WORD & DEED

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A JOURNAL OF SALVATION ARMY THEOLOGY & MINISTRY

Wesleyan Resources for a Theology of Mission

So Wild, So Deep—The Human and the Holy: A Study from the Psalms

The Trinity: Why So Neglected in Worship and Ministry?

Wesleyan Ecotheology

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The purpose of the journal is to encourage and disseminate the thinking of Salvationists and other Christian colleagues on matters broadly related to the theology and ministry of The Salvation Army. The journal provides a means to understand topics central to the mission of The Salvation Army, integrating the Army's theology and ministry in response to Christ's command to love God and our neighbor.

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Contributions related to the mission of the journal are encouraged. At times there will be a general call for papers related to specific subjects. Manuscripts should be lengths as follows: academic papers (articles, literature reviews and essays)—5,000 words or fewer; sermons—3,000 words or fewer; book reviews—2,000 words or fewer. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize endnotes, not footnotes. All Bible references should be from the New International Version. If another version is used throughout the manuscript, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes. Manuscripts must be submitted digitally in Microsoft Word format. The publication of all manuscripts is subject to editorial review. Authors may be required to make revisions. Once a manuscript has final approval for publication, a 100-word abstract of the paper may be used at the discretion of the editor. The deadlines for submitting final manuscripts are January 1 and June 1. A style sheet is available upon request.
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WORD & DEED

A JOURNAL OF SALVATION ARMY
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Friendship

As we enter another year of publishing *Word & Deed*, we are reminded of the many friends who have supported us along the way. Such support is necessary not only for this journal, but for the thriving personal lives of Christians. Our Lord himself said, "You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (John 15:14-15).

We have relied on friends, both old and new, for this issue of the journal.

These are not casual friends who tell us what we want to know. They are true friends who tell us what we need to know. This issue's lead article is by Howard Snyder, a close personal friend of Jonathan's, and we are using it with his permission. Professor Snyder received his Ph.D. from Notre Dame College in 1982 and is now retired from Asbury Theological Seminary, where he taught as Professor of History and Theology of Mission. He also taught at United Theological Seminary in Dayton, Ohio and at Tyndale Seminary in Toronto, Canada. Professor Snyder has allowed us to reprint this article, and we are doing so exactly as it originally appeared. In a post-pandemic world where The Salvation Army is looking at what mission will look like going forward, how providential this article is for defining and living out the mission.

Lyell Rader is a dear friend of both co-editors of this journal and was Promoted to Glory over two years ago. Lyell's legacy endures through his writings, and we are pleased to include in this issue the first half of his essay entitled "So Wild, So Deep—The Human and

the Holy: A Study from the Psalms." In this exposition of Psalm 24 and Psalm 8, our friend guides us through the Scriptures in such a way that we are constantly reminded of the foundation of Scriptures for faith and life, for belief and practice. Lyell remains a good friend through the gift of his writings.

But we are also in debt to new friends, and Steven Tsoukalas is one of those new friends who has given us an article on the importance of the Trinity. This paper is a reminder of how critical an understanding of the Trinity is for both our worship and our ministry, which includes our mission. We neglect the Trinity to our theological and missional peril, and this friend has some important observations for our readers.

Mark Braye is also a new friend. We have seen two of his book reviews in a previous issue of the journal, but this is the first time we share with our readers an article by Mark. Creation care may be a new idea to the general public, but to the Christians who take the Bible seriously, we have been rejoicing in God's good creation for two millennia and know that God places us as stewards of his creation. In his article, Mark applies the Wesleyan Quadrilateral to Creation care. We recognize that the quadrilateral is often misused, especially when an argument begins with experience, but the author gives a clear and precise exposition of this hermeneutical tool to reveal the compelling message of Creation care.

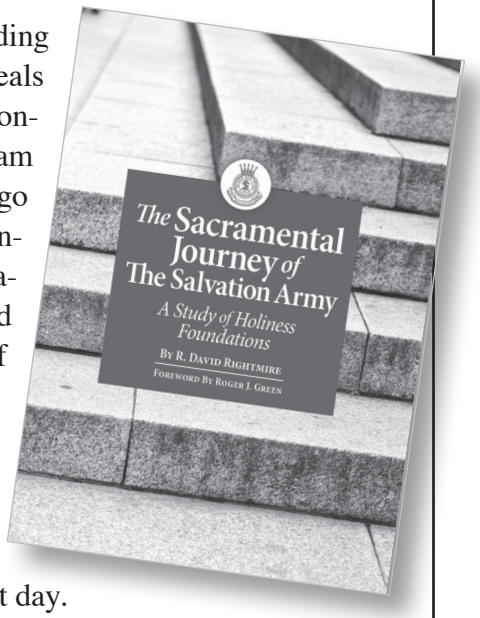
The issue concludes with a book review by a good friend of the co-editors—one who serves on the editorial board of the journal—Bill Ury. And following that book review are book notes by Jonathan Raymond, who writes of three books that provide such rich identity to the Wesleyan Holiness movement today.

Finally, we reiterate how grateful we are to our friends who both receive and share this journal. We are thankful for your faithfulness throughout the years and trust that you will receive this issue of the journal as from dear friends who wish you constant blessings.

RJG
JSR

The Sacramental Journey of The Salvation Army

By R. David Rightmire



Through his outstanding scholarship, Rightmire reveals the theology, context, and controversy surrounding William Booth's 1883 decision to forgo traditional Christian sacramental practices within his Salvation Army. This new, updated volume offers a full picture of Booth's decision: investigating its theological roots, taking into account its practical dimensions, and exploring its effects within The Salvation Army up to the present day.

David Rightmire is Emeritus Professor of Bible and Theology at Asbury University. In addition to having published a number of articles and reviews in professional journals, his books include *Salvationist Samurai: Gunpei Yamamuro and the Rise of the Salvation Army in Japan* and *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle*.

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Wesleyan Resources for a Theology of Mission

Howard A. Snyder

Introduction

The following two remarkable quotations from John Wesley go to the heart of his theology and are rich missiologically:

> Salvation begins with what is usually termed (and very properly) *preventing grace*; including the first wish to please God, the first dawn of light concerning, his will, and the first slight transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God. Salvation is carried on by *convincing grace*, usually in Scripture termed *repentance*; which brings a larger measure of self-knowledge, and a farther deliverance from the heart of stone. Afterwards we experience the Proper Christian salvation: whereby, "through grace," we "are saved by faith;" consisting of those two grand branches, justification and sanctification.

Howard A. Snyder is a retired Professor of Theology and Mission from Asbury Theological Seminary. *This article is used with his permission, and is republished as it originally appeared.*

By justification we are saved from the guilt of sin, and restored to the favor of God, by sanctification we are saved from the power and root of sin, and restored to the image of God. All experience, as well as Scripture, show this salvation to be both instantaneous and gradual. It begins the moment we are justified, in the holy, humble, gentle, patient love of God and man. It gradually increases from that moment, as "a grain of mustard seed, which, at first, is the least of all seeds," but afterwards puts forth large branches, and becomes a great tree; till, in another instant, the heart is cleansed from all sin, and filled with pure love to God and man. But even that love increases more and more, till we "grow up in all things into Him that is our head;" till we attain "the measure of the stature of the fullness of Christ."

—John Wesley, Sermon 75, "On Working Out Our Own Salvation," II.1.

We may learn from hence, in the Third place, what is the proper nature of religion, of the religion of Jesus Christ. It is qerapeia yuchvß, or "therapy of the soul," God's method of *healing a soul* which is thus diseased. Hereby the great Physician of souls applies medicines to heal this sickness, to restore human nature, totally corrupted in all its faculties. God heals all our Atheism by the knowledge of Himself, and of Jesus Christ whom he hath sent; by giving us faith, a divine evidence and conviction of God, and of the things of God.—in particular, of this important truth, "Christ loved me, and gave himself for *me*." By repentance and lowliness of heart, the deadly disease of pride is healed; that of self-will by resignation, a meek and thankful submission to the will of God; and for the love of the world in all its branches, the

> love of God is the sovereign remedy. Now, this is properly religion, "faith" thus "working by love;" working the genuine meek humility, entire deadness to the world, with a loving, thankful acquiescence in, and conformity to, the whole will and word of God.
> —John Wesley, Sermon 44, "Original Sin," III.3.

This reflection on a Wesleyan theology of mission assumes several basic things: That God calls the church into mission; that the church is essentially missionary, or missional; that the gospel of Jesus Christ is powerful to reach across cultural barriers and to draw people to himself despite human sinfulness. It assumes also that any sound theology of mission, including any purportedly Wesleyan one, must be thoroughly biblical; that biblical authority takes precedence over the authority of Wesley or any church tradition.

It is also my conviction, however, that John Wesley had an unusually insightful grasp of the gospel and its mission. The Wesleyan perspective is highly relevant for theology of mission today. Much of this relevance comes from the fact that Wesley was constantly engaged in the *practice of mission*—preaching the gospel to the poor and all who would hear; forming Methodist classes and societies; writing letters, sermons, and pamphlets; counseling and sending out preachers; and constantly reflecting theologically on what he was doing. Wesley was amazingly well informed about what was going on in his day intellectually, philosophically, and scientifically, as well as in the church and in the lives of the Methodist people who were his special concern.

Wesley's missionary focus, of course, was primarily Great Britain and the American colonies. He believed in establishing a vital base and then moving out gradually from that base, and thus extended the Methodist witness throughout England and into Scotland, Ireland, and America. The real father of *global* Methodist missions was his younger protégé Thomas Coke (1747–1814), who is worth studying in his own right. Wesley and Coke had different strategies, though the same overall mission. Wesley said wryly of Coke's globe-trotting missionary ventures, "Dr. Coke and I are like the French and

the Dutch. The French have been compared to a flea, the Dutch to a louse. I creep like a louse, and the ground I get I keep; but the Doctor leaps like a flea and is sometimes obliged to leap back again."

Through the influence of Wesley and Coke and others, an amazing Methodist missionary enterprise developed in the 1800s (as documented recently in David Hempton's perceptive *Methodism: Empire of the Spirit*). It was double-pronged, reaching in separate branches from British and American Methodism. In the United States, Methodist missions began with missions to the American Indians, the slaves, and to the new territories along the west coast.

John Wesley's own life and theology, however, are the fountainhead of the Methodist missionary enterprise. And they provide highly significant learnings that can and should instruct our practice of mission today.

The Distinctiveness of Wesley's Theological Orientation

We need first to understand the distinctiveness of Wesley's theological orientation. Wesley had a remarkable capacity to step outside his own tradition when doing theology —unlike, for example, Luther or Calvin. This was due in part to his personality and temperament and the nature of his intellect; in part to the hybrid Anglican tradition with its *via media* and its "Anglican triad" of Scripture, reason, and tradition; and in part to the revival in patristic studies at Oxford during Wesley's student days; and probably also to his crosscultural experiences in America (1735–38). It certainly owed much also to Wesley's willingness to step outside his own social class to minister to and with the poor.

I believe God used these dynamics to create what is increasingly coming to be recognized as one of the great theological minds of the Christian tradition—as well as a great evangelist, church leader, and man of mature Christian character.

The two points of distinctiveness I would highlight in Wesley's theology are, first, his broad, conjunctive approach ("both/and" rather than "either/or," but with no compromise on issues of truth and error); and his integration of multiple sources of truth (but with no compromise on biblical authority).

1. Wesley's broad approach to theology.

Unlike most of his theological contemporaries and forebears, Wesley drew from other traditions besides Reformed Protestantism. Most importantly for the whole cast of his theology, he reached back prior to Augustine (whose theology heavily shaped Calvin and Luther) and drew from the early sources of Eastern Orthodoxy. Central here is Wesley's view of grace, of human nature, and of the nature and scope of salvation. Wesley had a key theological intuition that affirmations which appeared contradictory or paradoxical might simply testify to a deeper, integrating truth that needed to be discerned.[1] (See "Summary of Wesleys' Theology of Redemption" and "Key Words and Phrases in Wesley" at the end of this paper.)

2. The Wesleyan Pentalateral.

Much has been written about the so-called Wesleyan Quadrilateral of Scripture, reason, tradition, and experience. It would be more truly Wesleyan however to speak of a *Pentalateral* of Scripture, creation, reason, tradition, and experience. For Wesley, God's creation itself was a source of revelation, truth, and insight. Wesley integrated all these elements into his theology. The construct probably is best viewed as a sphere or circle, or a structure like that of the atom, with Scripture at the center and creation, reason, tradition, and experience orbiting around this center—all "energized" and made dynamic by the Holy Spirit.[2]

The Wesleyan Quadrilateral does preserve some essential insights. It reminds us that Wesley, as heir of the Protestant Reformation but also of an Anglican tradition that wanted to preserve the best of Roman Catholicism, generally refused rigid either/or categories. The Reformation watchword of *sola scriptura* is right in affirming Scripture as the essential, authoritative revealed basis of salvation. But, of course, in practice we do more than read Scripture in our search for truth. We read it through our rational, experiential, and cultural lenses. We are in fact shaped by tradition and experience, and we use reason to sort out truth and mediate competing claims.

The so-called Wesleyan Quadrilateral is thus an important insight. We use all four elements, and they are all in varying ways

valid sources of truth. Wesley, however, made use of another key source—*the created order*. He spoke of "the wisdom of God in creation." In other words, we really have in Wesley (if we wish to use this kind of model) a *pentalateral*, not a quadrilateral. We discern truth through Scripture (primary source), but also through these other great gifts of God: reason, creation, experience, and tradition.[3]

Wesley was explicit about the key role of the created universe. He wrote in "God's Approbation of His Works," "How small a part of this great work of God [in creation] is man able to understand! But it is our duty to contemplate what he has wrought, and to understand as much of it as we are able."[4] For Wesley, such "contemplation" is a theological, not just a devotional, exercise. Similarly, in preaching from the Sermon on the Mount Wesley affirmed:

> God is in all things, and… we are to see the Creator in the glass of every creature;… we should use and look upon nothing as separate from God, which indeed is a kind of practical atheism; but with a true magnificence of thought survey heaven and earth and all that is therein as contained by God in the hollow of his hand, who by his intimate presence holds them all in being, who pervades and actuates the whole created frame, and is in a true sense the soul of the universe.[5]

Wesley's reliance on the created order as a source of insight and authority runs through all his thought. A particularly pointed statement comes early in his *Compendium of Natural Philosophy, Being a Survey of the Wisdom of God in the Creation*:

> In short, the world around us is the mighty volume wherein God hath declared himself. Human languages and characters are different in different nations. And those of one nation are not understood by the rest. But the book of nature is written in a universal character, which every man may read in his own lan-

> guage. It consists not of words, but things, which picture out the Divine perfections. The firmament every where expanded, with all its starry host, declares the immensity and magnificence, the power and wisdom of its Creator. Thunder, lightning, storms, earthquakes and volcanoes, shew the terror of his wrath. Seasonable rains, sunshine and harvest, denote his bounty and goodness, and demonstrate how he opens his hand, and fills all living things with plenteousness. The constantly succeeding generations of plants and animals, imply the eternity of their first cause. Life subsisting in millions of different forms, shows the vast diffusion of this animating power, and death the infinite disproportion between him and every living thing.
>
> Even the actions of animals are an eloquent and a pathetic language. Those that want the help of man have a thousand engaging ways, which, like the voice of God speaking to his heart, command him to preserve and cherish them. In the meantime, the motions or looks of those which might do him harm, strike him with terror, and warn him, either to fly from or arm himself against them. Thus it is, that every part of nature directs us to nature's God.[6]

Wesley's primary accent here is that the created order shows us God's wisdom, glory, and beauty, leading us to praise him and live responsibly before him in the world.[7] But this implies, as well, *revelation*—creation is the God-given "book of nature." It is in the light of this book of nature that we interpret the Scriptures, and vice versa.

If we discern Wesley's theological methodology inductively from his own writings and use of sources, we are in fact drawn to something like a Wesleyan Pentalateral, with creation as a key component, rather than a mere quadrilateral of Scripture, reason, tradition, and experience. This has been cogently argued by some Latin Amer-

ican Methodist theologians and is well articulated by Luís Wesley de Souza in his essay "'The Wisdom of God in Creation': Mission and the Wesleyan Pentalateral." De Souza recognizes, however, the limitations of such quadrilateral/pentalateral language. Although he uses the term "Pentalateral," the model he proposes actually puts Scripture at the center with reason, creation, experience, and tradition arrayed around it. This moves in the direction of a more adequate conception—one which keeps Scripture central, as it was for Wesley, and sees creation, tradition, reason, and experience as key sources that dynamically orbit around this center (to pick up on some helpful insights from Melvin Dieter).[8]

These interrelated dynamics—Wesley's broad but biblically-based theology and his holistic integration of multiple sources—give rise to several theological themes of importance for Christian mission. Here I highlight four that are basic in Wesley and are especially relevant today.

Four Key Themes in Wesley

Wesley emphasized four *biblical* themes that together constitute a dynamic theology of mission. These are the *image of God* in humankind (and to a lesser degree in all creation), God's *preceding* (or prevenient) *grace*, *salvation as healing*, and *the perfecting of Christian character* (Christian perfection). Though these themes interweave, they have a certain logical and to some extent chronological order in the sequence I present them.

1. The Image of God

Man and woman are created in God's image. For Wesley, this was more than an affirmation about human worth or dignity (as it is often taken today). It had key redemptive implications. Since human beings bear God's image, even though marred by sin, they can be redeemed, healed, restored. Created in the divine image, men and women are "capable of God." That is, they have an inherent capacity for deep communion and companionship with God if the effects of sin can be overcome.

Among other implications, this means that the first word in evan-

gelistic witness is not bad news but good news; not, "You are a sinner," but "You bear God's image." Evangelism starts with good news. But Wesley does not lose his balance here, as some contemporary theology does; there is no compromise with the sinfulness of sin and the alienation, guilt, and judgment that result from sin. "All have sinned and fall short of the glory of God" (Rom. 3:23). For Wesley, that is neither the last *nor the first* word. Sin is the defacing, but not the total loss, of the image of God. In every person there is something worth saving and something that can be restored.

In a more remote sense, the whole created order bears God's stamp and image. Here Wesley's worldview is more Hebraic and biblical than Greek or Platonic; more ecological, "both/and," than is most Reformed theology. In his mature theology, especially, Wesley did not make a sharp break between the physical and the spiritual realms. It was no theological embarrassment to him to see the interpenetration of the material and the spiritual worlds, and to affirm the working of God's Spirit in both, interactively. This provides (in part) the theological basis for recognizing that salvation has to do not only with human experience but also with the restoration of the whole created order (another key theme in Wesley).

2. Preceding Grace

In Wesley's view, all creation is infused or suffused with God's grace as an unconditional benefit of Christ's atonement. There is nowhere one can go where God's grace is not found, though people (and people corporately, as cultures and societies) can and do close their hearts and minds to God's grace.[9]

Based on the Latin *praevenire* ("to come before, anticipate, get the start of"), Wesley called this gracious dynamic "preventing grace"—because that's what "prevent" still meant in his day. Since "prevent" has almost the opposite meaning and connotation today, the more common term has become "prevenient grace." We might more accurately call it *preceding grace*—that gracious, loving, drawing action or influence of God that is always at work seeking to bring people and cultures to God.

Several implications of God's preceding grace might profitably

be explored. The first and most basic meaning is that in Christ by the Holy Spirit, God has gone ahead of us (ahead of every person), preceding us, counteracting the effects of sin to the extent that people *can* respond to God's grace. God's preceding grace is not in itself saving grace; its function is to draw us to salvation in Christ.[10]

Wesley spoke of *preventing* (preceding), *justifying* (or converting) and *sanctifying* grace.[11] These are not three different "kinds" or qualities of grace. Grace is one; it is the gracious, loving self-giving activity and influence of God. The threefold distinction refers not so much to the nature of grace itself but to the way people *experience* that grace. By God's prior grace people are drawn to God (or they resist that grace). Responding in faith, grace becomes justifying grace, leading directly into sanctifying grace if people continue to open their lives to the work of God's Spirit. Or, put differently, the loving grace of God precedes us, draws us to Christ, converts us, and progressively sanctifies us, leading finally to "glorification" in the new creation.

One missiological implication of preceding grace is that God's Spirit is the missionary. God is already active in all persons, cultures, societies, and to some in many (not all) religions.[12] God works for good, limiting the effects of evil, and seeking to bring people to himself. While some people, responding to preceding grace, may find their way to God, the role of the church and Christian mission is essential that more people may know and respond to Christ and be saved from their sins, and that vital, outreaching churches may be formed in all societies. The work of Christian mission is so to cooperate with God's preceding grace that people may experience God's convicting, justifying, and sanctifying grace.

An emphasis on preceding or prevenient grace can be pressed too far, of course, so that the distinction between *preceding* and *justifying* grace is lost. The danger would be to lose Wesley's balance; to so emphasize that we are saved by grace, not by works, that the necessity of knowing and responding to God's grace in Jesus Christ in faith and obedience is eclipsed. The whole point of prevenient grace is that it *precedes* in order that there might be response of repentance, faith, love, and good works.

3. Salvation as Healing

A third key element in Wesley's theology is his conception of salvation as healing from the disease of sin. While people are guilty because of their acts of sin, the deeper problem is a moral disease which alienates people from God, from themselves and each other, and from the physical environment. So Charles Wesley prayed,

> The seed of sin's disease
> Spirit of health, remove,
> Spirit of finished holiness,
> Spirit of perfect love.[13]

Reformed theology has tended to use primarily (or exclusively) juridical models of salvation, with strong emphasis on the Book of Romans. Jesus' atonement cancels the penalty for sin so that we may be forgiven, justified. Wesley affirmed this, of course. But for Wesley the deeper issue was the moral disease of sin that needed healing by God's grace.

Randy Maddox speaks of Wesley's "distinctive integration" of Eastern and Western conceptions of God's grace at this point. "Given their juridical focus, Western theologians have identified God's grace predominately as *pardon*, or the unmerited forgiveness of our guilt through Christ. By contrast, Eastern theologians construe grace primarily in terms of the *power* to heal our infirm nature that comes through participation in God." Wesley combines the two. A study of Wesley's preaching shows that (in contrast, for instance, to Calvin), Wesley combined in almost equal measure the accents of pardon and power in preaching God's grace.[14]

Wesley wrote in his sermon "The Witness of Our Spirit," "As soon as ever the grace of God (in the former sense, his pardoning love) is manifested to our soul, the grace of God (in the latter sense, the power of his Spirit) takes place therein. And now we can perform through God, what to [ourselves] was impossible ...a recovery of the image of God, a renewal of soul after His likeness."[15] Maddox helpfully summarizes:

> Wesley's integration of the two dimensions of grace was not merely a conjunctive one. The emphasis on pardon was incorporated into the larger theme of empowerment for healing. Thereby, God's unmerited forgiveness became instrumental to the healing of our corrupt nature, in keeping with Wesley's deep sympathy with a therapeutic emphasis like that characteristic of Eastern Christianity. At the same time, the Christological basis of grace was made more evident than is typical in the East, integrating the legitimate concern emphasized by the West.[16]

Today "therapeutic" models of salvation are anathema to many Evangelicals because they are thought to undercut the biblical emphasis on the guilt of sin and justification by grace alone. To use healing language for salvation is seen as capitulation to popular humanistic psychology, an over-emphasis on subjective "feeling," and today's moral relativism. But we are not faced with an either/or choice here. Pardon for sin through the atoning death of Jesus Christ is essential. But the point of Christ's atonement is that human beings, and by extension their societies, cultures, and environments, may be healed from the disease and alienation of sin.

This has many implications for Christian mission. The healing model underscores the personal and relational nature of salvation. It has the potential for "healing" the divisions between our understandings of spiritual, physical, social-relational, environmental, and cosmic health. God's salvation intends and entails healing in all dimensions. Salvation-as-healing makes it clear that God is intimately concerned with every aspect of our lives; yet, biblically understood, it also makes clear that the healing we most fundamentally need is spiritual: Our relationship to God.[17] Biblically grounded (and as Wesley understood it), the salvation-as-healing motif is no concession to pop psychology; it is an affirmation of who God is, what it means to be created in God's image, and what it takes for that image to be restored in Jesus Christ by the power of the Holy Spirit.

The healing paradigm is often especially relevant in mission con-

texts. As Philip Jenkins notes in *The Next Christendom: The Coming of Global Christianity*, many African and other independent churches "stress Jesus' role as prophet and healer, as Great Physician. Although this approach is not so familiar in the modern West, this is one of many areas in which the independents are very much in tune with the Mediterranean Christianity of the earliest centuries."[18]

4. The Perfecting of Christian Character

Insofar as salvation concerns our relation to God and other people, the goal is Christian perfection, or the maturing and perfecting of Christian character.

Unfortunately, the word "perfection" is easily misunderstood to mean a completed absolute rectitude, even flawlessness, rather than the process of perfecting (though the word can mean both). It is actually closer to Wesley's meaning to speak of "Christian perfecting" or "the perfecting of Christian character" than to speak of "Christian perfection."[19] Wesley, of course, was attempting to be biblical in his terminology. It is clear from his writings that by Christian perfection Wesley meant the Spirit-given ability to love God with all our heart, soul, strength, and mind and our neighbors as ourselves. The central issue is the work of the Spirit in transforming us (personally and communally, as the church) into the image of Christ; of forming in us the character of Christ, which is equivalent to the fruit of the Spirit. Christian perfection is having and living out "the fullness of Christ" or "the fullness of the Spirit."[20]

We are called to holiness, which means (as Wesley often said) having the mind that was in Christ Jesus, being conformed to his image, and walking as he walked. This is where the salvation-healing leads, if we walk in the Spirit. This healing makes the church a sign and agent of the larger, broader healing that God is bringing in Christ through the Spirit.

Wesley sometimes called this experience of the perfecting of character "social holiness." We should be clear that by "social holiness" Wesley meant the experience and demonstration of the character of Jesus Christ *in Christian community*, the church. In Wesley, "social holiness" does *not* mean social justice or the social witness of the

church. That witness grows out of the "social holiness" that is the character of the church itself and might better be called "Kingdom witness" or something similar. Wesley was making a very specific and essential (and often neglected) point in using the term "social holiness": Holiness (the character of Christ) is not solitary or lone or individualistic sanctity but a social (i.e., relational) experience based on our relationship with God the Trinity and experienced, refined, and lived out jointly in Christian community. Wesley was very clear on this, and it is a disservice to Wesleyan theology to use the term "social holiness" as equivalent to "social witness" without at least acknowledging that we mean something different than Wesley did.[21]

It seems to me that the Wesleyan emphasis on Christian perfecting has two fundamental aspects that are key for the church's effective witness: First, we must emphasize (and incarnate) the fact that the *goal* (the *telos*) is always growing up into the fullness of the character of Jesus Christ as the corporate experience of the church and the experience of each member of the body. This seems to be the central import of Ephesians 4:7–16 and related passages which speak of the church as the body of Christ, animated by and filled with the Spirit.

Second, we must stress (and help Christians experience) the fullness of the Spirit— being filled with and walking in the Holy Spirit. Normally, as Wesley taught, this deeper work of the Spirit comes as a distinct experience subsequent to conversion, though (as Wesley acknowledged) it may be experienced more gradually or less perceptibly and thus, no doubt, through multiple fresh fillings (or deeper workings) of the Spirit. In today's stress on character, moral development, and growth we must not lose the essential *crisis and process* link. I agree for the most part with the critique that the 19th-century holiness movement overemphasized crisis and underplayed process in the work of sanctification. But today we probably are in danger of the opposite extreme, partly in reaction to Pentecostal/Charismatic emphases and partly in reaction to our own history. It would be un-Wesleyan as well as unbiblical to lose the crisis/process nexus.

As a practical matter of preaching, discipleship, and growth, we need to help believers understand the deeper life of the Spirit that is

available to them in Christ. We should give believers opportunities to enter into that deeper life—to confront the dividedness of their own hearts and enter into that fullness, wholeness, and integration *in Christian community* that is our inheritance in Jesus Christ and a foretaste of that communion we will enjoy in the heavenly kingdom. This was Wesley's concern, and it should be ours.

In sum: key Wesleyan themes for Christian mission today are the image of God, preceding grace, salvation as healing, and the perfecting of Christian character. Clearly all these themes are *missional*. That is, they all clarify the mission of the church and by the Spirit empower and impel the church into mission, into Kingdom witness.

Conclusion

These themes do not, of course, exhaust Wesley's theology and missiology. In a holistic theology of mission more would need to be said about the Trinity, the doctrine of the church (ecclesiology), particularly with regard to spiritual gifts and the priesthood of believers, and the Kingdom of God. In fact, however, these themes remained relatively underdeveloped in Wesley's theology.

Still, there is coherence and wholeness in Wesley's essential theology. Mildred Wynkoop was right that his theology is like a rotunda with many points of entry—but all of them lead to the center, which is the love of God.

To use another image: One can imagine a different sort of Wesleyan Pentalateral, one that locates the uniqueness and promise of Wesleyan theology on the larger map of the various Christian traditions. The four outer points might be labeled Roman Catholic, Eastern Orthodox, Evangelical Protestant, and Pentecostal/Charismatic. Engaging all these is Wesleyan theology, overlapping the others and combining the valid accents of each in a dynamic way. And, no doubt, having something to learn from each.

This is merely a hint, not a thesis. I recognize that Wesleyan theology has its own limits, both inherently and in its various historical manifestations. Still, I believe there are essential *biblical* notes in Wesleyan theology that the church and the world desperately need to hear and experience. I have lifted up the ones that seem to me most relevant for us today.

SUMMARY OF WESLEY'S THEOLOGY OF REDEMPTION

(As seen especially in his eleven sermons, Nos. 54–64, beginning with "On Eternity" and ending with "The New Creation.")

1. God, who is holy love, has a comprehensive plan of redemption which is being worked out on the plane of history. In Wesley's theology this starting point functions in the place of Calvin's doctrine of predestination.

2. God's "economy" of salvation is rooted in the personal, loving character of God and in the correspondence between the divine nature, human nature, and the created order. Here the key thought is the image of God. In contrast to Augustine and Calvin, Wesley balanced the emphasis on original sin with a dynamic optimism of grace.

3. The supreme goal of salvation is communion with God resulting in "holiness and happiness"; "justice, mercy, and truth." This is expressed in and by inward and outward holiness, the mind of Christ, and walking as Christ walked. For Wesley, this is the Kingdom of God, both in its present manifestation and as the key reality of its final manifestation.

4. God's plan in history is possible because of the shedding abroad of his grace, especially in the work of Jesus Christ. This grace is all-encompassing in the sense that it includes preceding (prevenient), converting, and sanctifying grace. Our redemption begins with personal conversion (regeneration, justification by faith) which is enabled by the prior attracting work of the Holy Spirit. Conversion begins the process and life of sanctification, understood as loving God with all our being and our neighbors as ourselves.

5. God is accomplishing his redemptive plan progressively in the present world, primarily through the Spirit's renewing work in the Church and, to a lesser extent, in society and among the nations.

6. By the agency of God's Spirit, history is moving toward the "restitution of all things," a general consummation and restoration which will bring about not only human redemption (holiness) but the redemption, healing, and reordering of the entire created universe.

KEY WORDS & PHRASES IN WESLEY

Several terms and phrases are especially characteristic of John Wesley, recurring frequently in his sermons and other writings. The unity of Wesley's mature thought is seen in the way everything he wrote was tied together by interconnecting strands and concepts, often using similar phrases or ideas. In sermons 54–64, five such key ideas recur with particular frequency:

1. Image of God.

Far and away the most significant key phrase in these sermons is "image of God." For Wesley, the divine image in humankind is a key to understanding the existing and potential relationship between God and human beings. Wesley refers to the divine image in most of these sermons and has at least 20 specific references throughout the eleven sermons. In several cases the significance of this concept is discussed at some length. It is because man and woman were created in the divine image that they are, in Wesley's words, "capable of God" (another phrase which occurs repeatedly, especially in the sermon, "The General Deliverance").

2. The Mind of Christ.

Wesley frequently uses the idea of the image of God in conjunction with the phrase "the mind of Christ." In fact, he seems increasingly to have used together the phrases, "image of God," "mind of Christ," and "walking as he walked" as almost a formula. This, of course, underscores the ethical and practical, outward dimensions of Wesley's understanding of holiness. For instance, Wesley says, "None are Christians, but they that have the mind which was in Christ, and walk as he walked" ("The Mystery of Iniquity," par. 32). And again, "Holiness is the mind that was in Christ; enabling us to walk as he also walked" ("The General Spread of the Gospel," par. 13).

3. Inward and Outward Holiness.

A closely related theme is "inward and outward holiness." When speaking of holiness Wesley would frequently make explicit reference to "both inward and outward holiness," or "all inward and

outward holiness." This, again, underscores the balance of Wesley's understanding of Christian holiness and discipleship. "Outward holiness" meant "disinterested [i.e., impartial; unselfish] benevolence" for all human beings everywhere.

4. Holiness and Happiness.

Wesley was fond of using the phrases "holy and happy" and "holiness and happiness." This combination occurs no less than 16 times in the eleven sermons. A proper experience of holiness, Wesley believed, was the only basis for true happiness. In fact, true holiness is real happiness, because holiness is the enjoyment of God himself—for which we were created. Thus the Kingdom of God will mean joy and happiness in the Holy Spirit. So Wesley says God will fulfill all his promises, "put a period to sin, and misery, and infirmity, and death, and [re-establish] universal holiness and happiness…" ("The General Spread of the Gospel," par. 27).

5. Justice, Mercy, and Truth.

Wesley often combined the words justice, mercy and truth as giving a summary of the intention and effect of true religion. He saw these as the fruit of holiness; virtually a summary of Kingdom ethics. True Christians are those who demonstrate in their personal lives and in their social relationships the qualities of justice, mercy, and truth, as reflections of God's own nature in human experience. A godly society would be marked by the universal manifestation of justice, mercy, and truth.

Endnotes

[1] I summarize this as "The Wesleyan Synthesis," chap. 11 of *The Radical Wesley and Patterns for Church Renewal* (Downers Grove, IL: InterVarsity, 1980; Eugene, OR: Wipf & Stock, 1996).

[2] Luís Wesley de Souza, "'The Wisdom of God in Creation': Mission and the Wesleyan Pentalateral," in Howard A. Snyder, ed., *Global Good News: Mission in a New Context* (Nashville, TN: Abingdon, 2001), 138–152.

[3] It will not do to "fix" the quadrilateral by subsuming creation under one of the other elements—reason or experience, for instance. While creation may in some sense be implicit in all four elements, it must be made explicit in order to avoid misunderstanding Wesley's theology, his theological methodology, and his spirituality.

[4] Wesley, Serm. 56, "God's Approbation of His Works," 2.

[5] Wesley, Serm. 23, "Upon our Lord's Sermon on the Mount, Discourse III," I.11.

[6] John Wesley, *A Compendium of Natural Philosophy, Being a Survey of the Wisdom of God in the Creation*, "A New Edition," ed. Robert Mudie, 3 vols. (London, UK: Thomas Tegg and Son, 1836), 2:370f. Cf. Burtner and Chiles, *John Wesley's Theology*, 36.

[7] Barry Bryant notes the "pronounced aesthetic theme" in Wesley's doctrine of creation. See Barry Bryant, "John Wesley on the Origins of Evil," *Wesleyan Theological Journal* 30:1 (Spring 1995), 133, and the discussion in Jerry L. Walls, "'As the Waters Cover the Sea': John Wesley on the Problem of Evil," *Faith and Philosophy* 13:4 (Oct. 1996), 537.

[8] See the summary of Dieter's model in Catherine Stonehouse, *Joining Children on the Spiritual Journey* (Grand Rapids, MI: Baker, 1998), 16-20, 215f. Maddox says, "Wesley's so-called 'quadrilateral' of theological authorities could more adequately be described as a unilateral *rule* of Scripture within a trilateral *hermeneutic* of reason, tradition, and experience" (Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville, TN: Abingdon Kingswood, 1994), 46). I would say, rather: A unilateral or central rule of Scripture within a quadrilateral of creation, reason, tradition, and experience.

[9] "For allowing that all the souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural: It is more properly termed, preventing grace." Wesley, Sermon 75, "On Working Out Our Own Salvation," III.4.

[10] There is a sense in which preceding grace may become salvific, Wesley taught, in the case of individuals who have never had opportunity hear of Jesus but who respond in obedience to the (preceding) grace they have received. Thus Cornelius before Peter's preaching, though "in the Christian sense… then an unbeliever," was not outside God's favor. "[W]hat is not exactly according to the divine rule must stand in need of divine favour and indulgence." *Wesley, Explanatory Notes Upon the NT*, Acts 10:4. Anyone thus saved, however, is saved by Christ's

atonement, even though they are unaware of it. In these cases, then, preceding grace becomes (in effect) saving grace. See Maddox, *Responsible Grace*, 32–34.

[11] By 'means of grace' I understand outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, or sanctifying grace." Wesley, Sermon 16, "The Means of Grace," II.1.

[12] Non-Christian religions are not in themselves *means* of grace, but God's grace to some degree works in them—if in no other way, at least to restrain evil. Presumably most religions are a mixture of good and evil (as Christianity itself can be when it becomes religion). A pagan religion, like an individual person or a culture, may become totally corrupt, but even there God's grace is at work, to some degree restraining evil, or finally bringing judgment.

[13] Charles Wesley, "Glorious Liberty," Hymn 442 in *The Hymn Book of the Free Methodist Church*, 1883.

[14] Maddox, *Responsible Grace*, 84f. Maddox cites the dissertation of Robert Hillman which found that in 463 references to grace in 140 of Wesley's sermons, 147 construe grace as pardon (mercy) and 176 as power, and 140 references combine the two dimensions. As Maddox notes, this "two-dimensional understanding of grace" is found also in Charles Wesley's hymns. Maddox, *Responsible Grace*, 297.

[15] Wesley, Sermon 12, "The Witness of Our Spirit," 15.

[16] Maddox, *Responsible Grace*, 85.

[17] See for example Luke 5:20-26, where Jesus both heals and forgives the paralytic.

[18] Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York, NY: Oxford University Press, 2002), 116. Jenkins documents the prominence of the healing emphasis in much of emerging global Christianity.

[19] It seems clear to me that the terms "Christian perfection," "entire sanctification," and even "holiness" have always been problematic in our tradition, even for many who wish to maintain, with no dilution or compromise, what Wesley taught.

[20] Key passages are Eph. 3:19, 4:13, Col. 2:10, among others, and those that speak of being filled with the Spirit, such as Eph. 5:18.

[21] "Christianity is essentially a social religion; and that to turn it into a solitary religion, is indeed to destroy it… it cannot subsist at all, without society, — without living and conversing with other men." Wesley, Sermon 24, "Upon Our Lord's Sermon on the Mount, Discourse IV," I.1.

Under Two Flags

By Major Jason R. Swain

In this up-close look at the visionaries and events that helped build The Salvation Army and its God-inspired movement, discover how early Salvationists overcame rivalry, misunderstandings, and unexpected hurdles to set the foundation for a unified mission and forge ahead in giving their utmost for His Highest.

Major Jason R. Swain was commissioned as a Salvation Army officer in 1998 and served in many different types of appointments in the USA Southern Territory. He joined the publications staff at USA National Headquarters in July 2018. He is currently the Corps Officer at the Northeast Kentucky Corps in Ashland, Kentucky.

So Wild, So Deep—The Human and the Holy: A Study from the Psalms

Lyell Rader

Introduction

> But often, in the world's most crowded streets,/ But often, in the din of strife,/ There rises an unspeakable desire/ After the knowledge of our buried life;/ A thirst to spend our fire and restless force/ In tracking out our true, original course;/ A longing to inquire/ Into the mystery of this heart which beats/ So wild, so deep in us… (Matthew Arnold, in Witherspoon, 1951:1059).

Sister Lychen, an ancient twig of a lady, five foot and shrinking, was a fixture in Eugene Peterson's boyhood church. She lived in a tiny house in his neighborhood, the blinds always pulled. Nor did she ever step out of the sunless place except on Sunday. Weekly she would stand in the testimony and prayer time of the little Pentecostal church and say that the Lord had revealed to her that she would not

Lyell Rader retired from Salvation Army officership as a lt. colonel, and was promoted to glory over two years ago. We are publishing this lecture as it originally occurred. There is no bibliography attached.

die before the Second Coming. Alas, she died when Peterson was ten years old to his dismay that there was no sign or even mention of a Rapture.

He recalls that he used to visit on occasion with a plate of cookies from his mother. And he would sit and talk with the old saint, having a cookie and a glass of milk. In more recent years, he has imagined what would have transpired if on one of his visits he had thrown up the blinds and exclaimed, "Sister Lychen, look! The world!"

> For me the fantasy has turned into a way of life... to raise the blinds and get them out of the house between Sundays to enter into this vast rhythmic extravaganza, seeing and hearing, tasting and touching and smelling what God has created and is creating by his word: sky and earth, plants and trees, stars and planets, fish and birds, Jersey cows and basset hounds, and the crowning touch, man and woman—look at them!—wonder of wonders, male and female! (Peterson, 2005:71).

John Calvin referred to the world as the theater of God's glory. If that is so, says Peterson, the psalmists had season tickets, especially David, who engages us in his exuberant reverie and prayer with an intimacy that embarrasses and enthralls us. Of course, poetry is like that. It is personal, compact, layered, lyrical communication, rich in metaphor and image, strangely intense. "Poetry," said Robert Frost, "is a way of taking life by the throat" (cited in Partington, 1996:295). In this series, we use five psalms of David to probe what Calvin called the anatomy of the soul. If we attend carefully, we hear a voice we recognize as our own. We add to the Psalms New Testament narratives in which we hear an illuminating, completing word of the Son of Man.

Our objectives are to share the psalmist's prayers with understanding, to disarm our defenses against their beauty and power, to trace the fulfillment of our hearts desire for human flourishing—that is, holiness—in the Lord Jesus Christ, and to experience anew his

fullness.

Who Shall Ascend?

Psalm 24

Transhumanists (shorthand for transitional humans) foresee a day when our species will be a blend of biology and machine, in a utopia of millennial life spans, eternally youthful bodies, average intelligence levels that push Einstein to the bottom ten percent; designer minds and bodies and children. A growing literature promotes human elaboration. Gregory Stock, a UCLA biophysicist offers *Redesigning Humans: Our Inevitable Genetic Future* (2002), and Lee M. Silver, a Princeton biologist, provides us *More than Human: Embracing the Promise of Biological Enhancement* (2005). Francis Fukuyama spoke out against transhumanism when the journal *Foreign Policy* asked him and others to list "the world's most dangerous ideas," urging a respect for human nature. If we do not, he warned, "we may unwittingly invite the transhumanists to deface humanity with their genetic bulldozers and psychotropic shopping malls" (Ford, *Utne*, May-June, 2005:Slf.). It is said that the contemporary transhumanist movement dates back to a circle of thinkers who gathered in the 1980s around a University of Southern California graduate student named Max O'Connor. O'Connor changed his name, reflecting his personal quest for perfection, to Max More. The ancient seer Seneca had it right: "Everything lifts up strong hands toward perfection."

The psalmist sees the human quest in theological terms. Here David is setting out, in a "psalm of orientation," the liturgy for the entrance of the ark emerging from Israel's mottled, tragic history, into Jerusalem. Josephus said that there were seven choirs of singers and musicians. Verses three, eight, and ten were probably called aloud by a single voice and then answered with a burst of song.

Part One

> The earth is the Lord's and all that is in it,
> The world, and those who live in it;
> For he has founded it on the seas,
> And established it on the rivers (24:1–2).

All his. All holy. The old minister in Marilynne Robinson's *Gilead* is thinking about his lifelong pastorate in miniscule Gilead, Iowa, a tired, faded, prairie town. "This morning," he writes, "a splendid dawn passed over our house on its way to Kansas. This morning Kansas rolled out of its sleep into a sunlight grandly announced, proclaimed throughout heaven—one more of the very finite number of days that this old prairie has been called Kansas, or Iowa. But it has all been one day, that first day. Light is constant, we just tum over in it" (Robinson, 2004:209–210).

"The world is charged with the grandeur of God," wrote the Welsh priest-poet Gerard Manley Hopkins. But now "seared with trade; bleared, smeared with toil," wearing "man's smudge." And yet—

> … For all this, nature is never spent;
> There lives the dearest freshness deep down things;
> And though the last lights off the black West went
> Oh, morning, at the brown brink eastward, springs—
> Because the Holy Ghost over the bent
> World broods with warm breast and with ah! bright
> wings (In Witherspeen, 1951:1148).

It is all his. It is all holy.

The fourteenth century anchoress Julian of Norwich had a vision of a hazelnut in the palm of her hand, as round as a ball. "What may this be?" she asked. And the answer came: "It is all that is made . . ." "In this Little Thing," she wrote in her *Revelations of Divine Love*, "I saw three properties. The first is that God made it, the second is that God loveth it, the third, that God keepeth it" (cited in Underhill, 1964:24).

All his. All holy. And what do we mean by holy? Frederick Buechner writes:

> Only God is holy, just as only people are human. God's holiness is his Godness. To speak of anything else as holy is to say that it has something of God's mark upon it. Times, places, things, and people can all be holy, and when they are, they are usually not hard to recognize (Buechner, 1993:45).

Such thoughts prompt the psalmist's question:

> Who shall ascend the hill of the Lord?
> And who shall stand in his holy place?
> Those who have clean hands and pure hearts,
> Who do not lift up their souls to what is false,
> And do not swear deceitfully.
> They will receive blessing from the Lord,
> And vindication from the God of their salvation.
> Such is the company of those who seek him,
> Who seek the face of the God of Jacob. Selah (24:3–6).

Some years ago, I spoke to a young lady veering from her birthright. "I'm not a bad person," she said. It is an odd person who does not want to be thought of as good. Clean hands and a pure heart—the outward and inward goodness—is the common human quest.

Whatever else we are accomplishing for good, evangelical churches do not seem to be getting across to the next generation the burden of the psalmist. "Evangelical Christians," writes theologian Michael Horton, "are as likely to embrace lifestyles every bit as hedonistic, materialistic, self-centered, and sexually immoral as the world in general" (cited in Sider, 2005;17).

Whether the issue is divorce, materialism, sexual promiscuity, racism, physical abuse in marriage, or neglect of a biblical worldview, the polling reveals widespread, blatant violation of Christian norms by avowedly born-again people. Ronald Sider in his 2005

book, *The Scandal of the Evangelical Conscience*, cites these data:

> 1. Compared to the rest of the population, conservative Protestants are *more* likely to divorce.
>
> 2. Over the past thirty years, the average income of U.S. Christians has risen. But the richer we become, the less we give in proportion to our incomes. Average giving today is about four percent.
>
> 3. Virtually never does justice for the poor appear as an area of significant concern and effort on the public agenda of prominent evangelical political movements and coalitions.
>
> 4. Since 1993, about 2.4 million young people have signed a pledge to wait until marriage to engage in sexual intercourse. A 2004 study of 12,000 signers found that eighty-eight percent broke their promise. Incidence of sexually transmitted diseases was almost identical for teens who took pledges and teens who did not.
>
> 5. Cohabitation prior to marriage is only a little less likely among born-again adults than the general public. Nationally, the figure is thirty-three percent of all adults; among the born-again, twenty-five percent.
>
> 6. White evangelicalism likely does more to perpetuate racism than to reduce it.
>
> 7. Theologically conservative Christians commit domestic abuse at least as often as the general public.
>
> 8. Nine percent of born-again adults and two percent of born-again teenagers have a biblical worldview.

In a recent poll, George Barna asked non-Christians about their attitudes toward different groups of Christians. Forty-four percent had a positive view of Christian clergy, thirty-two percent a positive view of born-again Christians (those who say they have made a personal commitment to Jesus Christ that is still important to them today); twenty-two percent a positive view of evangelical Christians (by Bama's definition, a smaller group who meet the criteria for being born-again, but also adhere to such doctrinal criteria as salvation by grace alone and responsibility to evangelize) (Sider, 2005:28).

We should not be surprised that Commissioner Samuel Logan Brengle wrote with such urgency in 1923:

> … It is this Holiness—the doctrine, the experience, the action—that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power in the earth... While we may still have titles and ranks, which will have become vainglorious, to bestow upon our children, we shall have no heritage to bequeath them of martyr-like sacrifice... or dare-devil faith, of pure, deep joy, of burning love, of holy triumph (Brengle, 1923:72).

At the end of the stanza is Selah, a mysterious instruction that may mean "silence to mull over what has been said," or perhaps, "louder here – fortissimo!"

> Lift up your heads, O gates!
> And be lifted up, O ancient doors!
> That the King of glory may come in.
> Who is the King of glory?
> The Lord, strong and mighty,
> The Lord, mighty in battle.
> Lift up your heads, O gates!
> And be lifted up, O ancient doors!
> That the King of glory may come in.

> Who is this King of glory?
> The Lord of hosts, He is the King of glory. Selah

So the ark, the emblem of God's pleasure, came in (2 Sa 6:12b–19) with great pageantry and joy, David himself leaping and dancing before the Lord.

Part Two

> …They brought [the colt] to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"… As he came near and saw the city, he wept over it, saying, "If you, even you, had only recognized on this day the things that make for peace!" (Lk 19:35–41).

The raucous greeting of the rural crowd, strewing straw "from the fields" (Mk 11:7), brandishing the only gifts they had, and ushering Jesus into the city, was a conqueror's psalm (Psalm 118). It was written (so it is believed) in connection with the military entry of Simon Maccabaeus into Jerusalem ''with praise and palm branches... and with hymns and songs" (I Mc 13:51), after the conquest of the Syrians (167 B.C.), still commemorated during Hanukkah today.

> It was the stone rejected by the builders that proved to be the keystone; this is Yahweh's doing and it is wonderful to see. This is the day made memorable by Yahweh… Please, Yahweh, please save us [Hosanna!]. Please, Yahweh, please give us prosperity.

> Blessings on him who comes in the name of Yahweh! (Ps 118:22–25, JB).

The Savior was coming indeed.Not on a steed of war, but as Zechariah had prophesied, on a donkey, the emblem of meekness and peace.

> See now, your king comes to you; he is victorious, he is triumphant, humble and riding on a donkey. He will banish chariots from Ephraim and horses from Jerusalem; the bow of war will be banished. He will proclaim peace for the nations… (Zech. 9:9b–10).

> Hast thou not heard, that My Lord JESUS di'd?
> Then let me tell thee a strange story.
> The God of power, as he did ride
> In his majestic robes of glory,
> Resolv'd to light; and so one day
> He did descend, undressing all the way (Herbert, 1633/1981:276).

He is the image of the holy, the promise of clean hands and a pure heart.

Dietrich Bonhoeffer was already a prominent theologian when his pale and cool Christology grew warm. He wrote to a friend, "... Something happened, something has changed and transformed my life to the present day… For the first time I discovered the Bible… I had often preached, I had seen a great deal of the church, and talked and preached about it—but I had not yet become a Christian." An observer commented, "The simple fact is: Jesus Christ has met him, he knows himself called and claimed by Jesus Christ" (cited in De Lange, 1995:75).

What is Man?

Psalm 8

I hope some day people will call me by my name," said Jennifer Wilbanks, styled the Runaway Bride. These are anonymous times.

Recalling the 9/11 disaster, Brooklyn poet D. Nurkse wrote: "We saw it/ and can't stop watching:/ as if the plane entered the eye/ and it was the mind/ that began burning/ with such a stubborn flame" (cited in Berger, *Sojourners*, July, 2005:45). In the aftermath, a blizzard of photos appeared in New York streets and public buildings, placing a face upon the vanished. And day by day, the *Times* carried vignettes of each life to allay the horror of namelessness.

The British medical journal *Lancet* caused a stir last Fall with its study of 988 Iraqi household interviews that projected as many as 100,000 "excess" civilians may have died since the war began. The Kroc Institute for International Peace at Notre Dame tells us that other groups, using different methods, have estimated Iraqi civilian deaths at 16,000 to 60,000. The official word is: "We don't do body counts." The fallen do not exist, even as numerals. Louise Rill writes:

> Slicing through clear spring skies/ the belly of the craft dilates/ the crowning missile tip/ seeks out the cradle of civilization/ sheltered between its parent riverbeds.
>
> A young woman down in the green valley/ half smiling, hand on belly/ turns to tell her husband—/ their new life/ she felt it,/ dancing the imaginary path/ from dawn to end of time/ she reaches for his hand to share,/ as luck would have it,/ the bloody moment of extinction (e poems.org/sanctity.html, 2005).

David, a warrior himself, ponders here the worth and meaning of humanity in God's good world.

Part One

> Lord, our Sovereign,
> How majestic is your name in all the earth!
> You have set your glory above the heavens.
> Out of the mouths of babes and infants you have
> founded a bulwark because of your foes
> to silence the enemy and the avenger (8:1–2).

There is an old story of a monk who came galloping helter-skelter into town on his donkey. Stopping breathlessly before a clutch of villagers, he asked, "Have you seen my donkey? I'm looking for him." They chuckled at him and he rode on.

He went to a second town. "Have you seen my donkey?" And the villagers laughed. At a third town, responding to the same question, the villagers said, "You ridiculous old monk. You are riding on your donkey!" "O thank you," he said, and then pausing, "But am I no more ridiculous than human beings who go looking for God?"

Colleen, a teenager in Thomas Groome's story, is in the doldrums. A romantic relationship is not going well. She is worried about choosing a college and getting in. Moreover, her responsibilities for the senior concert seem to be going awry. Her mother, Mary Ann, suggests a walk around the Point. Spring is breaking in New England. As they talk, ospreys glide above a sea of rippling gold. Mary Ann slips her arm around the daughter's waist and gestures across the panorama: "I give you that." Colleen made it her own.

In another Springtide, fifteen years later, Colleen sits beside Mary Ann, now bed-ridden with terminal cancer. They scan the panorama again. Cherry blossoms had burst suddenly into bloom that morning. They are quiet for a long while and then Colleen takes her mother's hand and says, "Mom, I give you that." "Likely, Mary Ann made it her own," Groome writes, "and brought it with her!" (Groome, 1998:118).

In a 1993 study of 11,000 adults and teens in five major denominations, elements of mature faith were identified and measured:

> Trusting and believing
> Experiencing the fruits of faith
> Integrating faith and life
> Seeking spiritual growth
> Nurturing faith in community
> Holding life-affirming values
> Advocating social change
> Acting and serving (Roehlkepartain, 1993:36–37).

Under the element "holding life-affirming values," they elaborate: "Life is good and should be affirmed, people of mature faith believe."

It is David's point. With an "optimistic realism," he proceeds from the majesty of the divine to the dignity of the human.

> When I look at your heavens, the work of your fingers, The moon and the stars that you have established; What are human beings that you are mindful of them, Mortals that you care for them? Yet you have made them a little lower than God, And crowned them with glory and honor.
>
> You have given them dominion over the works of your hands; You have put all things under their feet,
> All sheep and oxen,
> and also the beasts of the field,
> The birds of the air, and the fish of the sea,
> Whatever passes along the paths of the seas (8:3–8).

In the words of the Message,

> I look up at your macro-skies, dark and enormous,/ your handmade sky jewelry./ Moon and stars mounted in their settings./ Then I look at my micro-self and wonder,/ Why do you bother with us?/ Why take a second look our way?

> Yet we've so narrowly missed being gods/ bright with Eden's dawn light./ You put us in charge of your hand-crafted world,/ repeated to us your Genesis-charge,/ Made us lords of sheep and cattle,/ even animals out in the wild,/ Birds flying and fish swimming,/ whales singing in the ocean deeps (8:1–5, Message).

That is the paradox.

Robert Frost surveys a winter scene:

> Snow falling and night falling fast, oh, fast/ In a field I looked into going past,/ And the ground almost covered smooth in snow,/ But a few weeds and stubble showing last.

The scene is desolate and still. He looks upward as David did and thinks,

> They cannot scare me with their empty spaces/ Between stars—on stars where no human race is./ I have it in me so much nearer home/ To scare myself with my own desert places (in Beardsley, 1962:381).

We are in every faculty less than we could be. With all the good, we are capable as a race of hideous things.

> … We are born with trends in our nature which make sin easier and more alluring than goodness … It is also true that we are all born into a community in which all men and women commit sin, so that we are at a greater disadvantage than we should have been if we had been born into a perfect society. Together these conditions form a bias toward sin from the beginning of our lives (Weatherhead, 1965:163–4).

In Wesley's robust language,

> [Our sins], considered in regard to ourselves, are chains of iron and fetters of brass. They are wounds wherewith the world, the flesh, and the devil have gashed and mangled us all over. They are diseases that drink up our blood and spirits, that bring us down to the chambers of the grave. But considered... with regard to God, they are debts, immense and numberless (Wesley in Maddox, 1994:74).

We need both forgiveness and healing.
"A being darkly wise and rudely great" wrote Alexander Pope.

> Created half to rise and half to fall;/ Great Lord of all things yet a prey to all;/ Sole judge of truth, in endless error hurled:/ The glory, jest, and riddle of the world! (Pope in Beardsley, 1962:39).

The Psalm ends as it begins. The arms of God enfold his wonderful, wayward world.

> O Lord, our Sovereign,
> How majestic is your name in all the earth! (8:9).

Part Two

Now we note how the theme of human being is enlarged in the gospel story.

> The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?" They

> said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.
>
> When they kept on questioning him, he straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her." And once again he bent down and wrote on the ground [several manuscripts add the sins of each of them]. When they heard it they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir. " And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again" (Jn 7:53-8:11, NRSV).

This story was apparently thought too radical, too dangerous, to find its way into many of the earliest manuscripts of the Bible. The episode was attested by Papias (early second century AD), incorporated by Jerome into the Latin Vulgate (fourth century), and included in many later manuscripts. Augustine said it was omitted from others "to avoid scandal" (Barclay, 1955:336).

The story exposes the inhumanity of hard-edge Pharisaism, which defined and patrolled the borders of the elect. It was convinced of its righteousness, oblivious to its ugliness, and treated the rest like offal.

Philip Yancey tells of an informal survey he conducts informally with seatmates during air journeys. He asks, "When I say the words 'evangelical Christian' what comes to mind?" In reply, he has heard mainly political descriptions of culture warriors: strident pro-life activists, gay-rights opponents. Not once has he heard a description suggestive of grace. Mark Twain used to say he put a dog and cat in a cage together as an experiment to see if they could get along. It seemed to work well, so he put in a bird, a pig, and a goat. With some adjustments, they got on swimmingly. Then he put in a Baptist, a Presbyterian, and a Catholic; soon there was not a living thing left.

Jesus' challenge to the "sinless" to cast the first stone is a warning to all who would divide the world simplistically between the okay and the not-okay. Think of the cinema photographer's view of the event, the tightening focus on two figures, the sinner and the Savior, carrier of contagious holiness. "Go your way, and from now on do not sin again."

When Thomas Merton entered Gethsemane Abbey as a monk in 1941, he had a bitter, bilious view of the world outside. It was six years before he ventured outside the abbey to visit Louisville. He wrote:

> I met the world and found it no longer so wicked after all. Perhaps the things I resented about the world when I left it were defects of my own that I had projected upon it. Now, on the contrary, everything stirred me with a deep and mute sense of compassion … I seemed to have lost an eye for merely exterior detail and to have discovered, instead, a deep sense of love and pity for the souls that such details never fully reveal. I went through the city, realizing for the first time in my life how good are all the people in the world and how much value they have in the sight of God (cited in Nicholl, 1987:93).

Precious paradox.

Coming Soon!

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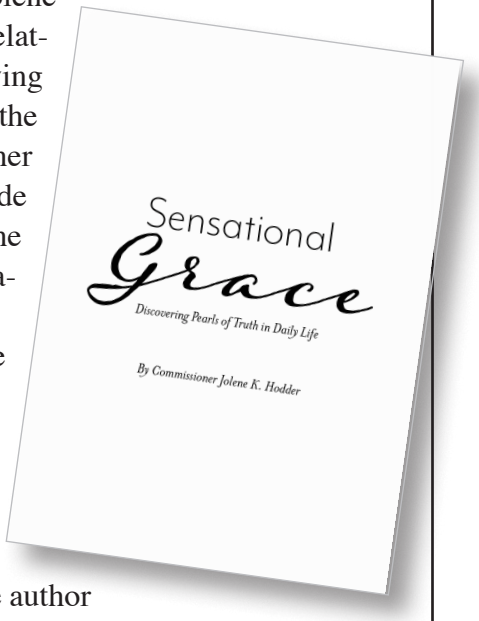

Commissioner Jolene Hodder is a Salvation Army officer with a passion for leading others to Christ and then equipping, motivating, and preparing them for effective ministry. Jolene is the author of two published books, *A Bend in the Road* and *Walking in White*. She currently ministers as the USA National Secretary for Program and Spiritual Life Development in Alexandria, Virginia.

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The Trinity: Why So Neglected in Worship and Ministry?

Steven Tsoukalas

Introduction

"God *is* the Trinity, and the Trinity *is* God."[1] All persons formally related to The Salvation Army should have no problem affirming this.

Moreover, the Triune God is the only God. Why then in worship and prayer, and in our general way of speaking theologically, is our language largely unreflective of the Holy Trinity of the Father, the Son, and the Holy Spirit? Moreover, does our overall posture when doing ministry reflect mindfulness of the Triune God? Thomas F. Torrance laments:

> In modern times it is unfortunately the case that the enormous importance of the doctrine of the Trinity, and its revolutionary implications, have tended to be lost from sight, and sometimes to be treated as rather irrelevant, or only of peripheral significance for Christian faith and living. Much of the reason for this is that people have worked for so long in the Western World with a notion of God who is somehow inertially detached from this world, exalted inaccessibly

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> above it, and remote from our creaturely cries and prayers. And so in Western theology particularly it has become too common for theologians to separate the doctrine of the one God from the doctrine of the triune God.[2]

In this essay I first present a brief teaching on the doctrine of the Trinity, followed by an explanation of two doctrines inextricably related to the Trinity. Second, I call attention to serious problems in Christian thinking as it relates to "God." Third, I discuss theological "predicates"—definitional words added to "God"—as ways of speaking of the Triune God that reflect more accurately and precisely the Triune God himself. Fourth, I offer three ideas to keep in mind and heart when living out worship and ministry as we, by the grace of God the Holy Spirit, train our minds and hearts to reflect Trinitarian theology.

We do not do theology in a vacuum. In the reality of the indwelling divine presence of the Holy Spirit, we the body of Christ must join with others, past and present, when studying theology and when speaking theologically. Herein I interact with a few of the great minds of the Christian church, including portions of the Nicene Creed[3] (AD 325) and the Creed of Chalcedon (AD 451).[4]

The Doctrine of the Trinity

The doctrine of the Trinity is perhaps the most misunderstood doctrine of the Christian faith,[5] and in my view the most neglected. Being misunderstood, the Holy Trinity is therefore not worshiped properly.

Here is a simple explanation of the doctrine.

Some Presuppositions

The scope of this essay does not afford time to defend the following three presuppositions. I simply state them:

1. The Bible is the word of the Triune God.

2. The Triune God is eternal, inexhaustibly perfect

and good, inexhaustibly love, etc.

3. Humanity is flawed, and finite in being and understanding.[6]

Therefore

Because of numbers two and three, we cannot fully comprehend *how* the Triune God is the Father, the Son, and the Holy Spirit. But because of number one, we can apprehend *that* the Triune God is the Father, the Son, and the Holy Spirit.

The Doctrine in Three Sentences

There is one God (Isa. 43:10).[7] The Father is called God (2 Pet. 1:17),[8] the Son is called God (John 20:28),[9] and the Holy Spirit is called God (1 Cor. 6:19).[10] The three distinct[11] persons[12] *are*[13] the one God (Matt. 28:19[1415]).[1617]

Homoousios and Perichōrēsis

Delving deeper, *how* are the three distinct persons one God? Though in articulating the doctrine of the Trinity we reach the point of mystery due to our inability to fully comprehend, we nonetheless can articulate and understand to a certain point in accordance with the self-revelation of the Holy Trinity. *Homoousios* and *perichōrēsis* are the keys to understanding how the Trinity is one God.

The doctrine of *homoousios*, meaning "one essence or being," was formally confessed in the Nicene Creed concerning the relation between Jesus and the Father: The Son is "of one essence with the Father." Early church theologians did not pluck *homoousios* out of thin air. Though the apostle John did not use the term, he without doubt teaches us its content—the Son, the Logos of the Father, shares with the Father the same essence (John 1:1c; see later). We also are compelled to affirm, due to the revelation of the Triune God to us and for us in Christ, that the Holy Spirit is *homoousios* with the Father and the Son.

The church's confession of *homoousios* between the Father, the

Son, and the Holy Spirit is irreversible. If the church ceases affirmation of *homoousios*, it ceases to be the church of the Triune God.

Perichōrēsis refers to the mutual indwelling of the three persons. In the Gospel of John, Jesus says he is in the Father and the Father is in him (John 14:10–11). *Perichōrēsis* and *homoousios* are inextricably related—Father, Son, and Holy Spirit share the *same* essence of deity as they, without losing their distinctness, mutually indwell one another.

But the "One" is not an impersonal "One," for the distinct *persons* indwell one another. It is precisely in personal oneness (*homoousios*) and mutual indwelling (*perichōrēsis*) that we understand the Trinity as the one personal God, and worship him as such.

Problems with our "God Talk"

What follows are several significant issues requiring serious consideration for worship and ministry. After this section, I offer remedies.

What do we mean by "God"?

The ways we employ the word "God" quite often are undistinguishable from ways non-Christians use the word. Mormons, Jehovah's Witnesses, Hindus, and millions of adherents of other religions use the word "God."[18] Further, "God" is uttered in television news programs, political speeches, political prayers, and words of gratitude from professional athletes after a victory: "Thank God"; "I want to thank God"; "God was with us today"; "May God bless us;" "Eternal God."

Given that "God" is on the lips of millions of people with differing ideas and beliefs, the word is an empty slogan in this context, void of specific theological content and referring to an ambiguous, abstract "God."

But the fact is, we *live* in this context. Therefore, we should be careful that our "speak," whether in prayer or in general, does not match the ambiguous ways in which the world speaks of "God." Our speak should rather reflect he to whom we pray, accurately and precisely.

To whom are we referring when we pray, "God, we thank you"? When we say, "God in the flesh," what do we mean by "God"? In

worship services, are we aiding confusion when we say, "God and Jesus," even though this phrase is biblical? Might this communicate to the unaware that we have God, and then we have Jesus who is *not* God? Are we aiding confusion when we pray, "Thank you, Father God, for providing for us; Lord Jesus, thank you that you are God in the flesh"? What do we mean by these two uses of "God"? Are we confusing the identity of the Father and the Son? Might someone listening to this prayer think Jesus is the Father in the flesh?

Are we thinking with theological precision when we pray?[19] Should we not accurately and precisely pray in accordance with the Triune God's revelation of himself in Christ? It matters that we do so. Just as we take time to address others according to their identities, how much more should we do so when it comes to addressing the Holy Trinity?

The underlying, serious assumption: The Great Gulf

There is a fatal assumption that generally characterizes ways of theologizing. This assumption lies dangerously under the surface, seriously infecting theological understanding, language, worship, and evangelism: the assumption—whether knowingly or subconsciously— of a "Great Gulf" between us and God.

Thomas F. Torrance refers to this serious error as "theological dualism," or dualistic ways of thinking. This posits a "Great Gulf" between God and the world, a great unbridgeable chasm between God and humanity.[20] Torrance sees this dualism embedded within the Western tradition, both Protestant and Roman Catholic. It is a "damaging dualism" between the intelligible realm (the realm of a remote, abstract "God") and the sensible realm (the realm of the material universe).[21]

Great gulfism affects our theology of worship and ministry. Without awareness, we find ourselves *here*, worshiping and serving a "God up there."

Partitive Theology

Partitive theology isolates doctrines from the Holy Trinity and from each other.[22] It fails to connect the Trinity to the virgin birth, to

incarnation, to resurrection, to Jesus as the only way of salvation, to the high priesthood of Jesus, to Jesus as mediator, to worship, and to ministry. Conversely, sound theology involves articulation of the interconnectedness between doctrines and their theological mooring—the Holy Trinity.

But partitive theologizing not only severs doctrines from the Trinity. It severs doctrines from the idea of a distant, abstract "God" as well. In the context of great gulfism, severing the doctrine of the incarnation (which occurs in space and time) from a "God" totally removed from time, is particularly damaging. Here, one can hold to rejecting the incarnation while still affirming belief in "God."[23]

In teaching, preaching, and declaring the gospel, it is important that we articulate the interconnectedness of doctrines, and especially, their connectedness to the Triune God. All doctrines must occur within the life of the Trinity. All theology, then, is done in a "Trinitarian Matrix," which is explained in the next section.

The Remedy: Theological Predicates and the Trinitarian Matrix

Theological Predicates

Predicates are additional words that give precise meaning to the focus word. We use predicates every day. Your friend with you in a parking lot states, "That car is cool!" You reply, "*What* car?" because the word "car" in your friend's statement is void of specificity, and in this situation, specificity is appropriate for precise communication. Your friend answers, "The orange car." Now you know precisely what car your friend likes. The moral of the story: "car" can be an empty word, uselessly ambiguous and lacking any specific meaning.

So it is also with the word "God." The word used without predicates can be an empty expression, ambiguous and ultimately, meaningless. Even phrases such as "eternal God" and "God almighty" are too ambiguous. The Nicene Creed and the Creed of Chalcedon are quite careful to employ proper biblical predicates. The Nicene Creed, for example, confesses, "God the Father almighty," not simply and ambiguously, "God almighty."[24] The Creed of Chalcedon

confesses, "our Lord Jesus Christ," carefully applying predicates lest "any Jesus" will do: "perfect in Godhead and perfect in manhood…begotten before all ages of the Father."[25]

Four Important Predicates

There are four basic theological predicates, or definitional words, useful to state in conjunction with "God"[26]: Triune; the Father; the Son; and the Holy Spirit. These predicates evidence that the Triune God is revealed to us in space and time. They foster growth in knowledge and relationship with the Triune God, and enrich our worship of him. They also are important for precise and unambiguous evangelism, and for our service to others in his Triune Name.

An Exercise in Predicates

Is scripture always immediately clear as to predicates for "God"? No.[27] Let's examine a few Bible verses to begin developing the habit of looking for them. Discerning predicates can be challenging, but there are ways to employ them properly.

In 1 Corinthians 10:31 we read, "Whether you eat or drink or whatever you do, do it all for the glory of God." What is the predicate for "God"? In the introductions to Paul's letters, and other books and letters in the New Testament, we read phrases such as "God our Father," "God and Father," or "God the Father." In 1 Corinthians 1:3 we read, "God our Father." At the beginning of 1 Corinthians, Paul gives us the predicate for "God," which enables us to supply this predicate every time[28] we see "God." Therefore, the predicate for "God" in 10:31 is "the Father."

Let's apply this to a ministry situation. Let's say we are teaching new converts. What are they hearing when you recite 1 Corinthians 10:31 to them? Unfortunately, imprecise and inaccurate conclusions can arise on their parts. But if we stated, "So, my brothers and sisters, whatever we do, we should do it all for the glory of God the Father, through God the Son, and in communion with God the Holy Spirit," then there is no ambiguity as pertains to the referent for God in 10:31, and your statement is couched squarely in the Trinity.

Looking at John 1:1 and 1:18, we see "God" four times. John

has predicates in mind each of these times. John 1:1 reads, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:18 says, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, he has explained *him*."[29]

Predicates are vitally important in order to understand properly what John, under the inspiration of God the Holy Spirit, intends for us. Here is one example of why. Jehovah's Witnesses (who deny the deity of Christ), accuse us of being nonsensical when confessing that "the Word was with God and the Word was God." "If Jesus is God," they exclaim, "was he with himself?" This question might lead persons in our care to become members of Jehovah's Witnesses, for on the surface, the question seems devastating.

What does John mean to communicate with his two uses of "God" in John 1:1?

In clause b we read, "the Word was with God." Translating the Greek quite woodenly, we have, *ho logos ēn pros ton theon*, or "the Word was with the God." Who is "the God"? In 1 John 1:1–2 we read of "the Word of life," which John says was *pros ton patera*, or "with the Father." In John 1:1, *pros ton theon* parallels *pros ton patera* in 1 John 1:1–2. "The God" in John 1:1b, then, is "the Father." Returning to the claims of the Jehovah's Witnesses, we answer that the Word—the pre-incarnate Christ—was "with the Father," not with himself!

How does "God" function in 1:1c? There we read, "the Word was God" (*theos ēn ho logos*). *Theos* in clause c functions to describe the nature of the Word (*ho logos*),[30] who is the pre-incarnate Christ. The Word is of the same being with the Father. This is why, in part, the early church confessed Jesus as *homoousios*, of one being or substance with God the Father.

Now to John 1:18 and its two instances of "God" in light of John 1:1. It reads, "No one has seen God at any time." Jehovah's Witnesses accuse Christians of senseless thinking: "How can Jesus be God? People saw Jesus. But John says no one has seen God. This is unreasonable!"

What is the predicate for "God" in "No one has seen God at any

time"? See John 6:46, where Jesus gives us the predicate: "No one has seen the Father." Thus, in John 1:18 we supply the predicate: "No one has seen God [the Father] at any time." As for the second instance of "God" in 1:18, in light of John 1:1 (and 1:14), we supply the predicate in this way: "the only begotten God [the Son] who is in the bosom of the Father."[31]

To conclude, predicates are vital to theological understanding that leads to proper worship and mindful ministry, and effective Bible teaching, apologetics, and evangelism.

The Trinitarian Matrix

Torrance also wrote a book entitled *The Ground and Grammar of Theology*.[32] By the title, we see what Torrance is after. The Trinity is both the ground and the grammar of Christian theology. Ground—all theology takes place within the life of the Holy Trinity. Grammar—our "speak" must be Trinitarian. Thus, Christian theology is understood and articulated within a paradigm that is Trinitarian in scope. Torrance calls this paradigm the "Trinitarian matrix." If the eternal God is the Holy Trinity, and doctrines occurring from creation onward involve events that are contingent upon him, then there is no other way to rightly articulate theology. Theology and theological ways of speaking must take place in the field or context in which they occur, not plucked away and isolated from the Trinity. Theology indeed abhors partition.[33] Yet, great gulfism leads to severing doctrines that occur in space and time from him who is their source and ground.

Here are two examples of articulating doctrines within the Trinitarian matrix, or the life of the Trinity. Note the use of predicates.

First, the virgin conception and birth: God the Father sends God the Son, who by the agency of God the Holy Spirit is conceived in the womb of the virgin Mary.

Second, the doctrine of salvation. In Ephesians 2:18, Paul, in Trinitarian context, states, "for through him we both have access to the Father by one Spirit." We might comment like this: "It is only through God the Son that we know God the Father, and this occurs in our communion with God the Holy Spirit. Salvation comes when

we know the Triune God—Father, Son, and Holy Spirit."

In our final section I offer three key ideas to be mindful of in worship and in our various ministries of service in The Salvation Army.

Worship and Ministry in the Life of the Holy Trinity

As with all theology, the following take place within the life of the Triune God and are articulated within the "Trinitarian matrix" as we participate in the Holy Trinity in service to the world.

No "Great Gulf"

First is the realization that there is no "Great Gulf" between the Triune God and creation. In the Old Testament, YHWH was *with* his people. In the coming of the Lord Jesus, the divine presence of YHWH is pushed to the most profound level: YHWH the incarnate Son, the *Logos* of the Father in communion with his Holy Spirit, dwells among us. The Great Gulf is an illusion and among the gravest of errors we can hold, theologically.

"With" Jesus

Second, we worship and serve *with* Jesus. Yet another ill of great gulfism is to view the great high priesthood and mediatorship of Jesus as something removed from us because we *think* he is removed from us. As a result, we implore Jesus, believing him to be "up there." Though "through Jesus" and "in Jesus" have been retained in our language,[34] "*with* Jesus" has sadly been lost. Jesus, with the Father and the Spirit, is *really* with us as the divine presence of YHWH the Son, high priest, and mediator. *Really* with us. As true deity and true humanity,[35] the one person of Christ is with us as high priest and mediator. The Chalcedonian Creed, in addition to confessing Christ as "*homoousios* with the Father according to the Godhead," also confesses him as "*homoousios* with us according to the manhood." One blessed point to glean from this is that Jesus as fully man and high priest is present with us; and he shares and sanctifies our worship and service, presenting it in himself to the Father in communion with the Holy Spirit. By the ever-reminding presence of God the Holy Spirit, whose temple we are, we can practice acknowl-

edging the real presence of Christ throughout our day, participating *with* him in service to the world as a spiritual discipline.

Predicates, Predicates, predicates!

Third, as servants of the Triune God, we must (again, only by his grace) declare to the world exactly whom it is we serve. If we do not, we run the risk of multitudes seeing the work of The Salvation Army as no different from the work of others who work for "God."

We must make it clear that we serve the Triune God—the Father, the Son, and the Holy Spirit—for he alone is God. The Holy Trinity is worthy of such representation, nothing less, by his Army ambassadors. By serving the world, we honor God the Father who is in union with the Son and the Spirit; we serve as his ambassadors to the lost, needy, and dying. By serving the world, we honor God the Son, the Lord Jesus who is in union with the Father and the Spirit, as we meet needs *with* him, blessing others. By serving the world, we honor God the Holy Spirit who is in union with the Father and the Son, for we are his temple, the body of Christ, and by his enabling grace serve the world.

When we give that box of food, give that toy to a child, offer disaster relief, or in other ways engage in "Doing the Most Good," may the Triune God remind us of why we do this, and for whom.

Endnotes

[1] Thomas F. Torrance, *The Trinitarian Faith* (Edinburgh: T&T Clark, 1995), 330. Gregory Nazianzen (fourth century): "When I say God, I mean Father, Son, and Holy Spirit" (Oration 38.viii). To Gregory I add, "unless I say God the Father, God the Son, or God the Holy Spirit." Perhaps this should be on our lips at the opening of every sermon and Bible study! Perhaps our meditative posture should reflect these words of Gregory: "No sooner do I conceive of the One than I am illumined by splendor of the Three; no sooner do I distinguish them than I am carried back to the One" (Oration 40.xli).

[2] Thomas F. Torrance, *The Christian Doctrine of God* (London: T & T Clark, 1996), 8–9. Karl Rahner observes, "[S]hould the doctrine of the Trinity have to be dropped as false, the major part of religious literature could well remain virtually unchanged" (*The Trinity* [New York: Bloomsbury, 2001], 10–11).

[3] Also known as the Nicene-Constantinopolitan Creed. The Council of Constantinople (AD 381) met to add portions to the Nicene Creed regarding the Holy Spirit.

[4] Interaction with great theologians of the church and with the creeds is largely missing in our theological thinking. The universal Christian Church exists in the Triune God revealed in history through the Lord Jesus Christ as its cornerstone, within the apostolic tradition, and in uncompromising identification with the creeds that articulate the orthodoxy found in the holy scriptures.

[5] What the Trinity is not: one person who is the Father, then the Son, then the Holy Spirit (modalism); three Gods that are one (tritheism); the three are one (three what?; one what?); three in one (same; and why "in"?). I suggest refraining from analogies for the Trinity, such as: one substance that is water, then steam, then ice (modalism); one person who is a professor, wife, and mother (modalism); three parts to a pie (each part is not fully the pie, suggesting tritheism); three parts to an egg (parts, again, suggest tritheism; and the shell, yolk, and albumen do not share exactly the same substance). I add to this list the shield image. These are contrary to the doctrines of *homoousios* and *perichŌrēsis*, explored later in this essay.

[6] Christians are sanctified, perfected in love in Christ, and called to live in holiness by the enabling grace of God the Holy Spirit, being conformed to the image of Jesus to the glory of God the Father.

[7] "'You are my witnesses,' declares the LORD, 'and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me.'"

[8] "He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, 'This is my Son, whom I love; with him I am well pleased.'"

[9] "Thomas said to him, 'My Lord and my God!'"

[10] "Your body is a temple of the Holy Spirit within you" (NASB). Paul confesses the Holy Spirit as the divine presence in the temple, which is the body of Christ. His equating of the Holy Spirit with the divine presence of YHWH in the ark, and temple of ancient Israel, communicates that the Holy Spirit is himself God.

[11] Distinct, not separate.

[12] Persons, not parts.
[13] "Are" because the Holy Trinity is. "Exists" implies a coming into existence. "Is" communicates eternality. This essay opened with a statement from Torrance: "God is the Trinity, and the Trinity is God." Torrance communicates something beyond simple usage of "is" as a mere descriptor, for the Triune God is, in very being, Triune.
[1415] The last portion of the verse reads, "the name of the Father and the Son and the Holy Spirit." In Greek grammar, when two or more singular personal nouns (not proper names) are separated by "and" and are preceded by the definite article "the," we have two or more distinct nouns (see Granville Sharp, *Remarks on the Uses of the Definite Article in the Greek Text of the New Testament*, https://archive.org/details/remarksonusesofd00sharrich/page/n5/mode/2up). In Matthew 28:19, the three nouns are Father, Son, and Holy Spirit, each separated by "and" and preceded by the definite article "the." Thus, three distinct persons—the Father, the Son, and the Holy Spirit—as the one "name."
[1617] To describe "Name" I use the acronym AIRO: Authority, Identity, Reputation, and Ownership. The three persons as Trinity equally share one authority, the same identity as the one Triune being, the same reputation of mighty acts, and the same ownership of the covenant people. This, in part, is why the universal church confesses one divine being or god, and three persons.
[18] In other languages, translated variously.
[19] Torrance speaks of the general posture of the early church: godliness with accuracy, worship with precision. Whether it be prayer, teaching, preaching, conversation, or worship music, striving for this by the enabling grace of the Holy Spirit is pleasing to the Triune God.
[20] To counter this, Torrance with Athanasius (fourth century) emphasized the incarnation as the profoundest of ways the Triune God is present in the world. There is no "Great Gulf;" we err to think there is.
[21] Thomas F. Torrance, *Theology in Reconciliation: Essays towards Evangelical and Catholic Unity in East and West* (Eugene, Oregon: Wipf & Stock, 1996), 31. *The Trinitarian Faith*, 107.
[22] Partitive theologizing is another negative result of theological dualism or great gulfism. For example, in many books written on theology, one often finds a chapter on "God," then a chapter on "The Attributes of God," and then a chapter on "The Trinity."
[23] As seen, for example, with those stating that Christians and Muslims worship the same God. If one begins with a "God" far removed from us, who is so distant as to be outside of time after the creation of all things, then the incarnation, occurring in time, can be rejected outright without negative implication regarding belief in "God." Even with those who hold to the incarnation, but operate with great gulfism, the incarnation is portioned away to the effect that Muslims still believe in "God" while denying the incarnation.
[24] There can also be a plethora of contradictory predicates leading to ambiguity, for example, at the end of a prayer offered in Congress by Representative Emmanuel Cleaver, a United Methodist minister: "In the name of the monotheistic God, Brah-

ma." He states immediately after, "and God known by many names by many different faiths." This prayer began by addressing the "Eternal God." In a tweet, Cleaver stated, "I was honored to deliver the opening prayer for the 117th Congress. May God bless each and every Representative with the courage and wisdom to defend our democracy and the liberties we all hold so dearly." One wonders about the identity of "God." For the ending of the prayer and the tweet, see https://heavy.com/news/amen-awoman-prayer-awomen-emanuel-cleaver-congress-democrat/. This underscores why we must carefully state biblical predicates for "God," lest our prayers be lumped together with prayers like this.

[25] The Chalcedonian Creed confesses the deity of the Son in the context of his relation to the Father. The Nicene Creed confesses the Father, the Son, and the Holy Spirit in their interrelations, no partitive theology. The Father is not acknowledged apart from the Son and the Spirit, nor the Son apart from the Father and the Spirit, nor the Spirit apart from the Father and the Son.

[26] Predicates are not needed all the time, though it is good practice to use proper predicates for God whenever confusion could arise.

[27] Oftentimes it is difficult to ascertain predicates. See, for example, various Psalms where the Hebrew word *'ĕlŌhîm* is used, translated to mean "God." This does not mean, however, that scripture is ambiguous. The difficulty lies on our end. Therefore, we must do our best to discern.

[28] Unless otherwise stated or inferred by Paul, for both the Son and the Spirit are deity.

[29] NASB 1995.

[30] *Theos* in clause c is an anarthrous ("no [definite] article") qualitative predicate nominative. Also, the Word is not the Father. In clause b, "God" has the definite article (the) and, as we saw, refers to the Father. Had John placed the definite article "the" before *theos* in clause c, the two clauses would read, "and the Word was with the God [the Father], and the Word was the God [the Father]." Here we would have to adopt modalism. By omitting the definite article before *theos* in clause c, John communicates two distinct persons (clause b) sharing the same nature.

[31] The end of the verse reads, "He [Jesus] has explained *him* [the Father]." The Greek verb for "explained" is *exēgēsato*, from which comes the word "exegesis" (meaning "to draw out [the meaning of]"). Jesus exegetes the Father. Thus, when in John 14:8–9 Philip asks Jesus to "show us the Father," Jesus responds, "Anyone who has seen me has seen the Father."

[32] Charlottesville: University of Virginia Press, 1980.

[33] In *On Luke 10:22*, Athanasius refuted the Arians, who severed the being of the Son from the Father. The Father, they said, exists across a great chasm between himself and Jesus (and the rest of humanity). Athanasius responded with scripture, noting that the Son is "proper" to the Father's essence and not a separate entity. See the Nicene Creed, which confessed the Son being "one essence/Being [*homoousios*] with the Father."

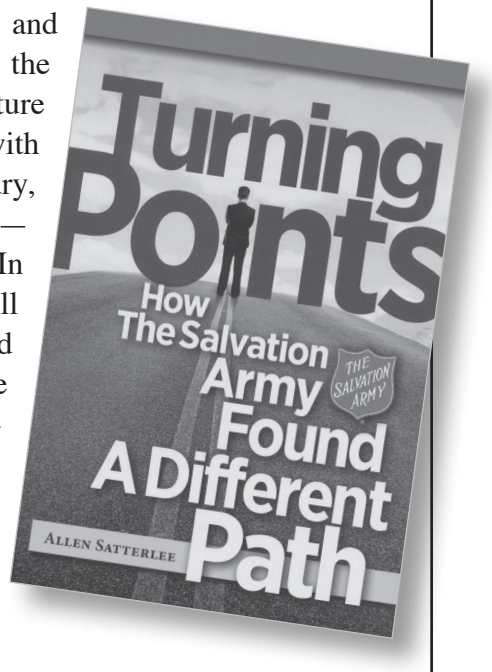
[34] Yet also articulated as if across a great gulf.

[35] Creed of Chalcedon: "Truly God and truly man."

Turning Points: How The Salvation Army Found a Different Path

By Allen Satterlee

When Founders William and Catherine Booth combined the existing ecclesiastical structure of the Christian Mission with the framework of the military, it was more than a gimmick—something new was created. In 1890, the Army waged a full attack on society's ills and incorporated a social service ministry. Turning Points outlines key moments in The Salvation Army's history and illustrates how Salvationists faithfully serve God and all of humanity.



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Wesleyan Ecotheology

Mark Braye

The awareness and study of ecotheology has been on the rise for several years. Christians of all denominations and traditions are taking a closer look at the Biblical narrative and making environmentalism, or creation stewardship, a significant area of theological and spiritual study. Environmentalism is fast becoming an ethical, spiritual, political, and social issue.

The Wesleyan Quadrilateral is an excellent framework for studying and practicing ecotheology, or creation stewardship. Coined by Albert Outler, Wesleyan Quadrilateral describes the way in which John Wesley believed the Christian faith was revealed and interpreted.

The Wesleyan Quadrilateral consists of four pillars: Scripture, Tradition, Reason, and Experience.

The following paper will use the Wesleyan Quadrilateral as a framework for ecotheology, or creation stewardship.

The first section of this paper will explore Scripture, the Biblical narrative. I will take an overview of the Bible and highlight crucial texts and passages that affirm creation and creation stewardship. I will examine and report on a Scriptural basis for ecotheology.

The second section will look at Tradition. It may feel at times creation stewardship and ecotheology are inventions of the modern Church. This is false thinking. A look at Church tradition and thinkers of the past shows a very real concern for the environment, God's creation.

Mark Braye is a captain in The Salvation Army, and he and his wife, Nancy, are the corps officers in Niagara Falls, Ontario, Canada.

Reason is the third aspect of the Wesleyan Quadrilateral and will make up the third section of this paper. Reason is a tool with which to evaluate the other aspects of the Quadrilateral. Scripture, Tradition, and Experience are all sources of information. Reason makes sure each one makes sense and evaluates the information gained.

Experience is the final section of this paper and the last element of the Wesleyan Quadrilateral. In this section I will speak to my own personal experiences with ecotheology and reflections on the topic of creation stewardship.

Christians affirm God as creator. We should care for and affirm his creation. The Wesleyan Quadrilateral is an excellent framework for studying and practicing ecotheology.

Scripture

Scripture is the first, and arguably most important, pillar of the Wesleyan Quadrilateral.

When discussing Scripture and building a Biblical case for creation stewardship, the best place to begin is in the beginning: "In the beginning when God created the heavens and the earth…"[1] These opening words of the opening book of the Bible, Genesis, identify and affirm God as Creator. The spiritual and theological implication is clear: the people of God should identify and affirm God's creation.

The two creation narratives found in Genesis 1 and 2 both articulate a beautiful story of the created world and its inhabitants coming into being. In the first, "God saw everything that he had made, and indeed, it was very good."[2] And in the second creation narrative, Genesis 2:4-25, God gives humankind the responsibility for caring for and tending his creation in that "The LORD God took the man and put him in the garden of Eden to till it and keep it."[3]

As beings created in the image of God, "we are charged with the duty and privilege of governing the world as he would were he physically present (Gen 1; cf. Ps 8) and to serve and guard the earth in the earth's interest (Gen 2:15)."[4]

The Biblical case for caring for creation goes well beyond the creation narratives, though. Throughout both the Old Testament and the New Testament, the Christian Scriptures, the Word of God provides numerous passages, both implicit and explicit, that build a Biblical

case for creation stewardship and ecotheology. Time and space do not allow for an exhaustive listing from the Bible. However, I offer the following as examples of the Biblical narrative pointing to the value and importance of God's creation.

In Leviticus, we read this:

> The LORD spoke to Moses on Mount Sinai, saying: Speak to the people of Israel and say to them: When you enter the land that I am giving you, the land shall observe a sabbath for the LORD. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in their yield; but in the seventh year there shall be a sabbath of complete rest for the land, a sabbath for the LORD: you shall not sow your field or prune your vineyard. You shall not reap the aftergrowth of your harvest or gather the grapes of your unpruned vine: it shall be a year of complete rest for the land.[5]

In this passage, the Lord commanded that the land not be overused or exhausted. God was ordering a time for the land to be rejuvenated. The land was so important to Israel. It gave them life. The land needed time for rest and re-creation. God mandated this rest and re-creation for the land which he created and gave to his people Israel.

The Book of Psalms is full of references affirming God as Creator and his creation. Psalm 19:1 states, "The heavens are telling the glory of God; and the firmament proclaims his handiwork."[6] And Psalm 24 says, "The Earth is the LORD's and all that is in it, the world, and those who live in it; for he has founded it on the seas, and established it on the rivers."[7]

In addition to affirming creation and God as Creator, there are passages in the Book of Psalms that call on creation to actually worship God and "make a joyful noise to the LORD, all the earth."[8] Psalm 148 declares: "Praise [God], sun and moon; praise him all you shining stars."[9]

In the New Testament, the Scriptural basis for creation stewardship is present as well.

When Jesus teaches, there are numerous times he uses nature and natural elements in both his parables and the metaphors with which he identifies himself. He tells the Parable of the Mustard Seed[10]; he refers to himself as "living water"[11]; and he calls his followers "the salt of the earth."[12]

The incarnation affirms creation, too: "…the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth."[13]

There are passages throughout the letters of the Apostle Paul that make reference to God's created order as well, for example: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love."[14] And in Colossians, Paul writes: "[Jesus] is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers – all things have been created through him and for him. He himself is before all things, and in him all things hold together."[15]

Finally, in this overview of the Biblical narrative as it pertains to a Scriptural basis for affirming creation, the final book in the Bible, Revelation, makes use of natural and environmental images: "Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates."[16] And, "Let anyone who wishes take the water of life as a gift."[17]

The Scriptures of the Old and New Testament identify and affirm God as Creator and identify and affirm his creation. Scripture adds to the Wesleyan Quadrilateral as a wonderful framework for ecotheology and creation stewardship.

Tradition

Tradition is the second pillar of the Wesleyan Quadrilateral.

Throughout the story of Christianity there have been women and men interested in environmentalism and caring for God's creation. At times it has been theologically controversial and problematic. However, there have always been those with an interest in creation stewardship, even if they would not put it in those terms.

As early as Christian author Tertullian (160-225), there has existed an appreciation for God's creation, although eschatologically, it could be perceived as problematic: "Tertullian sees in the natural world images and reminders of God's call to prayer. At the same time, Tertullian's eschatology foresaw the ultimate annihilation of Earth and heaven… The problem is not turning up Earth-affirming texts; the predicament is that in the church, by and large, a faith disengaged from Creation overshadowed other perspectives."[18]

Tertullian wrote: "Nature is schoolmistress, the soul the pupil; and whatever one has taught or the other has learned has come from God – the Teacher of the teacher" (*De Testimonio Animae*).[19]

The Greek bishop Irenaeus (120-202) said, "The initial step for a soul to come to knowledge of God is contemplation of nature."[20]

In his great work *Summa Contra Gentiles*, Thomas Aquinas (1225-1274) stated: "An error about creation also leads to an error about God."[21]

Teresa of Avila (1515-1582) wrote: "If we learn to love the earth, we will find labyrinths, gardens, fountains, and precious jewels! A whole new world will open itself to us. We will discover what it means to be truly alive."[22]

The famous reformer Martin Luther (1483-1546) said, "God writes the Gospel not in the Bible alone, but also on trees, and in the flowers and clouds and stars."[23]

John Wesley preached thousands of sermons during his lifetime in ministry. In one sermon, commenting on Matthew 5:8, "Blessed are in the pure in heart, for they shall see God," he wrote the following:

> The pure of heart see all things full of God. They see him in the firmament of heaven, in the moon walking in brightness, in the sun when he rejoiceth as a giant to run his course. They see him in "making the clouds his chariots, and walking upon the wings of the wind." They see him "preparing rain for the earth," "and blessing the increase of it.[24]

These brief teachings above, and other "Earth-affirming texts" from Church history and tradition, show and highlight that environ-

mentalism and creation stewardship are not concerns identified by the modern-day church. For the entire story of God's people, there have been women and men who care for the environment and its inhabitants, God's creation.

Reason

Reason is the third aspect of the Wesleyan Quadrilateral. It looks at evidence and sources of information–Scripture, Tradition, Experience–and makes sure they make sense. Reason safeguards the Wesleyan Quadrilateral from inconsistency. "A true Christian is a reasonable Christian. Any 'unreasonable' person who claims to be a Christian, Wesley charged, 'is no more a Christian than he is an angel. So far as he departs from true genuine reason, so far he departs from Christianity.'"[25]

Reason, as it pertains to ecotheology and creation stewardship, would be interested in evaluating reflections and teachings from Scripture, Tradition, and Experience. It would take the information from these three sources and make sure it is reasonable; that it makes sense.

Reason in our current time would also be interested in the work of climate scientists and scientific studies as they relate to environmentalism. Climate change and environmentalism have become such politically divisive issues, reason would cut through that partisanship and get to the heart of the matter both scientifically and reasonably.

Experience

I believe in good stewardship of God's creation. I believe in ecotheology as an important aspect of our Christian faith. I believe environmentalism is a real theological and spiritual issue for Christians.

In my experience, I make an effort to practice ecotheology and do my part in the world. I recycle. I try not to waste too much. I walk to destinations from time to time. As a pastor, I have preached sermons that point to God as Creator and our responsibility for the earth as the people of God.

I see environmentalism as an ethical and Biblical topic. I believe the Bible paints a picture that highlights each Christian's ethical and God-given mandate to care for and steward God's creation.

In my experience and personal reflections, I have come to the conclusion that ecotheology and creation stewardship are acts of worship and devotion to God. Caring for and exhibiting good stewardship over his creation is a sign of love and respect to God as Creator.

The Wesleyan Quadrilateral – Scripture, Tradition, Reason, and Experience – is an excellent framework for the understanding and working out of creation stewardship and ecotheology. Christians affirm God as Creator. We should affirm and care for that which he has created.

Endnotes

[1] Genesis 1:1 (New Revised Standard Version)
[2] Genesis 1:31 (New Revised Standard Version)
[3] Genesis 2:15 (New Revised Standard Version)
[4] Noah J. Toly and Daniel I. Block, "Introduction: Keeping God's Earth – *Towards an Evangelical Response to Environmental Challenges*" in *Keeping God's Earth: The Global Environment in Biblical Perspective* (Downers Grove, Illinois: Intervarsity Press, 2010), 17.
[5] Leviticus 25:1-5 (New Revised Standard Version)
[6] Psalm 19:1 (New Revised Standard Version)
[7] Psalm 24:1-2 (New Revised Standard Version)
[8] Psalm 100:1 (New Revised Standard Version)
[9] Psalm 148:3 (New Revised Standard Version)
[10] Mark 4:30-32 (New Revised Standard Version)
[11] John 4:10 (New Revised Standard Version)
[12] Matthew 5:13 (New Revised Standard Version)
[13] John 1:14 (New Revised Standard Version)
[14] Ephesians 1:3-4 (New Revised Standard Version)
[15] Colossians 1:15-17 (New Revised Standard Version)
[16] Revelation 22:14 (New Revised Standard Version)
[17] Revelation 22:17 (New Revised Standard Version)
[18] Daniel J. Brunner, Jennifer L. Butler, and A. J. Swoboda, *Introducing Evangelical Ecotheology: Foundations in Scripture, Theology, History, and Praxis* (Grand Rapids, Michigan: Baker Academic, 2014), 69.
[19] Quoted in *The Green Bible*, "Teachings on Creation through the Ages," 99.
[20] Quoted in *The Green Bible*, "Teachings on Creation through the Ages," 98.
[21] Quoted in *The Green Bible*, "Teachings on Creation through the Ages," 102.
[22] Quoted in *The Green Bible*, "Teachings on Creation through the Ages," 103.
[23] Quoted in *The Green Bible*, "Teachings on Creation through the Ages," 103.
[24] John Wesley, Sermon 23, "Sermon on the Mount III." Quoted in *Theodore Runyon, The New Creation: John Wesley's Theology Today* (Nashville, Tennessee: Abingdon Press, 1998), 206.
[25] Rebekah L. Miles, "The Instrumental Role of Reason," from *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville, Tennessee: Abingdon Press, 1997), 79.

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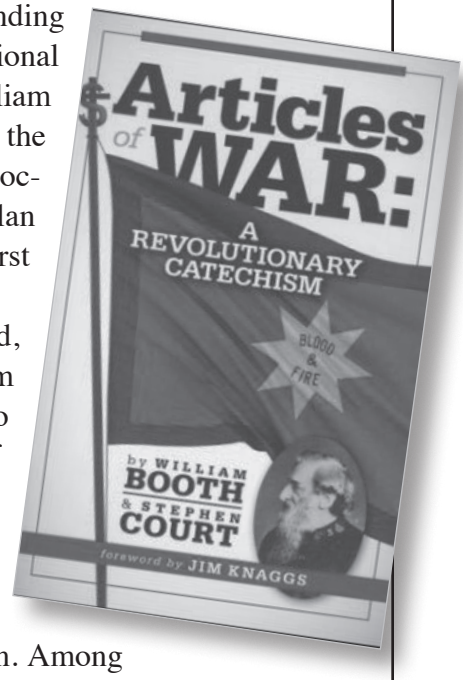
Articles of War

By William Booth and Stephen Court



This book is a powerful blending of the theology, ethics, and missional passion of two soul mates, William Booth and Stephen Court. It is the expansion and updating of a doctrinal catechism and strategic plan for the salvation of the world first put forth by Booth in 1903.

Incredibly straightforward, it brims with practical realism about what it actually takes to live in the world as a disciple of Jesus. Among the many attractive descriptions of the Christian life is the emphasis on the centrality of love in the character and living of the Christian. Among the uncomfortable facts is the absolute rejection of cheap forgiveness. The reader doesn't have to agree with every detail of the book's strategy to be affected and mobilized by the authors' call to turn everything over to Jesus and His Kingdom. -Phil Needham

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Book Review

Victor Paul Reasoner, ***Fundamental Wesleyan Systematic Theology: Volumes 1-3***, Evansville, IN: Fundamental Wesleyan Publishers, 2021

Reviewed by M. William Ury

For anyone interested in systematic theologies in the Wesleyan-Arminian tradition written over the last century, it is readily apparent that they are few. Those in the Methodist tradition offer many excuses for that dearth, but none are compelling. Having had the privilege of teaching systematics for over two decades, I am well aware of the immensity of such a task. Dr. Victor Paul Reasoner has lovingly and diligently produced a work that is true to the Word of God, unabashedly Wesleyan-Arminian, and thoughtfully engaged with a plethora of theological perspectives.

Most evangelicals are trained to react to anything "fundamental." But there is nothing obscurantist or reactionary to be found here. Instead, this work is grounded in the richest heritage of the Church. The bases of orthodoxy are all present with laid foundational stones not found in any recent theologies within our tradition. This is a classic Methodist theology articulated for a new generation. What you will find here is a gift of love and truth to the Church, which will be assessed, referenced, critiqued and lauded for many years. The author is not merely filling a gap. From page one, the reader will discern the heart of this theologian. In a day of radical untruth, these volumes offer a shaft of reality, of *true* truth; of life. We owe him our profound thanks.

In true Wesleyan form, Reasoner invites us to challenge all our cherished theological presuppositions if they cannot be substantiated by a profound doctrine of revelation. Alignments with anything other than a full commitment to the inerrant Word are confronted. Having read several of his previous commentaries, essays, and editorials, I have come to view Reasoner as graciously fearless. His straightforward approach is refreshing amidst so much equivocation on central doctrinal themes. The so-called Wesleyan Quadrilateral forms the methodology of this extraordinary work, but not without laying down the gauntlet of the supremacy of the Word. One would be hard-pressed to find a more robust exploration of the importance of written truth as revealed in any Wesleyan theology. That makes this a paradigm-setting work.

Those involved in Christian education, at any level, will find support for basing all theology upon this surgical analysis of the trustworthiness of the Bible. Those outside Reasoner's tradition who have questioned Methodism's source for theology will meet here the true spirit which engendered both the Wesleyan revival and educational excellence. For him, the theanthropic reality of Christology and soteriology also apply to the authority of the Scriptures. The very first excursus in volume one challenges this anemic position: the Word is truthful regarding salvation, but not necessarily correct in other areas. No systematic theology, especially in the Wesleyan-Arminian tradition of which I am aware, is stronger on the full authority of the Word of God.

His wide breadth of sources, which are found interwoven throughout this work, is truly breath-taking. It is one of the author's incredible strengths. Reasoner is at home both with the apostolic fathers and the most recent theologians. He traverses all the major traditions and schools of thought. You will not find a Wesleyan-Arminian theology in recent memory that incorporates more of the seedbed thoughts that have formed that tradition.

The careful reader will be introduced to thinkers, works, and a progression of thought that virtually no other systematic has ever incorporated. In his own encouraging style, Reasoner places theologians from his tradition alongside the magisterial theologians. Important long-standing battles and contemporary theological conflicts

are deftly incorporated. For him, they are as worthy of being heard as anyone. Their voices help to chart a way forward in days of tumultuous discourse and resulting theological uncertainty.

There is no hagiography in Reasoner's distillations. He is neither sycophantic nor maudlin regarding any school of thought. He confronts misperceptions, inaccuracies, and even blasphemies in scholars normally left untouched because of their status. Reasoner's penchant for apologetics is clear and reinforcing. He moves from careful systematizing to engagement with other religions, cults, and the various aberrations of Christian orthodoxy. Often, he dispenses with false theology in a sentence. Always challenging untruth in a balanced way, he sets the reader free to remain steadfast, rather than be carried away by every philosophical shift to which the Church too often succumbs.

With tradition, reason, and Spirit-informed experience clearly subordinate to, and dependent on, Scripture, this theology moves carefully through all the commonplaces of thorough Christian thought. One senses no idiosyncrasies, no turf-protection, no self-exaltation as the author guides with straightforward care. It is hard to find theologies that are complete without being verbose, but Reasoner succeeds on both fronts. He expertly points to all the distinctives of Methodism without compromise, noting internecine debates along the way, with concise responses to each. He unabashedly offers areas of success, compromise, capitulation, and failure in his own tradition. He chooses areas for debate carefully. None of his stances are meaningless. They are carefully and constructively presented.

It is courageous when a theologian not only sees the destruction that evolutionary thought has wrought in every area of theology, but also responds with full-throated rejection. In this, I find Reasoner a lone prophetic voice among systematicians. He traces the vicissitudes of dalliances concerning evolution in relation to higher criticism, rationalism, process theology, open theology, and social liberalism. Reasoner accurately sees the damning influence and barrenness of Darwinian naturalism that many have invited into the Church from a desire to be accepted by the elite. He understands what is at stake theologically. Few systematicians have dared to traverse that battlefield.

There are several places where the reader is met with a unique invitation into the author's heart and experience, reminiscent of Thomas Oden's personal testimony in his systematic. It is most intriguing when part of the support for the miraculous touches a theologian's personal experience. I know of no other theology that is informed by such a clear reading of both Arminius and Wesley. He is not sidetracked by the uninformed evangelical critiques of both forefathers. He offers them as they are: scriptural, profoundly orthodox, and evangelical. His clarity on deduction and inductive reasoning serves as a sort of systematic principle. Along the way, there are historical sidenotes that are conversational. He understands that theology never arises without a context. He includes an intriguing discussion on myth, which incorporates C.S. Lewis and J.R.R Tolkien. I found his awareness of the gnostic influence on most aspects of Christian thought extremely helpful in explaining the theological inertia it always produces.

Despite his creative voice, there is not one note of his inveterate "originality" that has caused untold damage in Christian thought. In good Wesleyan fashion, one finds the insistent invitation to personal application. In fact, I often sensed an inherent call to a deeper commitment to the Triune God. This inductive systematic moves from exegesis through the Church's best reflection and Spirit-inspired reason to a full trinitarian and personal engagement. There is ministry here to mind, heart, and life.

Having spent most of my academic life in trinitarian thought, I am sensitive to how theologians approach that beautiful mystery. Reasoner moves through all the major elements of the Church's arduous labor of love to communicate the personhood of the Father, the Son, and the Holy Spirit. He handles the details of that progress of thought, including Wesley, leading into present articulations with sensitivity. The first volume offers the confidence that a truly personal God is offering all of himself in order that he might recreate persons who are willing to be remade in his image. Ontology precedes function. Holy love is the ground of all things. This author is not sufficed with talking about God. He points us to the reason for any good theology: an intimate conversation with God.

Dr. Reasoner is an example of the best in theology. His desire

is to offer a truly Wesleyan-Arminian theology that is "a revival of Apostolic Christianity" with "a clear mind and a warm heart." He is successful in that endeavor. He is personal, pastoral, incisive, historical, unapologetic, unbribed, and forthright. I recommend that every pastor in the Wesleyan-Arminian tradition reads this astounding piece of work chapter by chapter. Our denomination needs more resources like this one to further form our theology. This theology offers support for anyone preaching or teaching our doctrines. It would produce better worship and prayer. In Wesleyan fashion, it is written with a view to making whole disciples who love and follow Jesus Christ. Each page illuminates decades of research, teaching, preaching, writing, and living with God. Here, one finds theology that is Scriptural, comprehensive, consistent, and sane. Reasoner knows that the goal of all theology is holy love; that knowledge permeates the entire work.

Anyone who desires to love God with all their heart and mind will benefit from immersing themselves in this remarkable work.

A form of this review appears in the foreword to Volume 1 of Reasoner's Systematic Theology.

Book Notes

Jonathan S. Raymond

Of interest to *Word & Deed* readers may be three works that together guide the journey of salvation along John's Wesley's *via* and *ordo salutis* of justifying, sanctifying, and glorifying grace. Three interrelated books offer a contemporary overview of Wesleyan thought and practice in discipling for personal, social, and communal transformation to full salvation and the likeness of Christ.

Kevin M. Watson, ***The Class Meeting: Reclaiming a Forgotten (and essential) Small Group Experience.*** Wilmore, Kentucky: Seedbed Publishing, 2014.

Kevin Watson's book, *The Class Meeting*, is a fresh, new guide to the theory and practice of Wesleyan class meetings. The author resurrects the Wesleyan praxis of dynamic small groups that provide spiritual nurturing (support and accountability) for curious inquirers and newly born Christians. In Wesley's time, class meetings birthed the Methodist disciple-making movement in the eighteenth and nineteenth centuries that occasioned and energized the First and Second Great Awakenings. Today, class meetings help to introduce and establish newly born Christians in their faiths. They advance local church renewal and they promote the promise of twenty-first century great awakenings. The author includes an eight-week class meeting curriculum in which each chapter includes a guide for small group discussions.

Kevin M. Watson and Scott T. Kisker, ***The Band Meeting: Rediscovering Relational Discipleship in Transformational Community.*** Franklin, Tennessee: Seedbed Publishing, 2017.

Watson and Kisker take the reader on an extended journey through Scripture, history, theology, and experience. The focus is on how God intends for people to mature and flourish in sanctifying grace and the likeness of Jesus. The Wesleyan time proven practice of organizing believers into bands to provide peer support and accountability offers progress in spiritual formation. The emphasis is on bands of brothers and bands of sisters that occasion the process of growth in grace and sanctification. As such, the refinement of progressive holiness is discussed as not only personal, but also social and communal through means of grace that characterize transformational Christian communities. Watson and Kisker write in a clear, readable, and highly accessible style. They also include helpful guides and testimonies from leaders on the power of band meetings in their faiths and pursuit of holiness.

In praise of *The Band Meeting*, William Wilimon of Duke University Divinity School notes that the book "powerfully demonstrates that the band meeting is not merely another church program, but ultimately the basic transformational community that enables us to be 'saved to the uttermost.'" According to Jo Anne Lyons, General Superintendent Emerita of The Wesleyan Church, it is also "a catalyst for another global great awakening."

Kevin M. Watson, ***Perfect Love: Recovering Entire Sanctification—The Lost Power of the Methodist Movement.*** Franklin, Tennessee: Seedbed Publishing, 2021.

Kevin Watson's *Perfect Love* is a call to all followers of Christ to experience God's very best, not only his sanctifying grace, but his entirely sanctifying gift found in full salvation. Watson expands on his two earlier discipleship books, *The Class Meeting* and *The Band*, to recover the lost power of the early Methodist movement of the Holy Spirit, perfect love, and entire sanctification. In writing *Perfect Love*, Watson's purpose is to clarify for people whose origins are traced back to John Wesley—called Methodists—that we have

forgotten who we are. We have a crisis of identity. He begins by making clear Methodism's original purpose. He makes clear what real Methodism looks like, what it is, and what it isn't.

In short, the author answers three questions. Firstly, what happened to Methodism and all the churches connected to the Wesleyan heritage of holiness theology and practice? Secondly, what is entire sanctification? And lastly, what is entire sanctification not? Watson strongly grounds his writing and answers in an extensive review of Scripture. The reader receives a thoroughly biblical overview of entire sanctification, and guidance on how to recover entire sanctification today as the primary doctrine, as well as the personal, social, and communal characteristic of Methodism. The author includes five helpful appendices, including two key sermons by John Wesley on the topic of entire sanctification.

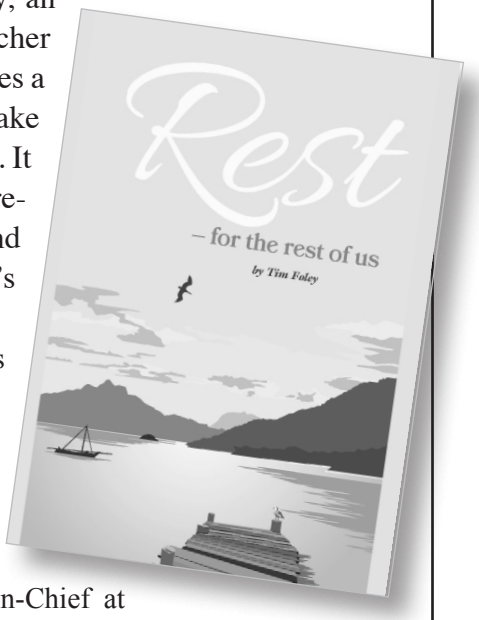
In praise for *Perfect Love*, The Salvation Army's international leader, General Brian Peddle, writes, "I applaud a clear call to awaken ourselves to the blessing and gift of entire sanctification and I celebrate not simply a link to a tradition of teaching, but a real experience that does translate into hope and healing… from the uttermost to the uttermost."

Editors' note: In regard to the combined message of the three books, and in light of our Wesleyan origins and heritage, Salvationists may celebrate William and Catherine Booths' practical exposures to the doctrines and experiences of Wesley's via salutis. God's steadfast love and grace characterized their journeys. Their faiths and spiritual formations were nurtured early in life within contexts of Methodist discipleship, preaching, personal mentoring, and participation in Wesleyan thought and practice. Glory to God!

Rest—for the rest of us

By Tim Foley

When life demands 24/7 attention, you may find it impossible to rest. We live in a fast-paced world. It doesn't slow down, so why should you? With an engaging narrative, this book by Tim Foley, an experienced scholar and teacher of spiritual formation, provides a refreshing and informative take on the subject of sabbath rest. It speaks to anyone looking to renew their sense of joy and find options for coping with life's pleasures.



Lt. Colonel Tim Foley has been a follower of Jesus Christ since 1978. He was commissioned as a Salvation Army officer in 1982. He currently serves as the National Secretary for Program & Editor-in-Chief at National Headquarters, USA. He holds a master's degree in theology and a doctorate degree in spiritual formation for ministry leaders.

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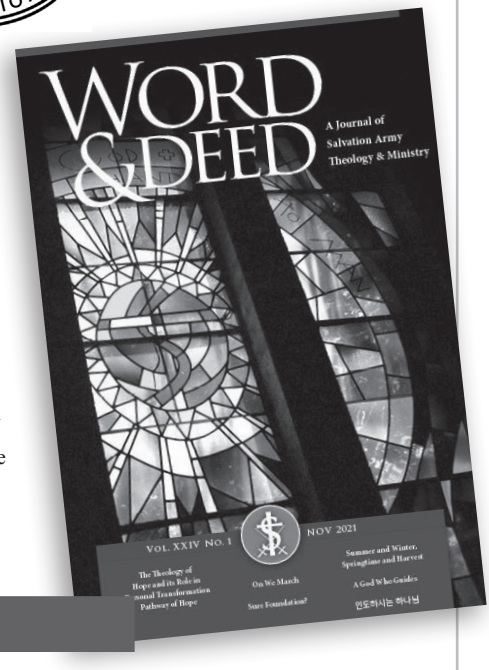
Call for Papers

The editors of *Word & Deed* are pleased to invite articles, essays, sermons, and book reviews for publication in the May 2023 issue of the journal.



The purpose of *Word & Deed* is to encourage and distribute the thinking of Salvationists and other Christian writers on topics broadly related to the theology and ministry of The Salvation Army. The journal helps explain ideas central to the mission of The Salvation Army, exploring the Army's theology and ministry in response to Christ's command to love God and our neighbor.

Submission Deadline: Dec 1st • 2022

Requests for style sheets/other correspondence can be addressed to:

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All manuscripts should be sent to the journal co-editors:

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Manuscripts should be lengths as follows: academic papers (articles, literature reviews and essays) – 5,000 words or fewer; sermons – 3,000 words or fewer; book reviews – 2,000 words or fewer. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize endnotes, not footnotes. All Bible references should be from the New International Version. If another version is used throughout the manuscript, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes. Manuscripts must be submitted digitally in Microsoft Word format. A 100-word abstract of the paper may be used at the discretion of the editors.

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