowship with God begins, continues and reaches fullness: fellowship with God begins in justification by faith, continues by faith, and reaches fullness by faith.

Justification marks the beginning of fellowship with God because it is the reconciliation of the sinner to God through faith in the merits of Christ. This viewpoint is expressed by both Wesley and Wiley. For Wesley, justification is the forgiveness of sins.

This is a relative change which produces peace with God.¹ This marks the beginning of a changed divine-human relation. Henry H. Knight III points out that for Wesley, “The turning away of God’s wrath in justification is more than pardon; it creates the new relationship... that will both enable and characterize sanctification.”² Furthermore, “the gratitude evoked by the love of God in providing for our forgiveness through the cross of Jesus Christ, this removal of guilt enables a new relationship marked by love.”³ Right relation to God is the first step in a lifelong transformative fellowship. Based on key New Testament passages (Acts 13:38-39; Romans 3:24-26; Romans 4:5-8),⁴ Wiley defines justification as a declarative act by God, “by which He pronounces those who believingly accept the propitiatory offering of Christ, as absolved from their sins, released from their penalty, and accepted as righteous before Him.”⁵ This is an instantaneous act consequent upon faith.⁶ For Wiley, the effect of justification is to bring the sinner into right relation with God, thereby marking the beginning of fellowship with God. Justification marks the beginning of a changed relation to God—from enmity to reconciliation and peace. The gracious act of justification is the threshold moment of the *ordo salutis* and the necessary

¹“The Scripture Way of Salvation,” *Works* VI: 44-45.

² Henry H. Knight, III, “The Transformation of the Human Heart: The Place of Conversion in Wesley's Theology,” in *Conversion in the Wesleyan Tradition*, ed. Kenneth J. Collins and John H. Tyson (Nashville: Abingdon Press, 2001), 52.

³ Knight, “Transformation of the Human Heart,” 51.

⁴ Wiley, *Christian Theology* (Kansas City, MO: Beacon Hill Press, 1940), 2: 381-82.

⁵ Wiley, *Christian Theology*, 2: 381.

⁶ Wiley, *Christian Theology*, 2: 394.

foundation for fellowship with God.

The beginning of fellowship with God includes not only the relative change of justification, but also the real change of regeneration and sanctification. For Wesley, regeneration is the “great change which God works in the soul when he brings it into life; when he raises it from the death of sin to the life of righteousness.”⁷ Collins observes that Wesley understands regeneration as what God does in us through the merits of Christ, and by the action of the Holy Spirit. Regeneration begins restoration of the image of God and takes away the power of sin.⁸ It is the gateway to sanctification. For Wesley, sanctification begins with justification and regeneration. Sanctification is the gradual growth in inward and outward holiness from the moment of regeneration.⁹ Sanctification is the effect of fellowship with God—daily increase in the knowledge of God and fellowship with the Father and the Son through the Holy Spirit.¹⁰ In resonance with Wesley, Wiley points out that the impartation of righteousness accompanies the imputation of righteousness.¹¹ Thus, regeneration accompanies justification. He defines

⁷ “The New Birth,” *Works* VI: 71.

⁸ Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon Press, 2007), 201.

⁹ “The New Birth,” *Works* VI: 74.

¹⁰ “The New Birth,” *Works* VI: 70-71.

¹¹ Wesley is wary of antinomian interpretations of imputation. To overcome this possibility he makes justification and sanctification inseparable. Thus, according to George R. Bolster (“Wesley’s Doctrine of Justification,” *Evangelical Quarterly* 24, [1952]), Wesley’s concept of imputation means that “Christ is the Author of our salvation, the One who purchased the benefits of the New Covenant, and whose death is the ground of our forgiveness” (149). Bolster explains the relation of justification and sanctification in Wesley’s thought as follows: “Justification and the commencement of sanctification, like pardon and acceptance, are two moments in a total experience, which may be distinguished but not divided.... Good

regeneration as the communication of life by the Spirit to “a soul dead in trespasses and sins.”¹² The impartation of spiritual life brings personal knowledge of God: “The regenerated soul is changed fundamentally in moral and spiritual quality, and this change becomes the ground of a new spiritual relationship....hence, only as man becomes the partaker of the divine nature, does he learn through experience the kind of a being God is.”¹³ Accordingly, regeneration marks the beginning of a new sphere of existence, characterized by increasing fellowship with God and gradual sanctification.

Fellowship with God continues to develop through the indwelling presence of the Holy Spirit shed abroad in our hearts (Rom 5:5). According to Knight, the conversion experience of justification and regeneration “is an encounter with God’s love that lays a new foundation relationally and dispositionally, enabling subsequent growth in the

works must follow justification as surely as they cannot procure it. A faith that does not produce holiness is no faith at all (152). Wiley clarifies that there are various Protestant theories of imputation. He warns against overstating the relative change of justification (imputation) at the expense of impartation of righteousness, the subjective work of the Spirit (*Christian Theology*, 2: 399). Wiley treats the matter of imputation in two ways. First, following Wesley, he asserts that imputation must be considered alongside impartation of righteousness. Second, he points out that faith is imputed for righteousness. He reasons that since all who believe are justified (Acts 13:39), and since Abraham’s faith was imputed as righteousness (Romans 4:22), faith as a personal act of the believer is imputed for righteousness, so that faith is the condition of righteousness and not itself righteousness. He remarks, “St. Paul insists that faith is the condition of righteousness, and therefore ‘of faith’ simply means the legal state consequent upon the remission of sins through faith” (2:401).

¹² Wiley, *Christian Theology*, 2:407. Wiley shows that there are three scriptural terms for regeneration as the operation of God: Begotten (I John 5:1; I Peter 1:3; James 1:18); quickening (Ephesians 2:5) and creation (II Corinthians 5:17; Ephesians 2:10). He shows that from the standpoint of what happens in the soul, scripture speaks of new birth (John 3: 3, 6, 7), spiritual quickening or resurrection (Ephesians 2:1; Colossians 2:13) and a new creation (II Corinthians 5:17; John 10:10; Romans 6:4) (408-410).

¹³ Wiley, *Christian Theology*, 2:425.

Christian life.”¹⁴ The new sphere of spiritual existence constitutes a growing personal relationship with God through the presence of the Holy Spirit. This relationship is characterized by increasing knowledge of God and love for God. This is possible as the believer responds to the Holy Spirit in faith. Wiley states that prior to conversion the Holy Spirit leads the sinner towards regeneration “in proportion as He finds response in the heart of the sinner and a disposition to obedience.”¹⁵ Likewise, subsequent to regeneration, the Holy Spirit brings the believer into deeper participation in God in proportion to human response. The effect of this fellowship is the sanctification of the believer. It produces “new tastes, new desires and new dispositions.”¹⁶ As Wesley remarks, sanctification is the gradual work of God, an enablement by the indwelling Holy Spirit to become more and more dead to sin, and more and more alive to God.¹⁷ This transformation is by way of fellowship with God, which begins with the first realization of the love of God in the new birth, reaches fullness through entire sanctification, and continues to deepen through the unceasing presence of God and the believer’s response in faith.

The *ordo salutis* is marked by a second moment in which divine-human communion is brought to fullness. This is the experience of entire sanctification. Parallel to the

¹⁴ Knight, “Transformation of the Human Heart,” 54.

¹⁵ Wiley, *Christian Theology*, 2:352.

¹⁶ Wiley, *Christian Theology*, 2:411.

¹⁷ “The Scripture Way of Salvation,” *Works* VI: 46.

experience of justification and regeneration, the believer, in a moment of faith, repents of inherited sin and receives the cleansing of the Holy Spirit.¹⁸ Through deliverance from inherited sin, the believer becomes completely receptive to the Holy Spirit so that He assumes full Lordship. He fills the believer to the fullness of the soul's capacity. The effect of this experience is the full restoration of the *imago dei*, and completeness in holiness and love. This brings a qualitative difference in divine-human communion and in the believer's sanctification. Deliverance from inherited sin makes the believer entirely available to the Holy Spirit and the seat of affections, dispositions and tempers is purified through the infilling with the Spirit of holy love.

The *ordo salutis* extends beyond the experience of entire sanctification. Subsequent to entire sanctification, the believer continues to increase in the knowledge of God by faith. The effect of deepening intimacy with God under the full influence of the Holy Spirit is that the believer, whose heart intention was purified in entire sanctification, pursues a lifestyle in harmony with the purity of intent. The fruit of the Holy Spirit increasingly characterizes the believer's relationships and attitudes. The believer's progress depends on factors such as emotional damage, ingrained sinful habits, personality, and physical weaknesses, which may be more easily overcome by some than by others. This is the ongoing experience of fullness of communion.

The *ordo salutis* understood as increasing knowledge of God by faith illuminates the

¹⁸ Collins, *Holy Love and the Shape of Grace*, 284. Repentance for entire sanctification is not the same as the sinner's repentance, as will be shown later in this chapter.

primacy of grace as well as moral transformation. In this regard, Jeremy Ayers affirms that for Wesley, “the experiential exigencies of faith are preeminently grounded in the prior initiative of grace.”¹⁹ Further, “our knowledge of God... can be—should be—a lively, personal affair, yet due to God’s initiative, not ours. It is fundamentally and eminently *God’s* remedy. It must follow, then, that soteriological effects flow from epistemological activity.”²⁰ The continuum of fellowship is an interaction of faith and grace, in which grace makes the continuum possible. It is not only that grace is prior in the faith-grace dialogue, but also, that grace surrounds this interaction. The following discussion explores the primacy of grace in the Wesleyan *ordo salutis*.

The Primacy of Grace

The ground for the precedence of grace in the *ordo salutis* is that the whole work of salvation is by grace alone. Divine grace is expressed by the unmerited favor whereby God draws human partners into fellowship with Himself through the salvific work of Jesus Christ and the power, presence and action of the Holy Spirit. First, grace is the expression of the holy love of God in seeking out the human partner for fellowship with Himself. Second, grace is the presence of the Holy Spirit drawing near to the human partner in salvific activity. Third, the Holy Spirit’s activity is not only in His drawing

¹⁹ Jeremy Ayers, “John Wesley’s Therapeutic Understanding of Salvation,” *Encounter* 63, no. 2 (2002): 277.

²⁰ Ayers, “John Wesley’s Therapeutic Understanding of Salvation,” 278.

near, but also in His enablement of the human partner's response. Only this mutuality can be properly understood as communion. The dignity of personal choice granted to the human partner does not obscure, but rather, illuminates the primacy of grace. Preventive, justifying and sanctifying grace are actualizations and expressions of divine grace through the work of the Holy Spirit to draw human partners into saving fellowship with the triune God. This description brings into view the primacy of grace in the *ordo salutis*.

First, the revelation of God in Jesus Christ, and the salvation secured for the creation through His blood are the objective ground of all grace talk in Christian experience. As stated in Romans 5:6, while we were still without strength to think, will, or do anything good Christ died for the ungodly.²¹ The revelation of God in Jesus Christ finds its ground in the divine freedom alone. Greathouse comments that the love of God is demonstrated by the death of Christ, and is further demonstrated by this death being on behalf of the ungodly, weak and powerless. He continues, "The source of the Christian's confidence for the future is the unprecedented, unparalleled demonstration of God's love for us objectively revealed in the death of Christ."²² Grace is most fundamentally the unmerited favor of God in freely reaching out to humanity. This divine outward movement²³ is

²¹ John Wesley, *Explanatory Notes Upon the New Testament* (New York: Lane & Scott, 1850), 374.

²² William M. Greathouse and George Lyons, *Romans 1-8: A Commentary in the Wesleyan Tradition*, New Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press, 2008), 157-158.

²³ I Peter 1:20 indicates the free divine determination to save humanity through Jesus Christ, apart from human endeavor. Grace is grounded in what God has always determined to do as an expression of his holiness and love. It is therefore primarily proactive rather than reactive. Regarding John 1:9, Wesley remarks that Jesus Christ lights every one through what is "vulgarly termed natural conscience, pointing out at least the general lines of good and evil. And this light, if man did not hinder, would shine more and

grounded in the eternal life of the triune God and is an expression of His love, freedom and holiness. Thus, grace is free divine self-expression, and as Wiley remarks, the nature of this grace is determined by the absolute holiness of God expressed in the form of sacrificial love.²⁴ Therefore, the divine-human communion of the *ordo salutis* can only be considered by virtue and in light of the work of Jesus Christ. It follows that divine unmerited favor underwrites the mutuality of faith and grace which characterizes the existential locus of salvation in the *ordo salutis*.

Second, grace is primary in the *ordo salutis* because it is the cause of divine-human fellowship. For Wesley, salvation is “the entire work of God, from the first dawning of grace in the soul, till it is consummated in glory.”²⁵ The Holy Spirit is the efficient cause of all the benefits which come to us through the work of Christ.²⁶ The Holy Spirit makes us partakers of the divine nature, imparts the sense of belonging to Christ and the assurance of eternal happiness.²⁷ He unites us to Christ and brings us to “a full and

more to the perfect day.” Therefore, divine initiative is also evident in the arena of human response, as the grace which precedes and leads to salvation (Wesley, *Explanatory Notes Upon the New Testament*, 213). In “Salvation by Faith” Wesley declares, “All the blessings which God hath bestowed upon man are of his mere grace, bounty, or favour; his free, undeserved favour; favour altogether undeserved; man having no claim to the least of his mercies. It was free grace that ‘formed man of the dust of the ground, and breathed into him a living soul,’ and stamped on that soul the image of God, and ‘put all things under his feet.’ The same free grace continues to us, at this day, life, and breath, and all things. For there is nothing we are, or have, or do, which can deserve the least thing at God’s hand. ‘All our works, Thou, O God, hast wrought in us.’ These, therefore, are so many more instances of free mercy: and whatever righteousness may be found in man, this is also the gift of God” (*Works* V: 7).

²⁴ Wiley, *Christian Theology*, 2:345.

²⁵ “The Scripture Way of Salvation,” *Works* VI: 44.

²⁶ John Wesley, *Explanatory Notes Upon the New Testament*, 374.

²⁷ “On Grieving the Holy Spirit.” *Works* VII: 492.

eternal enjoyment of God.”²⁸ Thus, as Richard P. Heitzenrater observes, for Wesley, God’s grace is the active presence and power of God in the divine-human relationship.²⁹ Or, as Wiley makes clear, the Holy Spirit is the administrator of the redemption secured by Jesus Christ.³⁰ Wesley declares that the gracious activity of the Holy Spirit is grounded in God’s very being, in his unmerited mercy.³¹ Divine grace is entirely independent of human possibility. Instead, it creates all human possibility for fellowship with God. All good in humanity is in fact fruit or evidence of divine grace.³² Reflection on the divine initiative in drawing human partners into fellowship illuminates the priority of divine grace.

The unmerited favor of God is actualized through the empowering work of the Holy Spirit to engage the human partner in the faith-grace dialogue of salvation. The first approach of the Holy Spirit is through prevenient grace. This is the source of all human movement towards God, through the drawing of the Holy Spirit, and conscience.³³ Wiley states that prevenient grace awakens “the soul to the truth upon which religion rests,” and

²⁸ “A Letter to a Roman Catholic,” *Works* X: 82.

²⁹ Richard P. Heitzenrater, “God with Us: Grace and the Spiritual Senses in John Wesley’s Theology,” in *Grace Upon Grace: Essays in Honor of Thomas A. Langford*, ed. Robert K. Johnston, L. Gregory Jones, and Jonathan R. Wilson (Nashville: Abingdon Press), 92.

³⁰ Wiley, *Christian Theology*, 2:303.

³¹ “On Working out our Own Salvation,” *Works* VI: 508.

³² “Free Grace,” *Works* VII: 373-74.

³³ “The Scripture Way of Salvation,” *Works* VI: 44.

moves “upon the affections by enlisting the heart upon the side of truth.”³⁴ Thus, as Grider observes, prevenient grace is necessary to bring sinners to repentance.³⁵ Leo Cox remarks that the prevenient work of the Holy Spirit imparts the beginning of spiritual life which leads on to further life if the individual responds to it. In this sense every person has a degree of divine life, and a real capacity to choose God, not as a birthright, but by grace: “Prevenient grace provides both the incentive to follow the good, the knowledge of the good and even the power to choose for the good.”³⁶ Thus, while grace is primary, it is not irresistible. Grace does not overcome human will but enables it. The individual “may react to this grace favorably, follow it and be saved or he may reject it, turn aside from it, and find himself more and more choosing the evil of his own nature.”³⁷ Prevenient grace refers to the action of the Holy Spirit in enabling each individual to respond to the divine overture.

It may be argued that any talk of human capacity for God disregards humanity’s fallenness that eliminates the capacity for God. But the Wesleyan system does not overlook the corruption of fallen human nature. Instead, it speaks of a capacity for God that is restored by grace. In his commentary on Romans 6:1-14, Greathouse states that

³⁴ Wiley, *Christian Theology*, 2:357.

³⁵ J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hill Press, 1994), 353-55. Grider shows that scripture is clear about humanity’s helplessness and estrangement from God (Ephesians 2:12), and that God enables repentance (Acts 11:18; Jeremiah 31:18-19).

³⁶ Leo G. Cox, “Prevenient Grace: A Wesleyan View,” *Journal of the Evangelical Theological Society* 12, no. 3 (1969): 147.

³⁷ Cox, “Prevenient Grace : A Wesleyan View,” 147.

grace “is clearly a way of referring to God’s activity of freely forgiving and making sinners right with himself in Christ. However, it also refers to his empowering presence that enables forgiven sinners to live in obedience and honor God with their transformed lives.”³⁸ Therefore, human capacity to respond does not negate divine grace, but rather, illuminates an added dimension of divine graciousness. The God-given empowerment to respond ascribes dignity to the human partner, since it opens up the possibility of creaturely engagement in genuine fellowship with the Creator. Far from obscuring grace, this enablement makes divine grace more clearly visible.

Nonetheless, divine grace cannot be understood as only this two-way synergy. Instead, the synergy of divine overture and grace-enabled human response is one way in which God extends unmerited favor.³⁹ Collins shows that unmerited divine favor must surround the faith-grace synergy.⁴⁰ The synergistic paradigm of divine and human acting

³⁸ Greathouse and Lyons, *Romans 1-8*, 177-78.

³⁹ Randy L. Maddox, *Responsible Grace: John Wesley’s Practical Theology* (Nashville: Kingswood Books 1994), 91-93. Maddox outlines the key positions in the Wesleyan understanding of grace and human response, which continues to be an issue of scholarly debate. As Maddox shows, Wesleyan scholars seek to avoid two extremes—on the one hand, they wish to distance themselves from the monergism that implies God’s irresistible action, and on the other, they also do not wish to say that humans initiate encounter with God. Maddox suggests that the synergy which characterizes the *ordo salutis* might be termed “responsible grace.”

⁴⁰ Kenneth J. Collins (“Recent Trends in Wesleyan-Holiness Scholarship,” *Wesleyan Theological Journal* 35, no. 1 [2000]) identifies two problems which attend limiting divine grace to the synergistic paradigm. First, “if divine initiative is presupposed, then the soteriological emphasis may in practice devolve on human initiative and works viewed, of course, as a ‘response.’ In other words, here the danger of moralism and self justification ever loom.” Second, “the ascription of a synergistic model to Wesley’s theology might easily suggest an equality of soteriological roles in terms of God and humanity, even though the putative emphasis is on divine preventient action. More to the point, ... once divine initiative occurs, God repeatedly and consistently acts only in response to ongoing human response. In other words, the decisiveness of God, the sheer gratuity of grace, as well as the sovereignty of divine action in the face of human impotence, may all be minimized if not repudiated” (80-81).

finds its basis in the sole activity of God.⁴¹ Collins states, “For Wesley, the initiative, the first movement in the reality of redemption, is always taken by God.”⁴² “Thus, the grace of God ever precedes us, demonstrating once again the favor and goodness of the Most High, as well as, in this context, the empowerment and imperative that such grace affords.”⁴³ The synergy of divine action and human response is surrounded by the unmerited favor of God. Its objective ground is the work of Christ, which is itself a free action of grace.

An understanding of grace exclusively in terms of the synergy constitutes an understatement of grace. For Collins, limiting divine grace to the Wesleyan synergy is not only an incomplete analysis of Wesley; it is also an eclipse of the divine freedom. Reduction of grace to the faith-grace synergy means that “once the initial or prevenient action of the Most High occurs, then God is virtually limited to responding merely to human response.”⁴⁴ Divine grace must be understood as primarily free, and only in this freedom does cooperant grace arise as a possibility. Collins expresses the importance and relevance of this issue to holiness doctrine by stating that if salvation (whether justification or sanctification) “were understood apart from the outgoing love of God that ever seeks fellowship and communion, then it could easily become the bricks and mortar

⁴¹ Collins, *Holy Love and the Shape of Grace*, 12-13.

⁴² Collins, *Holy Love and the Shape of Grace*, 156.

⁴³ Collins, *Holy Love and the Shape of Grace*, 156.

⁴⁴ Collins, *Holy Love and the Shape of Grace*, 164.

of an all-too-human, dour religion in which ...the purpose of fellowship and community, the love of God and neighbor, would easily be lost in self-preoccupation and spiritual narcissism.”⁴⁵ In sum, failure to affirm the primacy of grace results in over-valuation of human agency in salvation.

The primacy of grace is visible in the free self-disclosure of God in Jesus Christ, as well as in the divine approach and engagement with the human partner in fellowship through the Holy Spirit. Therefore, affirmation of the primacy of grace provides a Trinitarian basis for the Wesleyan *ordo salutis* and the experience of entire sanctification. Wesley consistently affirms that what God has done for us in Christ must be done in us through the Holy Spirit.⁴⁶ “When one examines the whole tapestry of texts in Wesley’s sermons dealing with grace, the only conclusion that makes sense is that Wesley has a profoundly Trinitarian and participatory understanding of grace in which all grace comes to us from the love of the Father through Jesus Christ and his life, death, resurrection, and ascension, and is mediated to us by the power and presence of the Holy Spirit.”⁴⁷ In resonance with Wesley, Wiley observes, “The work of the Holy Spirit done in us, is as necessary to salvation, as the work of Christ done for us. But it would be truer to fact to

⁴⁵ Collins, *Holy Love and the Shape of Grace*, 9.

⁴⁶ Wesley asserts, that religion begins “when we begin to know God, by the teaching of his own Spirit. As soon as the Father of spirits reveals his Son in our hearts, and the Son reveals his Father, the love of God is shed abroad in our hearts....” Happiness comes in “constant communion with the Father, and with his Son Jesus Christ; then, In all the heavenly tempers which he hath wrought in us by his Spirit...” (“On the Unity of the Divine Being,” *Works* VII: 269-70).

⁴⁷ Elmer M. Colyer and Corrie M. Aukema Cieslukowski, “Wesley’s Trinitarian Ordo Salutis,” *Reformation & Revival* 14, no. 4 (2005): 123.

say, that the redemption which Christ wrought for us in the flesh becomes effective only as He works in us through the Spirit.”⁴⁸ Both Wesley and Wiley balance pneumatology and christology in elucidating the divine salvific mission. Kilian McDonnell shows that this balance accords with scripture. Specifically, he argues that it is a “decisive feature of Pauline theology.”⁴⁹ He remarks that in Pauline theology, the mission of the Son is operative and effective only in the mission of the Spirit. By illuminating the priority of grace, our reflection is ultimately referred to the knowledge of the Trinity as the source and purpose of salvation. By laying this framework for a consideration of entire sanctification, the communion model establishes the ultimate grounding of the experience in the triune life of God.

To summarize, the effect of divine grace is to make known the love of God and to enable human partners to respond to this love in genuine fellowship. Divine grace is expressed in the justification, regeneration and sanctification of persons. Fellowship with God imparts holiness to the human partner and restores the *imago dei*. Within God’s all-surrounding grace, the human partner is able to respond. We now turn to a consideration of the human response.

⁴⁸ Wiley, *Christian Theology*, 2:334.

⁴⁹ Kilian McDonnell O. S. B., “A Trinitarian Theology of the Holy Spirit?” *Theological Studies* 46 (1985): 204.

Faith

Faith is the knowledge of God imparted by the Holy Spirit to engage the human partner in fellowship.⁵⁰ While faith is a divine gift, the exercise of faith is the responsibility of the human partner. The exercise of faith is by way of decisive moments of engagement with and response to the knowledge of faith. Acting upon this knowledge moves the believer forward in fellowship with God, as the believer becomes increasingly receptive to the Holy Spirit. This view presents a clear picture of the imperative of moral responsibility and the source of its possibility in the grace of God.

Faith is the capacity for God increasingly restored by prevenient, justifying and sanctifying grace. For Wiley, faith as a general principle in human nature admits as knowledge “that which is received on evidence or authority.” It includes the assent of the mind, the consent of the will and trust. But “the comprehensive meaning of faith must ever be trust—that which sustains our expectations and never disappoints us. It is therefore opposed to all that is false, unreal, deceptive, empty and worthless.”⁵¹ This faith is directed to God as He makes Himself known through prevenient grace. As the individual responds to the knowledge of God, the Holy Spirit directs faith to the gospel, producing saving faith.⁵²

⁵⁰ This is not to disregard the means by which He does this, for example scripture, to be treated in the next chapter.

⁵¹ Wiley, *Christian Theology*, 2:366.

⁵² Wiley, *Christian Theology*, 2:364.

Saving faith brings the believer into new life in Christ—a sphere of existence that is by faith in Jesus Christ. Saving faith is the personal conviction of the saving love of God through Jesus Christ.⁵³ It is personal knowledge of God which launches the new believer into fellowship with God. Wiley remarks that saving faith becomes the faith which is the law of a person’s being: “The initial act becomes the permanent attitude of the regenerate man.”⁵⁴ Based on Colossians 2:6-7, Dunning states, “While faith is the mode of entrance into the Christian life, it is also an element in its continuance. One does not exercise faith as an isolated event but begins a walk of faith marked by continuing dependence upon the mercy and grace of God.”⁵⁵ Thus, faith in God comes through the gracious work of the Holy Spirit, first through prevenient grace to bring the sinner to saving faith, and subsequent to justification, to bring the believer to sanctifying faith, and onwards in ever increasing faith and personal knowledge of God.

While faith itself is a gift of grace, the exercise of faith is an act of will, and ascribes moral responsibility to the human partner.⁵⁶ Wesley stresses the element of human

⁵³ Wiley, *Christian Theology*, 2:368.

⁵⁴ Wiley, *Christian Theology*, 2:375. A conclusion based on Colossians 2:6-7 and Galatians 5:6.

⁵⁵ H. Ray Dunning, *Grace, Faith and Holines: A Wesleyan Systematic Theology* (Kansas City, MO: Beacon Hill Press, 1988), 440-41.

⁵⁶ Irv A. Brindlinger, “Transformative Dimensions within Wesley’s Understanding of Christian Perfection,” *Asbury Theological Journal* 59, no. 1-2 (2004). Failure to make this distinction has led to the construal of faith as an act of will. In chapter 2 this was shown to be a significant issue in the Nineteenth-Century Holiness Movement and early Nazarene theology. As Brindlinger observes, the idea of faith as a human work continues to obscure the giftedness of faith in the holiness strand of evangelicalism. He states, “A widespread misunderstanding of faith among evangelicals, especially evangelicals from the holiness tradition, has to do with HOW we experience faith. They are clear that it is only by faith, not human effort that we come into relationship with God. But then their understanding grows fuzzy. They feel that faith is

responsibility in exercising faith. In a letter dated September 15, 1770, he writes, “To use the grace given is the certain way to obtain more grace. To use all the faith you have will bring an increase of faith. But this word is of very wide extent: it takes in the full exercise of every talent wherewith we are entrusted. This comprises the whole compass both of inward and outward religion.”⁵⁷ Knight shows that, for Wesley, faith is a gift of God, but it is the duty of the human partner to seek faith through the appointed means, and it is the human partner who believes.⁵⁸ Wiley affirms that believing is a human act, and that the power to believe may be present without being put to use.⁵⁹ Thus, in the dynamic of grace and faith, the Spirit gifts the believer with the faith to believe. Faith is a capacity or a spiritual power to believe God. This power must be exercised in order for this capacity to increase. Increasing faith-capacity correlates with increasing knowledge of God. This relation shows that God grants the human partner the privilege and responsibility of engaging in a genuine relationship with Himself.

Faith is exercised in repentance. For Wiley, repentance is the result of the gracious work of the Holy Spirit to reveal sin and the divine wrath incurred by sin.⁶⁰ Repentance is the human response of obedience to the knowledge revealed by the Holy Spirit.⁶¹ The

the result of human effort”(121).

⁵⁷ Letter to a Member of the Society (September 15, 1770), *Works* XII: 288.

⁵⁸ Knight, “Transformation of the Human Heart,” 45.

⁵⁹ Wiley, *Christian Theology*, 2:369-70.

⁶⁰ Wiley, *Christian Theology*, 2:361-62.

⁶¹ Wiley, *Christian Theology*, 2:364.

unbeliever repents by forsaking a life of sin. As the new believer continues to grow in the knowledge of God, there is a concomitant awareness of one's distance from the divine nature of holiness and love. This awareness cultivates an attitude of humility and repentance. The believer strives to live in obedience. This is gradual sanctification, which accompanies fellowship with God. One element of sanctification is growing awareness of inbred sin. The believer's obedient response is self-mortification and waiting upon God for deliverance from inbred sin.⁶² Subsequent to entire sanctification, the occasion for the believer's repentance is the continued awareness of human frailty that impedes the full expression of holiness and love. Thus, the life of faith moves forward in closer fellowship with God as the believer exercises faith through obedience.

Faith is also exercised in loving God and one's neighbor. Rakestraw interprets Wesley's view as follows:

Whatever good works one may do before or after justification are wrought by God's grace in the one who simply looks to God in faith and acts according to the light one has. They constitute a faith-response to God's grace-initiative. If a believer, sensing God's gracious promptings to do good works, willingly neglects them, then that person is in danger of forfeiting the favor of God. The act of disobedience to God's prior leading constitutes a deliberate rejection of God's grace, which can be resisted both before and after justification.⁶³

Fellowship with God progresses through obedience to the knowledge of faith. As Taylor observes, "Faith is that which men possess only insofar as it is that which they do."⁶⁴

⁶² The believer's repentance is given more ample treatment later in the chapter.

⁶³ Robert V. Rakestraw, "John Wesley as a Theologian of Grace," *Journal of the Evangelical Theological Society* 27, no. 2 (1984): 200.

⁶⁴ W. T. Purkiser, Richard S. Taylor, Willard H. Taylor, *God, Man and Salvation* (Kansas City, MO:

The whole person must accept the knowledge of the gospel and act accordingly. On this view, the *ordo salutis* is a series of faith decisions in which the believer advances in the knowledge of God by choosing to appropriate and exercise faith in obedience and works of love.

Human responsibility to exercise faith affirms the primacy of grace. It may appear reductive to say that the gracious action of the Holy Spirit is to impart faith. And this would be the case if indeed this were the *only* gracious action of the Holy Spirit. But this is not the case. First of all, the gracious interaction of the Holy Spirit with the human partner arises because of and within divine grace understood as unmerited favor. Second, this interaction, if it is to be genuine, requires a response from the human partner, and such a response must be enabled. It must be enabled by God giving Himself to be known, and this is the knowledge of faith. It must also be enabled by the Spirit's action to bring awareness of the knowledge of faith, or, in Wesley's terms, spiritual senses. It must be enabled as well, by God's impartation of grace for the human partner to respond obediently to the knowledge of God. Within the sphere of enabling grace, the human partner is able to exercise faith in obedient choices. It belongs to the human partner to make these choices. The view of faith which emerges is therefore dynamic.⁶⁵ It is as an interactive complex, and is the means by which the Holy Spirit makes salvation real in

Beacon Hill Press, 1977), 419.

⁶⁵ Clarence Luther Bence, "John Wesley's Teleological Hermeneutic" (Ph.D. diss., Emory University, 1981), 98. Clarence Bence identifies the teleological character of Wesley's hermeneutic. He remarks that in Wesley's thought, salvation is a dynamic process marked by gradations.

the life of the believer. Faith is both gift of divine grace and an exercise of human moral responsibility. As such, God reaches out, saves, cleanses, draws into fellowship the human partner by grace alone, and by faith alone. Faith is an expression of grace by its sheer giftedness, and by its accompanying enablement for human exercise of faith.

This section set out to show that the Wesleyan *ordo salutis* can be described as communion with God by faith alone and grace alone. Grace is primary because it is the unmerited favor of God expressed on the cross. The free divine favor of the cross is actualized by the Holy Spirit. Grace is also primary because appropriation of grace is through divine enablement to exercise faith. Faith brings knowledge of God and knowledge of sin. Knowledge of God brings love for God, expressed in obedience. Knowledge of sin brings repentance. The exercise of faith carries an element of decisiveness. The movement of faith in the *ordo salutis* is grounded in and aimed at fellowship with God. Even as the believer attains a certain level of fellowship, the Holy Spirit draws her forward into deeper fellowship. Moreover, the obedient exercise of faith is for the sake of love for God. Faith is the divine gift which makes divine-human fellowship possible.

In view of the teleological character of the *ordo salutis*, it is necessary to consider each of its elements within this wider framework. Collins observes that “once a specific doctrine is located within the Wesleyan order of salvation, it must be expounded with

reference to what both precedes and follows it within that theological structure.”⁶⁶ In so doing, a particular soteriological focus, such as entire sanctification, is grounded in the order of salvation, and is more clearly perceived as an element of salvation *sola fide* and *sola gratia*. Furthermore, Wesley warns that failure to view entire sanctification in this light overshadows the reality and the benefit of justification by faith.⁶⁷ Finally, this approach explicitly connects entire sanctification to the *ordo salutis* and to divine grace, which is the out-flowing of holy love, integral to the being of the triune God.

The Dynamics of Entire Sanctification

The aim of this chapter is to explicate what happens in the experience of entire sanctification within the communion paradigm. The previous section showed that in the salvific continuum, as fellowship with God increases, faith and self knowledge increase, leading to repentance. This section shows that entire sanctification is a decisive moment of faith arising within the faith-grace continuum, in which the Holy Spirit delivers the believer from inherited sin and enables a new capacity for fellowship, through His self-revelation. First, in entire sanctification, the believer comes to a crucial apprehension of inherited sin and the exercise of faith in a decisive moment. Second, inherited sin is a pervasive principle of unbelief and idolatry, from which the Holy Spirit cleanses the

⁶⁶ Collins, “A Hermeneutical Model for the Wesleyan Ordo Salutis,” *Wesleyan Theological Journal* 19, no. 2 (1984), 25.

⁶⁷ In “Satan’s Devices,” Wesley states that it is a device of Satan to “make void the counsel of God, by dividing the gospel against itself, and making one part of it overthrow the other; while the first work of God in the soul is destroyed by the expectation of his perfect work (*Works* VI: 38).

believer. Third, cleansing from inherited sin is the effect of the Holy Spirit's revelatory self-giving, the result of which is a new capacity for God.

A Decisive Moment of Faith

This section demonstrates that entire sanctification arises as a crisis experience within the Wesleyan *ordo salutis*. First, the repentance which precedes the experience includes what is generally termed consecration, and bears the same relation to entire sanctification, that the sinner's repentance bears to justification. Second, entire sanctification is a crisis experience, not as an element of its circumstance, but as an element of its soteriological character. The communion model presents the human role in entire sanctification as a function of grace and faith, thereby asserting the primacy of grace as well as the possibility and necessity of moral responsibility.

The Believer's Repentance

The previous section showed a relation between faith and repentance both prior and subsequent to justification. Chapter 3 showed that, for Wesley, the repentance of believers precedes entire sanctification. This discussion shows that the believer's repentance arises through the knowledge of God and is expressed by a renunciation of false allegiances. This renunciation cannot be properly called consecration as it sometimes is. To do so would be to introduce a foreign element as a prerequisite for entire sanctification, which, as a salvific experience, is by faith alone.

The repentance of the believer arises in communion with God. Exegesis of Wesley's

“The Repentance of Believers” in Chapter 3 showed that Wesley understands the believer’s repentance to include conviction of inbred sin, guiltiness before God, and complete helplessness. The believer’s repentance is, first, the conviction of inbred sin and the need for divine deliverance. Second, repentance is expressed by seeking deliverance from inbred sin through the means of grace. Third, it is the renunciation of false allegiances. Faith answers this repentance by the personal conviction that God can and does purify the heart.⁶⁸

First, repentance is the conviction of inbred sin. For Wesley, the repentance precedent to entire sanctification is “one kind of self-knowledge, the knowing ourselves sinners, yea, guilty, helpless sinners, even though we know we are children of God.”⁶⁹ In other words, the Holy Spirit makes the believer aware of the gravity of inward sin. Believers cannot know the deep corruption of their hearts “until God unveils the inbred monster’s face, and shows them the real state of their souls.”⁷⁰ This repentance is necessary “for, till we are sensible of our disease, it admits no cure.”⁷¹ Repentance is the conviction of the presence of inherited sin remaining in the heart, of its opposition to God and of one’s personal helplessness to dispense with it.

Second, repentance includes a response to the conviction of inbred sin. The believer

⁶⁸ “The Repentance of Believers,” *Works* V: 168.

⁶⁹ “The Repentance of Believers,” *Works* V: 156-170.

⁷⁰ “The Repentance of Believers,” *Works* V: 169.

⁷¹ “The Repentance of Believers,” *Works* V: 165.

must seek deliverance through entire sanctification. For Wesley, one seeks entire sanctification by the works of repentance. These are the works of piety and the works of mercy. The works of piety are prayer, fasting, hearing and reading the Bible, partaking of the Lord's Supper. The works of mercy are acts of service to others to promote their spiritual and physical well-being. For Wesley, this is the God-ordained manner in which the believer waits for entire sanctification.⁷² Taken from the standpoint of fellowship with God, if one is to continue in fellowship, grace must be appropriated and faith exercised so that fellowship with God is allowed to change one's behavior, dispositions and tempers. This is a description of gradual sanctification or increasing in holiness. It is the effect of growing knowledge of and love for God.

Third, repentance includes recognition and renunciation of false allegiances. False allegiances come to light through the knowledge of God as the one Lord. As the believer grows in the knowledge of God, sin becomes visible in its form of resistance to the lordship of Jesus Christ. The believer grows in the desire for divine lordship, but becomes increasingly aware of a firm, opposing resolve, evidenced by dispositions, affections, and choices. Repentance includes resistance to the desire for lordship over one's self.

⁷² "The Scripture Way of Salvation," *Works* VI: 51. Wiley's view accords with Wesley's. He states, "The Scriptures bear out the thought of the gradual preparation and instantaneous completion of entire sanctification so clearly stated by Mr. Wesley." For example, citing Romans 6:6, Wiley states, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." By way of the metaphor of crucifixion, he explains, "Crucifixion as a manner of death, is a gradual process, disqualifying the body from serving any master, but certainly tending to death, and having its final issue in death" (*Christian Theology*, 2: 482).

Therefore, it is a mortification of the self, and not a consecration of the self.

Consecration is often considered a prerequisite for entire sanctification but this view is not in harmony with salvation by faith alone. The idea of consecration as a prerequisite of entire sanctification entered holiness theology by way of Phoebe Palmer's teaching. Greathouse remarks that Palmer's "explicit emphasis upon consecration as a prerequisite is a patent departure from Wesley."⁷³ Consecration continues to be an element of some treatments of entire sanctification. Taylor mentions consecration as a prerequisite for entire sanctification.⁷⁴ Likewise, Grider asserts that consecration and faith are prerequisites of entire sanctification.⁷⁵ On the other hand, for Wesley, entire sanctification is by faith alone. Similarly, Wiley maintains, "God neither justifies a sinner, nor entirely sanctifies a believer except by grace through faith."⁷⁶ To propose consecration as a prerequisite for entire sanctification makes the experience something other than an element of the *ordo salutis*, since it can no longer be considered a possibility by faith alone.

A consideration of the meaning of consecration shows that it is a multi-faceted concept that includes an element of repentance. Based on Romans 12:1-2, Taylor

⁷³ William M. Greathouse and Paul Bassett, *The Historical Development*, vol. 2 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1985), 300.

⁷⁴ Richard S. Taylor, *The Theological Formulation*, vol. 3 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1985), 167-171.

⁷⁵ J. Kenneth Grider, *Entire Sanctification: The Distinctive Doctrine of Wesleyanism* (Kansas City, MO: Beacon Hill Press of Kansas City, 1980), 114-115.

⁷⁶ Wiley, *Christian Theology*, 2:481.

describes consecration as “the decisive presentation of self to God for sacrifice or service.”⁷⁷ It includes the idea of devotement, concentration and death. Devotement refers to deliberately putting one’s self entirely at the disposal of God. Concentration refers to a focused attention on only that which directs or flows from one’s single interest, Christ. Death refers to the mortification of self, the surrender of one’s personal dreams, ambitions and pursuits. For Taylor, then, consecration is surrender of all that stands in the way of the complete actualization of the Lordship of Jesus Christ in the believer’s life. Purkiser shows that the New Testament idea of consecration is a completed act of self-renunciation, as well as an ongoing stance.⁷⁸ The idea of consecration that emerges is that positively speaking, it is complete self-giving to God, and negatively, it is self-mortification.

Consecration understood as complete self-giving to God cannot be considered a prerequisite for entire sanctification because this is impossible while inherited sin remains. Inherited sin is a principle of idolatry and unbelief. It is in opposition to the believer’s complete receptivity and devotion to God. For this reason, it is in opposition to fullness of communion. Entire sanctification *enables* the believer’s complete surrender to

⁷⁷ Taylor, *Theological Formulation*, 171.

⁷⁸ W. T. Purkiser, *The Biblical Foundations*, vol. 1 of *Exploring Christian Holiness* (Kansas City, MO: Beacon Hill Press, 1983). Purkiser shows that the use of *paristimi* in Romans points to the transfer of ownership or control (151). In his exegesis of Romans 12:1-2, he shows that this is both a decisive action and an ongoing condition. He remarks, “The call to consecration is a sharp, decisive imperative—the aorist form of the verb “to offer, yield, or present.” The grammatical form implies an act brought to completion. The results that follow are in the present tense and imply a continuing condition” (153).

the Lordship of Jesus Christ through cleansing from inherited sin. Consecration, thus understood, must be considered an element of entire sanctification rather than a prerequisite for this work of grace. Consecration understood as self-giving will be discussed later on in this chapter.

On the other hand, if consecration is understood in the sense of self-mortification, it is an aspect of the believer's repentance. Since, according to Taylor, self-mortification is the renunciation of one's dreams, ambitions and pursuits, it is an element of the believer's repentance. This definition coincides with the view of repentance as renunciation of false allegiances. Self-mortification is the refusal to act according to the principle of idolatry. Even as the Holy Spirit shows the presence and manifestation of this principle, the believer repents of it, and seeks deliverance. This explanation retains the harmony of the entire sanctification experience with salvation by faith, without denying the importance of the believer's responsibility to surrender all false allegiances.

This discussion has shown that, prior to entire sanctification, the life of faith is a transformative fellowship with God. This fellowship effects the believer's gradual sanctification through obedient response to the Holy Spirit. The previous chapter suggested that inherited sin can be described as a principle of unbelief out of which arises idolatry. Therefore, it is in opposition to the ongoing appropriation of faith, and to the Lordship of the indwelling Holy Spirit. This is evidenced by the believer's struggle to overcome unbelief and orientation to self. Growing awareness of sin is a corollary of the knowledge of God. Altogether, this is a movement towards the decisive moment of faith

in which this principle is cleansed away once and for all.

The Decisive Moment of Entire Sanctification

As already shown, from the standpoint of communion, life in the Spirit advances through the faith-grace interaction in which the believer acts in harmony with love for God and with the value he or she places on fellowship with God. The capacity to make choices that are in harmony with the knowledge of God is enabled by grace and is a key component of the faith-grace relation. One advances in this relationship by a series of decisive moments of faith, or “faith-grasp.”⁷⁹ Entire sanctification is one such decisive moment of faith. This discussion shows that entire sanctification is a unique instance of the faith-grace relation, and a crisis experience.

Although entire sanctification is set within the ongoing decisive moments of life with God, it is unique because it ushers in a qualitative change in divine-human fellowship. As Knight observes, “What is distinctive about an instantaneous work of grace is the nature of the transformation.”⁸⁰ In entire sanctification the believer is enabled to exercise faith in choosing a single basis for existence, and a single Lord. Accordingly, it is a renunciation of misplaced faith and misplaced loyalty. It is a decision to live only according to the Spirit,⁸¹ to ground one’s existence and self-expression in the one God, known in

⁷⁹ Frank G. Carver, “Biblical Foundations for the ‘Secondness’ of Entire Sanctification,” *Wesleyan Theological Journal* 22, no. 2 (1987): 12.

⁸⁰ Knight, “Transformation of the Human Heart,” 48.

⁸¹ The preposition *kata* (Romans 8:4, “according to the Spirit) may refer to “living in the realm of the divine presence and power,” “the direction toward which we orient our lives,” “the goal or purpose for

fellowship through the Holy Spirit; it is a singular faith in Jesus Christ. This decision is enabled by the Holy Spirit, but it is the human partner who decides. Subsequent fullness of communion consists of faith decisions in harmony with this fundamental transfer of allegiances. The kind of decision that it is sets entire sanctification apart from other decisive moments of faith in the life of the believer.

Entire sanctification is necessarily an instantaneous actualization of grace.⁸² Collins remarks that Wesley's teaching of an instantaneous experience points to the fact that a process "must in time eventuate in the closure that marks the realization of qualitatively distinct graces...again, if entire sanctification occurs...there will be a moment of instantiation...whether that moment is recognized or not, for it marks a change not in degree but in quality; it is...a 'threshold transformation.'"⁸³ Frank G. Carver points out that entire sanctification is by way of a new wholeheartedness of faith, which marks a turning point to a different kind of relationship.⁸⁴ Entire sanctification is a crisis experience because the exercise of faith is a decisive act. There is a first moment of decisiveness when faith attains completeness and allegiance is fully transferred from the self to God.

The crisis nature of entire sanctification is evident in Wesley's thought. Some

which we live," "the reason why we live as we do – because of the powerful influence of the ...Spirit" (Greathouse and Lyons, *Romans 1-8*, 233).

⁸² Collins, *Holy Love and the Shape of Grace*, 293.

⁸³ Collins, *Holy Love and the Shape of Grace*, 295.

⁸⁴ Carver, "Biblical Foundations for the 'Secondness' of Entire Sanctification," 9.

proponents of holiness theology claim that Wesley did not consider the crisis essential to Christian perfection. The previous chapter treated this issue and showed that in fact, Wesley did include the crisis element in his teaching on Christian perfection. Collins establishes that it was Wesley himself, and not the American Holiness Movement, who first championed the notion of a “second” work of grace.⁸⁵ One reason for the ambiguity regarding Wesley’s position is the conflation of the terms, Christian perfection and entire sanctification, in his thought, and in subsequent holiness theology.⁸⁶ Leslie R. Marston shows that Wesley’s thought, while ambiguous at some points, distinguishes between Christian perfection as a lifelong perfecting process and the experience of entire sanctification, which establishes Christian perfection.⁸⁷ John Peters claims that, although apt to use the two terms interchangeably, Wesley’s understanding is that “entire sanctification is an event, and Christian perfection is a continuing process of which that event is a part.”⁸⁸ As explained in Chapters 1 and 2, entire sanctification is the crisis

⁸⁵ Collins, *Holy Love and the Shape of Grace*, 281.

⁸⁶ For example, for Wesley, an important metaphor for Christian perfection is the circumcision of the heart. But as pointed out in chapter 2, circumcision is the instantaneous work of the Holy Spirit that establishes heart purity and perfect love. Wiley entitles his chapter on entire sanctification, “Entire Sanctification and Christian perfection.” He makes this distinction between the two: “Entire sanctification...is a term which applies more to the aspect of a cleansing from sin, or the making holy; while Christian perfection emphasizes especially the standard of privilege secured to the believer by the atoning work of Jesus Christ” (*Christian Theology*, 2:496). Thus, Christian perfection refers to a different quality of relation, but this different quality is established in entire sanctification.

⁸⁷ Leslie R. Marston, “The Crisis-Process Issue in Wesleyan Thought,” *Wesleyan Theological Journal* 4 (Spring, 1969): 6-7.

⁸⁸ John L. Peters, *Christian Perfection and American Methodism* (New York: Abingdon Press, 1956), 52.

experience that brings the believer into the state of Christian perfection. The latter is an ongoing process of increasing maturity in the fullness of fellowship. Failure to distinguish between these two concepts results in presupposing their synonymy. Since Christian perfection is a continuing process, entire sanctification can be misconstrued as also a continuing process. The effect is to obscure the significance of entire sanctification as a prerequisite for Christian perfection, and as a crisis experience. When one takes into account Wesley's tendency to use entire sanctification and Christian perfection interchangeably, it becomes clear that both crisis and process were included in his teaching.

Entire sanctification is a crisis experience, not only because it is a decisive exercise of faith, but also because this action of the will arises through a prior, powerful action of grace. Collins affirms, "The instantaneous motif in terms of justification, regeneration, and entire sanctification reveals that it is God, after all, who both forgives sins and makes one holy."⁸⁹ Furthermore, because entire sanctification is by faith alone, it is the work of a moment. Wesley contrasts grace and human works when he teaches entire sanctification as a crisis: "If by works, you want something to be done *first, before* you are sanctified....if you seek it by faith, you may expect it...*now*."⁹⁰ Collins warns that to stress the process element of the Christian life "to the virtual neglect of the decisive

⁸⁹ Collins, "John Wesley's Topography of the Heart," 174.

⁹⁰ "The Scripture Way of Salvation," *Works* VI: 53.

activity of God may result in sinners begin told that today is not...after all...the day of salvation.”⁹¹ Therefore, the basis for the instantaneity of entire sanctification is its character as an element of salvation by faith alone through grace alone.

Although entire sanctification is necessarily a decisive moment, it is not necessarily an emotionally charged experience, nor does it happen upon command. Dunning expresses the concern that the idea of decisiveness has been associated with emotionalism and ordered to human agency.⁹² Entire sanctification finds its parallel in the conversion experience, also a crisis experience by faith.⁹³ The critical instant of entire sanctification is the exercise of faith that God can, will and does cleanse the heart, when that faith is given, and under the circumstances in which that faith is given. This is not to say that the exercise of faith is necessarily perceptible.⁹⁴ It may well be that one only becomes aware of having entered into a different kind of relationship after the fact, simply by growing awareness of the fruit of the experience. Furthermore, the expectation of a certain form for entire sanctification obscures its purely salvific character, a matter of the free, gracious act of God.

⁹¹ Collins, “John Wesley’s Topography of the Heart,” 174.

⁹² H. Ray Dunning, “Christian Perfection: Toward a New Paradigm,” *Wesleyan Theological Journal* 33, no. 1 (1998): 154. In this article, which was considered in the previous chapter, Dunning pointed to the revivalist milieu in which the Nineteenth Century Holiness Movement propagated the crisis experience.

⁹³ Collins, *Holy Love and the Shape of Grace*, 139.

⁹⁴ Taylor, *Theological Formulation*, 184. For example, Taylor describes the case of the believer who only realizes after the fact that he has been entirely sanctified. This realization came through observation of a change in his overall disposition.

In sum, entire sanctification is an instantaneous experience, preceded by growing enjoyment and desire for God and increasing awareness of inbred sin.

Deliverance from Inherited Sin

The previous section showed that fellowship with God begins in the new birth and advances in a faith-grace dialogue marked by decisive moments which express the believer's love and obedience to God. Fellowship with God flourishes through these decisive moments. Within this continuing fellowship the Holy Spirit makes the believer aware of inherited sin and awakens the desire for deliverance. The process of repentance brings the believer to the decisive moment of entire sanctification. The exercise of faith in entire sanctification is a decision to allow the Holy Spirit to cleanse away inherited sin and fully actualize the Lordship of Jesus Christ, based on the knowledge that He does do this.

This section shows that in entire sanctification, the Holy Spirit delivers the believer from sin, understood as a pervasive principle of unbelief and idolatry. First, inherited sin refers to a corrupt condition, which must be cleansed in order to free the believer for fullness of communion. Second, the Holy Spirit effects this cleansing work through His direct self-revelation to the believer.

The Concept of Inherited Sin in the Communion Paradigm

Entire sanctification is the experience in which the Holy Spirit delivers the believer from inherited sin. The theme of fellowship with God is predominant in the communion

paradigm. Hence, it appears to be closely aligned with the relational model of holiness theology articulated by Mildred Bangs Wynkoop.⁹⁵ An important difference between these two proposals is the concept of sin. The relational model defines sin as absence of fellowship with God, whereas the communion model defines sin as a principle of unbelief and idolatry, which constitutes a corruption of human nature and an obstruction to fullness of divine-human communion. This discussion identifies two important concerns with the concept of sin in the relational model—the derivation of the concept of sin from an anthropological standpoint and the precedence of human volition over divine grace—and demonstrates that the concept of sin in the communion paradigm offers the possibility of overcoming these concerns.

Sin in the Relational Model

The relational model defines human personhood in terms of the capacity to love. Inherited sin is the orientation of human love away from God. Sin is a quality of relationships rather than a corruption of a sub-volitional human nature, since, for Wynkoop, personhood is at the level of rationality and volition. These faculties are rightly oriented if determined by love for God. Orientation of love towards God is a decisive action of the human will under the enablement of divine grace. Three concerns are apparent in Wynkoop's proposal. First, since the concept of sin arises from

⁹⁵ Mildred Bangs Wynkoop, *A Theology of Love* (Kansas City, MO: Beacon Hill Press, 1972).

anthropology, the relational model entails a commitment to the underlying anthropology. Second, sin understood as a wrong orientation of love provides an incomplete picture of the human situation before God as understood by Wesley. Third, the model tends to restrict the consideration of moral responsibility to human volition without explicitly referring the possibility of moral choice to divine grace.

In the relational model, love is intrinsic to human personhood. First, human persons are endowed with the faculties of communication. On the basis of the Genesis 2 account, Wynkoop shows that the human person is a “body-thought-language complex,”⁹⁶ which is the avenue of communication. Second, human persons are endowed with volitional freedom and a moral nature. The capacity to choose is a prerequisite for genuine moral choice.⁹⁷ Human persons engage in relationships through the powers of communication and the exercise of moral choice. Third, the core of human personhood is the capacity to love. To be human is to love. Love exists only in freedom, since the object of love must be chosen. To love is to orient the self upon a chosen object of love in commitment and fellowship.⁹⁸ Sin is the orientation of love to the self, while holiness is the orientation of love towards God.

This view of human personhood is of “a dynamic being reacting and responding to life,” rather than a passive repository. For Wynkoop, the “biblical estimate” of human

⁹⁶ Wynkoop, *A Theology of Love*, 114.

⁹⁷ Wynkoop, *A Theology of Love*, 104.

⁹⁸ Wynkoop, *A Theology of Love*, 25.

personhood is a moral nature. However, the moral nature belongs to a rational, conscious self, rather than to a sub-volitional human nature.⁹⁹ The moral nature is the orientation of love, which determines morality in the use of one's faculties. The *imago dei* is not "something," an "entity, feature or function" of persons.¹⁰⁰ Instead, it is "the experience of 'standing before God' in responsible personhood."¹⁰¹ For Wynkoop, defining humanness in terms of a sub-volitional nature leads to locating inherited sin in that nature. And for Wynkoop, this would deny moral responsibility. She explains, "When sin is put outside the rational and responsible nature of man, the thing sin is, is no longer the deadly moral and spiritual force that could occasion all that Christ found it necessary to do for mankind."¹⁰² For Wynkoop, the relational view of personhood is faithful to the biblical account and to Wesley. She argues that scripture points to a dynamic, holistic view of personhood,¹⁰³ and Wesley understands a person not as primarily a passive substance, but instead, as "a dynamic being reacting and responding to life."¹⁰⁴

Since Wynkoop's approach to holiness doctrine is ordered to her anthropology, her understanding of sin is in entirely relational terms.¹⁰⁵ The self in relation operates

⁹⁹ Wynkoop, *A Theology of Love*, 105.

¹⁰⁰ Wynkoop, *A Theology of Love*, 105.

¹⁰¹ Wynkoop, *A Theology of Love*, 121.

¹⁰² Wynkoop, *A Theology of Love*, 153.

¹⁰³ Wynkoop, *A Theology of Love*, 122.

¹⁰⁴ Wynkoop, *A Theology of Love*, 140.

¹⁰⁵ Wynkoop, *A Theology of Love*, 149.

through a “commitment of the self to a controlling center.” “Out of this commitment arise the kinds of actions which take their character from the source.”¹⁰⁶ Accordingly, the fundamental theological concept underlying the concept of sin is the orientation of love.¹⁰⁷ Inherited sin is commitment to a controlling center other than God, and sins are those actions which arise from this commitment. Consequently, sin is the perversion of love, which is inherited by way of a spiritual interconnectedness of human persons that penetrates to the core of humankind. Since the core of personhood is to love, human faculties are used to this purpose. It follows that sin is construed in terms of the moral character of love.

Not only does the relational anthropology drive the concept of sin, it influences the understanding of holiness doctrine. If sin is the wrong orientation of love of a morally responsible person, then salvation is the restoration of a correct orientation of love. For Wynkoop, the grace of God “enables a free choice to break away from false allegiance.”¹⁰⁸ She states, “God acts in the only area of man’s true freedom and makes decision not only possible and desirable but also mandatory.”¹⁰⁹ Thus, the Holy Spirit enables the commitment of one’s love to God. Subsequent to justification, love becomes increasingly oriented to God. Holiness is the relationship of complete commitment to

¹⁰⁶ Wynkoop, *A Theology of Love*, 150.

¹⁰⁷ Wynkoop, *A Theology of Love*, 158.

¹⁰⁸ Wynkoop, *A Theology of Love*, 159.

¹⁰⁹ Wynkoop, *A Theology of Love*, 159.

God. It is “unobstructed personal communion and deep, personal fellowship with God.”¹¹⁰ Entire sanctification marks the moment when one decides to love God alone. On this view, the “entire” in entire sanctification refers to the entirety of one’s love-commitment to God. Relational holiness theology as articulated by Wynkoop raises some concerns, which will now be given consideration.

First, Wynkoop’s articulation of holiness doctrine on the basis of a specific anthropology entails acquiescence to her particular concept of personhood. This is a problematic approach because there are other viable models of theological anthropology.¹¹¹ Deriving holiness doctrine from theological anthropology necessarily produces multiple articulations of the same doctrine. As pointed out in Chapter 1, this problem currently besets Nazarene holiness theology. It is preferable to approach holiness theology from a standpoint of consensus. This would assure more consistency in doctrinal formulation. Furthermore, Wynkoop’s anthropology is not without critics. For Taylor, denying a corrupt human nature makes sin a property of human volition.¹¹² Instead, Taylor understands inherited sin as a “subconscious proneness to making wrong decisions.”¹¹³ The consequence of locating sin in human volition is the eclipse of the

¹¹⁰ Wynkoop, *A Theology of Love*, 154.

¹¹¹ Mark H. Mann, *Perfecting Grace: Holiness, Human Being, and the Sciences* (New York; London: T & T Clark International, 2006). Mann shows the diversity of theological anthropologies in the Holiness tradition. He points to the differences between Wynkoop’s proposal and earlier proposals by Wesley, Phoebe Palmer and Daniel Steele, and develops a theological anthropology that takes into account recent developments in the human sciences.

¹¹² Taylor, *Theological Formulation*, 99-100.

¹¹³ Taylor, *Theological Formulation*, 99.

necessity of grace for deliverance from inherited sin. In current holiness theology, all relational anthropologies do not deny a sub-volitional human nature. As Taylor points out, relational and substance views of personhood are not mutually exclusive.¹¹⁴ These concerns suggest that anthropology is not the best starting point for holiness theology and furthermore, that a substance-relation anthropology allows for a clearer explication of inherited sin than a relational anthropology.

Second, the relational model suggests a model of sin that differs from Wesley's. In the relational model, inherited sin is the commitment of the whole person to the self rather than to God. Wynkoop's model discusses the relational aspect of sin almost entirely. The assertion that loss of fellowship leads to inward corruption is not an important theme. On the other hand, there are multiple references to "inbred" corruption or corruption of the "inmost nature"¹¹⁵ throughout the Wesley corpus. An assessment of Wesley's sermons and his treatise on original sin shows that Wesley understands sin as a corruption of human nature as a result of loss of fellowship. He states, "Man, in his natural state, is altogether corrupt, through all the faculties of his soul: corrupt in his understanding, his will, his affections, his conscience, and his memory."¹¹⁶ Wynkoop

¹¹⁴ Taylor, *Theological Formulation*, 99-100. Like Taylor, Laurence W. Wood (*Pentecostal Grace* [Grand Rapids, MI: Francis Asbury Press, 1980], 163.) and John S. Grabowski ("Person : Substance and Relation," *Communio* 22 [Spring, 1995]:163.) argue that a relational view of personhood does not require the negation of the concept of substance.

¹¹⁵ See for example, "The Way to the Kingdom," *Works* V: 82 and "the Circumcision of the Heart," V: 208.

¹¹⁶ "The Doctrine of Original Sin," *Works* IX: 443.

seems to overlook this aspect of Wesley's thought in her treatment of the sermons, "Sin in Believers" and "The Repentance of Believers."¹¹⁷ In both of these sermons, the thrust of Wesley's argument is that inbred sin constitutes a corruption of human nature. While Wesley asserts that sin is a perversion of love, he also asserts that this has resulted in a corruption of human nature. For Wesley, only by clearly understanding the human predicament can one come to grips with the cruciality of grace. Furthermore, the fundamental character of sin is the lack of knowledge of God. For Wesley, "We cannot love whom we do not know."¹¹⁸ This practical atheism must be healed by the gift of faith. Therefore, faith is more fundamental to Wesley's soteriology than love. For Wesley, faith precedes love in relation to God, and faith is expressed through love in relation to others. Undoubtedly, Wesley's concept of inherited sin shows a marked difference from sin in the relational model.

Third, the restriction of sin to the realm of volition and moral responsibility obscures grace. Sin understood as an orientation to self that one can choose to overcome by act of will—albeit grace-enabled human will—does not locate human responsibility within the framework of divine grace. Instead, it sets the human role alongside the divine role. Relational holiness theology does not affirm the work of the Holy Spirit to impart the knowledge of sin. It does not affirm human incapacity for liberation from sin. As

¹¹⁷ Wynkoop, *A Theology of Love*, 153.

¹¹⁸ "Original Sin," *Works* VI: 59.

discussed earlier, Wesley understood both knowledge of sin and human helplessness as integral to the believer's repentance prior to entire sanctification. Furthermore, for Wesley, recognition of one's sin and helplessness is only possible by divine grace. Thus, the relational model views divine grace entirely within the faith-grace synergy of the *ordo salutis*, thereby reducing the action of divine grace to the sphere of divine-human interaction. The result of this line of thinking is the understatement of divine freedom. As Quanstrom observes, the emphasis of Wynkoop's "exclusively relational view of salvation [is]... not so much on the grace of God in the salvation process as on the moral responsibility of persons for their salvation."¹¹⁹

Wynkoop's insistence upon the dynamic nature of holiness, the cruciality of love, and the imperative of moral responsibility resonates with the communion model. These important aspects of her thought can be more clearly illuminated by an alternative approach. The preceding discussion suggests the need for a concept of sin that is appreciative of Wynkoop's dynamic construal, but that also takes into account a corrupted human nature, the primacy of grace and the pivotal role of faith in Wesley's thought. In response, the communion paradigm attempts to formulate a concept of sin from the standpoint of salvation by faith.

¹¹⁹ Mark R. Quanstrom, *A Century of Holiness Theology: The Doctrine of Entire Sanctification in the Church of the Nazarene: 1905 to 2004* (Kansas City, MO: Beacon Hill Press, 2004), 145.

Sin in the Communion Paradigm

The communion paradigm proposes that sin is a complex of unbelief and idolatry that pervades human knowing, being and doing. This concept of sin arises not from a presupposed anthropology, but rather, from the principle that salvation by faith is a reversal of unbelief for full restoration of communion with God, and full allegiance to divine Lordship, actualized through the Holy Spirit in the life of the believer. Since holiness doctrine in the communion model is not derived from personhood, it can more easily accommodate divergent views of personhood. Furthermore, it affirms the primacy of grace as the necessary locus of moral responsibility.

First, inherited sin is a principle of unbelief that pervades human being, knowing and doing. In chapter 2, sin was described as “a corruption of human nature.” In Chapter 3, it was shown that in Wesley’s thought this corruption is essentially a principle of unbelief which issues in idolatry, understood as pride and self-will. In Bresee’s thought, inherited sin is an obstruction to fullness of communion with God. This construal is borne out in scripture. Purkiser shows that in Paul (Romans 5:12-14) sin (the sin, *hamartia* with the definite article) is a corrupt condition resulting from loss of personal fellowship with God.¹²⁰ This corruption is essentially a denial of God, or unbelief. As mentioned earlier, for Wesley, unbelief is the root of evil, and its essence is departure from God....”¹²¹

¹²⁰ Purkiser, *Biblical Foundations*, 132.

¹²¹ Wesley, *Explanatory Notes Upon the New Testament*, 570.

Regarding John 16:9 he states that the Holy Spirit convicts of sin, “particularly of unbelief, which is the confluence of all sins, and binds them all down upon us.”¹²² That the underlying principle of inherited sin is unbelief is also affirmed in Nazarene theology. Taylor observes that “unbelief is sin now for the same reason it was the initiating break with God in the Garden: At heart it is a libel on God.”¹²³ Thus, unbelief is the principle that resists the grace of God and fellowship with God. Unbelief is a lack of knowledge of God, or failure to recognize God as the only legitimate Lord.

Second, sin is a principle of idolatry. Purkiser concurs with Godet, who describes sin as a principle of revolt of human will against the divine will.¹²⁴ Greathouse describes the Pauline view of sin as analogous to a “deadly virus in humanity, a fundamental revolt against the Creator that places the self and its perceived needs in the place that should be only occupied by the sovereign God.”¹²⁵ In “Spiritual Idolatry,” Wesley observes that idolatry is the quest for happiness independent of God.¹²⁶ Idolatry is in opposition to the Lordship of Jesus Christ, and as such, stands in contradiction to fellowship with God, for fellowship with God is only possible to the extent that His lordship is acknowledged. As

¹²² Wesley, *Explanatory Notes Upon the New Testament*, 260.

¹²³ Taylor, *Theological Formulation*, 63.

¹²⁴ Godet, commenting on Romans 5:12 states, “The apostle is not speaking specially of sin either as a tendency or an act, either as an individual act or as a collective fact: but of the principle of revolt whereby the human will rises against the divine in all its different forms and manifestations.” Frédéric Louis Godet, *Commentary on St. Paul’s Epistle to the Romans*, trans. A. Cusin, ed. Talbot W. Chambers (New York: Funk and Wagnalls Publishers, 1883), 204; Quoted in Purkiser, *Biblical Foundations*, 132.

¹²⁵ Greathouse and Lyons, *Romans 1-8*, 164.

¹²⁶ “Spiritual Idolatry,” *Works* VI: 436.

Dunning observes, idolatry is a form of unbelief.¹²⁷ He describes unbelief as a loss of trust in God. The most profound element of sin “is the loss of the trust that includes acknowledgment of the Creator-creature relation. Loss of trust results in rejecting God’s Lordship, with the unavoidable outcome that some other lord is acknowledged, and that primarily is the self.”¹²⁸ The fundamental character of sin is opposition to divine grace and lordship.

Third, associated with sin is blindness to sin. For Wesley, lack of self knowledge is an element of sin.¹²⁹ Only God knows the heart.¹³⁰ Thus, in “Spiritual Idolatry” he urges believers to seek deliverance from blindness to sin, and to seek for a thorough knowledge of self. Revelation of idolatry causes one’s idols to lose their charms.¹³¹ Moral responsibility can only arise as the Holy Spirit graciously reveals the depths of depravity. For Wesley, knowledge of sin is not accessible to human reason. Instead, it only arises through the illumination of the Holy Spirit. Therefore, any determination of the human will to love God is only possible as the Holy Spirit both reveals and corrects the perversion of love.

The need for the Spirit’s revelation of inbred sin is one indication that sin is a

¹²⁷ Dunning, *Grace, Faith and Holiness*, 287.

¹²⁸ Dunning, *Grace, Faith and Holiness*, 286-87.

¹²⁹ “The Deceitfulness of Man’s Heart,” *Works* VII: 341.

¹³⁰ “The Deceitfulness of Man’s Heart,” *Works* VII: 342.

¹³¹ “Spiritual Idolatry,” *Works* VI: 443.

determinative principle beneath the level of human volition and awareness. An important element of Wesley's *ordo salutis* is the believer's repentance. Awareness of inbred sin only arises as the believer continues to develop in the life of faith through the illumination of the Holy Spirit. Hence, awareness of inherited sin arises through faith, as an element of the knowledge of faith. The implication is that not only does the Spirit impart the knowledge of a sinful state, but that the sinful state is in a sense hidden from awareness through one's natural faculties of reason and communication. And being hidden, it cannot become an object of the action of the human will. This indicates that inherited sin belongs to a deeper level of human existence, as the determinative principle of the level of awareness. This thread of thought suggests that there is an underlying moral nature, which conditions one's being, knowing and doing at the level of awareness, volition and rationality.

The claim of an underlying moral nature is coincident with Wesley's understanding of the *imago dei*. Young Taek Kim establishes that Wesley understands the moral image not only as love, but as righteousness and holiness.¹³² An important imagery for salvation in Wesley's thought is restoration of the image of God. For Wesley, loss of fellowship with God in the Fall is concomitant with humanity's loss of the moral image of God and total corruption. Collins shows that for Wesley, the moral image of God refers to the

¹³² Young Taek Kim, "John Wesley's Anthropology: Restoration of the *Imago Dei* as a Framework for Wesley's Theology" (Ph.D. diss., Drew University, 2006).

human partner in relation to God.¹³³ Loss of fellowship with God reduced humanity to the image of the devil: “Adam’s change in his relationship to God, which was now a perverted one, affected the tempers of his heart, the seat of holiness and love, tempers that together constituted his basic orientation, his predisposition, toward all thought and action.”¹³⁴ Hence, for Collins, Wesley understands the sinful state as a fundamental predisposition to evil arising from deprivation of the presence of God. Restoration of the *imago dei* is restoration of relationship with God, but it is also cleansing of the disposition from evil. The inward disposition determines the quality of relationships. As Wiley, following Wesley, states, the disposition or moral nature determines the righteous use of human capacities, drives, and passions.¹³⁵ Inherited sin, then, is a pervasive principle of enmity to God, “an inexhaustible fund of ungodliness and unrighteousness so deeply and strongly rooted in the soul, that nothing less than almighty grace can cure it.”¹³⁶ Restoration of the *imago dei* is thus more than restoration of fellowship with God. It is also the imputation and impartation of righteousness, without which the human partner cannot stand before God. Thus, as Collins indicates, for Wesley, “it was never simply a matter of relations, pure and simple, because there is always a significant ‘who’ to be considered at each end, so to speak, of the divine-human correspondence.”¹³⁷

¹³³ Collins, *Holy Love and the Shape of Grace*, 56.

¹³⁴ Collins, *Holy Love and the Shape of Grace*, 63.

¹³⁵ Wiley, *Christian Theology*, 2:238.

¹³⁶ “The Deceitfulness of Man’s Heart,” *Works* VII: 340.

¹³⁷ Collins, *Holy Love and the Shape of Grace*, 86.

Consideration of inherited sin as essentially a principle of unbelief and idolatry dissociates the doctrine of inherited sin from a particular anthropology. Unbelief is antithetical to the knowledge of God, and faith imparts that knowledge. As Taylor mentions, deliverance from sin is not an end in itself, but rather, a restoration of the Divine Presence in fellowship, likeness and unity. He continues, “In this the steps away from God in alienation and depravity are matched by the steps back....”¹³⁸ On this view, holiness doctrine is not tied to the concept of personhood. Instead, entire sanctification is understood as a significant reverse step from deprivation to restoration, and from corruption to holiness.

When inherited sin is understood as a principle of unbelief, both the gravity of sin and the need for divine grace are affirmed without obscuring moral responsibility. Sin is understood as a pervasive principle, beyond the grasp of the human will. In fact, the human will is itself in subjection to it. This affirms the need for grace, because it points to a degree of human helplessness for which there is no rescue outside of grace. Yet, grace restores the capacity for God and gives the knowledge of this inward condition. Therefore, divine grace makes moral responsibility both necessary and possible.

A conception of sin obtained by working backwards from its cure, so to speak, dissociates holiness doctrine from a presupposed anthropology. In other words, although anthropology is relevant to holiness theology in the communion model, it is not its

¹³⁸ Taylor, *Theological Formulation*, 107.

methodological key, as is the case in anthropocentric construals. The communion model is dynamic and relational, yet it negates neither a transcendent self, nor a morally responsible self. It affirms the primacy of grace, and in so doing, asserts the possibility of moral responsibility.

Deliverance from Inherited Sin

This subsection describes entire sanctification as the work of the Holy Spirit to cleanse the believer from inherited sin. Cleansing is deliverance from the principle of unbelief and idolatry through the Spirit's self-impartation and the believer's exercise of faith.

If the fundamental character of inherited sin is unbelief, entire sanctification must include the reversal of unbelief with faith, by the Holy Spirit. In his expositions of inherited sin, Wesley urges believers to go "from faith to faith" until fullness of faith for entire sanctification.¹³⁹ The faith-grace dialogue constitutes a progressive reversal of unbelief through the increase of faith. Entire sanctification marks the moment when this reversal is complete and the believer is full of faith, or, to use Wesley's term, faith is "unmixed." In "The Repentance of Believers" Wesley urges believers to continue to believe until they are entirely sanctified. It is by faith that "we receive the power of God in Christ, purifying our hearts, and cleansing our hands."¹⁴⁰ The faith for entire

¹³⁹ "Salvation by Faith," *Works* V: 12.

¹⁴⁰ "The Repentance of Believers," *Works* V: 168.

sanctification is described by both Wesley and Wiley as the conviction that God can and does do this *now*.¹⁴¹ The impartation of faith, the condition for entire sanctification, must also be considered as an element of the purifying work of the Holy Spirit. In “Original Sin,” Wesley declares that “God heals all our atheism by the knowledge of Himself.”¹⁴² For Wiley, the conditional cause of entire sanctification is faith.¹⁴³ It follows that the Holy Spirit expels unbelief by the impartation of faith. Deliverance from unbelief means that the believer is able to trust God wholeheartedly. Complete reliance upon God is an important element of genuine fellowship with God.

The knowledge of God which expels unbelief also reveals and cleanses away the idolatrousness of the human heart. Cleansing from idolatry is, first, separation from other allegiances. Illicit allegiances inhibit the believer’s complete engagement with God. Taylor defines heart purity as “an inner state satisfactory to God,” a heart cleansed guiltiness, filthiness and the bent to self-sovereignty.¹⁴⁴ It is cleansing of the “residue of resistance to the Lordship of Christ.”¹⁴⁵ Fullness of faith, or complete reliance upon God, delivers the believer from other allegiances. Acknowledgement of the sufficiency of the one Lord draws the believer into surrendering other allegiances as unnecessary and

¹⁴¹ “The Scripture Way of Salvation,” *Works* VI: 54; Wiley, *Christian Theology*, 2:513.

¹⁴² “Original Sin,” *Works* VI: 64.

¹⁴³ Wiley, *Christian Theology*, 2:478-79.

¹⁴⁴ Taylor, *Theological Formulation*, 162.

¹⁴⁵ Taylor, *Theological Formulation*, 163.

libelous to the character of God. Full affirmation of God's right to human trust and allegiance is the shift from partial to wholehearted love for God.

Deliverance from unbelief and idolatry is an instantiation of the faith-grace interaction. The cleansing work of the Holy Spirit is by faith and the exercise of faith. As the Holy Spirit imparts the knowledge of faith—the revelation of the divine nature of holy love, and of the corrupted human nature that is its antithesis—the believer is drawn into a posture of abject repentance that cries, “My Lord and my God,” and “Woe is me.” The precise moment of human acknowledgement of divine transcendence and condescension is a divine-human transaction that changes the quality of fellowship—it is both the divine impartation of faith, and the human exercise of faith.

Deliverance from the principle of unbelief and idolatry constitutes freedom from the propensity to evil and healing of the soul. The Holy Spirit cleanses the pervasive influence of sin upon all the believer's faculties, inclinations and dispositions. Collins remarks that for Wesley, entire sanctification “entails freedom from such unholy tempers as pride, self-will, and love of the world....The believer now ‘feels’ no contrary principle within; the heart has been cleansed by the sanctifying presence of the Holy Spirit.”¹⁴⁶ The positive effect of entire sanctification is “a genuine healing of the soul.”¹⁴⁷ The single principle of being, knowing and doing is holy love, producing a spirit of humility

¹⁴⁶ Collins, *Holy Love and the Shape of Grace*, 302.

¹⁴⁷ Collins, *Holy Love and the Shape of Grace*, 302.

and patience.¹⁴⁸ As Wiley shows, the sanctifying action of the Spirit effects complete cleansing. He shows that in scripture, the term *katharidso* means “to make clean, or to cleanse in general, both inwardly and outwardly; to consecrate by cleansing or purifying; or to free from the defilement of sin.”¹⁴⁹ The term *katargeo* signifies “to annul, to abolish, to put an end to, to cause to cease (Romans 6:6),” and *ekkathairo* signifies “to purge” (I Corinthians 5:7).¹⁵⁰ Wiley’s exegesis points to a deliverance from inherited sin that is complete.

In sum, cleansing is not to be understood as the removal of a “something” from the human heart. Instead, it is the expulsion of the pervasive principle of unholiness by the revelation of God to the human heart.

Divine-Human Self-Giving

Purification of the heart is by the revelation of divine holiness and love. The work of the Holy Spirit in entire sanctification is that which He does by His very presence. The revelation of His holy love is sufficient for liberation from sin, enablement of the human partner for and establishment of fullness of communion.

Divine Self-Giving

Divine self-giving is the fullness of the Holy Spirit’s presence that expels sin and

¹⁴⁸ Collins, *Holy Love and the Shape of Grace*, 302.

¹⁴⁹ Wiley, *Christian Theology*, 2:489 (for example, in Titus 2:14, I John 1:7).

¹⁵⁰ Wiley, *Christian Theology*, 2:490.

brings the believer under His lordship. Although the Holy Spirit abides with the believer from the moment of regeneration, in entire sanctification the Holy Spirit assumes sovereignty. When understood from this point of view, the teaching of entire sanctification is not erroneously presented as a quest for either purity or power. Instead, it is a quest for God Himself, for His own sake. Entire sanctification is the actualization, in the heart of the believer, of the free divine condescension revealed in Jesus Christ.

The Holy Spirit illuminates and fills the believer, thereby expelling darkness. First, the Holy Spirit, by His presence, imparts the light of Jesus Christ. Collins points out Wesley's use of the imagery of light in depicting the work of the Holy Spirit. He interprets Wesley's view of redemption, from the perspective of light imagery, as "a process of increasing illumination that devolves upon the truth that is Jesus Christ, the light of the world."¹⁵¹ Wesley declares that the immediate cause of holiness in the believer is the Holy Spirit. The Spirit imparts holiness by "enlightening our understandings, rectifying our wills and affections, renewing our natures [and] uniting our persons to Christ."¹⁵² This is the purifying work of the Holy Spirit through His very presence.¹⁵³ Second, the Holy Spirit floods the believer with His presence so as to expel darkness. Based on a New Testament word study, Taylor describes fullness of the Spirit as "completion, full of, wholly occupied with, completely under the influence of." To be

¹⁵¹ Collins, *Holy Love and the Shape of Grace*, 122.

¹⁵² Wesley, *Works*, X: 82.

¹⁵³ Collins, *Holy Love and the Shape of Grace*, 302.

filled with the Spirit is to be pervaded by His presence and to be completely under His influence.¹⁵⁴ This, in essence, is the relation of the Holy Spirit to the believer upon entire sanctification. In Ephesians 5:18 “be filled” means permeated, possessed, and dominated.¹⁵⁵ Love for God becomes a pure, all-consuming passion, the center and source of human existence. The purpose and the result of entire sanctification is the mutual “in-ness” of the believer and the Holy Spirit.

The fullness of the Holy Spirit’s presence is the actualization of divine sovereignty in the believer’s life. Herein the centrality of grace is brought to the forefront of the *ordo salutis*. The fullness of the divine indwelling is an expression of His free grace. He grants the human partner the tremendous privilege of His constant presence in faithfulness to the promise of the Son, “I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth....I will not leave you orphans; I will come to you.....In that day you will know that I am in my Father, and you in Me, and I in you” (John 14:16-18:20 NASB). The believer’s submission to divine lordship also points to the centrality of grace, since submission is only possible through divine enablement. For Wesley, the ultimate goal of salvation is the actualized lordship of Jesus Christ through the Holy Spirit. In one of his first sermons, “The Circumcision of the Heart,” and later in “A Plain Account of Christian Perfection,” Wesley declares, “Other sacrifices

¹⁵⁴ Taylor, *Theological Formulation*, 188. This definition is based on the two words most commonly used in expressing Spirit-fullness in the New Testament.

¹⁵⁵ Kendell H. Easley, “The Pauline Usage of Pneumati as a Reference to the Spirit of God,” *Journal of the Evangelical Theological Society* 27, no. 3 (1984): 307.

from us he would not, but the living sacrifice of the heart hath he chosen. Let it be continually offered up to God through Christ, in flames of holy love. And let no creature be suffered to share with him...*he will reign without a rival.*"¹⁵⁶ Entire sanctification is the beginning of the sovereign rule of God in the heart, and communion with Him that is free from the obstructions of unbelief and idolatry.

This fullness of the Spirit does not negate the giving of the Holy Spirit in the new birth, but is to be distinguished from it. While the Holy Spirit comes to abide in the new believer, entire sanctification constitutes the beginning of His complete Lordship because even as He cleanses away inherited sin, He begins to exercise an influence which had formerly been obstructed by an antithetical principle. In this new kind of fellowship, He completes the work of making the believer holy. Furthermore, the idea of fullness must also be connected to the new human capacity for fellowship, which arises through liberation from inherited sin. It is for and in His coming that inherited sin is cleansed away and the believer is freed for fullness of communion.

The initializing of the fullness of the Spirit may be considered under the metaphor of baptism, but does not necessarily correlate with the Pentecost event. As noted in Chapter 2, in the Nineteenth-Century Holiness Movement entire sanctification came to be explicated in the Pentecost paradigm. The concern raised in twentieth-century Nazarene theology is that this view lacks sufficient biblical support, as shown by George Allen

¹⁵⁶ "The Circumcision of the Heart," *Works* V: 211; "A Plain Account of Christian Perfection," *Works* XI: 368 (italics mine).

Turner.¹⁵⁷ Furthermore, for Wesley, the Holy Spirit is poured out in the new birth. For example, he writes to Maxfield, “I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not a new creature, has not a new heart, is not sanctified, not a temple of the Holy Ghost.”¹⁵⁸ Collins shows that the nomenclature of entire sanctification is of little concern to Wesley. In fact, Wesley tends to use the same vocabulary to describe both regeneration and entire sanctification. Both experiences are by faith alone and actualized by the Holy Spirit. The difference lies in the context in which the work of the Spirit is expressed.¹⁵⁹

Although Wiley associates entire sanctification with Pentecostal baptism, he affirms the presence of the Holy Spirit from the moment of regeneration and does not explicate entire sanctification on the basis of this correlation. The difference between regeneration

¹⁵⁷ We recall that this correlation was first asserted by John Fletcher, and given prominence in the Nineteenth-Century Holiness Movement. Turner identifies two key questions regarding the correlation of entire sanctification with the Pentecostal baptism with the Holy Spirit: “(1) Is the phrase “baptize in the Holy Spirit” descriptive of initiation into the Christian life, or is it a gift of the Spirit for cleansing and empowering for those who are already believers? (2) Is this expression, as commonly used in the Holiness Movement, a derivative from Wesleyan theology or is it a subsequent accretion that is without precedent either in Scripture or the usage of the Wesleys?” He succinctly states the argument against this correlation: “(1)The absence of a link between the work of the Holy Spirit and cleansing from sin in most standard works of theology, including those by many Wesleyan theologians. (2) Studies by Wesleyan scholars who have sought in vain for a clear teaching by Wesley that the baptism in the Holy Spirit is to be linked with entire sanctification. (3) The lack of an exhortation in the New Testament epistles that believers are to seek the baptism in the Holy Spirit. (4) Definitive exegetical studies which seek to demonstrate that the New Testament always associates the baptism in the Holy Spirit with the initiation into the Christian life. (5) Researchers who conclude that baptism in the Holy Spirit, as simultaneous with entire sanctification was a concept introduced into historical theology early in the nineteenth century and is neither scriptural nor Wesleyan.” George Allen Turner, “The Baptism of the Holy Spirit in the Wesleyan Tradition,” *Wesleyan Theological Journal* 14, no. 1 (1979): 61.

¹⁵⁸ Journal Entry, October 29, 1762, *Works* VII: 120

¹⁵⁹ Collins, *Holy Love and the Shape of Grace*, 139.

and entire sanctification is that in the former, the Holy Spirit imparts new life to the believer by His presence. In the latter, the believer becomes the possession of God through the bestowal of the Holy Spirit.¹⁶⁰ Thus, as Alex Deasley remarks, there is no theological necessity for the baptism-entire sanctification correlation in Wiley's exposition.¹⁶¹ Furthermore, Wiley does not limit the historical Pentecost to the experience of the individual believer. Instead, Wiley considers this event to be the birth of the Church. "The purpose of Christ is not alone the salvation of the individual, but the building up of a spiritual organism of interrelated and redeemed persons."¹⁶² "The Holy Spirit is therefore not only the bond which unites the individual soul to Christ in a vital and holy relationship; but He is the common bond which unites the members of the body to each other, and all to their living Head."¹⁶³ Greathouse suggests that Wiley's consideration of Pentecost in terms of the work of the Spirit in the Church is a pattern for future investigation. He states, "The sanctifying work of the Holy Spirit takes place within the living Body of Christ. The implications of this New Testament truth have yet to be drawn out, but Wiley has given Wesleyan scholars the broad pattern for future investigation."¹⁶⁴ This issue will be given further consideration in the next chapter.

¹⁶⁰ Wiley, *Christian Theology*, 2:492.

¹⁶¹ Alex R. G. Deasley, "Entire Sanctification and the Baptism with the Holy Spirit : Perspectives on the Biblical View of the Relationship," *Wesleyan Theological Journal* 14, no. 1 (1979): 28.

¹⁶² Wiley, *Christian Theology*, 2:329.

¹⁶³ Wiley, *Christian Theology*, 2:330.

¹⁶⁴ Greathouse and Bassett, *Historical Development*, 317-318.

Entire sanctification is the occasion in which the Holy Spirit gives Himself fully to the measure of human capacity. That capacity is necessarily greater through deliverance from inherited sin. Thus, from the standpoint of the communion model, it is not theologically necessary to take a hard and fast stand regarding baptism terminology. Deasley expresses the Spirit's revelatory self-giving in entire sanctification as an experimental realization of what is proleptically given in the new birth, by a further act of faith.¹⁶⁵ In sum, when entire sanctification is described as the outpouring of Holy Spirit in His fullness, what is meant is that this experience marks a qualitative change in divine-human fellowship. Fullness refers to a fellowship that is characterized by a deeper knowledge of the love of God, resulting in complete openness to the Holy Spirit and wholehearted love for God. But it is primarily characterized by the unopposed exercise of the Holy Spirit's lordship—a relationship that is inaugurated upon, and only possible through cleansing from inherited sin.

Viewing the work of the Holy Spirit as self-giving connects entire sanctification to the *ordo salutis* in two ways. First, it affirms the new birth because it is a full appropriation of the sanctifying grace which begins in the new birth. Second, it makes entire sanctification an outcome of the experiential knowledge of God which progressively arises in the *ordo salutis*. Nonetheless, it affirms a second instantaneous work of grace by showing that this experience is necessary for fellowship to reach its full

¹⁶⁵ Deasley, "Entire Sanctification and the Baptism with the Holy Spirit," 39.

qualitative potential. In this sense also, entire sanctification establishes a new kind of knowledge of God, one that is characterized by intimate union. This intimate union with Christ is a salvific benefit actualized in entire sanctification.

Furthermore, from the standpoint of divine self-giving, the fullness of the Spirit is not to be sought for personal power and purity. The strong emphasis on the transformative and empowering effect of grace, as understood in Wesleyan soteriology, carries the attendant danger of understanding entire sanctification as the occasion of empowerment rather than as a quest for the Holy Spirit who graciously transforms and empowers the human partner by His presence and fellowship. This truth is obscured when entire sanctification is described as “a cleansing away of Adamic depravity and an empowerment for witnessing and for the holy life.”¹⁶⁶ Instead, entire sanctification must be understood as the free and gracious self-giving of the Holy Spirit through which the human partner is liberated from sin and drawn into divine holiness and love, a fellowship which necessarily transforms the human partner into the divine likeness.

Human Self-Giving and Receptivity

In and through His cleansing work, the Holy Spirit becomes more fully present to the believer because entire sanctification fully restores the believer’s capacity for the knowledge of God.

The Holy Spirit fully restores human capacity for God. Wiley remarks that not only

¹⁶⁶ Grider, *A Wesleyan-Holiness Theology*, 367.

does the Holy Spirit cleanse away inherited sin but He also draws the believer into closer union. He states,

The work of sanctification involves not only a separation from sin, but a separation to God. This positive devotement, however, is something more than the human consecration of the soul to God. It represents, also, the Holy Spirit's acceptance of the offering, and, therefore, a divine empowering or endowment. It is a divine possession, and the spring and energy of this spiritual devotement is holy love. The Spirit of God, as the spirit of perfect consecration is able as the Sanctifier, not only to fill the soul with love, but to awaken love in return.¹⁶⁷

The Holy Spirit draws the believer into a fellowship of mutual self-giving: He gives Himself, and it is in His self-giving that sin is cleansed away, and that the believer is enabled to genuinely engage in the reciprocity of complete self-giving. He therefore actualizes the salvific, revelatory triune mission by reigning as Lord in the heart of the believer.

The believer is free from incipient unbelief and freed for God. Collins shows that for Wesley, entire sanctification is freedom from evil thoughts.¹⁶⁸ Wesley defines evil thoughts as thoughts that wander away from God, arising from a heart of unbelief. As he asserts in "Wandering Thoughts,"

From the ...wandering thoughts...wherein the heart wanders from God; from all that are contrary to his will, or that leave us without God in the world; every one that is perfected in love is unquestionably delivered.... Wandering thoughts of this kind imply unbelief, if not enmity against God; but both of these he will destroy, will bring utterly to an end.¹⁶⁹

¹⁶⁷ Wiley, *Christian Theology*, 2:491.

¹⁶⁸ Collins *Holy Love and the Shape of Grace*, 301.

¹⁶⁹ "Wandering Thoughts," *Works* VI: 30.

Freedom from the principle of unbelief is essentially freedom for God, or in Wesley's terms, an enlargement of the spiritual senses, or fullness of faith. The believer now has the capacity to entirely trust God, and only Him. The believer's faith is no longer mixed, but is instead entirely grounded in God. Wholehearted faith implies an enlarged capacity for fellowship with God. Freedom for fullness of communion can also be understood as a full restoration of the divine image. Dunning describes the *imago dei* as freedom for God, or "complete openness to the Heavenly Father."¹⁷⁰ Openness means, first, enjoyment of the presence of God, second, total obedience to God, and third, the fruit of the Spirit.¹⁷¹ The effect of this openness is a deep sense of intimacy and belonging, and a heart transformed by holy love.

Enlarged capacity for God means that the human partner is also able to freely give the self to God. It was shown earlier that one aspect of consecration is repentance from idolatry. Consecration also means wholehearted self-giving, not as a *condition* of entire sanctification, but as a grace-enabled movement towards God that is an element of the new relationship established in entire sanctification. As St. Paul urges the Roman Christians (12:1 NASB), "by the mercies of God, present your bodies as living sacrifices, holy and acceptable to God, which is your spiritual service of worship." A. T. Robertson makes several notable comments regarding human self-giving in relation to this text.

¹⁷⁰ Dunning, *Grace, Faith and Holiness*, 488.

¹⁷¹ Dunning, *Grace, Faith and Holiness*, 488-89.

First, he states that it is “by means of” divine mercy that the believer can make this sacrifice. Second, the use of the first aorist active imperative (*paristimi*) suggests that self-giving must be an immediate and completed action. Third, the reference to “a living sacrifice” is in contrast to a slain sacrifice, such that the command entails awareness of and capacity to make this sacrifice.¹⁷² The thrust of these insights is that human self-giving in entire sanctification is a worshipful and rational response to the revelation of Jesus the Lord directly to the believer’s heart, through the Holy Spirit. Furthermore, as Rob Staples observes, unless the human partner responds in self-giving and in openness, unless the ability to do this is appropriated through an exercise of faith, there is no fullness of communion.¹⁷³ Another facet of divine grace is disclosed in the dignity God grants to the human partner in enabling a genuine and free response of self-giving.

The ability to freely and entirely surrender to God cannot be possible except through the freeing and enabling prior work of the Holy Spirit in cleansing. The cleansing, self-giving action of the Spirit precedes the human response of allegiance, self-giving and receptivity. Sacrificial love belongs to God, and only as He imparts love can the believer respond. This construal asserts that all salvation is only by faith, and that the action of God is always prior. In essence, complete self-giving in the experience of entire

¹⁷² A. T. Robertson, “Robertson’s Word Pictures of the New Testament,” (Broadman Press, 1932, 33, Renewal 1960). www.biblestudytools.com/commentaries/robertsons-word-pictures (accessed December 2010).

¹⁷³ Rob L. Staples, “John Wesley’s Doctrine of the Holy Spirit,” *Wesleyan Theological Journal* 21 (1986): 93-94.

sanctification is a genuine, worshipful acknowledgement of divine sovereignty, expressed to the fullest extent by complete self-giving.

Fullness of Communion: Its Transformative Effect

Fullness of communion produces human holiness. This third section addresses the transformative impact of the new divine-human relation established in entire sanctification. The combined effect of deliverance from sin and the Holy Spirit's controlling influence leads to the believer's transformation into the likeness of Christ. This discussion shows, first, that fellowship with God grounds human holiness in the Trinitarian life of God. The basis of human transformation in God must be kept in view to avoid considering transformation as either a human work or an end in itself. Second, transformation arises in both the decisive moment of entire sanctification and in the continuing faith-grace relation of the *ordo salutis*, prior and subsequent to entire sanctification. Third, the transformation of entire sanctification is an inward change of the pervasive principle of existence, which increasingly conditions human relationships.

Fullness of Communion and Human Holiness

Fullness of communion means a divine-human fellowship freed from the contradictory elements of self-will and unbelief. The believer is freely oriented to God as the source and happiness of life. A moralistic approach in holiness theology is avoided when human transformation is explicated as an effect of divine-human fellowship. The fundamental transformative impact of entire sanctification is a complete turning away

from one's self. This orientation can only be maintained in theological reflection by intentional reference not to the believer's personal holiness, but to the Holy One who draws the believer into His own life and fellowship.

Human holiness finds its source in fellowship with God. As Donal J. Dorr shows, in Wesley's thought, holiness is "sharing in the divine Trinitarian life, in as far as is possible for a mere human."¹⁷⁴ In fact, divine-human fellowship is the goal of salvation. Entire sanctification is an element of the Spirit's actualization of the divine salvific mission to draw human partners into fullness of communion. Dorr also shows that Wesley's understanding of the Spirit's indwelling is "in order to bring out His role of effecting a fellowship of the closest intimacy between the Christian and the three Persons of the Blessed Trinity. The holiness of the Christian consists essentially in this personal relationship towards, and communion with, God in His Trinitarian life."¹⁷⁵ There is therefore no holiness outside of fellowship with God. The indwelling Holy Spirit is the cause of holiness.¹⁷⁶ He makes the believer actually holy. Thus, in Wesley, holiness is not only imputed, it is inherent.¹⁷⁷ Furthermore, in entire sanctification, the believer is made completely holy because the divine-human fellowship is characterized by the Spirit's reigning influence.

¹⁷⁴ Donal J. Dorr, "Wesley's Teaching on the Nature of Holiness," *London Quarterly and Holborn Review* 190 (1965): 237.

¹⁷⁵ Dorr, "Wesley's Teaching on the Nature of Holiness," 234.

¹⁷⁶ "A Letter to a Roman Catholic," *Works* X: 82.

¹⁷⁷ Dorr, "Wesley's Teaching on the Nature of Holiness," 237.

Intimacy with God must be kept in view as the purpose of salvation. As emphasized throughout this dissertation, this is the goal of entire sanctification. The revelation of God in the salvific missions of the Son and the Spirit has in view the restoration of the human partner to holiness and happiness, to the fulfillment of the creature's purpose. Divine self-disclosure points to this gracious purpose. God's commitment to fellowship is evidenced in His revelation in the Son and the Spirit. Jason Goroncy remarks that revelation is an expression of his freedom to be *for* and *with* the creature. "That this 'giving' happens in his beloved Son is assurance that God's sovereign holiness is that which stoops down to us in merciful condescension and at great cost."¹⁷⁸ Holiness theology affirms the extraordinary truth that "holiness tabernacles among us in Jesus Christ. At Pentecost...holiness was extended to all who call upon this Name, as God creates for Himself a holy nation, a people for his own possession (I Peter 2:9)."¹⁷⁹ The work of entire sanctification actualizes this divine purpose by destroying sin in the believer through the fullness of the Spirit's indwelling. Thus, when entire sanctification is construed in the communion paradigm, the triune life of holy love is explicitly exhibited as the ground and possibility of human holiness.¹⁸⁰

¹⁷⁸ Jason Goroncy, "The Elusiveness, Loss and Cruciality of Recovered Holiness: Some Biblical and Theological Observations," *International Journal of Systematic Theology* 10, no. 2 (2008): 200.

¹⁷⁹ Goroncy, "Recovered Holiness: Biblical and Theological Observations," 199.

¹⁸⁰ The exploration of the relation between Wesley's doctrine of Christian perfection and the Eastern notion of participation or *theosis* is a locus of scholarly conversation. See for example, Kenneth J. Collins, "John Wesley's Critical Appropriation of Tradition in His Practical Theology," *Wesleyan Theological Journal* 35, no. 2 (2000): 69-90; David Bundy, "Christian Virtue : John Wesley and the Alexandrian Tradition," *Wesleyan Theological Journal* 26 no. 1 (1991): 139-163; idem., "Visions of Sanctification:

It may be argued that failure to stress the ethical aspect of the life of holiness opens the way to antinomianism. However, Wesley, who constantly sought to avoid this very danger and insisted upon the need for *living* holiness, avoids legalism and moralism, as well as antinomianism, by the affirmation that because God works, believers can and must work.¹⁸¹ This approach grounds the possibility and necessity of right living in the constant availability of empowering grace through the indwelling Holy Spirit.

Furthermore, he stresses fellowship with God, total heart engagement with God, as the source and goal, the holiness and happiness, of life. He urges, “Set your heart firm on him, and on other things only as they are in and from him....For then, and not till then, is that ‘mind in us which was also in Christ Jesus.’”¹⁸² For Wesley, a heart completely set on God means a life lived for the sake of God. This is the root of holiness—we become what we know. Thus, the quest for God for His own sake underwrites the imperative of living a holy life. As knowledge increases by faith, the believer grows up in the likeness

Themes of Orthodoxy in the Methodist, Holiness, and Pentecostal Traditions,” *Wesleyan Theological Journal* 39, no. 1 (2004): 104-136; Ted A. Campbell, *John Wesley and Christian Antiquity* (Nashville, TN: Kingswood Books, 1991); idem, “Wesley’s Use of the Church Fathers,” *Asbury Theological Journal* 50, no. 2 and 51, no.1 (together, Fall, 1995 and Spring 1996): 57-70; Howard A. Snyder, “John Wesley and Macarius the Egyptian,” *Asbury Theological Journal* 45, no. 2 (1990): 55-60; Randy L. Maddox, “John Wesley and Eastern Orthodoxy: Influences, Convergences and Differences,” *Asbury Theological Journal* 45, no. 2 (1990): 29-53; K. Steve McCormick, “Theosis in Chrysostom and Wesley: An Eastern Paradigm on Faith and Love,” *Wesleyan Theological Journal* 26, no. 1 (1991): 38-103; Michael J. Christensen, “Theosis and Sanctification: John Wesley’s Reformulation of a Patristic Doctrine,” *Wesleyan Theological Journal* 31, no. 2 (1996): 71-94; Mark T. Kurowski, “The First Step toward Grace : John Wesley’s Use of the Spiritual Homilies of Macarius the Great,” *Methodist History* 36, no. 2 (1998): 113-124; This conversation seeks to establish the extent of Wesley’s reliance upon the Patristic doctrine of *theosis* in the development of his idea of perfection.

¹⁸¹ “On Working out Our Own Salvation,” *Works* VI: 511.

¹⁸² “The Circumcision of the Heart,” *Works* V: 212.

of Christ through the decisive moments of the faith-grace relation, by making choices that foster fellowship with God.

Antinomianism, as well as legalism and moralism can be avoided by understanding that human transformation is a necessary and possible outcome, rather than the goal, of divine-human fellowship. The Christian life must be understood as life lived under the lordship of Jesus Christ. Such a life seeks to do all and only that which fosters and is in harmony with this fellowship, only that which is for the sake of this fellowship. This approach illuminates the freedom for fellowship granted in entire sanctification.

Transformation as Crisis and Process

Transformation or sanctification begins at the new birth and continues throughout life in both the continuous divine-human fellowship as well as the decisive moments of regeneration and entire sanctification. In the decisive moment of entire sanctification, the Holy Spirit cleanses the believer from inherited sin through His full self-giving. Subsequent to this experience, the Holy Spirit's control enables the believer to thrive in holiness, without the obstruction of sin and through the new fullness of the Spirit's indwelling.

The transformation of the human partner in entire sanctification is due to the fullness of the Holy Spirit's presence and the co-instantaneous cleansing from inherited sin. Colin Williams remarks that fellowship with God "produces both good works and holiness."¹⁸³

¹⁸³Colin W. Williams, *John Wesley's Theology Today* (New York: Abingdon Press, 1960), 107.

Moreover, “faith forms love.”¹⁸⁴ So the salvific continuum restores the knowledge of God, which is the source of human holiness, or wholehearted love for God and one’s neighbor. The transformative work of the Holy Spirit in entire sanctification constitutes full restoration of the *imago dei*.¹⁸⁵ In this regard, Dunning affirms that restoration means freedom for genuine fellowship with God and others. Entire sanctification is also understood as a cure for the disease of sin.¹⁸⁶ The transformative implication of these metaphors is stressed in Taylor’s discussion of entire sanctification. He asserts that fullness of communion is not a metaphysical merging of personalities. Instead, “The Spirit’s indwelling is a covenant relationship....to stress the fullness of the Spirit apart from the renovation of human nature is to lose sight of this fact. But by the means of both the sanctifying action of the Spirit and the sanctification of the receptive human spirit, man’s relationship with God is normalized.”¹⁸⁷ The instantaneous transformation in entire sanctification produces a healed and whole human partner. This is true human rightness, which obtains increasingly greater expression in the subsequent faith-grace relation.

The crisis transformation is increasingly actualized as the believer submits to the Holy Spirit’s control. Taylor shows that the Holy Spirit works to transform every aspect of life. He specifies that the indwelling Spirit alters our value systems, shows us what is

¹⁸⁴ Williams, *John Wesley’s Theology Today*, 107.

¹⁸⁵ Dunning, *Grace, Faith and Holiness*, 485-86.

¹⁸⁶ “Original Sin,” *Works*, VI: 64.

¹⁸⁷ Taylor, *Theological Formulation*, 42.

important, and make us aware of the chaotic areas of life. This ensures that progressively, all aspects of existence are brought into harmony with His holy love. The Holy Spirit's Lordship extends to every facet of life. Fellowship with Him thrives as the believer obediently corrects thoughts, attitudes and choices as He sheds light.¹⁸⁸ In sum, "The subsequent life of holiness is ethical inasmuch as it requires ever-new choices and reaffirmations of the basic commitment to God and right. But this daily commitment is no longer a daily struggle against the deepest grain of our nature, but a natural bent, made natural by grace, so that our service of obedience can be rendered in freedom and with joy."¹⁸⁹ On this view, the crisis experience of entire sanctification establishes a new relation which finds increasingly greater expression through its daily actualization in all aspects of human existence.

A consideration of transformation as both crisis and process alleviates concerns about the over-valuation of the crisis experience. In entire sanctification, there is an instantaneous transformation of the pervasive ruling principle of life, from unbelief and idolatry, to holiness and love. Human intentionality is transformed by grace. This is the distinctive change of entire sanctification. Transformation is expressed in daily life by the decisiveness to live in harmony with the new intentionality. While the power of changed intentionality is not to be understated, the life of holiness as an ongoing fellowship points

¹⁸⁸ Taylor, *Theological Formulation*, 193.

¹⁸⁹ Taylor, *Theological Formulation*, 43.

to a progressive transformation which entails discipline and obedience. In sum, in entire sanctification, as well as subsequent to the experience, God works, so the believer can and must work.

Transformation as Inward and Outward

This crisis-process relation is mirrored in increasing outward expression of inward change. As the believer outwardly manifests the inward change, outward manifestation nourishes the inward change. In other words, fellowship with God can only thrive when love for God is expressed in love for one's neighbor. By way of analysis of Wesley's treatment of this issue, this discussion shows the movement from inward to outward transformation, the expression of a pure heart in a life of holiness and love.

In "On Zeal" Wesley gives succinct expression to the reciprocity of inward and outward holiness flowing from fellowship with God. He states,

In a Christian believer love sits upon the throne which is erected in the inmost soul: namely, love of God and man, and which fills the whole heart, and reigns without a rival. In a circle near the throne are all holy tempers; - longsuffering, gentleness, meekness, fidelity, temperance; and if any other were comprised in "the mind which was in Christ Jesus." In an exterior circle are all the works of mercy, whether to the souls or bodies of men. By these we exercise all holy tempers; by means of grace, although this is not commonly adverted to. Next to these are those that are usually termed works of piety; - reading and hearing the word, public, family, private prayer, receiving the Lord's Supper, fasting or abstinence. Lastly, that his followers may the more effectively provoke one another to love, holy tempers, and good works, our Lord has united them together in one body, the Church...a little emblem of which...we have in every particular Christian congregation.¹⁹⁰

¹⁹⁰ "On Zeal," Works VII: 60-61.

Inward transformation begins with a heart transformation and flows into the dispositions which characterize human relationships. The foregoing excerpt from Wesley suggests the following four steps in the expression of love in attitudes and choices.

First, for Wesley, the primary transformation is the reign of love in the believer's heart through the Holy Spirit, which begins in entire sanctification. The reign of love refers to the actual controlling presence of the Holy Spirit. However, the love of God cannot be abstracted from the holiness of God, nor can holiness and love be conflated into a single principle, as is sometimes done.¹⁹¹ A more accurate portrayal is that "in philosophical terms of personality, holiness represents self-grasp, and love the self-communication; hence holiness logically precedes and must be regarded as the peculiar quality of that nature out of which love flows."¹⁹² The implication for human transformation is that holiness is the quality of the love which becomes one's controlling principle in entire sanctification. It follows that the believer's expression of love for God and neighbor is qualified by holiness. The inward reign of holy love then, means that love is not mere sentiment, or kindly feelings. Instead, it is the righteousness of God, which, by faith, has come to indwell the believer, and to qualitatively condition love and its expression.

Second, the controlling principle of holy love progressively transforms the believer's

¹⁹¹ Wynkoop, *A Theology of Love*, 152.

¹⁹² Wiley, *Christian Theology*, 2:492.

frame of mind. Collins shows that the Wesleyan terms, “disposition” and “temper” are inherent and durable qualities of the heart.¹⁹³ When Wesley speaks of holy tempers, he therefore means that the inward character or frame of mind is holy. This is the frame of mind of Christ. His description of holy tempers, “longsuffering, gentleness, meekness” and the like, indicates the outward orientation of one’s mind towards the other, in fine sensitivity to and respect for the other. Wesley’s understanding of holy tempers corresponds with the fruit of the Holy Spirit (Galatians 5: 22-23). Clearly, then, the first step in transformation is the alignment of one’s frame of mind with the holy love of God. The transference of love to the level of one’s attitudes and disposition requires disciplined and sustained pursuit of godliness in and through daily fellowship with God. The practical aspect of this learning process is addressed in chapter 5.

Third, a holy frame of mind is only a figment of one’s imagination if it does not find expression in works of mercy. For Wesley, being good means doing good. Inward transformation becomes visible as the outwardly oriented mind looks to the other and *sees* the need of the other. Awareness of the needs of others is only possible by this outward focus. One responds to the needs of others by the works of mercy—actions that contribute to the overall well-being of persons. Actually doing works of mercy helps the believer to develop greater sensitivity to the needs of others. The works of mercy are outward expressions of faith, or faith working through love. It has been shown that

¹⁹³ Collins, “John Wesley’s Topography of the Heart,” 165.

fellowship with God is a faith-grace relation which progresses as faith is exercised. One uses the faith God gives and thereby gets more faith. Likewise, awareness of need is due to the reign of love in the heart. Transformation happens progressively as the believer acts upon this awareness, because by acting, awareness grows. Therefore, inward transformation is both nurtured by and expressed in the choices of life.

Fourth, works of piety foster fellowship with God and neighbor. Love is dynamic. Relationships must be nurtured. The works of piety, such as prayer, Bible study, the fellowship of believers, ensure that outward expression continues to find its source in the inward life with God. Failure to keep the Wesleyan balance at this point leads to over-emphasis on either inwardness or outwardness. Too much stress on inward transformation is the path to a mystical religion that is blind to the clear biblical teaching of practical love for one's neighbor. On the other hand, too much stress on outwardness cuts off works of mercy from their source in the holy love of God. This results in actions that are not motivated by love. Furthermore, the balance of works of mercy and works of piety shows the need for ongoing reciprocity between inwardness and outwardness in the life of faith. In fact, Wesley points to exactly how love for God and neighbor controls existence and actually works out in daily life. The locus of this reciprocity is the fellowship of believers, to be considered in the next chapter.

The picture Wesley paints is of a life in God by faith through grace as the center and source of human transformation. This fellowship is nurtured even as it finds expression in the outflow of love. Fellowship with God grows as faith works through love. Thus,

human transformation is both crisis and process, inward and outward. Inward transformation becomes gradually evident as the Spirit's fullness is expressed through love, peace, joy, patience, goodness, self control and the like. These increasingly restore wholeness to individuals and relationships in the context of the fellowship of believers.

Conclusion

The communion model proposed in this dissertation operates with the central claim that fullness of communion requires entire sanctification and produces holiness, as shown in Chapter 3. This chapter has described the dynamics of entire sanctification in the context of this inter-relation in view of demonstrating the viability of the communion paradigm for holiness doctrine.

The proposed thesis was that in entire sanctification, divine-human fellowship reaches a decisive moment of faith in which the Holy Spirit cleanses away inherited sin and establishes fullness of communion through the fullness of His presence. It was shown that the *ordo salutis* is a divine human fellowship in which the knowledge of God increases by faith. Entire sanctification arises within this framework. The definition of sin as a pervasive principle of idolatry and unbelief highlights its character as antithetical to the knowledge of God and the lordship of Jesus Christ. In a complete reversal of unbelief, the Holy Spirit enables the believer to repent of false allegiances and imparts faith. As a result, the believer is enabled to exercise faith for entire sanctification, and to be completely surrendered and receptive to the Holy Spirit. The Holy Spirit assumes control

of the believer's heart, and holy love becomes the pervasive principle of human existence. Thus, the inward transformation or sanctification which began in the new birth is in one sense completed. It is completed in that sin no longer obstructs fellowship with God. In another sense, inward transformation progressively becomes more consistent and fruitful under the controlling influence of the Holy Spirit, and without the impediment of inherited sin. Furthermore, inward transformation becomes progressively visible in the believer's frame of mind, and expressions of love.

The first inter-relation of the communion paradigm is that fullness of communion requires entire sanctification and produces holiness. The explanation of entire sanctification in this chapter accords with this inter-relation by showing first, that entire sanctification arises in and through fellowship with God. Second, the explanation of inherited sin emphasizes its character as obstructive to fellowship with God. Third, entire sanctification is understood as the experience that liberates the believer for full receptivity to the Holy Spirit. Finally, fullness of communion is shown to produce holiness because in this fellowship, the believer is liberated to fully partake of the divine nature.

This first inter-relation belongs in the wider framework of the *ordo salutis*. The treatment of entire sanctification in this chapter illuminates the necessary connection of holiness doctrine to the *ordo salutis*. It does this by showing that entire sanctification is a decisive moment in the *ordo salutis*. Furthermore, it affirms the salvific character of the experience by stressing that it is by faith alone. Finally, the primacy of grace that marks

the *ordo salutis* is brought into play in entire sanctification since grace imparts faith and enables the exercise of faith. In sum, the explanation offered in this chapter affirms the necessity of the second work of grace without undermining the first work of grace or the life of faith prior to entire sanctification.

The *ordo salutis* itself, and entire sanctification within it, is rooted in divine grace as the cause and source of human holiness. First, grace is primary because the knowledge of God comes from God through the salvific missions of the Son and the Spirit. Second, grace restores human capacity for God and enables the human partner to respond to the divine overture. Third, grace overcomes and destroys the sin that stands in the way of divine-human fellowship. Grace arises out of the holy love of God, as an expression of His free purpose to draw human partners into fellowship with Himself. Entire sanctification, as explained in this chapter, ultimately refers theological reflection to the triune life and fellowship because the experience constitutes the actualization of the gracious divine purpose.

One claim of the communion paradigm is that it prevents theological abstraction in holiness doctrine. The location of entire sanctification within the *ordo salutis* and the wider framework of the doctrine of the Holy Trinity substantiates this claim. Another claim is that the communion model affirms the primacy of grace without obscuring moral responsibility. It does this by showing that grace makes moral responsibility both possible and necessary. The model also claims to accommodate divergent views of human personhood. It does this by deriving the concept of sin from the cure for sin—

faith, and by orienting doctrinal formulation to the over-arching goal of entire sanctification. In addition, the model claims to avoid moralism and legalism. It does this by showing that fullness of communion means that the pervasive and transformative principle of the believer's life is holy love. Furthermore, not only does the model distance holiness doctrine from moralism and legalism; it also distances it from antinomianism by affirming that the love of God is holy in quality. Holiness of life, while an outcome of entire sanctification rather than the goal of the experience, is, nonetheless, a divine command. To affirm that human holiness is first a divine promise then a command does not diminish its imperative nature. Instead, it affirms that it is not only imperative, but also possible. Antinomianism is also overcome in the communion model by the affirmation that moral responsibility is both a possibility and a divine requirement—a requirement because it is made possible by grace.

Overall, the model appears to be a viable option for holiness theology. The next chapter explores the ecclesial significance of the communion model of holiness theology.

CHAPTER 5
FULLNESS OF COMMUNION:
THE ECCLESIAL SIGNIFICANCE OF ENTIRE SANCTIFICATION

Introduction

Thus far, this dissertation has shown the need for a revised model of entire sanctification, and has proposed the communion model. The communion model overcomes theological abstraction in holiness doctrine by grounding entire sanctification within the Wesleyan *ordo salutis*, which finds its basis in divine grace. The model also liberates entire sanctification from anthropocentrism by ordering the experience to its transcendent salvific goal, participatory knowledge of God. To this end, entire sanctification establishes fullness in divine-human self-giving through deliverance from inherited sin. The experiential knowledge of God by faith underwrites the entire salvific process of which entire sanctification constitutes a significant transformation in the quality of the human-divine relationship. The result of this experience is wholehearted love for God and one's neighbor.

Chapter 1 identified theological identity as a significant issue in current Nazarene theology and ecclesial life. As a denomination within the Wesleyan-Holiness tradition, the Church of the Nazarene understands its mission to be the spread of scriptural holiness. As discussed in chapter 1, the significance of holiness doctrine is at risk in Nazarene theology and ecclesial life. One way for the denomination to retrieve its distinct

theological identity would be to develop a clear articulation of holiness doctrine which can be propagated in diverse contextual forms. An important claim of this dissertation is that the communion paradigm contributes to this task by offering an alternative approach in holiness theology. This chapter argues that holiness theology obtains ecclesial significance when the life of the church is oriented to the quest for fullness of communion. This orientation shapes a doxological corporate identity, is obtained through the means of grace and is expressed in ecclesial witness.

Section one shows that ecclesial orientation to fullness of communion produces a worshipful posture before God, such that ecclesial life is characterized by both catholicity and distinctiveness. Section two shows that the function of the means of grace is to provide avenues through which the church flourishes in its quest for the knowledge of God. As the church uses the means of grace it is shaped in the *habitus* of worship and drawn into fullness of communion. Section three shows that the outflow of the quest for the knowledge of God qualifies ecclesial fellowship and witness with holiness and love. The overall effect of orientation to fullness of communion is that it allows holiness theology to be the underwriting theological principle of ecclesial life.

Doxological Corporate Identity

Fullness of communion has been defined as divine-human self-giving marked by entirety of divine Lordship and human devotion. When the church aims at this relation, it obtains a doxological corporate identity, defined as a posture before God of submission,

adoration and allegiance.

The motif of communion is simultaneously salvific and doxological. The fundamental precept of Wesleyan soteriology is that salvation is participatory knowledge of God by faith. Salvation culminates in doxology as a *habitus* since to know God is to love Him and become like Him—“And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18). When the church seeks the knowledge of God with unswerving focus, it is brought into a doxological sphere of existence.

This section shows that ecclesial orientation to fullness of communion shapes a doxological corporate identity that is both catholic and distinctive. First, doxological character arises as the church seeks fullness of communion through submission to the Holy Spirit, adoration of the Holy Trinity and allegiance to God in its corporate choices. Second, in the doxological stance, the church expects divine-human encounter inclusive of but not limited to entire sanctification, and understands the event of corporate worship as a divine-human encounter. Third, holiness theology understood as a quest for the knowledge of God provides a common ground for ecumenical fellowship without obscuring the distinctive voice of the Wesleyan-Holiness tradition. Orientation to fullness of communion allows holiness theology to function as the under-writing theological principle of ecclesial life.

Doxological Character

Orientation to fullness of communion shapes a doxological corporate identity by bringing the church to a posture before God of submission, adoration and allegiance. As the church encounters God in fellowship, it is brought to submission, adoration and allegiance. By the same token, these doxological attitudes bring the church into deeper fellowship with God.

Submission

The basis for the quest for fullness of communion is that the Holy Spirit is present and active in ecclesial life in the measure that the church lives in submission to Him. Therefore, if believers are to be drawn into deepening fellowship with God, the church must intentionally seek a submissive attitude. It does this by acknowledging His lordship, praying for a submissive attitude and asking for entire sanctification. The church enacts submission through corporate obedience to the divine will in a life of holiness. As this attitude shapes ecclesial life, the Spirit draws believers from faith to faith in closer fellowship.

The church pursues fellowship with God by submission to divine lordship in ecclesial life. Submission is the acknowledgement that the source and possibility of the church's existence is the divine salvific mission. This is attested by Wesley in his commentary on Ephesians 4:6. He observes that that there is one God and Father of all who believe, "presiding over all his children, operating through them all by Christ, and

dwelling in all by his Spirit.”¹ The possibility of the church lies in this salvific relation to God. The salvific mission is actualized in the church through the Holy Spirit. In “Of the Church” Wesley remarks that the one Spirit, the fountain of all spiritual life animates “all the living members of the Church of God.”² Gerald L. Bray shows that based on John 14-16, “it is clear that if the Father had not sent the Holy Spirit into our hearts, we would now have an inferior knowledge of God....in some fundamental way, Jesus remained external to...[the disciples], and they would not really understand what was going on until they internalized their experience of him and his message. That happened when the Holy Spirit descended on them at Pentecost.”³ The presence and action of the Holy Spirit is the fountain-head of the church’s existence. He shapes the church’s self-understanding as an entity called forth and sustained in being through His presence, imparting the knowledge of God directly to believers. The church submits to the Spirit’s administration of redemption in ecclesial life by acknowledging that it lives by the Holy Spirit. As Philip D. Kenneson remarks, the divine presence is grace.⁴ The church seeks communion with God with the certitude that divine grace is actualized in the community of believers. An

¹ John Wesley, *Explanatory Notes Upon the New Testament* (New York: Lane & Scott, 1850), 496.

² “On the Church,” *Works* VI: 394.

³ Gerald L. Bray, “Out of the Box: The Christian Experience of God in Trinity,” in *God the Holy Trinity: Reflections on Christian Faith and Practice*, ed. Timothy George (Grand Rapids: Baker Academic, 2006), 54.

⁴ Philip D. Kenneson, “Visible Grace: The Church as God’s Embodied Presence,” in *Grace Upon Grace: Essays in Honor of Thomas A. Langford*, ed. Robert K. Johnston, L. Gregory Jones and Jonathan R. Wilson (Nashville: Abingdon Press, 1999), 170.

attitude of submission means that the church attests that all its help must come and actually comes from God alone. This is the disposition in which the church continues to be receptive to the Holy Spirit. As Wesley remarks, nothing is of greater importance than the disposition with which one entertains the divine presence.⁵ When the church is open to the Holy Spirit, it testifies that its existence depends upon the grace of God, which is actualized in the presence and action of the Holy Spirit. In this relation of submission, the church becomes the embodiment of God's presence in the world.⁶ When the church submits to the Holy Spirit, it lives in the presence of God and thereby witnesses to the reality of God. Therefore, the quest for fullness of communion means that the divine Presence rules the life of the church. Submission as an attitude of worship is practically realized by corporate intentionality in remembering that the church has no innate redemptive possibility apart from the divine life. As will be shown in the next section, this intentional remembering must be fostered through the means of grace.

The primary act of corporate submission is the prayer, "Thy will be done," through which the church seeks grace for submission and enacts submission through prayer. Wainwright observes that the Latin tag *lex orandi, lex credendi* may be construed in two ways.⁷ First, the usual way is that the content of prayer reflects what may and must be

⁵ "On Grieving the Holy Spirit," *Works*, VII: 485.

⁶ Kenneson, "Visible Grace: The Church as God's Embodied Presence," 173.

⁷ Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine and Life* (Oxford University Press, 1980), 218.

believed. The church asks for enablement to submit to the divine will because it believes that the divine will must be actualized in the church by the Holy Spirit. Thus the church seeks grace for submission. Second, Wainwright suggests that *lex orandi, lex credendi* may also be understood in the sense that what is believed may and must govern what is prayed. He observes that “from the grammatical point of view it is equally possible to reverse subject and predicate and so take the tag as meaning that the rule of faith is the norm for prayer.”⁸ Thus, when the church prays for the manifestation of the divine will, it the prayer itself is an act of submission to the divine will. In sum, “thy will be done” is the prayer of submission because the church acts in submission by so praying; and the content of the prayer is itself a supplication for God to impart a spirit of submission to the church.

Complete submission to the Holy Spirit’s presence and action in the church is also sought for and expressed by a lively expectation of entire sanctification. The church may and must pray for this gracious work of the Holy Spirit. For Wesley, one should not “make [the Spirit] wait that he may be gracious.”⁹ He asserts that failure to seek after entire sanctification constitutes a resistance to the Holy Spirit’s desire to impart grace. He insists that “there is nothing more certain than that the Holy Spirit will not purify our nature, unless we carefully attend to his motions, which are lost upon us while...we

⁸ Wainwright, *Doxology*, 218.

⁹ “On Grieving the Holy Spirit,” *Works*, VII: 487.

squander away our thoughts upon unnecessary things, and leave our spiritual improvement, the one thing needful, quite unthought of and neglected.”¹⁰ For Wesley, a lively expectation of entire sanctification is an act of submission to the Holy Spirit. This submission takes the form of appropriating His grace. He explains that “it is in our power, through his preventing and assisting grace, to prepare this in ourselves; and he expects we should, this being the foundation of all his after-works.”¹¹ Prayer for entire sanctification expresses faith that the Holy Spirit will impart this grace. It is also an act of obedience which expresses the desire for the manifestation of the divine will.

Submission is also enacted in the life of holiness. Submission to the Holy Spirit’s presence and action in the church requires a life of holiness. Wainwright comments that verbal confession of faith should reflect heart conviction and should be affirmed and reflected in the way we live.¹² For Wesley, a welcoming attitude to the Holy Spirit means that the church must not sin. Sins grieve the Holy Spirit “because they are so many contempts of the highest expression of his love....Every sin we now commit is done in despite of all his powerful assistances, in defiance of his reproofs.”¹³ Sin is essentially a rejection of grace and an expression of unbelief. As such, sin stands in contradiction to the quest for the knowledge of God. The church expresses its desire for fellowship with

¹⁰ “On Grieving the Holy Spirit,” *Works*, VII: 489.

¹¹ “On Grieving the Holy Spirit,” *Works*, VII: 489.

¹² Wainwright, *Doxology*, 217.

¹³ “On Grieving the Holy Spirit,” *Works*, VII: 487.

God by living in accordance with His nature of holy love. The church imitates God's love and holiness, and expresses its love for Him through a life of holiness. Andreas J.

Köstenberger remarks that both individually and corporately, the church is called to live a "wise, maturing lifestyle which is to be expressed in corporate praise and worship as well as in proper Christian relationships."¹⁴ The Holy Spirit imparts saving faith to unbelievers, and draws believers into entire sanctification and fullness of communion in increasing degree, as the church submits to His Lordship by a life of holiness.

As the church perseveres in the stance of submission, it believes that this openness to the Holy Spirit is itself grace-enabled, and that He will actualize divine lordship in ecclesial life. Submission is therefore an exercise of faith, and the posture in which the church experiences deepening communion with God. As such, submission draws the church into fullness of communion. As the church lives in submission, believers are drawn forward in the knowledge of God and are sanctified. Submission produces doxological character in ecclesial life by directing the church's focus to God alone as its singular vision. Salvation by faith translates into doxology by faith. Divine-human fellowship flourishes in this spiritual climate because the posture of submission expresses faith that the Holy Spirit will actualize His lordship.

¹⁴ Andreas J. Köstenberger, "What Does It Mean to Be Filled with the Spirit? A Biblical Investigation," *Journal of the Evangelical Theological Society* 40, no. 2 (1997): 234-35.

Adoration

Orientation to fullness of communion draws the church into adoration of the Holy Trinity. To know God is to know Him as Father, Son and Holy Spirit, the One worthy of worship. When the church chooses the knowledge of God as its singular passion, it is brought into a stance of adoration before God. As shown in the previous chapter, the Holy Spirit draws believers into divine-human fellowship in the soteriological context of the faith-grace dialogue. The knowledge of God arises increasingly as believers experience deepening fellowship with God. In this fellowship, the Holy Spirit reveals the divine nature of holy love and draws the church into the divine perichoretic fellowship. The revelation of holy love elicits adoration of the Holy Trinity. Adoration of the Trinity shapes ecclesial fellowship and draws the church towards fullness of communion. Therefore, the quest for the knowledge of God shapes a worshipful corporate character which itself draws the church forward in this quest.

The Holy Spirit actualizes divine condescension as He gives Himself to the church in fellowship. Divine condescension can only be understood as such as the Holy Spirit illumines the transcendence of the holy God. The mark of divine transcendence is holiness. The holiness of God means both that He is worthy of worship and that our worship is insufficient. Divine holiness illumines the human condition of absolute need for divine holiness and absolute distance from divine holiness. According to Wainwright, “God’s power shows itself as love for the creature [and] God’s purity shows itself as

grace to transform the sinner.”¹⁵ The Spirit brings the church into deepening realization of divine transcendence, and therefore, of the mercy expressed in divine condescension. The revelation of love and grace comes as the church seeks fellowship with God through the exercise of faith, and as the Holy Spirit draws the church into the divine fellowship. He illumines the church with the reality of divine holiness and love, testifies to divine grace by the impartation of holiness and love, and reveals creaturely need for divine self-giving.

The church recognizes divine self-disclosure as the Holy Spirit actualizes divine power, love and holiness in the midst of believers. The church experiences divine power, love and holiness as it chooses to remember God, and the Holy Spirit enables remembering. Knight shows that remembering again and again who God is and what God has done is the means by which the church grows in the knowledge and love of God. He states, “Our own lives are continually shaped and our affections deepened by our encounter with this God over time.”¹⁶ Appropriate response to God and desire for God become possible as the church reflects on the Incarnation, Crucifixion, Resurrection and Pentecost, and as the Holy Spirit presents these reflections to the hearts of believers as salvific realities. Reflection upon divine self-disclosure draws the church into adoration of the self-revealed God.

¹⁵ Wainwright, *Doxology*, 38.

¹⁶ Henry H. Knight III, “Worship and Sanctification,” *Wesleyan Theological Journal* 32, no. 2 (1997): 14.

As God reveals Himself as power, love and holiness, the church is transformed into His likeness by the impartation of Himself through the Spirit. Stephen Barton shows that holiness is “shaped by the revelation of the presence of God... under the inspiration of the Spirit in the light of the death and resurrection of Christ.”¹⁷ Barton observes that the church is transformed into the divine likeness as it welcomes divine self-disclosure as the focal point of worship and witness.¹⁸ Therefore, as the church directs its gaze to God, the Holy Spirit reveals and actualizes the divine life and draws believers into a fellowship of adoration. The response to the revelation of divine holiness is worship in truth (John 4:23-24) because it is genuine awe and reverence arising in response to the revelation of divine holiness. Wainwright observes that adoration is the acknowledgement of divine transcendence and it is made possible by divine self-giving.¹⁹ Likewise, Daniel W. Hardy states that worship is not “primarily human attempts to ‘ascend’ to God, but the situation in which human beings are held by, and moved forward by the very holiness of God.”²⁰ These observations indicate that the Holy Spirit not only reveals divine holiness and love, but draws believers into the response of adoration through genuine fellowship which He initiates by His self-giving.

¹⁷ Stephen C. Barton, “Dislocating and Relocating Holiness: A New Testament Study,” in *Holiness Past and Present*, ed. Stephen C. Barton (London; New York: T & T Clark, 2003), 213.

¹⁸ Barton, “Dislocating and Relocating Holiness: A New Testament Study,” 213.

¹⁹ Wainwright, *Doxology*, 37.

²⁰ Daniel W. Hardy, “Worship and the Formation of a Holy People,” in *Holiness Past and Present*, ed. Stephen C. Barton (London; New York T & T Clark, 2003), 493-94.

Adoration of the Holy Trinity is the human response of self-giving to divine self-giving. Wainwright suggests that in His self-giving, Jesus presents a paradigm for worship. He affirms that the self-emptying of Jesus “stands at the heart of the communion between humanity and God; it may even correspond, within the sphere of time, to the eternal perichoresis by which...the divine Persons empty themselves into each other and receive each other’s fullness.”²¹ The Holy Spirit reveals the worshipful character of the Son’s self-giving, and directs the gaze of the church to the divine nature of sacrificial love. This revelation draws the church into the response of self-giving, an imperfect imitation of the divine life. Wainwright observes, “True worship implies... self-giving love on the part of the worshippers who are thus responsively reflecting the self-giving love which God displayed towards humanity in the gift of Jesus Christ and which Christ himself displayed in his relations both with the ‘the Father’ and with his fellow human beings.”²² Adoration of the Holy Trinity is expressed in the church’s self-outpouring. As the church responds in adoration and self-giving, it is increasingly drawn into and shaped by the perichoretic triune fellowship. Adoration of the Trinity informs ecclesial fellowship because it allows God to shape the church into the image of the divine fellowship. As M. Douglas Meeks points out, the triune in-dwelling is mirrored in the Pauline concept of the church. A worshipful stance means that contemplation of the

²¹ Wainwright, *Doxology*, 23.

²² Wainwright, *Doxology*, 107.

triune life of God affirms the ecclesial interrelations and the uniqueness and value of each individual member.²³ This is the source of ecclesial unity. As Wainwright remarks, “If Christ is the revelation of self-giving love, the body of his followers must be expected to exhibit a unity in which the members are bound to one another by the ties of mutual self-giving love.”²⁴ Thus, holy love, made visible in the self-outpouring of the transcendent God, shapes the church into self-giving fellowship with God and one another.

Mutual self-giving, which describes the divine approach and the church’s adoring response, draws the church towards fullness of communion. As Wainwright observes, “It is the gift of the Spirit which enables human beings to love and therefore to worship.”²⁵ As the church makes fellowship with God its primary concern, the Holy Spirit imparts grace for this fellowship. As fellowship deepens, the church is brought into fullness of communion through entire sanctification. Deepening fellowship with God is itself adoration of the Holy Trinity. According to Wainwright, “The offering of ourselves in worship is the active direction of our whole personal being toward God.”²⁶ As the church turns to God in fellowship, God gives Himself to be known in fellowship through the Holy Spirit, who also graciously enables the response of adoration.

²³ Douglas M. Meeks, “Trinity, Community, and Power,” in *Trinity, Community, and Power: Mapping Trajectories in Wesleyan Theology*, ed. Douglas M. Meeks (Nashville: Kingswood Books, 2000), 24.

²⁴ Wainwright, *Doxology*, 122.

²⁵ Wainwright, *Doxology*, 107.

²⁶ Wainwright, *Doxology*, 26.

This reciprocity shapes the church in worshipful character. The church is thus identified as the people of God, who choose to belong to God alone, and therefore, to belong also to one another. The significance of holiness doctrine lies in the inter-connection of soteriology and doxology which arises when fullness of communion is understood both as the goal of entire sanctification by faith, and as the church's adoration of the Holy Trinity. As Sondra Matthaei observes, Wesley's understanding of salvation is that it is a deepening communion with God, and salvation is full communion with the triune God.²⁷ Salvation by faith is resolved into doxology as the church orients to communion with God. The church thus constituted is unique in human history and it is in this fellowship that the church testifies to the reality of Holy Love.

Allegiance

A doxological ethos is the basis for corporate choices and is itself nurtured by corporate choices of allegiance. The corporate quest for the knowledge of God is attested by corporate choices that reflect total allegiance to God. If the church desires to grow in the knowledge of God, church practice must be ordered to this goal. Allegiance to God entails the church's commitment of its resources to bringing individuals into fellowship with God.

Allegiance to God is concretely demonstrated by corporate choices in the use of

²⁷ Sondra Matthaei, "Transcripts of the Trinity: Communion and Community in Formation for Holiness of Heart and Life," *Quarterly Review* 18, no. 2 (1998): 124.

common resources. Matthaëi remarks that the church lives in communion in order to nurture and sustain its members' growth in love of God and neighbor. Therefore, "the church must pattern its life after the communion of the Trinity, providing structures, relationships, and practices for instruction and nurture in the faith."²⁸ On this view worshipful character is expressed and reinforced as the church affirms allegiance to God through the use of its resources. The use of resources must reflect sacrificial love and must be developed in ways that are conducive to the quest for the knowledge of God.

The church also expresses its allegiance to God by relinquishing its resources to Him. This means that corporate decisions ought not to be based on the availability of resources. The church must constantly remember that resources are available only by divine provision. In other words, care must be taken to avoid an idolatrous relationship to structures, programs and funds. Wesley defines spiritual idols as entities that take our heart from God or share our heart with Him.²⁹ In contrast, spiritual worship is "the happy and holy communion which the faithful have with God the Father, Son, and Holy Ghost."³⁰ The church worships God by using its resources in harmony with its single allegiance to Him. As such, it understands that its resources are provided by Him and belong to Him. As the church surrenders ownership, it is brought into a relation of worship.

²⁸ Matthaëi, "Transcripts of the Trinity," 128-29.

²⁹ "Spiritual Idolatry," *Works* VI: 436.

³⁰ "Spiritual Worship," *Works* VI: 425.

The church enacts its allegiance to God by doing what is right in the confidence of divine enablement and provision. For Wesley, the communion of spiritual worship is based on God's unrivalled reign.³¹ Allegiance to God in ecclesial life implies an attitude of complete reliance upon God as the source of all help, knowledge, and truth for the church's life and proclamation. In this spiritual climate of allegiance to God, the Holy Spirit draws unbelievers to faith and repentance, and believers to entire sanctification and deepening fellowship and holiness. Allegiance to God must be expressed by participation in the divine salvific mission. The church shares in the divine mission by using its resources for salvific purpose. This may entail using up its resources, giving them away, and wearing them out. Ultimately, allegiance to God is expressed by relinquishing corporate resources in sacrificial response to those in need. Furthermore, as the church gives itself away, it participates in the divine nature of holy love which continues to be expressed in free self-outpouring.

The interrelation which emerges from this viewpoint is that as the church prioritizes fellowship with God, it is brought to a stance of allegiance, which is a component of doxological character. As the church seeks the knowledge of God by faith, it acquires an increasingly worshipful character, and in this worshipful stance the church expects fullness of communion. In "On a Single Eye," Wesley's thought reveals the inseparability of doxology and soteriology: the knowledge of God is saving, and the

³¹ "Spiritual Worship," *Works* VI: 430.

knowledge of God elicits doxology. Wholehearted praise to God means to have a single eye, a constant aiming of the intentions to God, an entire and wholehearted desire to please only Him.³² This singularity of vision is fullness of communion, made possible by the action of grace in entire sanctification. It is the synthesis of salvation, worship and fellowship by faith through grace, actualized by the Holy Spirit. Adoration is in itself salvific because it impels increasing focus on the holy love of God and thereby draws believers into fullness of communion. “The triune God is worshiped and glorified for Godself. In the praise of the Trinity our gaze passes beyond salvation history to the eternal being of God.”³³ The orientation to fullness of communion draws the church into a single soteriological-doxological focus, which gives ecclesial life a worthwhile transcendent purpose.

Worship as Divine-Human Encounter

Thus far, the discussion has shown that orientation to fullness of communion inculcates a worshipful corporate character, defined as submission, adoration and allegiance to God. In this doxological matrix the church lives in expectation of fullness of communion and brings this expectation to the event of public worship. Public worship is characterized by openness to the Holy Spirit and expectation of personal encounter with God inclusive of the experience of entire sanctification.

³² “On a Single Eye,” *Works* VII: 298.

³³ Meeks, “Trinity, Community, and Power,” 29.

Public Worship

The gathering of a fellowship of believers in the name of Jesus Christ is the occasion of public attestation of their personal knowledge of God. This attestation is called worship because to know God is to worship Him, and to worship Him is to encounter Him in a personal manner. Corporate worship is the celebration of God, a gift for God's enjoyment, and His return gift of our enjoyment of Him. Public worship must therefore be understood primarily as divine-human encounter constituted by human adoration and divine self-giving.

The worship experience is an intimate encounter between God and His people, marked by enjoyment, adoration and submission. The shared enjoyment of God and His redeemed people is deeply intimate. Wainwright shows that worship affirms and expresses the personal relation between God and His people. He states,

The character of Christian worship is that of an encounter in which God speaks to us and gives us the tokens of his love, and in which we offer him our praise and thanks, seek his forgiveness and renew our commitment, ask his help and entrust our future to him. Our knowledge of God is therefore 'personal knowledge.'³⁴

The personal encounter of worship expresses the adoration and submission of God's people. In worship the church acknowledges the need for divine grace, and expresses gratitude for the reality of this grace that comes through Jesus and is actualized by the Holy Spirit. It acknowledges God's faithfulness in imparting grace through its attitude of

³⁴ Wainwright, *Doxology*, 443.

hope and trust in God. Since, in order to sustain its existence, the church repeatedly asks for and receives grace, it attests to divine faithfulness by every new worship event in which it asks anew for forgiveness and help. When the church worships God it knows that God is present and enables worship.

God reveals Himself in the worship encounter. As cited above, God reveals Himself as the One who loves. He declares His love by His approach and by the revelation of Himself. He exercises salvific grace anew, as He forgives sins and draws His people into closer fellowship. In harmony with Wainwright, Knight remarks that “in worship we encounter the God revealed in Jesus Christ, who is present by way of the Holy Spirit, and made known to us through faith, which is a gift of the Holy Spirit.”³⁵ The revelation of God in public worship is an instantiation of grace in which the Holy Spirit gives Himself to the church.

The divine-human encounter is mediated by the elements of worship. Under the action of the Holy Spirit, the elements of corporate worship contribute to and express worshipful character because all these elements are used by the Holy Spirit for divine self-disclosure and for enablement of human self-giving through the impartation of faith. Susan K. Wood explains that “the object of our knowing, God, is mediated by the elements of worship. But there is a surplus of meaning that exceeds the sum of the parts much as a physiognomy exceeds each of the individual features.”³⁶ Thus, although

³⁵ Knight, “Worship and Sanctification,” 14.

³⁶ Susan K. Wood, “The Liturgy,” in *Knowing the Triune God: The Work of the Spirit in the Practices*

divine-human encounter is mediated by the elements of worship, the experience transcends the material means. The elements of worship facilitate the remembrance of God or *anamnesis*, and this repeated recollection acts transformatively in the lives of worshippers.³⁷

The liturgy draws heart and mind into hearing God. Susan K. Wood defines liturgy as “the place where an ecclesial group preserves its traditions, symbols, and texts and expresses its self-identity.”³⁸ Liturgy creates a historical and temporal space for participatory knowledge of God.³⁹ According to Wainwright, through the liturgy the church looks to God in expectation. The believer “is expecting God to come to him from the transcendence of heaven....God enters into the very marrow of our being yet remains inexhaustible.”⁴⁰ Through the liturgy, the church hears and believes the divine promises again. The church expects to hear God again because it has already heard Him through the liturgy. With respect to proclamation, Wainwright shows that “by divine grace, human words become the expression and vehicles of the traffic between humanity and God in which communion consists.”⁴¹ He observes that on the one hand worshippers are

of the Church, ed. James J. Buckley and David S. Yeago (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001), 111.

³⁷ Wood, “The Liturgy,” 109.

³⁸ Wood, “The Liturgy,” 100.

³⁹ Wood, “The Liturgy,” 95.

⁴⁰ Wainwright, *Doxology*, 41.

⁴¹ Wainwright, *Doxology*, 19.

enabled by the Spirit to hear God speak to them in proclamation. On the other hand, scripture also attests that God listens to men and women. He concludes that the shared world of the Bible “which God graciously sets up with mankind comes to expression in the language of worship where God and human beings each give and receive in an exchange which is their mutual communion.”⁴² As such, worship is a moment of personal contact with God in which He shares Himself through the liturgy.

Since worship is personal encounter with God, it can be expected that the Holy Spirit will draw the faithful into deeper communion. Worship as personal encounter is not individualistic. Personal encounter in the context of the worshiping church is best understood as a communal encounter with God through the Holy Spirit, and the character of this encounter is deeply personal or intimate. God is present in the midst of His gathered people. This is the space in which the Holy Spirit imparts the grace of entire sanctification.

Worship and Sanctification

The Holy Spirit sanctifies the gathered community through the worship experience as believers remember God and come into personal encounter with Him. In this space of worship, and within the ecclesial ethos of doxology, the Holy Spirit sanctifies believers and draws them into fullness of communion.

The church is sanctified as it remembers God in worship. Knight argues that there is

⁴² Wainwright, *Doxology*, 20.

an essential link between worship and sanctification. First of all, doxological culture is sanctifying. “As we bring our whole lives to worship God, we render our lives worshipful.”⁴³ Moreover, the event of worship is sanctifying. Knight states, “It is as we praise and thank God that, through remembering again and again who God is and what God has done, we grow in the knowledge and love of God.”⁴⁴ As such, worship does not merely provide “information about God which we cognitively appropriate and then will to emulate.”⁴⁵ Instead, authentic worship is remembering what God has done and who He is, as revealed in Scripture. Remembering is more than a cognitive act. It is a deep awareness in the heart and mind of the reality of God. Through remembering, the gathered community “encounters the living reality of that God through the Spirit”⁴⁶ and is fashioned in holiness and love through this encounter.

Worship is a means of sanctification only if it is aimed at glorifying God. The experience of remembering in and with personal encounter glorifies God. As the church glorifies God, it is sanctified. Knight argues that worship “is both for the glorification of God and the sanctification of persons, but it can only aid the latter if its focus is on the former.”⁴⁷ Worship is remembering “the God of Israel and of Jesus Christ as the ground

⁴³ Knight, “Worship and Sanctification,” 14.

⁴⁴ Knight, “Worship and Sanctification,” 14.

⁴⁵ Knight, “Worship and Sanctification,” 14.

⁴⁶ Knight, “Worship and Sanctification,” 14.

⁴⁷ Knight, “Worship and Sanctification,” 12.

and motive for its thanksgiving and praise.”⁴⁸ As such, worship evokes “a response of love, hope, humility, joy, peace and gratitude.”⁴⁹ This response is itself the sanctifying work of the Spirit in the hearts of worshippers. On this view sanctification is the return of love in response to the revelation of divine love through the worship encounter of God and His adoring church.

As the church remembers and glorifies God, it can expect the Holy Spirit to do His work of entire sanctification. Although the church lives in this expectation, this does not mean that the church is oriented to the experience. Instead, the church remembers and glorifies God. The doxological stance signifies openness to the Holy Spirit, and He accomplishes the divine purpose of drawing believers into communion. It follows that believers, who, on their faith journey, have come to recognize their need for entire sanctification, may well receive faith for the experience in a particular worship event. This is not to say that believers may only be entirely sanctified in a public worship event, or that all believers may be entirely sanctified in a single worship event. Rather, since worship is a sanctifying encounter with God, it is an important opportunity for entire sanctification. The experience of entire sanctification arises where and when the Holy Spirit chooses and the believer is brought to the spiritual situation of repentance and faith.

⁴⁸ Knight, “Worship and Sanctification,” 14.

⁴⁹ Knight, “Worship and Sanctification,” 14.

Catholicity and Distinctiveness

It may be argued that the doxological ethos thus far proposed is not necessarily tied to an orientation to fullness of communion, since these themes are clearly visible in the primitive church. Indeed, a doxological ethos is the privilege of all Christian congregations. As such, holiness theology in the communion paradigm offers both catholicity and distinctiveness in its contribution to ecclesial life. The Acts of the Apostles attests that worship and fellowship are primary characteristics of the church. This suggests that the orientation to communion establishes common ground between the holiness tradition and other ecclesial traditions. Nonetheless, the holiness tradition's teaching that communion with God reaches fullness through entire sanctification constitutes its distinctive voice. Furthermore, the communion model is fruitful within the tradition itself, most particularly in Nazarene ecclesial life. First, it shows that holiness doctrine has ecclesial implications beyond Christian ethics. Second, it sustains communal interest in entire sanctification without limiting the scope of holiness theology to the religious experience of the individual believer.

The Primitive Church

The primitive church as described in the Acts of the Apostles gives evidence of doxological corporate character, and orientation to fellowship as the lived experience of salvation by faith.

Submission to the Holy Spirit is an important characteristic of the primitive church.

This is evident in the initial waiting upon the Pentecostal baptism before engaging in mission (2:1-14). Peter's address to the gathered crowd affirms that his act of proclamation is based on the divine promise of the Holy Spirit (2:17). The incident of Ananias and Sapphira demonstrates this submission as Peter declares that Ananias has lied to the Holy Spirit (5:3), a sin worthy of death. As Alex Deasley shows, the Lukan account portrays the utter dependence of the church upon the dynamic activity of the Holy Spirit.⁵⁰ Likewise, I. Howard Marshall shows that the holiness of the community as well as their activity as a church depend on the influence of the Holy Spirit. This influence imparts faith, wisdom, grace and goodness. "The indications are that these qualities are the result of the infusion of the Spirit."⁵¹ Salvation by faith is lived out in doxological culture, in the primary move of submission to the Holy Spirit.

Praise to God marks the attitude of the primitive church in a variety of situations. Praise is an element of the disciples' fellowship (2:47) and the focus of prayer in the midst of persecution (4:23-24). In fact, the account shows that the primary concern of the church is that their persecution should serve to glorify God and accomplish of His will (4:27-30). The theme of praise is evident in the sermons of Peter and Stephen. These apostles draw from Old Testament history to declare the glory of the Holy One. Peter

⁵⁰ Alex R. G. Deasley, "The Church in the Acts of the Apostles," in *The Church: An Inquiry into Ecclesiology from a Biblical Theological Perspective*, ed. Daniel N. Berg and Melvin E. Dieter (Anderson, IN: Warner Press, 1984), 79.

⁵¹ I. Howard Marshall, "Holiness in the Book of Acts," in *Holiness and Ecclesiology in the New Testament*, ed. Kent E. Brower and Andy Johnson (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007), 126.

declares that the resurrection of Jesus Christ attests to the divine power and glory of God (5:30-32). Stephen's account of the acts of God is permeated with the majesty of God (chapter 7). Throughout the proclamation and activity of the early believers, they give praise to God for His salvific acts, and most particularly for His revelatory and salvific work in Christ. As such, the gospel preached by the primitive church attests to divine grace and draws the church into an attitude of praise and gratitude.

Allegiance to God also characterizes the life of the primitive church. Peter and John attest this allegiance before the Sanhedrin (4:19). As persecution becomes more acute, the disciples continue to give honor to God alone (5:29). Allegiance to God is characteristic of their spiritual leadership. Their aim is to accomplish the divine purpose regardless of personal cost. They pray for boldness to proclaim the gospel (4:29). They surrender to persecution and death for the sake of the gospel. These acts demonstrate a radical transfer of allegiance from prior loyalties to Jesus Christ alone.

In addition, the primitive church demonstrates complete devotion to God and to one another. Marshall remarks that Acts reveals "a picture of people who are to be wholly devoted to the Lord, expressing that devotion in prayer and praise, and living together in communities characterized by unity and mutual generosity."⁵² Deasley shows that "brethren" (*adelphoi*) is the term most often used in Acts to refer to members of the community of faith.⁵³ He explains that "the term is expressive of the sense of the new

⁵² Marshall, "Holiness in the Book of Acts," 127.

⁵³ Deasley, "The Church in the Acts of the Apostles," 55.

horizontal relationships to persons that came along with the sense of a new vertical relationship to God, and it expresses the idea of community and belonging.”⁵⁴ Fellowship is characterized by holy love as the church maintains its posture of submission, praise and allegiance to God.

These comments demonstrate the worshipful character of the primitive church. The primitive church shows openness to the ongoing work of the Holy Spirit in drawing sinners and believers alike to faith and repentance, justification and sanctification.

Ecumenical Dialogue

The preceding review of the ethos of the primitive church indicates that the church universal is called to bring honor to God, seek fellowship with Him, and draw others into this fellowship. Clearly, then, the cultivation of doxological character does not belong only to the Holiness tradition. Instead, it constitutes a common ground for ecumenical dialogue.

While holiness theology in the communion paradigm serves to orient ecclesial life to the transcendent goal of worship and fellowship, other traditions may obtain this orientation on alternative theological bases. Conversations regarding doxological ecclesial culture would be fruitful to all Christian traditions. The Holiness tradition has the opportunity to seek ecumenical conversation on the basis of its quest for the knowledge of God. It can share its particular perspective. Likewise, this tradition can

⁵⁴ Deasley, “The Church in the Acts of the Apostles,” 55.

receive insight from other traditions to the enrichment of its ecclesial life. Overall, the path to and theological rationale for doxological ecclesial character is a source of unity, fellowship and ongoing ecumenical conversation.

A singular quest for the knowledge of God is an element of ecclesial life which transcends traditions.⁵⁵ There is a rich variety in understanding of what constitutes fellowship with God, and how it may be sought. Nonetheless, the church universal is authorized to seek the knowledge of God and to invite others to join this quest. Even as divine grace is the source and possibility of the church, divine grace means that the church can expect the realization of the knowledge of God through its diverse understandings of how this happens. Common expectation and experience of divine-human fellowship can be the basis for genuine ecumenical fellowship.

Nonetheless, the distinctive voice of the Holiness tradition is the affirmation that fullness of communion is possible to all believers. The Holiness tradition can express its distinctive stance in ecumenical conversations about diverse views of ecclesial fellowship, and divine-human interaction. Likewise, as the Holiness tradition listens to

⁵⁵ A. M. Alichin, "The Epworth-Canterbury-Constantinople Axis," *Wesleyan Theological Journal* 26 (1991): 23-37. That this is a fertile ground for ecumenical conversation is affirmed by Alichin. He shows that fullness of communion, or Christian perfection, in Wesley's thought, finds resonance with the Anglican tradition as well as the early Greek fathers. Alichin states, "For John Wesley, as for the Christian tradition as a whole, and particularly for the Greek fathers, this change, 'this entire renewal of the soul in the image of God in which it was originally created,' which is the work of the Holy Spirit within us, grows and is strengthened as human beings grow in the basic virtues of faith and hope and love, all of them God's gifts which make us participants in the divine life. This is particularly so in the case of love. We are to grow in love for God and in love for all our fellow men and women. We are to love God above all, and paradoxically in doing so we shall find that we can love God in all, and so love others as ourselves" (33).

other construals in this regard, it can be enriched in its own distinctive mission.

Distinctiveness

The communion paradigm allows holiness theology to be the underwriting theological principle of Nazarene ecclesial life. As the church sustains its focus on fullness of communion, believers experience entire sanctification. Yet, ordering ecclesial life to fullness of communion avoids limiting holiness theology to the sphere of personal transformation. Furthermore, from a theological perspective, the communion model connects entire sanctification to a broad theological base and imparts a distinctly Wesleyan flavor to congregational life. These are some of the ways in which the communion model affirms holiness theology as distinctive of Nazarene theological and ecclesial identity.

The communion paradigm maintains the importance of entire sanctification without an overly-narrow focus on personal transformation. Personal transformation is the result of the quest for the knowledge of God. When ecclesial life is governed by a common quest for the knowledge of God, believers experience God in transformative ways. As such, focus on the knowledge of God brings believers into the experience of entire sanctification. On the other hand, when believers give their full attention to personal experience of God, focus is limited to the experience itself. Anthropocentrism is in fact, antithetical to holiness and love. Rex D. Matthews shows this change in perspective in Wesley's personal spiritual experience. He observes that faith as a sure trust and

confidence in God referred Wesley away from his personal performance and towards fellowship with God. For Matthews, Wesley was freed “from a form of spirituality which had in reality been utterly self-oriented—through its focus on self-examination, self-discipline, self-denial, and self-doubt—to become truly ‘a man for others.’”⁵⁶ Wesley himself discourages preoccupation with personal spirituality. As he writes to Miss Bishop, “you look inward too much and upward too little.”⁵⁷ True worship looks away from the self. When ecclesial life is ordered to fullness of communion, believers are liberated from preoccupation with self, and are able to enjoy fellowship with God for its own sake, and are transformed by this fellowship.

Orientation to fullness of communion gives distinctive shape to ecclesial life. The gospel is declared to unbelievers as a gift of faith and righteousness, an invitation to personal knowledge of God. Believers at every stage in the life of faith can engage in this orientation. Believers who have already experienced entire sanctification are able to deepen their knowledge of God by faith. On this view the church avoids proclaiming a two-tiered salvation. All believers are encouraged to appropriate and exercise faith under the leadership of the Holy Spirit. This approach prioritizes life in God and the ecclesial fellowship of holy love. The attitude of submission, allegiance and adoration draws

⁵⁶ Rex D. Matthews, “‘With the Eyes of Faith’: Spiritual Experience and the Knowledge of God in the Theology of John Wesley,” in *Wesleyan Theology Today: A Bicentennial Consultation*, ed. Theodore Runyan (Nashville: Kingswood Books, 1985), 408.

⁵⁷ John Wesley, *The Works of the Reverend John Wesley, A. M. Sometime Fellow of Lincoln College, Oxford* (New York: B. Waugh and T. Mason 1835), Letter to Miss Bishop, February 16, 1771, 7:11.

attention to God and allows genuine spirituality to thrive in the locus of fellowship. In other words, the church lives in expectation of fellowship with God and, in so doing, believes and waits also for entire sanctification.

Furthermore, orientation to fullness of communion underscores the broad theological significance of holiness doctrine in ecclesial life. It is not uncommon to find, in Nazarene systematic theologies, that the life of holiness is dissociated from ecclesiology and developed almost entirely in terms of personal holiness.⁵⁸ While the significance of a holy life cannot be overstated, the communion paradigm also allows holiness theology to function as the underwriting theological principle of ecclesial life. This is so because it provides the community of faith with the single purpose of knowing God. Congregational life, worship and witness become expressions of this single, transcendent purpose. The communion paradigm brings to light an understanding of grace both within and transcending the faith-grace synergy. Furthermore, it allows for the distinction between faith as a gift and the exercise of faith as grace-enabled human responsibility. In all of these ways, the communion paradigm allows a proclamation of holiness that is biblical and theologically faithful to its Wesleyan roots.

⁵⁸ H. Orton Wiley (*Christian Theology*, vol. 2 [Kansas City, MO: Beacon Hill Press, 1940]) devotes an entire chapter to “Christian Ethics or the Life of Holiness.” He treats ecclesiology in the subsequent chapter. Likewise, H. Ray Dunning (*Grace, Faith and Holiness: A Wesleyan Systematic Theology* [Kansas City, MO: Beacon Hill Press, 1988]); J. Kenneth Grider (*A Wesleyan-Holiness Theology* [Kansas City, MO: Beacon Hill Press of Kansas City, 1994]), and Richard S. Taylor (*The Theological Formulation*, vol. 3 of *Exploring Christian Holiness* [Kansas City, MO: Beacon Hill Press, 1985]) provide extensive explanations of the lived experience of holiness subsequent to entire sanctification for individual believers. However, these treatments do not extend to the ecclesial implications of holiness.

Finally, the communion model harmonizes with Wesleyan ecclesiology. Gwang Seok Oh remarks that in Wesley's thought, salvation is the determining principle of the church's essence, nature and function.⁵⁹ The soteriological focus of Wesley's ecclesiology demonstrates a worshipful approach to ecclesiology because it ultimately directs reflection to the priority of divine grace. Clarence Bence shows that Wesley's primary ecclesiological concern is the spiritual character of believers. "The most striking and ever-relevant feature of Wesley's ecclesiology is its soteriological focus, an emphasis that shaped almost every aspect of his thought and actions."⁶⁰ Bence shows that for Wesley, "The divine work of God in calling and converting, coupled with the visible expressions of love and personal discipline form the basis for the Christian community."⁶¹ And at the heart of this fellowship is the expectation and expression of fullness of communion. The core of Wesley's soteriology is fellowship with God. In "Spiritual Worship" he exclaims, "Now believe and feel him near! May he now reveal himself in your heart! Know him, love him, and you are happy!"⁶² Both salvation and worship refer to life in God. The distinctiveness of holiness theology is affirmed because the communion paradigm captures the soteriological and doxological fusion of Wesleyan

⁵⁹ Gwang Seok Oh, *John Wesley's Ecclesiology: A Study in Its Sources and Development* (Chicago: The Scarecrow Press, 2007), 263.

⁶⁰ Clarence Luther Bence, "Salvation and the Church: The Ecclesiology of John Wesley," in *The Church: An Inquiry into Ecclesiology from a Biblical Theological Perspective*, ed. Daniel N. Berg and Melvin E. Dieter (Anderson, IN: Warner Press, 1984), 299.

⁶¹ Bence, "Salvation and the Church: The Ecclesiology of John Wesley," 301.

⁶² "Spiritual Worship," *Works* VI: 434.

theology, and its outworking in ecclesiology.

The communion paradigm is a viable option for the propagation of holiness doctrine because it affirms the experience of entire sanctification without orienting the life of the church to a single religious experience. The primary significance of holiness doctrine is in its contribution to drawing the church into a single, common realization that the knowledge of God is the source and purpose of its existence. When the church believes in and seeks fullness of communion, its existence is determined by the quest for the knowledge of God and this quest shapes a worshipful corporate character. As such, holiness theology in the communion paradigm shapes corporate identity. The continued and consistent pursuit of the knowledge of God by faith is through the means of grace.

The Means of Grace

The church orients to fullness of communion and develops doxological character through consistent use of the means of grace. The means of grace are the creaturely elements of ecclesial life through which the Holy Spirit imparts grace and the church exercises faith. This section shows that believers thrive in the life of faith and experience entire sanctification through the means of grace, which appeal to both affective and cognitive faculties of knowing. As communal activities, the means of grace engage believers in the common quest for God while accommodating individuality. In addition, communal engagement provides avenues for accountability, which promotes sustained spiritual growth.

The Knowledge of God through the Means of Grace

This subsection explores the function of the means of grace in facilitating divine-human encounter. Appeal to both cognition and affect is achieved through teaching, preaching and small group encounters. These are avenues through which the Holy Spirit shapes believers' dispositions and affections in holiness. They provide opportunities for believers to appropriate and exercise of faith, thereby bringing them into readiness for entire sanctification and fullness of communion.

Ordained and Prudential Means of Grace

Wesley distinguished between the ordained and prudential means of grace. The ordained means are those elements of the life of faith which are divine requirements. These are scripture, prayer, and the sacraments.⁶³ The prudential means are those which may be used in conjunction with the ordained means, in as much as is possible. These include a wide range of activities, which are understood as means of grace to the extent that they contribute to spiritual development and service to God.

First, the ordained means of grace are the divinely appointed channels of grace through which the Holy Spirit imparts grace. They are "outward signs, words, or actions, ordained by God, and appointed for this end, to be the ordinary channels whereby he might convey to man, preventing, justifying, or sanctifying grace."⁶⁴ These activities

⁶³ "The Means of Grace," *Works* V: 188.

⁶⁴ "The Means of Grace," *Works* V: 187.

have no intrinsic value. They are means of grace if they are conducive to the knowledge and love of God.”⁶⁵ In other words, particular signs or actions are only means of grace as they are used by the Holy Spirit. Wesley clarifies that there is no inherent power in words spoken in prayer, in the words of scripture, or in the bread and wine of the Eucharist. “It is God alone who is the Giver of every good gift, the Author of all grace; that the whole power is of Him, whereby, through any of these, there is any blessing conveyed to our souls.”⁶⁶

The use of scripture as a means of grace includes hearing, reading and meditating.⁶⁷ According to Wesley, scripture is the means through which the Holy Spirit imparts faith, which in turn incites prayer and participation in the Eucharist. According to Wood, the purpose of preaching is to elicit faith. Preaching takes precedence in this regard, over reading or meditating on scripture in a personal or academic context. Rather than imparting knowledge *about* God, preaching imparts knowledge *of* God.⁶⁸ Preaching is the avenue of God’s address to His gathered people as the Holy Spirit empowers the spoken word. Gregory S. Clapper shows that effective preaching shapes the heart in love for God by “targeting our attention on the objects which can generate a renewed heart—God and the things of God.”⁶⁹ Preaching is the primary avenue for the church’s growth in

⁶⁵ “The Means of Grace,” *Works* V: 188.

⁶⁶ “The Means of Grace,” *Works* V: 188.

⁶⁷ ““The Means of Grace,” *Works* V: 198.

⁶⁸ Wood, “The Liturgy,” 106.

⁶⁹ Gregory S. Clapper, “Shaping Heart Religion through Preaching and Pastoral Care,” in “*Heart*

the knowledge of God and transformation into His likeness.

The Holy Spirit makes the preached word the truth of God for a particular place and person. Rob Staples points out the relation of word and Spirit in Wesley's thought. He remarks that for Wesley, "before Scripture can do its saving work, the same Spirit who inspired its writers must now inspire its readers and hearers."⁷⁰ Staples shows that Wesley held the written word and the action of the Holy Spirit "in proper balance, neither merging Spirit into Word so that the former is imprisoned in the latter, nor separating them to the extent that there are two separate sources of revelation. Word does not work automatically, and Spirit does not work autonomously."⁷¹ Instead, the Holy Spirit owns and makes use of the written word to draw the church into communion.

The Eucharist is another divinely ordained means of grace. For Wesley, the Eucharist is the "outward, visible means, whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Ghost, which were purchased by the body of Christ."⁷² In "The Duty of Constant Communion," Wesley shows the benefits of the Eucharist. First, through partaking we are forgiven for past sins and we receive spiritual strength for the present, to overcome temptation. Furthermore,

Religion" in *the Methodist Tradition and Related Movements*, ed. Richard B. Steele (Lanham, MD, and London: The Scarecrow Press, 2001), 216.

⁷⁰ Rob L. Staples, "John Wesley's Doctrine of the Holy Spirit," *Wesleyan Theological Journal* 21 (1986): 99.

⁷¹ Staples, "John Wesley's Doctrine of the Holy Spirit," 100.

⁷² "The Means of Grace," *Works* V: 195.

we are enabled to forsake our sins. He states, “If therefore, we have any regard for the plain command of Christ, if we desire the pardon of our sins, if we wish for strength to believe, to love and obey God, then we should neglect no opportunity of receiving the Lord’s Supper.”⁷³ Like all means of grace, the Eucharist has no intrinsic power; rather these effects come through the Eucharist by the power of the Holy Spirit.

Prayer, both public and private, is a means of grace because it brings believers into a posture of faith and submission. The call to prayer is not only for the believer, but for the unbeliever.⁷⁴ The unbeliever prays in response to and by virtue of the prevenient action of the Holy Spirit. The believer prays in faith and by the Holy Spirit, as an expression of intimate fellowship with God. For Wesley, prayer means constantly turning towards God in a kind of spiritual respiration. It is the breath of our spiritual life.⁷⁵ He states, “God’s command to ‘pray without ceasing’ is founded on the necessity we have of his grace to preserve the life of God in the soul, which can no more subsist one moment without it, than the body can without air.”⁷⁶ Commenting on Matthew 6: 8, he remarks that prayer is not merely informing God of our wants. Instead, “one great office of prayers is, to produce such a disposition in us: to exercise dependence on God; to increase our desire of the things we ask for; to make us persevere in our asking until we receive.”⁷⁷ As a means

⁷³ “The Duty of Constant Communion,” *Works* VII: 148-49.

⁷⁴ “The Means of Grace,” *Works* V: 192.

⁷⁵ John Wesley, *Explanatory Notes upon the New Testament*, 531.

⁷⁶ “A Plain Account of Christian Perfection,” *Works* XI: 438.

⁷⁷ Wesley, *Explanatory Notes upon the New Testament*, 25.

of grace, then, prayer serves to harmonize human will and desires with the divine will.

The prudential means of grace⁷⁸ are activities, other than the ordained means of grace, that foster growth in faith. Rebekah Miles remarks, “According to Wesley, the means of grace can include singing, listening to sermons, doing good for others....”⁷⁹ In the previous chapter it was shown that, for Wesley, the prudential means of grace include the works of mercy and some works of piety. The works of mercy are acts of love that express faith. Through the works of mercy, the believer exercises holy tempers and dispositions such as longsuffering, meekness, fidelity and temperance. The works of piety are activities that nurture spiritual growth.⁸⁰ Both works of mercy and works of piety foster and express holy tempers, and holy tempers arise from a heart in which love reigns supreme.

The total effect of consistent use of the means of grace is to draw believers towards fullness of communion, and maturity in that fullness. First, unbelievers are brought to saving knowledge of Jesus Christ. Second, believers can use both ordained and prudential

⁷⁸ J. Kenneth Grider refers to the prudential means of grace as the indirect means of grace. He suggests three categories – Christian discipline, Christian service and Christian suffering. Christian discipline refers to discipline of body, of speech, of emotional responses and of the importance of material things. Through all of these, the believer chooses to value fellowship with God above personal desires. Regarding Christian service, Grider says that growing in grace is a by-product. Regarding suffering, it is the response to suffering that contributes to fellowship with God. Through all of these, the believer is called to exercise faith in choices that show devotion to God, and as such, they serve for building up faith and bringing believers into deeper knowledge of God (Grider, *A Wesleyan-Holiness Theology*, 524-25).

⁷⁹ Rebekah Miles, “‘The Arts of Holy Living’: Holiness and the Means of Grace,” *Quarterly Review* 25, no. 2 (2005): 143.

⁸⁰ “On Zeal,” *Works* VII: 60 (Wesley’s description of the works of piety includes the ordained means of grace—scripture, prayer and receiving the Lord’s Supper— as well as fasting, this latter to be considered a prudential means of grace).

means of grace to grow in the knowledge of the Lord Jesus Christ. This growth brings awareness of inherited sin, so that the believer begins to pray for entire sanctification. Subsequent to entire sanctification, the believer continues to exercise faith through the means of grace and grows up in the fellowship of wholehearted love. While entire sanctification is needed to enter into wholehearted fellowship of unmixed faith and unmixed love, the means of grace allow wholehearted fellowship to deepen, and to influence all aspects of the believer's life. For Wesley, the means of grace prescribe how one waits upon God. "All who desire the grace of God are to wait for it in the means he hath ordained."⁸¹ Although it is the Holy Spirit who entirely sanctifies, believers must wait for the experience by using the means of grace.

The church promotes fellowship with God by providing and encouraging the use of the means of grace in congregational life. Matthaëi explains the importance of providing avenues for communion with God. She states, "The role of community has to do with how the church participates in this process of growing in faith. Thus, the structures of the institutional church must be congruent with God's saving purposes."⁸² Congregational life needs to be built up around the means of grace. This entails not only making the means of grace accessible, but also developing objectives in harmony with the transcendent ecclesial goal. In sum, the clearly stated agenda for a particular ministry should be to draw believers into fellowship with God and with one another.

⁸¹ "The Means of Grace," *Works* V: 198.

⁸² Matthaëi, "Transcripts of the Trinity," 124.

Furthermore, the means of grace must be offered in contextual form. Rebekah Miles speaks to the relevance of the means of grace in the contemporary church. She observes that “many Christians today are less likely than previous generations to be practiced in the means of grace. ...we need not only to teach and preach about the means of grace (and their goal of holiness) but also to encourage people...to develop the regular habit of using them.”⁸³ The church can encourage the use of the means of grace by developing contextually appropriate tools of practice. Miles suggests that “Wesley’s flexible and pragmatic approach to the prudential means of grace can give church leaders a model for making a similar list of means that could be fruitful for Christians today.”⁸⁴

Contemporary forms of the prudential means of grace can include different kinds of praying, meditation and sacrificial giving. An orientation to fullness of communion implies that the church must seriously and consistently reflect on its performance in making the means of grace available in congregational life.

We turn now to a consideration of how the means of grace function in drawing individuals from faith to faith.

Human Knowing and the Faith-Grace Relation

The function of the means of grace is to shape the heart and mind in the knowledge of God. This transformation occurs through the faith-grace synergy by the appeal of the

⁸³ Miles, “The Arts of Holy Living,” 148-49.

⁸⁴ Miles, “The Arts of Holy Living,” 151.

means of grace to both cognitive and affective faculties.

The means of grace provide opportunities to appropriate grace and exercise faith. In “The Means of Grace” Wesley shows how the Holy Spirit draws an unbeliever to saving faith. Subsequent to the initial drawing of the Holy Spirit, the unbeliever responds to the Holy Spirit through access to the means of grace. “The unbeliever now goes to church and hears the word. He now begins to search the scriptures.”⁸⁵ The more he learns, the more he wants to learn. He starts praying and seeking God until he receives saving faith.⁸⁶ George Lyons comments that “Wesley recommends that the same way we came to know God, we must continually pursue, if we ever expect to know him better.”⁸⁷ Thus, believers go from faith to faith by exercising faith in obedient choices. Right choices lead to further knowledge and subsequent obedience.

The means of grace shape a cognitive schema which makes direct experience of God feasible and comprehensible. The principal avenue of cognitive knowledge of God is scripture. The knowledge of God, so far stressed as personal and participatory, includes cognitive knowledge. William J. Abraham remarks that the “knowledge of God is progressive, complex, multilayered, and informal. It is not merely a matter of propositional evidence, yet evidence and argument have a place. It is not merely a matter

⁸⁵ “The Means of Grace,” *Works* V: 198.

⁸⁶ “The Means of Grace,” *Works* V: 199.

⁸⁷ George Lyons, “The Means of Grace: John Wesley on Deepening Our Relationship with God,” Lecture given at the Fall Men’s Gathering, 1997 (Wesley Center Online, 1997). <http://wesley.nnu.edu/>(accessed January, 2011).

of personal experience, yet the experience of turning to God in conversion has its own indispensable role in the overall process.”⁸⁸ When believers listen to the preached word, attend Sunday school or Bible study, engage in conversations on matters of faith, or engage in private study, they are allowing the Holy Spirit to shape their minds along the lines of truth. This provides a cognitive framework which influences a person’s mindset and perspective. Furthermore, the Holy Spirit enables the transfer of intellectual knowledge to the existential domain. In this way, propositions become meaningful truths for life, and bring learners into a space of receptivity to personal encounter with God.

The means of grace also shape the affections. Randy L. Maddox points out that, in Wesley’s thought, one aspect of the idea of Christian perfection is that it is a change of affections. For Maddox, Wesley “assumed that acts of love would flow from a temper of love. Yet, he also recognized that ignorance, mistakes, and other human frailties often distort the passage from affection to action.”⁸⁹ The means of grace contribute both to shaping holy tempers, and to character maturation, as all aspects of humanity are increasingly brought under the controlling principle of holy love. Les Steele points out that “Christian affections as emotions share particular qualities, and give direction to

⁸⁸ William J. Abraham, “The Epistemology of Conversion: Is There Something New?” in *Conversion in the Wesleyan Tradition*, ed. Kenneth J. Collins and John H. Tyson (Nashville: Abingdon Press, 2001), 189.

⁸⁹ Randy L. Maddox, “A Change of Affections: The Development, Dynamics, and Dethronement of John Wesley’s Heart Religion” in “*Heart Religion*” in *the Methodist Tradition and Related Movements*, ed. Richard B. Steele (Lanham, Maryland, and London: The Scarecrow Press, Inc., 2001), 21.

one's life as they are identified as one's character and virtues."⁹⁰ For Steele, the affections are educated through the means of grace. Therefore, "the church must take Christian formation seriously and provide the means for the education of the affections...."⁹¹ The church facilitates growing knowledge of God by providing avenues for educating the affections and well as the mind.

These avenues form a network of influences which define desirable affections, or holy tempers, and also promote their development. Knight shows that the interrelation of the affections, the means of grace and faith is the "key to understanding Christian growth."⁹² He observes that participation in the means of grace allows believers to be receptive to the transforming power of the Holy Spirit. "The means of grace are by their very nature useful to God in forming affections and shaping tempers, because they convey God's identity and enable us to experience God's reality and to keep us focused on our neighbor."⁹³ The pursuit of holy habits, study of scripture, prayer, outreach, are ways in which both heart and mind are brought under the Spirit's guidance.

The means of grace are effective to the extent that they are avenues of the Holy Spirit's influence. An important example of this complex interrelation is hymnody. The

Les L. Steele, "Educating the Heart," in *"Heart Religion" in the Methodist Tradition and Related Movements*, ed. Richard B. Steele (Lanham, Maryland, and London: The Scarecrow Press, Inc., 2001), 229.

⁹¹ Steele, "Educating the Heart," 231.

⁹² Henry H. Knight III, "The Role of Faith and the Means of Grace in the Heart Religion of John Wesley," in *"Heart Religion" in the Methodist Tradition and Related Movements*, ed. Richard B. Steele (Lanham, MD, and London: The Scarecrow Press, 2001), 274.

⁹³ Knight, "The Role of Faith and the Means of Grace in the Heart Religion of John Wesley," 283.

church sings in worship and this fosters divine-human fellowship by both cognition and affect. Donald Joy observes that “the theology that we sing more likely makes its way immediately into our life-styles than the theology that we hold in logical syllogisms.”⁹⁴ In the Wesleyan tradition, hymns are avenues of both worship and pedagogy. The existential relevance of hymns points to the use of hymns for self-expression, for the way faith matters in everyday life, in rejoicing, suffering, and the like. Hymns allow expression of personal engagement. Finally, hymns are avenues to express amazement at God’s grace, amazement which transcends reason, and reaches, in Wainwright’s terms, “ecstatic reason”—where prose gives way to poetry, where the innermost wellsprings of gratitude and praise transcend words. In sum, as Wainwright remarks, “the memorability of hymns allows their substance to penetrate thought and life.”⁹⁵ In terms of doctrinal teaching, the Wesleyan hymns reinforce and evoke the desire for God which lies at the heart of holiness doctrine. In terms of the beauty and existential significance of fullness of communion, hymns express the joy of fellowship with God. Hymnody must be used to express, sustain and teach the worshipful response of a church called to fullness of communion.

The church expresses its orientation to fullness of communion by diligently providing opportunities for believers to use the means of grace. Such practices shape

⁹⁴ Donald M. Joy, “The Contemporary Church As ‘Holy Community’: Call to Corporate Character and Life,” in *The Church: An Inquiry into Ecclesiology from a Biblical Theological Perspective*, ed. Daniel N. Berg and Melvin E. Dieter (Anderson, IN: Warner Press 1984), 399.

⁹⁵ Wainwright, *Doxology*, 200.

heart and mind in doxological character. Susanne Johnson remarks that “communities shape their practice in distinctive ways. But practices also shape communities and individual members therein in particular ways, giving practices epistemological and moral weight.”⁹⁶ Thus, the church both expresses and shapes its identity as it uses the means of grace in view of fullness of communion. As such, the means of grace develop the *habitus* of worship.

Commitment to a distinctive holiness message does not result in preoccupation with entire sanctification. Instead, it results in continual assessment of congregational life in order to determine the availability and effectiveness of the means of grace in shaping heart and mind in the knowledge of God. This is the practical activity which shapes the church in doxological character and allows believers to experience the grace of entire sanctification.

The Experience of Entire Sanctification

The means of grace are the practical measures through which the Wesleyan *ordo salutis* obtains existential meaning in ecclesial life. The knowledge of God is by faith, and this faith comes and is exercised through the means of grace. Orientation of the church to fullness of communion means that the church lives in expectation that the Holy Spirit will entirely sanctify believers as they go from faith to faith. An important function

⁹⁶ Susanne Johnson, “Remembering the Poor: Transforming Christian Practice,” in *Redemptive Transformation in Practical Theology: Essays in Honor of James E. Loder, Jr.*, ed. Dana R. Wright and John D. Kuentzel (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), 191.

of the means of grace is to assist believers in effectively preparing for entire sanctification.

First, the church can expect personal experience of God.⁹⁷ This follows on the understanding of faith as personal knowledge of God. Matthews argues that direct spiritual experience of God is the fundamental Wesleyan concept of faith.⁹⁸ For Wesley, faith is a personal conviction of truth which the Holy Spirit imparts directly to the knower. Since the church lives by faith, it knows that the Holy Spirit imparts faith to individuals. Since this impartation of faith occurs in personal experience of God, the church can expect the Holy Spirit to engage individuals in a direct and personal manner. This means that subsequent to the new birth, a believer is likely to enjoy frequent encounters with God through the means of grace.

The function of the means of grace is to facilitate these encounters. Wesley asserts

⁹⁷ Quite apart from the experiential emphasis in Wesleyan theology, a large body of literature in the wider Christian tradition supports the claim that direct experience of God is possible. For example, John Baillie, *Our Knowledge of God* (New York: Charles Scribner's Sons, 1959.); George Mavrodes, *Belief in God: A Study in the Epistemology of Religion* (New York: Random House, 1970); William James, *Varieties of Religious Experience: A Study in Human Nature*, introduction by Eugene Taylor, and Jeremy Carrette (Independence, KY: Routledge, 2002). The fundamental warrant for belief in the possibility of direct experience of God is the universality and consistency of testimonies to that effect. (George Mavrodes, "Revelation and the Bible," *Faith and Philosophy* 6, no. 4 [1989]: 406). Mavrodes argues that the credibility of such testimonies is proportional to the number of individuals making the claim, their independence of each other, and overall agreement with each other regarding the nature of the experience (Mavrodes, *Belief in God: A Study in the Epistemology of Religion*, 82). William James, with the substantial support of case studies and personal testimonies, describes direct experience of God as a sense of reality (James, *Varieties of Religious Experience: A Study in Human Nature*, Chapter 3). Alston argues that experiential awareness of God provides grounds for religious belief (William P. Alston, *Perceiving God: The Epistemology of Religious Experience* [Ithaca; London: Cornell University Press, 1991].).

⁹⁸ Matthews, "'With the Eyes of Faith': Spiritual Experience and the Knowledge of God in the Theology of John Wesley," 406.

that “there is nothing more certain than that the Holy Spirit will not purify our nature, unless we carefully attend to his work in our lives.”⁹⁹ He urges believers to grow from faith to faith and to wait for entire sanctification by searching the scriptures, partaking of the Lord’s Supper, doing works of mercy, and continuing in fellowship with other believers. In discussing the function of the means of grace in Wesley’s thought, George Lyons asserts that by making the means of grace an important element of daily life, believers have good reason “to expect that we would enjoy an ever deepening relationship with God.”¹⁰⁰ For Wesley, this is the manner in which believers ought to wait, or prepare for, entire sanctification. He insists that entire sanctification comes, “not without the means, but in the use of all those means which God has furnished.”¹⁰¹ Therefore, the use of the means of grace draws the believer to the experience of entire sanctification, but also enables the entirely sanctified to advance in the whole image of God, that is to say, to daily grow up in holiness.

The means of grace orient the believer toward the need for and experience of entire sanctification and promote the development in fullness of communion subsequent to entire sanctification. As believers move along the faith-grace continuum through the means of grace, the decisive moment of entire sanctification arises. Although this experience may take place anywhere and anytime, it requires shaping the mind and

⁹⁹ “On Grieving the Holy Spirit,” *Works* VII: 489.

¹⁰⁰ Lyons, “The Means of Grace: John Wesley on Deepening Our Relationship with God.”

¹⁰¹ “On a Single Eye,” *Works* VII: 299.

preparing the heart through the means of grace.

Individuality

We have thus far explored the nature of the means of grace and their function in fostering the knowledge of God. As the church orients towards the pursuit of God, and strives for singularity in this pursuit, it waits for entire sanctification. By making the quest for God the basis of unity and fellowship, and by integrating the experience of entire sanctification into ecclesial life, I have attempted to shed light on the corporate character of personal religious experience as a whole and entire sanctification in particular. The reason for doing this is that entire sanctification can become an individualistic quest for experience. This is counter-intuitive to fellowship. It is primarily in the context of fellowship that believers are drawn into fullness of communion. Nonetheless, in the context of ecclesial life, individuality must be taken into account and respected. This subsection seeks to show how individuality can flourish within the support system of common access to the means of grace. Within the context of a necessary ecclesial fellowship, individuals can appropriate and exercise faith in their unique ways. This process is impacted by any number of human factors to which the church must be sensitive. Respect for individuality means that religious experience may occur in a variety of forms.

The Bond of Fellowship

Believers are united in and through fellowship with the Holy Spirit. When the means

of grace are understood as avenues of fostering the knowledge of God, believers are encouraged to develop receptivity to the Holy Spirit through their use. As believers grow in faith together, they focus on God rather than on one another's performance in the life of faith.

In their common quest for fellowship with God, believers can encourage one another to become increasingly receptive to the Holy Spirit. This approach makes room for the unbeliever as well. Furthermore, believers who are living in the experience of fullness of communion are encouraged to thrive in fellowship with God and to take full advantage of their enlarged capacity for the knowledge of God. Matthaëi states that "practicing a holy life requires a community of faith that embodies the holy life in love of God and neighbor and which provides structures, relationships, and practices through which others might be formed and transformed through the empowering work of the Holy Spirit."¹⁰² As such, worship, mission, leadership and ecclesial structures should respond to this need.¹⁰³ In sum, congregational life must be intentionally oriented to creating a space in which the Holy Spirit can draw believers into deepening faith, and unbelievers into personal encounter with Jesus Christ.

Thus, the church's primary interest is to foster deepening communion with God. Matthaëi describes the role of community as participation "in this process of growing in

¹⁰² Matthaëi, "Transcripts of the Trinity," 130.

¹⁰³ Matthaëi, "Transcripts of the Trinity," 132.

faith.”¹⁰⁴ This view of ecclesial life is in contrast to the “nuclear individualism,” which, according to Donald Joy, characterizes North American congregations.¹⁰⁵ This term describes congregations in which individuals are anonymous and have minimal contact with other persons in genuine relationships. The means of grace can foster genuine relationality in the Holy Spirit. Ecclesial orientation to communion with God provides believers with a sense of common purpose. The means of grace are particular communal activities aimed at this common purpose. Douglas S. Hardy shows that serious pursuit of holiness requires spiritual practice in ecclesial life, and individualized spiritual direction.¹⁰⁶ Within the matrix of ecclesial fellowship, the church needs to develop avenues for providing spiritual direction on an individual basis.

Individuality and Community

Within the support system of the community, the means of grace allow individual believers to grow at their own pace. There are many factors that influence personal appropriation and exercise of faith. As such, the transformative effect of fellowship with God is visible in varying degrees. Ecclesial fellowship must be characterized by sensitivity to these issues.

¹⁰⁴ Matthaeci, “Transcripts of the Trinity,” 124.

¹⁰⁵ Joy, “The Contemporary Church As ‘Holy Community’: Call to Corporate Character and Life,” 398.

¹⁰⁶ Douglas S. Hardy, “Spiritual Direction within a Wesleyan Ecclesiology: The Pursuit of Holiness from the Periphery,” *Wesleyan Theological Journal* 41, no. 1 (2006): 160.

As individual believers develop in the life of faith, they are challenged with the translation of this fellowship into appropriate Christian conduct. This is the case for all believers, even the entirely sanctified. A believer may enjoy genuine and full communion with God, yet struggle with emotional damage. For example, J. Kenneth Grider argues that contrary to some holiness teaching, entire sanctification does not produce a sense of worth, since a poor self-image does not arise from inherited sin.¹⁰⁷ He maintains that while entire sanctification cleanses from original sin, it does not necessarily right the derangements due to one's aberrating experiences. These are corrected gradually through growth in grace, and are only fully corrected in glorification.¹⁰⁸ Hence, one's choices and behaviors may not always fully reflect one's faith. The church needs to be deeply sensitive to these concerns and develop ways to help individuals find emotional healing.

Even without the effects of emotional trauma, individuals vary in the manner and extent to which they visibly demonstrate their faith. Phineas Bresee distinguishes between humanity and sinfulness. For example, he explains that a person may be impeded in spiritual growth through hereditary and environmental factors. He states, "Entire sanctification does not save a man from all of the conditions resultant from the fall from which he needs to be saved.... Though it properly centers the purpose, and provides motor power, yet there may be lack of such adjustments of the intellectual and

¹⁰⁷ Grider, *A Wesleyan-Holiness Theology*, 467.

¹⁰⁸ Grider, *A Wesleyan-Holiness Theology*, 468.

spiritual machinery that the power does not get fully supplied.”¹⁰⁹ Bresee maintains that believers can grow in grace and progressively overcome these obstacles. He suggests that this is accomplished by consistent focus on and appropriating scripture. In other words, all believers, wherever they may be in the life of faith, continue to grow by appropriating the “power of God by the faith which Jesus has already given us.”¹¹⁰

The personal path of faith flourishes in ecclesial life. As believers find acceptance and support in the community of faith, they are more likely to overcome the damaging effects of human existence.

The Variety of Religious Experience

Ecclesial orientation to fullness of communion is practically pursued as the church promotes the use of the means of grace. It has already been suggested that believers may experience entire sanctification in corporate worship or elsewhere. Individuality and the freedom of the Holy Spirit’s action suggest that entire sanctification, while always a revelatory and salvific experience, may take a variety of forms.

There is a wide range in the manner in which individuals experience God and in which God interacts with individuals. This is due to the complexity and uniqueness of individuals, as well as the freedom of divine action. Mark H. Mann shows that “the

¹⁰⁹ Phineas Bresee, “The Transfiguring Gaze,” in *Twenty-Nine Sermons* (Los Angeles, CA: Nazarene Publishing Company, 1903), Digital Edition 05/19/96 by Holiness Data Ministry. <http://wesley.nnu.edu/wesleyctr/books/0101-0200/HDM0192.pdf>.

¹¹⁰ “The Transfiguring Gaze.”

various aspects of our humanity are all interrelated and inseparably interwoven into the complex wholes that we are.”¹¹¹ This complexity indicates that an individual’s response to the divine overture cannot and ought not to be limited to a particular experiential paradigm. Intense emotion became associated with the experience of entire sanctification in the Nineteenth-Century Holiness Movement. As Dunning points out, this form became paradigmatic for the experience.¹¹² William Alston indicates that experiential knowledge of God may be “intense, focal, and of short duration” but not necessarily so. He indicates that some experiences of God may be “non-focal, background, and long lasting.”¹¹³ For Alston, the value of religious experience is its impact on relationships and personal fulfillment.¹¹⁴ While the church encourages believers to pray and prepare for entire sanctification, it is important to advance a teaching which does not lock the experience into a particular form.

From a theological standpoint, flexibility in this regard finds support in the freedom of divine saving and revelatory action. As Rob Staples shows, Wesley admits great latitude to the manner in which the experience takes place.¹¹⁵ The circumstantial elements

¹¹¹ Mark H. Mann, *Perfecting Grace: Holiness, Human Being and the Sciences* (New York, London: T & T Clark International, 2006).

¹¹² H. Ray Dunning, “Christian Perfection: Toward a New Paradigm,” *Wesleyan Theological Journal* 33, no. 1 (1998): 154.

¹¹³ W. P. Alston, “The Autonomy of Religious Experience,” *International Journal for the Philosophy of Religion* 31 (1991): 69.

¹¹⁴ Alston, “The Autonomy of Religious Experience,” Note 7, 86.

¹¹⁵ Staples, “John Wesley’s Doctrine of the Holy Spirit,” 94.

of religious experience have limited theological bearing on the teaching of entire sanctification. As such, they ought not to be on the ecclesial agenda. This is an important attitude in avoiding preoccupation with experience for its own sake. As Grider points out, the quest for religious experience may result in “engaging ourselves with ourselves, instead of with the objective matters of our faith....”¹¹⁶ The communion model seeks to dissociate holiness theology from preoccupation with religious experience, not by negating personal experience of God, but by affirming that there are a variety of ways in which individuals experience God.

Nonetheless, experience of God, inclusive of entire sanctification, is revelatory and salvific. According to Staples, Wesley refers to “the general work of the Holy Spirit in the Christian life” as inspiration.¹¹⁷ Inspiration is characterized by immediacy, universality, variability, and perceptibility.¹¹⁸ For Wesley, the Holy Spirit makes Himself known to the individual in a direct and perceptible manner. He may employ various avenues or no avenues at all in so doing. By whatever means, for Wesley, experience of God is revelatory and salvific. In a letter to James Creighton, he states a fundamental Methodist position: “Revelation is complete, yet we cannot be saved unless Christ be revealed in our hearts, neither unless God cleanse the thoughts of our hearts by the

¹¹⁶ J. Kenneth Grider, “The Nature of Wesleyan Theology,” *Wesleyan Theological Journal* 17, no. 2 (1982): 45.

¹¹⁷ Staples, “John Wesley’s Doctrine of the Holy Spirit,” 93.

¹¹⁸ Staples, “John Wesley’s Doctrine of the Holy Spirit,” 93-94.

inspiration of His Holy Spirit.”¹¹⁹ This indicates that Wesley considers the work of the Holy Spirit in the lives of individuals to be not only direct inspiration, but also salvific. When the Holy Spirit makes Himself known, He imparts faith unto salvation.

This subsection has shown the importance of respecting individuality in spiritual growth and fruitfulness in ethical conduct. Flexibility encourages a culture of acceptance in congregational life.

Accountability

From the above discussion, it could well be argued that this approach lends itself to antinomianism. For this reason, congregational life must include a system of accountability to help believers make choices of obedience to God. The church needs to strive for a balance of acceptance and accountability in order to sustain worshipful character and orientation to fullness of communion. Accountability can be developed through faithful preaching and teaching of the word, ecclesial responsibility and pastoral care.

The Holy Spirit's Faithfulness

The Spirit of Truth speaks through the means of grace to show the way in which believers must go in the quest for fullness of communion. He shows believers ways to more assiduously seek God, love one another and witness to transformative grace, in the

¹¹⁹ John Telford, ed. *The Letters of the Rev. John Wesley* (London: Epworth Press, 1960), 6:28.

commonplace matters of personal and ecclesial existence. The church's assurance of the Spirit's faithfulness motivates faithful and consistent proclamation and teaching. The church has a responsibility to hear and obey the Spirit as He speaks through these means.

As the church lives in submission to the Holy Spirit, it expects Him to speak through the means of grace. Jesus declares that the Spirit will guide us into all truth, and convince us of this truth (John 16:13). As Heitzenrater points out, believers can expect God to reveal Himself, to be present and powerfully active by any and all of these means.¹²⁰ The Spirit convicts believers of truth and reveals areas in which they need to exercise faith. This may take the form of a simple conviction to pray more, relate to others more patiently, or show more generosity in helping others. He enables the action that is needed for obedient response to the conviction of truth. The effect of His activity is to show a truthful interpretation of believer's intentions and actions. Therefore, He holds the church accountable by His faithful activity and moves believers forward in the life of faith.

In view of its assurance and continued expectation of the Spirit's faithfulness, the church must in its turn express faithfulness in proclaiming and teaching the Word. The church is accountable to God to fulfill its responsibility in this regard. Preaching and study of the word are important avenues for receiving direction from the Holy Spirit. The church must teach and obey scripture in its corporate life, and encourage believers to

¹²⁰ Richard P. Heitzenrater, "God with Us: Grace and the Spiritual Senses in John Wesley's Theology," in *Grace Upon Grace: Essays in Honor of Thomas A. Langford*, ed. Robert K. Johnston, L. Gregory Jones, and Jonathan R. Wilson (Nashville: Abingdon Press), 101-105.

walk in obedience.

The church bears the important responsibility of proclaiming biblical truth whereby the Spirit keeps His church holy, faithful and true. Without the plumb line of the word of God, believers are like sheep without a shepherd, each one going her own way. On the other hand, diligent teaching and preaching are sure ways to engage believers in a persevering walk of obedience.

Ecclesial Responsibility

It belongs to the fellowship of believers to hold one another accountable. Focus on ecclesial holiness need not obscure the moral responsibility of individual believers. To this end, the church ought to provide contextually appropriate structures through which believers can establish transparent relationships.

The communal character of holiness is such that it allow for attentiveness to the life of faith of individual believers. An essential element of the communion of holy love is that individuals matter. This is not an advocacy of individualism. Instead, it is that individuals flourish best within the context of ecclesial fellowship. On this view, it is important to be attentive to the life of faith of each member of the community. The church needs to ensure that individuals are aware of their significance. Even new believers need to know that they matter, and that there are those who care about their spiritual growth. Dean G. Blevins remarks that a communal focus may lead to believers

“losing all sense of human participation in the midst of ecclesial practice.”¹²¹ This is an area of concern particularly in large congregations in which individuals can easily get lost in a crowd. The church needs to be intentional in drawing everyone into a locus of fellowship and accountability through appropriate structures.

Individual believers can contribute to the flourishing of the community of faith through their testimonies. Blevins points out that focus on ecclesial holiness might obscure the important role of personal witnesses to ecclesial holiness. He suggests that affirming personal religious experience is one way that the church can be attentive to individuals.¹²² Blevins shows Wesley’s affirmation of the extraordinary saintliness in the lives of ordinary people, and suggests that the contemporary church can do likewise. In other words, the church needs to hear the testimonies of “day-to-day” saints.¹²³ These testimonies are a means of positive accountability and encouragement.

As Methodism flourished, Wesley established class meetings. D. Michael Henderson provides a detailed study of how these meetings functioned in the spiritual formation of believers.¹²⁴ These groups “met weekly to give an account of their personal spiritual

¹²¹ Dean G. Blevins, “‘Holy Church, Holy People’: A Wesleyan Exploration in Congregational Holiness and Personal Testament,” *Wesleyan Theological Journal* 39, no. 2 (2004): 54-55.

¹²² Blevins, “‘Holy Church, Holy People’: A Wesleyan Exploration in Congregational Holiness and Personal Testament,” 56.

¹²³ Blevins, “‘Holy Church, Holy People’: A Wesleyan Exploration in Congregational Holiness and Personal Testament,” 70.

¹²⁴ D. Michael Henderson, *A Model for Making Disciples: John Wesley's Class Meeting* (Nappanee, IN: Evangel Publishing House, 1997).

growth.”¹²⁵ Henderson argues that Wesley’s class meeting system was “a powerful and effective educational method” for “nurturing and training Christian disciples.”¹²⁶ These class meetings suggest a prototype for accountability through small group structures in present-day ecclesial communities.

Matthaei discusses how these groups operated. The small groups were given three guidelines—do no harm, do all the good possible and attend upon the means of grace. She remarks that for each of these guidelines, Wesley provided examples of appropriate behavior. “Each group emphasized these guidelines and assessment of behavior. Those who were identified as ‘disorderly walkers’ were reprovved and offered time to leave their sins behind, while the rest of the group prayed for them. If no change was evident after a ‘season,’ these persons were dismissed.”¹²⁷ Thus, “by knowing the objective and the marks of growth, an individual and the community could observe and recognize progress in the journey of faith. A variety of structures were created to meet the needs of the journey, to nurture and sustain.”¹²⁸ Ecclesial life is nurtured by developing small groups of transparency and accountability along the lines suggested by the Methodist model. Such groups encourage meaningful relationships and enact the unique fellowship of the Body of Christ.

¹²⁵ Henderson, “*A Model for Making Disciples*,” 11.

¹²⁶ Henderson, “*A Model for Making Disciples*,” 11.

¹²⁷ Matthaei, “*Transcripts of the Trinity*,” 131-32.

¹²⁸ Matthaei, “*Transcripts of the Trinity*,” 134.

Pastoral Care

Pastoral care must be exercised with sensitivity and faithfulness to encourage believers to go from faith to faith and to draw unbelievers into the fellowship of faith. In fact, pastoral care is itself a means of grace. Clapper argues that “pastoral care can be seen as inviting the counselee to target—or re-target—his/her heart on God and the things of God.”¹²⁹ He remarks that the unique individual history of a person means that each will start at a different place and move forward in faith in a different way. “This means a particular pattern of confession and repentance must be lived out for each individual, and it is in the small groups...that this particular confession and repentance can be made to stick, through the loving accountability of our fellow Christians.”¹³⁰ The essential role of pastoral care is to keep individuals “pointed to God.”¹³¹ Pastoral responsibility requires attentiveness to the growth of individuals within these small groups in order to offer individual spiritual counseling as needed.

Although the church is continually challenged to actualize this model or something like it, faithfulness to the means of grace allows the Holy Spirit to impart grace to the Christian community. It has been shown in this section that the means of grace are necessary avenues for the Spirit’s action in the church. Responsible and consistent use of the means of grace is a concrete expression of the church’s doxological character and its

¹²⁹ Clapper, “Shaping Heart Religion,” 218.

¹³⁰ Clapper, “Shaping Heart Religion,” 220.

¹³¹ Clapper, “Shaping Heart Religion,” 220.

desire to live in submission and allegiance to God. Furthermore, the means of grace foster this doxological character and the orientation to fullness of communion. As the church thrives in its fellowship, it is empowered to reach out and extend transformative grace by its witness.

Ecclesial Witness to Fullness of Communion

In the previous chapter it was shown that fullness of communion produces holiness. This chapter has argued that ecclesial orientation to fullness of communion shapes the church in doxological character through the means of grace. This section shows that doxological character and orientation to the knowledge of God find expression in an ecclesial fellowship of holy love that displays the reality of divine-human fellowship. This is the essence of the church's witness. Orientation to fullness of communion gives ecclesial fellowship the character of holy love, empowers the church to establish redemptive relationships beyond the parameters of ecclesial life and imparts a deep sense of responsibility for the marginalized. As the church expresses its fellowship with God through these evidences of genuine transformation, it witnesses to the reality of divine grace in Jesus Christ through the Holy Spirit and is thereby identified as the church of Jesus Christ. It may be argued that orientation to fullness of communion is not a requirement for this lifestyle. Indeed, the biblical witness suggests that this pattern of ecclesial life should be the norm of the Christian church. Yet, if believers enter into fullness of communion, and are no longer impeded in their fellowship with God by

inherited sin, this witness becomes more visible. H. Ray Dunning remarks that “Wesley seems to have captured the central emphasis of the New Testament that the church is a community of people called into being by God for the purpose of carrying out His redemptive mission in the world.”¹³² He continues, “It is a community of persons created and called to be witnesses to the Resurrected Christ and messengers of His conquest of the powers of the present age.”¹³³ But the bed-rock of this mission must always be kept in view. As the church hears and answers the call to fullness in the fellowship of holy love, it participates in the actualization of this mission.

The Fellowship of Holy Love

The community of faith is called to a life of holy love. Although all believers may not be living in fullness of communion at a given time, orientation of ecclesial life to fullness of communion imparts a clear understanding of what ecclesial fellowship should look like. Furthermore, if all believers are at some point on the faith-grace continuum, then all believers can express holy love in some measure. The church witnesses to the reality of divine-human fellowship through the quality of its own fellowship.

Relationships characterized by holiness and love demonstrate the reality of God’s presence and action in the church. In “Of the Church,” Wesley asserts that the church is

¹³² H. Ray Dunning, “Toward a Wesleyan Ecclesiology,” *Wesleyan Theological Journal* 22, no. 1 (1987): 116.

¹³³ Dunning, “Toward a Wesleyan Ecclesiology,” 116.

such by virtue of the living faith of the faithful.¹³⁴ The identity of the church arises from the one Spirit who animates the living members. These living members are united by this one Spirit and by their single hope. They live by one faith in Jesus Christ, and have entered into this fellowship by one baptism, and adore the one God and Father.¹³⁵ As such, the church lives because of the life-giving action of God. Visible evidence of this reality is the church's witness to divine-human communion.

An attitude of humility is clear evidence that the church is a place of divine-human engagement. For Wesley, believers ought to live in a manner that is worthy of their identity in Christ in "thoughts, and words, and actions."¹³⁶ The great mark of worthiness is the spirit of humility. Wesley relates this to the whole life of faith, both prior and subsequent to entire sanctification. Prior to entire sanctification humility should arise from a lively and growing awareness of the remainder of sin. But even believers cleansed from inherited sin need to be constantly aware of their "utter inability to all good, unless [they] are every hour, yea, every moment, endued with power from on high."¹³⁷ He asserts that no one "is able to think one good thought, or to form one good desire, unless by that almighty power which worketh in us both to will and to do his good pleasure."¹³⁸ An attitude of humility comes from constant awareness of the need for divine grace.

¹³⁴ "Of the Church," *Works*, VI: 396.

¹³⁵ "Of the Church," *Works*, VI: 394-95.

¹³⁶ "Of the Church," *Works*, VI: 397.

¹³⁷ "Of the Church," *Works*, VI: 398.

¹³⁸ "Of the Church," *Works*, VI: 398.

Humility is expressed in the continuous endeavor to keep the unity of the Spirit. Wesley states that the true members of the church must act in accordance with patience, humility and love in order to keep the unity of the Spirit in the bond of peace. “Thus only can we be and continue living members of that Church which is the body of Christ.”¹³⁹ Holy love is expressed by mutual self-giving one to another. A humble attitude expresses holiness and love. Indeed, the glory of the face of God, in His holiness and love, is made visible to us through the Son’s *kenosis* (Philippians 2: 5-8). For Wesley, holiness of heart is not uniform in all believers.¹⁴⁰ Nonetheless, as believers focus on living before God in submission, humility becomes the ecclesial standard to which believers can strive.

Furthermore, the transformative effect of fellowship with God must be demonstrated by a decisive break with sin. As discussed in the previous chapter, the power of sin is broken in the new birth and all believers can live in obedience to God. Furthermore, the claim of entire sanctification ought to enable the church to more clearly witness to the transformative action of the Holy Spirit.

Redemptive Relationships

Divine-human fellowship empowers the church to establish redemptive relationships beyond the ecclesial fellowship. The particular privilege and responsibility of the church is to reach out in fellowship to others because the love of Christ so constrains us (2

¹³⁹ “Of the Church,” *Works*, VI: 399.

¹⁴⁰ “Of the Church,” *Works*, VI: 400.

Corinthians 5:14). Consequently, the church does not need to establish common sociological, economical or cultural ground for redemptive relationships. Although these factors must be taken into account, the basis and the power for establishing redemptive relationships is the church's fellowship in and with the Holy Spirit.

The Power to Love

Ecclesial fellowship in the Spirit shapes believers in the capacity to express love in harsh and hateful contexts. The church can and must do this because its source of power is divine grace. As the church, grounded in divine grace, thrives in worship, submission and allegiance, it can engage unbelievers redemptively. Holiness finds expression in love for one's neighbor. Redemptive relationships are not for the sake of church growth, but rather, for the sake of God. In "On Charity" Wesley affirms that love for one's neighbor "can only spring from the love of God."¹⁴¹ Love for God compels love for others. Only when all the church's doing, giving, working or witnessing is grounded in its union with Christ, can it express unconditional love.

The love by which the church establishes redemptive relationships is qualified by holiness. Wesley speaks of love for neighbor not in terms of acts of mercy, but rather, in terms of one's disposition towards the other. He describes love according to I Corinthians 13. Acts of mercy and the use of spiritual gifts can be turned to self-serving ends if not animated by the love of God. And whatever is self-serving profits nothing. Accordingly,

¹⁴¹ "On Charity," *Works* VII: 47.

there is no lasting fruit in Kingdom labor that is carried out on the basis of human effort or for human ends, however laudable. The principal matter is that love for neighbor is an end in itself. Faith must work through love. Faith that is separated from “tender benevolence” is not the faith that is the personal knowledge of God.¹⁴² As the church dwells in the divine fellowship of holy love, it is empowered to reach out and draw unbelievers into redemptive relationships.

Thus the matter of primary importance, the most critical and telling expression of fellowship with God is love for one’s neighbor. For Wesley, “He that through the power of faith endureth to the end in humble, gentle, patient love; he, and he alone, shall, through the merits of Christ” inherit the Kingdom of God.¹⁴³ As J. Philip Wogaman affirms, believers are the channels of God’s love. He states, “The love we have from God reaches out to others, forging the bonds of grace linking us to one another in a community of love that encompasses us all. To be a Christian in the world is to be an instrument of God helping to forge the God-intended community of love and justice.”¹⁴⁴ On this view, love is more than sympathy or enjoyment of the other. It is a sacrificial self-outpouring in the order of the *kenosis* of the Son.

The power to love must be accompanied by the decision to show love in concrete

¹⁴² “On Charity,” *Works* VII: 55.

¹⁴³ “On Charity,” *Works* VII: 57.

¹⁴⁴ J. Philip Wogaman, “The Doctrine of God and Dilemmas of Power,” in *Trinity, Community, and Power: Mapping Trajectories in Wesleyan Theology*, ed. Douglas M. Meeks (Nashville: Kingswood Books, 2000), 37.

forms. It is a purposeful risk-taking action on the part of the church to engage individuals in ways which may be costly to believers themselves, and the church as a whole.

Nonetheless, decisive actions of sacrificial love are expressions of faith. The decision to love is the intentional determination to extend grace where grace is resisted and unreturned. The holiness that qualifies love so understood only arises in divine-human fellowship. Therefore, outward expressions of redemptive, sacrificial love can only spring from the church's inner life of full communion with God.

Holistic Redemption

Even as divine mercy took incarnational shape, the church lives its relation to Jesus Christ by pursuing the holistic redemption of persons. The church is called to express its conviction of divine love by becoming a means of grace to unbelievers. The church is a means of grace by attentiveness to works of mercy, which address the needs of the whole person. There should be visible evidence of the church's genuine interest in the social, physical, emotional and spiritual renewal of persons.

The church functions as a means of grace by maintaining its doxological character and orientation to fellowship. The fellowship of holy love is the wellspring that nourishes ecclesial capacity in this regard. Without orientation to fullness of communion, the church quickly loses its capacity to be a means of grace. At the very least, its activity becomes an instrument of social reform rather than redemption. The church is a means of grace only as it continually experiences the Spirit's transformative grace, comforting

love, and illuminating wisdom.

As the church lives according to the Spirit, it becomes a community of hope.

Richard P. Heitzenrater suggests that as a means of grace, the church is “a religious community in which people [can]... experience the power and presence of God’s love.”¹⁴⁵ The aim of its institutional programs and outreach ministries is to be a space, and a safe place, in which individuals can come to know God. The unique opportunity of the doxological church is to be a sign of its one Lord as the Refuge of the weak.

The church can actualize its mission of holistic redemption through the use of its resources. When allegiance to God is the basis for its corporate choices, the Holy Spirit guides the church in kenotic action—allegiance to the Holy Spirit, an element of doxological character, calls the church to give itself away. Furthermore, intimate union with Christ includes sharing in the divine salvific mission. These are definitive characteristics of a church oriented to fullness of communion out of which arise commitment to the holistic redemption of persons.

Joy proposes that a congregation can determine its stance on issues of love and justice by asking these questions: “In our evangelization and educational outreach ministries, are we canvassing the whole populations around us? What proportions of our energy and resources are spent on maintenance of our own program? What proportion on

¹⁴⁵ Richard P. Heitzenrater, “Wesleyan Ecclesiology: Methodism as a Means of Grace,” in *Orthodox and Wesleyan Ecclesiology*, ed. S. T. Kimbrough (Crestwood, NY: St. Vladimir’s Seminary Press, 2007), 127.

the work of God beyond our community? What feelings are evoked in persons among us who experience unemployment, illegitimate pregnancy, divorce, or other tragedies or sensations of failure?”¹⁴⁶ These questions can serve as a guide to assess the extent to which the church is invested in reaching persons with the gospel message of holistic redemption.

Transcending Marginalization

Marginalized persons are those who have reason to question their acceptance by the majority of society. When the church is oriented to fullness of communion, it has the power to transcend marginalization by refusing to acknowledge the categorization of persons along the lines of an ungodly world order. The Wesleyan-Holiness tradition has a history of identifying with the marginalized, which provides insight for the contemporary situation.

The Power to Act

The church expresses its doxological ethos by its capacity to transcend marginalization. First, marginalized persons understand themselves as excluded. Inclusiveness is one way that the church demonstrates that it lives in the expectation and experience of fullness of communion. Living in submission to the Holy Spirit, the church has divine light to see through barriers and disregard societal categorization of persons.

¹⁴⁶Joy, “The Contemporary Church As ‘Holy Community,’” 406.

The church under divine Lordship can see and must choose to see persons in divine light (Psalm 36:9).¹⁴⁷ Second, marginalization suggests a value system by which persons are categorized. The church can and must refuse the authority of non-biblical criteria in this regard. The church which operates under the mark of full divine-human fellowship values persons because they are loved by God. As Nicholas Wolterstorff argues, “God loves each and every human being equally and permanently” and this is the basis for the worth of persons.¹⁴⁸ This view gives the church a theological rationale for breaking through societal barriers. Furthermore, the reality of divine-human communion empowers the church to do this. Third, by virtue of its counter-cultural conception of persons, the church is itself a marginalized community. The church fully embraces its character as a doxological community of holy fellowship by rejoicing in its marginalization. In this stance, the church is glad to be in the world, but “not of the world” (John 17:16), and as such, is able to overcome the world (I John 5:4-5).

Scripture provides principles by which to transcend marginalization. First, “there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus” (Gal. 3:28, NASB). Here is clear guideline for the church to follow in its treatment of persons. The church must be intentional in looking beyond the demarcations of race, economic status and gender. It is not that these

¹⁴⁷ “In your light, we see light.”

¹⁴⁸ Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton and Oxford: Princeton University Press, 2008), 360.

demarcations do not exist. Rather, the church must work at identifying persons as they are constituted in Christ. This counter-cultural stance is not for the sake of social justice. Rather, it is for the sake of genuine oneness in Christ—oneness created by, in and through the fellowship and lordship of the Holy Spirit. Second, allegiance to Jesus Christ includes adopting His approach to people. In His relationships He embraced the marginalized (Matthew 9:10).¹⁴⁹ He included them in His circle of acceptance. He affirmed the value of the poor, oppressed masses of Palestine to their heavenly Father (Matthew 10:31).¹⁵⁰ He expressed His valuation by sharing Himself, conversing with them, feeding them, and healing them (Matthew 11:5).¹⁵¹ The tenor of scripture strongly suggests that the people of God must see the marginalized through the eyes of Jesus. The realization of fullness of communion imparts the requisite transformation that allows the church to do this. Nonetheless, the church still needs to be diligent in consistently choosing this vision. In sum, the church is required to live under God's view of persons because it can do so through the presence and lordship of the Holy Spirit.

The Wesleyan-Holiness Witness

The practical out-working of the foregoing theological and biblical principles is

¹⁴⁹ “Then it happened that as Jesus was reclining at the table in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples” (NASB).

¹⁵⁰ “So do not fear; you are more valuable than many sparrows” (NASB).

¹⁵¹ “The blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them” (NASB).

through identification with the marginalized. Donald W. Dayton shows how this application was carried out by Wesley and the founders of present-day Wesleyan-Holiness denominations. Identification with the marginalized took the form of sustained ministries of compassion to the poor. Dayton argues that Wesley's *Journals* show his commitment to ministering to the poor.¹⁵² He also shows B. T. Roberts, founder of the Free Methodist denomination, considered this commitment to be definitive of the true church.¹⁵³ For Roberts, the biblical rationale for ministering to the poor was the testimony of Jesus to John the Baptist that the poor have the gospel preached to them.¹⁵⁴ While Dayton may be reading back a social justice/liberation theology agenda into Wesley and the Holiness witness, it is still to the point to note that the Wesleyan-Holiness tradition evidences sustained interest in the needs of the under-privileged.

The correspondence of holiness doctrine and ministry to the poor is also evident in the thought of Phineas Bresee. As its founder, Bresee urged the newly organized Church of the Nazarene to minister to the poor. In "The Prince of Life," Bresee provides a two-fold biblical rationale for his vision. First, "when on earth, Jesus declared the crowning evidence of His divine mission to be that 'the poor have the gospel preached to them;'" so today the evidence of the presence of Jesus in our midst is that we bear the gospel,

¹⁵² Donald W. Dayton, "Presidential Address: The Wesleyan Option for the Poor," *Wesleyan Theological Journal* 26 (1991): 10.

¹⁵³ Dayton, "The Wesleyan Option for the Poor," 14.

¹⁵⁴ Dayton, "The Wesleyan Option for the Poor," 14.

primarily, to the poor.”¹⁵⁵ Second, the first miracle after Pentecost was for a beggar. For Bresee, this “means that the first service of the Holy Ghost baptized church is to the poor; that its ministry is to those who are lowest down.”¹⁵⁶ Bresee developed this vision in practical terms by teaching the church to avoid ostentatious worship and by taking the gospel into communities of need.

This history suggests lessons that are contemporarily relevant. As Susanne Johnson shows, attentiveness to the marginalized is an important element of the present-day ecclesial mission.¹⁵⁷ Nonetheless, the movement of thought which ascribes the category of “poor” to economically challenged persons appears to be a form of marginalization at the very outset, since it is a categorization of persons according to their financial situation. The suggestion is not that the church must idealistically ignore the plight of the needy. Instead, the church must begin by accepting all persons simply on the basis of their value in God’s eyes. This becomes the rationale for attending to their needs and bearing their burdens. Without a clear theological rationale for its ministry to the disenfranchised, the church can become busily engaged in social reform rather than redemption.

When drawing from the Wesleyan-Holiness history for present-day applications, it

¹⁵⁵ Phineas Bresee, “The Prince of Life,” in *Twenty-Nine Sermons* (Los Angeles, CA: Nazarene Publishing Company, 1903; Digital Edition 05/19/96 by Holiness Data Ministry 1903).

¹⁵⁶ “The Prince of Life.”

¹⁵⁷ Johnson, “Remembering the Poor: Transforming Christian Practice,” 190.

must be borne in mind that the situation of disenfranchisement has become more complex. In most of the world, the poor are in the majority. Issues of gender, ethnicity and religion have moved to the forefront. The approach of Wesley, Roberts and Bresee can be applied today, but application must be accompanied by careful reflection on the changed situation.

Identification with the Marginalized

However, with a sound theological basis, the church can and must act on behalf of the marginalized. The practical means of doing this is to identify with the marginalized. The principal way of doing this is by following the divine pattern. Joy points to the fact that Jesus became poor.¹⁵⁸ The church, as the body of Christ, is called to enact “becoming poor.” Joy suggests that “becoming poor” entails taking up the cause of the wronged, “to become the advocate and the defender of the abused and the humiliated.”¹⁵⁹ By entering into the space of the marginalized, believers share in human suffering. This participation, even when it does not change a social situation, expresses genuine interest in persons. That is to say, the church affirms the value of individuals by communicating the desire for genuine fellowship.

Second, it is not enough to become a benefactor of the underprivileged. More than this, we must affirm that they have a story, a gift to give, and something to do. In this

¹⁵⁸ Joy, “The Contemporary Church As ‘Holy Community,’” 427.

¹⁵⁹ Joy, “The Contemporary Church As ‘Holy Community,’” 428.

dual movement of reaching outward and drawing in, the church acknowledges the intrinsic value of *all* persons. This movement is itself counter-cultural because it refuses to recognize the social and economic categorization of persons. As Johnson suggests, the church needs to keep company with the marginalized “and hear firsthand from them their history and their story.”¹⁶⁰ Once the church makes a decision to love God by sharing His concern for the outcast, it is well able to develop ways and means of practical application. In doing this, the church must seek to train its workers adequately. Most important, it must continually call upon God for divine wisdom in carrying out its God-given mission. Thus, from first to last, the church must live in submission to the Holy Spirit.

Not only can the church enter into the space of social inequity, but it can also draw individuals into its own fellowship. Ecclesial culture needs to be receptive to persons from all walks of life. It can only do this by transcending marginalization through overtures of genuine friendship. This is possible as the Holy Spirit teaches the church the value of the individual. Under his tutelage, the church can see beyond social categories and connect with individuals on the basis of grace and love. These are ways of affirming that fullness of communion is a reality in ecclesial life. It is the case that these guidelines describe an ideal that is most of the time far from the reality. Nonetheless, fullness of communion brings this reality closer. Fullness of communion brings ever increasing enlargement in this regard. At bottom, the ecclesial significance of holiness theology is

¹⁶⁰ Johnson, “Remembering the Poor: Transforming Christian Practice,” 196.

made visible through expressions of holy love which testify to the reality of divine grace in a hurting world.

Conclusion

This chapter has shown the ecclesial significance of holiness theology in the communion paradigm. A consideration of entire sanctification within the parameters of the individual life of holiness limits the fruitfulness of holiness theology in ecclesial life. Holiness theology obtains significance by orienting ecclesial life to fullness of communion.

First, this orientation is sought through an attitude before God of submission, adoration and allegiance. Submission to the Holy Spirit in ecclesial life arises as the church exercises total dependence upon His presence and action. Prayer is the primary act of submission, because in prayer, the church asks for grace to submit, and receives the capacity for submission. The church exercises the Spirit's reign by praying to be entirely sanctified, since, through this experience, believers can fully love God and others. Submission is exercised in a life of holiness. As the church seeks to grow in communion with God, it is brought into an attitude of adoration. Through the revelatory action of the Holy Spirit the church recognizes divine transcendence and condescension. Divine holiness and grace evoke adoration of the Holy Trinity. The attitude of submission and adoration is reinforced and expressed as the church lives in allegiance to God. The church chooses to do the will of God by relying on Him, rather than on corporate resources. As

such, the church chooses not to place intrinsic value in its resources, but rather, to relinquish these to the divine will.

These attitudes constitute a doxological corporate orientation, which arises as the church lives out its single quest for the knowledge of God, and in the doxological stance, it is drawn into deeper communion with God.

In this posture, the church understands its public worship to be the occasion of divine-human encounter through the elements of the liturgy. In this space, divine-human encounter is mutual enjoyment of creaturely presence before God, and divine Presence to the church through the Holy Spirit. Creaturely enjoyment of God takes the form of glorifying God, and as God is glorified in His church, He sanctifies His people. Therefore, the church lives in the expectation that in worship, believers are drawn into deeper fellowship, and may receive the grace of entire sanctification.

The nurture of doxological character is the matrix in which the church advances in the knowledge of God. Based on the biblical account of the primitive church, the doxological stance is the privilege of all believers, and is not limited to the Holiness tradition. When holiness theology is allowed to orient ecclesial life to fullness of communion, the Holiness tradition stands on common ground with Christian tradition as a whole. On this common ground, it has the opportunity to voice its distinctive understanding of divine-human fellowship, and to hear the voices of other traditions in this regard.

Within the tradition itself, holiness theology in the communion paradigm underwrites

ecclesial life. By directing ecclesial focus to the knowledge of God, it allows all believers to move forward on the faith-grace continuum without targeting those who have not yet experienced entire sanctification. Nonetheless, consistent pursuit of the knowledge of God brings believers to readiness so that they can experience entire sanctification. Furthermore, those who have entered into fullness of communion have the opportunity to advance to greater depths in the knowledge of God with greater facility.

Second, the ecclesial identity that comes by orientation to fullness of communion is nurtured through the means of grace. Use of the ordained and prudential means of grace shapes believers in the truth, both cognitively and affectively. The church is responsible for encouraging all believers to use the means of grace. It does this by faith that the Holy Spirit will, by these means, draw believers into closer fellowship with God and one another. In order to center congregational life on the means of grace, the church needs to provide these means in contextual form, so that they are user-friendly to believers and unbelievers alike. Proper account must also be taken of the unique way in which individuals respond to grace, and in which the Holy Spirit works. This means that in its single orientation, the church must act wisely in respecting individuality. In addition, the church has the responsibility of providing a system of accountability. The call to holiness means that the church must be clear in its holiness witness, and as such, must communicate the importance of a life of obedience to God.

Finally, the church expresses its orientation to fullness of communion through its witness. The church's primary witness is the quality of its fellowship. To the extent that

holiness and love mark ecclesial fellowship, the church witnesses to the reality of divine grace and fellowship with God. The church demonstrates its connection to God by its capacity for unconditional love. Furthermore, the church witnesses to divine-human fellowship by choosing to love. It does this by reaching beyond the ecclesial fellowship to establish relationships of holistic redemption. The church demonstrates its power by its capacity to draw unbelievers into meaningful relationships through the affirmation of the value of the individual. This decisiveness brings the church to the culmination of its expression of solidarity with God: solidarity with the marginalized. Without fear, and in the power of the Holy Spirit, the church is called to enter into the space of the marginalized and to transcend social categorization of persons. It does this by ascribing value to persons because of their value to God. As the church moves outward, its inclusive attitude opens the way for the marginalized to share in ecclesial fellowship.

This approach is fruitful in affirming the significance of holiness theology in ecclesial life.

CHAPTER 6

CONCLUSION

The aim of this project has been to map out and apply a new paradigm for holiness theology. The need for the project was established by identifying a strand of anthropocentrism in Nazarene holiness theology. Theological reflection from the starting point of personal experience has resulted in over-valuing the human role in religious experience and overshadowing the primacy of grace.

The second step was to account for anthropocentrism in holiness theology. Chapter 2 showed that Wesley's view of entire sanctification arose within a balanced crisis-process soteriology. The Nineteenth-Century Holiness Movement adopted Wesley's teaching with a marked preference for the crisis pole. The crisis orientation in the context of revivalism and individualism led to a subjective understanding of the doctrine. The optimistic view of human endeavor, prevalent in nineteenth century America, influenced the working concept of faith—faith became more an act of will than a gift of grace. The introduction of subjectivism into holiness doctrine did not necessarily negate divine grace, but it obscured its primacy.

Chapter 3 traced the relation of communion with God to holiness doctrine in the thought of John Wesley and Phineas Bresee. The transcendent goal of entire sanctification was shown to be fellowship with God. The conclusion reached was that salvation by faith is essentially ongoing participatory knowledge of God in a fellowship of holy love. Cleansing from inherited sin in entire sanctification frees the believer for

fullness of communion—defined as the actualization of divine lordship and entirety in human devotion and allegiance. The communion paradigm established connections between holiness doctrine, soteriology and Trinitarian thought. Holiness doctrine arises as an element of the Wesleyan *ordo salutis* and finds its ground in the divine nature of holy love. This relation affirms the primacy of grace in holiness theology. In sum, Chapter 3 established the central claim, that, when entire sanctification is understood from the perspective of its transcendent goal the following proposition is possible: fullness of communion requires entire sanctification and produces holiness.

On this basis, chapter 4 explicated the dynamics of entire sanctification. The proposed thesis was that in entire sanctification, divine-human fellowship reaches a decisive moment of faith in which the Holy Spirit cleanses away inherited sin and establishes fullness of communion through the fullness of His presence. Sin, a pervasive principle of idolatry and unbelief, was shown to be antithetical to the knowledge of God and the lordship of Jesus Christ. Through the Spirit's enablement, believers are brought to a decisive moment of repentance and faith for entire sanctification. In this experience, the Holy Spirit assumes control of the believer's heart, and holy love becomes the pervasive principle of human existence. As a result, sin no longer obstructs fellowship with God, and fullness of communion is actualized. This new quality of fellowship is evidenced by a new capacity to flourish in the fruit of the Spirit.

One claim of the communion paradigm was that it would prevent theological abstraction in holiness doctrine. The location of entire sanctification within the *ordo*

salutis and the wider framework of the doctrine of the Holy Trinity substantiates this claim. Another claim was the model's potential to affirm the primacy of grace without obscuring moral responsibility. It does this by showing that grace makes moral responsibility both possible and necessary. It has also been argued that the communion model dissociates holiness doctrine from theological anthropology. It does this by deriving the concept of sin from the cure for sin—faith, and by orienting doctrinal formulation to the over-arching goal of entire sanctification. In addition, the model distances holiness theology from moralism and legalism by grounding personal transformation in divine-human fellowship. Antinomianism is avoided by affirming that the love of God is holy in quality. Holiness of life, while an outcome of entire sanctification rather than the goal of the experience, is, nonetheless, a divine command. To affirm that human holiness is first a divine promise then a command does not diminish its imperative nature. Instead, it affirms that it is not only imperative, but also possible. Further, the primacy of grace, a significant theme throughout the dissertation, points to the necessity and possibility of moral responsibility.

Chapter 5 showed how holiness doctrine can be ecclesially significant when understood in the communion paradigm. This was shown to be achieved by orienting ecclesial life to fullness of communion. A common quest for the knowledge of God shapes the church in doxological character. Orientation to fullness of communion is practically carried out by faithfully providing and encouraging the use of the means of grace. This is the locus of an ecclesial fellowship that respects individuality and exercises

responsible accountability. Finally, the church expresses its orientation to fullness of communion through its witness. The primary act of witnessing is the church's power for sacrificial, unconditional love. This capacity to love is the sign of the reality of divine-human fellowship and transformative grace. The church demonstrates its power by its counter-cultural stance in affirming that God's love ascribes intrinsic value to persons. On this basis, the church embraces and dissolves marginalization. Its identification with the disenfranchised is based upon its life in God and its sure knowledge that divine holiness and love, through the presence and action of the Holy Spirit breathes love, redemption and inclusiveness into the darkness. The communion paradigm suggests these concrete ways in which holiness doctrine shapes ecclesial culture and life.

The communion paradigm offers a possible way out of the present impasse in Nazarene holiness theology. Further reflection would serve to elucidate the connection of holiness theology to the wider theological system with greater detail and precision. Faith, understood as participatory knowledge of God, can function as a methodological key in developing theologies of Trinity and church. This is a valid methodological approach because the concept of the knowledge of faith points to divine revelation and life, as well as the divine salvific mission. Revelation and mission fuse together in the affirmation of the Spirit's presence as the cause and life of the church.

The central Wesleyan theme of heart religion suggests personal actualization of the grand themes of systematic theology. Yet, the locus of this actualization, the personal experience of the believer, is not the necessary, nor the desired starting point of

reflection. The motivation for this project has been to articulate an experiential Wesleyan-Holiness theology that does not begin with personal experience. This is not to negate anthropology. In fact, the communion paradigm can be further clarified and strengthened if accompanied by a robust theological anthropology.

The communion paradigm provides the theological foundation for a practical theology. The dissertation has established the role of the means of grace in promoting the church's common quest for the knowledge of God. Practitioners in spiritual formation and Christian education can use the knowledge of God, or heart religion, as an integrative theme to orient small group and other educational structures. The paradigm provides a theological rationale for engagement in issues of social justice. It thus provides a rudimentary ground for the development of a Wesleyan moral theology.

Finally, the dissertation has sought to establish a single precept—the doctrine of holiness attests to divine holiness and its out-flow of holy love, as it has been revealed through our Lord Jesus Christ, and continues to be revealed by the Holy Spirit in the Church. Personal transformation and authentic ecclesial fellowship are signs pointing back to the divine life.

APPENDIX: PROPOSITIONS

Propositions Related to the Dissertation

1. The concept of heart religion is the integrative theme of John Wesley's theology. Heart religion is personal, transformative fellowship with God, by faith. Wesley's conviction that theological truth is existentially meaningful to the extent that it is actualized in personal transformation determines his theological approach.
2. Salvation by faith is a continuum of divine-human fellowship marked by justification and entire sanctification, both of which qualitatively change the divine-human relationship.
3. Entire sanctification is a threshold experience that is salvific and revelatory. In this experience, divine-human communion reaches fullness through a decisive moment of faith in which the Holy Spirit cleanses the believer from inherited sin and actualizes His complete Lordship over the believer through the Gift of His self-outpouring. The effect of this experience is Christian perfection—a heart cleansed from sin and filled with love for God.
4. The grace of God is expressed in His free quest for fellowship with human partners, through the salvific missions of the Son and the Spirit. The Spirit actualizes the work of the Son. He enables the human partner to respond to the divine overture in trust and obedience. Only the reciprocity of divine approach and human response can be properly understood as communion.
5. The holiness of God is the root of the divine salvific mission, and the guarantee of human holiness as both requirement and gift. Therefore holiness doctrine, which is concerned with human holiness, must be grounded in the doctrine of God.

Propositions Related to Coursework

6. The divine essence of holiness is expressed in divine self-communication or perfect love—perfect love is the out-flow of absolute holiness. Threeness in God is the eternal expression of perfect love.
7. Christian revelation must be viewed both objectively and subjectively. Objectively, God has disclosed Himself in general and special revelation.

Subjectively, God reveals Himself to the individual. The subjective and objective aspects of revelation must be kept together in revelation theology, because the subjective element gives revelation personal meaningfulness, and the objective element gives personal religious experience its appropriate epistemic framework.

8. Feuerbach argued that theology is the product of human self-projection. Thus, religion is a category in human anthropology. For Barth, theology that begins with the human subject opens itself to Feuerbach's critique. This danger can only be avoided by an irreversible relation between the Word of God and the human subject. Theology must be objectively grounded in revelation.
9. Bonhoeffer's prison writings reveal his view of freedom in Christ. He understands suffering as both an avenue and an exercise of freedom. Freedom comes through being bound to Christ, and suffering strengthens one's bond with Christ. Freedom is orientation to the other, rather than to the self. Responsible action for the sake of the other can lead to situations of suffering.
10. The "Sermon on the Mount" is a legitimate source of Christian ethics to the extent that it refers to the preacher, Jesus Christ, not merely as the perfect exemplar of His ethical system, but as the One who makes it possible to fulfill these ethical requirements both inwardly and outwardly.

Propositions Related to Personal Interest

11. The distinction between form and content needs to be borne in mind when seeking to articulate dogmatic propositions that are culturally and philosophically accessible.
12. The alienation of labor, understood as a sense of meaninglessness in relation to work, may result in feelings of isolation and despair, which believers can overcome through gratitude, fellowship and rest. Gratitude comes from a sense of identity based, not on work, but on union with Christ. Ecclesial fellowship provides emotional and spiritual sustenance to overcome isolation. Rest, the conviction of divine providential care, infuses hope in situations of despair.
13. Sanctification is not Christlikeness in the sense of imitation of Christ; it is who we have become and are becoming through union with Christ, as actualized by the Holy Spirit.

BIBLIOGRAPHY

Primary Sources

- Bresee, Phineas. *Twenty-Nine Sermons* Abridged ed. Los Angeles, CA: Nazarene Publishing Company, 1903; Digital Edition 05/19/96 by Holiness Data Ministry 1903.
- . *The Certainties of Faith*. Kansas City, MO: Nazarene Publishing House, 1958.
- Church of the Nazarene. *Manual*. Kansas City, MO: Nazarene Publishing House, 2009.
- Collins, Kenneth J. *The Theology of John Wesley: Holy Love and the Shape of Grace*. Nashville: Abingdon Press, 2007.
- Dunning, H. Ray. *Grace, Faith and Holiness: A Wesleyan Systematic Theology*. Kansas City, MO: Beacon Hill Press, 1988
- Greathouse, William M. , and Paul Bassett. *The Historical Development*. Vol. 2 of *Exploring Christian Holiness*. Kansas City, MO: Beacon Hill Press, 1985.
- Greathouse, William M., and George Lyons. *Romans 1-8: A Commentary in the Wesleyan Tradition*. New Beacon Bible Commentary. Kansas City, MO: Beacon Hill, 2008.
- Grider, J. Kenneth. *A Wesleyan-Holiness Theology*. Kansas City, MO: Beacon Hill Press of Kansas City, 1994.
- . *Entire Sanctification: The Distinctive Doctrine of Wesleyanism*. Kansas City, MO: Beacon Hill Press of Kansas City, 1980.
- Purkiser, W. T. *The Biblical Foundations*. Vol. 1 of *Exploring Christian Holiness*. Kansas City, MO: Beacon Hill Press, 1983.
- Taylor, Richard S. *The Theological Formulation*. Vol. 3 of *Exploring Christian Holiness*. Kansas City, MO: Beacon Hill Press, 1985.
- . “The Question of ‘Sins of Ignorance’ in Relation to Wesley’s Definition.” *Wesleyan Theological Journal* 22, no. 1 (1987): 71-77.
- . *A Right Conception of Sin : Its Relation to Right Thinking and Right Living*. Kansas City, MO: Beacon Hill Press, 1945.
- Telford, John., ed. *The Letters of the Rev. John Wesley*. Vol. 6. London: Epworth Press, 1960.

Wesley, John. *Explanatory Notes Upon the New Testament*. New York: Lane & Scott, 1850.

———. *The Works of John Wesley*. 14 vols. 3rd ed. Kansas City, MO: Beacon Hill Press, 1979.

Wiley, H. Orton *Christian Theology*. 3 vols. Kansas City, MO: Beacon Hill Press, 1940.

Wynkoop, Mildred Bangs. *A Theology of Love*. Kansas City, MO: Beacon Hill Press, 1972.

Secondary Sources

Abraham, William J. "The Epistemology of Conversion: Is There Something New?" In *Conversion in the Wesleyan Tradition*, edited by Kenneth J. Collins and John H. Tyson, 175-194. Nashville: Abingdon, 2001.

Agnew, Milton S. "Baptized with the Spirit." *Wesleyan Theological Journal* 14, no. 1 (1979): 7-14.

Alexander, Donald L., ed. *Christian Spirituality: Five Views of Sanctification*. Downers Grove, IL: InterVarsity Press, 1988.

Alichin, A. M. "The Epworth-Canterbury-Constantinople Axis." *Wesleyan Theological Journal* 26 (1991): 23-37.

Alston, William P. "Divine-Human Dialogue and the Nature of God." *Faith and Philosophy* 2, no. 1 (1985): 5-20.

———. "The Autonomy of Religious Experience." *International Journal for Philosophy of Religion* 31, no. 2-3 (1992): 67-87.

———. *Perceiving God: The Epistemology of Religious Experience*. Ithaca; London: Cornell University Press, 1991.

Aquinas, Thomas. *Summa theologica II-II*. English translation by Fathers of the English Dominican Province. New York: Benziger Bros, 1947; [http:// www.ccel.org](http://www.ccel.org) (accessed September 2010).

Augustine of Hippo. "Treatise Concerning Man's Perfection in Righteousness." In *A Select Library of the Nicene and Post-Nicene Fathers*, vol. 5, *St. Augustine: Anti-Pelagian Writings*, edited by Philip Schaff, 161. Edinburgh: T&T Clark, repr. Grand Rapids: William B. Eerdmans, 1971; [http:// www.ccel.org](http://www.ccel.org) (accessed September 2010).

Arnett, William M. "Current Theological Emphases in the American Holiness Tradition."

- Mennonite Quarterly Review* 35, no. 2 (1961): 120-129.
- . “The Role of the Holy Spirit in Entire Sanctification in the Writings of John Wesley.” *Wesleyan Theological Journal* 14, no. 2 (1979): 15-30.
- Augello, Joseph Lawrence, Jr. “The American Wesleyan-Holiness Movement’s Doctrine of Entire Sanctification: A Reformulation.” Ph. D. diss., The Southern Baptist Theological Seminary, 2003.
- Ayers, Jeremy. “John Wesley’s Therapeutic Understanding of Salvation.” *Encounter* 63, no. 2 (2002): 263-297.
- Barton, Stephen C. “Dislocating and Relocating Holiness: A New Testament Study.” In *Holiness Past and Present*, edited by Stephen C. Barton, 193-213. London; New York: T & T Clark, 2003.
- Basil of Ceasarea. *On the Holy Spirit*. Crestwood, NY: St. Vladimirs Seminary Press, 1980.
- Bassett, Paul Merritt. “A Study in the Theology of the Early Holiness Movement.” *Methodist History* 13, no. 3 (1975): 61-84.
- . “The Interplay of Christology and Ecclesiology in the Theology of the Holiness Movement.” *Wesleyan Theological Journal* 16, no. 2 (1981): 79-94.
- . “The Holiness Movement and the Protestant Principle.” *Wesleyan Theological Journal* 18, no. 1 (1983): 7-29.
- . “The Theological Identity of the North American Holiness Movement.” In *The Variety of American Evangelicalism*, edited by Donald W. Dayton and Robert K. Johnston, 72-108. Knoxville, TN: University of Tennessee Press, 1991.
- Bence, Clarence Luther. “John Wesley’s Teleological Hermeneutic.” Ph.D. diss., Emory University, 1981.
- . “Salvation and the Church: The Ecclesiology of John Wesley.” In *The Church: An Inquiry into Ecclesiology from a Biblical Theological Perspective*, edited by Daniel N. Berg and Melvin E. Dieter, 297-317. Anderson, IN: Warner Press, 1984.
- Berg, Daniel N. “The Theological Context of American Wesleyanism.” *Wesleyan Theological Journal* 20, no. 1 (1985): 45-60.
- Berkouwer, G. C. *Faith and Sanctification*. Translated by John Vriend. Studies in Dogmatics. Grand Rapids, MI: Wm. B. Eerdmans, 1952.
- Bevins, Winfield H. “Pneumatology in John Wesley’s Theological Method.” *Asbury Theological Journal* 58, no. 2 (2003): 101-113.

- Blevins, Dean G. "‘Holy Church, Holy People’: A Wesleyan Exploration in Congregational Holiness and Personal Testament." *Wesleyan Theological Journal* 39, no. 2 (2004): 54-73.
- Bolster, George R. "Wesley's Doctrine of Justification." *Evangelical Quarterly* 24 (1952): 144-155
- Bounds, Christopher Todd. "What is the Range of Current Teaching on Sanctification and what ought a Wesleyan to Believe on this Doctrine?" *Asbury Theological Journal* 62, no. 2 (2007): 33-53.
- Brantley, Richard E. *Locke, Wesley, and the Method of English Romanticism*. Gainesville, FL: University of Florida Press, 1984.
- Bray, Gerald L. "Out of the Box: The Christian Experience of God in Trinity." In *God the Holy Trinity: Reflections on Christian Faith and Practice*, edited by Timothy George, 37-55. Grand Rapids: Baker Academic, 2006.
- Brindlinger, Irv A. "Transformative Dimensions within Wesley's Understanding of Christian Perfection." *Asbury Theological Journal* 59, no. 1-2 (2004): 117-126.
- Brower, Kent E. , and Andy Johnson. *Holiness and Ecclesiology in the New Testament*. Grand Rapids: Wm. B. Eerdmans, 2007.
- Bundy, David. "Christian Virtue: John Wesley and the Alexandrian Tradition." *Wesleyan Theological Journal* 26, no. 1 (1991): 139-163.
- . "Visions of Sanctification: Themes of Orthodoxy in the Methodist, Holiness, and Pentecostal Traditions." *Wesleyan Theological Journal* 39, no. 1 (2004): 104-136.
- Calvin, John. *Institutes of the Christian Religion*. 2 vols. Translated by Ford Lewis Battles. Edited by John T. McNeill. Philadelphia: The Westminster Press, 1960.
- Campbell, Ted A. *John Wesley and Christian Antiquity*. Nashville, TN: Kingswood Books, 1991.
- . "Wesley's Use of the Church Fathers." *Asbury Theological Journal* 50, no. 2 and 51, no.1 (together, Fall, 1995 and Spring 1996): 57-70.
- . "The Shape of Wesleyan Thought: The Question of John Wesley's 'Essential' Christian Doctrines." *Asbury Theological Journal* 59, no. 1-2 (2004): 27-48.
- Cannon, William R. *The Theology of John Wesley with Special Reference to the Doctrine of Justification*. Nashville, Abingdon Press, 1946.
- Carver, Frank G. "Biblical Foundations for the 'Secondness' of Entire Sanctification."

Wesleyan Theological Journal 22, no. 2 (1987): 7-23.

Cell, George Croft. *The Rediscovery of John Wesley*. New York: Henry Holt and Company, 1935.

Charry, Ellen T. *By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine*. New York; Oxford: Oxford University Press, 1997.

———. "The Soteriological Importance of the Divine Perfections." In *God the Holy Trinity: Reflections on Christian Faith and Practice*, edited by Timothy George, 129-147. Grand Rapids, MI.: Baker Academic, 2006.

Christensen, Michael J. "Theosis and Sanctification: John Wesley's Reformulation of a Patristic Doctrine." *Wesleyan Theological Journal* 31, no. 2 (1996): 71-94.

Clapper, Gregory S. *John Wesley on Religious Affections: His Views on Experience and Emotion and Their Role in the Christian Life and Theology*. Metuchen, N.J.: Scarecrow Press, 1989.

———. "Shaping Heart Religion through Preaching and Pastoral Care." In "*Heart Religion*" in the Methodist Tradition and Related Movements, edited by Richard B. Steele, 209-224. Lanham, Maryland, and London: The Scarecrow Press, Inc., 2001.

Collins, Kenneth J. "A Hermeneutical Model for the Wesleyan Ordo Salutis." *Wesleyan Theological Journal* 19, no. 2 (1984): 23 - 37.

———. "The Motif of Real Christianity in the Writings of John Wesley." *Asbury Theological Journal* 49, no. 1 (1994): 49-62.

———. "Real Christianity as Integrating Theme in Wesley's Soteriology : The Critique of a Modern Myth." *Asbury Theological Journal* 51, no. 2 (1996): 15-43.

———. "John Wesley's Topography of the Heart: Dispostions, Tempers, and Affections." *Methodist History* 36, no. 3 (1998): 162-175.

———. "Why the Holiness Movement Is Dead." *Asbury Theological Journal* 54, no. 2 (1999): 27-35.

———. "John Wesley's Critical Appropriation of Tradition in His Practical Theology." *Wesleyan Theological Journal* 35, no. 2 (2000): 69-90.

———. "Recent Trends in Wesleyan-Holiness Scholarship." *Wesleyan Theological Journal* 35, no. 1 (2000): 67- 86.

Colón-Emeric, Edgardo Antonio. *Perfection in Dialogue: An Ecumenical Encounter between Wesley and Aquinas*. Waco, TX: Baylor University Press, 2007.

- Colyer, Elmer M., and Corrie M. Aukema Cieslukowski. "Wesley's Trinitarian Ordo Salutis." *Reformation & Revival* 14, no. 4 (2005): 105-131.
- Coppedge, Allan. "Entire Sanctification in Early American Methodism: 1812-1835." *Wesleyan Theological Journal* 13, no. Spring (1978): 34-50.
- Corlett, D. Shelby. *The Meaning of Holiness*. Kansas City, MO: Beacon Hill Press, 1944.
- Cox, Leo G. "Prevenient Grace: A Wesleyan View." *Journal of the Evangelical Theological Society* 12, no. 3 (1969): 143-149.
- . "John Wesley's Concept of Sin." *Bulletin of the Evangelical Theological Society* 5, no. 1 (1962): 8-24.
- . *John Wesley's Concept of Perfection*. Kansas City, MO: Beacon Hill Press, 1964.
- Dayton, Donald W. "The Doctrine of the Baptism of the Holy Spirit: Its Emergence and Significance." *Wesleyan Theological Journal* 13 (1978): 114-126.
- . "Presidential Address: The Wesleyan Option for the Poor." *Wesleyan Theological Journal* 26 (1991): 7-22.
- . "Asa Mahan and the Development of Holiness Theology." *Wesleyan Theological Journal* 9, no. 1 (1974): 60-69.
- Deal, William S. *Problems of the Spirit-Filled Life*. Kansas City, MO: Beacon Hill Press, 1961.
- Deasley, Alex R. G. "Entire Sanctification and the Baptism with the Holy Spirit: Perspectives on the Biblical View of the Relationship." *Wesleyan Theological Journal* 14, no. 1 (1979): 27-44.
- . "The Church in the Acts of the Apostles." In *The Church: An Inquiry into Ecclesiology from a Biblical Theological Perspective*, edited by Daniel N. Berg and Melvin E. Dieter, 47-88. Anderson, IN: Warner Press, 1984.
- Dieter, Melvin, ed. *The Nineteenth-Century Holiness Movement*. Vol. 4 of *Great Holiness Classics*. Kansas City, MO: Beacon Hill Press of Kansas City, 1998.
- , ed. *Five Views on Sanctification*. Grand Rapids, MI: Zondervan, 1987.
- . "The Development of Nineteenth-Century Holiness Theology." *Wesleyan Theological Journal* 20, no. 1 (1985): 61-77.
- . *The Holiness Revival of the Nineteenth Century*. 2nd ed. Studies in Evangelicalism. Lanham, MD: The Scarecrow Press, Inc., 1996.

- Dieter, Melvin, and Daniel Berg, eds. *The Church: An Inquiry into Ecclesiology from a Biblical Theological Perspective* Anderson, IN: Warner Press, Inc., 1984.
- Dorr, Donal J. "Wesley's Teaching on the Nature of Holiness." *London Quarterly and Holborn Review* 190 (1965): 234-239.
- Dreyer, Frederick. "Faith and Experience in the Thought of John Wesley." *The American Historical Review* 88, no. 1 (1983): 12-30.
- Dunning, H. Ray. "Systematic Theology in a Wesleyan Mode." *Wesleyan Theological Journal* 17, no. 1 (1982): 15-22.
- . "Christian Perfection: Toward a New Paradigm." *Wesleyan Theological Journal* 33, no. 1 (1998): 151-163.
- . "Toward a Wesleyan Ecclesiology." *Wesleyan Theological Journal* 22, no. 1 (1987): 112-17.
- Easley, Kendell H. "The Pauline Usage of Pneumati as a Reference to the Spirit of God." *Journal of the Evangelical Theological Society* 27, no. 3 (1984): 299-313.
- English, John C. "John Wesley's Indebtedness to John Norris." *Church History* 60, no. 1 (1991): 55-69.
- Fletcher, John. *The Works of the Rev. John Fletcher with a Life by the Rev. Abraham Scott*. 2 Vols. London: Thomas Allman, 1836.
- Flew, R. Newton. *The Idea of Perfection in Christian Theology: An Historical Study of the Christian Ideal for the Present Life*. New York: Humanities Press, 1968.
- George, Paul R. Jr. "Selfhood and the Search for an Identity: Explaining the Emergence of the Nineteenth-Century Holiness Movement and Early Church of the Nazarene." Ph. D. diss., Western Michigan University, 2004.
- Godet, Frédéric Louis. *Commentary on St. Paul's Epistle to the Romans*. Translated by A. Cusin. Edited by Talbot W. Chambers. New York: Funk and Wagnalls Publishers, 1883.
- Gorony, Jason. "The Elusiveness, Loss and Cruciality of Recovered Holiness: Some Biblical and Theological Observations." *International Journal of Systematic Theology* 10, no. 2 (2008): 195-209.
- Grabowski, John S. "Person : Substance and Relation." *Communio* 22, no. Spr (1995): 139-163.
- Greathouse, William M. "Sanctification and the *Christus Victor* Motif in Wesleyan Theology." *Wesleyan Theological Journal* 38, no. 2 (2003): 217-229.

- Grenz, Stanley J. "The Social God and the Relational Self: Toward a Trinitarian Theology of the *Imago Dei*." In *Trinitarian Soundings in Systematic Theology*, edited by Paul Louis Metzger, 87-100. London: T & T Clark, 2005.
- Grider, J. Kenneth. "Spirit Baptism the Means of Sanctification: A Response to the Lyon View." *Wesleyan Theological Journal* 14, no. 2 (1979): 31-50.
- . "The Nature of Wesleyan Theology." *Wesleyan Theological Journal* 17, no. 2 (1982): 43-57.
- Gunter, W. Stephen. *Wesley and the Quadrilateral: Renewing the Conversation*. Nashville: Abingdon, 1997.
- Gutenson, Charles E. "Theological Method for a Man of One Book." *Asbury Theological Journal* 59, no. 1-2 (2004): 49-61.
- Hardy, Daniel W. "Worship and the Formation of a Holy People." In *Holiness Past and Present*, edited by Stephen C. Barton, 477-498. London; New York: T & T Clark, 2003.
- Hardy, Douglas S. "Spiritual Direction within a Wesleyan Ecclesiology: The Pursuit of Holiness from the Periphery" *Wesleyan Theological Journal* 41, no. 1 (2006): 148-161.
- Heitzenrater, Richard P. "God with Us: Grace and the Spiritual Senses in John Wesley's Theology." In *Grace upon Grace: Essays in Honor of Thomas A. Langford*, edited by Robert K. Johnston, L. Gregory Jones and Jonathan R. Wilson, 87-109. Nashville: Abingdon Press.
- . *Wesley and the People Called Methodists*. Nashville, TN: Abingdon Press, 1995.
- . "Wesleyan Ecclesiology: Methodism as a Means of Grace." In *Orthodox and Wesleyan Ecclesiology*, edited by S. T. Kimbrough, Jr., 119-128. New York: St. Vladimir's Seminary Press, 2007.
- Henderson, D. Michael. *A Model for Making Disciples: John Wesley's Class Meeting*. Nappanee, IN: Evangel Publishing House, 1997.
- Hills, Aaron Merrit. *Fundamental Christian Theology: A Systematic Theology*. Pasadena, CA: C. J. Kinne, Pasadena College 1931.
- Howard, Ivan. "Wesley Versus Phoebe Palmer: An Extended Controversy." *Wesleyan Theological Journal* 6, no. 1 (1971): 31-40.
- Hynson, Leon O. "The Wesleyan Quadrilateral in the American Holiness Tradition." *Wesleyan Theological Journal* 20, no. 1 (1985): 19-33.
- . "Original Sin as Privation: An Inquiry into a Theology of Sin and

- Sanctification." *Wesleyan Theological Journal* 22, no. 2 (1987): 65-83.
- . "‘Saved to Sin No More’? The Sin Question Revisited." *Evangelical Journal* 22, no. 2 (2004): 60-68.
- James, William. *The Varieties of Religious Experience: A Study in Human Nature*. Introduction by Eugene Taylor, and Jeremy Carrette. Independence, KY: Routledge, 2002.
- Johnson, J. Prescott. "Crisis and Con-Sequence: Sanctification and the Greek Tense." *Wesleyan Theological Journal* 37, no. 2 (2002): 172-193.
- Johnson, Susanne. "Remembering the Poor: Transforming Christian Practice." In *Redemptive Transformation in Practical Theology: Essays in Honor of James E. Loder Jr.*, edited by Dana R. Wright & John D. Kuentzel, 189-215. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004.
- Johnson, W. Stanley. "Christian Perfection as Love for God." *Wesleyan Theological Journal* 18, no. 1 (1983): 50-60.
- Joy, Donald M. "The Contemporary Church as ‘Holy Community’: Call to Corporate Character and Life." In *The Church: An Inquiry into Ecclesiology from a Biblical Theological Perspective*, edited by Daniel N. Berg and Melvin E. Dieter, 397-432. Anderson, IN: Warner Press 1984.
- Kenneson, Philip D. "Visible Grace: The Church as God’s Embodied Presence." In *Grace Upon Grace: Essays in Honor of Thomas A. Langford*, edited by Robert K. Johnston, L. Gregory Jones, and Jonathan R. Wilson. Nashville: Abingdon Press, 1999.
- Kim, Young Taek. "John Wesley’s Anthropology: Restoration of the Imago Dei as a Framework for Wesley’s Theology." Ph.D. diss., Drew University, 2006.
- Kirkemo, W. "Substantialist and Relational Understandings of Entire Sanctification among Church of the Nazarene Clergy." D.Min. diss., Asbury Theological Seminary, 2008.
- Knight, Henry H. III. "Worship and Sanctification." *Wesleyan Theological Journal* 32, no. 2 (1997): 5-14.
- . "The Role of Faith and the Means of Grace in the Heart Religion of John Wesley." In "Heart Religion" *In the Methodist Tradition and Related Movements*, edited by Richard B. Steele. Lanham, MD.; London: Scarecrow Press, 2001.
- . "The Transformation of the Human Heart: The Place of Conversion in Wesley’s Theology." In *Conversion in the Wesleyan Tradition*, edited by Kenneth J. Collins and John H. Tyson, 43-55. Nashville: Abingdon Press, 2001.

- . “Love and Freedom ‘by Grace Alone’ in Wesley’s Soteriology: A Proposal for Evangelicals.” *Pneuma* 24, no. 1 (2002): 57-67.
- Knight, John A. “John Fletcher’s Influence on the Development of Wesleyan Theology in America.” *Wesleyan Theological Journal* 13 (1978): 13-33.
- Köstenberger, Andreas J. “What Does it Mean to Be Filled with the Spirit? A Biblical Investigation.” *Journal of the Evangelical Theological Society* 40, no. 2 (1997): 229-240.
- Kurowski, Mark T. “The First Step toward Grace : John Wesley’s Use of the Spiritual Homilies of Macarius the Great.” *Methodist History* 36, no. 2 (1998): 113-124.
- Kurschner, Mathias J. “The Enthusiasm of the Rev. John Wesley.” *Wesleyan Theological Journal* 35, no. 2 (2000): 114-137.
- Leclerc, Diane. *Discovering Christian Holiness: The Heart of Wesleyan-Holiness Theology*. Kansas City, MO: Beacon Hill Press, 2010.
- Lennox, Stephen John. “Biblical Interpretation in the American Holiness Movement, 1875-1920.” Ph.D. diss., Drew University, 1992.
- Lindström, Harald. *Wesley and Sanctification: A Study in the Doctrine of Salvation*. London: Epworth Press, 1950, 1956 printing.
- Locke, John. “Of Enthusiasm.” In *An Essay Concerning Human Understanding*, edited by Alexander Campbell Fraser, 428-441. Oxford: Clarendon Press, 1894.
- Lowery, Kevin T. “A Fork in the Wesleyan Road: Phoebe Palmer and the Appropriation of Christian Perfection.” *Wesleyan Theological Journal* 36, no. 2 (2001): 187-222.
- Lyon, Robert W. “Baptism and Spirit-Baptism in the New Testament.” *Wesleyan Theological Journal* 14, no. 1 (1979): 14-26.
- Lyons, George. “The Means of Grace: John Wesley on Deepening our Relationship with God.” Lecture given at the Fall Men’s Gathering, 1997. Wesley Center Online. <http://wesley.nnu.edu> (accessed January 2011).
- Maddox, Randy L. “The Use of the Aorist Tense in Holiness Exegesis.” *Wesleyan Theological Journal* 16, no. 2 (1981): 106-118.
- . “Responsible Grace: The Systematic Perspective of Wesleyan Theology.” *Wesleyan Theological Journal* 19, no. 2 (1984): 7-22.
- . “John Wesley and Eastern Orthodoxy: Influences, Convergences and Differences.” *The Asbury Theological Journal* 45, no. 2 (1990): 29-53.

- . “Opinion, Religion and ‘Catholic Spirit’: John Wesley on Theological Integrity.” *Asbury Theological Journal* 47, no. 1 (1992): 63-87.
- . *Responsible Grace: John Wesley’s Practical Theology*. Nashville: Kingswood Books 1994.
- . “A Change of Affections: The Development, Dynamics, and Dethronement of John Wesley’s Heart Religion.” In *‘Heart Religion’ in the Methodist Tradition and Related Movements*, edited by Richard B. Steele, 3-31. Lanham, MD., London: Scarecrow Press, 2001.
- Mann, Mark H. *Perfecting Grace: Holiness, Human Being and the Sciences*. New York, London: T & T Clark International, 2006.
- Mannoia, Kevin W. , and Don Thorsen, eds. *The Holiness Manifesto*. Grand Rapids, MI: William B. Eerdmans Publishing Co, 2008.
- Marshall, I. Howard. “Holiness in the Book of Acts.” In *Holiness and Ecclesiology in the New Testament*, edited by Kent E. Brower and Andy Johnson, 114-128. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007.
- . “Sanctification in the Teaching of John Wesley and John Calvin.” *Evangelical Quarterly* 34, no. 2 (1962): 75-82.
- Marston, Leslie R. “The Crisis-Process Issue in Wesleyan Thought.” *Wesleyan Theological Journal* 4, no. Spring (1969): 3-15.
- Matthaei, Sondra. “Transcripts of the Trinity: Communion and Community in Formation for Holiness of Heart and Life.” *Quarterly Review* 18, no. 2 (1998): 123-137.
- Matthews, Rex D. “‘With the Eyes of Faith’: Spiritual Experience and the Knowledge of God in the Theology of John Wesley.” In *Wesleyan Theology Today: A Bicentennial Consultation*, edited by Theodore Runyan, 406-415. Nashville, TN: Kingswood Books, 1985.
- Mattke, Robert A. “The Baptism of the Holy Spirit as Related to the Work of Entire Sanctification.” *Wesleyan Theological Journal* 5, no. 1 (1970): 22-32.
- Mavrodes, George. *Belief in God: A Study in the Epistemology of Religion*. New York: Random House, 1970.
- . “Revelation and the Bible.” *Faith and Philosophy* 6, no. 4 (1989): 398-411.
- McCambley, Casimir. “Saint Gregory of Nyssa : Peri Teleiotes - on Perfection.” *Greek Orthodox Theological Review* 29, no. 4 (1984): 349-379.
- McCormick, K. Steve. “Theosis in Chrysostom and Wesley: An Eastern Paradigm on Faith and Love.” *Wesleyan Theological Journal* 26, no. 1 (1991): 38-103.

- McDonnell, Kilian, O.S.B. "A Trinitarian Theology of the Holy Spirit?" *Theological Studies* 46 (1985): 191.
- McGonigle, Herbert Boyd. *Sufficient Saving Grace: John Wesley's Evangelical Arminianism*. Paternoster Biblical and Theological Monographs. Carlisle, Cumbria: Paternoster Press, 2001.
- McKim, Donald. K. *Westminster Dictionary of Theological Terms*. Louisville, KY: Westminster John Knox Press, 1996.
- Meeks, Douglas M. "Trinity, Community, and Power." In *Trinity, Community, and Power: Mapping Trajectories in Wesleyan Theology*, edited by Douglas M. Meeks, 15-31. Nashville: Kingswood Books, 2000.
- Metzger, Paul Louis, and Bruce L. McCormack, eds. *Trinitarian Soundings in Systematic Theology*. London; New York: T&T Clark, 2005.
- Miles, Rebekah. "'The Arts of Holy Living': Holiness and the Means of Grace." *Quarterly Review* 25, no. 2 (2005): 141-157.
- Miley, John. *Systematic Theology*. Peabody, MA: Hendrickson Publishers, 1989.
- Mitchell, T. Crichton, ed. *The Wesley Century (1725-1825)*. Vol. 2 of *Great Holiness Classics*. Kansas City, MO: Beacon Hill Press of Kansas City 1984.
- Moberly, R. W. L. "'Holy, Holy, Holy': Isaiah's Vision of God." In *Holiness Past and Present*, edited by Stephen C. Barton, 122-140. London ; New York: T & T Clark, 2003.
- Moyer, Bruce Eugene. "The Doctrine of Christian Perfection: A Comparative Study of John Wesley and the Modern American Holiness Movement." Ph.D. diss., Marquette University, 1992.
- Murray, John. "Definitive Sanctification." *Calvin Theological Journal* 2, no. 1 (1967): 5-21.
- Neff, Blake J. "John Wesley and John Fletcher on Entire Sanctification: A Metaphoric Cluster Analysis." Ph.D. diss., Bowling Green State University, 1982.
- O'Malley, J. Steven. "Recovering the Vision of Holiness: Wesley's Epistemic Basis." *Asbury Theological Journal* 41, no. 1 (1986): 3-17.
- Oh, Gwang Seok. *John Wesley's Ecclesiology: A Study in Its Sources and Development*. Chicago: The Scarecrow Press, Inc. , 2007.
- Outler, Albert Cook. "The Wesleyan Quadrilateral in John Wesley." *Wesleyan Theological Journal* 20, no. 1 (1985): 7-18.

- Outler, Albert Cook, and Richard P. Heitzenrater, eds. *John Wesley's Sermons: An Anthology*. Nashville: Abingdon Press, 1991.
- Palmer, Phoebe. *The Way of Holiness, with Notes by the Way: Being a Narrative of Religious Experience Resulting from a Determination to Be a Bible Christian*. London: William Nichols, 1856.
- Peters, John L. *Christian Perfection and American Methodism*. New York: Abingdon Press, 1956.
- Powell, Samuel M. "The Theological Significance of the Holiness Movement" *Quarterly Review* 25, no. 2 (2005): 126-140.
- Purkiser, W. T. *Conflicting Concepts of Holiness*. Kansas City, MO: Beacon Hill Press, 1964.
- Quanstrom, Mark R. "Tracing the Changes: Divergent Emphases in Article X of the Church of the Nazarene." Bourbonnais, IL: Olivet Nazarene University, March 2009.
- . "Article X through the Years." Unpublished manuscript, by permission of the author.
- . *A Century of Holiness Theology: The Doctrine of Entire Sanctification in the Church of the Nazarene: 1905 to 2004*. Kansas City, MO: Beacon Hill Press, 2004.
- Rakestraw, Robert V. "John Wesley as a Theologian of Grace." *Journal of the Evangelical Theological Society* 27, no. 2 (1984): 193-203.
- Robertson, A. T. *Robertson's Word Pictures of the New Testament*. Broadman Press, 1932, 33, Renewal 1960.
<http://www.biblestudytools.com/commentaries/robertsons-word-pictures>
 (accessed December 2010).
- Runyon, Theodore, ed. *Wesleyan Theology Today: A Bicentennial Theological Consulation*. Nashville: United Methodist Publishing House, 1985.
- Russell, Edward. "Reconsidering Relational Anthropology: A Critical Assessment of John Zizioulas's Theological Anthropology." *International Journal of Systematic Theology* 5, no. 2 (2003): 168-186.
- Sangster, W. E. *The Path to Perfection: An Examination and Restatement of John Wesley's Doctrine of Christian Perfection*. New York; Nashville: Abingdon-Cokesbury Press, 1943.
- Schneider, A. Gregory. "A Conflict of Associations: The National Camp-Meeting

Association for the Promotion of Holiness Versus the Methodist Episcopal Church." *Church History* 66, no. 2 (1997): 268-283.

Shults, F. LeRon. *Reforming Theological Anthropology: After the Philosophical Turn to Relationality*. Grand Rapids, MI.: Wm. B. Eerdmans, 2003.

———. "The Philosophical Turn to Relationality and the Responsibility of Practical Theology." In *Redemptive Transformation in Practical Theology: Essays in Honor of James E Loder Jr.*, edited by Dana R. Wright, John D. Kuentzel and Richard Robert Osmer, 325-346. Grand Rapids, Cambridge: William B. Eerdmans, 2004.

Smith, Timothy L. "A Chronological List of Wesley's Sermons and Doctrinal Essays." *Wesleyan Theological Journal* 17, no. 2 (1982): 88-110.

———. "John Wesley and the Wholeness of Scripture." *Interpretation* 39, no. 3 (1985): 246-262.

———. "John Wesley and the Second Blessing." *Wesleyan Theological Journal* 21, no. 1-2 (1986): 137-158.

———. *Revivalism and Social Reform*. New York & Nashville: Abingdon Press, 1957.

———. *Called Unto Holiness*. 2 vols. Vol. 2. Kansas City, MO: Nazarene Publishing House, 1962.

Snyder, Howard A. "John Wesley and Macarius the Egyptian." *Asbury Theological Journal* 45, no. 2 (1990): 55-60.

———. "The Babylonian Captivity of Wesleyan Theology." *Wesleyan Theological Journal* 39, no. 1 (2004): 7-34.

Steele, Les L. "Educating the Heart." In "*Heart Religion*" *In the Methodist Tradition and Related Movements*, edited by Richard B. Steele, 225-244. Lanham, MD, and London: The Scarecrow Press, Inc., 2001.

Steele, Richard B. "The Passion and the Passions." In "*Heart Religion*" *In the Methodist Tradition and Related Movements*, edited by Richard B. Steele, 245-271. Lanham, MD, and London: The Scarecrow Press, Inc., 2001.

Taylor, Richard S. "Some Recent Trends in Wesleyan-Arminian Thought." *Wesleyan Theological Journal* 6 (1971): 5-12.

———, ed. *Leading Wesleyan Thinkers*. Vol. 3 of *Great Holiness Classics*. Kansas City, MO: Beacon Hill Press, 1985.

Taylor, Richard S., W. T. Purkiser, and Willard H. Taylor. *God, Man and Salvation*. Kansas City, MO: Beacon Hill Press, 1977.

- The Association of Religion Data Archives, "Holiness Families," http://www.thearda.com/Denoms/Families/F_93.asp (accessed May 2, 2011).
- Thobaben, James R. "Holy Knowing: A Wesleyan Epistemology." In *The Death of Metaphysics; the Death of Culture: Epistemology, Metaphysics, and Morality*, edited by Mark J. Cherry, 99-132. Dordrecht: Springer, 2006.
- Thorsen, Donald A. D. *The Wesleyan Quadrilateral: Scripture, Tradition, Reason & Experience as a Model of Evangelical Theology*. Grand Rapids, MI: Francis Asbury Press, 1990.
- Truesdale, Al. "Reification of the Experience of Entire Sanctification in the American Holiness Movement." *Wesleyan Theological Journal* 31, no. 2 (1996): 95-119.
- Turner, George Allen. *The Vision Which Transforms*. Kansas City, MO: Beacon Hill Press of Kansas City, 1964.
- . "The Baptism of the Holy Spirit in the Wesleyan Tradition." *Wesleyan Theological Journal* 14, no. 1 (1979): 60-76.
- Wagner, J. Ross. "Working out Salvation: Holiness and Community in Philippians." In *Holiness and Ecclesiology in the New Testament*, edited by Kent E. Brower and Andy Johnson, 257-274. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007.
- Wainwright, Geoffrey *Doxology: The Praise of God in Worship, Doctrine and Life*. New York: Oxford University Press, 1980.
- . "Perfect Salvation in the Teaching of John Wesley and John Calvin." *Reformed World* 40, no. 2 (1988): 898-909.
- Webster, John "The Holiness and Love of God." *Scottish Journal of Theology* 57, no. 3 (2004): 249-268.
- "The Westminster Shorter Catechism. A. D. 1647." In *The Creeds of Christendom with a History and Critical Notes*, vol. 3, edited by Philip Schaff, 676-704. Grand Rapids, MI: Baker Book House, 1977. <http://www.ccel.org> (accessed September 2010).
- Williams, Colin W. *John Wesley's Theology Today*. New York: Abingdon Press, 1960.
- Wogaman, J. Philip. "The Doctrine of God and Dilemmas of Power." In *Trinity, Community, and Power: Mapping Trajectories in Wesleyan Theology*, edited by Douglas M. Meeks, 33-50. Nashville: Kingswood Books, 2000.
- Wolterstorff, Nicholas. *Justice: Rights and Wrongs*. Princeton and Oxford: Princeton University Press, 2008.

- Wood, Charles M. "Methodist Doctrine: An Understanding." *Quarterly Review* (Summer 1998): 167-182.
- Wood, L.W. "Wesley's Epistemology." *Wesleyan Theological Journal* 10 (1975): 48-59.
- . "Exegetical-Theological Reflections on the Baptism with the Holy Spirit." *Wesleyan Theological Journal* 14, no. 2 (1979): 51-63.
- . *Pentecostal Grace*. Grand Rapids, MI: Francis Asbury Press, 1980.
- . "Pentecostal Sanctification in Wesley and Early Methodism." *Pneuma* 21, no. 2 (1999): 251-287.
- . *The Meaning of Pentecost in Early Methodism: Rediscovering John Fletcher as John Wesley's Vindicator and Designated Successor*. Pietist and Wesleyan Studies 15. Lanham, MD, and Oxford: The Scarecrow Press, Inc., 2002.
- Wood, Susan K. "The Liturgy." In *Knowing the Triune God: The Work of the Spirit in the Practices of the Church*, edited by James J. Buckley and David S. Yeago, 95-118. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001.
- Wynkoop, Mildred Bangs. "Theological Roots of Wesleyanism's Understanding of the Holy Spirit." *Wesleyan Theological Journal* 14, no. 1 (1979): 77-98.