



A Publication of The Salvation Army

Word & Deed Mission Statement:

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.

Salvation Army Mission Statement:

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

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Editorial Policy:

Contributions related to the mission of the journal will be encouraged, and at times there will be a general call for papers related to specific subjects. The Salvation Army is not responsible for every view which may be expressed in this journal. Manuscripts should be approximately 12-15 pages, including endnotes. Please submit the following: 1) three hard copies of the manuscript with the author's name (with rank and appointment if an officer) on the cover page only. This ensures objectivity during the evaluation process. Only the manuscript without the author's name will be evaluated. The title of the article should appear at the top of the first page of the text and the manuscript should utilize *Word & Deed* endnote guidelines. All Bible references should be from the New International Version. If another version is used throughout the article, please indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes; 2) a copy on a 3 1/2 inch floppy disk, using Microsoft Word format; 3) a 100-word abstract of the article for use at the discretion of the editor (e.g., on The Salvation Army's web page or in advertisements about the journal). Please note that neither the hard copies nor the disk will be returned to the author and that all manuscripts are subject to editorial review. Once articles have been selected for inclusion, the deadlines for submitting final material for the journal are March 1 for the spring issues and September 1 for the fall issues. A style sheet is available upon request.

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Guest Editorial

This issue of *Word & Deed* marks publication of the final set of papers presented at The Salvation Army's International Theology and Ethics Symposium in Winnipeg, Canada in May 2001. On behalf of the International Doctrine Council, the Ethics Centre in Winnipeg and delegates at the symposium, I express our appreciation to *Word & Deed's* editorial board, editor in chief and co-editors for making available these presentations from what has been described by General John Gowans as "a landmark event in the development of the Army."

The first set, published in Fall 2001, contained a paper titled "Salvationist Theology and Ethics for the New Millennium" by The Salvation Army's Chief of the Staff and then focused on the theology of God the Father with consideration being given to ecology in a damaged world and human dignity in an oppressive world. The second set, published in Spring 2002, had to do with a "Theology of God the Son" with accompanying papers "The Kingdom of the Risen Lord in a World Searching for a Future" and "Jesus the Son in a Pluralistic World." This third set deals with "A Theology of God the Holy Spirit" and features discussion on creating Christian community in a fragmented world and holiness in a world of changing values.

Earl Robinson is a colonel in The Salvation Army presently serving as the Secretary for Spiritual Life Development & International External Relations and the Chair of the International Doctrine Council of The Salvation Army. The International Doctrine Council, with the Ethics Centre in Winnipeg, Canada, co-sponsored the International Theology and Ethics Symposium.

A Theology of God the Holy Spirit

The keynote address by Dr. Roger Green concentrates on the Johannine narratives of the Holy Spirit, describing the Spirit as Holy, Paraclete and the Spirit of Truth. He discusses the Holy Spirit in His relationship with the individual believer and with the community of believers. Major Johan Ringelberg, Editor in Chief and Literary Secretary for the Netherlands, gave the formal response to Dr. Green's paper. Major Ringelberg commented on God the Holy Spirit working in the individual, in his church, and in his world, with the three areas of his work relating to each other and intensifying each other.

Dr. Jonathan Raymond's paper emphasizes the importance of intimate Christian community, life together in the Holy Spirit, in partnership with God. He suggests that achieving Holy Spirit filled community is one of the great challenges of The Salvation Army in a fragmented world in which sin, suffering, despair and hopelessness are so common to so many. In his response, Major Made Petrus, an Indonesian officer stationed in Singapore, pointed to the characteristics of the early church providing a pattern for the Army's mission and community values and what it means to be God's people in a suffering and needy world. A second response was from Colonel Gudrun Lydholm, a Danish member of the Doctrine Council, currently stationed in Finland. She commented on Dr. Raymond's description of Christian *koinonia*, indicating that elements which she finds crucial to that concept have to do with our being a prophetic voice in the world of today, being a listening community and being mobile in thoughts and actions.

Major John Merritt's paper on "Holiness in a World of Changing Values" focuses on one of the central doctrines of The Salvation Army. He traces the doctrine of holiness along a historical continuum beginning with its biblical witness, then considers John Wesley's articulation of the doctrine in the 18th century and finally looks at its interpretation by The Salvation Army in the 20th century *Handbooks of Doctrine*. In his response, Colonel Paulose Yohannan, Territorial Commander of the India South Eastern Territory, stated that according to the Indian concept of ethics and purity, there are ethical values that are static or eternal, related to an unchanging God. With respect to those values, the ethics of Christianity cannot be changed according to the changing world. A second

response by Major Johnny Kleman from Sweden said something similar from a western perspective: "As a Christian, I believe that there are objective truths and moral values. But in a secular society without a personal God, structures of values will be built up, where, in the end, almost anything may be permitted." He concluded by saying that the challenge of today is how to live out holiness in a world where all values and all faiths claim to be equal.

Other Symposium Responses

The above includes only brief references concerning the formal responses to the papers published in this issue of *Word & Deed*. Similar formal response references were included in the guest editorial to the last issue of Spring 2002. The guest editorial for the first issue of this series in Fall 2001 was introductory to the whole series and did not deal with formal responses to the papers published at that time. The following, therefore, are given as samples of the high caliber of responses to the first section of this series having to do with a theology of God the Father.

Major Barbara Robinson's paper entitled "Neither Fearful nor Familiar: Imaging God the Father" made reference to problems associated with thinking of God as Father for those whose human father was far less than ideal. Captain Lester Ferguson made this significant comment from his own culture: "In the context of the Caribbean it is not too difficult to imagine a truly loving heavenly Father, in spite of having earthly fathers who were tyrannical, absent, neglectful or abusive. Perhaps this is so because in a historically matriarchal society, the Caribbean women (mothers, aunts, grandmothers, female church and community leaders) who taught about and idealized a loving heavenly Father, were themselves seen as models of that loving heavenly Father. It was, therefore, easier to image God the Father as possessing the characteristics of an earthly mother, even without feminizing God."

There were two responses to Cornelius Buller's paper on "Ecology in a Damaged World." Lt. Colonel Kim, Joon-chul from Korea said that he was pleased The Salvation Army is displaying interest in ecology in an age in which, "we have reached the level where we can, as it were, decide the fate of all living things (creatures): all due to our exhausting of natural resources, over-consump-

tion, creation of terrible nuclear weapons, destruction of the mountains and forests of earth, even genetic manipulation of humans." Major Brenda Sterling from the United Kingdom said: "The greatest challenge surely lies in willingness to make personal lifestyle choices which avoid unthinking over-consumption of the resources provided by God and willingness to make small, even sacrificial changes to help limit damage to God's creation."

Lt. Colonel Trevor Tuck's paper on "Human Dignity in an Oppressive World" was also followed by two formal responses. Captain Nelson Wakai, from Brazil, suggested that in The Salvation Army's system of government there is the vital necessity, "of nurturing a high degree of mutual admiration, respect, inspiration, expectation and good intention from the top to the commanded ones and from these to the top." Otherwise, he warned, "we are no longer a living movement but a heavy machine where people live in broken relationships." Lt. Colonel P. Devavaram, from India, pointed out that in his country it is casteism that oppresses people, and that still needs to be addressed. The Salvation Army in the past has been a savior to those oppressed by casteism and its officer training program continues to emphasize the role that officers can play as change agents in the communities they serve.

One other response was that given by Major Graham Harris, of Australia, to the keynote address by Professor Miroslav Volf, "The Trinitarian Mission of the Church"—the rebirth of persons, the reconciliation of people and the care of bodies (see notes on Professor Volf's presentation by James Read in the Spring 2002 issue of *Word & Deed*). In one of his comments, Major Harris said, "It is understandable why insight into the Trinitarian character of the church was gradually acquired parallel with the growing consciousness of God's triune nature, a consciousness grounded in the activity of the Father, the Son and the Holy Spirit in salvation history and evidenced in New Testament triadic formulae. If Christian initiation is a Trinitarian event, then the church must speak of the Trinity as its determining reality. Because churches, in the power of the Holy Spirit, already form a communion with the triune God, ecclesial correspondence to the Trinity can become an object of hope and thus also a task for human beings."

Symposium Recommendations

In the rationale outlining the purpose of calling into being an international theology and ethics symposium, one of the specifics of that rationale stated the following: "Theological/ethical papers by the presenters will be assigned, prepared, distributed and read prior to the Symposium, and respondents will be asked to come prepared for formal responses. Following the responses, dialogue and debate will be facilitated leading to possible recommendations for the international Salvation Army." In keeping with that rationale, after each paper and the formal responses to the paper, there was time for dialogue and debate.

During such discussion, possible recommendations came to light. Then, on the final day of the symposium, most of the afternoon was spent in small groups that worked on affirmations and recommendations arising from the dialogue. The affirmations were stated in the first guest editorial of the Fall 2001 issue of *Word & Deed*. The recommendations went through a process of refinement and approval that is now complete in that all of the recommendations are in various stages of implementation, allowing for those recommendations and action steps to be announced in this issue, as follows:

1. That there be another international Salvation Army theology symposium within five years of this first Symposium.

Action: For implementation by the General through the International Doctrine Council.

2. That a forum be held in a developing country to produce guidelines for the practical development of cross-cultural theology and ethics.

Action: For implementation by the General through the International Doctrine Council.

3. That symposia with objectives similar to those for this symposium be held on a divisional, territorial, regional and/or zonal basis.

Action: For implementation by zones, regions, territories/commands and divisions through encouragement by the Chief of the

Staff to zonal international secretaries for consultation with the International Doctrine Council.

4. That we ensure young thinkers in theology and ethics are included in further discussions with a mentoring emphasis.

Action: For implementation by the International Doctrine Council.

5. That the Doctrine Council reflect the internationalism of The Salvation Army.

Action: For implementation by the General through the International Doctrine Council.

6. That dialogue be continued regarding the Lord's Supper and baptism.

Action: For implementation by the General through the International Doctrine Council and the Secretary for Spiritual Life Development.

7. That stronger social justice advocacy be pursued.

Action: For implementation by territories/commands through encouragement by the Chief of the Staff for consultation with the International Headquarters Moral and Social Issues Desk and territorial/command Moral and Social Issues Councils.

8. That there be further exploration into the place of power in our thinking as this relates to issues of organization and ministry.

Action: For implementation by the International Headquarters Moral and Social Issues Desk and territorial/command Moral and Social Issues Councils through encouragement by the Chief of the Staff.

9. Commission theological and ethical writing, providing sabbaticals for officers and employees for doing so.

Action: For implementation by the General through territories/commands.

10. Develop an on-line capacity for theological discussion and dialogue, possibly including *Word & Deed*.

Action: For implementation, as already agreed, by the editors and publisher of *Word & Deed*.

The General's approval of the above recommendations, along with steps being taken to see that they are acted upon, is an indication that what occurred at the first international theology and ethics symposium of The Salvation Army is the beginning of a new direction for our movement. Let us commit ourselves to being participants in that new direction as we join the Chief of the Staff in the final prayer of his address at the symposium: "May God grant us vision, energy and courage."

ER

A Theology of God the Holy Spirit

Roger J. Green

Introduction

At the outset of any discussion of the Holy Spirit I readily admit that it is more difficult to come to a knowledge of the Holy Spirit as a person. We understand God the Father first as Creator and, quite naturally, we understand God the Son in all His humanity, as well as in His divinity. Therefore, the awareness of the personhood of Father and Son is immediately apprehensible in some clear and compelling way from the moment we begin to speak about God.

However, this is not so with the Holy Spirit. Our doctrine about the Holy Spirit begins to overcome this problem by not speaking of the Holy Spirit as a being or some elusive spirit, but as a person, and so we affirm that there are three persons in the Godhead. C. S. Lewis recognized the problem of speaking about the Holy Spirit in ways that are both meaningful and appropriate and in *Mere Christianity* he gives this advice:

The third person is called, in technical language, the Holy Ghost or the "Spirit" of God. Do not be worried or surprised if you find it (or Him) rather vaguer or more shadowy in your mind than the other two. I think there is a reason why that must be so. In the Christian life you are not

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usually looking at Him: He is always acting through you. If you think of the Father as something “out there,” in front of you, and of the Son as someone standing at your side, helping you to pray, trying to turn you into another son, then you have to think of the third Person as something inside you or behind you. Perhaps some people might find it easier to begin with the third Person and work backwards. God is love and that love works through men—especially through the whole community of Christians. But this spirit of love is, from all eternity, a love going on between the Father and Son.¹

The mandate for this paper, however, is not only to reflect on the person of the Holy Spirit, but to do so in the context of relating the work of the Holy Spirit to issues of Christian community and to a world of changing values. In order to accomplish this, I intend to demonstrate in this paper that a discussion of the Holy Spirit must first be rooted in the biblical text, followed by an analysis of the present theological discussion of the person and work of the Holy Spirit. I will then discuss the work of the Holy Spirit in the believer before moving on to a consideration of the work of the Holy Spirit first in the Christian community and then in the wider community beyond Christian boundaries.

I. Biblical and Theological Discussion of the Holy Spirit

Our first doctrine reads that “We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.”² This doctrine, holding the privileged place of being the first of our eleven doctrines, was critical for the nineteenth century, but one can make the case that it is as equally important in a world where, as one text reminds us, truth is stranger than it used to be. In a culture controlled by a hermeneutic of suspicion, it is still necessary to recognize that the authority for truth lies beyond individual interpretation and in the inspired text of the Scriptures. Being faithful to our first doctrine means above all that any theological attention to the Holy Spirit be rooted first in what the biblical text has to say about that Spirit. Otherwise the discussion about the Holy Spirit becomes mired either in personal experience of the Holy Spirit or in a kind of 18th century Enlightenment attempt to provide reasonable narrative about the Holy Spirit.

However, we recognize immediately that there is such a vast amount of biblical material about the Holy Spirit from creation to final redemption to be beyond the exploration of one paper or of one book. Therefore, I have decided to concentrate upon the Johannine narratives of the Holy Spirit because I find emphases in the Gospel of John which are helpful in understanding both the person of the Holy Spirit, but also the work of the Holy Spirit as that work relates to the subjects at hand.

John provides his reader with three compelling images of the Holy Spirit: the Spirit as Holy, the Paraclete and the Spirit of Truth. The first is the most obvious biblical emphasis, moving away from the Old Testament association of holiness with the separation of practices or objects used for worship to a prophetic understanding of holiness as life in the Spirit. Therefore, the Spirit is identified in the Gospel of John as holy because of John's emphasis on the mission of God for the community. This is the case in both John 1:33 and in John 20:22. In the first instance John the Baptist testified that God told him that, "The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit." In the second instance this prophetic statement comes to fulfillment as our Lord, in His first postresurrection appearance to His disciples, "breathed on them and said, 'Receive the Holy Spirit,'" an event sometimes referred to as the Johannine Pentecost, anticipatory of what would occur to a larger group of believers in the upper room at Pentecost. While one needs to be careful about drawing too fine a distinction, it is obvious that the prophetic emphasis of life in the Spirit rather than the cultic emphasis of separation from the profane is found here.

The second Johannine imagery for the Spirit, uniquely Johannine, is that of Paraclete. In John 14:16 Jesus identifies Himself as the first Paraclete by speaking of the Holy Spirit as "another Counselor (Paraclete)," thus underscoring the Johannine emphasis of the unity of Christ and the Spirit. 1 John 2:1 reiterates this mediatorial role of Jesus by stating, "My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense (Paraclete)—Jesus Christ, the Righteous One." Those familiar with the King James Version will wonder where the word "comforter" has gone as a translation for Paraclete, but there is no evidence that this is an adequate translation of Paraclete. There are various translations of *parakletos*, which indi-

cate giving legal assistance, pleading one's cause, or simply Helper (as is used in the New American Standard Version). The New International Version has translated Paraclete as "another Counselor" and the New Revised Standard Version has chosen "another Advocate."

According to J. D. G. Dunn, "The chief function attributed to the Paraclete is that of witness, revealer, interpreter: this embraces both recalling of the teaching originally given (14:26; 15:26; 16:14; cf. 1 John 5:6–8) and leading into new truth (John 16:12 f.; cf. Isaiah 42:9; 44:7; 1 John 2:27). This implies that new revelation and original teaching are to be held in constant tension for John, so that the Spirit's role is never simply that of repeating the original teaching as first given, nor that of revealing new truth wholly unrelated to the old, but that of reinterpreting the old to give it contemporary significance and that of revealing the new in a way consistent with the old."³ Here we see the tension in this imagery between freedom and restraint. With these various nuances for Paraclete there is the emphasis on the already and the not yet, and the Spirit leads us carefully but deliberately from one to the other. This is somewhat parallel to Paul's emphasis upon the eschatological Spirit who leads us to live within the old in light of the new when we shall fully inherit the Kingdom of God and know all truth. Romans 8:16–17 signals that, "The Spirit Himself testifies with our spirit that we are God's children. Now, if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in His sufferings in order that we may also share in His glory."

But the imagery of the Holy Spirit and the Paraclete do not stand alone in the Gospel of John—they are integrally related with the nature of truth, because the Holy Spirit is also called the Spirit of Truth in that Gospel (John 14:16; 16:13). Andreas K. Köstenberger in his recent commentary on the Gospel of John titled *Encountering John* describes four essential aspects of truth in the fourth Gospel, all of which relate to the work of the Holy Spirit. This emphasis on truth provides an essential foundation when discussing the relationship of the Holy Spirit to the Christian community and to a world of changing values.⁴

Truth refers first to truthfulness as opposed to falsehood—representing the facts as they are—as indicated in Jesus' scathing remarks to His detractors in John 8:40 when He said that, "As it is, you are determined to kill Me, a man who has told you the truth that I heard from God. Abraham did not do such things."

Second, there is an eschatological dimension to truth which demonstrates its finality as opposed to previous preliminary expressions, as when John 1:17 states, "For the law was given through Moses; grace and truth came through Jesus Christ."

Sometimes truth is an identifiable body of knowledge and here prepositional content is emphasized. John 8:31-32 is an example of that: "To the Jews who had believed Him, Jesus said, 'If you hold to My teaching, you are really My disciples. Then you will know the truth, and the truth will set you free.'" Finally, truth is often the context for action of some kind, as when Jesus speaks to the Samaritan woman in chapter four and says, "Yet a time is coming and now has come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is Spirit and His worshipers must worship in spirit and in truth" (John 4:23-24). In John 17:17 Jesus prays, "Sanctify them by the truth; Your word is truth."

These various aspects of truth in the Gospel of John demonstrate the person and the work of the Holy Spirit as the Spirit of Truth, and also set the stage for our understanding of how this Spirit of God is at work in the individual, in the Christian community and even in the broken world. In these three contexts, regardless of how we envision the work of the Spirit, it cannot be done without considering all of these dimensions of truth. Indeed, the Spirit of Truth prevents us by the truth from clouding our understanding of the working of the Holy Spirit by error or misconception. However, before turning to the work of the Holy Spirit some mention must be made about the present theological discussion of the Holy Spirit.

It is beyond doubt that the person and work of the Holy Spirit has been theologically pushed to the boundaries in the twentieth century. A cultural Unitarianism has crept into Western thought and with it a denial of the doctrine of sin. This has led to a rejection of God in His fullness and a general perception that we do not even need God. If we are not sinners, what need have we of grace? And if we don't need grace, we certainly have no use for the God of the Bible. The natural conclusion of such thinking is that we have neglected the Holy Spirit and thereby failed to understand the richness of the Trinity.

Karl Barth has done the Christian Church an immense service with his focus on the centrality of Jesus Christ, the Incarnate God, as an approach to under-

standing the Trinity, which in turn is critical for understanding who God is for us. Barth responded to the rationalism of the Enlightenment on the one hand and the subjectivity of Christian experience on the other hand, whether represented by pietism or by Friedrich Schleiermacher and a developing liberalism which spoke of the Christian experience as some kind of absolute dependence upon God. Indeed, for Karl Barth the message of the incarnation, especially as stated in such a radical way in John 1:14, became "the center and the theme of all theology and indeed is really the whole of theology in a nutshell."⁵

However, Barth's emphasis on God "from above" seemed to some to take God out of the historical picture. The challenge to Barth's theology came from directions as diverse as two of his students: Dietrich Bonhoeffer and the American Evangelical Edward J. Carnell. However, one of the most important challenges came from another of his students, Jürgen Moltmann. With his eschatological emphasis in his seminal work titled *The Theology of Hope* in which he stressed that the Church's relationship with the Holy Spirit is enjoyed now, in history, and in preparation for the fulfillment of history in God's future, Moltmann began a theological pilgrimage which brought the Holy Spirit, as well as the suffering God, back into the theological picture and opened up exciting ways to understand the Trinity. There is an inner connection of Father, Son and Holy Spirit through love, and that theological reality is reflected here and now in the life of the Church as she bears witness, through the Spirit, to all of the dimensions of God's Kingdom, which include, as in the title of one of Paul Tillich's books, *Love, Power and Justice*.

And so Moltmann redirected the theology of the Church because he recognized that we have reduced the person of the Holy Spirit by not giving due recognition to Him. We speak freely of God the Father and God the Son, but fail to honor the equal importance of the Holy Spirit. Moltmann's way out of this dilemma is to emphasize the personhood of the Holy Spirit because personhood denotes unique identification and unique existence, but always in relationship with the other. The Army's third doctrine attempts to summarize both the uniqueness and the relationship within the Godhead by stating that, "We believe that there are three persons in the Godhead—the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory."⁶ Laurence W. Wood has written:

Moltmann is a true student of Barth because he took seriously Barth's warning not to turn pneumatology into anthropology. This can be seen in the way that Moltmann has emphasized the distinctive personhood of the Holy Spirit. The Holy Spirit is not an extension of the human spirit. The Holy Spirit is not just a point of union between God the Father and the Son. The Holy Spirit is not just the Father and Son working together and relating together as a "we." Rather, the Holy Spirit is also just as distinctive in possessing personal specificity as the Father and Son. This personal specificity of the Holy Spirit has not received adequate theological recognition in modern and contemporary theology—until Moltmann brought it into center stage.⁷

With a cursory review of significant biblical texts as well a reminder of how meaningful a study of the Holy Spirit is to the life of the Church today if we are to understand God and ourselves, we need to ask why and how this matters. How does the Holy Spirit work in the life of the believer, in the Church and in the wider community to which the Church is in service?

II. The Holy Spirit and the Believer

I recognize that I have come to an important methodological place in this paper—there is a danger of dealing with the Holy Spirit and the individual believer before considering the Holy Spirit and the community. I have no intention of perpetuating the myth among some fundamentalist or pietistic circles that God works with the believer apart from the community. Both the individual and the Church are the spheres for the working of the Holy Spirit and they cannot be separated. However, here is an important hermeneutical point—what is true for the community of saints must also be true for the individual. So if in certain New Testament passages the Church is called to holiness, it is *prima facie* true that the call includes me as an individual. In fact, the sanctification of the believer by the Holy Spirit became the great contribution of the Wesleyan revival and indeed became the central doctrine of The Christian Mission and The Salvation Army. This is clear in a statement by William Booth in 1877 when he said:

Holiness to the Lord is to us a fundamental truth; it stands to the forefront of our doctrines. We write it on our banners. It is in no shape or form an open debatable question as to whether God can sanctify wholly, whether Jesus does save His people from their sins. In the esti-

mation of The Christian Mission that is settled forever, and any evangelist who did not hold and proclaim the ability of Jesus Christ to save His people to the uttermost from sin and sinning I should consider out of place amongst us.⁸

We are quick and ready to add, however, that both for the Wesleys and the Booths there was always the consideration of social holiness, which prevented the experience of the believer from becoming an individualized religious experience. The Wesleys and the Booths were clear that religion was a personal experience, but not a private one.

The Holy Spirit draws the believer to God the Father and God the Son, and such an intimate relationship with God is a genuine sign of the fullness of the Kingdom of God. "For God dwells with us through the Spirit. This means that we have true friendship with God at this deepest level. This is why Jesus said to His disciples, "No longer do I call you servants ... but I have called you friends" (John 15:15). Jesus promised His disciples this kind of friendship because they would receive the fullness of the Holy Spirit."⁹

With his doctrine of the indwelling of the Holy Spirit, Wesley demonstrated the same basic concern for the believer as was shown by the magisterial reformers—the need for assurance. The believer is desperate for the assurance that he or she is indeed a child of God by adoption. This was the breakthrough for the Reformation and was the breakthrough for the Wesleyan Revival—the believer, by God's grace, can stand on the firm ground of assurance. Romans 8:16 declares without equivocation that "The Spirit Himself testifies with our spirit that we are God's children."¹⁰

It is through our conscience that our spirit bears such witness, and here John Wesley made the connection between our private selves and the reign of God in the world. Wesley wrote that our conscience is "a consciousness that we are inwardly conformed by the Spirit of God to the image of His Son, and that we walk before Him in justice, mercy, and truth, doing the things which are pleasing in His sight."¹¹

However, the witness of the Spirit, or what Wesley refers to as "an inward impression on the soul,"¹² precedes our own inward consciousness. There is no working up to God by some subjective experience for Wesley; all is of God's grace. The Spirit's prevenient action determines our own sense of the work of the

Holy Spirit in our lives. This was reiterated by Samuel Logan Brengle in his chapter entitled "The Witness of the Spirit" in *When the Holy Ghost is Come*. Brengle placed the witness of the Spirit not only preceding our own conscience, but also preceding the witness of the biblical record to the full salvation of the believer. Following the witness of the Holy Spirit, our spirits bear witness by our consciences, "that I am honest and true in all my purposes and intentions; that I am without guile; that my eye is single to the glory of God, and that with all simplicity and sincerity of heart I serve Him."¹³

It is because of such testimony that the believer has the assurance provided by God for holiness of heart and life. "But the fact we know: namely, that the Spirit of God does give a believer such a testimony of his adoption that while it is present to the soul he can no more doubt the reality of his sonship than he can doubt of the shining of the sun while he stands in the full blaze of his beams."¹⁴ Therefore, while the believer experiences the fullness of the Spirit, the experience itself is not the source of that reality. God breaks into our lives through the ministry of the Holy Spirit and it is that reality which establishes the ground and the certainty of our sanctification. This is so regardless of what our present feelings or emotions may be.

Therefore, while we place the work of the Holy Spirit with the believer before our consideration of the work of the Holy Spirit with the community, we are preserved from the danger that such assurance will allow the individual believer to wallow in his or her religious experiences as though those experiences were the ground for religious assurance. This is an ever present danger for the Church today. The assurance from God gives us courage for the task. The assurance which we receive from God is an assurance for others and, therefore, the mark of the believer can be an evangelical obedience which is rooted in an assured and dynamic relationship with God through the Holy Spirit. Our Lord's summary of the law in Matthew 22:37-40 and His clear commandment, which requires obedience, moves us, therefore, beyond ourselves and our own experiences to the wider community. It moves us beyond ourselves to our neighbors.

III. The Holy Spirit and the Community

In order to understand how the Holy Spirit works in the wider world, it is

important first to establish the work of the Holy Spirit in the community of believers. Otherwise any ministry to the broken and fractured world in which we live is premature and groundless. In my estimation, no work is more important to this subject than Dietrich Bonhoeffer's *Life Together*, a text worthy of consideration for all communities within the Army such as training colleges, headquarters' communities or corps communities. Bonhoeffer reminds us that when we speak of community there is the immediate danger of placing an individual at the center of reality and thereby creating any' community—a Bible study, a corps, or a headquarters—around an individual charismatic leader. Any hierarchical organization, such as the Army, is particularly subject to this vice, as is the television preacher who has no sense of accountability for what he or she says.

When this happens, the community which is seeking the guidance of the Holy Spirit is actually pushing the Holy Spirit to the margins in favor of the glorification of the self, which I will identify in the next section of this paper as a primary reason for the diminished vision for any kind of meaningful existence or meaningful future in our world today. Building on the distinction between *agape* and *eros* from Karl Barth and from Anders Nygren, and on the formation of Christian community by the Holy Spirit as opposed to the formation of a community by the charismatic leader, Bonhoeffer states:

In the former, there is ordered, Christian service; in the latter, disordered desire for pleasure. In the former, there is humble submission of Christians one to another; in the latter, humble yet haughty subjection of other Christians to one's own desires. In the spiritual community the Word of God alone rules; in the emotional, self-centered community the individual who is equipped with exceptional powers, experience and magical, suggestive abilities rules along with the Word. In the one, God's Word alone is binding; in the other, besides the Word, human beings bind others to themselves. In the one, all power, honor, and rule are surrendered to the Holy Spirit; in the other, power and personal spheres of influence are sought and cultivated. So far as these are devout people, they certainly seek this power with the intention of serving the highest and the best. But in reality they end up dethroning the Holy Spirit and banishing it to the realm of unreal remoteness; only what is self-centered remains real here. Thus, in the spiritual community the Spirit rules; in the emotional community, psychological techniques and methods. In the former, unsophisticated, nonpsychological, unmethodical, helping love is offered to one another; in the latter, psychological

analysis and design. In the former, service to one another is simple and humble; in the latter, it is to strangers treated in a searching, calculating fashion.¹⁵

In the genuine Christian community where the Holy Spirit is given all honor and rules in freedom, the Holy Spirit ministers to the community in four compelling ways—assisting the community in prayer (Eph. 6:18); granting gifts to the community and for the sake of the community (Eph. 4:11–13, Rom. 12:6–8, 1 Cor. 12–14); mediating God's grace (Eph. 1:13–14) and finally, in sending forth in service (John 16:8–11). The Holy Spirit does this both as our Paraclete and as the Spirit of Truth, and so none of the functions of the believing community can take place apart from our Helper and from what is true. I elaborate on the fourth function—that of sending forth in service. Just as Christ existed for others and included me, even me, in His redemptive plan, so the Church exists not for itself but for others, even if that means suffering with others. In recent Church history we see the meaning of such suffering in Dietrich Bonhoeffer, who suffered with others and for others, and finally paid the supreme price on the gallows.

But herein lies a problem—the Holy Spirit shapes the community for others, but we too easily forget the “for others” and live exclusively for ourselves. We recognize that there are many complicated social, political and religious reasons why some of our strong corps across the world have become so weak and helpless. But it is beyond doubt that one of the reasons for this is because such corps existed ultimately only for themselves and thus dislocated the very Holy Spirit who brought them into existence in the first place. These corps finally had no strength left for others, which ultimately means that all courage to submit to the rule of the Holy Spirit had failed. These corps no longer knew what it meant to exist truthfully. They finally existed only for the self. That is why the ministry of closing corps is as vital to the movement as the ministry of opening new corps. To close corps can be a recognition of the work of the Holy Spirit in our midst in both freedom and love.

When the Holy Spirit moves our Christian communities beyond our own borders into the world, we are often surprised by the fact that we find God waiting for us in that world, regardless of how ugly or disintegrated that world appears. The mutual relationship of Father, Son and Holy Spirit, often now referred to as the social trinity, is reflected in the present work of God in His cre-

ated order. "This mutual reciprocity and interdependence of the triune God is the social model for understanding the meaning for the whole of human life and creation. Moltmann finds in this personal model for God as Trinity the basis for social reconstruction and change in the world."¹⁶ Christian theology affirms that God the Father is still involved in creation, that God the Son entered into creation to redeem it, and that the Holy Spirit demonstrates both the freedom and the love needed for human relationships to be made possible. To acknowledge the Trinity in this way is to acknowledge ultimate truth.

Such a doctrine of creation assumes the participation of God in history and in the historical processes. God is concerned for ultimate matters such as justice for all people. We believe that the Holy Spirit is in history, moving history toward its final redemptive, eschatological purpose of a Kingdom of Shalom. And this in spite of all evil, all principalities and powers, all personal sin and rebellion which steadfastly seek to take down such a Kingdom. We constantly hope for such a work of the Spirit while at the same time confessing that it is the loss of hope that is our greatest struggle at the outset of a new millennium.

Reflecting on Andrew Delbanco's *The Real American Dream*, Miroslav Volf sees a diminished vision in the Western world for the future precisely because of our obsession with the self. In our day "the horizon of hope had shrunk to 'the scale of self-pampering.'"¹⁷ Volf goes on to say that "When hope is 'narrowed to the vanishing point of self alone,' a dark twin of hope—melancholy—ensues."¹⁸ In another article titled "Freed from Selfhood," Volf writes: "Far from finding fulfillment, the self turned in upon itself loses itself in the emptiness of its own meaninglessness. And the emptier the self is, the more obsessed with the self we become; and the more obsessed with the self we are, the emptier the self becomes."¹⁹

An absorption with the self means the loss of hope because it means the loss of any basic understanding of the very nature of God and the work of the Holy Spirit. With the absorption of the self comes the rationalization for domination and exploitation, which leads to injustice. However, we are reminded that "the way out of a repressive cultural individualism and its social irresponsibility is a return to Trinitarian thinking."²⁰ Or, as Volf would state it, "if you want justice you must want the reign of God."²¹ Therefore, a theology that includes an understanding of the immediacy of God's Holy Spirit in the world today serves the fol-

lowing purpose:

... a revitalization of the biblical understanding of God which serves as the basis for bringing about social change, ecological responsibility, and personal transformation in the lives of human beings starving spiritually, emotionally, and physically from deprivation, abuse, domination and discrimination. Only as human beings are brought into a saving relationship with the Father of Jesus Christ, through the fellowship of the Holy Spirit, is there salvation for individuals as well as the world as a whole. Moltmann's focus on the social implications of a Trinitarian doctrine of God and a corresponding belief that a relationship with God commits the believer to take an attitude of moral responsibility for the whole of creation is a fitting reminder to the Christian community that we really do not take seriously the gospel if we try to privatize the meaning of faith in a mystical retreat from the world.²²

Precisely how this is to be worked out in history and in the realities of everyday existence is not within the scope of this paper. However, it becomes obvious that what is desperately needed as we minister to the world is a courage to tell the truth—God has broken into the world by His prevenient grace in Christ, and this would not be necessary were it not for the fact that people are sinners against God and their neighbors and are in need of redemption. One of the glorious truths of our movement is that it has taken the fullness of the gospel seriously in marching out into a broken world. However, it is possible that the social realities of the ministry of the Army have needed a more thorough biblical and theological grounding, which has not always been the case.²³ In our history the experiential or the pragmatic rather than the theological have often moved us, and therein lies a problem to be constantly and consistently and courageously faced.

Conclusion

I have attempted to demonstrate in this paper that there is both a biblical and a theological grounding of the person and work of the Holy Spirit. While the scope of this paper does not allow a thorough overview of these subjects, it is critical to see the Holy Spirit through the eyes of the Gospel of John and to understand the renewed theological vision of the Holy Spirit in our time. We recognize that the Holy Spirit works with the individual within the community of believers for the sake of the world and want to keep diligent so that we do not

move into a privatized religious experience void of social conscience. On the other hand, the community of believers is of value to the world only as it continues to be assured by the Holy Spirit that we are indeed the children of God who are called to service in truth by the Spirit of Truth Himself. However, there is no value in trying to minister to a broken world without truth-telling, without the strength of the Christian confession by the Holy Spirit, that people are sinners whose hearts are turned in upon themselves and, therefore, are in need of redemption through the grace of God.

A failure to recognize this reality is a failure to recognize, in Albert Orsborn's imagery, Christ standing on our battlefield.²⁴ But we want the witness of the Holy Spirit that we are the children of God and the assurance which this gives, we want the power of the Holy Spirit for the life of the community, and we want to respond to the mission of the Holy Spirit who sends us forth to a fragmented world desperately in need of deliverance from the self so that all people will finally and fully recognize the Kingdom of God in their midst.

Notes

1. C. S. Lewis, *Mere Christianity* (New York: MacMillan, 1976), p. 152.
2. *Salvation Story: Salvationist Handbook of Doctrine* (London, England: The Salvation Army International Headquarters, 1998), p. ix.
3. J. D. G. Dunn, "Spirit, Holy Spirit" in Colin Brown, ed., *The New International Dictionary of New Testament Theology*, 3 Vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1986) 3:704.
4. See Andreas J. Köstenberger, *Encountering John* (Grand Rapids, Michigan: Baker Books, 1999), pp. 156–157.
5. Eberhard Busch, *Karl Barth: His Life from Letters and Autobiographical Texts* (Philadelphia: Fortress Press, 1976), pp. 379 f.
6. *Salvation Story*, p. ix.
7. Laurence W. Wood, "From Barth's Trinitarian Christology to Moltmann's Trinitarian pneumatology," *The Asbury Theological Journal*, Vol. 35, No. 1 (Spring 2000), p. 54.
8. William Booth, "Holiness. An Address at the Conference." *The Christian Mission Magazine* (August 1977), p. 193.
9. Wood, "From Barth's Trinitarian Christology to Moltmann's Trinitarian Pneumatology," p. 64. John 20:22 states that, "And with that He breathed on them and said 'Receive the Holy Spirit.'" This is referred to as the Johannine Pentecost, but see Köstenberger's remarks about this event in *Encountering John*, p. 186.
10. For an excellent discussion of John Wesley's own experience on May 24, 1738 see Henry D. Rack, *Reasonable Enthusiast: John Wesley and the Rise of Methodism* (Philadelphia: Trinity Press International, 1989), chapter IV. Various interpretations of this event have ranged from the Catholic to the Evangelical, but increasingly scholars are convinced that what Wesley received that evening at Aldersgate Street was an assurance that he was indeed a child of God. Rack comments, "Before the end of April 1738 Wesley had accepted intellectually that salvation was by faith alone, through an instantaneous experience, on the testimony of both Scripture and living witnesses. But he had not actually experienced this happening to himself. The event of 24 May appears to represent this truth becoming a part of his own experience. It also appears to have been combined with an explicit 'assurance' of the change having happened—if anything, this is perhaps the dominant aspect of the experience" (p. 149).
11. John Wesley, "The Witness of the Spirit, I" in Albert C. Outler, ed. *The Works of John Wesley* (Nashville: Abingdon Press, 1984):1:274. I mentioned in the text that Wesley had written this. There is no evidence that this sermon, written in 1746, and the companion sermon titled "The Witness of the Spirit, II," written in 1767, were ever preached. They should be regarded as essays or discourses by Wesley as he attempted to establish "the ground and character of Christian assurance" (p. 267). These volumes on *The Works of John Wesley* published by Abingdon Press comprise the definitive word on the writings of John Wesley.
12. *Ibid.*
13. Samuel Logan Brengle, *When the Holy Ghost is Come* (London: Salvationist Publishing and Supplies, Ltd., 1960), p. 25.
14. Wesley, "The Witness of the Spirit, I," p. 276.
15. Dietrich Bonhoeffer, *Life Together* in Geoffrey B. Kelly, ed. *Dietrich Bonhoeffer Works, Volume 5* (Minneapolis: Fortress Press, 1996), p. 40. The English edition of Anders Nygren's work titled *Agape and Eros* was published in 1953 (London: S.P.C.K.), but there would have been German translations of this work available to Bonhoeffer as early as 1930. The *Dietrich Bonhoeffer Works* are still being translated for use in this edition of the writings of Bonhoeffer. The notes on the texts are extremely helpful. For the student of Bonhoeffer this should be considered the primary source for research.
16. Wood, "From Barth's Trinitarian Christology to Moltmann's Trinitarian Pneumatology," p. 57.

Notes

17. Miroslav Volf, "Diminished," *Christian Century* (August 16–23, 2000), p. 837.
18. Ibid.
19. Miroslav Volf, "Freed from Selfhood," *Christian Century* (January 24, 2001), p. 19.
20. Wood, *From Barth's Trinitarian Christology to Moltmann's Trinitarian Pneumatology*, p. 58.
21. Volf, "Diminished," p. 837.
22. Wood, *From Barth's Trinitarian Christology to Moltmann's Trinitarian Pneumatology*, p. 63.
23. Diane Winston's analysis of the Army is not always flattering, but needs to be seriously considered. See, for example, her remarks in *Red-Hot and Righteous: the Urban Religion of The Salvation Army* (Cambridge, Massachusetts: Harvard University Press, 1999), p. 189, where she writes: "The Army's success sprang from its acceptance of this secular trinity—a credo for living that hallowed the society's core values but that differed significantly from the key Christian message of salvation through Jesus Christ. Rather than spiritualizing the profane, the Army's message had become diffuse, able to be absorbed by a religiously diverse culture."
24. See Albert Orsborn, "Not Unto Us, O Lord," verse 4 in *The Song Book of The Salvation Army*, American Edition (Verona, New Jersey: The Salvation Army, 1987), song #163.

Creating Christian Community in a Fragmented World

Jonathan S. Raymond

A Fragmented World

One of the great challenges of The Salvation Army in the twenty-first century may be to achieve authentic Christian, Holy Spirit-filled community in an ever increasingly fragmented world. If we manage to experience even a modicum of success in sustaining community, it may be by the grace of God and by our collective resolve to responsibly handle the grace God gives. To embrace authentic Christian community, it may help to understand the cause and consequences of its opposite, a fragmented world.

A fragmented world may be viewed at both the macro and micro levels. At the macro level, we live in a fragmented world of global conflict. Around the world, we are immersed in conflict and fragmentation. More than thirty countries, in Africa, Asia and East Europe, on any given day are heavily engaged in armed conflict in which 90% of the casualties are civilian. In Chechnya, 40% of civilian casualties are children. Throughout the twentieth century, at hardly any time did the world experience peace everywhere. War, civil strife, conflict and

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genocide seemed ubiquitous and normative simultaneously. We live in an economically fragmented world. Today, the assets of 358 people (billionaires) in the world is greater than the combined income of 45% (2.6 billion) of the world's people.

The share of the global income of the poorest 20% of the world's population has dropped from 2.3% to 1.4% since the late 1960's.¹ This all brings sobering insight to the idea that "the past is prologue to the future."²

Globally, we witness fragmentation of a world immersed in legal conflict and litigation in the courts; families locked in conflict, between group stereotyping, racism and discrimination, harassment, abuse, and violence across lines of gender, age, occupation and faith. At a micro level is the flawed human tendency to dichotomize. People place people into categories of "us" and "them," worthy and unworthy, deserving and undeserving. Conflicts persist regarding who may be included and who excluded from the benefits of society and community. This tendency may be inherently found in the social structures of organizational hierarchies and includes dichotomies within the church between clergy and laity. This is not a new tendency. It is the primary phenomena upon which the Holy Spirit focused in the early days of the Church as recorded in the Book of Acts so that the Gospel of Jesus Christ would be for everyone, Jew and Samaritan, Jew and Gentile, male and female, circumcised and uncircumcised, bond and free. The work of the Holy Spirit was that of bringing unity, and community, inclusively to all believers against a long history of divisiveness, fragmentation, and exclusion which characterised the times and the cultures.

Dichotomous Thinking

Dichotomous thinking is a highly prevalent kind of fragmentation breaking up options into either/or categories. Dichotomous thinking may be a normal, cognitive exercise of identification and classification. The ability to make discriminations between categories is clearly important to our survival and to life in general. It is a function of higher order functioning characteristic of human existence to make fine, critical discriminations. However, it is also in our fallen natures to misuse and abuse our gifts and natural abilities. Such is the case with dichotomous thinking.

In the early church, dichotomous thinking was a normal response to

pre-established dichotomies of the times and cultures. It was a mind-set and well-established habit to think in dichotomies that excluded others from social discourse and inclusion. Communities were well defined and rather impenetrable. Jews had no dealings with Samaritans. Samaritans reciprocated. Men did not talk publicly with women. Sinners were off-limits to the righteous. Dichotomous thinking was normative. No where in the days of the early church was dichotomous thinking and its accompanying fragmentation and wholesale exclusion, more prevalent and normative than in religious circles. The early pattern of community established by the Holy Spirit was a direct challenge to the status quo. It became a major initiative of Christ's work in and through the church, by the guidance and power of the Holy Spirit, to create authentic, enduring Christian community in the face of and in contrast to a world historically and normatively characterised by fragmentation, discrimination and exclusion. Nevertheless, the human tendency remains and the church today still suffers from the old problem of dichotomous thinking.

In reflecting on dichotomous thinking, Mary Elizabeth Mullino Monroe³ invites us to consider a few dichotomies even in the church (Army) which underlie much of our discussion of ministry today:

1. Either we maintain the structure and inheritance from the past, or we abandon and destroy the heritage.
2. Either we have a strong, powerful clergy or we have a strong powerful laity.
3. The church either preserves the present definitions and principles of ordination or the church ordains who ever wants to be ordained.
4. The church either supports racial minority groups in structures of ministry or it supports racial majority groups in structures of ministry and likewise it supports either men or women.

Mullino Monroe believes dichotomous thinking underlies much of the churches' discussion of ministry and that dichotomizing has a direct impact on how power is distributed and how community is experienced. Regarding power, the dualism of dichotomous thinking undergirds oppression in setting up contracts and dominant-subordinate relationships where one group is "systematically and pervasively constructed and depicted as inferior,"⁴ by another making equality, mutuality and respect even in a Christian community difficult, if not

impossible. People also tend to dichotomise in ways that work against true community by setting-up either/or choices that include some while excluding others. This is often seen in communities that cast diversity and unity in dichotomous terms suggesting that community cannot be diverse and unified at the same time.

Today, we are not that far removed in history from the tyranny and oppression of Nazi Germany where dichotomous thinking had life and death consequences for whole populations and races of people. Out of those times, Dietrich Bonhoeffer makes a similar point, in his writings on community, about dichotomous thinking and power in regards to the sacred act of conversion when he says:

Thus there is such a thing as human absorption. It appears in all the forms of conversion wherever the superior power of one person is consciously or unconsciously misused to influence profoundly and draws into his spell another individual or a whole community. Here one soul operates directly upon another soul. The weak have been overcome by the strong, the resistance of the weak has broken down under the influence of another person. He has been overpowered, but not won over by the thing itself ... Here is where the humanly converted person breaks down and thus makes it evident that his conversion was effected, not by the Holy Spirit, but by a man, and therefore has no stability.⁵

Even in the sacred act of conversion, dichotomous thinking, power and manipulation can under-cut the less powerful and occasion a false start in entering into community and the Kingdom.

The intervening practices occasioned by the divisive fruit of dichotomous thinking work against the formation of authentic Christian community and are reflected in prejudice, discrimination and sin—clergically, hierarchically, racially, economically, in matters of gender and so forth. The consequences of such fragmentation in the world, and in the church (Army), is a perpetuation of suffering, alienation and what our Korean brothers and sisters call *han*.

The Consequences of Sin in a Fragmented World

Sin in a fragmented world has consequences. This is true not only for the one who sins, but also for others. Where there is sin, others suffer and God suffers.

Fragmentation is a consequence of sin in the world. It is the opposite of wholeness, health, holiness and unity. Fragmentation is not an expression of diversity. Rather, it is the state of being broken, torn apart, violated in its intended integrity and divided into separate parts. Fragmentation due to sin is reflected in consequences of pain and suffering. Sin not only separates us from God, it separates us from each other and victimises others.

Han

The pain and suffering experienced due to sin is captured in the Asian, particularly Korean term, *Han*.⁶ *Han* describes deep human suffering, the abysmal experience of pain. It is a hardened heart that is grieved by oppression, repression and injustice. It is the collapsed, imploded pain of the heart that reflects hopelessness, powerlessness, resignation, sadness, bitterness, resentment, despair and anguish of the victims of sin.

According to Korean theologian Younghak Hyun:

Han is a sense of unresolved resentment against injustices suffered, a sense of helplessness because of the overwhelming odds against one's self, a feeling of the total abandonment ('Why hast thou forsaken me?'), a feeling of acute pain of sorrow in one's guts and bowels making the whole body writhe and wiggle, and an obstinate urge to take 'revenge' and to right the wrong—all these combined.⁷

Han is the ripping apart the tissues of the heart caused by the sins of abuse, neglect, exploitation and violence. It is the wound to one's feelings, self-dignity and one's spirit. It is the wounded heart ruptured and torn by repeated abuse and injustice.

Victims of sin who live in *han* include exploited workers, especially children laboring in sweatshops and factories; survivors of the holocausts of Europe, Asia and Africa and of the genocide of the aboriginal peoples of the Americas; the families of the *desaparecidos* of Latin America; internees of World War II; atomic bomb victims; victims of incest; child abuse (especially sexually victimized children); victims of drug abuse and HIV/AIDS.

A God Who Suffers

Where there is sin, there is fragmentation and *han*. Sin is ubiquitous and so is fragmentation and related suffering. In a world characterized over the millen-

nia by sin, fragmentation and *han*, there is a God who knows our condition. God is not insensitive, nor stoic, and unmoved. If we understand Christ to be the perfect manifestation of God, then we know God suffers.

Sin wounds the heart of God. It separates us from God and from each other. It shatters and fragments creation. We see the wounded heart of God throughout Scripture in the writings of Jeremiah, Isaiah and Hosea and in the New Testament narratives (i.e. The father of the Prodigal Son in Luke 15:11–32). We see *han* in the circumstances of Jesus' life, His birth, the people He associated with and especially in His suffering and death on the cross with its humiliation, mockery, false accusation, inquisition, abandonment and physical torture. The cross may be viewed not only as an expression of God's love for all humanity, but also as a protest against oppression, violence, cruelty and suffering. The cross is not only God's love made available to sinful people and His determination to save us from our sins. It also reveals God's full participation in the suffering history of our oppression. It is the beginning of healing, of restoration from fragmentation to wholeness and hope. Christ's divine experience of *han* on the cross, His suffering death and for us, is the wellspring of our health, wholeness, holiness and hope. It is the foundation of authentic, Christian community. The opposite of a fragmented world is authentic, Christian community modeled after the Trinity.

Authentic Christian Community

The Social Ecology of Holiness

The beginning of authentic, Christian community involves reassessing the old paradigm of individualism that undergirds dichotomous thinking, sin and fragmentation, and embracing the biblical paradigm of the social ecology of holiness.⁸ The culture of individualism glorifies the drive for and preoccupation with personal prosperity, materialistic gain, personal freedoms without obligations and one's general well-being at the expense of others. It reflects competition against others and a preoccupation with "me" and "mine" and with "us" and "ours." It promotes a selfish inclination toward dichotomous thinking, exclusion of others and sin indifferent to accompanying *han*. Paradoxically, while promoting optimal well-being, individualism often results in self-absorption, self-isolation, loneliness, alienation and diminished personal wellness.

In contrast to the self-oriented paradigm of individualism, there is an emergent awakening to the alternative of a more social-ecological paradigm. In the social, faith and business sectors of society, there is a re-awakening to the dynamic idea of community. The old culture of individualism and independence is being replaced by mutualism and interdependence.

Collaboration, networking, the formation of alliances and partnerships increasingly occur throughout the world described more and more as truly a global village. Communities of interest and shared values bring and bind people together increasingly through digital rather than geographical proximity. Often these new communities of interest are based on mutual commitments of reciprocal economic gain.

Many contemporary attempts to establish community are temporary, fleeting and shallow. Few models or examples are available of authentic, sustained communities characterized by deep, meaningful commitments and covenant. The early Christian church represents a model of authentic community as mentioned in Acts 2:42 functioning beyond economic reciprocity and doctrinal connectionalism (later Methodism). The essence of the earliest Christian communities was that of a social ecology of holiness and *koinonia*. Our own heritage as Salvationists runs through Wesley's legacy of Methodism and the Anglican Reformation which was in large part an attempt to reclaim the collective life of the earliest Christian communities.

In the words of John Wesley: "The Gospel of Jesus Christ knows of no religion but social, no holiness but social holiness."⁹

Christianity is essentially a socially spiritual enterprise. As written in *Spiritual Leadership in The Salvation Army*, we hold:

a ... relational theology of grace modelled after our Lord and the Trinity—Three-in-one relationally integrated, yet distinct from one another—Three persons in the Godhead undivided in essence, in communion (and community) with each other. The Trinity models community and the social life of God for God's people. A more powerful, more succinct understanding of social holiness is the social ecology of holiness and restoration.

In Acts 2:42, as the early church continually devoted themselves to the means of grace, there must have been spiritual leaders who created, promoted and fostered the conditions for new Christians' (and all Christians') journeys,

growth and encounters. The conditions are not only personal, but also social.

In Acts 2:42, the practice of the means of grace (good teaching, breaking of bread together, fellowship, and prayer) were not only personal disciplines of the Christian life, but shared practices. As such, these means of grace together comprised the social–ecological (ambient) conditions that made up the social–spiritual life of early Christian communities of holiness and righteousness.

Phil Needham's recent *Word & Deed* article, "Integrating Holiness and Community," makes a related point when he says that holiness is not unidirectional.¹¹ It does not work in one direction only. A holy people are not merely an aggregation of Holy Spirit filled people achieving critical mass of holiness. Christian community is far more dynamic, interactive and contextual. The social–spiritual ecology of Christian community represents the conditions within which the Holy Spirit moves and does His best work in the hearts (and lives) of others.

Creating Christian Community as *Koinonia*

To create authentic Christian community, we must create the social–ecological–spiritual conditions grounded in a relational theology of grace. Christian community of believers living together in the social–ecological conditions of holiness is more than unidirectional, critical mass. It is also more than mere connectionalism—the intentional, covenantal networking and annual conferencing as historically experienced in Methodist circles. Perhaps the best word to describe the full expression and potential of authentic Christian community is *koinonia*. The concept of *koinonia* is succinctly stated in the World Council of Churches' Canberra statement ten years ago:

The unity of the church to which we are called is a *koinonia* given and expressed in the common confession of the apostolic faith; a common sacramental life ... a common life in which members and ministries are mutually recognized and reconciled; and a common mission witnessing to all people to the gospel of God's grace and serving the whole of creation ... *koinonia* is above all a gracious fellowship in Christ expressing the richness of the gift received by creation and humankind from God. It is a many dimensional dynamic in the faith, life and witness of those who worship the Triune God, confess the apostolic faith, share the gospel and sacramental living and seek to be faithful to God in Church

and world ... The interdependence of unity and diversity which is the essence of the Church's *koinonia* is rooted in the Triune God revealed in Jesus Christ. The Father, Son and Holy Spirit is the perfect expression of a unity and diversity and the ultimate reality of relational life ...¹²

Koinonia's grounding is in the doctrine of the Trinity that provides the model or paradigm for community. The unity of *koinonia* does not arise from the social-spiritual engineering of church structures, or through negotiated reconciling of differences. *Koinonia* arises from the drawing of human beings—and ultimately all of creation—into the life of God.¹³

Brian Beck's writing suggests several characteristics of Christian community as *koinonia*:

1. It is not an option. It is the nature of authentic Christian community.
2. It is interpersonal—based on a common confession, shared sacramental life, and mutuality of identity and mission.
3. Its mission orientation is to witness and service.
4. It starts at the macro level and works inward to the local church and fellowships.
5. It embraces both unity and diversity simultaneously.
6. It is more than reconciled diversity.
7. It promotes accountability.

To Beck's list of *koinonia*, I would propose some further attributes of authentic Christianity that seeks first the Kingdom of God. We pursue and promote the conditions for such community life when we:

1. Seek covenant with God and with each other.
2. Seek to model life together after the Trinity.
3. Seek awareness of God's presence and identity as the grounding of our collective identity, presence and mission in the world.
4. See full salvation as restoration to our destiny—Christ-likeness, holiness and service.
5. Seek healing, wholeness and holiness personally and as a people.
6. Seek partnership with God personally and as a people serving a needy, suffering, *han*-filled world.

John Wesley's Methodist movement, with its bands and class meetings, represents an authentic expression of Christian community at the micro level as one variation on the Anglican ideal of restoration of the church to its early, first cen-

tury Christian community life. This Methodist–Anglican early Christian church line is our Salvationist heritage. It also has ecumenical implications for community. In an attempt to reach out and dialogue beyond the borders of his own following, Wesley wrote his *Letter to a Roman Catholic* looking for the common ground of ecumenical fellowship:

If we can not think alike in all things, at least we may love alike ... Let us resolve, first, not to hurt one another ... secondly, to speak nothing harsh or unkind of each other ... thirdly, to harbor no unkindly thought, no unfriendly temper ... fourthly, endeavor to help each other on whatever we agree leads to the Kingdom. So far as we can, let us always rejoice to strengthen each other's hand in God.¹⁴

Beyond *Koinonia*: Outward Living Communities

Phil Needham points us to a future that moves beyond *koinonia* when he reminds us of our past as an implied prescription for the future:

The future to which the Church is committed is a Kingdom that includes all nations, races, classes and cultures. Like that of the Jewish nation (Isaiah 49:6), the destiny of the Church is wrapped up in the future of universal salvation in Christ, and this future marks the character of the church and its mission. When the world sees the Church, it should see hope for the whosoever.

The inclusive gospel has been the watchword of the Salvationist movement. In focusing on the poor and dispossessed, the Army was including those who were usually the first to be excluded. That is why mission based upon the gospel invalidates itself if it does not include them; that is why every local congregation which bases its existence and purpose on this gospel should in some crucial way tie itself to mission among them. The future of the inclusive gospel demands it.¹⁵

Needham is saying something about the inclusive community that is more than that being said by Wesley. While we may applaud the model Wesley gives us of reaching out beyond our own parochial interests to be inclusive and responsive to other believers, we wrestle with the question—does Wesley go far enough in facing outward, in reconciliation with Catholics and with seeking authentic community with them?

In Isaiah 49:6 we read, “It is too small a thing for you to be my servant to

restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the gentiles, that you may bring My salvation to the ends of the earth.” It is interesting that Scripture does not say it is the wrong thing or it is a bad thing, but rather that it is “too small a thing” to just be concerned with one’s own group, one’s own immediate sphere of comfort, one’s own back yard or tribe. Several hundred years before the early church grapples with the tough issues of dichotomous thinking, exclusion and discrimination, Scripture exhorts the reader to think bigger and more inclusively “to the ends of the earth.”

May we agree that it is too small a thing to seek community merely to restore the tribes of The Salvation Army and other evangelical peoples? Is it too small a thing to be reconciled with our Roman Catholic brothers and sisters? Does not the Lord our God still desire that the love of God and the light of His truth be shared throughout all of human kind? Does God not still desire that sin and *han*—the pain, anguish and suffering occasioned by sin—be dealt with by the powerful means of God’s grace which is the authentic Christian community of *koinonia* we know as The Salvation Army? Does the Lord challenge us to go beyond *koinonia* for *koinonia*’s sake, beyond *koinonia* for charity’s sake? Does God call us to authentic Christian community to be used of Him to bring salvation, restoration, healing, wholeness, holiness and hope to a *han*-filled, suffering world?

Roger Green answered these questions by saying, “When the Holy Spirit moves our Christian communities beyond our own borders into the world, we are often surprised by the fact that we find God waiting for us in that world, regardless of how ugly or disintegrated that world appears.”¹⁶ When we move in *koinonia* beyond *koinonia* into a *han*-filled world, we become intimate with the suffering world and more deeply intimate with our suffering God.

Conclusion

In a fragmented world where sin and *han*—suffering, despair and hopelessness—are so common to so many, God continues to call us to authentic, intimate Christian community—as life together in the Holy Spirit—in partnership with God. Our life together as Salvationists is not merely devoted to the joy of God’s presence and the fellowship of one another. It is also a life together which sees

the sin and *han* of the world through the eyes of Christ. We identify with all those who experience *han*, the despised, the rejected, the oppressed, the recipients of sustained oppression, suffering and pain. In so doing, we identify with the wounded heart of God becoming as community a means of grace to bring salvation, healing, holiness and hope to a still fragmented, needy world. We posture our community life together to be outwardly focused, outward facing, pro-actively reaching out in love to the world, inclusive of the whosoever, bringing the love of Christ to where others are living in sin and *han*.

By the grace of God, may this vision be ever a reality in the worldwide fellowship of the authentic, intimate, Holy spirit-filled and led community known as The Salvation Army.

Notes

1. Statistics and data like those noted in the text of this paper are readily available in a diversity of reports and publications from such international agencies as UNICEF, The World Health Organisation, The World Bank and the International Red Cross/Crescent. The information presented in this paper is gleaned from a number of such sources. While the specific data and finding may change from study to study and from year to year, the overall message of fragmentation, human suffering and need does not change.
2. This phrase, "The past is prologue to the future" is found carved in stone over the entrance to the U.S. Archives building in Washington, D.C.
3. Mary Elizabeth Mullino Monroe, "Trinity and Covenantal Ministry: A Study of Wesleyan Traditions," in Randy L. Maddox (Ed.) *Rethinking Wesley's Theology for Contemporary Methodism* (Nashville: Kingswood Books, Abingdon Press, 1998).
4. *Ibid.*, p. 151.
5. Dietrich Bonhoeffer, *Community, Life Together: A Discussion of Christian Fellowship*, (Harper and Row: New York, 1954), p. 23.
6. Andrew Sung Park, *The Wounded Heart: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon, 1993), p. 10.
7. Younghak Hyun, "Minjung, the Suffering Servant and Hope" paper presented at Union Theological Seminary, New York, 13 April, 1982, in Andrew Sung Park, *The Wounded Heart: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon, 1993), p 19.
8. Jonathan Raymond, "The Social Ecology of Holiness," *The War Cry*, July 1999.
9. John Wesley, Sermon 24, "Sermon on the Mount, IV," II. 4, *The Works of John Wesley, 1:540*, Albert Outler (Ed.),
10. Jonathan Raymond, "Spiritual Leadership in The Salvation Army," *Word & Deed*, Vol. 3, No. 2 (2001), pp. 27, 28.
11. Phil Needham, "Integrating Holiness and Community: The Task of an Evolving Salvation Army," *Word & Deed*, Vol. 3, No. 1 (2000), p. 7.
12. Brian Beck, "Connexion and *Koinonia*: Wesley's Legacy and the Ecumenical Ideal," in Randy Maddox (Ed.) *Rethinking Wesley's Theology for Contemporary Methodism* (Nashville: Kingswood Books, Abingdon Press, 1998), pp. 136, 137.
13. *Ibid.*, p. 137.
14. John Wesley, "Letter to a Roman Catholic," pp. 16, 17, *Works* (Jackson), 10:85-86.
15. Phil Needham, *Community in Mission*, (Atlanta: The Salvation Army Supplies and Purchasing, 1987) p. 96.
16. Roger Green, "A Theology of God the Holy Spirit," *Word & Deed*, Vol. 5, No. 1, (2002) p. 19.

Holiness in a World of Changing Values:

The Ethical Center of the Trans-Historical and Cross-Cultural Dimension of the Wesleyan Message of Full Salvation

John G. Merritt

Although this is not a historical paper *per se*, it is my methodological judgment that the interacting issues generated by the title will best be pursued along a historical and cultural trajectory. Consequently, we will:

1. Begin with a paradigmatic, biblical witness to holiness, important for Salvationists.
2. Move to the 18th century retrieval and articulation of this biblical witness by John Wesley.
3. Detail the configurations of the subsequent appropriation of that interpretive retrieval, since the late 19th century, by The Salvation Army as one of Wesley's heirs of his message of full salvation.
4. Converge around an ethical center that is situated in a multi-cultured world of changing worldviews.

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I. Holiness in an Ancient World of Antagonistic Values

The Salvation Army's Tenth Doctrine is essentially a quotation of 1 Thessalonians 5:23. Because the verse and the doctrine are built around being "wholly sanctified" or "entirely sanctified," let us give some attention to the total context in which Paul places this unique expression.¹

What is possibly the first of Paul's writings to be preserved for us in the New Testament, 1 Thessalonians, was sent to a young church in a city that was high on Paul's missionary agenda. Thus he was overjoyed that many persons came to Christ (2:13–16) when he invaded the city with the gospel (see Acts 17). Their conversion was both courageous and total, for even in the midst of hostile surroundings they "turned from idols, to serve a living and true God and to wait for His Son from heaven" (1:9–10). However, because Paul had to leave Thessalonika earlier than anticipated (2:17–19), his deep concern for the spiritual survival and development of these new believers in an unfriendly, pagan environment, impelled him to write his first letter to them.

The Apostle transposes his concern for the Thessalonian believers to the key of benedictory prayer in the middle (3:9–13) and at the close (5:23–24) of the epistle. Importantly, the concerns highlighted by these prayers grow out of his gratitude for the three-fold description of their present spiritual lives: Their "work of faith, labor of love and steadfastness of hope" (1:3)²—quite a commendation for those who possibly had been Christians for less than a year! It is out of this trilogy of spiritual virtues (later echoed in 1 Corinthians 13) that Paul structures both benedictions. His purpose in doing this arises out of his acute awareness that even with the outstanding and active quality of their soundly converted lives, the inner resources of these new believers were not sufficiently mature to face effectively their difficult surroundings. For this reason, Paul longs in the first prayer (3:9–13) that faith, love and hope will interact in such a manner that the Thessalonians will be able to match the challenge confronting them in a way that corresponds with God's basic intention for believers—their "establishment in holiness" (3:13)—during the interim between conversion to Christ and the return of Christ.³ This "establishment," in an identifiable moment, is part of a larger movement which flows out of that "labor of love" which finds it ini-

tial rootage in the time of conversion. It is that "increas[ing] and abound[ing] in love to one another and to all men," which the Lord Himself makes possible (3:12). It is growing in grace in terms of love, which enables the movement from the moment of conversion to the later moment of being "established in holiness." And this is to be done against the motivating backdrop of "the coming of our Lord Jesus" (3:13), which refers to the "hope [that is] steadfast" (1:3).

But what does Paul mean by "holiness" in 1 Thessalonians? The answer to this question begins to emerge in the use of personal illustrations (2:1–12) which he universally applies by showing that holiness operates within the context of the will of God (4:3; 5:18). In fact, Paul identifies the will of God with holiness in a way that points to an ethical rather than legal definitive center of holiness. He does this in 4:1–8 by focusing holiness on sexual purity: "For this is the will of God, your sanctification: that you abstain from immorality" (4:3). This moral directive springs from the quality of God's call to the believer (4:7). The divine call is not for an impure purpose—it is not "for uncleanness." Rather, God calls us "in holiness" or "into the sphere of holiness" (Wuest).⁴ Thus the objective of God's call is to lead us into that ethical area of life which is the opposite of impurity.⁵

This ethical perspective on holiness gives definitive shape to the term as Paul employs it in 1 Thessalonians: it is purity of heart—a pervasive ethical interiority that is inseparable from outward behavior. The enabling dynamic of this is the Sanctifying Spirit who Himself is the source of holiness: "Therefore, whoever disregards this [command concerning holiness], disregards not man but God, who gives His Holy Spirit to you" (4:8). That is to say, it is the Father's design that the Holy Spirit, who came to reside in the Thessalonian believers when they "turned from idols to ... God," should lead them to the point of established holiness.

The second prayer (5:23) draws together all the loose ends of the various aspects of the sanctified life in 1 Thessalonians 5:18–22 in an instantaneous and complete work of holiness throughout the believer's total being: "May the God of peace himself sanctify you wholly [through every part and in every part in a distinct moment of time]; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ." Thus, in our analysis of the prayers of Paul in 1 Thessalonians we have seen that the first prayer (3:9–13) reveals that love is the context of the believer's movement toward established holiness. The second prayer (5:23–24) suggests that the crisis experience of

entire sanctification is the dynamic which brings to its full ongoing development the love that began with conversion. In each prayer, both crisis and process are dependent on each other.

This comprehensive truth about holiness in 1 Thessalonians points us to at least two realities: First, if a group of people were ever truly converted, it was the Thessalonians. Furthermore, they were growing in the indispensable virtues of a healthy Christian life; love, faith and hope. AND YET ... Paul said these soundly converted persons needed to be entirely sanctified—and prayed that this would indeed happen to them in a specific moment of time! What does all this suggest? It suggests that even a sound conversion—as glorious as it is—does not accomplish at that moment all God ultimately intends for His children; namely, the cleansing from indwelling sin and not simply forgiveness of sins—as indispensable as it is—which were committed before they came to Christ. It also suggests that a distinct pattern lies near the surface of 1 Thessalonians:

1. It is a pattern in which the full experience of His grace is structured around two crisis—that is, distinct—moments called justification/conversion/regeneration and entire sanctification.

2. It is a pattern which indicates that between and beyond these two key moments there is to be increasing growth toward the likeness of Christ which we shall fully, finally and ultimately experience when He comes again (cf. 1 John 3:1–3)!

Second, these two prayers were offered for Christians in a moral and cultural environment that shares with contemporary secular societies a radical antipathy to stable spiritual experience. In such surroundings, prayers for a holy life in this life strike one as petitions for the impossible. But Paul was inspired to pray because the “God of peace” (5:23) is able to purify His children to their very depths by the fullness of His own presence. That is why the Apostle concludes his second benediction with the affirmation that “He who calls you is faithful and He will do it” (5:24) in anticipation of Christ’s return but before that momentous eschatological event!

This structural analysis of 1 Thessalonians allows us to draft several propositions that are consistent with Paul’s intent in the letter:

1. The need for the entire sanctification of believers is not remedial. That is to say, the experience of entire sanctification is not a patch-up job for a deficient

conversion.⁶ To propose otherwise is to render meaningless and inconsequential Paul's prayers that soundly converted people would be brought to the fullness of God's intention for His children before and in anticipation of the return of Christ.

2. The reaching of the redemptive objective identified as "entire sanctification" does not mean reaching full and complete conformity to the likeness of Christ before His return. Rather, it specifies a distinct point within the total movement of sanctification in which indwelling sin is dealt with decisively and at depth. This will not happen in a way that makes further growth in grace unnecessary; it rather removes the primary impediment to its intended progress toward ultimate Christlikeness. Thus it is that Professor Richard E. Howard says:

This single Pauline reference to being entirely sanctified or sanctified wholly should not be confused with the theological idea of final sanctification (i.e., glorification). This is understood in Wesleyan theology to refer to the entire removal of original sin and not to the end of the process of sanctification.⁷

3. By the juxtaposition of holiness—the establishment of which includes the dimension of crisis (chapters 3 and 5)—with ethics (chapters 2 and 4), Paul indicates that the crisis aspect of sanctification is part of his moral vision for believers.

4. By relating the factor of the indwelling of the Holy Spirit to a moral, rather than a forensic, understanding of sanctification in chapter 4, Paul implies that the Spirit's indwelling in all believers does not negate the necessity of a post-conversion crisis experience that he describes as "entire sanctification" as that moment which "establishes [believers] in holiness" (chapters 3 and 5). Rather the expectation of, call to, and Apostolic petition for such chronologically located, morally penetrating heart-holiness, is obligatorily rooted in the Holy Spirit who indwells them.

The extended development over the ensuing years of the theological understanding that Paul initially expressed in what is probably his earliest extant letter to a congregation of believers may have enriched his understanding of God's sanctifying intentions for His children. However, such development did not move him away from or beyond the complex of emphases that we have identified in 1 Thessalonians. Rather, there is a thematic continuity and persistent paradigmatic pattern discernible in varying ways and to varying degrees in his subsequent

extensive correspondence. This continuity and pattern is a crisis dimension that is integral to the total conceptual, structural, and experiential scope of sanctification—a theological orientation that took on significant historical significance in the message and ministry of John Wesley.

II. Expectant Waiting, Pointed Deliverance on the Highway of Holiness

According to the late Albert C. Outler, John Wesley's sermon "The Scripture Way of Salvation" is one of Wesley's writings which helps constitute "his vision of the rightful aspirations and expectations of Christian faith and devotion"⁸—a vision which he usually articulates as "Christian perfection." Wesley devotes his most extended treatment to this controversial term in *A Plain Account of Christian Perfection*, a key treatise that provides the historical framework for a post-conversion and crisis dimension as part of his total construal of sanctification. It was published in 1765 to affirm what he believed was the basic continuity in the doctrine of holiness he had propounded from 1725 to 1765. In a summary addendum that he placed at the end of this work on January 27, 1767, there is an unmistakable reiteration of both crisis and process in what he proposes as a balanced message of holiness. Therefore, it is imperative that the landmark sermon, "The Scripture Way of Salvation," be read in this literary-historical context, for it was published in the same year, 1765, as the main body of the *Plain Account*, and before the inclusion of the latter's addendum in 1767. This historical and conceptual interaction casts important interpretive light on what John Wesley meant by the theological and chronological setting in which he placed St. Paul's unique term, "entire sanctification."

A careful reading of the first main division of "The Scripture Way of Salvation"⁹ reveals that the transformation defined as sanctification commences with justification but is not fully accomplished at the inauguration of salvation. Wesley observes that the impact which the initiation of this transformation brings to bear upon the new believer is so tremendous that he or she may think that the renewal is complete.¹⁰ But not too much time elapses before such believers become aware that inward sin—the sinful nature—is still present, with intense

inner conflict often being their subsequent experience, without, however, the assurance of sonship, which the witness of the Holy Spirit provides, being removed. Wesley bases this realistic perception on Galatians 5:17, Romans 8:16, and Homily IX in the *Homilies of Macarius*, which Wesley included in Volume I of his *The Christian Library*.¹¹

It is with this inner moral situation that what Wesley calls “the gradual work of sanctification”¹² is supposed to deal. The focus of this gradual work of sanctification is the deepening radical treatment “of our evil nature”¹³ which has as its objective an increasing death of the sinful nature and the inner stirring which it prompts and, conversely, an increasing aliveness to God. This is done through the enablement of the Holy Spirit within the context of the life of discipleship.¹⁴

It is in relation to the situation involved in gradual sanctification that Wesley introduces a third element in the continuum of salvation; namely, entire sanctification: “It is thus,” says Wesley, in the developmental setting of gradual sanctification, “that we wait for entire sanctification, for a full salvation from all our sins—from pride, self-will, anger, unbelief.”¹⁵ This suggests that the term “entire sanctification” is a crucial interpretive concept in Wesley’s comprehensive soteriological schema.

It is by this hermeneutical key and within this redemptive framework that we can propose two things: First, entire sanctification by its very constitution is seen to be the counterpart of initial sanctification and hence introduces the element of “goal” to the total process of salvation. Second, flowing from the element of goal, the term “entire sanctification” indicates that “gradual” or “progressive sanctification” (which deals with the gradual mortification of the sinful nature) is not to be understood as incurably coextensive with the entirety of the Christian life so that the conflict prompted by inner sin must be endured until physical death. The basis for discerning these two distinctions within Wesley’s trilogy of initial, gradual and entire sanctification is his description of the “entire sanctification” for which “we wait” as a dynamic goal called “perfection.” This concept of goal is theologically inherent in perfection—“Let us go on unto perfection” (Heb. 6:1, KJV)—and Wesley definitively fills it with the content of a love that has radical consequences for the sinful nature: “But what is perfection? The word has various senses: here it means perfect love. It is love excluding sin, love filling the heart, taking up the whole capacity of the soul.”¹⁶

Wesley evidently locates this goal before the end of the Christian life because he amplifies his description of the love which expels sin in terms that can refer only to the believer's activity in this life: it is love "rejoicing ever more, praying with out ceasing, in everything giving thanks."¹⁷

In the second and third major divisions of "The Scripture Way of Salvation," Wesley expresses his understanding of grace in terms of its chronological, theological and functional relation to works. This may be summarized in stating that entire sanctification rests squarely on faith as convictional and appropriating because it is preceded, prompted and accompanied by grace. Thus works do not make us worthy to receive the grace of God. Rather, because of the sin which does remain in the believer following justification, the inability to perform truly good works reveals the need for full salvation, with prevenient grace prompting the faith that brings perfection in love. And because it is faith, rather than works, that makes possible the attaining of Christian perfection as the goal of salvation, entire sanctification may be anticipated and experienced after justification and before death. Consequently Wesley places the goal of perfection before death, thereby positing that the struggle with inner sin need not last the duration of the Christian pilgrimage.

III. Holiness: How Close to Home?

The official series of compact expositions of The Salvation Army's eleven cardinal doctrines have four identifiable stages of development:¹⁸

1. Twelve editions of *The Doctrines of The Salvation Army (DSA)*,¹⁹ 1881–1917.²⁰
2. Five editions of *The Handbook of Doctrine (HOD)*, 1923–1935 (with six impressions of the 1935 edition appearing from 1940–1964).
3. *The Handbook of Doctrine*, 1969.²¹
4. *Salvation Story: Salvationist Handbook of Doctrine (SS)*, 1998.²²

Because there were no noticeable changes in the *DSA* until after World War I,²³ we may look upon the twelfth edition as basically representative of Christian Mission/Salvation Army views on holiness between at least 1870 and 1917.

The critique, which follows, of the exposition and experiential interpretation of the doctrine of holiness in the several versions and editions of the Army's

HOD has led me to this affirmation: Although I believe my analysis points to some discernible discontinuities between the older and later versions of the *HOD*, the Army's more recent doctrinal manuals still have their Wesleyan "family home" in sight—although, in my judgement, the distance is sufficient to dim the vision. They also speak with "accents" that betray their place of origin—although I have to listen more carefully to catch it than was earlier the case. This should be kept in mind as we summarize several historical and thematic developments. The tracing of these developments, and my corresponding evaluations will be conducted along a continuum—a continuum, constructed from a composite reading of the Army's doctrinal manuals, that runs from the specific to varying degrees of vagueness.

1. Across the years, less specific configurations of sin in the doctrinal manuals have led to a decreasing definitive specificity about inbred sin and increased vagueness about the doctrine and experience of entire sanctification as the remedy for this subterranean depravity.

2. Although I negatively evaluate this drift toward vagueness, there is a positive current flowing within it: in the earlier doctrinal manuals the ethical consequences of the experience of holiness are significantly described in institutional terms that have a very noticeable external orientation. However, in the 1998 *SS* the ethics of holiness are relationally demonstrated and missionally expressed within a context that is covenantally rather than institutionally structured. This is a wholesome improvement, in my judgment, that steers us away from the legalism that tends to lurk near more external ethical approaches—although the *SS* does so in a way that guards against antinomianism.

In connection with this observation I have noted that even the discussion of indwelling sin or the inherited principle of sin in the *DSA*-era of manuals is done primarily in terms of deeds of sin. This runs the risk of turning the specificity of entire sanctification as a profound moment of inner cleansing away from its foundation on an all-sufficient, redemptively comprehensive grace and toward an external, legalistic ethic which is inconsistent with that foundation. The *DSA* could have avoided contributing to this possibility had the several editions not tended, in varying degrees, to descriptively analyze one dimension of sin—sin as a principle—in terms of the characteristics of another dimension—sin as deeds or acts—particularly when that later dimension was often cast in institutional cat-

egories. Adherence—valid though it often is—to an institutionally expressed moral vision—as important as it usually is—can unintentionally become a subtle Phariseeism that confuses conformity to external expectations with holiness of heart, thereby, unfortunately, assuming the status of empirical witness to this quality of spiritual life.

3. I would tentatively suggest that the aforementioned analytical confusion and its possible legalistic consequences may have helped to create, almost unconsciously, a reactionary climate for a gradual movement, in successively later editions of the *HOD*, away from a crisis emphasis as part of Christian maturation toward more emphasis on a process that may not necessarily always include crisis. Since process is always less specific, hence more vague, than crisis, this factor may be a consequence of the movement away from the specificity that characterizes an ethical—i.e., a non-forensic—understanding of sin.

4. There has been a movement away from a clear focus on radical cleansing from inbred sin toward cleansing from some vaguely-defined moral object: Yes, cleansing is mentioned with some degree of frequency; but from what? The *DSA* series is more specific about what is cleansed—inbred sin—while the varied editions of *HOD* (1923–1969)—though not silent on the matter—are increasingly vague and less specific. The earlier emphasis that entire sanctification is cleansing from inbred sin has essentially disappeared—except for one very clear reference—by the time we get to the 1998 *SS*.²⁴

5. As a corollary of this disappearance, there has been a corresponding movement away from clarity about the universal necessity of entire sanctification at some point—in other words, a “second work of grace”—between justification and glorification. This is reflected in *SS* in two significant ways: First, the summary rephrasing of the Tenth Doctrine at the end of Chapter Nine is virtually along processive lines, despite clear reference to “crisis and process” earlier in the chapter.²⁵ Second, there is a degree of ambiguity in Appendix 7 about the centrality of “secondness” in understanding and realizing the fullness of God’s sanctifying intentions for His children.

6. These developments within the context of the flow from greater specificity toward less specificity have affected the directives that the various doctrinal manuals have offered on how to experience entire sanctification. Although the necessity of response runs throughout all of them, increasingly there is less speci-

ficity about what that response involves, how it is to be made, on what basis it is to be made, and how one may be assured that the response brings an authentic experience of full salvation. The *DSA*-era of manuals is specific and helpful in all these areas; *SS* is the least helpful.

So what connection does this have to a decreasing emphasis on the instantaneous aspect of sanctification and, from my observations, the increasing silence in Army meetings of the proclamation of and witness to entire sanctification? Have these trends in The Salvation Army been affected by the sentiments reflected at times in *SS* or does it essentially mirror such a declining emphasis on the experience of entire sanctification in the Army?

These questions are not irrelevant to the Salvationist mission that is emphasized at the conclusion of each chapter of *SS*. Consequently, they constitute a serious call to discover why perceived changes in the Army's official exposition of the doctrine of sanctification have occurred and how they impact and/or reflect the understandings set forth in the holiness writings of individual Salvationist—understandings that may have been more influential than the official "consensual" statements.

IV. Holiness in a Contemporary World of Changing Values Context

The international nature of The Salvation Army, to say nothing of the world-embracing scope of the biblical mission of redemption in which it professes to participate, requires that we place that dimension of the gospel defined as sanctification within the domain of human experience called "culture." This is because the Christ, who is our Redemption and Sanctification (1 Corin. 1:30), identified Himself with human existence within the context of a particular culture, that of first-century Judaism.

By "culture" we mean that pervasive dimension of human life which anthropologists, in particular, have described in various ways. A succinct and comprehensive example is found in *The Willowbank Report* of the Lausanne Committee referred to by Bernard T. Adeney.²⁶

Culture is an integrated system of beliefs (about God, or reality, or ulti-

mate meaning), of values (about what is true, good, beautiful, and normative), of customs (how to behave, relate to others, talk, pray, dress, work, play, trade, farm, eat, i.e.), and of institutions which express these beliefs, values and customs (governments, law, courts, temples or churches, family, schools, hospitals, factories, shops, unions, clubs, i.e.), which bind a society together and give it a sense of identity, dignity, security, and continuity.²⁷

A central commonality which these and other definitions share is that of "worldview." Like culture, "worldview" has been defined and described in a variety of ways, with the pervasive concept being how a person or society looks out at the "world" and structures or puts it together in a largely systemic whole. This is reflected in David J. Hesselgrave's observation that "[a] worldview is the way people see or perceive the world, the way they 'know' it to be. What people see is in part what is there. It is partly what we are. But these combine to form one reality, one worldview."²⁸

Understood in this way, "worldview" is one of the defining characteristics of culture. Thus a worldview is how a person or a society tends to define reality and shapes, explicitly or implicitly, the kinds of behavior and actions that are appropriate or inappropriate within the network of that kind of reality. Consequently, ethics are inextricably related to worldview, even as worldview and culture are definitively connected.

This complex of culture, worldview and ethics is configured and reconfigured within that continuum of continuity and discontinuity that we call "history." Consequently, the history of a social group—whether a nation, geographical region, isolated tribe, religious denomination or local congregation—involves the interactive shaping of its culture, worldview and ethical orientation. Consequently the formulation, articulation and development of religious doctrine takes place within the history of configuration and reconfiguration as it is transmitted throughout and between cultures that are defined by distinctive worldviews and consequent moral visions.

Continuity

This historical approach to cultural context raises the issues of the nature of doctrinal development, theological fidelity and ethical integrity. This is inescapable because of:

1. The dissonance between cultures.

2. The change inherent in the historical process in which all cultures are involved.

Thus, we must ask: When does doctrinal change within an international body, which refracts its mission through a kaleidoscope of cultures, reflect healthy movement—i.e., development that is consistent with the presuppositional deep structures to which it traces its origins—and when does it constitute conceptual aberration—i.e., change that takes up residence in a new presuppositional framework which is historically and theologically foreign to those origins?

The raising of this crucial issue generates the question of what constitutes theological continuity and constancy, or discontinuity and inconstancy as a doctrinal tenet moves along the trajectory of history within, across and throughout cultures. And how should this give us some clues about the understanding of theological fidelity? When is such faithfulness actually present and when are we fooling ourselves when we claim it is there?

Given the definition of the cultural context in which these questions emerge and the dual focus of this symposium on theology and ethics, such issues cannot be divorced from the moral vision that is rooted in culture and expresses the worldview[s] which reflect that culture. Therefore, I will propose what constitutes a Wesleyan moral vision and an ethic that is consistent with Wesley's soteriological understanding of Scripture. Although the proposal will be brief, it will serve as the integrating factor of the biblical, historical and doctrinal analyses conducted in the first three major sections of this paper.

In the second major section, Wesley called to our attention in his sermon "The Scripture Way of Salvation" that entire sanctification is a significantly distinct, but not exhaustive, moment within the *ordo salutis* that receives its impetus, its *telos*, from the doctrine of Christian perfection, the objective of which is full moral restoration to the image of God. It is this restorative process, in which the crisis realization of entire sanctification is embedded, that H. Ray Dunning says is paradigmatic for a Wesleyan ethic.²⁹ The holiness—whether, initial, progressive, entire, or final—for Wesley primarily is not "positional" or forensic—it is comprehensively ethical and moral to the core.

In adopting this interpretive stance, Wesley is only being consistent with the Thessalonian context from which he lifts the term "entire sanctification" that he

conceptually sprinkles liberally throughout his enormous literary output. For in that initial epistle Paul states that the “holiness” in which soundly converted believers are to be “established” in anticipation of Christ’s return (3:9–10) is a purity that takes its definitive cue from an ethical orientation: “It is God’s will that you should be holy; that you should avoid sexual immorality” (4:3). It is because of the pervasiveness of this purity—it is to be “entire” within the total personality of the believer—that Paul’s ethical emphasis is radical. It probes to that inborn nature which stands in irreconcilable opposition to the moral vision reflected in the image of Christ to which believers are to be restored through the Sanctifying Spirit.

Thus the moral expectation articulated by Paul and appropriated by John Wesley is rooted in a context of grace in which the crisis moment of entire sanctification is an indispensable element. The contribution of this orientation to the Pauline ethic may be stated this way: The displacement of the self-centeredness which characterizes inbred sin and its replacement with the Christ-centeredness made possible through the ongoing fullness of the Holy Spirit is essential for living out the ethical mandates and implications of the gospel. Though a process both precedes and follows this displacement (cleansing/crucifixion) and replacement (filling), the imagery and grammar that Paul uses to call to and describe that pivotal moment of grace, is preponderantly crisis in nature and total in scope.

In the third major section, I have argued the continuity of the doctrinal manuals of The Salvation Army with:

1. Paul’s original articulation of the interaction of holiness and ethics within a context that is not devoid of crisis.

2. John Wesley’s later, contextually-sensitive appropriation of that emphasis through the employment of the term “entire sanctification” sometimes has been mixed.

As we have previously observed, the earlier manuals have forthrightly emphasized the crisis and radical nature of entire sanctification, although their consequent moral vision has not always been sufficiently informed by grace because of what tends to be an institutional—and external—focus on ethics. On the other hand, the later handbooks, in varying degrees of contrast, have displayed a more holistic understanding of grace and ethics because of their covenantal rootage, while fluctuating on the place of crisis within the process of

sanctification. But, in light of 1 Thessalonians and (my reading of) the entire Pauline corpus, this removal or weakening of the place of radical crisis cleansing in the covenantal framework of the call to holiness excludes or diminishes the import of the basis for sanctification in its fullness that was built into the *ordo salutis* through the death and resurrection of Jesus Christ. This short-circuits the dynamic that makes possible an authentic and authenticating response to that summons.

Communication

In order to bring this paper to a conclusion, we must see how the Wesleyan understanding of an ethically-oriented holiness maintains fidelity to its presuppositional, defining roots and sustains the integrity of its moral witness in a world of changing values in the process of its missionally required cross-cultural communication. This begins by recognizing, with Eugene A. Nida, that “[all the] elements in the culture of a people are intimately related to the problems of [intra and cross-cultural] communication.”³⁰ The translational “bridge” across which this communicative movement takes place is through that which Nida calls the “dynamic” or “functional equivalence” connection of the varied dimensions of two or more cultures that are separated in time and/or conceptual “space.”³¹ So what are the “bottom-line” features that must be selected—in identifying such domains of equivalence—in order to communicate trans-historically and cross-culturally the Wesleyan understanding of the biblical doctrine of entire sanctification? It is the ethical center of the doctrine which provides the selective clue. This is because this ethical center corresponds with the nature of the God who is holy and the consequent kind of holiness He desires for the correspondence of the nature of His children with His nature. That points us to the total deliverance from indwelling sin—the sanctification that probes the depths of redeemed human nature to radically cleanse it from inbred sin—which makes possible this kind of moral conformity with the nature of the God who is holy. But because of who God is—He is holy—and because He wants the nature of His children to correspond with who He is—He wants them to be holy in this life—He wants it to happen now in a decisive manner.

Consequently, we may propose that the two essential elements of the Wesleyan doctrine of entire sanctification are: 1. depth (radical cleansing) and 2. decisiveness

(crisis action). Thus no matter how the dynamic equivalence of the message of holiness is expressed in moving from one culture to another, the factors of depth and decisiveness must be present in that expression in order for doctrinal fidelity and ethical integrity to be maintained and sustained. I am investing this assertion with convictional status because these two elements are not culturally determined but are rooted in the nature and redemptive action of the God who is holy. In other words, I consider them to be supra-cultural, and hence non-negotiable, elements in the biblical theology of holiness and its articulation in the Wesleyan message of sanctifying grace.

Unfortunately, I have not been able, for reasons of space, to go into the relation of various ethical theories to the presuppositions of Wesleyan theology and into the application of the Wesleyan doctrinal vision to concrete moral and social settings.³² What I have attempted to do is provide a Wesleyan-Holiness foundation that must precede such practical engagement by Salvationists—an ethical immersion in the world that will resonate with both the biblical witness to full salvation and the Army's articulation of this central provision and expectation of Christ's redeeming work. Consequently, it is my conviction that ethical reflection and action built upon such a foundation is: 1. An important part of the logical and faithful extension of what I have been proposing about the supra-cultural nature of the doctrine and experience of holiness, and 2. Requires this affirmation: it is the non-negotiable core regarding holiness that provides the theological constant and steadying anchor for The Salvation Army's articulation and application of a biblically-grounded Wesleyan ethic in a world of changing values.

Notes

1. For a scholarly treatment of the appropriateness of using "entire sanctification" in reference to other "holiness" passages in the New Testament, see the paper that was presented by the late Dr. Wilber Dayton at the inaugural meeting of the Wesleyan Theological Society in 1965: "Entire Sanctification in Holiness Texts." *Wesleyan Theological Journal*, 1, 1 (Spring 1966), pp. 1-5.

2. I am indebted to Professor Don J. Kenyon, emeritus professor of Bible, Nyack College, under whom I studied as an undergraduate more than 40 years ago, for the insight that the structure of 1 Thessalonians is embedded in this Pauline trilogy. However, Professor Kenyon probably would not fully agree with the use to which I have put his insight in this paper.

3. I am indebted to Dr. J. Kenneth Grider, emeritus professor of theology, Nazarene Theological Seminary, for introducing me to this particular approach to the Apostle's prayer in 1 Thessalonians 3 in his course, "Paul's Theology of Holiness"—a perspective that has remained with me since 1962. However, I am responsible for the exegetical detail and its placement within Professor Kenyon's structural understanding of the epistle. For a very recent volume by a senior contemporary of Dr. Grider's that includes a Wesleyan understanding of 1 Thessalonians, see William M. Greathouse, *Wholeness in Christ: Toward a Biblical Theology of Holiness* (Kansas City, MO: Beacon Hill Press of Kansas City, 1998), pp. 133-138. Dr. Grider considers this to be the most important work ever written on Christian holiness in the Wesleyan tradition.

4. Kenneth S. Wuest, *The New Testament: An Expanded Translation* (Grand Rapids: William B. Eerdmans Publishing Company, 1961).

5. K. E. Brower, "1 Thessalonians," in *Asbury Bible Commentary*, Eugene E. Carpenter and Wayne McCown, eds. (Grand Rapids: Zondervan Publishing House, 1992), p. 1100.

6. For an analysis of the high expectations Wesley held for regeneration, while yet affirming the need for a subsequent experience of entire sanctification, see the presidential address delivered by Asbury Theological Seminary professor Kenneth J. Collins at the 1998 annual meeting of the Wesleyan Theological Society, "John Wesley's Doctrine of the New Birth," *Wesleyan Theological Journal*, 32, 1 (Spring 1997), pp. 53-68, esp. 59-68.

7. Richard E. Howard, *Newness of Life: A Study in the Thought of Paul* (Kansas City, MO: Beacon Hill Press of Kansas City, 1975), p. 207.

8. Albert C. Outler, ed., *John Wesley* (New York: Oxford University Press, 1964), p. 252.

9. This analysis of Wesley's "The Scripture Way of Salvation" is adapted from John G. Merritt, "Dialogue Within a Tradition: John Wesley and Gregory of Nyssa 'Discuss' Christian Perfection," *Wesleyan Theological Journal*, 22, 2 (Fall 1987): pp. 106-108. For a very significant recent book that lays out and analyzes Wesley's theology within the framework of this sermon, see Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of Wesley's Theology* (Nashville: Abingdon Press, 1997). For an equally significant view that contrasts at several points with Collins, see Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood Books, 1994). These differences are reflected in Kenneth J. Collins, with response by Randy L. Maddox, "Recent Trends in Wesleyan-Holiness Scholarship," *Wesleyan Theological Journal*, 35, 1 (Spring 2000), pp. 67-98.

10. John Wesley, "The Works of John Wesley, Sermons II:34-70" in *The Bicentennial of the Works of John Wesley*, Albert C. Outler, ed. (Nashville: Abingdon Press, 1985), 2: 158.

11. *Ibid.*, p.159.

12. *Ibid.*, p.160.

13. *Ibid.*

14. *Ibid.*

15. *Ibid.*, italics supplied.

16. *Ibid.*

17. *Ibid.*

18. See, *Doctrines and Rules of The Christian Mission, Under the Superintendence of Rev. Wm. Booth, Commenced in the Year 1865* (London: William Booth, 1870). The wider historical backdrop for these developments is traced by Dr. Roger J. Green of Gordon College in "The Doctrines of The Salvation Army," in John G. Merritt, ed., *Historical Dictionary of The Salvation Army* (Lanham, MD: The Scarecrow Press, Inc., forthcoming). In this entry, Green refers to John Pentecost, "William Booth and the Doctrine of Holiness," (Ph.D. diss., University of Sydney, 1997), which I have not yet seen. Also see Major John R. Rhemick, *A New People of God—A Study in Salvationism* (Chicago: The Salvation Army, 1993), pp.83–103, and "The Theology of a Movement: The Salvation Army in Its Formative Years," *Wesleyan Theological Journal*, 22, 1 (Spring 1987), pp. 77–86.

19. The first public issuance of a systematized explanation of The Salvation Army's eleven cardinal doctrines (which, in their present form, extend back to the First General Conference of The Christian Mission in November 1870) was in 1881 under the title, *The Doctrines and Discipline of The Salvation Army, Prepared for the Training Homes, by the General* (London: Headquarters [1881]) However, from the time of the second edition, possibly in 1885, through the twelfth edition in 1917, the book bore the shorter title of *The Doctrines of The Salvation Army* (London: International Headquarters, 1885(?)). The subtitle 'of the first edition—*Prepared for the Training Homes, by the General*—was retained in the second and third (1892) editions, but, beginning with the fourth edition (1900), was replaced with *Prepared for the Use of Cadets in Training for Officership, by the General* and remained in place up through the twelfth edition that was issued in 1917.

20. Before the 1881 edition there was a "private" edition for specific use by cadets in training for officership, which became a source of criticism of The Salvation Army. Thus, William Booth introduced the 1881 "public" manual with this statement:

Seeing that we have been charged with attempting to teach secretly to our Officers a system we dare not openly avow, we have ordered the printing of a public edition of this book, exactly as it appeared before, with the addition of "Holy Living," which contains all that was in Sections 14 to 20 of the Catechism before, and much more besides.

In sending for this concise summary of teaching in the simplest possible language, drawn up purely for our Cadets, to the world, we most emphatically protest that we have no intention of condemning or opposing the teaching of any godly man. We wished this book to be private merely lest there should be any appearance of any wish to do anything of this kind.

21. *The Salvation Army Handbook of Doctrine* (London: International Headquarters, 1969).

22. *Salvation Story: Salvationist Handbook of Doctrine* (London: International Headquarters, 1998).

23. One change was that with the fourth edition of 1900 the eleven doctrines were placed in Section I, thereby moving the exposition[s] of each doctrine forward by one section in the editions up through the twelfth. This minor change is indicated because it affects the section identification in the analytical commentary which follows.

24. *Salvation Story*, p. 98.

25. *Ibid.*, p. 90.

26. Bernard T. Adeney, *Strange Virtues: Ethics in a Multicultural World* (Downers Grove, IL: InterVarsity Press, 1995), p. 16.

27. *The Willowbank Report* (Wheaton, IL.: Lausanne Committee for World Evangelization, 1978).

28. David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd edition (Grand Rapids: Zondervan Publishing House, 1991), p. 197.

29. H. Ray Dunning, *Reflecting the Divine Image: Christian Ethics in Wesleyan Perspective* (Downers Grove, IL: InterVarsity Press, 1998).

30. Eugene A. Nida, *Message and Mission: The Communication of the Christian Faith* (Harper and Row, 1960), pp. 35–36.

31. *Ibid.*, pp. 58–59.

32. For a Wesleyan–Holiness interpretation of John Wesley’s ethical vision, see Leon O. Hynson, *To Reform the Nation: Theological Foundations of Wesley’s Ethics* (Grand Rapids, MI: Francis Asbury Press of Zondervan Publishing House, 1984). For more liberal Methodistic understandings, see Elsa Tamez, “Wesley as Read by the Poor,” *The Future of the Methodist Theological Traditions*, M. Douglas Meeks, ed. (Nashville: Abingdon Press, 1985); Theodore W. Jennings, Jr., *Good News for the Poor: John Wesley’s Evangelical Economics* (Nashville: Abingdon Press, 1990).

Book Reviews

Carson, D.A., *The Gagging of God, Christianity Confronts Pluralism*, Apollos, (Inter-Varsity Press), Leicester, England, 1996. 569 pp.

Reviewed by Harry Brocksieck who is a lieutenant colonel in The Salvation Army presently serving at the Institute for Officer Training, Eastern Europe Command

Is philosophical pluralism the most dangerous threat to the gospel since the rise of the Gnostic heresy in the 2nd century? This book answers that question and leads the reader into biblical action.

Don Carson is research professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois. He is a well-respected biblical scholar and writer, author of several books and co-author of *An Introduction to the New Testament*.

Carson focuses on pluralism in this book. He begins by helping the reader understand the meaning of "empirical pluralism, cherished pluralism and philosophical or hermeneutical pluralism." (p.13) Having read the preliminary pages the reader will catch his exacting and thorough style of in-depth, finely reviewed and microscopically elucidated ideas and decide to continue reading the 569 pages or quit.

You are probably wondering what Carson's definition of pluralism might be. He arrives at several: "Pluralism, in one of its uses, refers to the sheer diversity of race, value systems, heritage, language, culture and religion in many Western and some other nations," (p.13) and "variety and diversity are positive good and the denial of variety and diversity is bad," (p. 13) leading to, "No religion has the

right to pronounce itself right or true and the others false, or even (in the majority view) relatively inferior” (p. 19) which raises considerable difficulties for the followers of the One who said, “I am the Way, the Truth and the Life, no man cometh to the Father except through Me” (John 14:6 NIV).

The complexity of the book can be seen in Carson’s description of one of the “principle arguments” of the book, “confessional Christianity cannot wholly embrace either modernity or postmodernity, yet it must learn certain lessons from both; it must vigorously oppose many features of philosophical pluralism, without retreating to modernism.” (p. 22)

Carson further notes, “Many generations have recognized how difficult it is for finite and sinful mortals to come to close agreement as to the objective truth of this or that subject, but this is the first generation to believe that there is no objective truth out there, or that if there is, there is no access to it.” (p. 54)

The rest of the book is divided into four books. Book one takes us to the historical perspective of modern pluralism. Carson with a razor sharp intellect reviews the “literature of the new hermeneutic, radical hermeneutics, deconstruction and postmodernism.” (p. 93) He not only reviews the literature but he refines the thinking process as he dissects the various concepts and the authors who propose these concepts. He takes what seem to be perfectly good statements, but after dissecting them helps the reader discover their deeper truths and their extreme danger. His method of raising the issue, presenting the argument, listing proponents of the argument, dissecting their thinking process in light of the Scripture and helping to formulate a reasoned response and direction on each issue, is breathtaking, mind boggling and at times exhausting—both mentally and physically. For instance, Carson lists ten areas of argument on postmodernity with several sub points on a number of arguments. However, his years of teaching come through with a well-structured approach that is helpful. For those who like ideas listed within lists, his approach will be instructional. These lists help the reader keep on track. Sometimes he says he has only a little space to deal with a very big issue, then as a word merchant going on a diet, he concisely states his view. Yet he does not, by his own admission, exhaust the areas of concern, only the brain of the reader.

His concluding reflections are exasperatingly short, not summing up his arguments but stating a final shot. Thus it is necessary to read the entire chapter

in order to get the meat of his argument.

Book two focuses on religious pluralism. Salvationists will agree with most of what Carson says. His commitment to Scripture and his deep understanding of it makes it comfortable to read. The Salvationist does not find it necessary to constantly wrestle with his or her own convictions while trying to grasp the meaning of his words. Carson has an extremely high view of Scripture. Also comfortable for the Salvationist is his view of sin and his ability to draw an analysis of humanity's present condition as can be seen in the following statement on religious pluralism, "When religious pluralism triumphs, inevitably the common sins of humanity become defended as alternative lifestyles." (p. 150)

One of his methods is to note, elucidate and explain the Bible's "plot-line." He expresses the plot-line historically through the Bible, then through literature, into the modern age, then through how the arguments are expressed. For instance, he explains Kant's views, compares Kant and the Apostle Paul, helps the reader see the arguments in both cases, then challenges the reader to choose Paul's view. (p.182)

Carson describes the Bible's plot-line in detail with regard to the theological issues of God, Christ's work in redemption. This systematic theology is quite acceptable to the Salvationist, except for his Calvinistic view of the sovereignty of God. Those who have read other systematic theologies will not find much new here, but it is a good read in its somewhat abbreviated form. His greatest value is in the other literature he uses to point up the errors of so many who have diverted from the biblical plot-line through pluralism.

In his section on "Pluralism, Inclusivism, and the Plot-line" he discusses several positions from the pluralist camp, then the inclusivist camp and concludes with an insightful discussion of biblical passages that argue both camps, arriving at the biblical view. I think most Salvationist will be comfortable with most of his biblical exegesis. We would part with him on his interpretation of John 1:9. He leaves no room for those who have a "light that lights every man that comes into the world," which may lead to salvation whether or not that one has ever heard the name of Christ. He leaves no room for the fact that the "light," if lived up to, may lead the person to salvation. For Carson there is no "light" unless the person has heard, understood and accepted the name of Jesus.

In book three, "Christian living in a pluralistic culture," Carson takes us

through the impact of pluralism on the various institutions of culture, i.e., government, religious freedom, education, law, economics, ethics and morals. He raises the issues, which must be faced, for instance “Christian thought is eschatological thought.” (p. 406) My favorite and most challenging was: “If we live in a pluralistic democracy, tensions inevitably arise between our obligation to persuade others of the truth and rightness of what we believe, and the obligation to allow them to disagree—not least because we want to be allowed the freedom to disagree with others.” (p. 414) He offers practical suggestions to help us move forward in this matter.

Book four, “Pluralism within the camp,” deals with the problems that are within his own evangelical camp and what to do about them. Again he helps us see the issues, the proponents of those issues and what to do about it. He agrees with one of my pet peeves that, “The books on many church bookstalls are a disgrace—thousands of pages of sentimental twaddle laced with the occasional biblical gem.” (p. 484) Carson can even disagree with eminent theologians, even those who are in his camp. Taking on the likes of John Stott, Carson says, referring to a comment in one of Stott’s books, “When Stott interprets Scripture, ordinarily his exegesis is a model of clarity and sanity and has often been an inspiration for my own work. But I have to say that this really will not do.” (p. 527)

Carson further illustrates this truth with an example he uses that raises insight to a new level in an illustration about a minister who was under some pressure from a childhood trauma. The minister sought help from a therapist who helped him with a psychological technique. Carson warns that while the technique was helpful it also distracted the minister from the cross and the work of God in his life. The minister will use the technique that brought some form of relief but not the resolution to the inner person that was available through the cross. (pp. 468, 469)

Carson concludes his book with helpful pointers for the Christian reminiscent of “To serve the present age, my calling to fulfill.” (*The Salvation Army Song Book*, song 472, v. 2.) Even his appendix on “When is Spirituality Spiritual?” is powerful reading.

Does the title refer to the attempts of pluralism to keep God silent or does pluralism make God sick? Readers will have to discover the answer to that question for themselves.

Who should read this book? The officer who teaches theology at the training college will find it refining and helpful. The officer who has a well-educated congregation will be challenged and find food for thought and steel for his own backbone. The soldier who is well read in theology will find the focusing of his spiritual insights turned from a flashlight to a laser beam. The soldier or officer who wants to better understand the issues, authors and biblical truths regarding pluralism will appreciate this book. This is not the "milk of the Word;" there is a lot of meat to chew.

Foster, Richard, *Streams of Living Water*, San Francisco: Harper Collins, 1998. 424 pp.

Reviewed by Barbara Brocksieck who is a lieutenant colonel in The Salvation Army, presently serving at the Institute for Officer Training, Eastern Europe Command

In his book, *Streams of Living Water*, Richard Foster draws together many years of research and writing into one place. As he has studied the disciplines and the classical writings of faith and devotion and has drawn together people to work with him in a church renewal movement, he has recognized five "great streams" or traditions in the Christian faith. He has continued to develop the ideas of the five streams culminating in this book. To the five original streams he has added a sixth to show how all the streams function in ordinary life. In this book he gives definitions, examples and ways in which the five streams, contemplative, holiness, charismatic, social justice, evangelical, with the addition of Incarnational, can be lived out.

In his foreword to the book, Martin Marty says Foster does not want us, "just to pick and choose but to be judged by what we read always with the possibility in mind that we will change and be changed." So here is the challenge with which we approach this book. How will I be changed if I read it?

Foster shows how each stream was lived out in Scripture, in history and is being lived out today in the lives of people. He begins with the One who lived these streams together in His person, showing us how we too can live. Foster begins each description of a stream or tradition, with a timeline showing people and movements that have kept it flowing throughout history.

The first thing I did was look for The Salvation Army. I found us in the social justice tradition. After reading what he had to say, I was not disappointed at his placement, maybe mostly pleased that he placed us in the book as an important movement, and with William and Catherine Booth listed separately as important people within the tradition. We are listed along with many notable people.

In the chapter on the contemplative tradition, Foster sets the pattern for the historical person with these words. "Let me tell you his story, and in the telling we will catch a fuller picture of the Contemplative Tradition." (p. 26) When he comes to the biblical character, he indicates that all the traditions are rooted in Scripture and enriched by looking at the biblical character. As he moves on to the

contemporary paradigm he says, "Regardless of how inspiring the stories [of historical and biblical people] might be, they are far removed from our day. Can this ... way of life be experienced in our time?" He then turns to a more contemporary figure to show that it can.

The stories he tells of the lives of these great people of God are challenging and inspiring. We are familiar with some of them like St. Augustine, the biblical characters, Billy Graham and Dag Hammerskjold. Others are vaguely familiar like Dorothy Day and Phoebe Palmer. However, he paints none of them as saints and, in fact, says that though none of them was perfect, there is much we can learn from each of them.

After telling the story of each person, Foster briefly defines the tradition. I particularly liked his definition of the holiness tradition. He begins with this statement: "Holiness means the ability to do what needs to be done when it needs to be done. It means being 'response-able,' able to respond appropriately to the demands of life ... So a holy life simply is a life that works." He goes on to list some of the things holiness is and is not, each item fitting exactly with our doctrine of holiness.

He names the major strengths and weaknesses in each tradition. Under the subject of holiness, he says that one of its strengths is to remind us, "If we are not perfect yet, we can be a whole lot better." When he says, "But the salvation that is in Jesus Christ is not limited to the forgiveness of sins; it is also able to break sin's power," he sounds like John Wesley himself. But it is not Foster's intent to tell us how to experience holiness, how to "get holiness." He does not talk about crisis/process although he does discuss the growth in grace that comes as we pursue holiness and holy living. He quotes C.S. Lewis and Frances DeSales, neither of whom we would classify as Wesleyan, and he emphasizes the fact that holiness, growth in grace, as sometimes "quantum leaps forward" as the Holy Spirit works in us and as work that we must do.

Foster also challenges us to avoid the perils of the tradition, which, for the holiness tradition is legalism. For each strength and weakness he indicates ways to take advantage of the strength and avoid the weakness. Finally Foster gives us some directions and disciplines for living in the tradition.

The book looks formidable, but the two appendices take up a third of the pages. The first is a survey of the critical turning points in church history. The

second gives a brief biography of notable figures and movements. Foster admits in the beginning of this appendix that the categories in which he places both people and movements are far from perfect, that some could be listed under several traditions. I think this is true of our own movement. The endnotes are not just references but often add valuable information.

This book gives a perspective of the whole Church of Jesus Christ, each tradition helping the others to form a complete river of grace that flows through our world. In the Army we can become isolated and then critical of others who may have much to contribute to our wholeness in Christ. We are reminded to listen, to pray with others, to share ideas and thoughts with a desire to learn and grow in our personal and corporate Christ-likeness, acting as His Body in a world that needs to see harmony among the believers.

Not everyone will agree with his placements of people and movements, as Foster himself says. Not everyone will agree with his handling of the people or stream. I found the section on the contemporary person in the charismatic tradition to be overly critical of the movement itself. He chose a person whose "success" was suspect and led to his downfall. In the other traditions he chose people whose lives were not only well lived but were honored within the various traditions.

If you are interested in developing a better understanding of the Church in all its manifestations, this is a book well worth your time. If you have read other books by Foster and found them helpful, you will find this one helpful. If you are interested in or critical of any tradition, you will find that each chapter can stand alone, and can lead you to a complete picture of the "great river of the Spirit bursting forth" as these streams come together to make up today's Church.

Stone, Ronald H., *John Wesley's Life and Ethics*, Nashville: Abingdon Press, 2001. 249 pp.

Reviewed by Ray Harris who is a major in The Salvation Army, presently serving at the College for Officer Training, Toronto

Teachers often struggle in the search for appropriate course resources. It was the lack of such a resource for a course on Wesleyan ethics that prompted Ronald Stone to write his own. The result is a most stimulating account of John Wesley's ethics, grounded in his personal story and historical context.

Stone begins with the formative influence of John Wesley's parents. Samuel and Susanna Wesley combined their Church of England commitments with Puritan disciplines which, in Stone's view, did not always serve their son well. During his days at Oxford, the Holy Club was formed and Wesley began his attempts to reform religion and morals for both church and nation. But a growing alienation between the Methodists and the University came to a climax with Wesley's sermon in 1744, "Scriptural Christianity." In it he drew a line in the sand over the University's lack of the "fruits of the Spirit." Its ethical conduct left much to be desired.

From Oxford Wesley turned his attention to the New World. This conflicted period in his life introduced Wesley to several realities that would affect him throughout his life: slavery and his relationship with women. Regarding the latter, Stone concludes that Wesley "knew neither the ways of women nor his ways with women. This flaw would haunt him the rest of his life." (p. 75) The author does not create a plaster saint.

In Stone's judgement Wesley's focus for Christian ethics is found in the Sermon on the Mount. Wesley eventually published thirteen sermonic essays on this sermon, and Stone devotes one entire chapter to his treatment of this ethical cornerstone. He also devotes another chapter to Wesley's treatment of slavery. Here the author gives much attention not only to Wesley's position but also to his line of argumentation. This chapter is, in my estimation, one of the highlights of the book, and a very instructive guide for Salvationists in responding to the ethical issues of our day.

In his concluding chapter Stone leaves his historical framework and seeks to tease out some ethical themes. While there are helpful comments, I found this

chapter lacking in its overall coherence. He begins by saying, “the complexities of John Wesley’s life reveals seven emphases of his ethic.” (p. 208) The first three are named, but the reader is left to her own devices to determine the rest. And since the chapter introduces material not considered before in the book it created some puzzling moments, which was an unfortunate way to conclude such an otherwise clear read.

Let me make several observations. First, in my view the author succeeds with his stated goal of demonstrating the interaction of history and ethics. The social issues Wesley dealt with, like slavery and poverty, were those of his century. The religious issues he tackled, like predestination and antinomianism, had their own forms of expression in his day. Yet, Wesley’s approach was not determined by his context. For instance, Wesley affirmed the role of order in English society, but he refused to accept poverty as part of it. It is Stone’s historical treatment that helps us to understand the dynamics between history and ethics.

Second, Stone also succeeds in showing both that Wesley’s ethics are theological ethics and his theology ethical. Wesley drew away from the Moravians precisely because their piety lacked an ethical thrust. He also countered predestinarian thinking, in part because he believed it undermined ethical behavior. But he also drew out the implications of Christian faith “working by love.” Wesley argued his case against slavery without a strong appeal to Scripture, but his arguments are always grounded in a concern to love his neighbor as an expression of loving God. This is critical for Salvationists in North America where we are confronted with a spirituality that lacks ethical dimensions. It also means that good theology has ethical dimensions.

Finally, the author also helps readers to realize that Wesley’s ethics were not those “of a speculative thinker, but the practical ethics of a leader of a movement. He was taking care of the movement while articulating the movement’s ethics.” (p. 80) We care for the church precisely as we seek to articulate its ethics. Leadership today requires an ability to give voice to our ethics and to ground those ethics theologically.

I highly recommend this book for Salvationists. It is a most helpful resource for understanding our Wesleyan heritage and a guide for doing ethics as Salvationists today.

Weber, Theodore R., *Politics in the Order of Salvation: Transforming Wesleyan Political Ethics*, Nashville, TN: Abingdon Press, 2001. 483 pp.
Reviewed by Jeremy E. Read, Regis College, Toronto School of Theology and Mobile Crisis Unit, Salvation Army Community & Residential Services, Winnipeg

Communities in the Wesleyan tradition are not alone these days in requiring an adequate theological language for addressing perennial concerns about the nature and purpose of government, or for speaking faithfully about contemporary political matters. Yet in the Wesleyan tradition, this deficiency is not solely due to a decline of capable political theologians. Nor is it the result of needing to rescue traditional categories of social thought from calcification. Unlike other Christian traditions, our problem is that we have never had a widely accepted and theologically defensible “form of communication that interprets political reality and sets expectations for political behavior.” (p. 17) Consequently, we have tended to borrow our political grammar and vocabulary from other (read here: mainly secular) traditions of social thought, as Theodore Weber aptly points out. At best, this has made our public theology vulnerable. At worst, it has made it questionable.

If as Salvationists we have any doubt of this, we need only reflect on the persistent difficulties that we have had when negotiating partnerships with government for the delivery of health care and social services—difficulties due in large part to our lack of a normative theory of social governance.

Fortunately, Weber helps us to address these problems by suggesting that there are as yet underdeveloped theological avenues inherent in the Wesleyan understanding of the “order of salvation” that lend themselves to the development of a more robust and genuinely Methodistic social ethic.

The structure of Weber’s book is fairly straightforward. He begins with a helpful introductory chapter and then divides the remaining eleven chapters into three major sections.

Part one consists of four chapters that explore John Wesley’s political development from his early years in his parents’ household, to his studies at Oxford and through a number of significant political controversies that spanned his lifetime. These included the Jacobite rebellion of 1745, the constitutional crisis of

the 1760s and the American Colonial rebellion. In his exploration of this history, Weber reviews a number of recent scholarly readings of Wesley's development and highlights where his own interpretation differs from others.

In part two, Weber supplements his reading of this history with an attempt to integrate and systematize the various aspects of Wesley's political thought. Chapters six through eleven examine Wesley's understanding of the origins, nature and purposes of political authority. In chapter six, Weber explores Wesley's arguments in favor of limited monarchy. He reserves the next chapter for making the suggestion that Wesley would have greatly benefited from familiarity with the social thought of Richard Hooker. Here he argues that acquaintance with Hooker's writing would have not only provided Wesley with a more solid theological foundation for his constitutionalism, but could have also demonstrated to Wesley that it was not theologically necessary for him to so definitively "dichotomize God and the people as alternative sources of political authority." (p. 224) Chapter eight explores Wesley's understanding of the obligations of Christians to social authorities. The ninth chapter outlines Wesley's conviction that governing powers were instituted for the joint purpose of restraining malice and promoting the public good. The subsequent chapter dovetails nicely with the previous two. In it Weber discusses Wesley's thoughts on rights and liberties, suggesting in the end that Wesley cannot be claimed as a human rights thinker, however fervent he was in defending the religious and civil rights that he enjoyed as a British subject. Following this, Weber discusses Wesley's opinions on war and peace. He concludes, in this last chapter of section two, that while Wesley was not a pacifist, he was definitely a peacemaker, best understood as a proponent of the just war tradition.

In the final section of the book, Weber addresses what he sees as the underlying deficiency of Wesley's social thought, namely, that he fails to incorporate the political dimensions of human existence into the *imago dei*. Weber suggests that in failing to do so Wesley reduces "the cosmic plan of redemption to plan of individual salvation." (p.415) Weber argues that if this deficiency is corrected, then a theologically defensible framework for grappling with political realities results. The "restoring" of the image—a distinctive Wesleyan theme—is a political, as well a personal redemption. According to this amended model, every human being is authorized and commissioned to contribute in some way to social

governance and the preservation of the rest of Creation. What emerges from this understanding of the *imago dei* is a properly Wesleyan social ethic that encourages universal political participation and which argues that social power is legitimate only if it proceeds from God through the people.

Highly recommended are the seventh, ninth, tenth and especially twelfth chapters of this work, particularly for those seeking to build on Weber's central thesis that there is a pressing need for a theologically legitimate and authentically Wesleyan political language. At 407 pages, of sometimes redundant academic prose, Weber's book is not for every frontline worker. But the last chapter is particularly thought provoking and provides ample material for Salvationists looking for a theologically responsible way to resolve the long-standing tension between personal religion and social concern that vexes the center of our own tradition.

Glenn, Charles L., *The Ambiguous Embrace: Government and Faith-Based Schools and Social Agencies*, Princeton: Princeton University Press, 2000. 295 pp. Reviewed by Danielle Shaw-Buchholz, The Salvation Army Territorial Headquarters, Toronto, Ontario, Canada.

The Ambiguous Embrace—both the theme and title of this book by Charles Glenn—are aptly chosen to describe the relationship between church and state in the delivery of educational and social services. Glenn explores the symbiosis of the relationship between church and government in contemporary welfare states and the dangers associated with too intimate an embrace.

Commencing with the proposition that faith-based organizations (FBOs) play a positive role in society, and that government ought to make greater use of them in the delivery of educational and social services, Glenn attempts to delineate appropriate boundaries in the relationship between these two spheres of society. While noting the positive potential of church-state partnerships, he asks whether public funding ultimately co-opts “civil society” institutions, subverting their religious purposes and distinctive character and thereby rendering them indistinguishable from government. His own answer to the question is cautiously optimistic.

Glenn carefully explores five key areas in which governments may overstep appropriate boundaries and FBOs may be tempted to compromise their mission. First, Glenn points out that all government regulation has an impact on FBOs, even in the absence of public funding. He acknowledges that government has a right and a duty to oversee the activities of FBOs, but warns against thwarting their efforts through excessive bureaucracy and overregulation. Second, government funding necessarily comes “with strings attached” and such funding may enhance or inhibit an FBO’s autonomy, depending on the strings employed. Glenn explores the strengths and weaknesses of six modes of funding, noting that each one of them brings certain pressures to bear on the way an organization defines itself and operates. Third, the trend toward the professionalization of educational and social services exerts pressure from both the inside and the outside. Glenn argues that professional training leads to a particular understanding of human nature, which may be at odds with a religiously informed view. Glenn argues that unless they are trained in a religious worldview, professional social

workers may subtly and unwittingly cause faith-based social services to shift their foundations, rendering them less effective at what they do. Fourth, Glenn maintains that controlling personnel is essential to controlling the mission of the organization. Decisions to employ people who are professionally qualified but not committed to the mission of the organization may also change the nature of the organization over time. Recent developments in American law permit FBOs to discriminate in hiring, even if they receive public funding. This may be a welcome change to many FBOs. Finally, Glenn notes, many organizations change from the inside out, showing themselves to be far too willing to adapt to the demands of the world around them.

Despite his concerns, Glenn believes it is possible for church and state to work together to build a healthy society and respond to human needs. In the closing chapter of his book, Glenn makes a number of recommendations for both church and state. In order to avoid a fatal embrace, Glenn recommends that FBOs (a) constantly refer back to the founding mission and vision of the organization in making decisions relating to practice and priorities; (b) learn to say no to opportunities to do good or expand the organization's visibility if saying yes will draw the organization away from its fundamental mission; (c) remain unapologetic about the demands made on clients to change their lives through moral and spiritual regeneration; (d) insist upon the distinctive mission of the organization when making employment decisions; and (e) stand up to government when pressured to compromise.

The Ambiguous Embrace is a must-read for anyone who takes seriously the vision and mission of The Salvation Army. Glenn's work is challenging, insightful and optimistic. He brings to it a wealth of experience as an education administrator and a keen desire to see a healthy embrace between church and state. While written from an American perspective, Glenn's insight is equally valuable to Canadians and likely instructive to readers in other parts of the world. His book offers a thoughtful analysis of The Salvation Army's own relationship with government in the United States and provides cogent arguments in support of policies, practices and employment decisions designed to further rather than hinder the mission of FBOs. Glenn recognizes the importance of striking an appropriate balance between accountability to government for the use of public funds and encouraging a diversity of responses, both faith-based and non-faith-based,

to complex social problems.

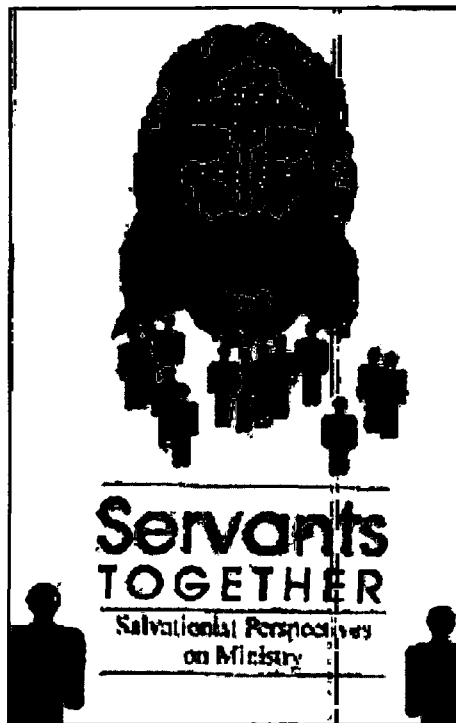
The Ambiguous Embrace will undoubtedly serve as a valuable resource for many years to come. The Salvation Army and other FBOs owe a debt of gratitude to Charles Glenn for this thoughtful piece of work.

*“We must continually review what we are doing
and why we do it,” says General John Gowans*

Servants Together

Servants Together, a new book by The International Doctrine Council, addresses the question of how the Salvationist views ministry. It is a response to the continual need for The Salvation Army to examine, in the light of Scripture, who we are as a people and where we fit into the historic Church.

Work on the book began after General Paul A. Rader (Retired) asked the Doctrine Council to prepare materials related to the recommendation by the International Conference of Leaders that the roles of officers and soldiers be defined and a theology of the priesthood of all believers be developed to encourage greater involvement in ministry. The materials eventually became part of the working documents considered by the Commission on Officership, headed by General John Gowans.



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value if it doesn’t lead to
walking the walk!”**

General John Gowans

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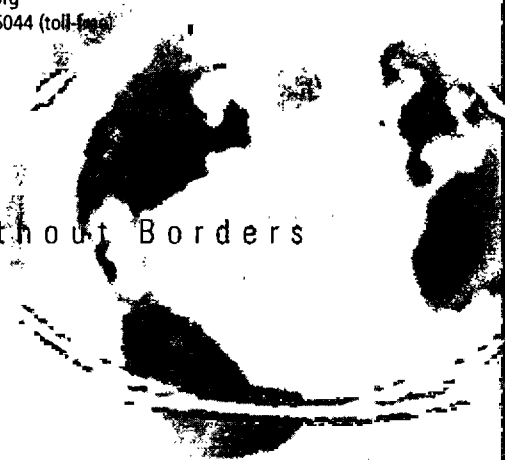
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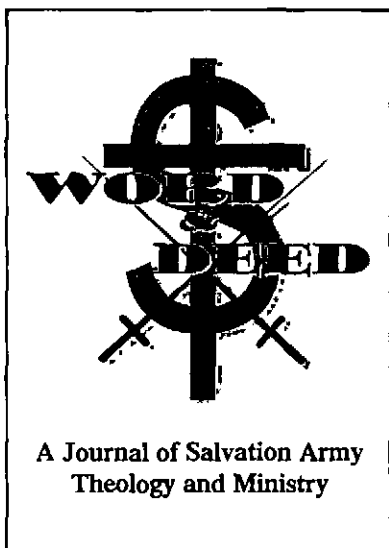
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by Shaw Clifton

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Christmas Through the Years: *A War Cry Treasury*

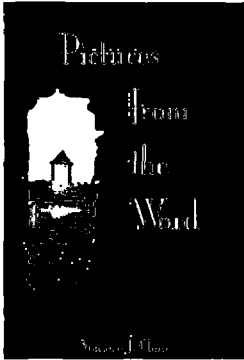
Along with kettles and carols, the Christmas *War Cry* remains one of The Salvation Army's most enduring yuletide traditions. This anthology contains classics that have inspired *War Cry* readers over the past half century. Longtime readers will find a classic treasury sure to spark their memories, while those new to *The War Cry* will benefit from a rich literary heritage that continues to the present day.



Celebrate the Feasts of the Lord: *The Christian Heritage of the Sacred Jewish* *Festivals*

by William W. Francis

This critically acclaimed book offers a fresh perspective on the sacred Jewish festivals and reveals their relevance to modern-day Christians. The book reveals how Jesus participated in the feasts and how, in Himself, their meaning was fulfilled. Study questions at the end of each chapter make this book perfect for group or individual study.



Pictures from the Word

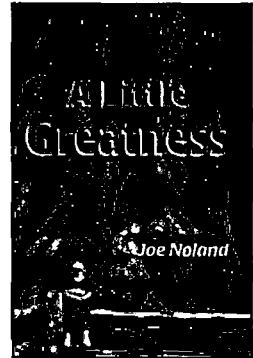
by Marlene J. Chase

This collection of 56 meditations brings to life the vivid metaphors of Scripture, addressing the frequent references to the vulnerability of man met by God's limitless and gracious provision. The author's writing illustrates passages often so familiar that their hidden meaning eludes us. *Pictures from the Word* will enrich your time of personal devotion and deepen your understanding of the Word.

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by Joe Noland

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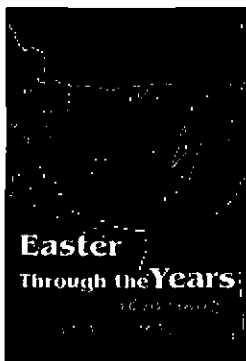
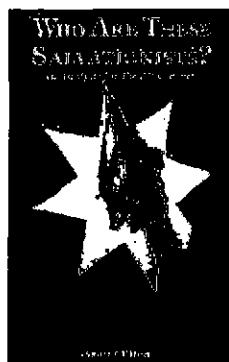
by Lyell M. Rader

“Whatever God makes works, and works to perfection. So does His plan for transforming anyone’s life from a rat race to a rapture.” Anecdotes and insights on the interplay between science and faith are found in this collection of essays by an “Order of the Founder” recipient known as one of The Salvation Army’s most indefatigable evangelists.

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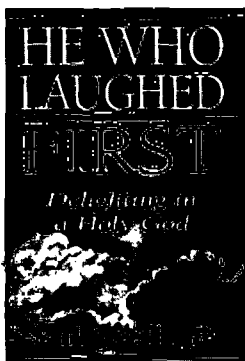
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Growth Principles to Thaw Frozen Paradigms

by Terry Camsey

The author challenges us to welcome a new generation of Salvationists, even though their methods may be different from those of Salvationists of the past. *Slightly Off Center!* is ideal for stimulating discussion in group settings and will encourage corps officers, soldiers and corps councils to renew their vision and fine-tune their purpose and ministry.





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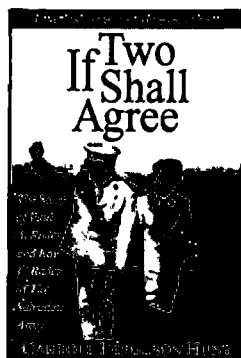
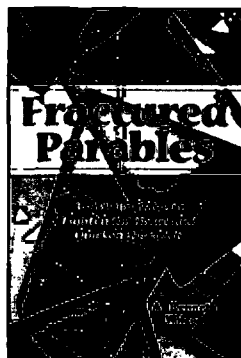
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***The Story of Paul A. Rader and Kay F. Rader
of The Salvation Army***

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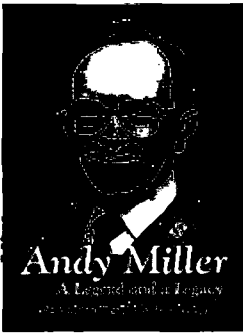
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