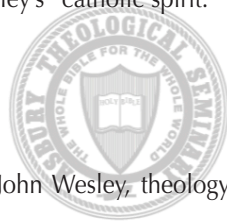


Logan Patriquin

*“The Plain, Old Faith”: Theological Foundations for a Scientifically Informed Constructive Doctrine of Original Sin in the Wesleyan Tradition*

**Abstract:**

How should Wesleyans integrate modern understandings of science with theological commitments to the idea of original sin? After offering some historical context for Wesley’s engagement with the doctrine of original sin, this article aims to put contemporary socio-scientific perspectives in dialogue with John Wesley’s thought and further the discussion. The authority of scripture is engaged in light of Wesley’s “analogy of faith” and James K. A. Smith’s “Narrative-Arc” theological method. Insights of evolutionary psychology and sociobiology are then combined with Wesley’s understanding of universal human sinfulness and regenerating grace. The article explores Wesley’s holistic theological anthropology and contemporary emergence theory in their respective attempts to understand sin’s nefarious substance and power. Finally, the author notes additional theological considerations and concludes with a call to embrace John Wesley’s “catholic spirit.”



**Keywords:** Original sin, John Wesley, theology, evolutionary psychology, sociobiology

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## Introduction

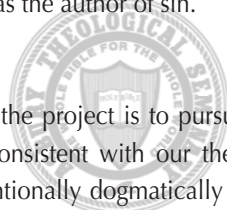
Contemporary perspectives from a wide range of disciplines are applying pressure to what had been mostly unchallenged Christian views of human origins. Hallmarks of the faith like Adam and Eve's historicity, the punctiliar nature of the Fall, even the notion of universal human sinfulness as a whole feel threatened. All of the doctrines above have something in common—original sin has historically been their theological anchor point. One side of the present discussion portrays original sin as a theological relic that needs to be disposed of or reconceived beyond recognition.<sup>1</sup> The other, for a variety of reasons, appears to resist any calls to doctrinal reformulation regardless of what new evidence or theories come to light.<sup>2</sup> Today in the Wesleyan tradition, theologians, pastors, and laity alike feel torn between two extreme options concerning the doctrine of original sin: throw the whole gambit away and wash our collective hands, or proudly hold fast to the bag of rubbish and pretend it doesn't stink. Is there no *via media*?

Our theological forebearer does not fit neatly into either of these parochial positions. We will find that John Wesley, echoing his heritage in the Magisterial Reformation of England, is more than willing to allow space for disagreement concerning the doctrine of original sin and to theologize therein, in an interdisciplinary fashion, so long as certain theological foundations are in place. In this essay, I endeavor to sketch out these theological foundations. Any constructive formulation of the doctrine of original sin in the Wesleyan tradition is best served by robustly engaging in dialogue with contemporary scientific perspectives while clinging to what Wesley believed were *diaphora* components of “the plain, old faith”: (1) the authority of scripture, (2) the affirmation of universal human sinfulness as the basis for the doctrine of the New Birth, and (3) a theological anthropology that doesn't portray God as the author of sin.

## Concerning Method

The purpose of the project is to pursue as “thin” an account of original sin as can be consistent with our theological tradition. To that end, my proposal is intentionally dogmatically minimalist.<sup>3</sup> The Wesleyan tradition is broad and ought to allow for a diversity of views concerning sin's etiology and our present-day hamartiological predicament.

After first offering some historical context for Wesley's engagement with the doctrine of original sin, I intend to put contemporary socio-scientific perspectives in dialogue with John Wesley's thought and moderate



the discussion. In particular, the authority of scripture will be engaged in light of Wesley's "analogy of faith" and James K. A. Smith's "Narrative-Arc" theological method. Insights of evolutionary psychology and sociobiology will then interplay with Wesley's understanding of universal human sinfulness and regenerating grace. Next, we will explore Wesley's holistic theological anthropology and contemporary emergence theory in their respective attempts to understand sin's nefarious substance and power. Finally, we will briefly note additional theological considerations and conclude with a call to embrace John Wesley's "catholic spirit."

The nature of the essay is such that I will not be able to engage at length with biblical scholarship on these proposed theological foundations. Additionally, no segment is intended to provide an exhaustive treatment of the subject. Instead, each section ought to provide a basis for further theological exploration and interdisciplinary dialogue.

Moreover, for the purpose of this article I am assuming that a constructive doctrine of original sin in the Wesleyan tradition ought to engage theories that presume an evolutionary, non-historical Adam (and Eve) framework, at least methodologically.<sup>4</sup> That is not to say that a contemporary formulation or original sin *necessarily* denies the historicity of Adam. It is to say that I imagine such a claim to be *adiaphora* for a substantive doctrine of original sin. Concomitantly, I believe the cumulative weight of our current scientific understanding minimally warrants the theological leg work of devising a doctrine of original sin that doesn't stand or fall on Adam and Eve being our biological ancestors or the birthplace of sin.

### **Wesley's Social Setting**

Much has changed since the days of John Wesley, but much remains the same. The doctrine of original sin was not in vogue in his day either. Enlightenment optimism ruled the philosophical landscape and took root in eighteenth-century theology, especially through the work of John Taylor.<sup>5</sup> Wesley was so shaken by the deistic threat of Taylor's machinations that he took an eight-week hiatus from his cherished preaching circuit to write what amounts to his most extensive theological treatise, *The Doctrine of Original Sin according to Scripture, Reason and Experience* (1756).<sup>6</sup> It's a brilliant exegetical and sociological work that engages a multitude of thinkers but unambiguously refutes Taylor's *magnum opus*, at some points page-by-page.

The substance of Wesley's position on original sin is later distilled in the form of a sermon that bears its name, "Original Sin" (1759). Contained in this work of public theology are these timely words positioned as theological guardrails within which we will proceed, "Keep to the *plain, old faith*, 'once delivered to the saints,' and delivered by the Spirit of God to our hearts. Know your disease! Know your cure! You were born in sin: Therefore 'ye must be born again,' born of God.'"7

Wesley fancied himself *homo unius libri*. He assigned epistemic primacy (though not exclusivity) to God's revelation in the scriptures. His early years at Oxford are case and point. His "Holy Club" quickly received the derogatory moniker "Bible Moths" because, at Wesley's lead, this initial rise of Methodism held fast to the authority and sufficiency of scripture as the lens with which we examine all else.<sup>8</sup> For Ben Witherington III, Wesley's claim to be "a man of one book" in the preface to his *Standard Sermons* means:

He, at least in principle, endorsed the hermeneutical approach of allowing the scripture to have its own say, having the first and indeed the last word; and if that word is at odds with one's church tradition, so much the worse for that tradition. The scripture was seen as the ultimate authority and the final arbiter of the truth about any given tradition, experience, or rational claim.<sup>9</sup>

Would Wesley possibly endorse a reformulation of original sin in which newfangled scientific claims seem to pressure traditionalist readings of the early chapters of Genesis, several hallmark verses of Paul, and even references to Adam by Jesus Christ himself?

### **Scientific Perspectives and the Narrative-Arc of Scripture**

R.J. Berry is right when he suggests that there is no point where biology and theology more "butt heads" than the doctrine of the Fall.<sup>10</sup> Full volumes have been written arguing that evolutionary theory, especially coupled with emerging data from genetic science, has effectively relegated a historical fountainhead couple who "fall" into sin to the realm of religious myth.<sup>11</sup> New developments in population genetics are compelling and helpful but not likely as infallible as they purport to be. Joshua Swamidass, for example, has recently rebutted such dogmatic claims with his *genealogical hypothesis*, arguing instead that computational models show a likely universal, "genealogical" (as distinct from genetic) ancestor to all

"textual" humans as recent as six thousand years ago.<sup>12</sup> Nevertheless, this is more intriguing than it is significant. His premises only support the high probability of a recent genealogical ancestor for all humans; they do not get us to a sinless and perfect, primeval couple who function as the genesis of our miserable condition.

Joel Green argues that Wesley's commitment to the primacy of scripture is less about presenting the Bible in concordist terms- where all truths within harmonize with modern empirical exploration- and more about preserving the essential "theological grammar of scripture and life," in Wesley's words "the analogy of faith."<sup>13</sup> The analogy of faith consists of the principal soteriological ingredients of Christian doctrine derived from scripture that then, in turn, interpret all other passages of scripture.<sup>14</sup> Original sin is one such ingredient, and according to Green, "It is not too much to say, for Wesley, both the whole Bible teaches original sin (as integral to the order of salvation[...])...and that this doctrine...provides a normative guide for reading scripture."<sup>15</sup> This much is revealed plainly in Wesley's reflections in his *Journal* for Sunday, August 28, 1748, when he preached in Shackerley in Lancashire:

Abundance of people were gathered before six, many of whom were disciples of Dr. Taylor's, laughing at original sin and, consequently, at the *whole frame of scriptural Christianity*. Oh, what a providence it is which has brought us here also among these silver-tongued Antichrists. Surely a few, at least, will recover out of the snare and know Jesus Christ as their wisdom and righteousness.<sup>16</sup>

To be faithful to our theological forebearer, we must conceive of a doctrine of original sin that doesn't sully "the whole frame of scriptural Christianity."

James K. A. Smith provides a theological framework for affirming our "cross-pressured" doctrine that is attuned to the spirit of Wesley's analogy of faith. "Christian theology," says Smith, "isn't like a Jenga game, an assemblage of propositional claims of which we try and see which can be removed without affecting the tower. Rather, Christian doctrine is more like the grammar of a story held together by the drama of a plot."<sup>17</sup> His "narrative arc," which he soon expounds, consists of the goodness of creation, the eruption of sin, gracious redemption in Christ, and the eschatological consummation of all things. The purpose of theology,

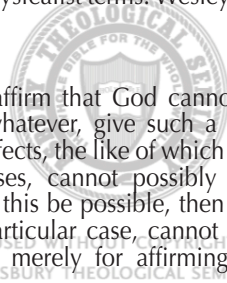
grounded in the authority of scripture, then becomes the pursuit of “faithful extensions” of this arc that don’t undermine the story.<sup>18</sup>

All we know from the sciences can couple with all that we know of scripture to affirm the essentials of Smith’s narrative arc and Wesley’s analogy of faith, all while retaining a high view of scripture. Wesley himself didn’t judge scripture and science to conflict with one another. Instead, they were two distinct books that both revealed the nature of God; one (the holy scriptures) simply bears more epistemic weight, soteriologically speaking.<sup>19</sup>

One can trace Wesley’s love affair with the natural sciences back to his time at Oxford, and scientific ruminations permeate his life’s writings. In his *A Plain Account of People Called Methodists*, he admits spending his free time for the better part of twenty-seven years studying and experimenting with anatomy and “physick.”<sup>20</sup> Wesley’s long-lasting interdisciplinary interest, coupled with his insatiable medical curiosities, led him to write and revise twenty-three editions of his *Primitive Physick or An Easy and Natural Way of Curing Most Diseases* (1747). He was no scientifically illiterate man, nor was he though quite the amateur physician he imagined himself to be.

There is at least one place in his *Explanatory Notes upon the New Testament* where Wesley shows his willingness to read the Bible and “the book of nature” in an integrated way. The Book of Matthew depicts Jesus sending out his twelve disciples to this task, “Cure the sick, raise the dead, cleanse lepers, cast out demons” (Mt 10:8 *NRSV*). Wesley breaks form when remarking on this verse. Rather than sticking to his typical, short, expository comments, he launches into dialogue with contemporary psychological beliefs. The temptation of his day was to write off things like demonic possession in physicalist terms. Wesley’s response was essentially: couldn’t it be both?

Will any man affirm that God cannot or will not, on any occasion whatever, give such a power to an evil spirit? Or that effects, the like of which may be produced by natural causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it as so, in any particular case, cannot be justly charged with falsehood, merely for affirming the reality of a possible thing.<sup>21</sup>



Remarking on the same verse one paragraph earlier, Wesley uses phrases like "violent motions" and "over-tense nerves." The use of such terminology betrays Wesley's familiarity with neurological theories of his day. More important for our purposes, Green notes, "we witness here his interest in taking seriously the importance of science for biblical interpretation."<sup>22</sup> It is reasonable to suggest that rather than considering it rubbish to be tossed out or an area of theology unassailable by the natural sciences, Wesley may have relished the opportunity to synthesize his broadly Augustinian understanding of original sin with emerging evolutionary perspectives. He likely sensed a deep resonance between science and theology.

Much more needs to be said on the topic of the authority of scripture as it relates to the doctrine of original sin, both of Wesley's thought and for contemporary constructive theology.<sup>23</sup> Suffice it to say, on this point, I concur with Bill Arnold when he suggests:

[T]he Bible shows little interest in the origin of human sinfulness among our ancestors but rather shows an intense interest in the universality of human sinfulness, its character as a disease infecting all humans, and its social effects...A Wesleyan reading of Genesis 3 acknowledges the Bible's basic intuition about sin, including its corrupt effects, and the notion that all humans share in its universal solidarity.<sup>24</sup>

So long as we can robustly affirm the notion of universal human sinfulness then we have not disturbed the narrative arc of scripture nor Wesley's analogy of faith and are on solid ground moving forward.

### Disease and Cure

John Wesley considered the doctrine of original sin essential to faithful Christian theology and proclamation; this much is clear.<sup>25</sup> However, it is significant to note that he did not love the language "original sin." He favored, instead, the terms *inbred* or *inbeing* sin.<sup>26</sup> This is the same man who famously stuck with the language of "Christian Perfection" when expounding his doctrine of entire sanctification, even though many of his contemporaries and theological descendants consistently misunderstand his aim. It should give us pause that such a linguistic purist was willing to pivot from traditional nomenclature, both English and Latin, when he talked about our sin dilemma.

Time and time again, John Wesley treats Adam as a real person who fell into sin and passed his corrupted nature on to every other human being as our federal head.<sup>27</sup> Reading twenty-first-century scientific conjecture back into the writings of Wesley is anachronistic. He simply had no reason to disbelieve the historicity of the Genesis 3 story. Still, many segments of Wesley's writing show that he was primarily interested in the existential and phenomenological nature of sin, not merely its etiology in Adam.<sup>28</sup>

Speaking beyond the bounds of the garden, Wesley opines, "Universal misery is at once a consequence and a proof of this universal corruption. Men are unhappy (how very few are the exceptions!) because they are unholy."<sup>29</sup> Also, when discussing Genesis 6:5 in his sermon, "Original Sin," Wesley poignantly highlights, "For God saw it, and he cannot be deceived. He 'saw that the wickedness of man was great'. Not of this or that man; not of a few men only; not barely of the greatest part, but of *man in general*, of men universally."<sup>30</sup> More significant than *originating sin*-the fall event- is the ubiquity and universality with which we experience our sinful condition. Still, all the more critical for Wesley is original sin's soteriological significance- our inbred sin nature unequivocally separates us from God and the only remedy is grace.

Here is our theological foundation. The universality of our depraved nature via our natural birth necessitates a new birth, "Because we are 'born in sin;' nature is averse to all good, and inclined to all evil: Therefore we must be born again, before we can please God."<sup>31</sup> Of primary importance in my view, and I would argue in Wesley's, is not the first Adam and his work, "In Adam ye all died," but the second, "in Christ, ye all are made alive."<sup>32</sup>

The reason that Taylor's view so agitated Wesley was that his rejection of original sin implied a rejection of God's effort to save us in regenerating grace. For Taylor, a qualitative change was not necessary, merely a quantitative one.<sup>33</sup> Far be it for Wesley to stand for such a category mistake.<sup>34</sup> His objection is clear: if you miss the mark in understanding our sinful state, you miss the miraculous work of the Holy Spirit giving us new birth in Christ.<sup>35</sup> Observe the rhetorical power of Wesley's own words, "Is man by nature filled with all manner of evil? Is he void of all good? Is he wholly fallen? Is his soul totally corrupted? Allow this and you are so far a Christian. Deny it and you are but a Heathen still."<sup>36</sup>

No Adam, no Fall; no Fall, no original sin; no original sin, no need for a Savior. Such is the logic a constructive formulation of original sin



must invalidate. Might evolutionary theory help develop a view of universal human sinfulness that necessitates grace in the form of a new birth even within a non-historical Adam framework?

### **Aids from Evolutionary Psychology & Sociobiology**

Wesley would concur with a sentiment expressed by many theologians, "[Adam's] historical dark sin serves to highlight the brightness and clarity of God's gift of grace."<sup>37</sup> Yet, what if the atheistic philosopher Michael Ruse is right? Here is his contention: "Original sin is part of the biological package... It comes with being human... With respect to original sin, sociobiological *Homo sapiens* are nigh identical to Christian *Homo sapiens*."<sup>38</sup> Let's talk particulars.

Theories of evolutionary psychology can help present a robust picture of human sinfulness if we investigate what I term our "evolutionary baggage." This baggage is not what Augustine envisions with his thesis of inherited guilt; neither is it entirely what Wesley has in mind when he presents original sin as corrupted nature. Instead, it is the cumulative weight of millions of years of natural development now operative in human-constructed environments in which our genetic predispositions find inordinate actualization.

The task of evolutionary psychology is to understand human behavior through functionally specialized brain modules that are the products of natural selection, all of which leave our mental schemata irrevocably tuned to the age of hunter-gatherer societies.<sup>39</sup> According to E. O. Wilson, sociobiology is "the systematic study of the biological basis of all social behavior."<sup>40</sup> You can see the interplay of these two disciplines in the often-cited "sweet tooth" example.

Our ancestors developed a sweet tooth that helped them scour the earth for nourishment rich in natural sweeteners. In its original environment, this drive helped ensure proper nutrition for survival and reproductive capacity. Fast-forward a few millennia, and we now find ourselves living in a world overflowing with sweets (artificial and natural). The food industry is not naïve to our insatiable sweet tooth; it exploits it. Not surprisingly, many people satisfy this once very good desire to the sum of gluttonous obesity. Our limbic system- amygdala, hippocampus, thalamus, hypothalamus, and insula- seems partially to blame as part of its purpose is to regulate emotions and cravings. Remote ancestors of ours never experienced the hyper-stimulation of dopaminergic neuronal pathways by way of modern

“feel good” substances like engineered junk foods or drugs. Such pleasure sensors in the brain emerged to encourage rewarding behaviors. One could label them *good* behaviors, teleologically speaking. Now, anyone tormented by substance addictions feels the weight of this evolutionary mismatch.<sup>41</sup>

The applications of evolutionary psychology and sociobiology are not captive to sins of excess. The eventual emergence of a developed prefrontal cortex opened the hamartiological door to all manner of social ills and self-serving behavior.<sup>42</sup> Jonathan Haidt has even theorized a series of “moral foundations,” rooted in evolutionary psychology, that explain both the positive and negative aspects of moral psychology.<sup>43</sup> Ultimately, insights gleaned from these two disciplines suggest that our inherited proclivities are not ideally suited for a life of righteousness and holiness in a world of complex social relations, materialist media, and ever-evolving technology. It may just be that all humans inherit an unchosen “sinful” nature at this period in our evolutionary history. This proposition appears observable both at the individual and societal level. We naturally desire temporal goods like food, shelter, and sex. The problem is, we don’t live in our ancestors’ environments where their desires for the like were appropriately actualized in line with part of humanity’s *telos* to “be fruitful and multiply.”

It is common in the evolutionary creation camp to adapt the view that human beings are creatures weighed down by millions of years of genetic calibrating, the result of which is a species whose genes once led us to “wholly good” ends but now lead us to sinful autonomy. Walking a fine line to avoid overly naturalistic assertions, they collectively present this possibility: perhaps we don’t need a Fall to be fallen. Celia Deane-Drummond taps this theological vein when she suggests, “It is not so much that guilt is inherited through original sin, but that original sin creates the distorted social context in which it is impossible not to be a sinner.”<sup>44</sup> To her assertion, Mark Heim adds some thoughts from memetic theory, “If others are sinners [and presume millennia of accumulated structural sin], I will necessarily be ‘conceived in sin,’ not in terms of a genetic code but through my mimetic nature.”<sup>45</sup> In this view, if sin is an ever-actualized social reality, we are all consequently *born in sin*.<sup>46</sup>

Wesley wavered back and forth between models of how our sin nature is propagated. We will cover these developments in the following section. Helpful to our position now is a consistent theme that Randy L. Maddox observes running through Wesley’s works as it relates to the effect

of original sin, which he terms "*lost participation*."<sup>47</sup> According to Maddox, original sin is not "some 'thing' that we inherit, but the distortion of our nature resulting from being born into this world already separated from the empowering Divine Presence [lost participation]."<sup>48</sup> Swamidass lends his thought to this position as well when he speculates that the nature of original sin is inherited exile, a fall that "grows into us."<sup>49</sup>

Below is a truncated, speculative, and provisional outline of a Fall and subsequent communication of original sin that attempts to take seriously the claims of evolutionary psychology and sociobiology while still retaining the necessity of regenerating grace, soteriologically speaking:

God creates a *good* world and produces biological life via an evolutionary process (which includes even the nastier parts like death, predation, and evolutionary dead-ends) → Creatures complex enough to be said to "bear the image of God" arise from this process with an original population of no less than 10,000 individuals → God corporately elects this emergent species as his covenant people to serve as his representation to and for the created order → These original humans are not *perfect*, in the popular sense, but are enabled and empowered to carry out God's *very good* mission for them on earth → They break faith with God by choosing instead to pursue their own perceived good and "fall" → After this nonessential temporal "fall" humanity is left in a state that requires the restoring grace of God found only in Christ Jesus.<sup>50</sup>

The result of this provisional model is an inbeing sin that amounts to relational exile from God, a state in which we are utterly incapable of living the way God intended absent his enabling presence, absent a new birth.

Suggesting that original sin may have a biological component(s) has enormous theological implications. We genuinely do not know the depths of our "cure" if we are unfamiliar with the severity of our "disease." Developing scientific theories may do theology a favor as they continue to unmask what it means to be fallen. These biological revelations and theological innovations could prove fruitful for a constructive doctrine of original sin, but they also carry a serious risk- ontologizing sin.

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**Not Assumed, Not Healed** BURY THEOLOGICAL SEMINARY

Hans Madueme is a vocal opponent of the doctrine of original sin having a biological component, at least one that presumes to deny the

historicity of Adam and Eve. According to Madueme, “The fall is midwife to the gospel.”<sup>51</sup> A temporal fall does the three-fold work of safeguarding God’s holiness, affirming the goodness of the created order, and grounding eschatological hope in God’s original intention for creation. Here we observe the classic, western V-pattern of salvation history: paradise made □ paradise lost □ paradise remade.

Wesley was akin to this way of framing salvation history. He too would have resisted evolutionary hamartiologies that render evil “*intrinsic* to divine creation, or alternatively, [ones within which] evil becomes a dualistic reality existing alongside God and intruding itself into his creation.”<sup>52</sup> Madeume’s main contention is that “biologized hamartiology conflates the doctrine of creation and the doctrine of sin.”<sup>53</sup> By presenting the nature of sin as an *inevitable* outgrowth of our evolutionary development, he argues, evolutionary theologians have resurrected Manichaean heresy. Truthfully, such a presentation also sounds eerily analogous to John Taylor’s conclusion that Wesley vehemently opposes, “If we come into the world infected and depraved with sinful dispositions, then sin must be natural to us; and if natural, then necessary; and if necessary, then no sin.”<sup>54</sup>

Wesleyans need not fall prey to these heretical slippery slopes. Though his thought took some time to take shape, Wesley was prescient on this matter. In his *Doctrine of Original Sin*, Wesley responds to a slimmed-down version of the assertion above, “If sin be natural, then it is necessary,” saying:

If by sin meant the corrupt bias of our wills, that indeed is natural to us, as our nature is corrupted by the fall; but not as it came *originally out of the hand of God*. Therefore it is improperly compared to the appetites of hunger and thirst, which might be in our original nature. Now, this bias of the will is certainly evil and sinful, and hateful to God; whether we have contracted it ourselves, or whether we derive it from Adam, *makes no difference*.<sup>55</sup>

Clearly, Wesley believed that our state of sin is not natural in the sense that God is the direct author of sin. Still, he seems to afford some grey space concerning sin’s etiology and propagation in his concluding quip.

As an ordained Anglican minister, Wesley refused to run roughshod over his Church’s *Thirty-Nine Articles* when building out his theological anthropology. Front and center in his considerations stands

Article IX's pronouncement that original sin "naturally is engendered of the offspring of Adam."<sup>56</sup> This intentionally muddled article allows Wesley to vacillate throughout his life regarding his view of exactly how original sin is naturally engendered. At first, Wesley was content with how Article IX obfuscated the issue but his willingness to dodge the topic eroded in 1755 when Richard Tompson pitted the biological transmission of original sin against Wesley's doctrine of entire sanctification. Imagine a scenario where two entirely sanctified individuals procreate. Do their offspring have a naturally engendered fallen nature?<sup>57</sup>

Wesley got to work to come up with a reasonable response by plunging the depths of the two most prominent theological models of his day for the communication of inbeing sin- traducianism and creationism. John Wesley began and concluded his theological journey as a traducian. With Augustine, he settled on the idea that our entire being (body and soul) was present in Adam's loins during the fall.<sup>58</sup> In short, there is a biological component to sinful communication- a natural transmission- though Wesley did not embrace Augustine's doctrine of concupiscence wherein the physical act of procreation (along with its inherent lust) is the sin transmitting agent. On the whole, Wesley avoids Manichaeism by affirming that original sin is naturally engendered in its corrupting effects, but that corruption traces back logically, theologically, and chronologically to a temporal fall in Adam. Such a position retains Augustine's "priority-of-the-good" thesis since sin's alien entrance does not predate a Fall in time.<sup>59</sup>

The middle Wesley is less dogmatic on this point. During the period of his life that he wrote *The Doctrine of Original Sin*, Wesley had been dipping his toes in the creationism camp.<sup>60</sup> Still, neither view is forcefully advocated in his treatise. Here, I believe, is Wesley's wisdom. He takes the time to refute Taylor's claims that Adam's curse only resulted in physical death because he wants to show not only that we are all subject to physical decay because of sin but that we are all spiritually dead as well. Hence, again, highlighting the need for regenerating grace. All the while, Wesley has ample opportunity in his treatise on original sin to advocate for or propose a model for the dissemination of spiritual death. He explicitly declines to do so:

Before I say anything on this head, I must premise, that there are a thousand circumstances relating to it, concerning which I can form no conception at all, but am utterly in the dark. I know not how my body was

fashioned there; or when or how my soul was united to it: And it is far easier, in speaking on so abstruse a subject to pull down, than to build up. I can easily object to any hypothesis which is advanced; but I cannot easily defend any.

And if you ask me, how, in what determinate manner, sin is propagated; how it is transmitted from father to son: I answer plainly, I cannot tell; no more than I can tell how man is propagated, how a body is transmitted from father to son. I know both the one and the other fact; but I can account for neither.<sup>61</sup>

Wesley's turn to mystery concerning the transmission of original sin from generation to generation is prudent. Perhaps it ought to also be adopted in the Wesleyan tradition for discussions concerning sin's etiology.<sup>62</sup>

### **Emergence Theory**

It is hard to talk about sin and its nefarious nature without also using the language of "soul" and "mind"; they are intrinsically linked. Christian theology draws on the philosophical canon for its discussion of these terms. Wesleyan theology, in particular, is most acquainted with conceiving what it means to be *Homo spiritualis* through Platonic categories. The soul is often seen as a distinct from the body, immaterial "thing" with heaven as its origin and end. This conception would not be far afoot from what was floating around in Wesley's theological mind during his aforementioned foray into creationism.

The soul/body dualistic paradigm was popular in Wesley's day. Thomistic dualism and Cartesian dualism were both notable theories that Wesley dealt with extensively.<sup>63</sup> Contemporary scholarship, however, has witnessed a turn away from these traditional categories and presentations of theological anthropology in favor of what's broadly known as emergence theory.<sup>64</sup>

Emergence theory is a diverse, transdisciplinary philosophical framework that spans philosophy of science, philosophy of mind, philosophy of religion, and more. The nature of this project affords space for only a rudimentary introduction. For our purposes, emergence theory is an effort to avoid the language of soul while still conceiving of "things" that are part of the human person, but which are irreducible epistemologically, and oftentimes ontologically. For example, emergence theory argues that the advent of mind, consciousness, rationality, etc., is

not simply a neurophysiological phenomenon; it is "supervenient" one. The concept of supervenience is a relationship of downward causation. Put short, the emergent mind is reliant on and caused by its neurological basis, but is superveniently endowed a nature of its own that allows it to exert downward causal power. Matter causes mind but mind then has the ability to then influence its generating matter.<sup>65</sup> Emergence theory allows one to develop a theological anthropology that is simultaneously monistic though not physicalist, and dualistic though not in the substance sense.<sup>66</sup>

Critical for our discussion is how the ideas of supervenience, downward causality, and irreducibility have hamartiological significance. Ignacio González-Faus reasons that "when human beings sin, they create structures of sin, which, in their turn, *make human beings sin*."<sup>67</sup> Sin is dependent on individual actualization but quickly becomes irreducible to the individual sinner and can exercise downward causal pressure on society at large. These newly evolving categories may afford us a way to conceive of the alien entrance of sin on both a personally binding and societally compulsory level. Matthew Croasmun even argues that it may help us understand (S)in in the cosmic sense that Paul outlines in his Epistle to the Romans.<sup>68</sup> Perhaps emergence theory presents the Wesleyan tradition some new ways to envision how original sin is "naturally engendered."

### Final Reflections

As we turn to conclude our study, it is best to embrace Wesley's "catholic spirit."<sup>69</sup> Wesley was a man of fierce conviction who could still offer an olive branch to those who disagreed with him so long as they were unified in Christian faith.

Constructive theology concerning human origins and human sinfulness many have a profound impact on how we understand critical components of Wesley's *ordo salutis* moving forward. Introducing a biological component to the doctrine of original sin has the potential to introduce some "limits" to the therapeutic nature of grace in Wesley's explanations of regeneration and entire sanctification. We have soteriological categories readily available to conceive of a mending or eradication of inbeing sin when it is understood as lost participation, exile, relational estrangement, or even the broadly Reformed position of imputed guilt. Things get more tricky if inbred sin incorporates evolutionary baggage. How might holiness and evolution intersect in the quest for Christian Perfection?<sup>70</sup>

Some of the preceding comments also have Christological implications. For instance, in what sense does Jesus share in our humanity if there is something borderline *essentially* sinful about our nature? Does Christ take on our evolutionary baggage and model for us a path to Spirit-empowered sinless living? Perhaps. Still, would not our inherited proclivities be an assault to Jesus Christ's impeccability? Suppose instead that Jesus doesn't assume our evolutionary history in his Incarnation. Is He then fully human, or do we have a *novum* Apollinarianism on our hands? Imagine also the kerygmatic difficulty such a formulation of original sin might present. For many ministers the practical concern when discussing human origins and salvation history is, quite simply: will it preach?

Theological "innovations," the like of which we have discussed, have the potential to stress bonds of Christian love and lead to squabbling. I propose we are quick to embrace and embody Wesley's qualifications for a catholic spirit:

Dost thou believe in the Lord Jesus Christ and him crucified[?]...Is thy faith ενεργουμενη δι' αγαπης,- *filled with the energy of love?*... Is thy heart right toward thy neighbor?... Do you show your love by your works?... 'If it be, give me thy hand.' I do not mean, 'Be of my opinion.' You need not: I do not expect or desire it. Neither do I mean, 'I will be of your opinion.'<sup>71</sup>

For Wesley, catholic spirit is neither "*speculative*" nor "*practical latitudinarianism.*" Instead, it is the ability to respectfully disagree with "all whose hearts are right with his heart."<sup>72</sup> That is, people who are also pursuing God in worship to the best of their knowledge.

One is free to conceive of a different, if not better, means of affirming the authority of scripture in our scientifically informed age. The specific "nature" of sin, if it is even appropriate to use such a term, need not have a basis in ancient brain modules to lead us to an understanding of universal human sinfulness. Better models may be yet to be developed. Human nature does not have to fit the mold of traditional substance dualism, emergent dualism, or even radical monism to affirm the goodness of creation and Creator. Our tradition can afford latitude without being latitudinarian. Wesley's catholic spirit can govern our theological reflections on the doctrine of original sin so long as we stick to "the plain, old faith."



## End Notes

<sup>1</sup> For a typical depiction of original sin in the neo-orthodox tradition see Harry Emerson Fosdick, *The Modern Use of the Bible* (New York: Associated Press, 1924). For a current representative of the reconceived view see Tatha Wiley, *Original Sin: Origins, Developments, Contemporary Meanings* (Mahwah, NJ: Paulist Press, 2002).

<sup>2</sup> For a purposefully conservative approach on theological grounds see Hans Madueme and Michael Reeves, "Threads in a Seamless Garment: Original Sin in Systematic Theology," in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, Hans Madueme and Michael Reeves eds., (Grand Rapids, MI: Baker Academic, 2014), 209-224 & Hans Madueme "'The Most Vulnerable Part of the Whole Christian Account': Original Sin and Modern Science," in Hans Madueme and Michael Reeves eds., 225-250. For a more moderate biblical theology see Henri Blocher, *Original Sin: Illuminating the Riddle* (Grand Rapids, MI: Eerdmans, 1999).

<sup>3</sup> For a discussion on the principal of dogmatic minimalism see Oliver D. Crisp, "A Moderate Reformed View," in *Original Sin and the Fall: Five Views*, eds. J. B. Stump and Chad Meister (Downers Grove, IL: InterVarsity, 2020), 37. Also see Oliver D. Crisp, "Desiderata for Models of the Hypostatic Union," in Oliver D. Crisp and Fred Sanders, eds. *Christology, Ancient and Modern: Explorations in Constructive Dogmatics* (Grand Rapids, MI: Zondervan Academic, 2013), 19-41.

<sup>4</sup> I have made this case at length elsewhere. See Logan Patriquin, "Towards an Evolutionary Understanding of Original Sin" (unpublished). For a helpful introduction to the historical Adam debate see Gregory A. Boyd and Philip G. Ryken, *Four Views on the Historical Adam* (Grand Rapids, MI: Zondervan, 2013). I adopt a similar approach to Denis Lamoureux's section, "No Historical Adam: Evolutionary Creation View," in Gregory A. Boyd and Philip G. Ryken eds., 37-65. For more on his assumptions see Denis Lamoureux, *The Bible and Ancient Science: Principles of Interpretation* (Tullahoma, TN: McGahan Publishing House, 2020). See also J. Richard Middleton, "Reading Genesis 3 Attentive to Human Evolution: Beyond Concordism and Non-Overlapping Magisteria," in *Evolution and the Fall*, eds. William T. Cavanaugh & James K. A. Smith (Grand Rapids, MI: Eerdmans, 2017), 67-97.

<sup>5</sup> see John Taylor, *The Scripture-Doctrine of Original Sin, Exposed to Free and Candid Examination* (London: J. Waugh, 1740).

<sup>6</sup> Herbert McGonigle, "Know Your Disease! Know Your Cure!: John Wesley's Doctrine of Original Sin." *The Bible in TransMission* (Summer 2008), 10.

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<sup>7</sup> John Wesley, "Sermon XLIV: Original Sin," *The Works of the Rev. John Wesley, M.A.*, ed. Thomas Jackson, 3rd ed., 14 vols., (London: Wesleyan Methodist Book Room, 1872; reprinted Grand Rapids: Baker Book House, 1979) 6:65. Sec. III.5. Emphasis mine.

<sup>8</sup> Kenneth J. Collins, *John Wesley: A Theological Journey* (Nashville, TN: Abingdon, 2003), 43.

<sup>9</sup> Ben Witherington III, "New Creation or New Birth? Conversion in the Johannine and Pauline Literature," in *Conversion in the Wesleyan Tradition*, eds. Kenneth J. Collins & John H. Tyson (Nashville, TN: Abingdon, 2001), 119.

<sup>10</sup> R.J. Berry and T.A. Noble. *Darwin, Creation and the Fall: Theological Challenges* (Nottingham, EN: Apollos, 2009), 72.

<sup>11</sup> For an in-depth argument about the "event" nature of the Fall see Denis O. Lamoureux, *I Love Jesus and I Accept Evolution* (Eugene, OR: Wipf and Stock, 2009), 81-84. Also see Denis O. Lamoureux, *Evolutionary Creation: A Christian Approach to Evolution* (Eugene, OR: Wipf & Stock, 2008), 158-169. Dennis Venema illustrates the difficult idea of evolution as a population-level event in his book co-authored with Scot McKnight, *Adam and the Genome: Reading Scripture after Genetic Science* (Grand Rapids, MI: Brazos Press, 2017), 19-22 & 44-66. Also see, Christopher Southgate, *The Groaning of Creation: God, Evolution, and the Problem of Evil* (Louisville and London: Westminster John Knox Press, 2008), 28. See also, Dennis R. Venema, "Genesis and the Genome: Genomics Evidence for Human-Ape Common Ancestry and Ancestral Hominid Population Sizes," *Perspectives on Science and Christian Faith* 62, no. 3 (September 2010): 166.

<sup>12</sup> See S. Joshua Swamidass, *The Genealogical Adam and Eve: The Surprising Science of Universal Ancestry* (Downers Grove, IL: InterVarsity, 2019) 46-47 & 64-69. Unique in Swamidass' argument is that a historical Adam and Eve couple would likely be "genetic ghosts," not discoverable by genetic examination, but could still be genealogical ancestors of all human beings by AD 1.

<sup>13</sup> Joel B. Green, "A Wesleyan View," in Stump and Meister eds., 56.

<sup>14</sup> Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Kingswood Books, 1994), 57.

<sup>15</sup> Green, 57. Also see Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville, TN: Abingdon, 2007), 65.

<sup>16</sup> Wesley, *Works* (Jackson) 2:113 cited in McGonigle, 12. Emphasis mine.

<sup>17</sup> James K. A. Smith, "What Stands on the Fall? A Philosophical Exploration," in William T. Cavanaugh & James K. A. Smith, eds., 50.

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<sup>18</sup> *Ibid.*, 51.

<sup>19</sup> See David Rainey, "Beauty in Creation: John Wesley's Natural Philosophy," *Wesley and Methodist Studies* 9.1 (2017): 18-35. Also see

Randy L. Maddox, "John Wesley's Precedent for Theological Engagement with the Natural Sciences," *Wesleyan Theological Journal* 44.1 (Spring 2009): 23-54.

<sup>20</sup> "A Plain Account of a People Called Methodists," *Works* (Jackson) 8:264. For this section I am indebted to the work of J. W. Haas, Jr., "John Wesley's Vision of Science in the Service of Christ," *Prospectives on Science and Christian Faith* 47 (December 1995): 234.

<sup>21</sup> John Wesley, *Explanatory Notes upon the New Testament*, Fourth American Edition. (New York: J. Soule and T. Mason, 1818), 37–38.

<sup>22</sup> Green, "A Wesleyan View," 75.

<sup>23</sup> To engage with perspectives from biblical theology See Joel B. Green, "'Adam, What Have You Done?': New Testament Voices on the Origins of Sin," in *Evolution and the Fall*, eds. William T. Cavanaugh & James K. A. Smith (Grand Rapids, MI: Eerdmans, 2017), 98-116. Also see Scot McKnight's section of Dennis R. Venema and Scot McKnight, *Adam and the Genome: Reading Scripture after Genetic Science* (Grand Rapids, MI: Brazos, 2017), 93-191. Also see Peter Enns, *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins* (Grand Rapids, MI: Brazos, 2012). Finally, see John H. Walton, *The Lost World of Adam and Eve: Genesis 2-3 and the Human Origins Debate* (Downers Grove, IL: IVP Academic, 2015).

<sup>24</sup> Bill T. Arnold, "Toward a Wesleyan Understanding of 'Original Sin.'" *Firebrand*, June 1, 2020. <https://firebrandmag.com/articles/toward-a-wesleyan-understanding-of-original-sin>.

<sup>25</sup> See W. Reginald Ward and Richard P. Heitzenrater, eds. *The Works of John Wesley*, Bicentennial ed. Vol. 21, *Journals and Diaries II* (Nashville, TN: Abingdon, 1990), 456. Cited in Kenneth J. Collins, *John Wesley: A Theological Journey*, 186.

<sup>26</sup> Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Kingswood Books, 1994), 74-75.

<sup>27</sup> Nowhere is this more clearly seen than in his remarks on Romans 5:12 & 19. See Wesley, *NT Notes*, 375-376. Also see Thomas H. McCall, "'But A Heathen Still': The Doctrine of Original Sin in Wesleyan Theology," in *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*, Hans Madueme and Michael Reeves, eds. (Grand Rapids, MI: Baker Academic, 2014), 148-151.

<sup>28</sup> For example, see Wesley, "The Doctrine of Original Sin, according to Scripture, Reason, and Experience," pt. 4 *Works* (Jackson) 9:367, sec. 8. "If you, who are most unwilling to acknowledge the fall of man, would but look into yourself daily, and observe all the sinful and irregular turns of your own heart; how propense you are to folly, in greater or less instances; how soon appetite and passion oppose reason and conscience; how frequently you fall short of the demand of the perfect law of God; how thoughtless and forgetful you are of your Creator; how cold

and languishing your affection to Him; how little delight you have in virtue, or in communion with God: Could you think you are such an innocent and holy creature as God at first created you? and that you have been such even from your childhood? Surely a more accurate observation of your own heart must convince you, that you yourself are degenerated from the first rectitude of your nature," (Here on out *DOS*). Also see, Celia Deane-Drummond, "In Adam All Die?" in *Evolution and the Fall*, eds. William T. Cavanaugh & James K. A. Smith (Grand Rapids, MI: Eerdmans, 2017), 45.

<sup>29</sup> *DOS*, pt. 1, *Works* (Jackson) 9:235, sec 14.

<sup>30</sup> Wesley, "Sermon XLIV: Original Sin," *Works* (Jackson) 56, sec. I.1. Emphasis original.

<sup>31</sup> *DOS*, pt. 2, *Works* (Jackson) 9:308, sec. 1. Also see Wesley, "Sermon XLV: The New Birth," *Works* (Jackson) 6:68, sec. 4. "This then is the foundation of the new birth,- the entire corruption of our nature. Hence it is, that, being born in sin, we must be 'born again.'"

<sup>32</sup> *DOS*, pt. 3, *Works* (Jackson), 9:332, sec. 6. Here is the larger literary context of the quote: "My reason for believing he was so, in some sense, is this: Christ was the representative of mankind, when God 'laid on him the iniquities of us all, and he was wounded for our transgressions.' But Adam was a type or figure of Christ; therefore, he was also, in some sense, our representative; in consequence of which, 'all died' in him, as 'in Christ all shall be made alive.'"

<sup>33</sup> Taylor described the new birth and regeneration as merely "the gaining those habits of virtue which make us children of God." See *DOS*, pt. 2, *Works* (Jackson) 9:308, sec. 2.

<sup>34</sup> see Wesley's response, "But regeneration is not 'gaining habits of holiness;' it is quite a different thing. It is not a natural, but a supernatural, change; and is just as different from the gradual 'gaining habits,' as a child's being born into the world is from his growing up into a man. The new birth is not, as you suppose, the progress, or the whole, of sanctification, but the beginning of it; as the natural birth is not the whole of life, but only the entrance upon it. He that 'is born of a woman,' then begins to live a natural life; he that is 'born of God,' then begins to live a spiritual. And if every man 'born of a woman' had spiritual life already, he would not need to be 'born of God.'" *Ibid.*, pt. 2, 9:310, sec. 3.

<sup>35</sup> Tom Oden summarizes Wesley's point well in Thomas C. Oden, *John Wesley's Teachings: Volume 1 God and Providence* (Grand Rapids, MI: Zondervan, 2012), 200. "Those who have no way to grasp the perplexity, depth, and recalcitrance of human sin have little motivation to speak of Christ on the cross. We cannot get to atonement [regeneration] or redemption until we take seriously the predicament to which Christ is an answer."

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<sup>36</sup> Wesley, "Original Sin," *Works* (Jackson) 6:63, sec. III.2.

<sup>37</sup> Dan Lioy, *Evolutionary Creation in Biblical and Theological Perspective*. Studies in Biblical Literature Vol. 148 (New York, NY: Peter Lang Publishing, 2011), 141.

<sup>38</sup> Michael Ruse, *Can a Darwinian Be a Christian?* (Cambridge: Cambridge University Press, 2001), 210.

<sup>39</sup> Neils Henrik Gregersen, "What Theology Might Learn (and Not Learn) from Evolutionary Psychology: A Postfoundationalist Theologian in Conversation with Pascal Boyer," in *The Evolution of Rationality: Interdisciplinary Essays in Honor of J. Wentzel Van Huyssteen*, ed. LeRon F. Shutz (Grand Rapids, MI: Eerdmans, 2006), 306.

<sup>40</sup> E. O Wilson, *Sociobiology: The New Synthesis*, 25<sup>th</sup> anniversary edition (Cambridge, MA: Harvard, 2000), 4.

<sup>41</sup> Both Patricia Williams and Michael Dowd discuss various ways our neural anatomy may have hamartiological weight in their respective works, *Doing without Adam and Eve: Sociobiology and Original Sin* (Minneapolis, MN: Fortress Press, 2001), 43, and *Thank God for Evolution: How the Marriage of Science and Religion Will Transform Our Life and Our World* (New York: Plume, 2007), 147.

<sup>42</sup> For a full treatment on the mental modules see Logan Patriquin, "Towards an Evolutionary Understanding of the Doctrine of Original Sin," (unpublished). Also, for an admittable fully naturalistic account of moral emergence see Robert Wright, *The Moral Animal: Evolutionary Psychology and Everyday Life* (New York: Vintage Books, 1995).

<sup>43</sup> Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York, NY: Vintage Books, 2012), 142. For a while the general consensus among anthropologists was that "evolution got our species to the point of becoming bipedal, tool-using, large-brained creatures, but once we developed the capacity for culture, biological evolution stopped, or at least became irrelevant." Haidt rejects the prevailing view of anthropology in an attempt to formulate an evolutionary account of moral intuition. Even still, he warns against reductionist and functionalist attempts to explain how every behavior evolved to serve a certain "function."

<sup>44</sup> Deane-Drummond, 45.

<sup>45</sup> Mark S. Heim, "A Cross-Section of Sin: The Mimetic Character of Human Nature in Biological and Theological Perspective," in *Evolution and Ethics: Human Morality in Biological and Religious Perspective*, eds. Philip Clayton and Jeffery Schloss (Grand Rapids, MI: Eerdmans, 2004), 268. Memes, like genes, are packages of information that get passed from generation to generation. One is biological and inherited via procreation. One is cultural and inherited from our sociological setting.

<sup>46</sup> Oden, 207. "Original sin implies that no one can enter history as if starting with an absolutely clean moral state, as if nothing unseemly had ever happened before."

<sup>47</sup> Maddox, *Responsible Grace*, 81. Author's Emphasis. "Humans are creaturely beings who can develop spiritual wholeness only through dynamic relationship with God's empowering grace. The essence of the first sin was the severing of this relationship, the desire to be independent of God. When Adam and Eve separated from God's Presence the result was their spiritual death—their loss of the Likeness of God (moral Image of God) and the corruption of their basic human faculties (natural Image of God). All subsequent human beings come into the world already separate from God, hence spiritually dead."

<sup>48</sup> *Ibid.*

<sup>49</sup> Swamidass, 179. It should be noted, though, that his model of original sin affirms both the evolutionary pre-history of humans and a historical *de novo* Adam and Eve (*ibid.*, 184-200).

<sup>50</sup> The preceding was a summary of James K. A. Smith's "imagined scenario" in *Evolution and the Fall*, 61-62 at originally appeared in Logan Patriquin, "Testing the Homiletical Bouyancy of James K. A. Smith's "Narrative-Arc" Approach to the Fall," *The Asbury Journal* 74.1 (Spring 2019): 171-182. I took some stylistic and theological liberties in my presentation of his thought.

<sup>51</sup> Hans Madueme, "An Augustinian-Reformed View," in Stump and Meister eds., 15. Also see Hans Madueme and Michael Reeves, eds, *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives* (Grand Rapids, MI: Baker Academic, 2014), 209-250.

<sup>52</sup> *Ibid.*, 17. Author's emphasis.

<sup>53</sup> *Ibid.*, 31.

<sup>54</sup> Taylor, 129.

<sup>55</sup> *DOS*, pt. 2, Works (Jackson) 9:274, sec. 2:10. Emphasis added.

<sup>56</sup> McCall, 150 & Maddox, *Responsible Grace*, 78. In an important turn though, Wesley modified this article for use by American Methodists and omitted reference to "original guilt."

<sup>57</sup> See "Letter from Richard Tompson to John Wesley (10 July 1755)," *Letters*, ed. Frank Baker. 7 vols.; Vols. 25–31 in *The Works of John Wesley* (Oxford: Clarendon Press, 1980—) 26:571. Also see Letter from Richard Tompson to John Wesley (15 August 1755), 27, *Works*, 26:590. Cited in Maddox, *Responsible Grace*, 78–79.

<sup>58</sup> Genesis 5:3 NRSV "When Adam had lived one hundred thirty years, he became the father of a son *in his likeness, according to his image,*

and named him Seth." Emphasis added. See also Collins, *The Theology of John Wesley*, 68.

<sup>59</sup> James K. A. Smith outlines the priority-of-the-good thesis in Smith, "What Stands on the Fall? A Philosophical Exploration," 59.

<sup>60</sup> Creationism held that God creates every individual soul and only the material body is produced through physical procreation. See Maddox, *Responsible Grace*, 76.

<sup>61</sup> *DOS*, pt. 3, *Works* (Jackson) 9:334-335, sec 7.

<sup>62</sup> The preceding section is heavily indebted to Randy Maddox's brilliant analysis in his section titled, "Humanity as Fallen: Debilitated and Depraved, but Guilty?" in *Responsible Grace*, 73-83.

<sup>63</sup> Charles W. Christian, "John Wesley's Anthropology: Traditional and Innovative Elements," *The Asbury Journal* 59.1&2 (Spring/Fall 2004): 140.

<sup>64</sup> See Warren S. Brown, Nancey Murphy, and H. Newton Malony, eds. *Whatever Happened to the Soul?: Scientific and Theological Portraits of Human Nature* (Minneapolis, MN: Fortress, 1998).

<sup>65</sup> For a full treatment of this topic see William Hasker, *The Emergent Self* (Ithaca, NY: Cornell University Press, 1999). Also see Neils Henrik Gregersen, "Emergence in Theological Perspective: A Corollary to Professor Clayton's Boyle Lecture," *Theology and Science* vol. 4, no. 3 (2006): 309-320. Also see Philip Clayton, *Mind & Emergence: From Quantum to Consciousness* (New York: Oxford University Press, 2004).

<sup>66</sup> It seems to me that Wesley was yearning for such an ontological grounding for the soul in his, "Remarks on the Limits of Human Knowledge," *Works* (Jackson), 13:497. "And where is the soul lodged? In the pineal gland? the whole brain? in the heart? the blood? in any single part of the body? Or, is it (if any one can understand those terms) all in all, and all in every part? How is it united to the body? What is the secret chain, what the bands, that couple them together? Can the wisest of men give a satisfactory answer even to these few, plain questions?" Also see Peter G. H. Clarke, "Humanity and Humanness," in *The Lion Handbook of Science and Christianity*, ed R. J. Berry (Oxford, England: Lion Hudson, 2012), 201.

<sup>67</sup> José Ignacio González Faus, "Sin," in *Systematic Theology: Perspectives From Liberation Theology: Readings From Mysterium Libertionis*, eds. Jon Sobrino and Ignacio Ellacuría (Maryknoll, NY: Orbis Books, 1996), 198. Emphasis original.

<sup>68</sup> See Matthew Croasmun, *The Emergence of Sin: The Cosmic Tyrant in Romans* (New York, NY: Oxford University Press, 2017).

<sup>69</sup> Wesley, "Sermon XXXIX: Catholic Spirit," *Works* (Jackson) 5:492-504. Also see "Sermon XXXVIII: A Caution Against Bigotry," *Works* (Jackson) 5:479-492.

<sup>70</sup> On this point Matthew Nelson Hill has already stocked the theological fire. See his work *Evolution and Holiness: Sociobiology, Altruism and the Quest for Wesleyan Perfection* (Downers Grove, IL: InterVarsity, 2016).

<sup>71</sup> "Catholic Spirit," *Works* (Jackson) 5:497-499, sec I.13-II.1. Emphasis Wesley.

<sup>72</sup> *Ibid.*, 5:501-503, sec. III.1-2 & 5.



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