

Scriptural Holiness

Essays on Sanctification and the Holy Life

Edited by
Robert A. Danielson



First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

SCRIPTURAL HOLINESS
ESSAYS ON SANCTIFICATION AND
THE HOLY LIFE

EDITED BY
ROBERT A. DANIELSON

First Fruits Press
Wilmore, KY
c2022

ISBN: 9781648171314

Scriptural holiness : essays on sanctification and the holy life

Edited by Robert A. Danielson

First Fruits Press, ©2022

Digital version at

<http://place.asburyseminary.edu/firstfruitsheritagematerial/211/>

First Fruits Press is a digital imprint of the Asbury Theological Seminary, B.L. Fisher Library. Asbury Theological Seminary is the legal owner of the material previously published by the Pentecostal Publishing Co. and reserves the right to release new editions of this material as well as new material produced by Asbury Theological Seminary. Its publications are available for noncommercial and educational uses, such as research, teaching and private study. First Fruits Press has licensed the digital version of this work under the Creative Commons Attribution Noncommercial 3.0 United States License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/3.0/us/>.

For all other uses, contact:

First Fruits Press

B.L. Fisher Library

Asbury Theological Seminary

204 N. Lexington Ave.

Wilmore, KY 40390

<http://place.asburyseminary.edu/firstfruits>

Scriptural holiness : essays on sanctification and the holy life.

Scriptural holiness : essays on sanctification and the holy life [electronic resource]/ edited by Robert A. Danielson. – Wilmore, Kentucky : First Fruits Press, ©2022.

1 online resource (147 p. : port.) : digital.

Some essays originally published in the: Asbury Journal

Some essays originally published in the: Asbury Seminarian.

ISBN: 9781648171291 (paperback)

ISBN: 9781648171314 (uPDF)

ISBN: 9781648171321 (Mobi)

OCLC: 1314057889

1. Holiness--Christianity. 2. Sanctification. 3. Holy Spirit.

4. Christian life--Methodist authors. I. Danielson, Robert A. (Robert Alden) 1969-II. Asbury Journal. III. Asbury Seminarian.

BT767.S374 2022eb

234.8

Cover design by April Hardman



asburyseminary.edu

800.2ASBURY

204 North Lexington Avenue

Wilmore, Kentucky 40390



First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



First Fruits Press

The Academic Open Press of Asbury Theological Seminary

204 N. Lexington Ave., Wilmore, KY 40390

859-858-2236

first.fruits@asburyseminary.edu

asbury.to/firstfruits

TABLE OF CONTENTS

Forward	1
<i>Robert A. Danielson</i>	
Holiness and the Character of God	5
<i>John N. Oswalt</i>	
An Inclusive Vision of the Holy Life	19
<i>Stephen A. Seamands</i>	
Holiness and Social Justice	35
<i>Frank Bateman Stanger</i>	
Missional Holiness in a Post-Christendom World	67
<i>Timothy C. Tennent</i>	
What Does it Mean to be Sanctified?	83
<i>Frank Bateman Stanger</i>	
I Believe in The Holy Spirit	95
<i>Frank Bateman Stanger</i>	
Holiness Extended	109
<i>Paul Stromberg Rees</i>	
The Person and Ministry of The Holy Spirit	125
<i>Kenneth Kinghorn</i>	

FOREWORD

In 1889, five men from two separate holiness associations selected a special spot of ground between Flovilla, Georgia and Indian Springs, a locally known health resort, for the purpose of holding special camp meetings with a focus on Wesleyan teachings on holiness. These two associations joined into the Georgia Holiness Association and in 1890 the first holiness camp meeting was held with tents donated by the Illinois Holiness Association. After this camp meeting, the Indian Springs Holiness Camp Ground Association was organized on December 18, 1890. It became an organization committed to preaching scriptural holiness and one of the major holiness camp meetings in the southern United States.

In 1923, Dr. Henry Clay Morrison, the President of Asbury College, founded Asbury Theological Seminary across the street from the college in Wilmore, Kentucky. It was to be a school dedicated to training holiness preachers. For one hundred years, this Seminary has been committed to those same ideas of scriptural holiness. This common bond of a passion for a Wesleyan understanding of holiness, would join Asbury Theological Seminary and the Indian Springs holiness camp meeting in many ways. Many of the early camp meeting preachers at Indian Springs are familiar names to those knowledgeable of the history of Asbury and the Holiness Movement: Dr. Beverly Carradine, L. L. Pickett, Seth C. Rees, Bud Robinson, C. W. Ruth, J. L. Brasher, C. W. Butler, John Paul, John Church, Z. T. Johnson, Harry Blackburn, Roy Nicholson, and of course H. C. Morrison himself.

Morrison was so close to the Indian Springs camp meeting, that a monument was erected on the campground near the tabernacle after his death, which reads:

In memory of Rev. Henry Clay Morrison D.D.
Whose ministry blessed the people of Indian Springs Holiness Camp Ground for a half century. He was an advocate of holiness as taught by the Bible, John Wesley, and the early Methodists. His ministry was a blessing to the people around the world. He was the founder and editor of *The Pentecostal Herald*, President of Asbury College, founder and President of Asbury Theological Seminary.

Born March 10, 1857, died March 24, 1942.

In the summer of 2021, the board of the Indian Springs holiness camp meeting entrusted Asbury Theological Seminary with its historical documents to become a part of the Archives and Special Collections of the B. L. Fisher Library.

In honor of our relationship and the common bonds between the Indian Springs holiness camp meeting and Asbury Theological Seminary, we offer this special volume, which includes articles on holiness previously published in *The Asbury Journal*, and in its predecessors *The Asbury Seminarian* and *The Asbury Theological Journal*. These articles by former faculty, Seminary Presidents, and holiness leaders, are a reminder of the common theological ties which connect us as part of the wider Kingdom of God. We pray that they will continue to bless our “family” at Indian Springs, and also go out to others committed to the idea of scriptural holiness around the globe.

Robert A. Danielson, Ph.D.
Editor of *The Asbury Journal*

HOLINESS AND THE CHARACTER OF GOD

John N. Oswalt¹

When a man or woman has finished a course of study at Asbury Theological Seminary, there ought to be a certain group of questions that are answered and a person ought to be able to say, "I know where I stand on these questions." This doesn't mean that a faculty should spend three years jamming students' heads full of canned smarts which they will then go and spout off to various groups of people for 50 years and that that will be their ministry - not by any means. The Holy Spirit of God will lead them on a growing, expanding road down through the years, but there ought to be some foundation stones to which they can turn back and say, "I know where I stand there." So I have tried to set forth some of these questions.

It would be arrogant of me to think that I could enumerate all the questions or that I could give to you in even a series of short messages all the answers. But at least I want to explore some of them with you and suggest to you how one may come at them in the light of the Word of God, and to encourage you to set out in the same light to find His answers for you on these questions. In this essay in a somewhat round about fashion I invite you to consider at least three of these. First, what is the holiness of God? What do we mean when we say God is holy? Second, what are the expectations *vis a vis* that holiness for people? In what way does God's holiness relate to you and me? And third, how

¹ Associate Professor of Biblical Languages and Literature, Asbury Theological Seminary. *A sermon delivered at Asbury Theological Seminary for the annual Holiness Emphasis Conference.* Originally published in *The Asbury Seminarian*, vol. 31: no. 1 (Spring 1976), pp. 12-21.

is that holiness realized? Is it realized in an actual way, or only in a judicial way?

Suppose we begin by asking, "What does the Bible mean when it says God is holy?" Immediately it must be said that that statement is not an exclusive one with the Bible. The pagans said of their gods, "he/she/they're holy." Furthermore, the only class of persons in the Bible whose title bears the word "holy" are prostitutes - male and female. It is difficult for us to imagine a Canaanite or a Hebrew farmer saying to his neighbor, "Let's go down the road and visit the holy girl." This would be an offense to all that we know and understand as holy. How could they say it? They could say it because "holy" originally meant simply that which pertains to a deity. If a being is a deity, he or she is holy. The word relates to that gulf which people across the world recognize to exist between the human and the divine. The person lost in the deepest and darkest paganism understands that there is something that cuts him or her off from any deity. So, in the first analysis, when we say God is holy we are saying there is a vast gulf fixed between Him and us.

Although the word "holy" does not appear in Genesis 28, that is what Jacob was talking about when he woke up that morning. He backed off from that stone and looked at it and said, "This is a terrible place. God is in this place and I didn't know it. I came thoughtlessly in here and went off to sleep and God was here." And the hair on the back of his neck began to stand up. When Moses went across that desert plain to look, as we all do, at a fire, and when he got close enough to see that this was a different kind of fire - one that used the bush as an agent and yet did not consume it, I do not think God had to tell him twice to take off his shoes. "This is a holy place. This is a place where God is, and I'm a human and I have no right to be trespassing here."

God is that One who is totally, utterly “other” than you and me; that One who stands over against me who is not a projection of my character or of my nature or of the world’s character or its nature; that One who spoke the world into existence and will speak it out of existence, the Holy One. And the Hebrews across the years came to realize something - that there is only one God who is transcendent. And so with exquisite sarcasm Isaiah says, “What? That thing is holy? You’ve got to be kidding me! You go out into the woods and cut down a cedar log and bring it in and put half of it in the fire and cook your supper on it. The other half you carve into an image and overlay it with gold and fall down before it and say, ‘My God.’ You’ve got to be kidding me! (cf. Isa. 44:9-20) Oh, my pagan friends, if you had ever met God, you would not say of that thing, ‘It is holy.’” There is only One and Isaiah had met Him, hadn’t he? He is “other” than this world and when He walks across it, then we know we have been in the presence of the Holy One. He is the Holy One who breaks out of our little compartments in which we try to contain Him. He is “Other” than we.

But He is not merely the “Other” (and I owe this phrase to Dr. Dennis Kinlaw), He is every person’s “Other.” For you see, if He is not a projection of my character, if He is not a projection of the world’s character, if He is not in my control, then there He stands over against me in every moment of my life. He is the “Other” whom I can never escape. He is the “Other” who meets me on every street corner. He is the “Other” whom if I push out from the door will come back in through the window.

Whittaker Chambers, a convinced Communist, had long been certain that there was no God, but one Saturday morning, sitting at a breakfast table, he happened to begin to meditate on the convolutions of his little three-year-old daughter’s ear, and he said, “Before long I was not looking at any ear, I was looking at the face of God.” He is every

person's "Other" who stands over against us, whom we must meet, if not this moment then the next moment, if not today, tomorrow. He is the Holy One.

So the Psalmist says, "If I took the wings of the morning." (Is not that a gorgeous phrase? I'm glad he didn't know anything about science and didn't say, "speed of light.") "If I took the wings of the morning and flew to the uttermost parts of the sea," (and to the Hebrew that was the end of the world), "you are there before I get there. If I make my bed in hell you are there. If I say 'Surely the darkness will cover me,' there is that unwanted hand on my shoulder saying, 'Hello.' For the darkness is light to you- you are the holy one." (cf. Ps. 139:7-12) Beyond our wildest imaginings, beyond our wildest dreams He is the Holy One.

But is that all "holy" means? The One who is "other" than me, the One with whom I have to do at every moment, the transcendent One, the separate One? No. For holy has to do with a certain character. When a person was dedicated, sanctified to a pagan deity they took on the character of that deity. If Baal consorted with beasts, they did. If Baal consorted with his own sex, they did. If Baal had no respect for human life, they had none either. They belonged to him and they shared his character. Can you imagine a cult prostitute saying to some Canaanite farmer as he walks into her little cell on some early morning, "I've decided I'm going to be celibate from here on." He would say, "You can't! Because you belong to Baal, you'll do what Baal does. You are holy to Baal." You have a character.

So when the pagan said, "My god is holy," he meant first of all, "He is a god." But that God has a certain character, and that which belongs to Him shares that character. You ask a person today who has dedicated his or her life to Satan, "Are you free to tell the truth?" "Oh, no," would be the reply. "Oh no, you see, I'm sanctified

to Satan. I belong to Satan and I share his character.” When I read, as again and again I do, that “holy,” “to be sanctified,” “to be holy,” only means “to be separate,” I wonder how a person who knows anything about religion can say that. To be holy to a deity is to share that deity’s character. And just as the Hebrews came to realize that there was only one transcendent being, they came to realize that there was only one holy character. Since there was only one God who had the right to say, “I am God,” His character is normative for all that divine character means forevermore. So today in the English language, the word “holy” has a very particular moral character about it because it represents the character of the one God; the one being who has the right to call Himself holy.

Israel came to the conviction that intrinsic to God’s character was purity— righteousness, faithfulness, steadfast love; and when they began to talk about holiness, about being holy, these were ultimately and intrinsically involved. Purity, faithfulness, steadfast love. Now how did they reach that conclusion? How did they decide that this is what the holy character of God was? I’ve said this with some who have been in my classes at various times, but let me repeat it at the risk of boring you. When I was writing my doctoral dissertation I had the opportunity to compare the Egyptian concept of God at the time of the Exodus with the Biblical concept of God. In the process of that study I discovered a very odd thing.

The Egyptians had masses and masses and masses of material speculating about the essence of God. However, when I came to the Bible there was not a scrap of speculation on God’s essence. Do you know what I found? “Thou shalt, thou shalt not, thou shalt,” and so on. I thought, “What’s this about?” Here in the earliest books of the Egyptians they speculate on who God is and where He came from and what He is made of, yet there is none of this among the Hebrews. Why?

Our problem is not that we need to know *what* God is, our problem is that we need to know *who* He is. This is God's problem toward us, too. He has said, "I want you to know Me. I want you to know My character. I want you to know what I'm like. I want you to know what it means to be holy. But the problem is: how? Moreover, since we are estranged from Him by sin, abstract statements about His character are unlikely to penetrate our perverse wills. So He did not drop a philosophy book on us. Now that is not a slap at philosophy, but it is to say we can never truly know His character until we have sought to live it. If the world is to know what the holy God is like, the only way to do it is for people to live it.

And so in Exodus 19:6 you get the whole purpose of what all of these fireworks have been about. God said, "I will be your God and you will be my people, a nation of priests, a holy nation to me." He says, "This is what this was all about, this is what those plagues were about, this is what the Red Sea crossing was about, that you should share my character, and sharing it should then be the mediators of that character to a lost, broken world. This is what it's about. I'll be your God and you'll be my people." So he says, again and again, "You must be holy, as I am holy." The Law was the vehicle by which the Hebrews came to know the character of God. But what does "you shall be holy as I am holy" mean? Can you not see somebody scratching his or her head and saying, "What? I'm supposed to be a god like God is a god? I'm supposed to be transcendent?" Well, to begin with, yes. I am to transcend, to transcend that nature in this world which is opposed to Him and against Him at every moment. I am to be "other" as compared to that, but oh, much more deeply I am to share His character. "Live in ways that are in keeping with what I am." And so you begin to go through the Law. And you run into all of these odd statements about clean and unclean, pure and impure. The stuff about how to get leprosy out of your house and how to get it off your washcloths. And you begin

to say, “What in the world is that about?” But slowly even we, as slowly as the Hebrews, and perhaps a little more slowly, begin to get the idea that there is something about this God that stresses purity. You know, we get all tangled up in the connotations of purity. But purity is to be one thing.

Suppose I were to say to you, “I have a lump of pure gold here.” What would I mean? It is all gold, not a mixture of gold and something else, but all gold. And so they began to understand that this God was not a mixture, this God was not inconsistent, this God was all of a piece. He was one. He was whole. He was pure. And they began to recognize that in this world there is that which is not whole, there is that which does not lead to wholeness, there is that which divides and destroys and defiles. There is that which leads to life, and there is that which leads to death; there is that which leads to health, and there is that which leads to corruption. And they began to say, “He is pure. He is clean.” And in that covenant they said, “Yes, God we will do the things that lead to cleanness, that lead to purity, that lead to oneness, that lead to holiness.”

They looked at that covenant and began to see these statements about rightness, righteousness. The holy God is holy in righteousness, Isaiah 5:16 tells us. There is something in us as human beings that says it’s a bent world, it’s a world that is twisted, it’s a world where the relationships are crisscrossed, but with the eye of the mind and of the heart we can dream of that which is straight, of that which is right.

Wonder of wonders, this God is what we’ve been dreaming of. This God is right. And He says to me, “If you are to live My life, then you must be right.” That doesn’t mean to be correct in every issue, but it means that somehow in my relationships with you and your relationships with one another, in our relationships with the world,

there must be that about us which is right in a bent and crooked world. They lived in a world full of self-conceit and self-deceit. They looked at the covenant and said, “Yes, we will be right. We will live lives of righteousness, of rightness, for Your sake.”

They looked at the covenant and they saw statements there about faithfulness. Again God had a problem. Here was a world lost in relativism (almost as far lost as ours). You see, with hundreds of gods, who is to say what is right and wrong? If it is right for this god to wear green, then it’s wrong for that god. If it’s right for this god to eat garlic, then it’s wrong for that god to eat garlic. Who can say what is the truth?

Now what is God to do, knowing that He alone is the true God and that He has laid out a way for the world that is true? What is He to do? Bring out that philosophy book again? No. He comes to them with a string of promises and keeps them. And they say, “This God is true, this God is true to His word! Who would have believed that? The one thing you know about a god is that he is as crooked as a dog’s hind leg.” In general, the one thing you know about a god is that you cannot trust him. But this God is true.

As a result, the words for truth and the words for faithfulness are the same words in Hebrew. You can’t fight for truth and be unfaithful to your brothers and sisters. You either do the truth in your life, or all the truth in the world in your words is wasted. And they said, “He is true. I can be true. Oh, the thing I’ve longed for— to be faithful, faithful to others, faithful to myself, faithful to God— yes, Father, we’ll do it.”

Then they saw another thing running through that Law - the theme of steadfast love. The Hebrew word for this concept really can’t be translated into English, but there are several different English renditions for this one word. They include “mercy,” “grace,” “love,” etc.

But none of these encompasses all that the word means. God says, “I am going to do *hesed* with you.” What does it mean? He says, “I am going to love you passionately, loyally, no matter what happens. I am on your side come hell or high water.” And they said, “Can it be true, can it be true that this Being would be loyal to me through thick and thin? That He’d be on my side? That He is for me and not against me? Can it be?” And He says, “Oh, yes, and that the world might know it, I want you to manifest that in your relationships with one another and with Me.” And they said, “We’ll do it.” That’s what all of that Law is about. This is the character of God and if the world is to know it then I want to belong to Him and I want to be like Him.

Now the thing that always fascinates me about those covenant ceremonies is the blithe way they jumped into it. When I read Exodus 21, 22, and 23 with their demands, it makes me shiver. I am glad I live in the age of grace. Yet when Moses says to them, “Will you do all this law?” they say, “Of course we will. Any time. After all, God delivered us from Egypt; what less can we do for Him?” So Moses took that basin of blood and splashed it on them, and I wonder if just the tiniest little shiver didn’t go through them as the drops of blood ran down their faces. “What have I let myself in for?” must have been a question which suggested itself to them.

You see it again at the end of Joshua. There they had been, they had gone through the wars, the defeats, the victories, the internal tensions, the difficulties, and now Joshua says, “I am going on and here is the covenant. Here is what you’ve committed yourself to. You will belong to this God and you will manifest His character in all of your lives. Will you do that?” And they said, “Sure.” And Joshua said, “You can’t.” I imagine that set them back on their heels a little bit. “What do you mean? You just asked us if we would. We said we would and now you say we can’t.” “He is a jealous God and a holy God and if

you turn from Him He'll destroy you." Oh, not because He is mad, but because He is a consuming fire and you don't go running around sticking your arm in the middle of a blast furnace without thinking a little bit beforehand what the implications are. Joshua says, "He's God, don't you realize what you're saying?"

And quickly enough they began to learn. All of the rest of Old Testament history is the indication that Joshua was right and they were wrong. The Old Testament is a tragedy, for they discovered that although they could blithely say, "Oh sure, we'll live out God's character any day of the week," they discovered that there was that within them that prevented it. And they began to say, "We know the way, but we can't do it. We've tried, but somehow something within us prevents us from doing what we know. The Law is a good thing, a glorious thing, a wonderful thing. We love God that He would share the way of life with us, but we can't do it."

The finest explanation of this in the Old Testament is found in Psalm 51. There is the man who had his eyes brutally opened and he says, "Oh, God. I never knew myself before. I never knew the depths within me. Now, oh God, can your mercy, can your grace, can your cleansing do something for me?" And this Psalm is the cry of the whole Hebrew people. First, it is, "God, create in me a clean heart. Oh, I said I'd live a clean life, but it won't happen unless you create that single heart, that clean heart, that heart that leads to life and not death." Create a clean heart.

Then he says, "Oh, God, can you make anew in me a right spirit? With my mind I say, yes, Lord, that's right, that's what I want to be. That's what I want to do, but I cannot." Again he says, "Oh God, God can you make me know truth in the inward part? Oh, I want to keep faith. I want to be faithful to people. I want to be true in what I

do with others.” And let me say, it is one thing to be true in what we say, it is another thing to be true to others. “Oh, God,” (And I love that statement in the Law, “Blessed is he who sweareth to his own hurt.”) “I’ll take an oath and I’ll keep it even if it’s to my disadvantage, to my own hurt, because I’ll be true to You.” And finally, “Oh, God, can you give me a free spirit? There’s something bound, there’s something tied up in me. God, can you set me free?”

That is the cry in the Old Testament of persons brought face to face with the fact that although they want to live this kind of life the life of God they cannot. So the result is that they were not a holy nation. The result is that they did not sanctify God, but rather profaned Him. Do you know that’s what God says of Moses? He says, “Moses, you didn’t sanctify me,” and if I had been Moses, I would have said, “Huh, me? Sanctify You? You’re the One that’s supposed to sanctify me.” He meant, “Moses, you didn’t show Me in My holiness.” Did you notice what Moses said? “Must we bring water from the rocks?” “You didn’t show Me as I am and that’s the whole purpose of this long, long business, Moses, that the world might know Me as I am.” Moses, had he gone on in that way and led the people into the land, would have been the next electoral candidate for God.

The same kind of point is made, “You have profaned My name, you haven’t shown Me as I am, you’ve shown Me as I’m not. You’ve made Me appear unfaithful; you’ve made Me appear untranscendent, unpowerful; you’ve made Me appear to be a tame little god who can be dragged around here and there. You are not a holy nation.” (cf. Ezk. 36:20 ff.) Here, the whole purpose of the Exodus is frustrated. The solution, then, to this situation - in which a nation which has known the way, which has attested to the rightness of that way with its mind but cannot live it— the solution to that is not merely forgiveness and propitiation of the righteous anger of God. To say, “All right, now

Israel you are forgiven, I have made a way by which I can forgive you and by which My righteous anger may be propitiated,” is merely to put them back to “Go.” God’s purposes can only be realized in the nation of Israel if they are not only forgiven but if they are enabled to live that life which they have longed to live. And so you come to the end of the Old Testament. You see the Old Testament rising on tiptoe as it were. Oh, God, somehow, somehow, there must be an inner dynamic to overcome this inner resistance. Somehow, oh God, you’ve got to make it possible to live the life of your character.

In several places the Old Testament looks forward to this inner dynamic. The passage in Ezekiel 36 where God said, “You’ve profaned my name,” also has Him saying, “I’m going to give you a new heart. I’m going to put a new spirit within you. I’m going to cause you to walk in my ways. I’m going to cause you to dwell in the land and you will be my people and I will be your God.” The “new” exodus is going to be achieved, but it can only be achieved when the people are both forgiven and have experienced a change within them.

Similarly, Jeremiah speaks of the new covenant which will be written on their hearts. The old covenant was external and the people said, “Yes, it’s good. We want to do that. We want to be that, but for all of our lives it has stood outside of us with us striving to reach it.” “Now,” says Jeremiah, “the next one is going to be written from the inside out.” Oh God, grant it. Malachi, the last book in the Old Testament says, “He’s coming. The Messenger of the covenant in whom you delight, He’s coming.” But do you remember the words of the Messiah: “Who can stand when he appeareth?” For He is like a refiner’s fire and He says He is going to refine the sons of Levi - He’s going to put the gold in the crucible and He’s going to start putting the fire on it. To destroy it? No. To make it what it’s never been.

The Old Testament by itself is an incomplete book. It is so because it looks beyond itself. It is a story of frustration, of a people striving and reaching and struggling and saying, "Oh, God, can you forgive us for the past and can you empower us for the future?" And the answer, the answer of the prophetic passages are ringing yet. "Yes, I'm coming and I'm going to deal with the past and with the future."

And where do we stand in relation to this? Is there a standard that we approve with our lips and deny with our lives? Oh, God, You are holy, and Your holiness is not merely Your "otherness" standing over against me. Your holiness is a character, a character of life which the world is dying for, and oh, God, I would be of that sort; oh, God, for me as well as for the Jew. God, is there an inner dynamic which can make me one, which can make me pure, one in all of my attitudes toward others? Is there an inner dynamic which can make me right, straight, in a bent world?

Some of us were talking today about the temptations which come to a person in roles of Christian leadership. Not normally temptations to what we think of as physical sins, but oh, the temptation to get hold of power, to be someone, to be known, to be on a first name basis with those who have the reins. And in that kind of a situation, unless God has done something within you and me to make us right, too often we have sold our soul before we know what the price was.

Oh, God, can You make me true, true from the depths of my heart? Oh, God, can You set me free, free to love? That's what it's about. That is what God's holiness is. And that is what the expectations are for you and for all those who would be His. And the glorious Gospel of Jesus Christ is that now, now holiness, the character of God worked out in your life and mine, is ours for the asking, for the taking, to manifest the character of God in a world which knows Him not. That

18

is what it is to be a minister of Jesus Christ. Sermons, yes; committees, yes; programs, yes; but *character, yes!*

AN INCLUSIVE VISION OF THE HOLY LIFE

Stephen A. Seamands¹

Exhortations calling God's people to a life of holiness permeate Scripture. 1 Peter 1:15-16 is perhaps the most familiar and representative of them: "But as he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy'" (RSV).

But what does it mean to be holy? What shape should holiness take in the believer's life? When one turns to the various Christian traditions in searching for an answer to these questions, it becomes clear that they offer different conceptions of the holy life. The monastic tradition's conception of the nature of the holy life is different from the conception of the mystical tradition's, the conception of the reformed tradition differs from the conception of the Wesleyan tradition, and the conception of the holiness movement of the nineteenth century differs from the conception of twentieth century pentecostalism. Which tradition is closest to the biblical understanding?

A prior question needs to be considered: What does Scripture mean when it says that God is holy? 1 Peter says: "*...as he who called you is holy*, be holy yourselves" [italics mine]. This seems to imply that what holiness means in the Christian's life must be defined and determined by what holiness is in God. This does not mean that our holiness is in any way to be exactly identified with the holiness of God. Nevertheless, it is analogous to God's holiness. If we are to arrive at

¹ Stephen A. Seamands, Ph.D., is associate professor of Christian doctrine at Asbury Theological Seminary. His first book was recently published by University Press of America, *Christology and Transition in the Theology of Edwin Lewis*. Originally published in *The Asbury Theological Journal*, vol. 42: no. 2 (1987), pp. 79 - 88.

a proper biblical conception of the holy life, we must first be clear in our understanding of the holiness of God. Only then can we begin to describe the shape of the holy life.

The purpose of this article is to examine the biblical conception of the holiness of God in order to understand the nature of the holy life. In examining the biblical conception, we will focus almost exclusively on the Old Testament, where the concept is developed. (It is generally agreed that the New Testament builds upon the Old Testament concept, and does not add anything substantially new.) We will focus particularly on one passage in the Old Testament, Isaiah 6:1-8, allowing it to function as a window through which we can view the OT understanding of holiness as a whole.

In Isaiah 6:1-8, we find the familiar account of the prophet's vision of God, his call and his commissioning as a prophet. It is the holiness of God, above all else, with which Isaiah is confronted. The trisagion, as it is sometimes called, the "Holy, Holy, Holy" uttered by the seraphim, captures the essence of the vision.

Moreover, the holiness of God is not only central in the vision of God which is recorded here, it is also a central motif throughout Isaiah. As Otto Procksch observes, "the concept of holiness is central to the whole theology of Isaiah."² The prophet's favorite title for Yahweh, "the Holy One of Israel," found twenty-six times in the book, is instructive. Indeed, in Isaiah, the Old Testament conception of divine holiness reaches its summit. Thus, Isaiah (and 6:1-8 in particular) is a prime passage in which to examine the biblical conception of the holiness of God.

² Otto Procksch, "Hagios," in *Theological Dictionary of the New Testament*, vol. 1, ed. by Gerhard Kittel (Grand Rapids: Eerdmans, 1964), p. 93.

As we examine this passage it becomes evident that holiness (*qodesh*) when attributed to or associated with God, is not narrowly conceived or understood. It does not have a precise, exact meaning, but, depending upon its context, is closely linked with other divine attributes or characteristics.

Holiness in relation to God is not an exclusive concept, but an inclusive one. In fact, Isaiah 6 indicates that there are several divine attributes or characteristics associated with the holiness of God. Each of these must be recognized as a facet of divine holiness if it is to be properly conceived. We turn then to a discussion of each of these facets of the holiness of God in order to show how it is reflected, particularly in Isaiah 6, and then in a few other passages in the Old Testament.

God's Unrivaled Majesty (Transcendence)

In his description of his vision of God and the action of the seraphim, Isaiah stresses God's otherness, His separateness from all creation.

Isaiah sees the Lord "high and lifted up" (v 1). The idea of the height of God is a recurring theme in the book of Isaiah.³ For example, in 2:5-22, the writer describes Yahweh as going on a campaign to bring not only humanity down to size, but also anything else that appears tall—fortified walls, ships on the sea, even stately trees and large mountains. Isaiah is greatly impressed by the otherness of God, the immense distance that separates Him from all other creatures.

When Isaiah describes God's appearance, he goes no higher than the hem of God's robe! This parallels other Old Testament accounts where persons are said to have "seen God." For instance, in

³ See William Holladay, *Isaiah: Scroll of a Prophetic Heritage* (Grand Rapids: Eerdmans, 1978), pp. 28-29.

Exod 24:9-10 Moses and the elders of Israel “saw the God of Israel,” but all they saw was the pavement under God’s feet.

The action of the seraphim further underscores the transcendence of God: “With two [wings] he covered his face, and with two he covered his feet, and with two he flew” (v 2). By covering their faces, the seraphim recognize that because of the infinite distance between them, the creature dare not even look upon the Creator. Even heavenly beings, the highest of creatures, dare not do that. By covering their feet or private parts⁴ the seraphim acknowledge that the created should not be displayed in the presence of the Creator. Thus, as Kaiser suggests, “the attitude of the angelic beings emphasizes the infinite distance between God and every creature, and recalls the holiness of God to Isaiah.”⁵

Other Old Testament passages bear evidence of this close association between divine holiness and divine transcendence. For example, in the account of Moses and the burning bush (Exodus 3), God commands Moses not to come any closer and to take off his sandals, “for the place on which you are standing is holy ground” (v 5). Moses’s response is similar to the seraph’s: he “hid his face, for he was afraid to look at God” (v 6). To affirm that God is holy, then, is to affirm that there is an “infinite qualitative difference” (Kierkegaard) between the creature and the Creator, the human and the divine. There is no ontological continuity between the two; rather, there is an absolute gulf fixed between them which cannot be crossed. Emil Brunner expresses it well: “The border line which separates the nature of God from all other forms of existence...is not only a frontier line, it is a closed frontier.”⁶

⁴Cf. Exod 4:25 and Isa 7:20. In both instances “feet” is used as a euphemism for the genitals. See also Otto Kaiser, *Isaiah 1-12* (Philadelphia: Westminster, 1972), p. 76.

⁵Ibid.

⁶Emil Brunner, *The Christian Doctrine of God* (Philadelphia: Westminster, 1950), p. 159.

However, this emphasis on God's unrivaled majesty (transcendence) as an element of divine holiness, as clear and pronounced as it is, is not presented in the Old Testament in a manner which negates or obscures the immanence of God. Instead a beautiful balance is maintained between the two. In Isa 6:1, God is "high and lifted up" (transcendent), and yet "his train filled the temple" (immanent). In verse 3, He is "the Lord God of hosts" (transcendent) and yet "the whole earth is full of his glory" (immanent).

This balance is consistent with what Brunner⁷ describes as the two "movements" of divine holiness. The first is a movement of withdrawal and exclusion: God separates Himself, He sets Himself apart, from creation. He is the Transcendent One, the Wholly Other. The second is a movement of expansion and inclusion. This movement seems initially to contradict the first, but it actually completes and fulfills it. For as the Holy One, God wills to be recognized as Holy, and wants the whole earth to be filled with His glory. He is not content simply to be holy in Himself; He desires to make holy. Hence God's holiness is the basis of His selfcommunication which is fulfilled in His love. In this balance, He is transcendent, apart from His creation, but also immanent, near to it, seeking to share Himself with it.

God's Glorious Radiance (Glory)

In relation to Isaiah 6, T.C. Vriezen states: "In this text Yahweh's holiness is also linked closely with His glory. This association of *qodesh* and *kabod* is found again and again in the Old Testament."⁸ Of course this link is explicit in the antiphonal song of the seraphs: "*Holy, holy, holy* is the Lord God of hosts; the whole earth is full of his *glory*" [italics mine].

⁶ Ibid., pp. 162-164.

⁸ T. C. Vriezen, *An Outline of Old Testament Theology* (Newton, MA: Charles T. Branford, 1970), p. 299.

But it is also implicit in Isaiah's description that God's train "filled the temple" (v 1) and the temple was "filled with smoke" (v 4).

Smoke, as John Oswalt suggests, is "reminiscent of the cloud said to accompany the presence of God"⁹ and calls to mind the many other Old Testament passages associated with divine holiness where the presence of God is manifested in fire (Exod 3:1-6, 19:17-19, 40:34-38; Lev 10:1-3; Num 11:1-2; 1 Kgs 18:22-40; 2 Chr 7:1-3). These passages clearly show the link between holiness and glory.

What exactly is the *kabod*, or glory of God? Simply stated, it is the visible external manifestation of the presence of God on earth.¹⁰ Furthermore, that holiness and the divine presence are closely linked should come as no surprise to us, for as we have noted, God is holy and wills to be recognized as holy. It matters to God whether His creatures do His will and confess His name. The glory of God is the radiant power of His being, the energy of His will seeking to make Himself known. It is God moving out of Himself, seeking to communicate Himself to His creation and to be recognized by it. As such it is a part of the second movement of His holiness, viz., expansion and inclusion.

God's Infinite Power

Isaiah 6 also reflects a close association between the holiness of God and the power of God. Isaiah describes Yahweh as "sitting upon a throne" (v 1). As Holladay indicates, Isaiah saw God "functioning as a king."¹¹ In Isaiah's time, unlike our own, the function of a king was perfectly clear in everyone's mind. The king was the government; he was the ruler—usually in an absolute sense. All might and authority rested

⁹ John Oswalt, *The Book of Isaiah: 1-39* (Grand Rapids: Eerdmans, 1986), p. 182.

¹⁰ L.H. Brockington, "Presence," in *A Theological Word Book of the Bible*, ed. by Alan Richardson (New York: Macmillan, 1950), p. 175.

¹¹ Holladay, *Isaiah*, p. 27.

in his hands. Describing God as “sitting upon a throne” underscores His sovereignty and power.

Also, twice in Isaiah 6 (vv 3 and 5) God is described as “the Lord of hosts” or “the Lord Almighty” (*Yahweh Sabaoth*). According to Vriezen, this title is to be “taken in its most intense meaning” as “embracing all powers in heaven and on earth.”¹² Kaiser believes that it came into use during the period of the judges when Israel began to consciously recognize Yahweh’s cosmic power and to set it over against the claims of the Canaanite pantheon. Thus it was an affirmation that “the holy God, the Lord over all the powers and forces which form and control this world, possesses the power to make his will prevail in the world.”¹³ The power of God is further conveyed in Isaiah 6 by the thunderous voices of the seraphim (which cause the doorposts of the temple to shake) as well as by the smoke which fills the sanctuary. There is an obvious similarity here with the description of the meeting of God and the people of Israel on Mount Sinai (Exod 19:16-19). There the lighting and thunder, the smoke, and the trembling of the mountain created the same awesome sense of Yahweh’s infinite power.

What we find in Isaiah 6—the linking of holiness and power—is characteristic of the entire Old Testament. Walther Eichrodt maintains that wherever the holiness of God is encountered, “its *first* impact must always be that of overwhelming power”¹⁴ [*italics mine*]. Likewise A. S. Wood can simply say that, “holiness is a synonym for power.”¹⁵

For example, in his song of praise immediately following Yahweh’s deliverance of Israel at the Red Sea, Moses extols the power

¹² Vriezen, *Old Testament Theology*, pp. 298-299.

¹³ Kaiser, *Isaiah 1-12*, p. 78.

¹⁴ Walther Eichrodt, *The Theology of the Old Testament*, vol. I, (Philadelphia: Westminster, 1961), pp. 275-276.

¹⁵ A.S. Wood, “Holiness,” in *The Zondervan Pictorial Encyclopedia of the Bible*, vol. III, ed. by Merrill Tenney (Grand Rapids: Zondervan, 1975), p. 175.

of God: “Thy right hand, O Lord, glorious in power, thy right hand, O Lord, shatters the enemy” (Exod 15:6). But he does not stop there. Extolling God’s power causes him to recognize God’s holiness: “Who is like thee, O Lord, among the gods? Who is like thee, majestic in holiness, terrible in glorious deeds, doing wonders. Thou didst stretch out thy right hand, the earth swallowed them” (vv 11-12). Here we see power and holiness bound up together. In fact, in this case, the recognition of divine power leads to the recognition of divine holiness.

Likewise in 1 Samuel 6 there is a demonstration of Yahweh’s power when He slays seventy men of the village of Bethshemesh “because they looked into the ark of the Lord” (v 19). The ark had been captured by the Philistines, but was sent back to Israel because of the plagues which came upon them as a result of its presence in their midst. The men of Bethshemesh rejoiced when they saw the ark, but aroused the wrath of Yahweh by their lack of reverence for it. They experienced the terrifying power of divine judgment, which in turn, produced a recognition of divine holiness: “Who is able to stand before the Lord, this *holy* God?” (1 Sam 6:20) [*italics mine*].

Through such demonstrations of His power, through His terrible and glorious acts of judgment and redemption, Israel is brought to an awareness of Yahweh’s holiness. Although in experience power may precede holiness, in reality, as Vriezen suggests, it is a consequence of holiness.¹⁶ God’s holiness “implies His absolute power over the world.”¹⁷

God’s Absolute Purity

God’s holiness separates Him from creation, but it also separates Him from sin. Isaiah’s response to his vision of God makes this clear:

¹⁶ Vriezen, *Outline of Old Testament Theology*, p. 299.

¹⁷ *Ibid.*

“And I said: ‘Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!’” (v 5).

Significantly, *when Isaiah responds*, he does not say, “Woe is me. I am so small, so finite, and Yahweh is great, so infinite. Look how little I am and how great He is!” Although there is here a clear affirmation of the wholly otherness of God, it is not the distance between His being and God’s being which most disturbs Isaiah; rather, it is the distance between *God’s character* and *his character*. In the presence of the absolute moral purity of God, Isaiah feels like a leper.

Some have argued that the uncleanness Isaiah senses has only to do with cultic impurity. But as Engnell¹⁸ argues, although the cultic element should not be overlooked, neither should the ethical. Verse 7 makes it clear that more than ceremonial impurity is involved. It is Isaiah’s “iniquity” that is taken away and his “sin” that is atoned for.

Thus the holiness of God demands both ceremonial and moral purity. The eyes of the Holy One are too pure to behold what is evil or to look upon what is wrong (Hab 1:13). Yahweh’s spotless purity, “debars and destroys everything impure.”¹⁹ Those who would ascend the hill of the Lord and stand in His holy place must therefore have pure hands and a clean heart; they must walk blamelessly and do what is right (Psalms 15, 24). Taken as a whole, the specific injunctions in the so-called Holiness Code (Leviticus 17-26) tell us the same thing. As Eichrodt says, they make it clear that the holiness “required of the people because of the holy nature of Yahweh implies moral purity and blamelessness.”²⁰

¹⁸ Ivan Engnell, *The Call of Isaiah: An Exegetical and Comparative Study*, (Uppsala: Lundequistska, 1949), p. 39-40.

¹⁹ Eichrodt, *Theology of the Old Testament*, vol. 1, p. 278.

²⁰ *Ibid.*

In terms of the two movements of divine holiness discussed earlier, this facet of holiness relates most closely to the first, withdrawal and exclusion. However, unlike transcendence which involves withdrawal and separation from creation, purity involves withdrawal and separation from sin.

God's Redeeming Love

Isaiah's desperate cry, "I am a man of unclean lips" (v 5) is answered by the declaration of the seraph, "Behold, this has touched your lips: your guilt is taken away, and your sin is forgiven" (v 7). And as a result of Yahweh's redemptive love, Isaiah's "Woe is me!" is transformed into "Here am I! Send me." Here then is another facet of the holiness of God: it issues in redemptive love.

Unfortunately, however, the relationship between God's holiness and His love has often been misconstrued. Too often holiness and love have been set over against each other. As Joseph Cooke says, "Many of us have been taught that holiness and love are somehow opposed to each other— as if holiness were at one extreme of God's nature and love at the other, and holiness would blot us out if love couldn't find a way to prevent it."²¹ The truth, however, is just the opposite. Rather than being opposed to divine holiness, God's redemptive love is at the heart of it; in fact it is its supreme manifestation.

To understand why this is the case, we must only reiterate what we said earlier concerning the two movements of divine holiness. First, holiness involves withdrawal and exclusion. As the Holy One, God wills to be separate from all created things and separate from evil. But second, holiness involves expansion and inclusion. As the Holy One, God wills that all creation be filled with His glory and share in

²¹Joseph Cooke, "Holy, Holy, Holy: God's Most Misunderstood Attribute," *Eternity* 30 (March, 1979):22.

His holiness. God then wills not only to be holy; He also wills to make holy.

Sin, in turn, poses an enormous threat to the holiness of God, for it creates a barrier, both on our side and on God's. We choose not to recognize God as the Holy One nor to share in His holiness. This in turn evokes the wrath of God, which as Brunner suggests is "the inevitable necessary reaction of the will of God to all that opposes him."²² But— and this is the crucial point—*because* God is holy and therefore wills to make us holy, to have us participate in His holiness and share in His glory, He *must* act to remove the barrier created by sin. Andrew Murray expresses this well: "It is not said, that though God is the Holy One, and hates sin, and ought to punish and destroy, that notwithstanding this He will save. By no means. But we are taught that as the Holy One, *just because* He is the Holy One, who delights to make holy, He will be the Deliverer of his people."²³

In his discussion of divine holiness, Karl Barth makes essentially the same point. There is no doubt, he says, that the holiness of God means that God is exalted over Israel and separate from it. It means this "only because it means primarily and decisively this—that God has adopted and chosen Israel as His child, has given it His promise, and has already conferred upon it His gracious help."²⁴

Barth then goes on to discuss the number of Old Testament passages where God's holiness and His redemptive love are tied together, and where *because* of His redemptive love He is called holy. For example, Moses's exultation, "Who is like thee, majestic in holiness" (Exod 15:11) is prompted by Yahweh's mighty act of deliverance at the

²² Brunner, *The Christian Doctrine of God*, p. 161.

²³ Andrew Murray, *Holy in Christ* (Minneapolis: Bethany Press, 1974) pp. 103-104.

²⁴ Karl Barth, *Church Dogmatics, 11/1* (Edinburgh: T & T Clark, 1956), pp. 360-361.

Red Sea. Hannah's joyous affirmation, "There is none holy like the Lord" (1 Sam 2:2) follows the answer to prayers in the birth of Samuel. And the Psalmist's declaration, "Thy way, O God, is holy," (Ps 77:13) is made while remembering God's redemptive acts on behalf of Israel. Barth concludes, "Holy means separate, that which confronts, arousing awe and the sense of obligation. But it clearly means primarily and fundamentally that which singles out, blesses, helps and restores, and only in this positive connection does it have that other significance."²⁵

Divine holiness and divine love should therefore not be set over against each other. The two, rather, are intimately bound up with one another, so much so that God's acts of redemptive love are the most sure and final proof that He is holy.

The Essence Of Divine Holiness

Having determined on the basis of our examination of Isaiah 6 and other Old Testament passages that the holiness of God includes five elements—transcendence, glory, power, purity, love—we are led to the conclusion that holiness is not an attribute of God which is distinct from His other attributes. His holiness is the sum of His attributes, or as Murray states, "the comprehensive summary of all his perfections."²⁶ The holiness of God represents His essential nature. It is God's selfhood, the very Godness of God. Norman Snaith says, it stands for that which is "most intimately divine."²⁷

That this is the case can be seen in the various places in the Old Testament where the idea of divinity in general and the idea of holiness merge. Sometimes, for example, "God" or "Lord" and "Holy One" are

²⁵ Ibid., p. 361

²⁶ Murray, *Holy In Christ*, p. 56.

²⁷ Norman Snaith, *The Distinctive Ideas of the Old Testament* (New York: Schocken Books, 1964), p. 100.

a part of Hebrew parallelism (Ps 71:22; Isa 5:24; Hab 3:3). In other cases, God is directly identified as the Holy One (Isa 40:25; Hos 11:9). In several places (Ps 89:36, 108:8; Amos 4:2, 6:8) God swears by His holiness, which simply means that God swears by Himself. So close, in fact, is the linking between divinity and holiness that, as O. R. Jones remarks, just as one might coin the word “socratiness” to describe the essential character of the man Socrates, so the word “holiness” in the Old Testament functions in relation to God.²⁸ It is so bound up with His essential character that there is no way to define it apart from direct reference to Him.

To say that God is holy, then, is not so much to describe Him as to emphasize that He is the one that He is; it is not so much *how* God is as it is *who* God is. Simply put, holiness is Godlikeness.

The Nature Of The Holy Life

Having examined the Old Testament concept of the holiness of God, we are now ready to consider some of its implications for understanding the nature of the holy life.

We have seen that the holiness of God is bound up with transcendence, glory, power, purity and love, and have suggested that all these facets or elements must be included if we are to arrive at a proper conception of divine holiness. If we allow our understanding of the holiness of God to shape our understanding of the holy life, we should expect that it, too, will include a number of facets or elements, each being analogous to a facet or element of the holiness of God. Thus each element of the holiness of God—transcendence, glory, power, purity, love—has a corresponding analogue in the holy life. Each of

²⁸O. R. Jones, *The Concept of Holiness* (London: George Allen & Unwin, 1961), pp. 144-145.

these must be given its appropriate place if we are to arrive at a proper conception of the holy life.

Based on this inclusive concept of the holiness of God, how might the holy life be described? It is beyond the scope of this article to attempt a detailed description, but here is a proposed outline:

The Holy Life is...

1. A life of separation and detachment.
2. A life of openness to the presence of God.
3. A life of power for serving God.
4. A life of moral purity.
5. A life of love toward God and others.

Again, it must be stressed that all of these elements or facets must be included if we are to arrive at a proper conception of the holy life. No one element should be stressed in a manner which detracts from the others. Yet, as we examine the conception of the holy life found in various Christian traditions, we find a tendency to do just that. One or perhaps two of the facets of the holy life are lifted up and made determinative in defining its nature. The monastic tradition, for example, stresses separation and detachment; the mystical tradition emphasizes union with the divine presence; the nineteenth century holiness movement accentuated moral purity; twentieth-century pentecostalism gave greater priority to power. In an inclusive concept of the holy life no one facet will be exalted above the others, nor presented as the center around which the others revolve. All will receive equal importance.

In defining divine holiness we concluded that the holiness of God represents His essential nature. It is all that makes God, God. Holiness is Godlikeness. The same holds true with regard to the holy

life. The holy life is the godly life. Rather than exalting one facet of the holy life to the neglect of others or making one facet the center around which the others revolve, we should identify holiness first with godliness and only then with its various facets. Godliness should become the unifying center around which the facets revolve, like spokes around the hub of a wheel.

In the light of the New Testament revelation we should also go one step further. Holiness is godliness—true, but no one has ever seen God. Jesus Christ, the only Son, who has come from God, has made Him known (John 1:18). In His face is the light of the knowledge of God's glory (2 Cor 4:6). It is better to say that the holy life is the Christlike life. Holiness should first and foremost be identified with Jesus, who is our touchstone for defining and determining the nature of the holy life. In Him we see a living incarnation of each facet of the holy life. He is their unifying center. Holiness is Christlikeness.

By rooting our understanding of the holy life in a proper understanding of the holiness of God, we arrive at a conception of the holy life which is truly biblical, balanced, beautiful and wholistic.

HOLINESS AND SOCIAL JUSTICE

Frank Bateman Stanger¹

“Holiness” and “Social Justice”— I like the sound of these words together. I have been to many conferences when I heard only one of the terms, to the total exclusion of the other. I remember a day when certain Holiness groups were so preoccupied with an emphasis upon the personal aspects of religion that one was considered in theological error, perhaps even back-slidden, if concern were expressed about society. On the other hand, I have participated in meetings when the thinking and discussions were so dominated by social issues that personal holiness seemed to be the forgotten word.

A Definition of Terms

What do we mean by “holiness” and “social justice”? I am using “holiness” in both an experiential and ethical sense. Recall the words of John Wesley as he described the personal experience of holiness:

This it is to be a perfect man . . . even to have a heart so allflaming with the love of God ... as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable to God through Christ.

It is to be inwardly and outwardly devoted to God. It is loving God with all the heart, mind, soul, and strength. This implies that no wrong temper, none contrary to

¹ Originally published *The Asbury Seminarian*, vol. 36: no. 3, (1981) pp. 3-23.

love remains in the soul; and that all the thoughts, words, and actions are governed by pure love.

It is pure love reigning alone in the heart and life.

But Wesley was truly biblical as he went on to say that an experience of holiness always manifested itself in the holy life. The holy life is the life filled with Jesus Christ. It is the manifestation of “the fruit of the Spirit” in one’s life. The holy life is the Christian’s daily life lived under the influence of the active ministry of the Holy Spirit. The holy life reaches out in loving relationships to all others.

What is “social justice”? The root idea of “justice” is “rightful,” “lawful,” “impartial.” “Social justice” implies the treating of persons with due appreciation for both their worth and needs. It is the use of authority and power to uphold what is the right.

Social justice is the creation of social conditions which provide every person with the opportunity of fulfilling the potential of one’s personhood and to share in the necessary “good things” of God’s creation. To accomplish this, social justice seeks to eliminate social injustice, all those social evils that threaten the welfare and destiny of God’s creatures.

In the development of the topic, “Holiness and Social Justice,” I propose to make four basic affirmations. Three of these will be dealt with in some detail, but the final affirmation is intended only as a summons and a guidepost to future thinking and acting.

The Evangelical Tradition

Here is the first affirmation: *The evangelical interpretation of the Christian faith, to which the holiness tradition is historically committed, has both understood and insisted upon the dynamic relationship between the personal and social aspects of the gospel.* Let it be quickly said that there are not two Gospels a personal Gospel and a social Gospel. There is only one Gospel the Gospel of God in Jesus Christ which has both personal and social manifestations.

Historically, social concern has characterized the evangelical tradition. We begin our documentation with the Holy Scriptures which are truly the divinely-inspired source of evangelical theology.

We think at once of the Old Testament prophets, such as Jeremiah, Ezekiel, Amos, and Micah. The fundamental conviction of the prophets which distinguished them from the ordinary religious life of their day, was the conviction that God demands righteousness and justice. Their concern was with the social and political life of their nation. Their sympathy was wholly and passionately with the poor and oppressed. They opposed the complacent optimism of people who were self-satisfied and unconcerned.

We move into the New Testament. Jesus Christ has been called the "Consummator." He came to fulfill the Law and the Prophets. He embodied the prophetic stream of faith and hope. The insistent concerns of social justice appear at the very beginning of His ministry in the declaration of His purpose in His sermon in His home-town synagogue.

Hear again the text of that sermon:

The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Luke 4:18).

I think often of what E. Stanley Jones said about these words of Jesus: suppose Jesus was actually referring to those who were poor, broken-hearted, captives, blind and bruised.

Jesus was a champion of the economically depressed. He exalted love for neighbor. He allowed no bias of race or color. He reached out to foreigners. He lifted human life to a new high level. He treated women differently than the custom of the times. He had a deep sympathy for and an unusual understanding of children. He sought freedom for those who were in any kind of bondage.

Jesus evaluated a person's spiritual life in terms not of religious exercises, but of ethical and social derivatives. He denounced religious leaders who "devoured widows' houses." In His parable of the last judgment He emphasized social ministries.

Jesus did all of this as the champion of a new kingdom, the Kingdom of God, whose values were to supplant the standards and structures of the present world. The Kingdom of God is both personal and social. Christ's teaching the Kingdom was an endeavor to both persuade persons to enter God's Kingdom of forgiveness and love and to establish a worldwide, ideal human society in which justice and good will shall be realized. But the Kingdom of God always begins

within a person; hence all social manifestations have rootage in personal experience.

Constantly through His teachings and activities Jesus was trying to make us understand that one's social conscience and concern are to be as wide as the love of God. He was a living example of social ministry in its varied aspects. On the one hand, He took a towel and washed His disciples' feet. Here was revealed His "mercy ministry." But He also took a whip and drove the money changers out of the Temple. Here was His "authority ministry" which, in this case, was an attack upon a practice that was robbing worshippers of their dignity and worship of its reverence.

In both His use of the towel and the whip Jesus revealed that Christians can be "change agents." People and institutions can be changed. There are Christian means to Christian ends.

The New Testament Church was quick to accept its social responsibilities. The Early Church continued what Jesus began. They sought to incorporate into the life and activity of the church "the mind of Christ" toward both persons and society.

Early in the life of the Church officers were selected to supervise ministries to the poor. The leaders of the Church exhorted respect for government and law and in turn admonished political leaders to be just in their dealings with citizens. A study of the social influences of the proclamation of the Gospel in the early Church becomes an amazing revelation of both moral impetus and spiritual power in the direction of the amelioration of evil conditions and the effecting of needed reforms.

A hurried glimpse of the Christian centuries reveals an authentic social concern whenever the Church has been spiritually vital. W.E. Sangster has reminded us that the saints have always been concerned persons. He writes: “Normally though by no means always they (the saints in Protestantism) are activists rather than contemplatives. Though they are often world-forsaking in their thought, they are not world-forsaking in fact.” (*The Pure In Heart*)

William Temple’s significant volume, *Christianity and Social Order*, is based on the thesis that there is an authentic tradition of Christian social teaching.

David H.G. Head writes: “The marks of holiness are the marks of the bread and the wine the symbols of redemption. They are also the marks of secular things.”

John Calvin, a leader in the Protestant Reformation, was tremendously concerned about corporate righteousness. When he went to Geneva he found it to be one of the most depraved cities in Europe. He determined through the preaching and application of the Gospel to make it one of the most wholesome and best-governed cities in Europe. And he succeeded.

The Evangelical Revival of the 18th and 19th centuries placed evangelicals in the forefront of humanitarian concerns. John Wesley is significantly representative of this. “The Wesleyan Way” was to transform both individuals and social conditions. For us to be discussing “Holiness and Social Justice” is actually a fresh and creative underscoring of our Wesleyan heritage.

Throughout his life and ministry John Wesley made a serious effort to relate the teachings of the Bible to social issues. The Holy

Club at Oxford University, of which he was a leader, had two distinct goals: (1) disciplined spiritual growth; and (2) personal involvement in social needs. So, on the one hand the members studied the Greek New Testament, engaged in private devotions and practiced regular fasting. But they also visited the sick, the prisoners, the poor, and instructed neglected children.

It is interesting to note that later these became the same two goals of the class meeting which Wesley established.

Wesley contended that there was no personal holiness without social holiness. He insisted that every Christian must be involved socially to survive spiritually. The Christian ground of all of this was threefold: (1) the lordship of the Trinity; (2) the servanthood of Christians, and (3) the supremacy of love.

Wesley reminded his followers that the Ten Commandments were ethical fundamentals in Christian living and that being a Methodist Christian meant to love one's neighbor as well as God.

Wesley said that the root of social blessings was the right use of money, and conversely that the root of social evils was the wrong use of money. He worked against the peril of riches and offered a life of Christian stewardship as the only workable antidote.

Truly John Wesley was a knight with a burning heart who rode through English history and by the grace of God changed the moral and spiritual ethos of the British Empire. He won souls to Christ by the thousands, and the power of his influence joined that of others to vanquish human slavery, inspire child labor laws, reform the prison system, establish labor unions and credit unions, and build schools, orphanages, and homes for widows. Fifty years after John Wesley's

death, his evangelistic fervor had swept two continents and his mighty influence was still felt for good in the British parliament.

As my esteemed friend, Gilbert James has written: “Why, as Wesley’s spiritual descendants, have we been so slow to confront the citadels of evil? Why have we left the battle to the humanist and to the ungodly?”

Carl F.H. Henry raises the same issue with all evangelicals: “If evangelicals shun the realm of politics, economics and social order, then the whole conduct of world affairs will be forfeited to others by the very persons who are called to be the salt of the earth and light of the world.”

Reflecting upon the centuries, evangelicalism rightly perceived has always been concerned about social values, social practice, and social institutions. Major evangelical movements of the past were able to discern the most pressing needs of their day, social as well as spiritual, and to make impressive impacts in both spheres.

In view of this why did intense social concern suddenly become lacking among evangelicals during the first half of our 20th century? I think that Paul Rees has given us as concise and clear an answer as is needed. He writes:

What came to be known, in an unfortunate phrase, as the “Social Gospel” was not born in the womb of modernism, as many of today’s evangelicals imagine, but sprang from the enlivened spirit and enlightened conscience of evangelicals . . . However, it was the polarizing of the American Christian community around “modernism”

and “fundamentalism” that resulted largely unwittingly in the muting of the evangelical social conscience.

(Article in *The Herald*)

Recent decades have witnessed a dramatic resurgence of interest in social concern on the part of evangelicals. Included in the pronouncement of the Key Bridge III Consultation (1968) were these decisive statements: “We have not made clear the full implications of the love of God for all persons;” “we have been insensitive to the biblical concern for justice and mercy.”

In the same year (1968) the National Association of Evangelicals in their meeting in Philadelphia, adopted the following resolution:

While they are not of the world. Christians live out their lives in the world and therefore it is in the world that they make their witness.

For them to remain aloof from concrete decisions affecting social developments in our time would be to suggest that they do not believe God is sovereign in all the affairs of men. For them to withhold their love in any measure from those in need would be to suggest that they do not believe God is love.

On November 23-24, 1973 approximately 50 evangelical leaders met in Chicago to grapple with the dimensions and demands of a theme that had been broadly set out as “Evangelicals and Social Concern.” The group issued “A Declaration of Evangelical Social Concern” which included such declarations as these:

We affirm that God lays total claim upon the lives of his people . . .

We have not demonstrated the love of God to those suffering social abuses. . . .

We acknowledge that God requires justice. But we have not proclaimed or demonstrated his justice to an unjust American society.

We must attack the materialism of our culture and the maldistribution of the nation's wealth and services.

We acknowledge our Christian responsibilities of citizenship.

One year later, in November 1974, an enlarged group of evangelical leaders from all parts of the country returned to Chicago to add actions to their words of the previous year. In order to implement the 1973 Declaration of Evangelical Social Concern, a host of specific action proposals were developed and accepted.

The Lausanne Covenant, adopted by the International Congress on World Evangelization in 1974, makes nine assertions in Article 5 about evangelical social action: (1) concern for justice; (2) concern for reconciliation; (3) concern for the liberation of human beings; (4) respect for the dignity of persons; (5) determination not to exploit, but (6) to serve fellow human beings; (7) denunciation of evil and injustice; (8) efforts to exhibit, and (9) to spread the righteousness of Christ's Kingdom.

When the National Association of Evangelicals met in annual convention in 1977, two of the three adopted resolutions concerned social issues; (1) the use of military force and (2) the violation of human rights in Uganda.

The most recent worldwide evangelical conference was the World Evangelism Consultation at Pattaya in Thailand in 1980. This conference wrestled with defining the relationship between evangelism and social justice. Even though the Gospel apart from social justice was affirmed as the basis of world evangelism, there was a sensitivity to the importance of social justice in its relation to Christian proclamation and behavior in today's world.

It is significant to note that the social justice issue remains so important as an aftermath of the Pattaya Consultation, it has been decided that in 1982 there will be a special consultation on evangelism and social responsibility.

A recent poll among evangelical leaders reveals that social concern has shown the most improvement among evangelicals since the previous poll taken in 1973.

The contemporary insistence upon social concern on the part of evangelicals is deepening all the time. Of particular note is the relentless demand of Third World evangelicals that the Christian gospel not be limited to personal conversion, but that it incorporate also a vigorous demand for social justice that indicts oppressive politico-economic forces.

The Holiness Tradition

So far in our historical overview we have spoken for the most part of evangelical Christianity in general. However, an important chapter in the historical research in relation to Christian social concern is the part played by the Holiness Movement in it all. It is well known to most of us that Timothy Smith, in his monumental volume, *Revivalism and Social Reform*, concludes that the significant social reforms of the 19th

century in America were the result of evangelical revivalism. Certainly the Holiness emphasis in early Methodism and the activities of the Holiness Movement after its organization in 1867, played vital roles in such revivalism which had such far-reaching social effects.

Recently I made an interesting discovery concerning Henry Clay Morrison, long-time editor of *The Pentecostal Herald*, and the founder of the theological seminary I serve. In 1906 Dr. Morrison proposed a *Pentecostal School of Evangelism*. Teachers were selected, courses were adopted, but the school was never started. The School was to be housed in a *Pentecostal Building* in Louisville, Ky.

Such a building would supply the need for school facilities, publishing facilities, and convention facilities.

In his proposal. Dr. Morrison wrote:

We propose to make this Pentecostal Building a beehive of practical Christian effort . . . when elections come which involve great moral issues regarding saloons, desecration of the Sabbath, and the barter in young girls, and the devil marshals all his hosts, with God's help, we will go up against them in solid phalanx as one man, with prayers and songs and votes.

What an interesting confirmation of the truth that true holiness is a springboard for social action!

Donald Dayton has reminded us that the Holiness Movement differs from fundamentalism and evangelicalism in that it has always been more oriented to ethics and the spiritual life than to a defense of doctrinal orthodoxy. The Holiness tradition has tended to raise ethics to the status that fundamentalists have accorded doctrine.

In its spiritual genius, the Holiness Movement has been ethically committed to (1) the incalculable worth of the individual; (2) the sanctity of marriage as a divine institution; (3) the right of equal opportunity; (4) freedom of religion; (5) priority of moral values over the material; and (6) social obligation and responsibility of every able person.

Through the years the “Holiness Churches” have been concerned about the abolition of slavery, the role of women and women’s suffrage, ministry to the poor and oppressed, peace in the world, labor reforms, urban ministries, and community based on spiritual unity in Christ.

Perhaps the Salvation Army has been the most consistent and dramatic corporate spiritual manifestation of the Gospel in both its personal and social aspects that the Wesleyan world has witnessed since the days of the Wesleyan Revival. The Army has not been content merely to sing gospel songs, clap hands and beat tambourines, and to parade with bands and banners. Salvationists have trod every known path of human need, sought out haunts of human wretchedness, and hurried to the side of hurting people everywhere.

As Commissioner Arthur R. Pitcher has said so definitively: “The Salvation Army has combined a theology of cleansing and a theology of caring.”

Such social concern and activity are as alive in the Salvation Army today as they have ever been. In his letter of invitation to me, Lt. Co. William H. Roberts, Program Chairman, wrote:

Can holiness people ignore the reality of the situation, as far as our system of justice, the poverty stricken and lack of good education are concerned? Can we sit by while some have sub-standard housing unemployment,

unequal application of our judicial system? What is the challenge to us of “He went about doing good?”

It is highly significant to note the existence and activity of the present Christian Holiness Association Commission on Social Action. The purpose of this commission is to keep the holiness movement aware of contemporary social problems and to stimulate effective programming and action in assisting with solutions.

Recent research confirms what we have been concluding historically concerning evangelical Christians and social action. George Gallup, the well-known research pollster, has observed that evangelicals are twice as likely as non-evangelicals to be involved in social service on a person-to-person level.

Two sociologists, Thomas Campbell and Yoshio Fukuyama, have co-authored the volume *The Fragmented Layman*. Even they admit their surprise in their discovery that “religious piety” or “devotionalism,” instead of diminishing interest in social issues, actually increases concern for social issues. So they conclude that “people with a significantly pious attitude, by daily prayer and devotional activities, scored substantially higher than others in their willingness to accept minority representatives as neighbors and in their support for social justice.”

Theological Affirmations

Let me move now to a second major affirmation in support of my thesis: *The biblical theology which undergirds the holiness emphasis provides a sound polemic for the inevitable relationship between holiness and social justice.* I propose in merely bold strokes to delineate what I consider to be the various components of such a theological polemic.

1. *The Fact of Divine Creation.* Persons, created in the image of God, are seen in their dignity, tragedy, and destiny. Such Divine creation establishes the rights of persons, but always on the basis of faith in God. Actually a person's worth is what one is worth to God. The fact of Divine creation affirms supreme worth to persons.

Faith in God expresses itself in concern for the rights and needs of persons. Unconcern for others is self-will and this is the essence of sin. William Temple wrote: "Of the forms of self-will, complete indifference to other people in the world is the worst." To love God with all one's heart, all one's mind, all one's soul, all one's strength, is also to love one's neighbor as one's self. In a very real sense the integrity of one's relationship to God depends on one's relationship to others.

2. *God's Gift of the Good Earth to His Creatures.* God gave the earth and all its beauty and resources to His creatures. God gave persons dominion over the earth. Mankind even after the Fall is responsible for subduing the earth. We are stewards of what the earth contains. Such stewardship to God requires the use of earth's resources for the good of all of God's creatures.

3. *God's Sovereignty Over All of Life.* God's sovereignty over all of life is expressed through the Lordship of Christ. Such lordship involves socio-cultural obligations. Christian mission is the declaration of God's intent in respect to all the issues of life. In this regard Carl F.H. Henry writes:

Christian evangelism must do far more than speak only to the emotional vacuums in the lives of men; it must also help shape the intellectual mood of the day, deal with cultural idolatries and national priorities, confront the problems which erode a sense of human worth and dignity, cope with the moral paralysis that emboldens

multitudes to shameless vices, uncover all the subtle and alluring masks that man wears in an age which believed itself at the gates of paradise only to discover a desolation and a waste, (article in *Christian Michigan Advocate*)

4. *The Natural Order and Justice.* Such Christian thinkers as William Temple, Reinhold Niebuhr and Carl F.H. Henry are persistent in their claim of the Natural Order's insistence upon justice. The demand for justice is inherent in the order of created things. The Christian Faith did not discover justice, but the Spiritual Order supports this prior claim of the Natural Order for justice. Christianity insists upon the practice of justice. How tragic that spokesmen for the Church have often talked a great deal too much about love and freedom and not nearly enough about law and justice.

The New Testament enunciates the political responsibility of Christians. Government is ordained of God. Government and jurisprudence are strategic realms of vocational service to humanity. Government exists for the good of all citizens, not simply for certain favored groups.

5. *Christ's Doctrine of the Kingdom.* The Kingdom of God in the teachings of Jesus has both personal and social dimensions. James S. Stewart makes this clear in these words:

Clearly there were two main lines along which all His thoughts of the Kingdom ran. On the one hand, Jesus thought of it as the rule of God in the heart. On the other hand. He thought of it as the rule of God in the world.

If the Kingdom is the rule of God in the heart, it follows, first, that the Kingdom of God is moral, not nationalistic; second, that the Kingdom of God is spiritual, not

material; third, that the Kingdom of God is actual, not ideal.

If the Kingdom is the rule of God in the world, it follows, first, that the Kingdom of God is social, not individualistic; second, that the Kingdom is universal, not local; third, that the Kingdom of God is awaiting a final consummation and not yet fully complete. (*The Life And Teaching of Jesus Christ*)

6. *The Experience of Repentance.* Both the call to repentance and its actuality have social dimensions. Repentance is a turning from sin to God, not only in the individual's subjective consciousness, but in the world. Without ethics there is no real repentance. Repentance ethics is more than generalizations it has to do with specific acts of self-sacrifice in concrete situations. Salvation is man's return to God, but it is at the same time also man's return to his neighbor.

Repentance is much more than a private affair between the individual and God. It is the complete reorientation of life in the world among persons in response to the work of God in Jesus Christ. When evangelism does not take repentance seriously, it is because it does not take the world seriously, and when it does not take the world seriously, it does not take God seriously.

The New Testament concept of personal spiritual experience is that which finds expression in social relationships. E. Stanley Jones says: "A religion that does not start with the individual, does not start. But a religion that stops with the individual, stops."

Repentance makes Christians citizens of two worlds. As citizens of two worlds, there must be both the preaching of the Gospel and the promotion of social justice. Even though we are not of the world, we

are in the world. As long as we are in the world our concern is with the people of the world.

7. *The Purpose of the Church.* The Church is the gift of Christ to the world. There are but three alternatives for the Church in relation to the world: (1) try to flee from it; (2) tolerate it and conform to it; (3) condemn it and seek to change it.

Because the Church is the Christ-Spirit incarnate, it must pursue the third alternative: condemn the world and seek to change it. As the incarnation of the Christ-Spirit on earth, the Church is to be the organized conscience of Christendom. It should be swiftest to awaken to every undeserved suffering, bravest to speak against every wrong, strongest to rally the moral forces of the community against everything that threatens the better life among persons.

Rene Padilla writes:

The church is not another worldly religious club that organizes forays into the world in order to gain followers through persuasive techniques. It is the sign of the Kingdom of God; it lives and proclaims the Gospel here and now, *among men*, and waits for the consummation of God's plan to place all things under the rule of Christ. It has been freed from the world, but it is *in* the world; it has been sent by Christ into the world *just as Christ* was sent by the Father (Jn. 17:1 1-18). In other words, it has been given a mission oriented toward the building of a new humanity in which God's plan for man is accomplished, a mission that can be performed only through sacrifice. Its highest ambition cannot and should not be to achieve the success that leads to triumphalism, but rather faithfulness to its Lord, (*address at Lausanne Congress, 1974*)

Thus, I have attempted to delineate a sound biblical theology of social involvement. But such theology must be more than theory; it must become theology-in-action. In a world in which the language of faith has lost meaning for lack of translation into life, the acting out of God's kind of sharing announces as no words can, the Good News of Christ to humankind. Is it consistent for the Christian community to cry over the crucifixion of Christ and fail to be moved by the human conditions which make Christ cry?

There is a practical concern in all of these theological insights. Nothing seems to have more effect upon human minds and lives than social circumstances. William Temple reminds us:

More potent than school or even than home, as a moral influence, is the whole structure of society, and especially its economic structure. This fixes for all their place in the general scheme; and the way in which they gain and keep that place of necessity determines a great deal of their conduct and profoundly influences their outlook upon life. (*Daily Readings from William Temple*)

Faith in God not only creates a certain kind of climate, but, likewise, the maintenance of such faith is dependent upon the climate it creates. The only way to confront current naturalistic views of persons and the world is with the equally radical alternative of the Biblical revelation of the will of God.

Holiness Offers Relevant Insights and Approaches

In the light of these historical and theological backgrounds, let us now converge upon the heart of our topic and seek to discover the distinctive relationship of holiness to social justice. Here, then, is my third major affirmation: *The theological, experiential, and*

ethical emphases of the holiness tradition support and contribute to the achievement of social justice. When this is understood, holiness is readily viewed as an answer to injustice.

Perhaps there are some myths to be dispelled at the outset. We have already tried to deal with one of these myths, that there are two gospels, diametrically opposed to one another, a personal gospel and a social gospel. The teachings of Jesus indicate clearly that there is but one Gospel which has both personal and social manifestations.

A second myth seems to imply that holiness has fulfilled its social obligation when it has influenced a person's life-style. For illustration, a sanctified person may be content to say that since "I don't smoke," or "drink" or "go to nightclubs," holiness has had its wholesome effect upon me socially. However, social involvement means far more than a personal life-style; it relates to evil and unjust social structures which help to determine personal life styles.

There is a third myth: "God never intended Christians to get involved in worldly affairs." To believe this is to bypass the implications of the fundamental doctrines of Divine creation and sovereignty. God is sovereign of all things. He is seeking to reconcile the world unto Himself. If Christians are not to be involved in worldly affairs, why did Jesus speak of us as "the light of the world," and "the salt of the earth?" Why are we told to let our lights shine? to make friends with mammon?

How often we have heard the fourth myth: Get a person right with God and inevitably he or she will change society; get enough converts and society will be redeemed. How wonderful if this were true, but it just doesn't automatically happen this way.

Society is made up of individuals, but it is also made up of inherited customs and attitudes which have become a part of the social structure and which exist apart from the will of the individual.

Even the change of the individual leaves entirely intact this inherited social structure. For illustration, to change individual slave owners did not get rid of the slave system. It took a wide-scale frontal attack of legislation to oust slavery.

We must also disabuse our minds of thinking that evangelism and social action are synonymous. It is easy for some to think that since holiness churches are evangelistic, that's the social action that God intends for the church.

Evangelism and social action are distinct spiritual activities. Evangelism is persuading persons to accept Christ as Savior and Lord. It creates new churches, new centers of life, new parts of Christ's Body, which in turn plant other churches.

On the other hand, social action is the activity of existing churches in rectifying the social order.

Finally, there are those who believe that since the task of changing society is so complex and staggering we can never hope to accomplish it, why then, begin it, when nothing but disappointment and frustration lie ahead?

If we took this attitude, we would stop preaching and teaching, cease evangelizing, and never again be concerned about sending missionaries. The task of world evangelization is just as overwhelming and frustrating as that of social action, but we keep on doing it in faithfulness to our Lord's commission. We must have the same

dedication and faithfulness in relation to taking the Gospel into all the world of social relations and structures.

Three Critical Distinctions

So much for myths. As we proceed, let us keep in mind three critical distinctions. Social *concern* is inherent in regeneration. A born-again Christian cares about the hurts and needs of others. Christians are people who care.

Social *ministry* is doing something about alleviating the sufferings and needs of others. Social ministry has been spoken of as evangelical humanitarianism.

Social *action* is doing something about the structures of society which are the source of injustice and oppression and are the cause of the hurts and needs of people.

Certainly each of these is a legitimate spiritual activity. Holiness has a contemporary relevance to social justice. Holiness confronts the moral crises of our times with its ethical ideals, ethical teachings, ethical influence, and ethical models.

The Ideal of Holiness

Holiness is related to social justice because of its core ideal. Holiness seeks the mind of God as revealed in Jesus Christ. God wills wholeness for all of life mental, emotional, physical, spiritual, relational, societal. God is a God of justice. Holy persons therefore seek justice.

Because of its core ideal, holiness creates a certain kind of person who seeks to be God-like and Christ-like. Such persons are sensitive, compassionate, caring, actively benevolent.

The Ethic of Holiness

Holiness is likewise related to social justice because of its inherent ethic. The call to Christian sanctity is a summons to Christian ethics. Holiness, if not ethically practical, is really not holiness at all.

The ethical content of sanctity revolves around six strategic foci: (1) perfect love for God and others; (2) seeking in the scriptures for the mind of Christ as it relates to the issues of life; (3) satisfying ethical motivation being and acting as holy persons for the sake of God, others, and one's highest self; (4) respect for the funded experience of the saints of the ages concerning both personal and social issues; (5) resolving the inevitable tension between justice and love; (6) awareness of the contemporary situation in which holiness must be lived and applied.

The Power of Holiness

Moreover, holiness is related to social justice because of its infused power. The experience of holiness makes possible a distinctive kind of spiritual power within one's life. It is at once the power of illumination. There is not merely an awareness of what is wrong, but a sensitivity to wrong, and spiritually inspired insights as to both the basic causes of the evil and possible avenues of solution.

The infused power is, moreover, that of personal transformation. Transformed persons are the necessary initiating and implementing agents in any hoped-for social transformation. No social theory,

however good in itself, can be effective fully apart from good persons working it. Sociology has no formula for creating good persons to work their good systems. But the Holy Spirit can make sinners into good persons, who in turn become good citizens who are concerned about good social systems. Such good citizens are motivated by love to God and others in their concern for social justice and in their concerted attack upon evil social structures.

Effective social action is grounded always in personal transformation. There must be a “journey inward” before there can be a “journey outward.”

James S. Stewart writes:

All the social reform in the world, taken by itself, will never bring in the Kingdom. . . .

There is a primary and essential work of God’s grace in the inner man for which no amount of amelioration of his outward circumstances can possibly act as a substitute. . . .

You will never make a Utopia out of regenerate conditions but unregenerate hearts, nor build the City of God out of men who have never been converted and redeemed. . . .

Get the spiritual side of things right and you will assuredly be helping to put the material side right. (*The Life And Teaching of Jesus Christ*)

Bruce Kendrick, writing of life in crowded East Harlem makes the same point:

Words alone were not enough; but neither were deeds. Social action was only first aid; it did not reach down to the roots of life. The point of the gospel was not just to patch up society's wounds; it was to grapple with the wills of the men who inflicted those wounds. The gospel had to get beneath the skin and there renew the springs of life where society begins, (from article in *United Church Observer*)

The process of authentic social change is clear. It begins with new creatures who have become new beings and consequently experience new thinking and feeling and willing. But the new creatures reach out for a new creation in which all of life, both personal and social, has also become new.

The power which holiness infuses is also courageous and persistent. A saint gets up immediately when he stumbles and keeps going. The holy community never gives up the struggle until the strongholds are thrown down. Spiritual forces are continually impelled by an apostolic optimism. There is the persistent belief that under the leadership of King Jesus and in the power of the Spirit, it can be done, the world can be turned upside down for Christ.

The Community Concept in Holiness

Furthermore, holiness is relevant to social justice because of its idiom of community. In a real sense, those whom the Spirit fills become the Body of Christ, a holy people, created for good works. Whenever the Body of Christ is pictured in the Scriptures in its Divinely-intended nature, it is seen as a community bound together in mutual respect and loving relationships; a community in which each of the many members is doing what God intended; a community in which all are members one of another.

In contemporary society there is the ever-present possibility of tension between individuals, between the individual and the group, and between groups. One of the functions of community is to resolve such tensions. Such tensions can be resolved only by the insistence upon love and justice.

Is not the holiness emphasis upon perfect love able to make a significant contribution at this point? If humility is demanded for majorities to deal with minorities, does not holiness insure it?

So, the experiential insights and ethical influence of holiness are added to the historical understanding and theological undergirding of the relevance of holiness to social justice. The ideal, the ethics, the spiritual energies, the creation of community— these are indispensable in the achievement of all that is involved in justice and the good life.

Purposefully, this message has been general in its approach to the relationship between holiness and social justice. We have sought to discover dynamics— historical, theological, experiential, ethical which make holiness and social involvement relevant to each other. Since we believe we have discovered such dynamics, the next logical stage in the treatment of the topic could be to focus on specific contemporary social issues and seek the relevance of holiness to the solution of each. However, anyone who has any understanding at all of the multiplicity and intricacy of contemporary problems knows that to deal with each such social issue adequately would require an almost “ad infinitum” freedom of time. Certainly this is not our luxury. Rather, it must be a continuing process in our concerned reflection and dedicated acting in the days and years ahead.

Holiness People Must Be Involved In Seeking Solutions

But I do want to make a fourth major affirmation as a sort of summary: *In the final analysis, to discover Christian solutions to contemporary social problems will require the concerted thinking, praying and activity of spiritually concerned people everywhere.* Actually this will demand a spiritual unity among evangelicals in general and holiness people in particular heretofore unrealized.

Think of the enormity of the social issues that confront us today:

In the area of *Social and Economic Justice* — Such issues as legal discrimination, institutional sexism and racism, sexual harrassment, ethnic minorities, ageism, retirement, children's rights, financial exploitation, consumer advocacy, collective bargaining, distribution of wealth.

In the area of *Sexuality and Life Styles* — Such issues as sexism, ERA, homosexuality, marriage and family, cohabitation, divorce, abortion, communes, the single life style.

In the area of *Environmental Justice and Survival* — Such issues as impact of technology, agricultural and rural life, hunger, responsible consumption, urbanization, world resources, ecology, pollution, energy, poverty.

In the area of *Human Welfare* — Such issues as health and disease, mental health, drugs and alcohol, pornography, health care delivery, genetic engineering, cloning, biogenetics, recreation, euthanasia, handicapping conditions, population control, housing.

In the area of *Political and Human Rights* — Such issues as basic human freedom, education, law and order, use and abuse of power, criminal justice, rights of religious minorities, capital punishment, gambling, church-state relations, civil liberties, voting, extremism, repression, crime, delinquency, mass media and communications, dishonest computerization.

In the area of *Peace and World Order* — Such issues as nuclear war, UN affairs, disarmament, conscription, conscientious objectors, U.S. foreign and military policy, oppression, world community.

In our search for solutions to social problems, certain imperatives are indispensable:

(1) There must be a re-birth of concern about human beings.

(2) There must be a rediscovery of basic Biblical principles underlying our faith.

(3) There must be the conviction that the church is capable of being a “change agent” and of participating significantly in “social engineering.” Surveys reveal that the intensely religious can be extensively influential, for illustration, research shows that the Moral Majority in 1980 was really a minority movement. But this minority comprised the talkers and the doers, and they extended their influence far beyond that which their numerical strength alone would suggest.

(4) There must be the recognition that in the attack upon social evils we are actually warring against “principalities and powers,” “spiritual wickedness in high places;” and so we must be supported by spiritual powers greater than our mere human efforts.

(5) The eschatological issue must always be kept in full view. When we have given our most and done our best, all that needs to be done in the rectifying of society will not be fully achieved. Ultimately it will take God Himself to perfect the Kingdom.

Holiness, a key to social justice, the answer to injustice? Theologically, it has the right to be. Historically, it has been. Experientially and ethically, it is equipped to be.

But will it be in our day? It all depends upon us.

Grant us the will to fashion as we feel.
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel.
To strike the blow.

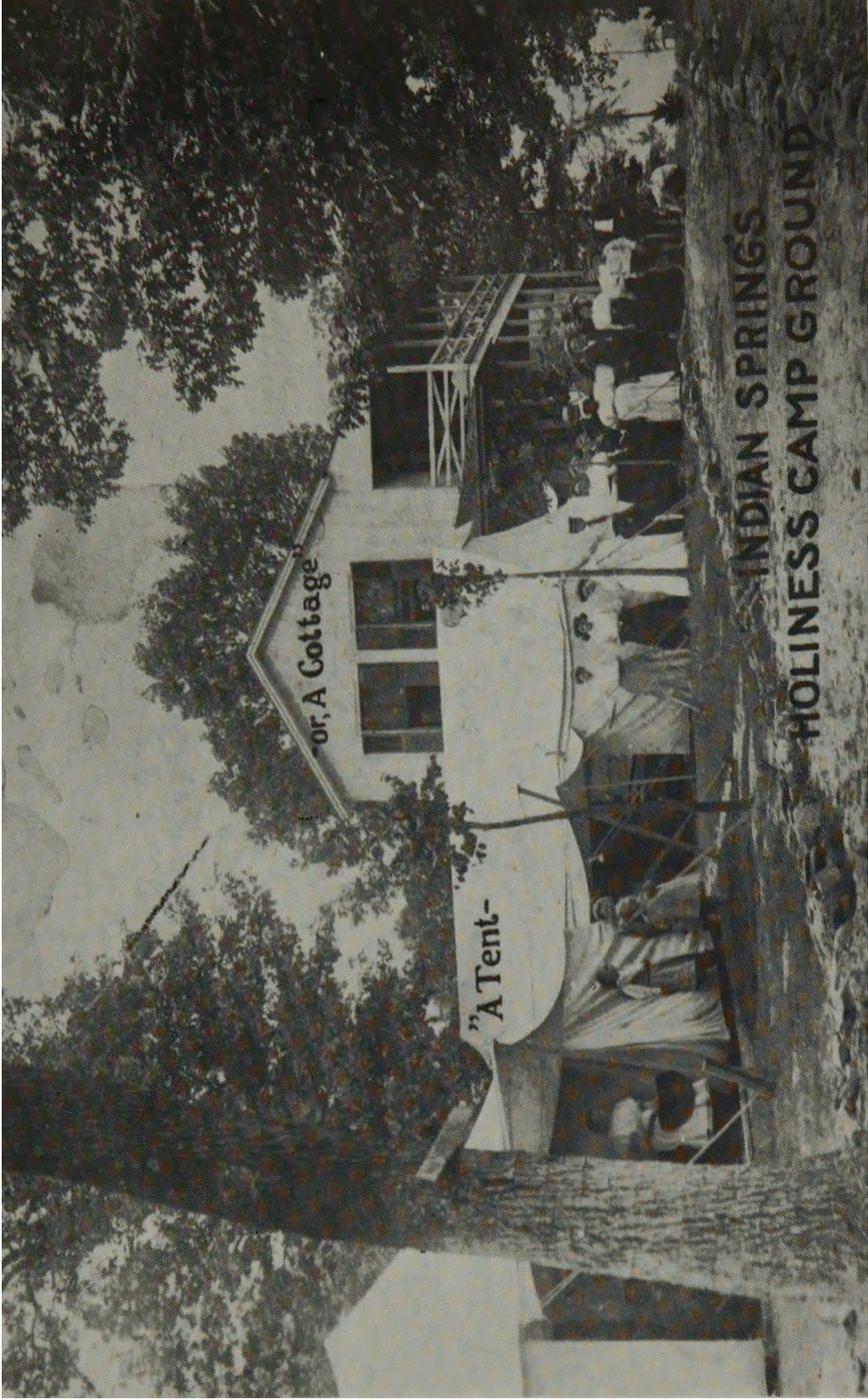
Knowledge we ask not —knowledge Thou has lent;
But Lord, the will —there lies our bitter need.
Give us to build above the deep intent
The deed, the deed.

(John Drinkwater)

Let us pray———

O God, our Father, we pray for Thy Church, which is set today amid the perplexities of a changing order and face to face with demanding personal and social responsibilities. Baptize her afresh in the life-giving spirit of Jesus! Bestow upon her a greater responsiveness to duty, a swifter compassion with suffering, and a deepening loyalty to the will of God. Help her to proclaim boldly the reality of the kingdom of God. Put upon her lips the ancient Gospel of her Lord, fill her with

the prophets' scorn of tyranny, and with a Christlike tenderness for the heavy-laden and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that, like her crucified Lord, she may mount by the path of the cross to a higher glory; through the same Jesus Christ our Lord. AMEN.



The Mathews Cottage and Tents at Indian Springs Holiness Camp Meeting

MISSIONAL HOLINESS IN A POST-CHRISTENDOM WORLD

Timothy C. Tennent¹

It was July of 2009, just a few days after I began my ministry here as your President. Someone came up to me and thrust a copy of the *Jessamine County Herald-Leader* into my hands and said, “Congratulations, you made the front page!” Now the *Jessamine County Herald-Leader* is not the *New York Times*, or the *Boston Globe*. OK, it’s not even like being mentioned in Miley Cyrus’ blog, but there I was on the front page of the *Herald*. I glanced down and saw the Asbury article, and then it happened. My eye glanced around to see the rest of the front page and it was then that I saw it - the real front page story that had people talking - not my Presidency, but - on the same page as our presidential announcement, was the other front page story of the day - Cracker Barrel was announcing the opening of a new restaurant on Nicholasville Road! That was the real news on everyone’s lips! Cracker Barrel at Brannon Crossing!

There is at least one thing that Asbury Theological Seminary and Cracker Barrel have in common. We both have mission statements. Cracker Barrel’s mission statement is three single syllable words - it’s simple and it’s unforgettable, and it clearly captures their mission: eat, relax, shop! That is the Crackle Barrel mission: *eat, relax, shop!* The

¹ Timothy C. Tennent is president of Asbury Theological Seminary, Wilmore, Kentucky and professor of world Christianity. The following address was given by Dr. Tennent, as the Fall 2010 Convocation Address, first on the Florida-Dunnam Campus (September 7, 2010) and then on the Wilmore (Kentucky) Campus of Asbury Theological Seminary (September 9, 2010). It has been left in its oral form of address. Originally published in *The Asbury Journal*, vol. 66: no. 1 (Spring 2011), pp. 95-104.

“**eating**” is, of course, classic southern cuisine - the kind of stuff that many of us grew up eating - biscuits and gravy, corn bread, chicken, country fried steak, etc. You won’t find any sushi or cappuccino at Cracker Barrel. The “**shopping**” is a reference to the fact that every Cracker Barrel restaurant is attached to a store which sells a wide array of goods, all mass produced in China, but made to look like your grandparents handcrafted them in Appalachia. The “**relaxing**” is the most interesting part of the mission statement. You see, Cracker Barrel is not just selling food and knick knacks . . . they are selling an *experience*, a feeling of going back in time when the pace of life was slower, things were simpler, and people seemed to be happier. This feeling is conveyed through hundreds of symbols of the past which are hanging on the walls. Their walls are festooned with objects from the past - mostly early 20th century stuff - washboards, advertisements for talcum powders, old automobile tags, etc. The front of every Cracker Barrel is a porch, lined with rocking chairs and large checker boards, recalling a slower paced, more relaxed time. The store sells old TV serials *Leave it to Beaver*, *the Patridge Family*, and the *Andy Griffith Show*. Cracker Barrel is really a shrine to the past. Modern 21st century people sit at tables in this shrine and eat and relax and maybe do some shopping, and then they go back out into the “real world” where nobody has ever heard of talcum powders and it’s hard to find a “Leave it to Beaver” family anywhere.

This is, in a nutshell, a picture of what it is like for many people who go to church today. The Church, for many, is a shrine to the past, a weekly escape from the worries and anxieties of the real world they inhabit. Modern people come and sit in strange long chairs called pews in church buildings, surrounded by numerable relics from the past, many of which they know little to nothing about, but it does produce a certain kind of feeling. The stained glass, the agrarian scenes, the strange swaths of 1st century clothing, maybe even a sheep in Jesus’

arms, can be comforting. For many, the inside of a church is a strange, alien world - the sights, sounds, and even the smells are all unusual... The church has its own vocabulary - our own “foreign language” - words like redemption and sanctification are not normally bandied about the market place! All of it makes perfect sense to the cultural and ecclesiastical insiders - those who have been raised up in the church, who have learned the language of discourse, who are not surprised to see a group of people standing in choir robes, or people lifting their hands singing “blessed be your Name.” It is a “come and see” model- a “come and experience” model. It is not really set up to be a “go and tell” model. It is hard to export all of that into the streets. Its DNA is not really missional, though many have tried to adapt it as such. You see, the non missional church is the inevitable child of Christendom.

By Christendom I don’t mean only the notion of an official state church like has been experienced in Western Europe or Latin America, but the broader idea of Christendom which is simply a church which occupies the center of cultural life and assumes that people grow up in Christian homes. Christendom recalls a church where the vocabulary of discourse is consonant with the broader culture’s vocabulary of discourse. In Christendom it is assumed that most people in the culture are “church-goers” and evangelism happens passively. The dominant values of the culture flow out of the church albeit in a domesticated form which has sanded down the harsh prophetic edges and, all too frequently, has succumbed to the seductive temptations of power and social location. However, that is a world of our past. It is no longer the world of 2010, nor will it likely be the world of 2050 which is the world where you will exercise your greatest influence and leadership.

Asbury Theological Seminary must awaken to these new realities and transition to equip men and women for ministry in a post-Christendom world. This is a challenge not only for those of us in the

Western world which has become decidedly post-Christendom, and, perhaps, culturally post-Christian, but even more so for those parts of the world, particularly throughout Asia and Africa where the church is growing rapidly in a context where Christianity is on the margins of the culture, a post or non- Christendom world which doesn't even have the memory of Christendom.

The challenge of training, preparing and equipping a new generation of leaders for a post-Christendom world is a challenge which is shared by every Seminary in the country. But we here at Asbury have an additional challenge. Namely, how do we extend *our* particular mission in this context? What does it mean for *us* to “spread scriptural holiness” in a post- Christendom, global Christian context?

Missional Holiness

In response to these questions, I dedicate my second convocation address to a call for Asbury Theological Seminary to embrace and become practitioners of what I call **MISSIONAL HOLINESS**. What do I mean by **missional holiness**? **Missional Holiness** brings together two streams of historical understandings of pneumatology which have often lived in isolation from one another. **The first stream**, central to our holiness roots, is the Holy Spirit's primary role as inwardly sanctifying us from sin - the eradication of that sin full orientation and living a life of dedicated purity. It recalls the great call of God which stretches from Lev. 11:44, 45 to I Peter 1:16, to be holy, because He is holy.

The second pneumatological stream is the role of the Holy Spirit in empowering the church for effective and bold witness in the world. This stream recalls that bold unction of the Holy Spirit which turned the denying Peter of Matthew 26 into the proclaiming Peter of Acts 2.

The first stream emphasizes the Holy Spirit's work in our interior life. The second stream thinks of the Holy Spirit as the one who empowers us for bold, external witness in the world. Today, we must embrace a radical form of Missional Holiness which unites these two streams together - Inward and outward holiness in full embrace. Missional holiness is what our mission statement is pointing to when it calls us to "spread scriptural holiness throughout the world." One or the other of these streams can be observed in the holiness movement, the Keswick movement, the Pentecostal movement, the Charismatic movement, the Convergence movement, the missional church movement, but rarely have they been effectively brought together.

Methodism was, as we well know, an 18th century protest movement to revitalize the church of its day. Because Methodism arose two centuries after the Reformation, Wesley was able to observe the long term fruit of the weak pneumatology of the Reformation. Therefore, Methodism represented, among other things, a pneumatological and ecclesiastical corrective to the theology of the magisterial reformers, who inadvertently had created a functional subordinationism in their doctrine of the Holy Spirit. This continues to this day in many of the classic works of Reformed theology. There is a robust defense of the deity of the Holy Spirit as a full member of the Trinity, but the actual work of the Holy Spirit is often organized as a subset of Christology as the One who applies the work of Christ to the believer. Compare, for example, the systematic theologies of Henry Theissen or Louis Berkhof with Thomas Oden's three volume work and you will really see this point in stark contrast.

We shouldn't be overly critical of the Magisterial Reformers on this point. They never claimed that they had completed the Reformation. In fact it is Luther himself who proclaimed, *ecclesia semper reformanda* the church always in Reformation. Furthermore,

the Reformers understood that the loss of Biblical Christology in the overall meta-narrative during the late medieval period was so great that it required the full attention of the church to re-articulate who Christ is, the centrality of his person and work, and the need to call men and women to faith in Jesus Christ – *sola scriptura, sola fide, sola gratia, sola Christus* -these are the rallying cries of the Reformation - and we should only applaud them for their focus on the central acts of the meta-narrative centered on Jesus Christ and our response to them. Luther's task was to re-establish the doorway into the household of faith, i.e. to unambiguously set forth what it means to *become* a Christian. The full implications for what it means not just to become, but to *be* a Christian had to unfold over time. However, in retrospect - 200 years after Luther - Wesley discerned the glaring neglect of the significance of Pentecost, the coming of the Holy Spirit, sanctification, the life and social impact of the church in the world. The Reformation left us with a truncated meta-narrative which, speaking frankly, moves from Fall to Covenant to Incarnation to Cross and finally to the Resurrection and ascension, and then comes to a virtual stop. While this truncated meta-narrative did restore the centrality of Christ and his work, it also, over time, created problems in the life of the church which an century Wesley keenly observed. The most obvious legacy which remains with us is the evangelical penchant towards equating the word "salvation" with the word "justification." The church needed then, as it does today, more reformation, as it more fully responds to the full meta-narrative.

Wesley continued the ongoing reformation process by making the radical suggestion that a believer must be "filled with the Holy Spirit" as this alone is the evidence of true Christianity (*Scriptural Christianity*, vol. 5, pp. 52). In Wesley, faith and fruit are finally being joyfully wed! If the gospel ends in the resurrection of Christ, then the church has only an instrumental function to look back and proclaim what God did in the past, with no clear connection with what He is

doing now in and through his church in the world. In this truncated meta-narrative a para-church organization might get the job done with greater efficiency and less cost - a marketed gospel domesticated by American pragmatism. From this vantage point the church is like a food court, with varying programs to meet the needs of religious consumers. However, Wesley saw that the church had not merely an instrumental role in God's unfolding meta-narrative, but was itself part of the meta-narrative. The church is more than merely the community of individuals who have appropriated the work of Christ. The church has a corporate, ontological role, embodied in community, reflecting the Trinity, and central to God's unfolding plan (*ubi Christus, ibi ecclesia* - where the church is, there is Christ).

The church doesn't just proclaim what God did; the church is what God is doing in the world. "I will build my church" (Matt. 16:18) declares our Lord Jesus. At the heart of the gospel may, indeed, be the cross and resurrection, but the gospel continues to unfold in the coming of the Holy Spirit, the life of the church in the world, culminating in the return of Christ and the ushering in of the New Creation. The Bible does not run from Gen 3 to Rev. 20 - the Fall to the Return. It runs from Gen. I to Rev. 22 - from Creation to New Creation. Missional Holiness enables the church to see the full meta-narrative which stretches from creation to fall to covenant to incarnation to cross and resurrection, ascension, coming of the Holy Spirit, the life of the church, the return of Christ and the final ushering in of the New Creation. Along the way, the *ordo salutis* gets a more robust understanding of sanctification!

Wesley profoundly understood this and therefore the Methodist movement represents a corrective - a renewed sense that the gospel continues to unfold in the world. Wesley saw that the people of God must not be declared holy in merely a forensic, judicial, private sense, but be holy in the practical, lived out public sense! Faith and Fruit

must meet and be Joy fully wed. Wesley's emphasis on sanctification is his attempt to extend the meta-narrative to be fully Trinitarian; fully embracing that God is building the people of God. The subsequent holiness movement in all of its manifestations represents a holy "push back" of Luther's doctrine of *simul iustus et peccator* - simultaneously righteous and sinner. In Luther's theology righteousness is *alien* righteousness - we are not made upright, we cannot become upright, we can only be declared upright as the righteousness of Christ is imputed into the life of the believer. For Luther, sanctification is still largely a subset of his Christology. This makes perfect sense from the perspective of a truncated meta-narrative which ends in Christ and never quite makes it to Pentecost. However, Wesley was not prepared to accept sin as the inevitable and ongoing experience of the believer. For Wesley, righteousness is more than God just looking at us through a different set of glasses. Through the power of the Holy Spirit Wesley affirmed that "one might overcome sin and the world." The new creation has broken into the present age in Jesus Christ and through the empowering presence of the Holy Spirit it is being appropriated into the life and experience of the believer - that's what the second blessing is all about! Brothers and sisters we are called to be holy, as the Scripture declares, "without holiness no one will see the Lord." "Luther's anxieties about the book of James was because Luther's task was to defend the front door of the house - but when you look at the entire household of faith, James is more interested in the living room than in the front door. The life of holiness is not a novel doctrine. Wesley re-discovered it in the Scriptures. Wesley heard it afresh from the Nicene Creed, which set forth four marks of the true church: One, *Holy*, Catholic and Apostolic church. Wesley learned it from the 4th century saint Macarius the Egyptian. He learned it from the 15th century Thomas a Kempis. He learned it from the pietistic Moravians of his own day like Peter Bohler and Nicholas Von Zinzendorf. The Moravians represented the non-magisterial reformation and therefore

they were inherently more in touch with a post-Christendom world since they never accepted the Christendom project to begin with. These were Wesley's tutors in holiness: Biblical authors, patristic saints, pre-Reformation mystics, and pietistic Moravians, not to mention his own heart-warming experiences of Aldersgate and Fetter's Lane. Wesley eventually emphasized the Spirit's role in the sanctification of believers and accepted the idea of a "second" crisis experience subsequent to justification, a doctrine which would become a key feature in later holiness and Pentecostal pneumatology. He referred to this experience in various ways, including "perfect love," "eradication of inbred sin," "second blessing," and "entire sanctification," all of which influenced the theology of the holiness tradition. Christian movements around the world will use different terminology to describe this we say "entire sanctification," or "second blessing," the Pentecostals and H. C. Morrison call it "baptism in the Holy Spirit," the Eastern Orthodox call it becoming "living icons." But, taken together, the church around the world is increasingly recognizing that along with *sola Scriptura*, *sola fide*, *sola gratia*, *sola Christus*, we must add *sola Spiritus* the Holy Spirit *alone* makes the church holy! The Holy Spirit alone empowers us for holy mission in the world. Missional holiness!

Wesley's emphasis on sanctification is his attempt to extend the metanarrative to continue the Reformation to help the church be more fully Trinitarian. His theology began with a focus on holiness as the eradication of sin, i.e. the inward pneumatological stream. However, as Wesley's pneumatology developed, he came to see the public and external power of holiness as the church bears fruit for the kingdom. The witness of the Spirit which confirms faith becomes in Wesley the power of the Spirit to produce fruit and to transform the world to spread scriptural holiness through the world. This is missional holiness: The Holy Spirit empowering believers for witness, service, evangelism and church planting.

This is why I call us to embrace missional holiness. Missional holiness insists on discipleship and sanctification in the lives of believers, but also joins that with a deeper appreciation that we are cleansed from sin *so that* we can more effectively proclaim and model Christ's life into the world. It is this missional focus which unleashed the dynamic church planting ministry of Francis Asbury. It is missional holiness which made Wesley an evangelical "brick yard" preaching, church planting, holy club organizing, social visionary theologian.

What does this mean for us today at Asbury? What does it mean for us to embrace missional holiness? I would like to make three suggestions.

First, a renewed emphasis on our evangelistic-church planting history and calling. In the world of Christendom, evangelism happens passively, mostly within the home - pillow and hearth catechesis - and through the ordinary work of confirmation classes. However, the traditional heartlands of the church are today increasingly post-Christendom. The Western world is the fastest growing mission field in the world. The church in Africa and Asia is growing in a context where Christianity is on the margins quite separate from any Christendom models. Even Latin America, after centuries of Christendom, is today emerging as a post-Christendom church, in large part due to the dramatic inroads Pentecostalism is making in traditional, magisterial Roman Catholicism. We have to learn how to evangelize and plant churches again, and do it from the prophetic margins, not the center, of culture. I look for the day when Asbury Theological Seminary will be one of the great church-planting/ sending centers in the world, modeling how to plant churches in a post-Christendom world, whether in Wilmore (multiethnic Orlando) or in China. This can happen if we embrace missional holiness.

Second, Missional Holiness reminds us that holiness is central to the meta-narrative; a true mark of the church, not a sectarian doctrine. We must embody for the world what it means to be a holy people. We must never forget the basic lesson of the Reformation about what is necessary to become a Christian, but we also dare not lose our holy momentum in setting forth what it means to be a Christian - to live as a disciplined believer. We must not forget that the only actual imperative form in Matthew's Great Commission is the word "*matheteusate*" - "make disciples." This was Wesley's passion which led to holy clubs and class meetings and people being called "Methodists." When people ask you what in the world has happened to Methodism today, just tell them that our current state can be traced to that time when the word Methodist became a noun rather than an adjective, and the day we get our adjective back, is the day we will once again model missional discipleship. Wesley understood that discipleship is crucial for holiness. We must recapture this, because it is central to our DNA. We still believe in a post-conversion experience with the Holy Spirit which re-orientes our affections away from sin and towards holiness. The second blessing makes perfect sense once the meta-narrative itself is released from its truncated state and fully embraces not only the person, but the work of the Holy Spirit. Missional Holiness is the bridge between faith and fruit.

Third, if we, in true Wesleyan tradition, capture the full meta-narrative from creation to new creation, then we will also, simultaneously, capture a truly global, non-sectarian vision of the church. This Fall we are launching our 2023 global prayer vision. It is a commitment to a process to pray and to envision what we are to become by the year 2023 when we celebrate our 100th anniversary as an institution. You see, what I am advocating today is not a "quick fix" but a generational transformation of Asbury. Like building a cathedral, each generation had its part. For us, missional holiness

means understanding “theological education” holistically, including forming the mind, inward transformation and discipleship, and missional equipping for bold service in the world. We go forth not only as bearers of the gospel to those who have not heard, but as partners with the church of Jesus Christ around the world. We have resources and capacities which can enormously encourage and assist the global church. Likewise, the global church has insights into evangelism and church planting for a post-Christendom world which we desperately need to receive. In India I have met brothers who have seen the lame healed, the dead raised and the good news preached to the poor. I have had the privilege of training hundreds of church planters in India and have seen the fruit of this vitality. In Africa I have met sisters in Christ who have seen visions and seen thousands come to Christ in the dawning of new days of Pentecost. I had the joy of personally baptizing a new Chinese believer in the Yangtze River. I did it in the dead of night for fear of the authorities, but in the process I captured a renewed glimpse of what God is doing in China. God is moving in the global church and we being called to be a part of it.

It was John Wesley who once prophetically wrote what I believe is one of the best definitions of missional holiness. It is in his work entitled, the *General Spread of the Gospel*: “May we not suppose that the same leaven of pure and undefiled religion of the experimental knowledge and love of God, of inward and outward holiness, will ... gradually be diffused ... to the remotest parts of not only Europe, but of Africa, Asia and America.” (*Works*, vol. 6, p. 283). You see, Wesley’s missional holiness and fully envisioned meta-narrative, not only gives us *sola spiritus*, but it also gives us *sola ecclesia* the Church *alone* is the embodiment of the new creation and is the visible expression of God’s redemptive *missio dei* in the world. Students of Asbury, fall in love with God’s holy church!

Brother and sisters at Asbury Theological Seminary, we are called to go into all the world precisely because God's prevenient grace has already beat us there. That prevenient grace becomes embodied in modern flesh and blood versions of the Macadonian Man who continues to call and beckon us. The worship of Jesus which John eschatologically sees in the new creation is from men and women from every tribe, tongue and language, worshipping the Lord. Today, worship is rising up in Spanish and English and German and French, but that will never suffice - not at this banquet! The new creation is calling forth worship in Mandarin and Farsi and Kurdish and Afrikaans and Lao and Hausa and Hindi and Swahili and Korean and Arabic and hundreds more! I can almost hear the strains of the new creation now as the global church explodes in growth! Holiness never impacts the world in some vague, generic, or merely forensic sense, but in the enfleshed lives of real people in local contexts. Missional holiness must become embodied in the lives of the rice farmer in Tianjin, China, the textile worker in Hanoi, the literature professor in Sao Paulo, the construction worker in Nairobi, the businesswoman in Budapest, the soccer mom in Seattle, the IT professional in Mumbai, the school teacher in Orlando. This is missional holiness for a post-Christendom world!

Conclusion

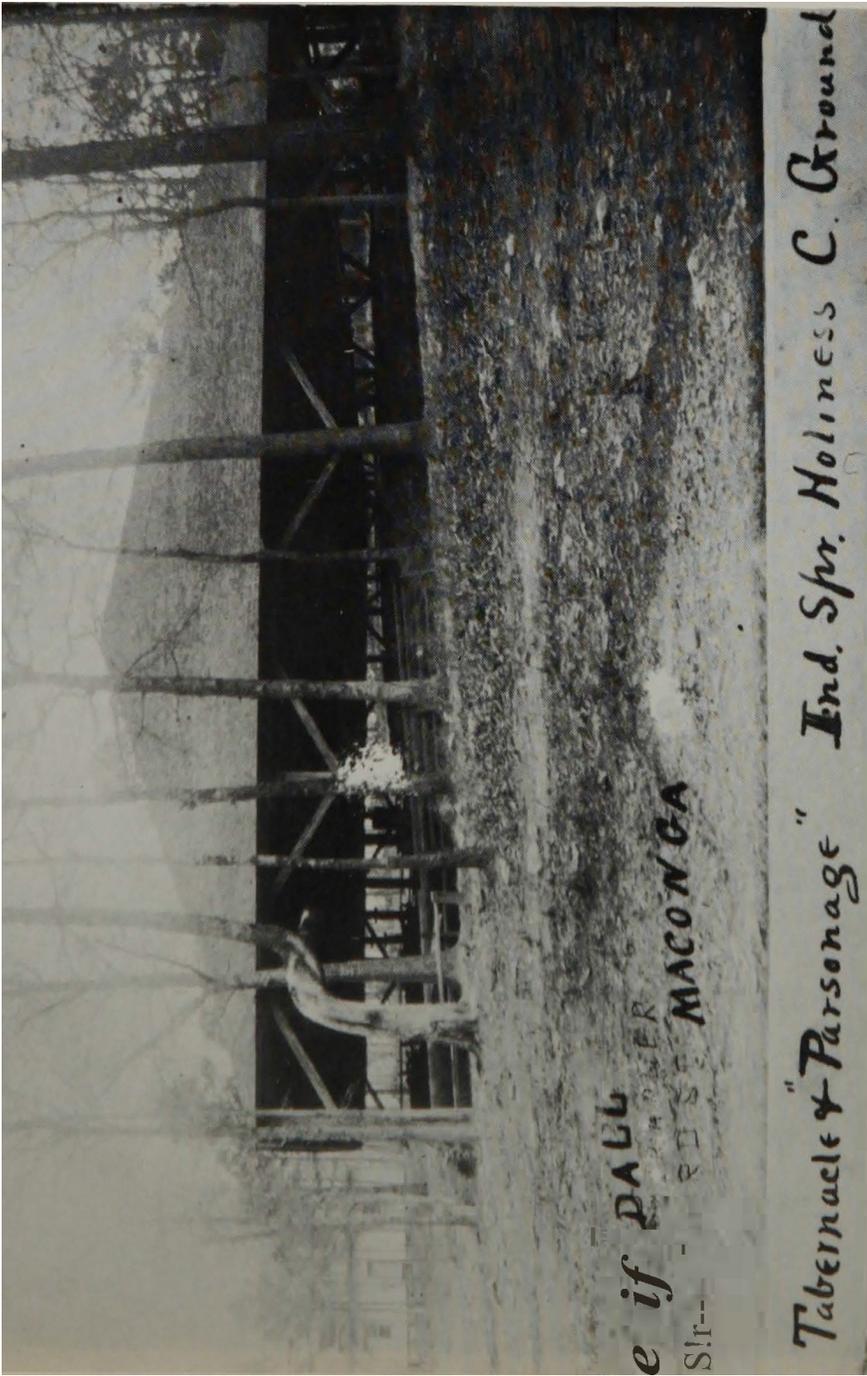
Eat, shop and relax

Cracker Barrel may have given us those three comforting words:

But, we have a far more compelling, powerful and transforming mission. Not, Eat, shop and relax, but faith, holiness, and new creation. May those words summon us afresh as the people of God here at Asbury Theological Seminary, "a community called" to missional holiness. Amen.

End Notes

¹ Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Francis Asbury Press, 1987), 37.



The First Tabernacle at Indian Springs Holiness Camp Meeting Erected in 1903

WHAT DOES IT MEAN TO BE SANCTIFIED?

Frank Bateman Stanger¹

I have some deep concerns about the doctrine of the Holy Spirit in its relationship to the deeper life of the Christian. One of my concerns about the sanctified life is in the area of *communication*. The meaning of the Spirit-filled life needs to be communicated to each of us accurately and meaningfully, and then we need to communicate it to others persuasively.

There is a lot of confusion about what it means to be sanctified. Let us not condemn one another because of such theological confusion. We need light, not judgment. We must seek sincerely to learn what is meant by “a second work of grace subsequent to regeneration.” Why do we speak of sanctification as “entire” sanctification? What are the involvements of the Spirit-filled life?

I am also concerned about *centralities* in relation to the Spirit filled life. I am concerned that when we talk about the Spirit-filled life, the sanctified life, we focus upon the centrality of “the Gift” of the Spirit. We must beware of overemphasizing peripheral things such as “gifts.” Let our focus be first on the central thing.

¹ A message delivered by President Frank Bateman Stanger, Asbury Theological Seminary, Wilmore, Kentucky, during the annual tioliness Emphasis Conference, October 26, 1977. Originally published in *The Asbury Seminarian*, vol. 33: no. 2 (1978), pp. 5-12.

I am also concerned about the *content* of the Spirit-filled life. We must understand what it means to be filled with the Holy Spirit. To be filled with the Holy Spirit means to be filled with Jesus Christ. We will never know what it means to be entirely sanctified unless we understand what it means to have the mind of Christ, the love of Christ, the desires of Christ, the volitions of Christ and the consecration of Christ. The Spirit-filled life means to model the balanced life of Christ. Such a balance manifests itself in wholeness in every part of one's being. It means a continuing spiritual maturity. It means sensitivity to sin in every form. It means a concern about injustice and falsehood wherever they rear their ugly heads. The content of being filled with the Spirit includes the continuity of Spirit-filled living in all of its manifestations, in all situations.

I am also concerned about the *context* of the Spirit-filled life. I want us to see the baptism of the Holy Spirit and the Spirit-filled life within the parameters of the Church of Jesus Christ. The Holy Spirit was given to the Church. He was not given to individuals to run away from the Church. The Holy Spirit is a gift to be used within the parameters of the Church, to make it possible for the Church to fulfill its divinely appointed and redemptive ministries. The Holy Spirit belongs to the Church for which Jesus shed His precious blood, the Church which Jesus loves, and the Church which someday He will present to the Father without a spot or wrinkle.

A final concern which I mention relates to the *correlation* of the ministry of the Holy Spirit in personal sanctification with all the other ministries of the Spirit both within the person and the Church. The Spirit-filled life is never an end in itself. Being filled with the Spirit makes possible full-orbed Christian experience and unceasing contributions to the Church in the various outreaches of its redemptive functions.

Against the background of these concerns I want to talk with you on the topic “what does it mean to be sanctified?” I am focusing on “sanctification” in the traditional Wesleyan sense of “entire sanctification.” I am referring to entire sanctification as a definite experience of God’s grace through the ministry of the Holy Spirit, which is available for the Christian who has already been “born of the Spirit.” Perhaps you have heard of this experience under other names “the baptism of the Holy Spirit,” “the deeper life,” “Christian holiness,” “Christian perfection,” “the abundant life,” “the victorious life,” “the fullness of the Spirit.”

I am talking about something that is for Christians. We must keep that clearly in mind. If you are an unregenerate sinner, if you have never experienced the forgiveness of your sins, if the Spirit does not bear witness with your spirit that you are a redeemed child of God, I am really not talking to you in this particular message. However, I am praying for you that you will experience initial salvation. May you pray, “God be merciful to me a sinner.” This message is concerned about something which is for those who have already met Christ and received His forgiveness for sins.

Now before I get into the heart of my message, let me share a few selected verses of Scripture from the writing of St. Paul as recorded in the eighth chapter of Romans:

For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, it is not subject to the law of God neither indeed can be. So they that are in the flesh do not please God, but you are not in the flesh, but in the Spirit, if so be that Spirit of God dwell in you. Now if

any man does not have the Spirit of Christ, he is none of his. If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you shall die; but if you through the Spirit mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God. Amen.

In trying to answer the question “what does it mean to be sanctified?” I want to share seven things it does *not* mean, and seven things it *does* mean.

What Entire Sanctification Is Not

First, let’s consider what it does *not* mean to be sanctified.

1) It is *not* initial salvation. It is not the same as “regeneration,” “justification,” the “new birth.” The disciples of Jesus were regenerated and justified persons before the Day of Pentecost. At that time they received a new experience in divine grace— they were filled with the Holy Spirit.

That entire sanctification is different from, and subsequent to initial salvation, is the testimony of the saints across the Christian centuries. John Wesley wrote: “We do not know a single instance, in any place, of a person’s receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, clean heart.”

2) It is *not* any kind of mortal perfection. It does not restore Adamic perfection —the perfection of man before the fall. It is not angelic perfection which is reserved for heavenly beings. It is not philosophical perfection which strives for a perfect human existence.

It is not resurrection-life perfection of which Christians will partake after they experience the resurrection of the body.

3) It is *not* exemption from temptation nor freedom from ignorance, mistakes and infirmities. Temptation is an inescapable part of the moral probation of our mortal existence. It will not cease until death.

Nor can we expect freedom from ignorance, mistakes and infirmities. Wesley wrote: “A man may be filled with pure love, and still be liable to mistake.” Again he said: “The mind itself may be deeply distressed, may be exceedingly sorrowful, may be perplexed . . . while the heart cleaves to God by perfect love, and the will is wholly resigned to Him.”

In this regard Wesley offers a very meaningful insight into the nature of sin for which a person is accountable. He distinguishes between sin as “the voluntary transgression of a known law of God,” and “involuntary transgression” which is the unintentional transgression of a law of God, presumably unknown. Because no one is free from “involuntary transgressions,” Wesley said that he never would use the phrase “sinless perfection.” However, he declared that “involuntary transgressions cannot properly be classified as sin, since the absence of intention carries with it no personal guilt.”

4) It is *not* an experience in which it is impossible to sin. The removal of the possibility of sinning would dehumanize a finite person.

Only God exists in such absolute impeccability. There is a radical difference between *non posse peccare* (not possible to sin), and *posse non peccare* (possible not to sin).

Therefore, entire sanctification is not an experience from which a person cannot lapse. We hear Wesley again: “There is no such height or strength of holiness as is impossible to fall from.” Robert Barclay wrote: “And there remaineth always in some part a possibility of sinning where the mind doth not most diligently and watchfully attend unto the Lord.”

5) It is *not* necessarily the repossession of the outward phenomena of the first Day of Pentecost. Those phenomena were three in number: the sound of a rushing, mighty wind which filled the entire room; the distribution of a tongue of fire to each person in the room; and the ability to bear witness to Christ in languages which those receiving the Spirit had not known previously (see Acts 2:1-6).

Some people through the years have made the mistake of thinking that we never enter the Spirit-filled life, that we are never entirely sanctified, unless certain of these phenomena, or all of them, become a part of our own spiritual experience. This is a grossly mistaken notion. E. Stanley Jones reminds us that these outward phenomena were but the scaffolding of the first Pentecost. The scaffolding has been taken down, but the spiritual principle of Pentecost abides. God offers to Christians the fullness of His Holy Spirit.

6) It is *not* an unbalanced, eccentric kind of spiritual experience. The Spirit-filled life is not fanaticism. It is not sentimental weakness. It is not religious exclusiveness. It is not melancholy. It is not emaciation. It is not asceticism. God never called us to be holy in a “hole.”

“Eccentric” means “off-center.” Some persons seem to think — at least they act that way — that the more off-centered, unbalanced, and abnormal they are, the more deeply spiritual they are. I recall visiting a church which had a large sign over the pulpit which read: “Jesus Christ is here. Don’t be surprised at anything.” But I must confess that if Jesus Christ were truly there, I might be surprised at some things if they should occur. Jesus had the Holy Spirit without measure, and He was the most balanced personality who ever lived. Spirit-filled Christianity is normal spiritual experience and activity.

7) It is *not* maturity of life. The crisis of being filled with the Holy Spirit is an experience of purity. The life which follows such a purifying experience is one of maturity. Spiritual maturity is the ever-beckoning goal of the pure heart.

I like John Wesley’s use of the phrase “going on unto perfection.” To me, having one’s heart made pure in love is but the beginning of a continuing life of “going on unto perfection.” Purity leads to maturity. The late Archbishop William Temple spoke of the developing degrees of perfection. He illustrated by noting the difference between the perfection of the immature child and the perfection of the more mature adult. But he pointed out that each is truly perfection at its own particular level of development.

What Entire Sanctification Is

So much then for what sanctification is *not*. We now deal with the other aspect of our subject: what *is* it? What happens when a person is “entirely sanctified”? Again I am pointing out seven things.

1) It *is* the crucifixion of the carnal mind. The carnal mind is the sin nature within us as the result of the fall. It is inherited from

generation to generation. It must be “crucified” if the Christian is to live victoriously over sin.

The carnal mind is not the self viewed as the essence of the human creation. Rather, it is the identification of the self with the sinful and ungodly perversions of the subconscious mind. The self is to be crucified in the sense that sinful and sensate self centeredness is destroyed, and the basic desires and attachments of the self are cleansed through the indwelling of the Holy Spirit.

St. Paul testified to such an experience: “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me . . .” (Gal. 2:20). Centuries later Robert Barclay wrote: “. . . The body of death and sin comes to be crucified and renewed ... so as not to obey any suggestions or temptations of the evil one . . .”

2) It *is* the disciplined control, under the influence of the Holy Spirit, of the human personality. It is the giving of ourselves unto God, as those who are alive from the dead, and the yielding of all our members to God as instruments of righteousness (Rom. 6:13).

The sanctified life does not rob us of our individual and differing human personalities. It does not mean exemption from constant Christian discipline. Rather, it does mean that the Holy Spirit who is in complete control of our hearts and lives directs and assists us in the necessary disciplining of every area of human personality.

3) It *is* the habitation of the Holy Spirit within us and our abiding in the Holy Spirit. It is reciprocal abiding: the Spirit in us and we in the Spirit. The blacksmith thrusts his iron into the fire. After a while it becomes red hot. Then it is difficult to tell whether the iron is in the fire or the fire is in the iron.

Such is the Spirit-filled life of the Christian. And such abiding in the Spirit brings new dimensions to the Christian life— the dimension of purity and the dimension of power. The Spirit-filled individual is made adequate by the Holy Spirit both to be and to do what God intends.

4) It is perfect love. This is the term which perhaps best describes what Wesley had in mind when he enjoined such an experience upon “the people called Methodists.” Wesley’s own descriptions of the experience are illuminating and deeply meaningful:

This it is to be a perfect man . . . even to have a heart so allflaming with the love of God ... as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable to God through Christ.

It is to be inwardly and outwardly devoted to God. It is loving God with all the heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love remains in the soul; and that all the thoughts, words, and actions are governed by pure love.

It is pure love reigning alone in the heart and life.

5) It *means* to be filled with Jesus Christ. Jesus said, “I will send another comforter.” Who was the first comforter? He was. He was going to send another Person just like Himself— the Holy Spirit. We read: “If any man have not the Spirit of Christ, he is none of his.” If we are possessed by the Holy Spirit, we will be like Christ. We need to keep in mind that it is possible to be under the influence of a spirit which isn’t the Holy Spirit, even though we are tempted to think that all “spirit experiences” are holy ones.

When we are under the influence of the Holy Spirit, we are becoming like Christ. Sanctification means Christ-likeness. A young artist tried to duplicate the masterpiece of his master. He used everything that was his master's— his studio, his canvas, his brushes, his paints, his model. However, upon viewing the young artist's work, a fellow artist responded: "You have everything that is your master's except his spirit."

6) It *is* the manifestation of "the fruit of the Spirit" in one's life. In Galatians 5:22, 23, St. Paul identifies "the fruit of the Spirit" as love, joy, peace, longsuffering, gentleness, goodness, truth, meekness, selfcontrol.

There are three fruits for God to feed on— love, goodness, faith. There are three fruits for others to feed on— joy, gentleness, meekness. There are three fruits for one's self to feed on— peace, longsuffering, self-control.

7) The Spirit-filled life *is* the Christian's daily life lived under the influence of the active ministry of the Holy Spirit. One of the best ways I know to confirm this truth is to discover in the Scriptures what are the ministries of the Holy Spirit promised to the Spirit-filled person.

Let me illustrate by referring to one chapter in Holy Scripture— Romans 8. In that passage Paul delineates at least 13 ministries of the Holy Spirit to those in whom He dwells: liberation (v. 2), indwelling (v. 9), identification (v. 9), resurrection (v. 11), healing (v. 11), crucifixion (v. 13), guidance (v. 14), acceptance (v. 15), assurance (v. 16), warranty (v. 23), enabling (v. 26), intercession (v. 26, 27), revelation (v. 28-39).

It is glorious to try to contemplate the mighty spiritual influence of all these personal ministries of the Holy Spirit. All of them are offered to us if we will let the Holy Spirit possess us fully.

Holy Spirit, faithful Guide,
Ever near the Christian's side;
Gently lead us by the hand.
Pilgrims in a desert land

Ever present, truest Friend,
Ever near Thine aid to lend

Marcus M. Wells

Do we need any further incentive to Spirit-filled living?

There may be some who know enough about the sanctified life, who are walking in the light concerning it, who are hungry enough for it, and who are saying, "I want to receive. I want to enter in."

God's good news is that you may enter in now. Once a man was looking for the Master's garden. He had been told how beautiful it was. He said to a passerby: "Do you know where the Master's garden is?" The person replied: "Walk up the road, keep on it until the road narrows into a path. Follow the path until it leads to a gate. Then open the gate, step in, and you are there."

Prayer: O Thou, Holy Spirit, do for us what we need to have done for us most in relation to the marvelous experience of this Spirit-filled life. If we need to dialog, then be with us as we dialog. If we need to enter in, then help us to receive Thy Spirit in all of His fullness.

And Father, we want to thank Thee again for Thy gift of Christ and for Christ's gift of the Spirit. Amen.

I BELIEVE IN THE HOLY SPIRIT

Frank Bateman Stanger¹

Let me begin by reading some passages from Holy Scripture:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit (Acts 2: 1-4a).

. . . Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. (Galatians 5:16—18, 22—25).

And then a further word of Scripture, as recorded in Acts 19: 1,2- “. . . Paul . . . came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?...”

¹ President, Asbury Theological Seminary, Wilmore Kentucky. Delivered at The Francis Asbury Convocation, Wilmore, Kentucky, on October 27, 1971. Originally published in *The Asbury Seminarian*, vol. 26: no. 1 (Spring 1972), p.p 5-14.

There has been a lot of discussion concerning whether these last three words should read “since you believed” or “when you believed.” I came across a very competent commentator the other day who said, “What difference does it make? It is still the same question: Have you received the Holy Spirit?”

My subject this morning is *I believe in the Holy Spirit*. Will you begin saying the Apostles’ Creed with me, but be prepared to stop when I give you the sign:

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. *I believe in the Holy Spirit*.

What do you believe? This is the important question. Some folks do *not* really believe in the Holy Spirit at all. An interesting story has come out of antebellum days. The master arrived back on the plantation after hearing a very forceful sermon on the Holy Spirit which had irritated him greatly. As he walked along the path to his house, one of his slaves heard him mutter, “There isn’t any Holy Spirit.” The slave, who was a deeply religious person, finally got the nerve to say, “Massa, if I was you, I would say, ‘As far as I knows, there isn’t any Holy Spirit.’” Or take the preacher in the Southwest who stood before his large congregation one autumn Sunday morning and said, “You know, the Holy Spirit is like the football spirit. You have to catch it to know what it is.” What a tragic lack of understanding of the personal ministry of the Holy Spirit.

There are other people who *over-believe* in the Holy Spirit. These are they who attribute ministries and works to the Holy Spirit that He never promised to perform. For instance, the Holy Spirit never promised to give guidance without the use of common sense. He never promised to aid in the process of maturity without the practice of discipline. He never promised to make it possible for a person to perform magical feats for the sake of ecstatic satisfaction or personal popularity. And, further, I do not believe that the Holy Spirit gives approval for the bypassing of moral and ethical principles in personal living under any circumstances.

There are others who attribute to the Holy Spirit words and works for which He is not responsible. There is a professor in a Roman Catholic college in the western part of this state who has made a life long study of the person and ministry of the Holy Spirit. He said to a friend of mine, "The Holy Spirit is so misunderstood and there is so much confusion about what He really says and does that some day I may write a book on the Holy Spirit entitled: *things they made me do and say*." Some people over-believe in the Holy Spirit.

But I suppose the great problem, the major problem, is the fact that far too many people who profess to be Christians *under-believe* in the Holy Spirit. There are some who say His ministry was limited to the Early Church. There are others who say that His continuing ministry is related only to official acts of state and church. There are others who believe that if you really follow the Holy Spirit in our day, there is created an irresolvable dichotomy between the spiritual and the secular. These say that truly spiritual individuals dare have no personal relationships to the secular world in any of its mundane activities.

There are others who under-believe in the Holy Spirit by hesitating to accept the validity of His personal ministries which are

delineated in the Gospels, in the Acts, and in the Epistles. For instance, the eighth chapter of Paul's Epistle to the Romans presents at least thirteen ministries of the Holy Spirit to the individual. Let me mention but four of them —very personal ministries —but people seem hesitant to accept them. Paul says the Spirit can give deliverance from sin. How we under-believe the Holy Spirit when we do not believe this and refuse to live in the reality of it. Paul also says that the Holy Spirit can give us a new mind and we can get rid of the carnal mind. The Holy Spirit makes possible a "spiritual mind." Paul says, furthermore, that the Holy Spirit is able to touch our mortal bodies with moment-by moment healing. The promise is that He will quicken our mortal bodies. How many of us really believe this each day? Paul also says in Romans 8 that the Holy Spirit is available for every kind of needed guidance. He is the Spirit of guidance. But in spite of all this spiritual truth we find multitudes of professing Christians who under-believe the Holy Spirit.

It is my conviction that we need not only to believe in the Holy Spirit, but we need to know what we believe about the Holy Spirit. Within the last month I received a letter from a fellow alumnus and I am quoting verbatim: "Our training at Asbury, while convincing to us, did not provide us with many answers which we would like to be able to present from an intelligent viewpoint." Perhaps this is representative of many Christians. It is not enough to say, "I believe in the Holy Spirit," we need to know what we believe about the Holy Spirit. So I would like this morning during this Francis Asbury Convocation to declare five personal affirmations about the Holy Spirit. I understand that one of the purposes of this message is to be a springboard for the Methodist Class Meetings which are to follow. I hope you will take these affirmations, look at them honestly in the light of Scripture, and perhaps all of us will come to some more basic centralities and certainties in our thinking.

First, *I believe that the Holy Spirit is always at work*, The Holy Spirit is God and Christ at work in our world. This means that the activity of the Holy Spirit is both the evidence of the continuing creativity of God and the contemporary authenticity of the resurrection of Jesus Christ, I believe that the Holy Spirit is every where, always. I do not think that He has to be coaxed to work, I think He only has to be given an opportunity to work. We give Him an opportunity to work by getting all the hindrances and barriers out of the way so that His ever-active ministry in the world can be made manifest at all times.

When you and I think of the continuing activities of the Holy Spirit, we need to realize that He works both in predictable and in unpredictable ways. There are many areas of spiritual activity for which we do not have to plead with God to allow the Holy Spirit to work. It has already been promised that He will work in these areas. For instance, when we read the Bible we know He is at work enlightening and convicting and inspiring. When we pray, when we worship corporately, when we receive the sacraments, when we participate in Christian fellowship, when we witness, when we love, when we perform any of these spiritual ministries characteristic of New Testament Christianity, we can be assured that the Holy Spirit has already promised to work through them and will work. We need to accept the fact that there are predictable ways in which the Spirit always works. Every worship service of the church— this service— should be a time when the Holy Spirit is working. If His work is not being manifest then it is because we are not letting Him work.

But we must never forget the fact of the unpredictable activities of the Holy Spirit. This is a universe not only of the predictable but also of the unpredictable. A scientist wrote recently in *The Christian Science Monitor* about our unpredictable universe, how suddenly something will appear or something will happen in the physical universe that

nobody predicted. The Spirit also works this way. Jesus, likening the Spirit to the wind, said that “it blows where it wills.” We see it in divine providence. We see it in answers to prayer. We see it in the changing of human vocations. We see it in revival movements. We see it in miracles of healing. I am wondering if we do not also see it in certain social revolutions. We must remember that the Holy Spirit works within unpredicted ways as well as those that are predictable.

This, then, is my first basic affirmation about the Holy Spirit. I believe that the Holy Spirit is always at work.

My second affirmation is this: I believe in the authenticity of the Wesleyan insistence upon the added dimension of the Spirit’s activity in entire sanctification.

Entire sanctification— Christian perfection— perfect love was one of the great centralities in the ministry of Francis Asbury. Listen to him: “Preach sanctification directly or indirectly in every sermon. Oh, Purity! Oh, Christian Perfection! Oh, Sanctification! It is heaven below to feel all sin removed. Preach it whether they hear or forebear— preach it.” On his 68th visit to North Carolina, he wrote, “I am divinely impressed with a charge to preach sanctification in every sermon.” Preaching in Baltimore shortly before his death, after chastising the Baltimoreans for their regression, Asbury exclaimed aloud, “Come back! Come back! Oh ye Methodists, come back to the first principles, and God will make us a cyclone of fire, sweeping around the world and subduing all nations!”

Entire sanctification— Christian holiness— is the hallmark of Methodism. Herbert W. Richardson, Associate Professor of Theology at St. Michael’s College in Toronto, writing on “The Holy Spirit and Protestantism,” suggested that the real Reformation took place under

John Wesley. The early reforms instituted by Luther dealt merely with the seat of authority and left the aspirations of the masses untouched. But, suggests Professor Richardson, Wesley in his stress on holiness shifted the attention of religion from the state to the soul and thereby gave the common people a sense of their potential.

Truly one of the distinct features of the early Wesleyan emphasis was that perfection is for everyman. To Wesley, perfection was a practical way of life available to and necessary for every regenerate Christian. A contemporary writer has suggested that it was the idea of a “second blessing” that made perfection peculiarly Methodist.

I believe in this added dimension of the Spirit’s activity in entire sanctification. God is calling us to a Spirit-filled, Spirit-empowered life. God is offering us a baptism with the Holy Spirit. This call and offer come to us as Christians. The baptism of the Holy Spirit is not some thing that is automatically received when a man first becomes a Christian disciple. This is a separate gift of God. It is called “the Promise of the Father.”

What does it mean to receive such a baptism of the Spirit? For one thing it means a rejection of the sovereignty of all unholy spirits. I believe in a spirit-world. There are both good and evil spirits. People can be misguided into thinking they are under the influence of the Holy Spirit when actually they may be under the influence of an unholy spirit. A continuing responsibility of the Christian is to “try the spirits” to see whether they be of God. The reception of the baptism of the Holy Spirit results in the rejection of the sovereignty of all unholy spirits.

But it means more than this. It also means a refutation of the supposed sufficiency of the human spirit. Here is a crucial area for

most of us, whether we are clergy or laity, preachers or teachers or church officials. We are good people. We have good motivations. We plan good things. We want to succeed for the sake of Christ's Kingdom. But we have a tendency to substitute the sufficiency of the human spirit for the indispensable power of the Holy Spirit. We need to hear again the Word of God spoken through the ancient prophet, which is as true this morning as when it was first uttered: "Not by might," however legitimate that might is; "nor by power," however necessary certain power structures may be; "but by My Spirit, saith the Lord." How magnificently Bishop Kenneth Copeland expressed it last night, "*I am not able. He is able.*"

This is God's call to us— to receive the baptism of the Holy Spirit. Two things will inevitably happen when you and I receive the baptism of the Holy Spirit. First of all, there will be an inner cleansing. The baptism of the Holy Spirit does something within the individual. Call it "cleansing." Call it "purity." Or call it "wholeness." Something happens within the individual that makes possible what the Apostle Paul called the growth of the fruit of the Spirit.

Let me share with you what a contemporary Methodist minister has said about the possibility of inner purity:

Blessed are the pure in heart for they shall see God. Instead of throwing up your hands in despair or throwing away your hunger for God in reversion to some lesser idol, seek it. Seek it for ten years, for twenty years, for thirty. Are we to refuse the challenge of the quest? On this would I venture my eternal salvation — if you will make the purity of God your quest, the God of purity will give Himself to you, in such fullness, that your questions will be transcended in the splendor of the experience which has overtaken you.

Something else also happens when we receive the baptism of the Holy Spirit. Jesus said: “You shall receive power when the Holy Spirit is come upon you.” We must not be confused about what it means to have spiritual power. Unfortunately in our day, and it is doubtless due to the prevailing sensate culture pattern of society, too many have the idea that power means the ability to do something sensational or spectacular. This is not the New Testament concept of spiritual power. The meaning of power is adequacy, the ability to achieve purpose. The Holy Spirit makes it possible for a Christian to *be* and to *do* what God intends.

The ability to *be*— the Holy Spirit gives adequacy to reproduce Christ within one’s personality and life. The ability to *do*— the Holy Spirit gives adequacy to proclaim Christ to those beyond us, to move through God’s world as His witnesses.

William Barclay speaks of the Holy Spirit as the person who enables us to cope with life. The word “comforter,” which is applied to the Holy Spirit in the Scriptures, has in it the Latin adjective *fortis* which means “brave.” A “comforter” is one who puts courage into a man. And how we need this courage in our day— to be and to do what God appoints.

I believe in the authenticity of the Wesleyan insistence upon the added dimension of the Spirit’s activity in the work of entire sanctification. This emphasis is what Methodism in our day needs more than anything else.

I have shared with you two of my basic affirmations about the Holy Spirit. I have three more affirmations to discuss. Because of the brief time remaining I can deal with these only in a very summary fashion.

Thirdly, *I believe in life-in-the-Spirit as well as in belief-in-the-Spirit and experience-in-the-Spirit.* Sanctification has been described as a flower of three petals: a doctrine to be believed; an experience to be received; a life to be achieved. When we talk about Life-in-the-Spirit we need to distinguish between three concepts in the New Testament Scriptures— “gift,” “gifts,” “fruit.” The *gift* of the Holy Spirit refers to the Christian’s personal experience of the baptism with the Holy Spirit. The baptism of the Holy Spirit is a universal offer. The *gifts* of the Holy Spirit refer to the ministries of the Spirit through personal service. These are always particular and selective, in accordance with the wisdom of God. The *fruit* of the Spirit has reference to spiritual maturity in one’s sanctified life. “The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.” Such fruit is certainly a universal possibility for Spirit-filled Christians.

What is the secret of this Life-in-the-Spirit, this maturing in spiritual experience? The secret, first of all, is the indwelling, abiding presence of the Holy Spirit. But there is also the imperative of spiritual disciplines. Albert E. Day writes: “The continuity of God’s Grace is dependent upon the practice of the grace of self-mastery.” The fruit of the Spirit in one’s life is dependent upon the cultivation of the seeds of the Spirit within, through the disciplined responses of love.

Here is my fourth affirmation about the Holy Spirit: *I believe that the ministry of the Holy Spirit is indissolubly related to Jesus Christ and his church.* When we become attached to the Holy Spirit we do not bypass either Christ or the church.

If your so-called spiritual experience is leading you around either Christ or the church, you are not following the Holy Spirit. To be filled with the Holy Spirit means to be filled with Jesus Christ. Our Master said: “I will send you another comforter. He will live within

you,” Who is the first comforter? Jesus. Now another one is coming. The second comforter will be like the first comforter. What does it mean to be spiritual? How often we have used this term. It is so easy to say, “He is spiritual” or “She isn’t spiritual.” How do we judge true spirituality? To be spiritual means to be filled with the Holy Spirit, and to be filled with the Holy Spirit means to be filled with Christ, Therefore to be spiritual means to be filled with Jesus Christ,

Nor does the Holy Spirit bypass the church. There is no antithesis between the Spirit and the Church of Jesus Christ. The Revelation of our Lord reaches a climax as the Spirit *and the Bride* say “Come,” (Rev. 22:17). A study of church history reveals that the great movements of the Holy Spirit across the centuries have been related to the church. In this regard remember that Methodism in its beginnings was one of the greatest movements of the Spirit that the world has ever witnessed. The Holy Spirit is at work in our world, building the Church of Jesus Christ, and preparing the Bride for the “marriage supper of the Lamb.”

Finally, *I believe that the Holy Spirit is the spirit of hope*, I believe that one of the evidences of the abounding presence of the Holy Spirit will be found in the manifestation of that spiritual mood which John Henry Jowett called “apostolic optimism.” I see the Holy Spirit creating hope in several areas. First of all, the Holy Spirit gives me the hope that I can be victorious as a Christian. Secondly, the Holy Spirit gives me the hope that the redemptive ministries of the church will be effective. Thirdly, the Holy Spirit gives me the hope that Christ is fulfilling His purposes in history. Christ is not merely above history. Christ is not merely beyond history. It is not adequate merely to say that someday Christ will come back into history. The Holy Spirit inspires me with the belief that Christ is in history, that God is working out His purposes now in our world. And the Holy Spirit gives me the further hope that ultimately there will be ushered in the eternal kingdom of God.

Then we will understand what it means when the Word declares “The kingdoms of this world shall become the kingdoms of our Lord and of His Christ and He shall reign forever and ever.” Hallelujah!

I believe in the Holy Spirit. I believe that the Holy Spirit is always at work. I believe in the authenticity of the Wesleyan insistence upon the added dimension of the Spirit’s activity in the work of entire sanctification. I believe in Life-in-the-Spirit as well as in belief-in-the-Spirit and experience-in-the-Spirit. I believe that the ministry of the Holy Spirit is indissolubly related to Jesus Christ and His Church. I believe that the Holy Spirit is the Spirit of Hope.

And now a closing word. The power of the Holy Spirit in the church and in the world begins with His presence and ministry in the individual person. We read Acts 2 and Galatians 5 and we thrill as we recognize the realization of all of this in the experience of the great hearts of faith through the Christian centuries. But we always come back to the very thing that Paul asked the churchmen at Ephesus: “Have you received the Holy Spirit?”

There may be some here this morning who want to receive Him. The steps are well defined. *First* of all, believe Christ’s imperative and Christ’s promise about the Spirit. Recognize what Christ said about the impossibility of living for Christ or doing Christ’s work apart from the personal ministry and power of the Holy Spirit. And while you are believing His imperatives about the Spirit, also believe His promise: “I will give Him to you.” *Second*, confess your need of spiritual power. “I have tried to do it myself, I have depended upon what I thought I had, but it has not been adequate. I must find another source of power for this business of living for Christ and representing Christ to others.” *Third*, make a total surrender of your self. Surrender not merely this thing or that thing or some other thing in your life. It is going to mean

that you hand over your entire self to the Spirit. There must come that decisive moment when I say to God, “I no longer have any right to myself. I am Thine, entirely Thine.” *Finally*, after we have surrendered we find it our spiritual delight to enter into a continuing covenant of obedience with our Lord, as the Holy Spirit comes into our lives in His fullness to abide.

Have you received the Holy Spirit in His fullness? If you have not, and if you want to, will you do it while I pray?

Let us pray:

And now, Lord, we open our total selves to Thee— our minds, our emotions, our bodies, our wills. We hand over to Thee everything that we have and are capable of ever having. We hand over to Thee what we are and anything that we may be capable of becoming. We present all our members as living sacrifices, and we now thank Thee for the wonderful gift of the Holy Spirit. Thank you. Lord Jesus. Help us to go forth in the power of the Spirit. Amen.



Dr. H. C. Morrison with Dr. J. M. Glenn and Harry Blackburn, Praying at the Dedication of the Burden Memorial at Indian Springs Holiness Camp Meeting

HOLINESS EXTENDED

Paul Stromberg Rees¹

In this hour we face what I have called “Holiness Extended” in which it is my desire to stress this outreach that Christian sanctity has if it is true to its genesis as a New Testament motivation in our experience and conduct. There is something about the life of entire devotion, the life of Christ sanctified as Lord within us, that is out going. It is not static. It is not self-contained. It is not self-centered.

Let us acknowledge that there is such a thing as a religious self-centeredness which sometimes wears the mask of holiness. It is a dangerous thing. If holiness is what the Testament says that it is, and what we, in this company like to believe that it is, then there is something total about its reality and about its challenge. It is total not only for ourselves as persons but total for life and all our responses to life.

I want now to recall with you several passages in the New Testament that are pertinent to our theme. Instead of taking the time to turn to them one by one and reading them in any formal fashion, may I simply remind you of them and quote from them. I remind you, first of all, of a significant thing that appears in our Lord’s “high priestly prayer,” in the Gospel by John, the seventeenth chapter. In the seventeenth verse, He prays, “Sanctify them through thy truth : thy word is truth.” And immediately He adds, “As thou hast sent me into

¹ Originally published in *The Asbury Seminarian*, vol. 5: no. 3 (1950), pp. 85-91.

the world, even so send I them.” Try to get the implication of that, if you will.

In the twenty-first verse our Lord relates the answer to this prayer, “Sanctify them through thy truth,” to the conversion of the world — “that the world may believe.”

Another passage which is significant for our present purpose is that of St. Paul in his Colossian letter, the first chapter, where he speaks about the “mystery which hath been hid from ages and from generations, but now is made manifest to his saints . . . which is Christ in you, the hope of glory whom we preach . . .” Now “Christ in you” is experientially subjective, but “whom we preach” is evangelistically objective, if I may so express it. Follow Paul a step further: “whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in- Christ Jesus.” In other words, Paul is not satisfied that he himself has found Christ as his Sanctifier. He is not even satisfied that there is a remnant in any particular Christian community made of those who are yielding fully to Christ as their Sanctifier. He says this blessing must be shared. It must be extended “that we may present every man perfect in Christ.”

Again, in Paul’s second letter to the Corinthians, in the seventh chapter, the apostle says, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit” —now you come to the clause I want you to underscore — “perfecting holiness in the fear of God.”

I shall take time to comment a bit, from the point of view of exegesis, on that last clause, for I suspect that in our Wesleyan circles we have not come to understand the significance of that expression as Paul intended it should be understood. The crisis of the believer’s

cleansing is not in that last clause but is in the first part of the verse: “having therefore these promises, dearly beloved, let us cleanse ourselves.” The tense of “cleanse” is aorist. Now, by faith! In the critical act of self-giving to God, appropriating the merits of Christ’s blood, “let us cleanse ourselves from all filthiness of the flesh and spirit.” Then comes the word “perfecting,” which is used in an instructive and revealing fashion. Both Daniel Steele, in his *Milestone Papers*, and Baxter, in his *Lexicon on the Greek New Testament*, have significant comments on it, and they both agree. They warrant our taking this phrase “perfecting holiness” and rendering it : “carrying out holiness in the fear of God.” Here, in other words, is the progressive unfolding of the meanings, the challenges, the obligations, the possibilities, that belong to the life of Christian Holiness.

Now there are other passages to which I shall refer as we proceed with our study, but these are sufficient to provide us both with the sphere of our thinking, and also, I trust, in some degree with the appropriate mood.

I want to say three things, mainly, under the head of “Holiness Extended.” First, I should like to say something about the extension of holiness as a personal discipline.

Then I want to think about it as a social development. And finally, I want to remark on the extension of holiness as an evangelistic dynamic.

I

First of all, then, consider the *personal discipline*. The New Testament has some extremely penetrating and bracing things to say to us about the place of discipline in full-fledged, full-orbed Christian

living. In such a passage as that which Paul sent to Timothy in his second letter, the first chapter and the seventh verse, whereas in the Authorized Version we read, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind;" Moffatt has it, "the spirit of power and of love and of *discipline*." The Holy Spirit, whom God hath given to us, is the Spirit of discipline.

In the Luke account of our Lord's teaching concerning the disciples as the salt of the earth, there is an expression employed by the Master which in the Authorized Version I think is just a bit mystifying. Jesus said, "Everyone shall be salted with fire." Moffat translates that, "Everyone shall be consecrated with the fire of discipline." Even though my comment be somewhat parenthetical, it should be said that there is something tremendously heroic about the New Testament teaching on the life of holiness. It is not for the soft; it is not for the lazy; it is not for the complacent. It is for people who mean business, utterly and unceasingly, with Jesus Christ. "Everyone shall be consecrated with the fire of discipline."

Now what is it that sets up the need of discipline in a heart that is cleansed from sin and indwelt by the Spirit of God? I think the simple way to answer that question is to call attention to the fact that the New Testament does not present the sanctified life as a *faultless* life; it presents it as a *blameless* life, in which unworthy and unholy motives have been displaced by worthy and Christ-minded motives. Other motives have been, as Professor Olin Curtis would say, "exhausted," and these motives, furnished by the infillment of Christ's mind, now become regnant, dominant, controlling. In such a life we seek progressively to close the gap between blameless living and faultless living, always remembering that so long as this "mortal coil" clings to us we shall not completely close it. Since we are the finite creatures that we are, and since, notwithstanding the purity of our motives, we

still inherit a sin-weakened humanity, we have, as Paul puts it, this “treasure in earthen vessels.” As Joseph H. Smith would sometimes say, with his Irish twinkle, “And some of the vessels are badly cracked, too!” They will remain cracked until “this corruptible shall have put on incorruption, and this mortal shall have put on immortality” and “death is swallowed up in victory.”

So the necessity of personal discipline is created by the very discrepancy between what we are in purity of motive or willingness of heart and what we may become in the progressive approximation of faultlessness. Perfect Christlikeness means much more than merely a disposition of Christlikeness. It means also the achievement of maturity in conduct, in character, and in service. Now always, I say, the gap will remain incompletely closed, but the discipline is necessary in order to narrow it as fully as possible.

This matter of discipline is something on which we Protestants, generally speaking, are very lax. We seem to be afraid of it. We have the feeling that if you begin to talk about discipline in the life of holiness, you have departed from the gospel of free grace, and are reverting to the heresy of salvation by works. Now that is a confusion of thought. The fact that we hold our salvation, in all its degrees and developments, as a gift from God does not void the necessity of our using the “means of grace.” There is a place for regimens and techniques of holy living. We do not work *for* grace; we work *from* grace. To interpret the full indwelling of Jesus Christ in such ways as to commend Him most attractively and effectively to other people, requires constant, daily discipline.

Because we have shied away from these disciplinary aspects of holiness we have become, too largely, sentimentalists in circles where holiness is stressed. We are concerned with our feelings. Even

carrying our Bibles to church is too much of a chore for us. (To be sure, preachers are partly responsible for this, because they take a text, close the Bible, and carry on with a topical homily or harangue in which there is no actual opening of the Scriptures.) We want to be titillated in our emotions instead of being challenged at the point of applying the great principles of Christian holiness to ourselves and to all the activities of our lives. The trouble with most of us is that we are not so much *rugged* individualists as *ragged* individualists. We think the life of sanctity can be lived at loose ends. We are too little aware that our dedicated personality is under the spiritual necessity of growing “in grace and in the knowledge of our Lord and Saviour Jesus Christ.” To this end these perfectly human traits of ours, these temperamental peculiarities, need to be disciplined.

We need, for example, to practice in the sanctified life the discipline of the tongue. James has some startling, sobering things to say about the Christian use of the tongue. He says, “If any man offend not in word, the same is a perfect man.” (James 3:2) How often you and I have spoken unwisely and hurtfully, even when there was no malice in our hearts! What was needed? It was a self-discipline that would have held that tongue in check. We say, “Well, I just spoke before I thought.” All right, don’t do it the next time. We let this thoughtless, impulsive way of speaking become a habit in our lives; we do not bring it to book and say, “Here! There’s nothing fatalistic about this; I can change this habit in my life by the help and direction of the Holy Spirit, and I will. I will practice the discipline of the tongue.”

We need to practice the discipline not only of the tongue, but, shall I say, of the *stomach*. Stanley Jones tells an amusing but by no means pointless story about a lady who wrote to him and said, “Dr. Jones, I want to tell you something about myself and the way the Lord has been dealing with me. I had arthritis and paralyzed legs. I asked

God to heal me, and He did. Then I said, ‘Lord, you have taken care of my arthritis ; what about my overweight ?’” And she said, “You know the Lord answered me through the Bible. I read, ‘This kind goeth not out but by fasting.’” Precisely! *There* was a place to extend holiness as a personal discipline.

II

Moving to our second major emphasis, consider the extension of holiness as a *social development*. We have been too silent on this point; and sometimes, I think, we have been worse than silent and passive. We have been negative. We have given the impression that holiness is entirely and exclusively a private matter between ourselves and Christ. Now basically it is that, of course, because we are constituted as persons and, as someone has put it, “Religion is what a man does with his solitariness.” Like so many epigrams, however, this one is a *characterization* rather than a *definition* of religion.

If a man is satisfied to say that religion is what he does with his solitariness, there is something truncated and inadequate about his concept. We do have unsharably serious, personal, intimate relations with God, but these experiences are ours in a context of community. This is true in two distinct senses. It is true in the sense, first of all, that even these experiences which we have in our aloneness with God are not wholly removed from the spiritual, that is to say, the Christian community of which we are a part. We must not forget that we are the heirs of a great tradition. If it were not for others, the *work* of others, the *testimony* of others, the *contribution* of others, we would not have this great truth to talk about and this significant experience to rejoice in today. It is true also in the ampler sense that we must live our lives as people concerned with Christian holiness in the wider context of the world community, in which community we cannot escape

certain relationships, and for which we cannot escape bearing certain responsibilities.

Consider, in this connection, the teaching of St. Paul in the epistle to the Romans, the twelfth chapter. The Christian's spiritual *vocation* comes out in the opening sentences of the chapter: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God." (vs. 1, 2).

But the Christian who responds whole heartedly to this summons learns from Paul, beginning with verse 9, that spiritual vocation must flower in social virtues. "Let love," says the apostle, "be without dissimulation," that is, without mixture, without hypocrisy. Straightway he adds: "Abhor that which is evil, cleave to that which is good." Christian holiness has an ethic. It is morally vigorous. Someone has said, "You cannot love anything supremely unless you hate something tremendously." There it is: "Abhor that which is evil, cleave to that which is good."

Now mark the social behavior of this righteous love: "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." Love is not only *morally vigorous*, it is *socially virtuous*. This is developed further in verse 13 where reference is made to "distributing to the necessity of saints." How long has it been since you heard a sermon on the benevolence of Christian holiness? "Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

Or, take verses 14 and 15: “Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep.” Here are highly refined social sensitivities. These are obligations to others which inhere in the nature and the life of Christian holiness. Paul continues: “Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.” The Apostle James, concurring with Paul, has a vivid passage in which he says in effect: If a man comes into your church wearing a gold ring, merely because he displays the symbol of his prestige in the community, his social or his economic rating, don’t say to him, “Come right up here, brother, I have a preferred seat for you.” And if a man comes in wearing shabby apparel, don’t say, “Sit out in that back room.” You do that, says James, and you have betrayed the Spirit of Christ. You are showing what he calls a *partiality* that is incompatible with the mind of the Master.

Paul goes on: “Be not wise in your own conceits, recompense to no man evil for evil. Provide things honest in the sight of all men.” As a social mandate, this grows out of the nature of the Christian gospel, out of the very genius of Christian holiness. What we so often overlook, however, is that while the heart of holiness requires only purity of intention, the art of holiness socially demands the growth both of imagination and sensitization. It is all very well to say with James Russell Lowell :

In vain we call old notions fudge;
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

But the “stealing” must be brought up to date from time to time. The economic history of America has not been without its instances of a man stealing a loaf of bread and going to jail and another man

stealing a railroad and going to Congress. The former is done *bare* handedly, while the latter is done *back* handedly. If the requirements of Sinai, to say nothing of the demands of the Sermon on the Mount, are to be effective along Main Street and Wall Street, our social sensitivities must be brought abreast of our personal testimonies.

Troeltsch, in his study of the social teachings of St. Paul, discovers what he feels to be two distinguishable principles in the Pauline social message. These two principles are the “conservative” and the “radical.” They operate dialectically with respect to the Christian’s relationship to the community. In Paul’s day, of course, that community was largely pagan. The circumstances in which the early Christians were called upon to live out the meanings of discipleship were almost exclusively pagan. According to the “conservative” principle, as Troeltsch sees it, Paul does not conceive of our social obligation as Christians in terms of a violent repudiation of the existing social order within which we are leading our lives. Paul is against violence. He is against cruelty. He is against resorting to the philosophy “that the end justifies the means.”

On the other hand, there is what Troeltsch calls the “radical” principle in the social teachings of St. Paul, by which he means that according to Paul, there inheres in the genius of Christian life and teaching a moral expulsiveness, not to say explosiveness, that eventually destroys institutional evils— at least destroys them to the extent that the Gospel is received and believed. I do not know that Troeltsch’s exposition of the social teachings of the Pauline epistles is completely adequate, but I do think that there is something illuminating and significant about it. Frankly, I am unable to bring myself to feel that our contemporary radicals in the field of social action —and by radicals now I do not simply mean the radicals outside the church, I mean some of our extremists inside the Christian Church —have the New Testament back of them when they defend those who are resorting to

violence in order to effect economic change and improvement. You say, “Well, for once I have you labeled, Rees. I know that you are a conservative.” I think that is not a fair judgment. I am equally opposed to *capitalistic* violence. Anybody who knows history —for example, the labor-capital trouble of modern times —knows that capitalists have been guilty of resorting to force in instance after instance. In fact, they are the ones who started it, let it be said to their discredit.

It is not the business of the Christian Church, seeking to live out the total meaning of the Christian life, to identify itself with any particular social group or economic theory. It is rather the business of the Christian and of the Christian Church to set up certain guiding principles which are to be impartially applied to *every* group and *every* movement.

For example, the 1947 “National Study Conference on the Church and Economic Life” which was convened in Pittsburgh, Pennsylvania, evolved the following statements of principles, which sensitive and enlightened Christians should hold to tenaciously amid the complexity of our present economic life :

1. *Each person under God has a right and a duty to take his share in the world's work, and to work at jobs which will enable him to fulfill the true purposes of labor; and the responsibility to provide the opportunity to work rests with all segments of our society.*
2. *Production exists to serve necessary and desirable consumption. Implementation of this principle is especially imperative at the present time, because of the Christian commandments to feed the hungry, clothe the naked, and in general to meet the neighbor's needs.*

3. *Property represents a trusteeship under God, and should be held subject to the needs of the community. Under Christian perspectives, no single current system of ownership universally meets this test. In fields where the present forms of ownership are difficult to regulate for the common welfare encouragement should be given to further experimentation in the forms of private, cooperative, and public ownership.*

4. *It is desirable to work toward an economy which provides an assured adequate annual income for every family.*

5. *Profits are characteristic of a money economy and are defensible, subject to proper methods of accumulating and distributing them. The profit motive is a further question, concerned more directly with the motives and aspirations of men. Christians must be actuated more largely by a Service motive than by a profit motive.*

6. *Economic groups should have the right to organize, provided only that their purposes and activities do not contravene the welfare of the entire community.*

The Conference then proceeded to articulate certain specific responsibilities which rest upon Christians in the light of the above principles:

(1) *To develop an informed, objective, unprejudiced and Christian attitude in the approach to economic problems.*

(2) *To set an example in its own employment, investment and other economic practices.*

(3) *To promote equal and unsegregated opportunity for all, including members of racial or other minority groups.*

(4) *To stand for the abolition of preventable poverty and for the realization by all people of the great possibilities for economic welfare.*

(5) *To promote widespread democratic and informed participation in decisions which affect our economic destiny.*

(6) *To help to develop in people the sense of responsibility and the motive of service to be expressed in economic and social action for and with their fellowmen.*

(7) *To seek to discover and proclaim the truth about economic conditions and speak out against clear instances of specific injustice.*

(8) *To foster the practice of honesty in economic as well as other forms of life.*

(9) *To promote increasing cooperation between individuals and groups in all phases of economic life.*

(10) *To examine the effect on society and on the individual of either concentration or diffusion of power in our present economic life.*

(11) *To foster economic decisions and practices which show consideration for unborn generations as through conservation and intelligent usage of natural resources.*

(12) *To stand for civilian and public control of atomic power in order to make energy available for civilian and public peace-time purposes.*

For myself, I can see nothing in these carefully drafted explications of Christian social principles that any lover of the holy life need dispute or deny. Upon the contrary, they should be defended and applied.

By and large, the “fundamentalist” and other conservative forces in America have been tragically lacking in a social message and a social outlook. For one thing, we have set up a false antithesis. If a man believed in what we commonly called the “pre-millenarian” theory of the return of Jesus Christ to this earth, that, we have felt *ipso facto*, he could not be interested in any reform movements or in social or economic adjustments and improvements. I think it is false to assume that “pre-millenarianism” necessarily means negativism and passivism where great social issues are concerned and where notorious social evils are so darkly and deeply entrenched. I know there are problems and I do not have all the answers, I am frank to say. I wish I did. Nevertheless, of this I am confident: whatever a man’s eschatology, he should confess that the Church of Jesus Christ is in the world as a witness against all evil, that is to say, not only lying in my personal life, but prostitution in the community, intemperance in the nation, and exploitation in industry. Moreover, the Church is a witness *for every good and socially constructive thing that we can introduce into the life of the community.*

III

Finally, I should like to say something about the extension of holiness as an *evangelistic dynamic*. By this I mean that Christian holiness, experienced through the indwelling fullness of Jesus Christ, by His Holy Spirit, creates within us a sense of obligation with respect to bringing others into a joyous realization of what we have found in Christ as Lord. This is a particular application of the broad

principle which we recognize in the New Testament, notably in the great commission: “Go ye into all the world, and preach the gospel to every creature.” Has the grace of God brought you to the deeper levels of faith and holiness? Then it is urgent that you share your shining secret with your fellow Christians who have not learned as yet “the more excellent way.” They too can live in the power and the triumph of Christian sanctification. It is not necessary, either in our preaching as clergymen or in our witnessing as laymen, to be egotistical about this thing. I think we can be humble and at the same time be true to our convictions and express this healthy urge that the Spirit of God plants within us to share with others what we have in Christ.

Well do I know that there are dangers to be avoided. I cannot say it is complete, but I have a certain measure of sympathy with W. E. Sangster, in his book *The Path to Perfection*, when he says that, however true it might be, a believer’s profession of deliverance from all sin should be sparingly made. Account for it as we may, it is difficult to pin down John Wesley in all his voluminous writings and say, “Well, here he professes it explicitly himself.” It is not because he did not believe in the reality of it, nor was it, in my judgment, because he did not lay claim to it. Actually so far as testimony is concerned, I do not find that the New Testament stress is upon personal sinlessness so much as it is upon Christ’s fullness in me, which is the answer to my depravity, the answer to my indwelling sin, and my release from the tension between self-centeredness and Christ-centeredness. The emphasis throughout is not on *what I am* but upon *what Christ is to me*.

John R. Mott, speaking in more universal terms than I am now speaking, said, paradoxically, “If a man has religion, he must do one of two things with it. He must either give it up or give it away. If it is false, he must give it up; if it is true, he must give it away.” What Doctor

Mott said about the gospel in general let us now say about this grace of Christian holiness. If it is real, you must give it away.

To extend the message and meaning of New Testament holiness as a personal discipline, a social development, and an evangelistic dynamic —this is our task and our glory. Let Dr. Sangster, already quoted, voice our final sentiment :

The main thesis remains. There is a state of grace which can be enjoyed by Christians that is demonstrably higher than the one which is commonly enjoyed. There is a life of serenity for the soul; of quiet, untensed, yet strenuous service which makes its possessors distinctive in the community, which so fills them with supernatural love for others that personal evangelism is as much, and as natural, an occupatim to them as it is necessary and natural for lovers to talk of their adored.²

²*W. E. Sangster, *Let Me Commend*, p. 129.

THE PERSON AND MINISTRY OF THE HOLY SPIRIT

Kenneth Kinghorn¹

In our time we are experiencing a tremendous renewal of interest in the Person and ministry of the Holy Spirit. Varieties of teachings abound, some of which are non-biblical and some of which appear to be creative contributions. If various teachings abound, so do various methodologies- methodologies ranging from subjective impressions to rigid systematic approaches. Never has there been a greater need for a proper biblical understanding of the Holy Spirit and His ministry.

The approach used here has been to sift through the biblical teachings on the Holy Spirit and to determine the major emphases. This is not an attempt to examine various representative writers on the Holy Spirit. Consequently, there are no footnotes referring to monographs on and treatments of the ministry of the Holy Spirit. Space limitations prohibit dealing with all the biblical references to or developments of the Holy Spirit. The responsibility for the choice of the three themes developed in the second half of this essay will, of course, be this writer's. Others doubtless would have chosen different emphases. However, the themes that will be dealt with in this paper seem to be major ones developed in the New Testament.

¹ Professor of Church History, Asbury Theological Seminary. Originally published in *The Asbury Seminarian*, vol. 30: no. 1 (Spring 1975), pp. 18-30.

The Person of The Holy Spirit

In the Old Testament the word “spirit” signified feelings and emotions (Gen. 41:8, II Kings 19:7, Judges 8:3, Prov. 29:11, Isa. 26:9, Dan. 2:3), intelligence (Ex. 28:3, Deut. 34:9, Job 32:8, Isa. 29:24, Mai. 2:15), attitude of will (Ex. 35:21, Jer. 51:1, Hag. 1:14, Ezra 1:1, I Chron. 5:26), and one’s general disposition (Psa. 34:18, Prov. 14:29, 16:2). But most important of all, the word “spirit” stood for life itself. For the Hebrews, God pre-eminently has spirit. He is a breathing, living, acting God. The Old Testament writers hold it a matter of great wonder that in the miracle of creation God transmitted His spirit of life to His creatures. He breathed into man the breath— the spirit-of life (Gen. 6:3, Job 10: 12, Psa. 104:30, Isa. 44:3, Ezek. 37:6,9, 10).

For the New Testament writers, the situation was basically the same. God’s Spirit is vital, dynamic, and life-giving. Even as man’s spirit is his person in action, so God’s Spirit is His Person in action. God’s Spirit is God acting.

In history, the Holy Spirit has been progressively understood by the people of God. Our perception of His nature and ministry has grown from the earliest biblical times throughout the fuller revelation of the Spirit in the period following Pentecost. The Old Testament prophets, in their dismay over Israel’s unfaithfulness, looked forward to the time when God would move mightily in the midst of His covenant people so as to change their rebellion into worship and service. For these writers the best was yet to be. They longed for the time when God would intervene in the lives of persons to change them for good. Often these longings are seen in the light of the future work of the Holy Spirit.

For example, Moses said, “Would that all the LORD’S people were prophets, that the LORD would put his spirit upon them!” (Num. 11:29). Ezekiel prophesied,

A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes... (Ezek. 36:26, 27).

One of the classic Old Testament passages regarding the future work of the Holy Spirit is found in Joel.

And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the men servants and maid servants in those days, I will pour out my spirit (2:28, 29).

The prophets saw a day when God’s Spirit would perform a new creative act, not unlike what he did when he breathed life into Adam. They looked forward to the time when God would impart a new vitality to a people who were rebellious and sinful. Only God’s Spirit could effect the necessary change.

That new day began to unfold when the Holy Spirit overshadowed Mary and she miraculously conceived a son, not of man but of the Spirit of God. For a witness for all to see, the Holy Spirit descended visibly upon Jesus at the beginning of His public ministry. The opening words of His first recorded sermon text were, “The Spirit of the Lord is upon me . . .”(Luke 4: 18).

After Jesus' earthly ministry climaxed with His resurrection and ascension, the Holy Spirit came in His fullness on the Day of Pentecost. As Christians began to experience the Spirit's presence, they began to describe His working. And in the case of the Apostles they received and recorded new truth as to the nature of the Spirit's ministry in the Church.

Several fundamental ideas about the Holy Spirit began to emerge in the life and thought of the New Testament Church.

1 . The Holy Spirit is God's primary agent in working in the lives of persons. The Holy Spirit was seen as the "Other Comforter" whom Jesus promised as His legacy to the Church. The New Testament avoids Gnosticism which teaches that God is pure spirit and that a part of His spirit is a natural possession of man. By way of contrast, the New Testament teaches that the Holy Spirit of God is altogether other, and yet in response to our faith He does come to dwell within our lives. In other words, the Holy Spirit's coming to man is the gracious act of a personal God. The believer knows God through the action of His Spirit in whom we have our lives and upon whom we continually depend.

2. Outward manifestations of the Spirit are not necessarily meant to be normative but rather they are simply an indication that God has total claim over all areas of our lives. No aspect of human personality lies outside the sphere of the Spirit's activity. Luke is more concerned than other New Testament writers about describing physical results of the Spirit's activity. For example, Luke writes of the Spirit's descent upon Jesus in bodily form as a dove (Luke 3:21) and the miraculous speaking in other languages at Pentecost, in the house of Cornelius, and at Ephesus (Acts 2:4, 10:46, 29:6). We need to remember that Luke was reporting these events as a historian; he was not teaching

doctrine as was Paul. The meaning of the external phenomena reported by Luke is not that they were to be standard experiences for all time. Rather they are illustrations of the decisiveness of the Spirit's ministry and the radical totality of God's working in human personality.

3. The Holy Spirit is inextricably linked with the risen Lord and the reigning Father. Paul, more than any other writer in the New Testament, emphasizes that the Holy Spirit is the Spirit of Jesus. For instance, he alternates "Spirit of God" and "Spirit of Christ" in Romans 8:9, 10. No distinction is made between the two. This usage harmonizes with Jesus' promise of the Spirit to come after His resurrection and ascension. At times Paul uses *Father*, *Son*, and *Spirit* together in the same passage because their ministry in the believer's life is one and the same. The best illustration is found in I Corinthians 12:4-6 "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working but it is the same God who inspires them all in everyone." (See also Rom.5: 1-5 and Gal. 4:4-6.) Such passages demonstrate that the New Testament Church saw both the Holy Spirit and the risen Lord as expressions of God the Father.

The biblical accounts of the activity of the Holy Spirit is much more than merely subjective or applicative. Many theologians within the broad Reformation tradition have conceived of the Holy Spirit as directing our attention to Christ and opening our eyes to His work. His ministry is often restricted merely to an instrumental function. The result of much of this type of thinking is to relegate the Holy Spirit to a second-class reality, subordinating Him to Christ, limiting His work to the application of Christ's atoning work to the believer.

We have seen that the *function* of the Holy Spirit is primarily to exalt Christ and to mediate His Uving presence to the Church, but the

nature of the Holy Spirit is that He is fully God in Himself. His nature is more than a subjective reflection of Christ's work. Christ Himself told His disciples that after His ascension the Holy Spirit would teach new things and continue His ministry in the Church. The Spirit's coming in His fullness at Pentecost marks a new event in the series of God's saving acts. The Holy Spirit creates a ministry of His own, not independent of Christ's but complementary to His. The Spirit may be resisted, grieved, lied to, quenched, and sinned against. He also may be loved and obeyed. He effects our conversion and sanctification; He leads the Church in its task of mission. He organizes, prays, inspires, corrects, sustains, equips, creates, and empowers. Thus, the Holy Spirit is not only the agent of God Who exalts Christ and applies His "finished work" to the Church, He is also the source of new creative actions in the Church. He has His own ontology and He functions in His own unique way.

Certain improper ways of viewing the Holy Spirit have always existed in the Church. One typical faulty view of the Holy Spirit is the identification of the Holy Spirit with inner impressions or outward manifestations. While the Holy Spirit doubtless does "speak" to the inner consciousness of man and while outward manifestations may sometimes be a part of His divine working, these in themselves should not be confused with the Holy Spirit. Hunches and outward acts do not necessarily stem from the Holy Spirit. Sometimes they are very much of "the flesh," or even from the Evil One.

An improper emphasis upon the Holy Spirit can lead to a "Cult of the Holy Spirit," wherein Jesus Christ is neglected and worship centers almost exclusively upon the Holy Spirit. When this shift occurs we run the danger of blurring the distinction between the human spirit and the Holy Spirit. If we push Christ into the background and make the Holy Spirit almost the exclusive object of our worship and attention,

we run the risk of making Christ merely the historic inspiration for a religious principle.

Too little emphasis upon the Holy Spirit therefore results in institutionally objectifying Him. And too much of the wrong kind of emphasis on the Holy Spirit results in individualistically subjectifying Him. In either case we have not properly understood His nature or realistically dealt with His work.

Any biblical understanding of the nature of the Holy Spirit requires that we think of Him as the Spirit of Christ. In His last teaching about the Holy Spirit Jesus said, “I will not leave you desolate; I will come to you” (John 14:18). Matthew gives the same idea when he reports Jesus as saying, “I am with you always, to the close of the age” (Matt. 28:20). Jesus is not only the possessor of the Holy Spirit; He is the One who dispenses the Spirit to the community of believing Christians (Luke 24:49). The New Testament identifies the Holy Spirit as the Spirit of Christ, in which Christ Himself encounters His people (Luke 12:12, cf. 21:15, Acts 10:14, cf. 10:19). Paul plainly asserts, “Now the Lord is the Spirit” (II Cor. 3:17).

The goal of the Holy Spirit is to change our existence so that we may be conformed to the new manhood of Christ’s resurrection. Christ’s ministry, message, and nature constitute the starting point and goal of the Spirit’s creative acts, “We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord Who is the Spirit” (II Cor. 3:18; see also I Cor. 6:17 and Rom. 8:9-11).

We come now to a definition of the Holy Spirit: The Holy Spirit is the divine third Person of the Holy Trinity whose function it is constantly to breathe creative life into the world and in a special way

mediate divine things to the Church to the end that it may be formed after the image of the Son and serve as a principal witness of the grace of Christ to the glory of God the Father.

The Function of The Holy Spirit

Obviously in the space which remains it is not possible to list and discuss all aspects of the work of the Holy Spirit. For instance, we will not be able to discuss the Spirit's part in creation, sanctification, revelation, inspiration, eschatology, etc. We will, however, discuss three aspects of the work of the Holy Spirit. These three aspects of His working are all related to the Christian life in the Church today.

1 . The primary function of the Holy Spirit in the lives of human beings is to bring them into a living relationship with Jesus Christ. The most basic work of the Holy Spirit is Christian conversion and the working out in human life the implications and dynamics of the new life in Christ.

Christian conversion, sometimes called the new birth, results in a new orientation of one's personality toward Jesus Christ. The human spirit, bound as it is by sin, cannot regenerate itself. If the human spirit is ever to come into a knowledge of God it will be as a result of the work of the Holy Spirit. As Paul wrote, "Anyone who does not have the Spirit of Christ does not belong to him" (Rom. 8:9). And he also wrote, "No one can say 'Jesus is Lord' except by the Holy Spirit" (I Cor. 12:3).

The life of Paul illustrates the futility of seeking spiritual life apart from the work of the Holy Spirit. He felt in his pre-Christian life that true spiritual reality was found insofar as he proved himself obedient to the command of God as contained in the law. At the time he firmly believed that the law led to life (See Rom. 7:10 and Gal. 3:21).

The seventh chapter of Romans shows how the truth gradually dawned on Paul that instead of producing life, the law was incarcerating him in death. He finally came to the place where he cried, “Wretched man that I am! Who will deliver me from this body of death?” (Rom. 7:24). Then he answers his own question by stating the greatest discovery of his life: “There is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1). Paul’s birth in the Spirit produced a personal relationship with Christ which brought him from spiritual death into spiritual life. He saw that his hope lay in Christ, not the law. What no human effort could accomplish, he found in a spiritual birth. Paul exulted, “You are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you” (Rom. 8:9).

The New Testament presents a uniform picture of the dynamics involved in Christian conversion.

In the first place, the Holy Spirit brings us into relationship with Christ not because we have managed to achieve sanctification, but in order that we may be sanctified. Christ is the savior of sinners, not the righteous. The Holy Spirit does not wait until we are pure and holy to bring us into union with Christ; He does so in order that we may become pure and holy. He never comes to us in our unregenerate state with the demand, “Get clean!” Rather He comes with an offer, “I take you just as you are. Receive Christ and live.”

After we have entered into a life-giving relationship with Christ, we are then called to a life of sanctification and holiness. We must keep in mind, however, that the Alpha point of Christian experience is Christ seeking us. And He seeks us in our sinfulness, because there is none righteous (Rom. 3:10). In this connection we must remember that the Church that Christ is presently sanctifying is not an “ideal”

Church free of blemishes, but a Church consisting of imperfect people, yet on the way.

Secondly, the nature of our union with Christ is unique, quite superior to any other union. The Bible gives analogies of our union with Christ, using such terms as vine and branch, husband and wife, head and body, father and son. But none of these analogies can possibly express or explain our being in Christ. As splendid and wonderful as these relationships are, our union with Christ through the Holy Spirit is much more wonderful. In a mystical way the Holy Spirit infuses the divine life of the resurrected Christ into our human personalities. Paul described our relationship with Christ in this way: “We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us” (II Cor. 4:7).

The New Testament writers generally, and Paul particularly, insist that the Christian life begins to flower when the Holy Spirit effects the miracle of Christian conversion. All else in the Christian life is predicated upon that divine-human encounter wrought in human life through the gracious working of the Holy Spirit in what Jesus called the new birth.

The power of the Holy Spirit provides a “plus” in the Christian’s relationship with Christ that is not present in any other type of human relationship. It is qualitatively different from any other relationship. The Spirit makes available to the Christian the divine power of God for the living of daily life. This power affects our relationships to our neighbor, our vocation, and our world. As Luke states it in a classic passage, “You shall receive power when the Holy Spirit has come upon you . . .” (Acts 1:8). In speaking of the Holy Spirit, Jesus stated, “It is the Spirit that gives life, the flesh is of no avail . . .” (John 6:63). The Holy Spirit in the life of the Christian does more than merely inspire him to

obey Christ and to live a “godly life.” The Spirit mediates the divine life of Christ to the Christian, enabling him to live a life that is pleasing to God. He authors a relationship totally unique, quite superior to any other relationship.

And thirdly, the Holy Spirit works in the lives of Christians in a dynamic and relational way, not just in a static and theoretical way. Another way of saying the same thing is to say, “The Christian’s *condition* is altered as well as his *relationship*.”

While the Christian’s union with Christ coincides with a covenant relationship to Christ, it is not identical with a covenant. To be sure, our human spirits are not absorbed into or subsumed under the Holy Spirit. Nevertheless, our bond with Christ carries with it the benefit of partaking of the Holy Spirit in a real way.

Since the Christian life is dynamic and not static, the Christian ought constantly to grow, gain new insights, receive new illumination and new experiences. Peter emphasized that a part of the work of the Holy Spirit in our lives is to impart new dreams and new visions, leading the Christian to experience an unfolding drama of realized redemption in wider and wider dimensions of human life.

Working in our lives, the Holy Spirit gives power to the words of Christian preaching (I Cor. 2:4, 1 Thess. 1:5, Rom. 15:16). He guides the Church in its life (Acts 6:3) and supplies all the differing gifts which are necessary for its common life (I Cor. 12:4-30). The Holy Spirit leads the Church into all the truth (John 16:13). He guides the Church’s worship and fellowship (I Cor. 14). To be in Christ, then, is to share in His Spirit, by Whom He was made flesh (Luke 1:35). It is, to use John’s phrase, to have “an anointing from the Holy One” (1 Jn.

2:20). “And by this we know that he abides in us, by the Spirit which he has given us” (1 Jn. 3:24).

Having received the Spirit of Christ at conversion. Christians have access to the life of the Holy Spirit. The powers of the age to come are at work in us (Acts 2:17-21, 33, Rom. 8:11, 23, Heb. 6:4, 5). God through His Holy Spirit constantly seeks to perfect that which He has begun in us. By the Holy Spirit we are sealed unto the day of redemption (Eph. 1:13, 4:30, II Cor. 1:22) and in Him we have the foretaste, the earnest, and the first fruits of a new humanity and a new age.

These aspects of Christian life are but some of the implications of being in Christ through His Spirit. The grandest event in human existence is to come to know Jesus Christ through the miracle of the birth of the Holy Spirit. Once in Christ, God through the Holy Spirit begins the perfecting of the believer to the end that he will glorify God.

2. Another important work of the Holy Spirit is to bring persons into a creative and harmonious relationship to the Body of Christ, the Church. Man is made for community and belonging. Some observers of human behavior attribute man’s longing for community to fear, survival, or the need for goods and services. These doubtless are a part of the reason that man is by nature a “joiner.” But there seems to be a deeper reason that man reaches out for fellowship with others. Something within the nature of man, grounded in the *imago Dei*, urges him to stretch beyond himself for fellowship both with God and with God’s creation.

The supreme provision for fellowship with God is, as we have seen, the new life in Christ wrought by the Holy Spirit, God’s supreme provision for man’s essential need of fellowship with his fellow man is

found, I believe, in *koinonia*, or community within the Body of Christ, the Church.

Obviously Christianity is private and personal; but it is also corporate. The Christian relates upwardly to God and outwardly to others. In the Christian understanding of *Church*, the Christian belongs to all others who also belong to Christ. Phillips translates Romans 14:8: “The truth is that we neither live or die as self-contained units.” In a special way, God reveals Himself through community or in what Bonhoeffer called “life together.” When Christians are converted to Christ they are grafted into the one indivisible body of Christ, the Holy Catholic Church. The Holy Spirit both brings us into this unity and He helps us discover the implications and overtones of what it means to be a brother or sister to every Christian believer throughout the world.

The Christian inherits a special relationship with, and responsibility to, fellow believers who are also in Christ. Loss of fellowship and quarrelling among Christian believers are contrary to the work of the Holy Spirit. When true Christians are not in fellowship with each other the reason does not lie in the Holy Spirit because where the Spirit of the Lord rules, unity exists.

An important part of the work of the Holy Spirit, therefore, is to rectify present disunity and to lead the Church to manifest her unity around a common Lord. It appears from this writer’s point of view that one of the obvious activities of the Holy Spirit in present-day spiritual renewal is that He is replacing the bitter doctrinal and ecclesiastical strife of the post-Reformation era with a new sense of catholicity and brotherhood. This is even more significant when we observe that this growing sense of the unity of the Spirit is developing at the grass roots, among laymen and on a large scale. We are rediscovering the New

Testament emphasis upon the unity of the Body of Christ. Perhaps one of the significant areas of study in the years ahead will be the relationship of the Holy Spirit to the study of ecclesiology.

A radical biblical ecclesiology is revolutionary- as are most aspects of the Gospel. In this connection, perhaps our main problem is that we have failed to recognize that carnal attitudes and self will have been a part of professional Church leaders as much as they have been a part of the laity.

One finds it easier to forgive churchmen for the man-made divisions which they have imposed upon their respective flocks when we remember that a cautious spirit has often been the result of the heavy burden of pastoral responsibility. It is right to be on guard for wolves in sheep's clothing who would do harm to the flock of God. But human nature being what it is, we have often tended to erect our own criteria for judging other Christians. Having our particular criteria for deciding with whom we can fellowship as brothers in the Lord releases us from the more demanding requirements of spiritual discernment and redeeming love. Man-made rules (justified by prooftexts) give us a false security; and they can easily blind us to the fact that the Holy Spirit is free and sovereign, often creating new wineskins where older ones have not remained sufficiently pliable for His creative working. We sometimes forget that the Holy Spirit promises to the Church the necessary gifts by which His working can be discerned (I Cor. 12:10). The Holy Spirit, when allowed right of way, is creating a Church not ruled by the letter of written codes, but by the Holy Spirit Himself (II Cor. 3:4-6).

The basic principle is, of course, not hard to determine from Scripture. "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every

spirit which does not confess Jesus is not of God” (I Jn. 4:2,3). Church history demonstrates, to be sure, that there is still room for error even with this safeguard. Nonetheless, the true discernment of the spirit can only come as the body of Christians lives in the Spirit. And in the Church there is only one body and one Spirit just as we were called to one hope (Eph. 4:4).

Whenever we seek to develop any sort of security against false brethren that can function apart from the present, active working of the Spirit Himself, we are living not by the Spirit but by the flesh. Orthodoxy is no substitute for the indwelling Holy Spirit. The Holy Spirit is not an abstract doctrine, but a living, vitalizing Presence. He is not a substitute for a resurrected Lord, but the divine Agent of His living presence.

When we allow the Holy Spirit to bring us into a creative and harmonious relationship with the Body of Christ, enormous benefits accrue to us.

1. We are greatly enriched by the multitude of Christian traditions that are but partial expressions of the Tradition. At the same time, we are also enabled to contribute to the Church our own unique understanding of Christian faith and life.

2. The Body of Christ functions harmoniously and it edifies all believers when they are in the unity of the Spirit. The Holy Spirit leaves no room in the Church for feelings of inferiority or pride. There are differing functions in the body of Christ, but there are no differences of status. To understand that the Church is one Body of the Lord of which we are all members is to be in a position to allow the Holy Spirit to erase from among us all traces of carnal competition. In the Church no one is “second class” and no one is superior. There are no

underdogs in the Church nor are there any super-Christians. We are all one in the Spirit.

3. When we live in community in the fellowship of the Spirit our joys are increased and our burdens are made lighter. Mutual sharing replaces an uninvolved provincialism. We mature in Christ best in the community of the Spirit. God's promises are largely to His covenant people and to His Church. We participate in them as we participate in the fellowship of other Christians believers.

The Church is more than a witness to Christ; it is also the Body of Christ. It is not only a reporter of God's mighty acts of redemption; it is itself the bearer of God's redeeming grace as an object of His ministry of saving love. In the Book of Acts, to lie to the Church was to lie to the Holy Spirit (Acts 5:3) and to be in the Church was to be in Christ.

4. The third major work of the Holy Spirit is to make of each Christian a living witness to the glory of God the Father. A major misunderstanding of the nature of the work of the Holy Spirit in maturing Christians persists both inside and outside the Church. That misunderstanding is based on the notion that Christianity produces a bland sameness or sterile uniformity in people's lives. Unfortunately we in the Church have sometimes preferred the "safe" Christian to the creative Christian. Often, in the interests of discipling persons, we seek to mold them into identical patterns after the fashion of our particular group's perception of the Christian life. We should instead encourage them to be taught by the Holy Spirit and shaped by Him into the full development of their own creative uniqueness.

The Holy Spirit never works the same in any two persons. We have often frustrated His working by drawing up blackboard models

of “the work of the Holy Spirit.” In attempting to force others into our categories we stand in the way of the Spirit Himself. Sadly, the Church has often insisted that her Davids wear the armor of Saul. This unbiblical approach has produced frustrated persons, guilty persons, and resentful persons.

For a biblical illustration of the variety of the working of the Holy Spirit look at Acts. The converts in Cornelius’ house received the Holy Spirit before they were baptized in water, and those in Samaria were baptized in water before they received the Holy Spirit. Christian leaders in the early Church were wise enough to allow for variety. Paul wrote to the Corinthians, “There are varieties of working, but it is the same God who inspires . . .” (I Cor. 12:6).

To be sure, there are common characteristics which belong to all Christians. In certain areas there is only one Christian response possible. Christians should be uniform in that each one should manifest the fruits of the Holy Spirit as listed in Galatians 5 (v. 22, 23). Certainly, the primary ministry of the Holy Spirit in this connection is to fill all Christians with Holy love.

Nevertheless, the Holy Spirit works in each life in a unique way because each person is a unique individual. God has given to every person special talents and unique abilities, and He has for each life a different plan. As the Holy Spirit works individually in the lives of Christians He does so in order to produce a witness to the glory of God the Father. Paul wrote to some first-century Christians, “As for you, it is plain that you are a letter that has come from Christ ... a letter written not with ink but with the Spirit of the living God ... (I Cor. 3:2, NEB).

We glorify God most as we manifest the divine blend of our own personality with that of the Holy Spirit. God calls us to manifest our Spirit-filled individuality in the context of daily life. For some, daily life means the Christian pastorate; for others, it means the shop, the office, the classroom, or the farm. None of us has exactly the same vocation. But each one of us does have a divine call to be fully Christian and fully human at every level of our existence. The Holy Spirit beckons us to a continuing and growing relationship to Christ. And as we respond in obedience to the creative, customized, personal ministry of the Holy Spirit we grow into mature “epistles” seen and read by others.

Naturally, none of us in our lifetime fully realizes his entire potential, John wrote, “Here and now, dear friends, we are God’s children; what we shall be has not yet been disclosed, but we know that when it is disclosed we shall be like him, because we shall see him as he is” (I Jn. 3:2, NEB). Although Christians are not yet perfect (Phil. 3:12), they are nevertheless on the way! And the continuing growth is part of the joy of being a disciple of Christ. As the Christian continues to respond to the Holy Spirit, the Spirit continues to release his uniqueness as He fills him with His Spirit of sanctity and power. The Holy Spirit applies personally the promise of our Lord, “If the Son makes you free, you will be free indeed” (John 8:36).

Becoming at once fully Christian and fully human rests not in following a program; it results from a relationship to a Person. That Person, of course, is Jesus Christ. The work of the Holy Spirit is to glorify Christ and to reveal Him to human beings at deeper and deeper levels. Telling His disciples of a soon-to-come Pentecost, Jesus spoke of the Holy Spirit, “I have yet many things to say to you but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to

come. He will glorify me, for he will take what is mine and declare it to you” (John 16:12-15).

The Holy Spirit remains God’s primary agent of making effective the redeeming and liberating ministry of Christ in our hearts. Our very lives must be lived out not by human might or secular power, but by Christ’s Spirit. To have Christ’s Spirit is to have Christ Himself. For this reason Paul urges the Ephesians, “Be filled with the Holy Spirit” (Eph. 5:18). The translation might literally read, “Be continually being filled with the Holy Spirit.”

No better advice can be given to the Church in our day or in any other day. To be full of the Holy Spirit is to experience Christ within and to enter a dimension of existence described by our Lord as the abundant life.



The relationship between Indian Springs Camp Meeting and Asbury Theological Seminary runs deep. Dating back to December 26, 1890, Indian Springs has been one of the key holiness camp meetings in the region, and it continues to meet and support Wesleyan teachings on holiness.

Henry Clay Morrison, the founding president of Asbury Theological Seminary, used to preach at Indian Springs frequently, and the campground contains a monument dedicated to his memory near the tabernacle. This tabernacle was constructed in 1903, and although some modifications have been made over the years, it still stands at the center of worship almost 120 year later.

This collection of articles on holiness, published originally in The Asbury Journal and its predecessors, reminds us of the common theme of holiness that ties us together- in history and in faith. May it be a strong reminder of our common relationship around a holy God, who has made us and brought us together as brothers and sisters through Christ Jesus.

