A Publication of The Salvation Army

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

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More Holiness

Ever since the first article in the first issue of *Word & Deed* in November 1998, an abiding focus of this journal has been the Army's doctrines regarding holiness (9 and 10). Over the past fourteen years in nearly every issue, holiness to the Lord, our heritage of holiness, and holy living are enduring themes. In Fall 2010 the Office of the General with the support of The Salvation Army's International Doctrine Council conducted the Third International Symposium on Theology (Sunbury Court, London, England) during which the topic of the symposium was holiness. It was the privilege of this journal to publish four of the lead papers of that historical meeting in May 2011. The privilege continues with this issue in which two more papers from the 2010 International Symposium are now made available to the readership of *Word & Deed*. Along with these two symposium papers are two more articles, one on the topic of holiness and the other complementary piece on Salvation Army belief.

In the first article, William Francis discusses the biblical foundations of our heritage of holiness with emphases on the nature of God as understood in the Old Testament, holiness and the atonement of Christ found in the

Gospels, and the work of the Holy Spirit as seen in Acts and the Epistles. The author's writing underscores the belief that our doctrine of holiness must be based on nothing other than "the truthfulness and power of God."

Elsa Oalong gives us the second article in her symposium paper entitled "Relational Holiness in Community—Mobilized for Mission." Oalong begins with a theological review of the interconnectedness of God's mission (*Missio Dei)* as both act and attribute, and the image of God in us (Imago Dei) in our journey together in holiness. The journey and the development of the Church along the way is described, in light of believers' experience of small groups, as context for the proclamation of the Gospel, and in their life situations to bear witness of Christ to unbelievers with authenticity of holy living in word and deed even under conditions of suffering and persecution. Oalong challenges every Salvationist and corps to discipleship unto holiness that will naturally overflow into mission.

The third article is entitled "Holiness is Power." Here Young Sung Kim examines the sources and implications of Phoebe Palmer's holiness theology. Known as the "Mother of the Holiness Movement," Palmer's influence is acknowledged in relation to the beginnings and history of several holiness denominations, including The Salvation Army. The author brings a special focus to an understanding of Phoebe Palmer's life and thought in attributing a large measure of influence on the holiness movement by her not only as a Wesleyan, but also as a feminist whose impact on several denominations on the matter of women in the pulpit and in ministry served to identify her as a forerunner of American feminism. It was Phoebe Palmer whom Catherine Booth was defending in her 1859 pamphlet that was eventually entitled "Female Ministry; or Women's Right to Preach the Gospel."

A departure from previous writings explicitly on holiness is the fourth and final article. Herein, Jonathan Raymond takes a close look at The Salvation Army and belief. Grounded in a discussion of the nature of belief and the historical context of our beliefs, Raymond brings to light the shared convictions, affirmations, and theological distinctives that characterize Salvationists' beliefs and guide the Army as a community of faith, hope, and love.

Finally, from his bookshelf, Roger Green gives the reader a review of an important work of potential help to leaders engaged in Salvation Army ministry. He shares his thoughts on a recently released book entitled *A People of One Book: The Bible and the Victorians.* The review underscores the significance of chapter four in this book, entitled "Methodist and Holiness: Catherine Booth, William Cooke, and the Scriptures." This chapter reinforces our opinion that the Army is being discovered by the broader Christian world as the chapter discusses not only Catherine Booth, but William Cooke as well, who was William Booth's primary teacher and the man who prepared him for ordination.

The sum total of this issue, along with all the writings published in this journal over the past fourteen years, are together a celebration of Salvationist belief, the biblical grounding of that belief, and the Wesleyan rootedness of its doctrine of holiness. Our beliefs, and especially our doctrine of holiness, have served to shape the identity and inform the mission and ministry of the Army so well over nearly one hundred and fifty years. We go forward with conviction and confidence that the message and purpose of the Army will continue to be pursued to the glory of God and to the fulfillment of Kingdom ends.

JSR
RJG

Our Heritage of Holiness

William W. Francis

"But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy.'" 1 Peter 1:15-16 (see also Leviticus 11:44; 19:2). Writing in 1894, the Founder of The Salvation Army, William Booth, reflected on the beginnings of his ministry nearly fifty years earlier. He wrote:

> There came another truth which had much to do with the experience of these early days—the willingness and ability of the Holy Ghost to make (people) entirely holy in thought, feeling and action in this life. This truth laid hold of the very vitals of my new religious experience ... I saw that Entire Holiness was insisted upon in my Bible; while my hymn book, composed chiefly of precious hymns of Charles Wesley, was all aflame with the beauty and value of it. I saw thousands seek it and testify to having found it. How could I doubt but that God was willing and able to sanctify any and every (person), body, soul and spirit,

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who trusted Him to do so.[1]

William Booth believed that Holiness is a plain, emphatic scriptural message. The nature of holiness is recorded in God's Word, revealed in God's Person, and required of God's people.

Sanctification is God's work. It reflects his character and achieves his purpose. Because it reflects God's nature and is the natural outworking of his redemptive intention, it is both a privilege and imperative for all believers.

In the words of Commissioner Samuel Logan Brengle—"Holiness, then, is conformity to the nature of God. It is likeness to God, as he is revealed in Jesus."[2]

In this paper, we will seek to understand the Scriptural foundation for the experience we call holiness.

Holiness and the Nature of God—The Old Testament

What does the word "holy" mean? It is not our perception of a little old church-going lady, or the saintly Corps Sergeant Major. The word "holy" is not unique to the Old Testament. It predates the Hebrew language and finds its root in ancient Semitic languages. Originally, it contained no moral significance. The Hebrew words for holy are *godesh*, the root; *gedeshah*, the noun, and *gadosh*, the adjective. (Note that these are transliterations of the Hebrew. Some transliterations begin with "k" instead of a "g" to approximate the hard, guttural Hebrew letter Qoph.) The various forms of the root *godesh* are found 830 times in the Old Testament. As a result, it is difficult to find a page in the Old Testament that does not carry some form of the word "holy."

The basic thrust of the word refers to "that which pertains to deity." It is interesting and helpful to note that the Canaanite word, which predates the early Hebrew word, *Gedeshah*, described a follower of a religious cult of prostitutes. It literally referred to a "holy woman," because—"she belongs to a god." The Canaanite temple prostitute gave her body, mind and spirit to the god she served. She was "holy," not because of any moral attribute she

possessed, but because she gave herself fully to her god.

We see a glimpse of this meaning in Genesis 38:15 where Judah's daughter-in-law, Tamar, disguises herself in order to trick Judah into paying attention to her complaint. The text is translated, *"When Judah saw her, he thought she was a prostitute, for she had covered her face."* The Hebrew word translated "prostitute" is the noun *Gedeshah*, which in light of the context literally means "holy woman."

The basic meaning of the Old Testament word that we translate "holy" is a person or an object totally given to God. When we give ourselves totally to God, we are holy. There is no other prerequisite—not how we think, speak, act or look. All these attributes are the natural moral consequences of giving oneself to God. However, it is not how we think, speak, act or look that makes us holy. Only giving ourselves totally to God makes us holy.

When used to describe the nature and attribute of God, the word "holy" refers to the immense gulf between God and his creation. God alone is truly other—truly holy.

Isaiah 6 records the prophet's account of his vision in the Temple when he saw the Lord *"seated on a throne, high and exalted, and the train of his robe filled the temple"* (6:1). He heard the seraphs calling to one another, *"Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory"* (6:3). The thrice repeated repetition of the adjective is important. Since there are no comparative constructions in the Hebrew language—i.e., holy, holier and holiest—the only way to describe comparisons in Hebrew is by repeating the word. For example, "holy, holy" means "holier or more holy." "Holy, holy, holy" denotes "holiest."

This can be seen in Isaiah 26:3: *"You will keep in perfect peace him whose mind is steadfast, because he trusts in you."* The Hebrew for the phrase "perfect peace" is "shalom, shalom."

There are only three religions in the world that can accurately be called monotheistic: Judaism, Islam and Christianity. All of them share the same historic source. All three contend that the "gods" of this world are not truly *other*. The *"gods"* of this world are not *holy*. They are merely an exaggerated extension of this world. After crossing the Red Sea, Moses and Miriam ask the triumphant, rhetorical question, *"Who among the gods is like you, O*

Lord? Who is like you - majestic in holiness, awesome in glory, working wonders?" (Exodus 15:11).

For the Hebrew, there is only one Being in the cosmos that is truly ***other***; truly ***holy***. The singular conclusion of the Old Testament is that no other God exists. YHWH alone is ***holy***. He is ***other*** in Essence; He is ***other*** in **Character**.

The goal in the Old Testament is that we might share in the character of God. The goal is not redemption, forgiveness or atonement. All these significant doctrinal truths are means to the end; not ends in themselves. The singular goal is that we may share in the character of God. As Peter observed, *"(Jesus) has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires"* (2 Peter 1:4).

The goal of the Old Testament is never realized. The result in the Old Testament is failure. The aim—the goal— is clearly described, but the result is abject failure. Nearly all of Old Testament narrative concludes with the central character(s) falling short of the goal. The Old Testament is a book of broken hopes, shattered dreams and unanswered questions.

The Old Testament ends looking for the Messiah. He alone will bring spiritual victory and success. He alone will unleash the power of the Holy Spirit. Jeremiah looks forward to that day when he prophesies:

> *"The time is coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the Lord. "This is the covenant I will make with the house of Israel after that time," declares the Lord. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the Lord.*

"For I will forgive their wickedness and will remember their sins no more." Jeremiah 31:31-34

Holiness and the Atonement of Christ—The Gospels

Six centuries following Jeremiah's prophecy, the Messiah, the *Logos, "The Word became flesh and made his dwelling among us." "We have seen his glory,"* testifies John, *"the glory of the One and Only, who came from the Father, full of grace and truth"* (John 1:14).

The incarnate Jesus is the *personification* of holiness. The primary question is not a matter of process. It is a Person! Mankind's instinctive aspiration to *"participate in the divine nature and escape the corruption in the world"* (2 Peter 1:4) is achieved through Christ alone. As the Apostle Paul concludes, *"The one who calls you is faithful and he will do it"* (1 Thessalonians 5:24).

If Jesus is the personification of holiness, we may well ask, "What is the source of Jesus' holiness?" The holiness of Jesus was a manifestation of his Divine Nature. The writer of Hebrews succinctly affirms, *"Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens"* (Hebrews 7:26). Therefore, our holiness is based on the same transforming work of grace that God works in us. We have no source of holiness within ourselves.

Secondly, we may ask,"What can we learn from Jesus' holiness?" Jesus demonstrated how the holy life can be lived in an evil, corrupt and sinful world. He exemplified the possibility of victory over temptation. He embodied a life lived with integrity.

Because Jesus is holy, we can be holy. He came to demonstrate his holiness for our example. He not only manifests holiness, he also imparts it. We can become partakers of the Divine Nature. Again, the writer of Hebrews summarizes God's plan and provision for his children. *"Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness"* (Hebrews 12:10).

Jesus is not only the *personification* of holiness; he is the *provider* of holiness. The Apostle Paul makes it clear that *"It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption."* (1 Corinthians 1:30). Holiness is only

viable, only possible, when Christ lives in us by the transforming power of his Spirit.

Christ alone is the provider of holiness. The possibility of living a holy life is solely based on the redemptive work of Christ **for us**, made real by his risen life **in us**. One Atonement (the shed blood of Christ) provides for our salvation and sanctification.

Jesus Christ is the *personification* of holiness. He is the *provider* of holiness and he is the *pattern* for leading a holy life. Christ alone is our divine role model. He alone deserves our adoration and emulation.

Jesus makes holiness visible. In Christ the doctrine transforms from an abstract to a living example. The word *holiness* takes on *flesh* and dwells among us. While on earth, Jesus demonstrated what the Holy Spirit can do with a human life he fully possesses. Jesus promised, *"I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father"* (John 14:12). That Jesus requires us to "do even greater things" than he did, is beyond human imagination. We are weak, inadequate and fall far short of the goal to which he calls us. However, we must by faith rely on the promise that *"the one who is in you is greater than the one who is in the world"* (1 John 4:4). The life of Jesus makes holiness intelligible, understandable and desirable. In Christ we see a beauty that is good, perfect and most desirable.

Holiness and the Work of the Holy Spirit—Acts and the Epistles

If *God* is the **Basis** and **Initiator** of our sanctification, if *Christ* is the **Provider** of and the **Pattern** for our sanctification, then the *Holy Spirit* is the **Agent** in our sanctification. The Holy Spirit is our agent, i.e., "the one who makes a transaction on behalf of another—one who represents another."

The emphasis is consciously Trinitarian. The Triune God fully participated in the **creation** of man *("Let us make man in our image..."* Genesis 1:26); and in the **redemption** of man *(" ...God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ"* (2 Thessalonians 2:13-14). In his well-known volume, *God, Man and Salvation: A Biblical Theology*, W.T. Purkiser comments:

> The New Testament will not support a theology of salvation that abstracts the ministry of the Spirit in the believer from the objective work of Christ for the believer. Nor will it support a "declarative grace" that brings justification independently of the success or failure of the Holy Spirit in his ministration of "operative grace"—the grace that brings life and sanctification ... the saving offices of Christ and the Spirit are interlocked and inter-dependent.[3]

Holiness should be the natural result of a believer's growth in Christ. This normal spiritual progression is what Paul referred to when he affirmed, *"But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life"* (Romans 6:22). I suggest that this is Paul's theme verse for chapters 6 through 8 of his epistle to the Romans.

Romans 5 ends with the maxim, *"... but where sin increased, grace increased all the more ..."* (5:20). Paul had no doubt said this to many audiences. He anticipates the questions that logically followed. Several verses in chapters 6 and 7 are questions people had likely asked him before. These certainly were not Paul's questions. He understood the doctrine of God's grace well. He poses the following rhetorical questions:

> *"Shall we go on sinning so that grace may increase?"* (6:1)
> *"Shall we sin because we are not under law but under grace?"* (6:15)
> *"Is the law sin?"* (7:7)
> *"Who will rescue me from this body of death?"* (7:24)

These questions are discussed in Romans 6 and 7. They are answered in Romans 8, the great description of life in the Spirit—the Magnum Opus of the Spirit!

Romans 6 is a major dividing point in the epistle. Up to chapter 6, Paul does not address the **holy life of the saint**. From chapter 6 on, with the excep-

tion of two verses (10:9 and 13), Paul never again discusses the **salvation of the sinner.** Paul moves from the topic of salvation to sanctification in keeping with the admonition expressed in Hebrews 6:1, *"Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God ..."*

Romans 6:1–11 describes what may be aptly termed **Positional** (or Initial) Sanctification. In this sense all believers are called "Saints" irrespective of their spiritual growth. Because of their identification with Christ and his death, they are placed in a spiritual position of separation from the world. For example, Paul declared the Corinthians to be **sanctified** in spite of the fact that he had just rebuked them for being **carnal.** In 1 Corinthians 3:3, Paul chides the Corinthians, *"You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?"* Three chapters later, he reminds them that *"you were washed, you are sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God"* (1 Corinthians 6:11).

In this larger sense, we are initially **sanctified (set apart) upon conversion.** We cannot receive two thirds of the Trinity upon conversion, and the remaining third (the Holy Spirit) later. When we come to Christ in repentance and faith, we accept the Trinity into our lives. Therefore, being filled with the Spirit is not having more of the Holy Spirit, but the Holy Spirit having more of us.

Paul moves on in Romans 6 from **Positional** Sanctification (1-11) to **Experiential** Sanctification (12-23). He presses on to the dynamic prospect: *"For sin shall not be your master, because you are not under law, but under grace ... But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life"* (Romans 6:14, 22). The King James Version (KJV) and New International Version (NIV) consistently translate the Greek word *hagiasmos* as "holiness." The American Standard Version (ASV) always translates *hagiasmos* as "sanctification." Use of the words "holiness" or "sanctification" in translations of the New Testament is a matter of the translators' preference. Both words are synonymous, translating the same Greek word.

It is important to note that the various forms of the Greek word *hagias-*

mos are always used to translate the Hebrew words *godesh, gedeshah* and *gadosh* in the Septuagint (LXX), the Koine Greek version of the Hebrew Bible completed in 132 BC. This is significant, in that it provides the convincing and direct link between the Old Testament and New Testament definition of "holy" and "holiness." Both the Hebrew and Greek words carry the fundamental force **"to set apart an object or person from ordinary usage or duties for a special (religious) purpose or function."** Holiness is taking the ordinary and making it extraordinary.

Paul summarizes the transformation from the ordinary to the extraordinary in two compelling verses:

> *"But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness"* (Romans 6: 17-18).

Sanctification—Holiness—is both an initial crisis, followed by a never-ending process. It is impossible to be "more saved"; one has or has not given his/her life to Christ. It is impossible to be "more glorified"; one is either alive or dead. However, we can be "more sanctified." God wants us to grow after we allow the Holy Spirit to take control of our lives. We not only can, but must continually grow in our sanctification.

The Apostle Paul gives clear instruction on the vital matter of crisis and growth:

> *"What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people. Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty. Since we have these promises, dear friends,* ***let us purify ourselves*** *from everything that contaminates body and spirit,* ***perfecting holiness*** *out of reverence for God."*

In this passage, Paul employs the two distinct forms of the Greek imperative—the command. First, he uses the aorist imperative, which always denotes completed action. **"Let us purify ourselves"** is an aorist imperative that calls for completed action (crisis).

Paul then changes the form of the imperative from the aorist to the present imperative, which always denotes continuing action. **"Perfecting holiness"** is a present imperative that calls for continuing action (process).

In other words, Paul is saying (and I take the liberty to amplify his statement based on Paul's use of the imperative) that: "Based on all the promises of Scripture, we must purify ourselves completely (as opposed to being in a continual process of purifying ourselves). Following our purification, we must continually perfect our holiness experience by persistent growth toward the goal of more perfectly conforming to the divine nature to which we aspire" (II Corinthians 6:16-7:1).

In concluding this paper on the biblical foundation of our doctrine of holiness, I quote the astute words of Commissioner Bramwell Tripp from his chapter titled "The Scriptural Foundation of Holiness Teaching in The Salvation Army" as part of a compilation of nine papers contained in the book *Heritage of Holiness*:

> To avoid an unbalanced presentation of holiness doctrine we must teach Scriptural Holiness and base our claims on God's commands and promises. The doctrine of holiness is not founded on the knowledge or experience or faithfulness of men. It is based on the truthfulness and the power of God.[4]

Notes

All Scripture quotations are from the HOLY BIBLE, NEW INTERNA-

1. Robert Sandall, *The History of The Salvation Army*, Thomas Nelson and Sons, Ltd., London, 1947; Vol. 1, pp. 112, 113.
2. Peter Farthing, ed., *Samuel Logan Brengle: Heart for God*, Carpenter Media, Sydney, 2009, p. 3.
3. W.T. Purkiser, *God, Man and Salvation: A Biblical Theology*, Beacon Hill Press, Kansas City, 1977, p. 508
4. Bramwell Tripp, *Heritage of Holiness*, The Salvation Army, New York, 1977, p. 17.

Holiness in Community

Elsa Oalang

Introduction

There are three major objectives of this paper. Firstly, it will present a theological discussion of the interconnectedness between mission as an attribute (not only as an act) of God and the church's journey of communal holiness, where the *misseo dei* and the *imago dei* are intertwined in the total salvific plan of God for his creation.

Based on the current trends in church growth and the challenges confronting the church in this post modern era, the second objective is to explore the idea that the Holy Spirit is calling the church to tread a u-turn path in order to return to the essentials of the early New Testament church. This includes the proclamation of the Gospel, edification of the believers and conversion of the unbelievers through small groups and where the priesthood of all believers is emphasized for personal as well as communal holiness journey. The venue for this discussion will be the prophetic role of the church and highlights the sharing of testimony and preaching.

Thirdly, this paper aims to discuss how the Judeo-Christian tradition

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where compassion is the overriding definitive characteristic of holiness grapples with the challenges of contextualization, persecution and biblical interpretation in fulfilling its mandate to proclaim the good news of salvation. The discussion will post a challenge to the church to examine whether its ministries to the saved and mission to the "not yet saved" are responsive to the current challenges and trend in mission.

The Interconnectedness of the Missio Dei and the Imago Dei

I agree with Michael McLoughlin that "mission is an attribute of God because God is a missionary God."[1] Throughout the pages of biblical history, God moved in and through the lives of people in order to bring humankind and all of creation back to himself. The *misseo dei* is the Father sending the Son, the Son sending the Holy Spirit and expands to include the Father, Son, and Holy Spirit sending the church into the world.[2] Mission is the very essence of the entire biblical revelation and so our mandate for evangelization is the whole Bible.[3]

The mission mandate of Jesus in Matthew 28:19-20 and Acts 1:8 ushered in a glorious Pentecost when the community of believers became a phenomenal ethos whose primary purpose for existence was crystal clear: "there is church because of mission and not *vice versa*."[4] In the words of Swiss theologian Emil Brunner "mission is to the church what flames are to fire."[5]

As God's representative to the world, the church is to reflect the image of God so that its witness can become credible and authentic. Therefore, if the *missio dei* is an essential aspect of the *imago dei*, then mission and holiness cannot be separated.[6] Here, the role of the church as a community is indispensable for it is within the fellowship of the community and for the building up of the same that individual members are transformed. Ecclesial holiness then involves the transformation of the self to and in the community. For Bryan Stone, a Professor of Evangelism at Boston University, mission is where personal holiness and John Wesley's social holiness are intertwined.[7] In his foreword to the 1999 edition of the book "Called to be God's People," General Paul Rader stressed the foundational truth upon which The Army stands as a witness to the world:

> Nothing is more critical for our future effectiveness in mission as we move into the new millennium than our inner strength as a Movement. Nothing is higher priority than the nurturing of our inner life, growing in grace and understanding, in holiness of heart and life, and in our experience of the risen life of Christ in our lives and service.[8]

If the church is to reflect the holiness of Christ, it must also reflect the radical interpretation of holiness for Jesus. A number of times, the gospel shows snapshots of Jesus being moved by compassion. As a result, he performed miracles (Matthew 14:14; 15:32; 20:34), healed the sick, gave food to the crowd and even raised the dead back to life. Another expression of compassion was when he opened his mouth to teach and proclaim the good news (Mark 6:34) and on another occasion he asked his disciples to pray for more laborers to harvest the field (Matthew 9:36-38). Amazingly, Jesus raised compassion or mercy to mean holiness in the gospel. He modified the *imitatio dei* in the holiness code in Leviticus 19 and proclaimed the compassion code in Luke 6:27-36. Leviticus 19:2 (NIV) stressed, "Be holy because I, the LORD your God, am holy." Whereas Luke 6:36 (NIV) says: "Be merciful, just as your Father is merciful."[9]

The expressions of Jesus' compassion show a beautiful connectedness. Since compassion and mercy are equivalent to holiness and proclamation is a natural overflow of a heart filled with compassion, then the church must fulfill the prayer of Jesus for more laborers to harvest the field. These laborers are to reflect Christ by being moved with compassion for the lost, by responding through acts of service and proclamation and by recruiting others to join in the great harvest of souls.

The words of William Booth expressed a similar principle in missional ecclesiology. He said: "We are a salvation people—this is our specialty—getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more" (William Booth, *The Salvationist*, Jan 1879).[10]

From the words of William Booth, we can surmise that the equipping and

mobilization for mission characterize the holiness journey of individual believers and the church as the body of Christ. This journey reflects a process where mission and evangelism are integral aspects. As the church takes the challenge of equipping and mobilizing its members for mission, the Holy Spirit bestows upon it blessings for personal as well as communal holiness.

Proclamation of the Gospel in the Context of Small Groups

The church must understand that it can only establish its purpose for being as it communicates and proclaims its faith.[11] In most situations, other expressions of faith, whether through acts of compassion or service, must be accompanied by or lead towards a verbal proclamation of the Gospel to encourage decision for Christ. St. Francis' instruction was "Preach the gospel; if necessary, use words."[12] Samuel Shoemaker also outlines the same conviction:

> I cannot by being good, tell men of Jesus' atoning death and resurrection, nor of my faith in His divinity. The emphasis is too much on me, and too little on Him. Our lives must be made as consistent as we can make them with our faith; but our faith, if we are Christians, is vastly greater than our lives. That is why the "word" of witness is so important.[13]

In the New Testament, the church thrived through the sharing of spiritual experiences and preaching in the context of small groups. Usually, people gathered in places like the seaside, wells, temple court and markets not only to get their needs or do business but also to talk or even debate different issues from weather to political and religious concerns. Many of the discourses of Jesus and the preaching of Paul were given in this context. The New Testament church must have used these places extensively to share the good news.

Within the church, the believers met in small groups in order to comfort and encourage each other (Heb. 10:24-25; 1 Thess. 4:18; 5:11-14). John

Wesley was inspired by the charisma and mutual edification that characterized the New Testament community and developed spiritual accountability groups that revolutionized England in the 18th century. As a proponent of holiness teaching, Wesley believed that the image of God in man is fundamentally relational. His classical adage "there is no personal holiness without social holiness" provided a framework where believers can grow in holiness and engage in witnessing for Christ.[14]

However, history tells us that as the church grew and developed, a "routinization" of the charisma became the focus of church governance. Many churches nowadays emphasize program over people, leadership structure over the suitable deployment of all and discipline over spontaneity in worship to the detriment of the faith community's spirituality and mission to the unbelievers. However, the wind of change that sweeps through the churches in this postmodern era seems to direct the church to take a u-turn back to the basics of the early church and to the accountability groups of John Wesley. Robert Webber outlines some of the spiritual yearnings of the believers:

> ... the marks of postmodern worldview include a shift from knowledge to experience, from classroom learning to living room learning, from belief in doctrine to belief in dialogue, from informational teaching to mentored learning, from answers to right relationships, from the single leader to teams, and from church loyalty to distrust of institutional religion ...[15]

In their book "Emerging Churches: Creating Christian Community in Postmodern Cultures," Eddie Gibbs and Ryan Bolger encouraged the move toward a contemporary recovery of the small group church lifestyle. They stressed that the reason for this is the decline in Christendom, primarily because most of the church practices, particularly among the traditional churches, are "cultural accommodations to a society that no longer exists." Gibbs and Bolger gave the term "emerging church" to describe what the church should look like in this postmodern era. There are nine common practices of the emerging church and three of them are the core or essential

practices. They are: "identifying with the life of Jesus, transforming the secular realm, and living highly communal lives." The six remaining are welcoming the strangers, serving with generosity, participating as producers, creating as created being, leading as a body, and taking part in spiritual activities.[16] A closer look at the three core practices may be described in one overriding principle: the church as a community, growing in holiness.

According to Gibbs and Bolger the six remaining practices show that everyone in the faith community has a part and something to offer. The emerging church is "a people, a community, a rhythm" rather than a "meeting, a place, a routine."[17]

The emerging church as the salt and light of the world will naturally influence its community, making relational evangelism a lifestyle rather than a mission strategy. Statistics show that the biggest percentage of believers came to know and accept Christ as their personal Savior through the witness of their parents, relatives or friends. Amazingly the data also show that in the United States and perhaps in many parts of the world, two out of three Christians made their personal commitment to Christ before they reached the age of eighteen and are more likely to stay committed to the faith.[18] This reminds us that children, like adults, are immensely capable and empowered by the Holy Spirit to live holy lives and to share their faith with their peers and families.

However, relational evangelism may not be possible for people who do not have Christian friends or relatives. This is the area where mentoring and coaching can help believers become more equipped for mission strategies.

Proclamation and *Sitz im Leben*

It is interesting to note that in the New Testament faith community, the believers kept the words of Jesus in their hearts and memories because the oral tradition reflected the *Sitz im Leben* of the time. They encouraged, built up each other and shared their faith with unbelievers by using the words of Jesus to address the daily issues and realities of life. In the Pauline corpus, for example, Jesus was either quoted or his teachings were echoed. For example, in 1 Cor. 7:10 – 11 Paul presents Jesus' prohibition on divorce (Mark 10:9 –12; Matt 5:31–32; 19:3-9; Luke 16:18). The command to allow those who

preach the gospel to make a living out of the gospel in 1 Cor 9:14 is an allusion to words of Jesus in the Lucan missionary discourse (Luke 10:7). Paul's belief that no foods are unclean in Rom. 14:14 corresponds to Mark 7:15. The words of Jesus proclaimed in the context of life's daily realities made their witness to the unbelievers authentic and convincing.[19]

Challenges to Proclamation—The Problem of Hermeneutics

D.A. Hagner, in Expository Times, argues that "a call to preaching that is truly biblical is committed to what the text meant, as well as to a vital, fresh, and creative expression of what the text means today."[20] A problematic interpretation of the Scriptures will result not only in a problematic understanding of God (theology) but in a confused spirituality.

Gordon Fee and Douglas Stuart observed that the most "common problem with preachers and teachers is not the lack of understanding of the Bible, but with the fact that they understand most things too well."[21] This may lead to several misuses of the Scriptures like forcing the Bible to mean something that fits their existing belief or understanding, getting a text without regarding its context, moralizing and using the principle to interpret a different genre.

In the context of the emerging church, the hermeneutical challenge is wider because everyone may be involved in the proclamation of the gospel whether in small groups or during evangelism ministry.

A burning passion to proclaim the gospel may do well but when a believer is confronted by theological questions, the amount of training invested in him/her will determine the way he/she faces the challenge. Therefore, personal as well as communal holiness must be well informed and trained. As faith grows, knowledge and understanding must also grow. In the same way, knowledge and understanding must grow so that faith will grow appropriately.

The pursuit towards a responsible interpretation of the Bible is confronted not only by the challenge of exegesis and hermeneutics but by the pull of the interpreter's psychological influence in the synthesis and application of truth. The reality that the interpreter is a world in himself/herself, with past

experiences imbedded in his/her unconscious mind and a disposition which is largely affected by his/her culture and society, makes the hermeneutical process even more challenging and crucial.

As the interpreter studies the Word of God, the person also brings into the process his/her own biases, orientation, fears, even aspirations. It is therefore necessary that fears and biases are identified so that through the help of the Holy Spirit, the interpreter could reverse the process and look into himself/herself through the lens of the Word of God.

This is the challenge of Biblical interpretation. Let the people hear the Word and let the Word speak to them and change their lives. The interpreter, though rich in experience and psychological insights, has the divine responsibility to decrease in order for the Word to "increase."

Contextualization

The Spiritual Life Commission acknowledges the importance of contextualization in mission. Its "Call to Holiness" says:

> We call Salvationists worldwide to restate and live out the doctrine of holiness in all its dimensions—personal, relational, social and political—in the context of our cultures and in the idioms of our day while allowing for, and indeed prizing, such diversity of experience and expression as is in accord with the Scriptures.[22]

Because the gospel "always comes to people in cultural robes and there is no such thing as a 'pure' gospel, isolated from culture,"[23] the challenge of contextualization confronts everyone who is engaged in mission and evangelism. What is even more challenging is the fact that the word "culture" has developed to embrace the distinct characteristics, practices, ideologies and aspirations of people groups other than race or nationality.

According to Filipino theologian Rodrigo Tano, the challenge would be how to communicate the gospel which is both "supracultural and transcultural" in a way that is appropriate and meaningful to the receiving cul-

ture and at the same time protect it from distortion.[24] At its worst, distortion may mean syncretism which happens when, during the process of contextualization the foundational truths of the Bible are lost, diluted, or replaced by the religious elements of the receiving culture.[25]

Darrell L. Whiteman looks at the positive challenges of contextualization. He posits that through contextualization, the context may be changed or transformed. He calls this the prophetic challenge. Secondly, contextualization enables the church to widen its understanding of the Bible through a different cultural lens. He calls this the hermeneutic challenge. Thirdly, the church will not stay the same because the process of influence comes in two ways—the believer or the church converting the unbeliever and the unbeliever helping the church to widen its perspective.[26]

Persecution

In his book *Theology of Hope*, Jurgen Moltmann describes the irresistible uneasiness that characterizes a growing faith.

> That is why faith, wherever it develops into hope, causes not rest, but unrest, not patience but impatience. It does not calm the unquiet heart, but is itself this unquiet heart in man. Those who hope in Christ can no longer put up with reality as it is, but begin to suffer under it, to contradict it.[27]

As the incarnational presence of Jesus in the world, the church will never stay complacent while people are on the journey to hell. The urgency of the mission is enough to make the church suffer. The church will lament the injustice, poverty, and sinfulness of the world. The church stands restless until it rests on the field of mission. The call to mission is also the call to suffering and persecution (Matthew 5:11-13; John 15:20; 2 Tim. 1:11-12) Every Christian in every place of the world has a share in suffering for the gospel. As it is said, "a church which preaches the cross must itself be marked by the cross."[28]

The eschatological hope of the church is the great reward in heaven (Matt.

5:11-12 NIV). "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven..." This eschatological hope extends even to those who persecute the church. This is actually the essence of mission. The church stands with open arms not only to those who readily accept the message but to those who persecute the messenger. Forgiveness and love for the enemy is the church's response of hope for the offenders. As Karl Barth observed, the gift of forgiveness is more astonishing than the miracles of Jesus.[29]

Conclusion

The Postmodern era seems to challenge the relevance and responsiveness of established churches such as The Salvation Army. However, we maintain that the Army's emphasis on holiness as the lifeblood of its faith practice and mission makes its ministry not only biblical but necessary for the fulfillment of the Great Commission.

However, the Army must periodically assess its mission strategies and principles in order to address the challenges of the time.

The corps must take every effort to provide adequate training to every member so that everyone will be equipped and empowered to take part in the mission of the church. The challenge to grow through small group ministry where every member of the corps family must be taken seriously.

The greatest challenge for every Salvationist and every corps is to grow in holiness so that their compassion for the lost will naturally overflow to mission.

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Holiness is Power[1]

Sources and Implications of Phoebe Palmer's Holiness Theology

Young Sung Kim

I. Introduction

If it can be said, as Ann Braude claims, that "women's history *is* American religious history,"[2] then the following notion is also worthy to be credited: "Phoebe Palmer's story is the story of the American holiness movement." The *Historical Dictionary of The Holiness Movement* says that Phoebe Palmer "ranks as one of the most significant American Protestant women of the 19th century."[3] Thomas Oden views Phoebe Palmer as "one of the most widely known women of her time in England and America."[4] Nancy Hardesty also acknowledges Phoebe Palmer as "the Mother of the Holiness Movement," which eventually gave birth to such denominations as the Church of the Nazarene, the Church of God (Anderson, Indiana), The Salvation Army, and Pentecostal groups such as The Assemblies of God, The Pentecostal-Holiness Church, and the Church of God (Cleveland, Tennessee)."[5]

There is no doubt that Phoebe Palmer stands as one of the most prominent figures in the history of the 19th century American holiness movement[6] and of transatlantic revivalism as well.[7] Nevertheless, Palmer "has remained

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virtually unknown during the past hundred years"[8] until American religious history rediscovered her story in 1980s through some major scholarly works.[9] Now this "neglected forgotten figure"[10] has become more widely recognized in American religious and theological studies. However, David Bundy argues that the sources of Phoebe Palmer's theological distinctiveness still need to be carefully examined.[11] This paper will examine the sources of Palmer's holiness theology and explore their distinctive implications. These materials can help us understand the distinctiveness of Palmer's theology, demonstrating the idea that "Holiness is Power."[12] First, I will briefly review Palmer's life in order to better understand the context in which her theological journey took place. Second, I will characterize the sources of Palmer's theology of holiness. At the same time, I will explore the distinctive implications of this theology.

II. Brief Review of Phoebe Palmer's Life

Phoebe Worrall was born December 18, 1807 in New York City where she lived until her death sixty-seven years later (November 2, 1874). Henry Worrall, Palmer's father, was converted by the preaching of John Wesley at the age of fourteen.[13] Worrall remained under the influence of John Wesley's teachings for the rest of his life. Henry immigrated to New York from England in 1792 and married Dorothea Wade. Dorothea was "an American lady of pious parentage" and "a faithful member of Methodist Episcopal Church (MEC),"[14] a denomination which would influence Phoebe throughout her life. There is no doubt that the Worrall household had been influenced by the piety of Methodist faith and discipline, as shown in the lives of Phoebe and her sister Sarah (Lankford), who would lead Phoebe later in life in her spiritual awakening and the formation of the famous "women's prayer meetings."

At age 19 Phoebe Worrall married Dr. Walter C. Palmer, a Rutgers trained physician. The Palmers maintained a happy marriage relationship, and also a remarkable partnership in public ministry, which was unusual for married women with children. This was especially unusual for an age in which the idea of "the cult of true womanhood"[15] was domesticating the role and

position of women. Although the Palmers had six children, only three survived to adulthood. For Palmer, witnessing the deaths of her three children was a "crushing trial,"[16] not only because she had to deal with the bereavement but because she saw these deaths as a form of divine chastening[17] as well as God's spiritual discipline for having utter affection for her children. She believed that she had violated Wesley's idea "...that the idolatrous love of 'creature' (including spouse and children) is one form of original sin." This would be considered "a normal, even commendable" interpretation of Wesleyan spiritual formation in Palmer's time.[18] July 26th, 1837 was recorded in her diary as a "memorable day"—"the day of days"—because on it she experienced "entire sanctification" which finally led her to enter into "the rest of faith." [19] It was the most prolonged agonizing concern that she had been burdened with since childhood.

From the time of this experience of sanctification, Phoebe Palmer's life would be packed with significant events which would etch her name in American religious history as a great leader in the holiness tradition. It is significant to note that, prior to 1837, Phoebe's sister and brother-in-law Sarah and Thomas Lankford moved into the Palmer's house. Sarah invited Phoebe to join as a partner in hosting women's prayer meetings in their home. These prayer meetings eventually became known as "the Tuesday Meetings for Promotion of Holiness." Sarah Lankford was the initial leader of this "women only" prayer meeting, with Phoebe assisting. By 1839, Phoebe was fully endorsed and invited to become the first female class leader in New York City. This appointment from the Methodist Church signified that she had received "official church sanction" to lead and teach men as well as women permanently.[20] After Phoebe Palmer's experience of entire sanctification, she took over "the Tuesday meetings for Promotion of Holiness" as the sole leader from 1840. From this point until her death, her leadership of "the Tuesday Meetings for Promotion of Holiness" would remain a distinctive contribution to the evangelical church.[21] In July 1839, the prayer meeting over-ruled the social norm that these meetings would be restricted to "women only" when the wife of Thomas Upham, the Congregationalist, asked for him to be invited to these meetings. Soon afterward, several ministers and bishops would attend these "gender-mixed" class meetings which

were undergirded by Palmer's egalitarian emphasis.[22] This decision would allow Phoebe Palmer to profoundly influence numerous notable male participants in American religious history.[23] Second, the ecclesiastical membership of the Tuesday meeting eventually transformed the interdenominational and ecumenical spirit of the United States. These meetings helped to promote Palmer's concern for Christian unity beyond the denominational distinctions under the banner of "Holiness to the Lord."[24] Third, Palmer became "the champion of a theologically and morally conservative movement of Holiness renewal"[25] in the midst of a male-dominated socio-ecclesiastical society. By the 1850s, Palmer's "The Tuesday Meetings for Promotion of Holiness" had mushroomed in terms of its own impact and reputation for promoting holiness renewal not only into the body of the churches in North America but also to outside of American spheres.

According to Harold E. Raser, "'The Tuesday Meetings for the Promotion of Holiness,' as central as it was to Phoebe Palmer's career in the public eye, and as extolled as it was by those influenced by it, was probably not in the long run her most important vehicle for promoting 'entire devotion to God.' Her revivalist travels and her writing were more important."[26] With that in mind, it is crucial to recognize how Palmer played principal roles as revivalist, writer, editor, speaker of camp meetings, mission advocate, feminist[27] and social activist in America and even in the Atlantic. As a most influential writer in her time, Palmer published popular books including *The Way of Holiness* (1843), *Entire Devotion to God* (1845), and *Faith and Its Effects* (1848) and *The Promise of the Father* (1859), in which she argued for women's rights to preach based on her own egalitarian piety and scriptural conviction. For a decade (1864-1874), Palmer contributed with her husband Walter as editor of the *Guide to Holiness*. By 1870 it became one of the most widely circulated religious journals in America with 37,000 subscribers.

Consequently, from the mid-1850s to the final day of her life, Palmer and her husband eagerly energized and poured their time and effort into traveling and speaking at holiness revivals, camp meetings and various conferences in America and the United Kingdom.[28] It should not be ignored that the Palmers' special concern was for "holiness in action,"[29] especially in mission

work both at home and abroad. It is quite clear that Phoebe Palmer's social activism was motivated by her Bible-based, wholistic understanding of entire sanctification and of God's salvific intention for the world.[30] For instance, she engaged in tract distribution and poor relief in New York City. She was also an avid proponent of abolitionism in America; she also established the Five Point Mission (1850) which was sponsored by the Ladies' Home Missionary Society of which she was an officer.[31] It provided most effective outreach mission work to the caring of children in one of the city's poorest areas.[32] Rev. A. Lowreyfor's tribute on Phoebe Palmer's final day on this earth best summarizes the legacy of the life of the "Mother of the Holiness Movement." It reads:

> Among all the "elect ladies," whom Christianity has produced, none have excelled Phoebe Palmer. Her work has been of the holiest character, her zeal quenchless, her usefulness extensive and incalculable.
>
> She had marked individuality, and in some sense, a superior commission. Her license came from no subordinate source. She was accredited from on high. Her authority and credentials were conferred by the Holy Ghost. She was set apart and gifted to be a gentle leader. With a mind vigorous and discriminating, her conceptions were quick, just, and simple. Accordingly, her plans and life-work were plain and practical. Her counsels and administration, touching the advancement of holiness, were conservative, and yet definite, uncompromising, and positive. In her public ministrations, she was always doctrine-practical. Her talents were eminently available, for present use and unexpected emergencies. She was vested with a remarkable power to produce immediate results. Nor were these fruits evanescent. They were life-long and permanent. Nay, more, they are commensurate with eternity. This, no doubt, she has now verified, by meeting in heaven a retinue of redeemed souls, who

were the trophies of her success on earth.

> During all these years, the fidelity of Sister Palmer to Methodism and orthodoxy has been noteworthy and commendable. Such were her theologic accuracies, and the sovereignty of her presiding spirit, that no heresies were taught, and no fanaticism practiced in her meetings. Allowing for the differences in the types of mental conceptions which are always inseparable from strongly marked individuality, Mrs. Palmer, we think, was strictly Wesleyan in her views and inculcations. In order to lift sincere persons over the bar of constitutional, habitual, or creed-bound unbelief, she would seem to lead them out, sometimes, to the very crest of presumption; but in such cases she always left the bridge of orthodoxy in good repair behind her.[33]

II. The Sources of Phoebe Palmer's Holiness Theology and their Distinctive Implications

The Bible

In order to examine the locus of Phoebe Palmer's theological sources in the larger context of her theological paradigm, we need to understand her attitude toward the Bible, as her theology was deeply rooted in Scripture. In her first book *The Way of Holiness*, Palmer asserted the significance of the Bible in her life journey for seeking the way of holiness: "The Bible was the all-commanding chart by which[34] the propriety of each successive step [in her spiritual journey] was determined."[35] At the same time, it is crucial to understand that "to be a Bible Christian" is Palmer's "highest and all-engrossing desire" and is what she "covenanted with God" to be throughout her lifetime. For Palmer, the Bible is located as the central and foundational ground, as she would often declare, "The Bible, The Blessed Bible, is The Text Book."

> Not Wesley, not Fletcher, not Finney, not Mahan, not Upham, but the Bible, the Holy Bible, is the first and last, and in the midst always. The Bible is the standard, the

> groundwork, the platform, the creed. Here we stand on common ground, and nothing but the spirit of this blessed book will finally eradicate and extirpate a sectarian spirit.[36]

In *The Way of Holiness*, Palmer affirmed the authority of the Bible as "the rule of life."[37] Palmer asserted that "the Holy Scripture is, in verity the word of the Lord, and as immutable in its nature as the throne of the Eternal, assumed the vividness and vitality of truth..."[38] Also, in *Faith and its Effects*, Palmer urges readers to read the Bible keeping in mind that "Good books are often very helpful; but let the Bible be the book of books with you."[39]

As an heir of John Wesley, Phoebe Palmer desired to be a person of one book (*homo unius libri*). One might assume that Palmer would be familiar with Wesley's "quadrilateral,"[40] "a distinctive theological method using Scripture as the 'pre-eminent norm' in conjunction with an 'interactive' appeal to tradition, reason, and experience."[41] While more research is needed on whether Palmer agreed or disagreed with the Wesleyan Quadrilateral—and whether she utilized this in her own theological method; we can be sure that Palmer's theology of holiness rested on her view of the Bible. Not surprisingly, Palmer's emphasis on the Bible as the primal authority for her theology and Christian life is in general conformity with Wesley's way of affirming the authority of the Bible—affirming the principle of *sola scriptura* from the reformed tradition.

2. "The Day of Days" on July 26th, 1837

Phoebe Palmer's theology did not develop out of speculative or academic discipline. Rather, it rose from her experimental conviction, especially her experience of "the day of days" [42] on July 26th, 1837, which Palmer marks as her defining experience of entire sanctification after prolonged spiritual struggles throughout her early life. In her diary, we find her own words helping to understand the meaning of the "the day of days." She wrote:

> I never made much progress in the career of faith, until I

> most solemnly resolved, in the strength of the Lord Jehovah, that I would do every duty, though I might die in the effort. From that hour my course was onward and upward. I also covenanted with God that I would be a Bible Christian, and most carefully seek to know the mind of the spirit, as recorded in the Written Word, though it might lead to an experience unlike all the world beside. I had often prayed for holiness of heart before, but do not remember now that holiness, as a blessing in name, was on my mind; my highest and all-engrossing desire was to be a Bible Christian.
>
> The day of the Lord is near in the Valley of Decision. This was an important step, and took me much nearer to God, the source of Light and Love. In a manner that exceeded all former perception, the living Word said to my heart, "Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit, which are God's."
>
> From this I saw that I could not be a Bible Christian, without being wholly consecrated. I rose early, and began every new day with a renewed solemn consecration. In the name and strength of the Triune Deity, I presented myself to the Lord. And every day, and hour, my soul seemed to be pressing hard after God.[43]

In this remarkable statement, we sense that Palmer did not think of herself as a theologian, but rather saw herself as "a Bible Christian"—a simple and humble believer in contrast to the erudite theologians.[44] Despite her modest words, Charles E. White rightfully asserts that it is important to acknowledge that Palmer was a theologian in her own right, as evidenced by her influence on thousands of followers who found her ideas helped to adequately explain their faith.[45] We also see Palmer's embryonic thought in her emphasis on the utter need for "entire consecration" in order to be a Bible

Christian. Palmer later articulated her concept of entire consecration as the fundamental and initial condition for "the way of holiness," particularly in her teaching of "altar phraseology" which I will explore shortly as an important source of Palmer's holiness.

In *The Way of Holiness*, years later, Palmer reflects on "the day of days" in a different mode as follows:

> July 27. Last evening was the anniversary of the most memorable period in my life existence. I would ever memorialize the return of this eve, with special thanksgiving, as the eventful period when I was permitted, through the blood of the everlasting covenant, to cast anchor within the veil; since which I can testify that I have enjoyed deeper and more soul-transforming communion with God than I ever before had any conception of. I feel that I am indeed permitted, through the infinite merits of my Savior, to abide as in the inner sanctuary of the divine presence. Since the memorable hour in which I gave myself wholly away to Christ. He has kept me so fully, that I have not once been permitted to cast away my confidence.[46] Here, we find Palmer's view of sanctification as being "soul-transforming communion with God." This account has a greater sense of the mystical dimension[47] of this experience. This differs from the account quoted above from her autobiography.

In sum, like Wesley's famous Aldersgate Street conversion experience, it is worthy to recognize that Palmer's experience of the "day of days" should be considered an important source which undergirds her adaptation of Wesley's doctrine of sanctification.

3. "Altar Phraseology"

As a metaphor and theological method, "Altar Phraseology" is a cornerstone of Palmer's holiness theology. First, it shows the pragmatic implication

of Palmer's holiness theology by synthesizing the ethos of 19th century American revivalism. which emphasizes the instantaneousness and immediacy of the work of Holy Spirit during the experience of sanctification. Second, it shows Palmer's Christocentric attention in her hermeneutics. Arguably, Altar Phraseology's "the shorter way" demonstrates the originality and creativity of Palmer's holiness theology in modifying and popularizing John Wesley's teaching of entire sanctification.[48]

In the *Entire Devotion to God*, we see Palmer's definition of holiness in relation to her idea of "Altar Phraseology." She explains that: "Holiness is a state of soul in which all the power of the body and mind are consciously given up to God; and the witness of holiness is that testimony which the Holy Spirit bears with our spirit that the offering is accepted through Christ. The work is accomplished the moment we lay our all upon the Altar."[49] For her, Christ is "the Christian altar" that "sanctified the gift."[50] Because of that reason, "the only way to retain the grace of entire sanctification is by *keeping* all upon the altar."[51]Now we see how Palmer's Altar phraseology is implicated into her core understanding of holiness by introducing the concept of the shorter way [52] which can be seen as a "radical departure from Wesley's doctrine of the "witness of the Spirit."[53] In teaching of the shorter way, Palmer formulated a three stage process—entire sanctification, faith, and testimony—as the way of attaining the way of holiness. She explains it as follows:

> There are distinctive steps in the attainment of the great salvation! In that of ENTIRE CONSECRATION, I had so carefully pondered the path of my feet, that the way back again to self, or the world in any degree, was returnless. The next step, FAITH, in regard to Divine acceptance of all, had also been distinctly taken. And now, as I plainly saw the third step clearly defined in the Word, I took the advance ground – CONFESSION.[54]

The main idea of Palmer's teaching of the shorter way can be characterized as follows: "A Christian must be conscious of utterly complete consecration,

of being 'on the altar,' before he may exercise such trust. Moreover, the faith was placed not in his own experience but in 'Christ the altar' and the word of God."[55]

It is important to be aware that there were some controversial disputes such as the accusations from Nathan Bangs[56] regarding Palmer's teaching of the "Altar phraseology." The most critical accusation against Palmer's teaching of the "Altar phraseology" was that it was a type of Pelagianism.[57] This was based on a misunderstanding of Palmer's emphasis on faith and her underplaying of the classic Wesleyan emphasis on the witness of the Holy Spirit for the assurance of sanctification. It stated that her position was "unsound, unscriptural, anti-Wesleyan and no doubt in many cases had caused deception."[58] But, to charge Palmer of Pelagianism is not valid because her doctrinal teaching is grounded in orthodoxy as has been articulated clearly throughout her writings.[59]

My claim is that Palmer's conceptualization of the idea of "Altar phraseology" was based on her own assurance of entire sanctification as well as on the Bible and the traditional Wesleyan view. Palmer's own experience of sanctification not only helped to creatively modify Wesley's doctrine, but it also helped to contextualize the paradigm into 19th century American revivalism.

Wesleyanism

It is a well known that Phoebe Palmer's theology of holiness originated from John Wesley's doctrinal teaching of entire sanctification. However, what needs to be acknowledged is that Phoebe Palmer did not just recite Wesley's doctrinal teaching of entire sanctification. She creatively adapted and modified it, developing her own theological distinctions. Charles E. White summarized six ways in which Palmer developed John Wesley's doctrinal teaching of entire sanctification.

> First, she followed John Fletcher in his identification of entire sanctification with the baptism of the Holy Spirit. Second, she developed Adam Clarke's suggestion and linked holiness with power. Third, like Clarke, she stressed

> the instantaneous elements of sanctification to the exclusion of the gradual. Fourth, again following Clarke, she taught that entire sanctification is not really the goal of the Christian life, but rather its beginning. Fifth, through her "altar theology" she reduced the attainment of sanctification to a simple three-stage process of entire consecration, faith, and testimony; and sixth, she held that one needed no evidence other than the Biblical texts to be assured of entire sanctification.[60]

I would like to examine Palmer's position on the role of feeling and emotion, "a hallmark of early Methodist spirituality."[61] Palmer recognized that the relationship between the promise of the Word and faith was distinct from emotion and feeling in the process of the believer's experience of entire sanctification. For Palmer, it was clear that the "simplicity of faith"[62] and the total dependence of the promise of the Word are the only necessary conditions for the assurance of sanctification. At the same time, she rejects any idea of dependence on feelings or emotions as affirmation of the experience of sanctification. She asserts that "what you are aiming at is *holiness*, not feeling. Trust the matter with God, and he will give you just the amount and kind of emotion that will best fit you to glorify his exalted name; and this is all that you are now to live for."[63] Palmer also states that "...*Faith is taking God at His word*, relying unwaveringly upon his truth. The nature of the truth believed, whether joyous or otherwise, will necessarily produce corresponding feeling. Yet, *faith* and *feeling* are two distinct objects, though so nearly allied."[64] Continually she emphasizes that "faith apprehended the written Word, not as a dead letter but as the living voice of the living God."[65]

As we see, Palmer stresses that assurance does not depend on having one's heart "strangely warmed" (Wesley)[66] or any other external emotion other than believing God's promise in the Bible with "simple faith." What one needs for assurance of sanctification is, as John Fletcher has said, a "naked faith in a naked promise."[67] On the other side, however, it is seen that Palmer downplays the role of emotion and feeling in her theology of holiness. I suggest that this downplay is being written to counteract Wesley's doctrinal

emphasis on having one's heart "strangely warmed" which caused him to have to defend himself against the false charge of enthusiasm.[68] Palmer would write to indicate Wesley's urgent instruction to Methodists as follows: "Mr. Wesley... says in his rules for the Methodist Societies, "Casting aside that enthusiastic doctrine, that we are not to do good unless our hearts are free to it."[69] While this is true, Palmer is still credited with being a significant contributor to the formation of Pentecostal theology. While she might not emphasize the emotion of Pentecostalism, she utilizes a language that will be adopted by Pentecostalism. Palmer was influenced in this notion more significantly by the work of John Fletcher than John Wesley.[70]

Feminism

According to Donald Dayton, "it was...the denominations produced by the mid-nineteenth century 'holiness revival' that most consistently raised feminism to a central principle of church life. This movement largely emerged from the work of Phoebe Palmer."[71] In *Trans-Atlantic Revivalism*, unfortunately, Richard Carwardine underestimates Phoebe Palmer's significant feminist accomplishments in the context of 19th century Victorian era. Carwardine simply insists that "yet on strictly secular feminist issue, Mrs. Palmer's views, like most contemporary women preachers', were not radical."[72] I argue that Carwardine's comment is a typical example of how male religious historian(s) underestimate the roles and influences of outstanding female figures in American religious history.

In *The Promise of the Father*, Palmer's most significant work on women's rights, Palmer stated the purpose of her writing: "we do not intend to discuss the question of 'Women's Rights' or of 'Women's Preaching,' technically so called."[73] "It is not our aim in this work to suggest, on behalf of woman, a change in the social or domestic relation,"[74] Palmer's intention should not be understood as agreeing with the idea that a women's sphere or women's right to preach should be bounded only by the domestic rather than the public sphere. As I referenced earlier in this paper, Palmer's life demonstrated that she was certainly not bound to the domestic sphere. Truly she was not a typical mid-nineteenth century woman!

Therefore, it should not be overlooked that Palmer firmly displayed and

defended her biblical convictions on women's right to preach throughout the whole book. She continually displayed why women can and should claim their rights to preach the Gospel as follows: "the scriptural idea of the terms *preach* and *prophesy* stands so inseparably connected as one and the same thing, that we should find it difficult to get aside from the fact that women did preach, or, in other words, prophesy, in the early ages of Christianity, and have continued to do so down to the present time, to just the degree that the spirit of the Christian dispensation has been recognized."[75] For Palmer, preaching is prophecy and prophecy as God's gift should not be confined by only men. It violates God's intention for the church. She affirmed that "this gift of prophecy, bestowed upon all, was continued and recognized in all the early ages of Christianity. The ministry of the word was not confined to the apostles. No, they had a laity for the times."[76]

There is no doubt that Palmer stands as a forerunner of ardent feminism in the new era of revivalism in mid-nineteenth century context. Theodore Hovet characterizes her contribution as follows:

> Palmer's unique contribution to middle-class religious culture was to transfer the mystic concept of "the interior life" to the social structure. By sanctifying the domestic sphere, the Christian woman pushed the influence of "the world" out the domestic door and created a sacred sphere within society in which the spirit could unfold itself.... Consequently, the sanctified domestic sphere did not imprison the woman, but it protected her from the "unvarying whirl of the world," to use Palmer's phrase, and invested her with the sacred function of nurturer of the spirit.[77]

"Was Palmer the epitome of the 'cult of true womanhood' or a premiere feminist?"[78] I suggest that Palmer's rhetoric may not contain the radical feminist position of today's perspective, but she deserves to be recognized as a forerunner of the "feminization of American culture."[79]

III. Conclusion

In this paper, I have explored the life of Phoebe Palmer, her holiness the-

ology, and the variety of sources which she integrated into a relevant and powerful expression that would define the holiness movement in 19th century revivalism. She forged this theology from the Bible, her own personal experience of entire sanctification, the simplification of her altar phraseology, the theology of John Wesley, and her own biblical feminist spirit. Drawing from the challenges of her everyday life, she would boldly move to the forefront of the Holiness movement to emerge as a leader who would inspire women and men into a deeper life of holy living that would result in radical social reform. Palmer's legacy will forever be remembered as one in which "holiness is power."

Notes

1. Cf. Nancy A. Hardesty, *Women Called to Witness* (Nashville, Tennessee: Abingdon, 1984), p. 52. Richard Wheatly, *The Life and Letters of Mrs. Phoebe Palmer* (New York: W. C. Palmer, Publisher, 1881; New York and London, Garland Publishing, Inc, 1984), P. 67.

2. Ann Braude, "Women's History *Is* American Religious History," in *Retelling U.S. Religious History*, ed. Thomas A. Tweed (Berkeley: University of California Press, 1997), pp. 87-107.

3. William C. Kostlevy, ed. *Historical Dictionary of The Holiness Movement. Historical Dictionaries of Religions, Philosophies, and Movements, No. 36* (Lanham, Maryland: The Scarecrow Press, Inc., 2001), p. 196.

4. Thomas C. Oden, ed, *Phoebe Palmer: Selected writings*. Sources of American Spirituality Series (New York: Paulist, 1988), p. 2.

5. Nancy A. Hardesty, *Great Women of Faith: The Strength and Influence of Christian Women* (Grand Rapids, Michigan: Baker, 1977), pp. 88-89.

6. See Charles Edward Jones, *Perfectionist Persuasion: The Holiness Movement and American Methodism, 1867*-1936 (Metuchen, NJ: The Scarecrow Press, 1974), John L. Peters, *Christian Perfection and American Methodism* (Salem, Ohio: Schmul Publishing Co. Inc.: 1995. reprinted), Donald W. Dayton and Robert K. Johnston eds., *The Variety of American Evangelicalism* (Downers Grove: InterVarsity Press, 1991), Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Francis Asbury Press, 1987), Melvin Easterday Dieter, *The Holiness Revival of The Nineteenth Century* (Metuchen, NJ: The Scarecrow Press, 1980).

7. Richard Carwardine, *Trans-Atlantic Revivalism: Popular Evangelicalism in Britain and America 1790-1865* (Westport, Connecticut: Greenwood Press, 1978).

8. Oden, ed, *Phoebe Palmer*, p. 2.

9. See Charles Edward White, *The Beauty of Holiness: Phoebe Palmer as Theologian, Revivalist, Feminist and* Humanitarian (Grand Rapids, MI: Francis Asbury Press, 1986); Harold E. Raser, *Phoebe Palmer: Her Life and* Thought (Lewiston, NY: The Edwin Mellen Press, 1987) and Thomas C. Oden, ed. and Introduction. *Phoebe Palmer: Selected writings*. For Palmer's journal entries and personal correspondence, also see Richard Wheatly, *The Life and Letters of Mrs. Phoebe Palmer* (New York: W.

C. Palmer, Publisher,1881; New York and London, Garland Publishing, Inc, 1984).

10. Donald W. Dayton, op. cit., p. 96.

11. David Bundy, "Visions of Sanctification: Themes of Orthodoxy in the Methodist, Holiness, and Pentecostal Traditions," *Wesleyan Theological Journal*, Spring 2004. Vol. 39, No. 1. p. 125.

12. Wheatly, *The Life and Letters,* P. 67.

13. Ibid., pp. 13-14.

14. Ibid., p. 16.

15. See Barbara Welter, "The Cult of True Womanhood: 1820-1860," *American Quarterly*, Vol. 18, No. 2, Part 1 (Summer, 1996), pp. 151-174.

16. Wheatley, *The Life and Letters*, p. 26.

17. Raser, *Phoebe Palmer*, p. 40.

18. Elaine A. Heath, *Naked Faith: The Mystical Theology of Phoebe Palmer. Princeton Theological Monograph Series 108* (Eugene, OR: PICKWICK Publication, 2009), 7. See also, Diane Leclerc, "Gendered Sin? Gendered Holiness? Historical Considerations and Homiletical Implications," in *Wesleyan Theological Journal*, Spring 2004, Vol. 39, No. 1., pp. 54-73. Same author, *Sin and Holiness in Historical Perspective* (Lanham, MD: Scarecrow, 2001).

19. Wheatley, *The Life and Letters*, p. 36.

20. Elaine A. Heath, op. cit., 10.

21. See Raser, *Phoebe Palmer*, pp. 75-101.

22. Ibid., p. 92.

23. In the introduction of his anthology of Phoebe Palmer's work, Thomas Oden provides the long list of men's names whom be influenced by Palme's ministry through her "Tuesday Meetings for the Promotion of Holiness." See Thomas Oden, ed, *Phoebe Palmer: Selected writings*. "Introduction," pp. 1-29. Cf. Steven L. Ware, "Phoebe Palmer and the Male Leader of the Holiness Renewal," *American Society of Church History Paper* (Lisle, IL: 160th Annual Conference of the American Society of Church History, April 11-13, 1996; Portland, OR: Theological Research Exchange Network, 1996). pp. 1-19.

24. Ibid., pp. 96-97.

25. Steven L. Ware, op. cit., p. 4.

26. Raser, *Phoebe Palmer*, p. 101.

27. Charles E. White portraits Palmer as feminist in his *The Beauty of Holiness*

(Francis Asbury, 1986), especially under the chapter 7, "Phoebe Palmer as Feminist" (pp. 187-206).

28. For general understanding on Palmers' successful influence as revivalist in the context of nineteenth century transatlantic revivalism, see Richard Carwardine, *Trans-Atlantic Revivalism* (London, England: Greenwood, 1978), especially ch. 6, "Trans-Atlantic Revival" (pp. 159-197).

29. Raser, *Phoebe Palmer*, pp. 211-216.

30. See White's book, *The Beauty of Holiness*, especially chapter 8, "Phoebe Palmer as Humanitarian" (pp. 207-229). Also Mary Agnes Dougherty, "The Social Gospel According to Phoebe Palmer: Methodist Deaconesses in the Metropolis" in *Women in New Worlds: Historical Perspectives on the Wesleyan Tradition*, Hilah F. Thomas and Rosemary Skinner Keller eds. (Nashville, Tennessee: Abingdon, 1981), pp. 200-218.

31. Wheatly, *The Life and Letters*, p. 224.

32. William C. Kostlevy, *Dictionary*,p. 198.

33. Wheatley, *The Life and Letters*, pp. 631-632.

34. Elaine A. Heath, op. cit., p. 27.

35. Phoebe Palmer, *The Way of Holiness with Notes by the Way: Being a narrative of Religious Experience, Resulting from a Determination to Be a Bible Christian.* 50th ed. 1867. (Reprinted edition: Salem, Ohio: Schmul Publishing Co., Inc., 1988), p. 6.

36. Wheatley, *The Life and Letters*, p. 251.

37. Phoebe Palmer, *The Way of Holiness*, p. 17.

38. Ibid., p. 28.

39. Phoebe Palmer, *Faith and Its Effects: Or, Fragments from My Portfolio* (New York: Author, 1854. Reprinted edition: Salem, Ohio: Schmul Publishing Co., Inc.,1999), p. 29.

40. For an excellent study on this subject, see Don Thorsten, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason and Experience as a Model of Evangelical Theology* (Lexington, KY: Emeth Press, 1990, 2005).

41. Thomas C. Oden and Leicester R. Longden, eds., *The Wesleyan Theological Heritage: Essay of Albert C. Outler* (Grand Rapids, Michigan: Zondervan Publishing House, 1991), p. 21.

42. Wheatly, *The Life and Letters*, p. 251.

43. Ibid., pp. 36-37.

44. White, *The Beauty of Holiness*, p. 105. In *Incidental Illustrations of the Economy of Salvation*," Palmer said that "I was, for years, hindered in spiritual progress by theological hair-splittings and technicalities, and it was not until I resolved to let all these things alone, and take the simple, naked word of God,..that the steady light of truth beamed upon my heart" [Phoebe Palmer, *Full Salvation: Its Doctrine and Duties.* Original title, *Illustrations of the Economy of Salvation* (Salem, Ohio: Schmul Publishers, n. d. reprinted), p. 186).

45. Ibid., pp. 105-106.

46. Phoebe Palmer, *The Way of Holiness*, pp. 159-160.

47. In her most recent work on Phoebe Palmer, *Naked Faith*, Elaine A. Heath rates her as mystic and explores her theology in the context of Christian mystical tradition. She concludes that "Palmer's achievements as a preacher, humanitarian, ecumenist, feminist, writer, and theologian were all due to her grounding in "the mystical element of religion." Palmer's mystical experiences and their powerful impact on her ministry are clearly within the stream of a long tradition of Christian mysticism" (*Naked Faith: The Mystical Theology of Phoebe Palmer. Princeton Theological Monograph Series 108* (Eugene, Or: Pickwick Publication, 2009).

48. In his article, David Bundy credited Madame Guyon as a source for Palmer's altar theology ["Visions of Sanctification: Themes of Orthodoxy in the Methodist, Holiness, and Pentecostal Traditions," *Wesleyan Theological Journal* (Spring 2004. Vol. 39, No. 1.)], p. 125. Also, a biographer of Palmer, Harold E. Raser indicates Hester Ann Rosers (1756-1794) as a source of Palmer's "altar principle" (See, Raser, *Phoebe Palmer*, pp. 245-249). Cf. Susie C. Stanley, *Holy Boldness: Women Preaches' Autobiographies and the Sanctified Self* (Knoxville: The University of Tennessee Press, 2002), pp. 71.

49. Phoebe Palmer, *Entire Devotion to God.* 14th ed. Originally published as *Present to My Christian Friend on Entire Devotion to God* (New York: n. p., 1853. Reprinted edition: Salem, Ohio: Schmul Publishers, n. d.), p. 21.

50. Ibid., p. 76.

51. Ibid., p. 76.

52. Under the tenet of her "Altar phraseology," in the first four part of her book *The Way of Holiness*, Palmer teaches her doctrine of "the shorter way," by asking the question, "Is There Not a Shorter Way?" In that book, she answers that "There is a shorter way."

53. Diane Leclerc, "A Woman's Way of Holiness: An Analysis of Phoebe Palmer's Theology with Reflection on its Intrinsic Feminist Implications," *American Society of Church History Paper* (Lisle, IL: 160th Annual Conference of the American Society of Church History, April 11-13, 1996; Portland, OR: Theological Research Exchange Network, 1996), p. 5.

54. Wheatley, *The Life and Letters*, p. 43.

55. Timothy L. Smith, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War* (Baltimore, Maryland: The Johns Hopkins University Press, 1989), p. 127.

56. Ibid., p. 127. Cf: Melvin Easterday Dieter, op. cit., pp. 28-32.

57. Cf. White, *The Beauty of Holiness*, pp. 201-205.

58. Ibid., 127.

59. See Diane Leclerc, "Gendered Sin? Gendered Holiness? Historical Considerations and Homiletical Implications," op. cit., p. 67.

60. White, *The Beauty of Holiness*, p. 232. Also, Oden, ed., *Phoebe Palmer*, pp. 9-10.

61. William C. Kostlevy, p. 197.

62. Ibid., p. 28.

63. Phoebe *Palmer, Faith and Its Effects*, p. 65.

64. Phoebe Palmer, *The Way of Holiness*, pp. 28-29.

65. Wheatley, *The Life and Letters*, p. 41.

66. Elaine A. Heath, op. cit., p. 27.

67. Wheatley, *The Life and Letters*, p. 42.

68. See Ronald A. Knox, *Enthusiasm: A Chapter in the History of Religion with Special Reference to the XVII and XVIII Centuries* (London: Collins, 1950), especially Ch. 18. "A Profile of John Wesley" (pp. 422-458).

69. Phoebe Palmer, *Faith and Its Effects*, p. 188.

70. See Charles Edward White, "Phoebe Palmer and the Development of Pentecostal Pneumatology." *Wesleyan Theological Journal*, Vol. 23, 1988, pp. 198-212.

71. Donald W. Dayton, *Discovering an Evangelical Heritage*, p. 200. Cited in Diane Leclerc, Ch. 5. "Two Women Speaking 'Woman': The Strategic Essentialism of Luce Irigaray," in *Being Feminist, Being Christian: Essays from Academia*, eds, Allyson Jule and Bettina Tate Pedersen (New York, NY: Palgrave MacMillan, 2006), p. 115.

72. Richard Carwardine, op. cit., 188.

73. Phoebe Palmer, *Promise of the Father: Or, A Neglected Speciality of the Last Days*

(Boston: H.V. Degen, 1859. Reprint edition: Salem, Ohio: Schmul Publishers, n.d.), p. 1.

74. Ibid., p. 35.

75. Ibid., p. 34.

76. Ibid., p. 23.

77. Theodore Hovet, "Phoebe Palmer's 'Altar Phraseology' and the Spiritual Dimension of Woman's Sphere," *Journal of Religion* 63 (1983), p. 274. Cited in Diane Leclerc, Ch. 5. "Two Women Speaking 'Woman': The Strategic Essentialism of Luce Irigaray," in *Being Feminist, Being Christian: Essays from Academia*, eds, Allyson Jule and Bettina Tate Pedersen (New York, NY: Palgrave Macmillan, 2006), p. 116.

78. Diane Leclerc, Ch. 5. "Two Women Speaking 'Woman': The Strategic Essentialism of Luce Irigaray," in *Being Feminist, Being Christian: Essays from Academia*, eds, Allyson Jule and Bettina Tate Pedersen. p. 115.

79. As a classic work, see Ann Dougals, *The Feminization of American Culture* (New York, NY: The Noonday Press, 1977, 1998, reprinted).

We Believe . . .
The Salvation Army and Belief

Jonathan Raymond

The Salvation Army marches forward around the world holding to a unified, core set of beliefs that transcends its history and place throughout the world. Its core convictions are articulated in eleven doctrines. These official statements of belief are derived engaging a high view of the scriptures found in the Bible respecting the teachings of the church over nearly two millennia. Down through the ages Christian communities have confessed core beliefs at the heart of their shared understandings, convictions, and worldviews. While there has always existed some differentiation and nuancing of its central beliefs, Christianity has always embraced a collection of beliefs that constitute its orthodoxy, its "right thinking" about God, creation, mankind, and their relationship to each other.

The Nature of Beliefs

Beliefs are more than mere verbal reports. Beliefs cannot be seen. They can only be inferred from what is said and what may be observed by one's behavior. Some beliefs are more central and more important in their consequences than others. Doctrines of the church are thought to be core, central

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beliefs that anchor other beliefs and have consequences for one's behavior, one's existence, identity, and self-definition. Doctrines are nuclear beliefs shared with others who make up a given faith community and are often derived from, learned through, and shared by the teaching of that community. Doctrinal beliefs are far more than matters of taste or personal preference. Our core, primary beliefs are learned and become part of who we are through our direct encounters and experience. Beliefs are not merely acquired from agreement or consensus with our significant reference groups (family, friends, co-workers). The intensity and stability of a person's beliefs are established through direct encounters or mediated through trusted, authoritative reference groups (parents, family, teachers, pastors, faith communities).[1]

The doctrines of The Salvation Army, then, are the nuclear beliefs of those who make-up the faith community around the world. They are the central, shared convictions, both personal and social, derived from direct exposure to Biblical teaching, study, and engagement in the community life and ministry of The Salvation Army.

Historical Context

As a member of the catholic (universal) church, The Salvation Army has a lineage over the past 2,000 years, back-to the early church. Its roots may be found largely in the Methodist movement and the life and works of John Wesley. Wesley and his brother Charles were life long Anglicans. The roots of The Salvation Army then go further back through the Wesleys and Methodism to the English (as distinct from the Continental) Reformation, and thus through Latin Christendom, the Patristics (early church fathers), to the earliest gathering of saints at Pentecost. This lineage is nuanced by other traditions, most notably the Quaker influence on William and Catherine Booth, German Pietists, the Moravians, the Eastern Orthodox church, and the influence of Patristic writings on John Wesley passed on to William and Catherine Booth.[2]

We interpret Scripture and derive our doctrines, our core beliefs, from the historical authorities that shape those beliefs. Our doctrines are grounded in a primary faith in the authority of the scriptures of the Bible, the sixty-six

books of the Old and New Testaments. We believe in the primacy of Scripture, God's Holy Word. By primacy we mean that the Bible is the first and foremost authority, the first and last word, in establishing our core beliefs and guiding our view of God, ourselves, and the world. We embrace the primacy of Scripture in determining the centrality and validity of our beliefs. No other authoritative source is a greater determiner of our convictions and beliefs than the Holy Bible. All eleven of our doctrines are derived from and supported by scriptures of the Old and New Testaments. This is why our first statement of faith (doctrine one) begins with a focus on the scriptures of the Bible. The other ten doctrines then follow.

Our beliefs are also shaped by other factors that we bring to bear in our interpretation of scripture: tradition, reason, and experience. This parallels the history of the church. The Catholic church has always embraced the idea that our Christian beliefs are grounded in the reading and understanding of scripture as informed by long-standing, traditional interpretations by church authority. These traditional interpretations of scripture by church authorities we refer to as Tradition. Our understanding of scripture, codified into doctrines, was based initially on the consensus achieved by the early councils and their articulation of the creeds (ie. Apostle's, Chalcedonian, Nicene), or statements of faith by the early church community of Latin Christendom.

Reason is another interpretive factor in understanding scripture and grounding our core beliefs, along with Tradition. This comes to us largely from our Anglican roots. To the exercise of forming beliefs, we bring our God given capacity to think deeply about the things of God, creation, our existence and our lives. In the spirit of the age, the 15th to 18th centuries, during the time of reformations, the world was alive with the emerging spirit of science and discovery. The capacity of mankind to think about the world, investigate truth, experiment with phenomena, and test one's thinking was celebrated and encouraged. Authoritative teachings of the church were challenged and beliefs traditionally taught by authorities in Latin Christendom were adjusted and revised by the integrated, three way exercise of Scripture, Tradition, and Reason. These were the three influences, within the context of Anglican teaching that shaped the formation of core beliefs in John Wesley's day.

Our doctrines are grounded in the works and thinking of the Anglican priest, John Wesley, and heavily nuanced by his appreciation for the writings of those theologians closest to the time of Christ, the early church fathers: Origen, Tertullian, Clement, Augustine, Basil, Ireneus, Alexander and others.[3] John Wesley engaged all three Anglican ingredients of belief in doing theology in his day: the primacy of scripture, reason, and tradition. However, he added a fourth: experience. All four elements may be found in some combination in his sermons and writings, but always scripture. This fourth element, experience, like reason was a further extension of the thinking of his day, an emerging empirical impulse that compelled scientific inquiry in the eighteenth century. Wesley was a spiritual empiricist in the sense that he observed the conditions under which people matured in their faith and in their understanding of Biblical truths about God, creation, and themselves. He was particularly attuned to people's reporting of their spiritual experiences and considered their validity not only subjectively, but objectively in observing their behavior when combined with insights from scripture, reason and tradition.

In short, our eleven core doctrinal beliefs are grounded in the long history of the church and its tradition of reading scripture and interpreting scripture in the light of the church's traditional teachings, of reason applied to those interpretations, and believers' experiences in the Christian life. These four elements of doing theology, forming and reforming our core doctrinal beliefs, undergird Salvationist orthodoxy (right thinking) and orthopraxy (right practice or living). We refer to this as our Wesleyan tradition. While there are other regional and cultural influences upon our beliefs that nuance our understandings, the historical foundation of Salvation Army doctrine is to be found in what today is referred to as the Wesleyan quadrilateral: Scripture, Tradition, Reason and Experience.[4]

Our doctrines are not the Bible. However, they are a collection of statements of belief that we derive from the Bible with the help of reason, tradition, and our experience. We believe in God and then in the Bible as a means by which God reveals himself to us. We meet God in the Bible. It is from God's Holy Word, the Bible that we are helped to understand who God is as seen throughout scripture, in the life, death, resurrection of Jesus Christ, and

in the work of God the Holy Spirit in and through the church to the world.

Shared Convictions and Affirmations

The eleven doctrines of The Salvation Army may be understood to be both personally and socially meaningful. Each doctrine is a belief statement that affirms a socially accepted reality. Each one begins with a declaration of consensus: "We believe . . ." Together our expression of eleven shared convictions captures a shared view of reality, a spiritually agreed upon consensus of an international faith community united by a common framework of core beliefs. The strong statements of belief (the orthodoxy) strengthen the collective actions of the community of believers (orthopraxy). It is in the commonality of belief that the global expression of a Salvationist Christianity makes possible a solidarity and cohesiveness around the world.

Theological Distinctives[5]

Continuity. Our doctrines are more than eleven separate statements of belief independent from one another. The whole is more than the sum of the parts. They aggregate into a larger reality and together they portray a continuity with one to another. There is a deliberate sequence in which they are intentionally ordered from beginning to end. Another way to conceive of them collectively is that they cascade from one to the next and so on. They begin with a statement that embraces the origins of the Scriptures, their essence as being divinely inspired and given to us by God's very self, and their relevance to Christian faith and living. It is from the scriptures that our understanding of the others flows.

The second, third and fourth doctrines state that there is a God and affirms his nature, and his revelation of himself in Christ to humankind. What follows is a statement of belief (doctrine five) about ourselves, our sinful nature and depravity, and hence our problem. Then the next three doctrines (six, seven and eight) together state Christ's saving action on our behalf as the solution to our problem, and the necessary response of repentance to his action. These three statements of belief portray an interactive dynamic between a sovereign, yet gracious God (whose holy love and mercy by the suffering and death of Christ saves us from God's justice and wrath in the

face of our sinfulness) and ourselves (our repentance and faith in response) making possible the Holy Spirit's regenerating response giving us new birth, and a new start.

This interactive, dynamic continuity may be seen in the final two doctrines (nine and ten) that together address the new status we have in Christ. With our practice of continued obedient faith in Christ (doctrine nine), we continue in a state of further salvation characterized by a fuller, deeper, likeness to Christ in the experiencing of sanctification (doctrine ten), that is Holiness after the likeness of Christ and his essence, holy love.

Doctrines six, seven, and eight speak to a belief in a forensic (restorative) salvation from sin, Christ's redeeming work. Doctrines nine and ten address a belief in a therapeutic (healing) salvation as restoration to holiness and Christ-likeness, Christ's restoring work to his likeness. These are not two salvations, but one continuous work of God's grace understood as two works of grace, one retrospective in its sufficiency to satisfy the need for divine justice and punishment for our sin and the other prospective in its effect to restore us to the original state of holiness, that is to a likeness of Christ making possible a fellowship with him that God had in mind at the very beginning of creation.

Salvationist statements of belief begin with God revealing himself through his Holy Word and affirming the continuity of his love from Creation to Re-creation and restoration. The sequence of the first ten doctrines captures succinctly life's progression (Wesley's continuum of grace) sometimes described as the ordo salutis or via salutis, the order or way of salvation. This way has an order or sequence of continuity.

Finally, the eleventh doctrine, the last one, articulates what we may expect then in the end, what God has in store for us when all is said and done. We believe that every person has a soul that will live for eternity in bodily form, judged by God who will reward with happiness or punish endlessly. This last doctrine is not only an articulation of Christian faith, but also an expression of Christian hope. It is a shared hope by the community of Salvationists and one we share with other Christians of like faith.

A Continuum of Grace. The cascading nature of our doctrines under-

scores what John Wesley taught as a progression (continuum) of grace beginning with prevenient grace, the grace of God that comes to every person by which God draws one to himself and makes himself known as present and real. The moment of faith occurs by God's grace when one becomes aware that God is present and that he is who he says he is. Prevenient grace is the grace that literally "comes before" (*pre venir*), precedes and leads one to faith. We believe we are saved by grace, by the grace that comes to us as a gift of God, and most profoundly the gift of himself. God's prevenient grace leads us to his justifying grace, and continues to move us on to the sanctifying grace of holiness, and to glorifying grace in the witness of a holy people. As in the imagery of a continuum of grace, we conceive of a way of salvation *(via salutis)* as a journey of exposures to God's grace and encounters with God in Christ by the Holy Spirit. The journey may be characterized by maturity in spiritual development and purity of heart as spiritual fulfillment. The continuum of grace idea is the natural progression of spiritual development and formation. The cascading sequencing of our eleven doctrines is one expression of this continuum of grace.

The Via Salutis:
The Journey; The Way of Salvation; A Continuum of Grace

Prevenient Grace	**Justifying Grace**	**Sanctifying Grace**	**Glorifying Grace**

A Free Salvation. Two pillars of belief are central to our understanding of God's grace and forgiveness and his making the way for our restoration to fellowship with him. This is the reality that God's gift of salvation and eternal life was universally made available to all mankind. It is for the whosoever. The very middle doctrine, number six, captures this reality in stating that our Lord Jesus Christ made an atonement for everyone, for the whole world, for whosoever responds in faith to the gracious gift of himself on the cross for their sins. It is an unequivocally free salvation from sin open to all who believe on his name and confess him as Lord and Savior, the Son of God who sacrificially died in our place as punishment for our sins. And it is a free

salvation making possible our regeneration (rebirth), a gift of newness of life and restoration in holiness after Christ's likeness and essence. A free, universal salvation is the one pillar of belief.

A Full Salvation. A second pillar of belief is in God's provision of a full salvation. As Salvationists, we believe in the fullness of God's gift, not only sacrificially on the cross for our sins, but daily in the gift of his grace the most profound of which is the gift of himself as Holy Spirit. A full salvation does not stop with acceptance of his forgiveness of the sins of the past. It is so much more. We believe that God desires that we grow in grace as we journey through life mindful of and living in a dynamic, interactive fellowship in which our spirit and God as Holy Spirit commune with each other. In the daily process of being open and mindful of God's grace poured out into our lives each day, in thanksgiving and praise, we acknowledge his work on our behalf and his presence.

In the context of God's grace we believe that he is completing us, making us perfect after his likeness of holy love such that his essence becomes ours, his character of perfect holy love becomes our character. In the daily process of restoration and refinement, we believe God is able and desires to transform us into a holy people fit for fellowship with him. We believe that a full salvation *from* sin and *to* his completion of us in holiness (perfection) is possible not merely by daily exposures to his grace. It is also made possible in a moment of sanctification, a second work of grace. Our sanctification is a profound encounter with God and filling of himself by which his nature as Spirit becomes one with our spirit and we are filled with God as Holy Spirit. We believe in a free salvation from all sin and a full salvation in perfect love and Christ likeness, holiness.

A Community of Faith, Hope, and Love. All eleven doctrines begin with the same two words, "We believe . . ." This reflects a consistent affirmation of a people of God seeking unity within community. Salvationists are a global, international community of faith, hope, and love holding to common beliefs about God, creation, salvation, and a promised future. We are a holy community of faith, hope, and love, visible and invisible, reconciled and

restored, inclusive and missional, committed to obediently fulfilling the Great Commission.[6] Our beliefs express a high view of scripture as the Word of God, the truths of which give us direction and hope for life together and direction for God's meaning and purpose for our lives.

As a community of love, Salvationists believe that love is more than merely a feeling, and that above all the love of Christ compels us into action. Love is an action. Faith is to be lived-out in works of service and servanthood with a priority toward the poor, marginalized, and oppressed as exemplified in the life and teachings of Jesus Christ. Implicit in our doctrines is that the justifying, sanctifying, and glorifying grace and love of God in Jesus Christ is to not only be received as a privilege, but also to be passed on to others, and to the whole world.[7] The matter of The Salvation Army as community, a vital part of the large catholic (universal) church and Body of Christ, is missing from our eleven doctrines. Our doctrines remain much the same in focus and content from their adoption by William Booth in 1865 when the ministry of the forerunner organization, The Christian Mission, was more a mission, ministry, and seed of a movement than an established church or denomination. In short, we have not formally articulated our beliefs in the form of doctrine regarding our ecclesiology, the nature of The Salvation Army as a church.[8] Nevertheless, our ecclesiology is reflected in contemporary writings within our faith community. This is mostly clearly the case in the most recently published Salvation Army *Handbook of Doctrine* which devotes attention to the matter. The handbook also includes the classical creeds of the church. Still, we have not articulated a doctrine of The Salvation Army as a church, nor as a member of the Body of Christ. It is left to the future as to its explication as a concrete, biblically ground statement of belief.

Notes

1. Milton Rokeach in *Beliefs, Attitudes, and Values* (San Francisco: Jossey-Bass, Inc., 1968), pp. 3-13.

2. The influence of the early church fathers on the theology of John Wesley is attributed to his exposure to the early Patristic writings that as a don at Oxford he had his students read in the original Greek. It is said that he could converse theologically with anyone of his day because he was so conversant with the early church fathers. For a discussion of the influence of the Patristics on John Wesley, see Randy Maddox's *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood Books, 1994).

3. Albert Outler, considered by many to be the Dean of Wesleyan Studies, wrote exhaustively on the theology of John Wesley and coined the phrase "Wesleyan Quadralateral." See the collection of essays of Albert Outler, edited by Thomas C. Oden and Leicester R. Longden in *Essays of Albert Outler: The Wesleyan Theological Heritage* (Grand Rapids: Zondervan, 1991) especially the essay – "The Wesleyan Quadralateral – in John Wesley."

4. Donald A.D. Thorsen, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason & Experience as a Model of Evangelical Theology*, (Indianapolis: Light and Life Communications), 1997.

5. For a comprehensive overview of Salvationist theological distinctives, see Roger Green's *War On Two Fronts: The Redemptive Theology of William Booth* (Atlanta: The Salvation Army, 1989), Henry H. Knight's *The Presence of God in the Christian Life: John Wesley and the Means of Grace* (London: The Scarecrow Press, 1992), Randy Maddox's *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood Books, 1994) and Kenneth J. Collins's *The Theology of John Wesley: Holy Love and the Shape of Grace,* (Nashville: Abingdon Press, 2007).

6. For a thorough explication of The Salvation Army as a faith Community, see Phil Needham's *Community in Mission: A Salvationist Ecclesiology* (London: The Salvation Army, 1987).

7. Darrell L. Whiteman and Gerald H. Anderson, *World Mission in the Wesleyan Spirit,* (Franklin, Tennesee: Providence House, 2009) provides a thorough overview

of Biblical, theological and cultural perspectives on world missions compatible with Salvation Army doctrine and world wide ministry and mission.

8. Nevertheless, The Salvation Army *Handbook of Doctrine* (London: The Salvation Army, 2010) pp. 247-267, presents a thorough discussion of the matter of ecclesiology and the nature of The Salvation Army as a faith community. This appears in Appendix 5 – The Salvation Army in the Body of Christ: An Ecclesiological Statement, p. 310-318. The handbook also includes the classical creeds of the church (Apostle's, Nicene, and Athanasian), pp. 277-281.

Book Reviews

Timothy Larsen. ***A People of One Book: The Bible and the Victorians.*** **Oxford: Oxford University Press, 2011.**

Reviewed by Roger J. Green

Anyone interested in William and Catherine Booth and the history of The Christian Mission and The Salvation Army will want to read this book. Timothy Larsen is the McManis Professor of Christian Thought at Wheaton College in Wheaton, Illinois, and has written extensively on religious life in nineteenth century England. Readers will want to be familiar with his book entitled *Crisis of Doubt: Honest Faith in Nineteenth-Century England.*

In *A People of One Book* the author has taken the long view of how the Victorians looked at the Bible, and deals with a wide range of subjects, including Anglo-Catholics and Roman Catholics, and Unitarians and Quakers, as well as a range of other views of the Bible. He does so through the lenses of important readers and thinkers within these traditions, and in all of the chapters there is a representative or two of the tradition represented in the chapter. So, for example, the Anglo-Catholics are represented by E. B. Pusey, and the Quakers are represented by Elizabeth Fry. The author does not limit his research only to Christian thinkers, but, for example, includes a

chapter on how such atheists as Annie Besant viewed the Bible.

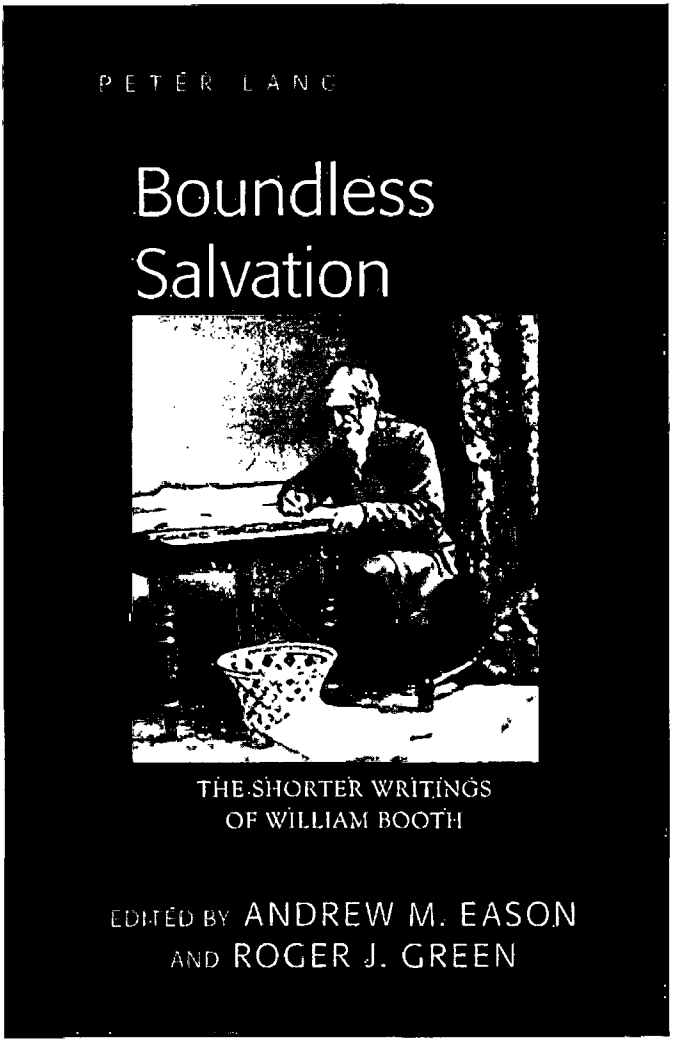
Approaching the subject in this very personal way brings the subject to life. Also, regardless of the wide-ranging traditions that looked at the Bible, there was a commonly shared biblical culture that identified Victorian England as a people of one book. One comment about the book is especially helpful here—"Although the Victorians were awash in texts, the Bible was such a pervasive and dominant presence that they may fittingly be thought of as a 'people of one book.' They habitually read the Bible, quoted it, adopted its phraseology as their own, thought in its categories, and viewed their own lives and experiences through a scriptural lens."

For Salvationists and others interested in Army history, theology, and mission there is a compelling reason to read this book. The author devotes chapter four to Methodist and Holiness readings of the Bible, and he chose two representatives: Catherine Booth, the co-founder of The Salvation Army, and William Cooke, the minister under whom William Booth received his ministerial training in preparation for his ordination in New Connexion Methodism. Larsen well places both Catherine Booth and William Cooke within the broader context of Wesleyan holiness ministry and theology. The biographical and theological backgrounds of both Booth and Cooke are well described. Of Catherine Booth Larsen writes that "Booth can serve as a representative figure for Methodist and Holiness Christians because her own spiritual formation was in the context of its largest denomination, Wesleyan Methodism, and she passed through some others on her way to founding the most significant Holiness group in Britain in the second half of the nineteenth century" (p. 89).

Cooke was recognized even beyond New Connexion Methodism as a theologian, and the study of the theology of William Booth would be impossible without understanding the impact of Cooke upon him. And this included Cooke's specifically Wesleyan teaching of the doctrine of holiness, teaching that Booth would carry with him throughout his life and ministry. However, Larsen does not ignore the contrast between Catherine Booth and William Cooke in reading the Bible, and that was most evident in the matter of female preaching. While Catherine Booth saw this as sanctioned by the Bible, Cooke was more conservative on the matter, and concluded from read-

ing the same Bible that women preachers were not condoned in that Bible. As Larsen wrote, "Catherine Booth found her public voice by opposing such a view" (p. 100). William Booth himself was rather conflicted on the matter of women in ministry, having been trained by Cooke, until he met Catherine Mumford and shared her settled views on that issue.

Catherine Booth and William Cooke are quoted beyond this chapter as is William Booth, further reason especially for the Salvationist to read this book. It is increasingly evident that the scholarly world has discovered William and Catherine Booth as well as the history of The Salvation Army. This book is further evidence of that. This reviewer is delighted that Professor Larsen deals fairly yet thoroughly with both Catherine Booth and William Cooke and their use of the Bible. And the other chapters in the book remind the reader as well how important it is to understand how the Bible was used in the Victorian world.



Boundless Salvation: The Shorter Writings of William Booth, edited by Andrew M. Eason and Roger J. Green, is divided into six thematic chapters dealing with Booth's core theology such as salvation and holiness. This book was written to commemorate the 100th anniversary of General Booth's promotion to glory. It is available directly from Peter Lang Publishing, Inc., New York.

More Holiness

A Journal of Salvation Army Theology and Ministry

This issue of Word & Deed features two more papers from the Third International Symposium on Theology held in London in 2010. Commissioner William Francis discusses the biblical foundations of holiness, a doctrine based on the truthfulness and power of God. Major Elsa Oalong writes on relational holiness in community and how it connects with God's mission. The third article, by Major Young Sun Kim, examines the sources and implications of the holiness theology of Phoebe Palmer. Jonathan Raymond discusses the nature of Salvation Army belief.

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