

ABSTRACT

SUBSTANTIALIST AND RELATIONAL UNDERSTANDINGS OF ENTIRE SANCTIFICATION AMONG CHURCH OF THE NAZARENE CLERGY

by

William M. Kirkemo

I undertook this project to determine if the Church of the Nazarene is experiencing a theological identity crisis. As it approaches its centennial, voices within the denomination charge that its preachers are not preaching its core doctrine. Further, voices charge that many of its preachers do not believe its core doctrine. If those charges are true, then the Church of the Nazarene is abandoning its God-called purpose, foundation, and mission. The outlook for the second centennial of such a denomination would be very bleak indeed.

The purpose of this study was to determine the understandings of entire sanctification among the clergy of the Church of the Nazarene, the extent to which the entire sanctification affected their practice of ministry, and what intervening variables might account for difference in theologies of entire sanctification among the clergy. In order to accomplish these goals, a Holiness/Relational Index was created to measure the understandings of entire sanctification and to establish a baseline from which correlations between theologies and the practice of ministry could be measured.

The study found Nazarene pastors in general have a conjunctive understanding of entire sanctification, represented by a bell-curve shaped Holiness/Relational Index distribution. The study also determined that a correlation exists between a pastor's score

on the Holiness/Relational Index and the extent to which he/she reported entire sanctification affected his/her practice of ministry. While pastors of all theological understandings reported entire sanctification affects their ministry, pastors who favor a Wesleyan/Holiness understanding of entire sanctification reported a higher impact. Church size and age were determined to be intervening variables.

The findings of this study demonstrate a strong commitment to the doctrine of entire sanctification among all Nazarene pastors, regardless of their theological understanding of entire sanctification. This dissertation suggests that this commitment can be strengthened even more by a commitment to create forums in which the relationship between entire sanctification and the practice of ministry can be discussed by the clergy.

DISSERTATION APPROVAL

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William M. Kirkemo

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CHAPTER 1

PROBLEM

Prior to completing a Master's of Divinity degree at our denomination's seminary, students are required to participate in and successfully complete an integrative seminar that tests whether or not they are able to apply the education they have received to the realities of local church ministry. Shortly before my own graduation, our integrative seminar instructor told one student in our cohort to give his theology of entire sanctification. The student responded, "Which one do you want me to tell you?" The instructor responded, "I want you to tell me your theology of entire sanctification." The student again responded, "Which one do you want me to tell you?" Frustrated, the instructor asked for *his* theology of sanctification. The student, frustrated as well, responded, "While I have been here at seminary I have been taught five different views of sanctification. Tell me which one you want me to describe for you and I will."

Frustration and fear both clearly marked the student's responses to the instructor. Because different professors had taught him different theologies of sanctification, the student was concerned that at this late date in his seminary studies, his matriculation might depend on giving the "right" answer. However, the student had never taken a class with this faculty member; therefore, he had no idea what the "right" answer would be for this particular faculty member's personal understanding of entire sanctification.

This episode took me back in time two years as I was completing my Master of Arts in Religion degree at one of the Church of the Nazarene's colleges. I was preparing for my first interview with the District Ministerial Credentials Board, to determine whether the district would grant me a district license in the Church of the Nazarene.

Leaving class one day, one of my college professors took me aside and gave me some advice on how to do well in the interview. He advised me to be very general in the way I answered the board's questions, to avoid being specific or technical with my answers. If they asked if I believed in entire sanctification or agreed with the *Manual*, and in general, I did, that I should just reply, "Yes." I was not to get caught up in trying to explain theological nuances or philosophical particularities in my answers because whether or not I could give biblical and theological justifications for my beliefs, the clergy who would be interviewing me would probably not be able to comprehend the nuances or particularities I would be describing anyway. He stated that the board did not want well-reasoned responses; they just wanted to know that I agreed with their views of the church and entire sanctification.

My professor was clearly warning me that what some professors taught me about entire sanctification in my master's program might be at odds with the understandings of entire sanctification of the clergy on the District Ministerial Credentials Board. He advised me to refrain from giving a thoughtful, reasoned explanation of what I believed but to give general, broad, and agreeable answers. I took my professor's advice, answered all the board's questions very generally, and received my first district license. While I did not lie or deceive in the answers I gave, I was troubled that I had to be careful not to share, in too much detail or depth, my true understandings of the nature and beliefs of the denomination I sought to serve for the next forty years.

From the beginning of the Church of the Nazarene, the denomination has proclaimed that God raised it up to spread scriptural holiness around the world. Over the past fifty years of the denomination's history, though, many have charged that a serious

problem has arisen: The denomination has no single or unified theology of scriptural holiness. Some claim that instead, two competing and seemingly incompatible theologies coexist. One theology finds its roots in a combination of the theology of John Wesley and the nineteenth-century Holiness movement. The second theology finds its roots in the theology of Wesley, interpreted through the lens of a relational ontology in the second half of the twentieth century.

The two opening illustrations express one result of this denominational situation that has arisen in my own ministerial life: Frustration and fear arise when discussing sanctification (especially as a student) because those in positions of power or authority might have an understanding of sanctification that conflicts with my understanding. For many, that conflict can lead to negative results concerning district licensing or denominational ordination.

Nazarenes around the world recognize tension in the denomination concerning the lack of a single and unified denominational doctrine of entire sanctification. The faculty of Nazarene Theological College, Manchester, has begun an initiative to revisit the doctrine of entire sanctification, believing that “the much-maligned, much-misunderstood doctrine of Christian holiness is long overdue for fresh consideration” (“Re-Minting Christian Holiness”). In order to revisit the doctrine, they are going back to the Scriptures to give a re-examination of the denomination’s spiritual and historical roots.

Additionally, several scholars have produced dissertations that seek to understand the theological issues the denomination faces. These include Mark Quanstrom’s “The Doctrine of Entire Sanctification in the Church of the Nazarene: From the Conquest of

Sin to a New Theological Realism, 1905-1997,”¹ Joseph Augello, Jr.’s “The American Wesleyan-Holiness Movement’s Doctrine of Entire Sanctification: A Reformulation,” and Bruce Moyer’s “The Doctrine of Christian Perfection: A Comparative Study of John Wesley and the Modern American Holiness Movement.”

This lack of a unified theology has also caused alarm at the highest levels of the denomination. The Board of General Superintendents (BGS) has formed the BGS Thought Partners. This group works closely with the BGS and the Global Mission Team (GMT) at the Church of the Nazarene Headquarters to determine the critical issues facing the denomination, to research and study each issue, and ultimately to present to the BGS a variety of strategies for addressing the issues (Bond, E-mail). One of the goals of this group is to work with Nazarene scholars and leaders to seek a unified, single theology of scriptural holiness that will give strong emphasis to the commonalities of Wesleyanism and the American Holiness movement and seek synthesis on their differences (“Chapel Sermon”).

The BGS chose General Superintendent Emeritus Dr. Jim Bond to chair the BGS Thought Partners. Bond gave a powerful expression to the concerns that many feel in the midst of the lack of a unified theology of entire sanctification in the denomination:

But my question persists—what effect has this debate had on our preachers? Has it left them with questions which ultimately have minimized the importance of “secondness”? And if so, has it marginalized the holiness message? Has it left our students in a quandary as to what to believe? If so, amid personal uncertainty, it is a “stretch” to believe that they will preach and teach the “instantaneousness” of holiness. I do not question that they believe in holiness and will proclaim the process whereby we are being changed into the image of God in Christ. But if they are proclaiming process alone, what do we (proclaim) more than others??? (“Public Address”)

¹ Subsequently published in book form (Quanstrom).

As the denomination celebrates its centennial, many within it are concerned that it may be losing its self-identity.

The Purpose Stated

Bond asks, “What effect has this debate had on our preachers” (“Public Address”)? The purpose of this study was to investigate this question. Over the past several decades, church leaders and theologians have been the primary participants in this debate. Consequently, many have categorized Nazarene clergy theologies of entire sanctification in broad generalizations and antidotal opinions. In contrast, this study examined the actual understanding of entire sanctification among the clergy of the Church of the Nazarene and determined what impact their theology of entire sanctification has on their ministries.

Research Questions

1. In what ways do the clergy of the Church of the Nazarene understand entire sanctification?
2. In what ways do clergy understandings of entire sanctification affect the extent to which they proclaim and apply entire sanctification to their ministry setting?
3. What other intervening variables might help people understand the views on entire sanctification held by the clergy of the Church of the Nazarene?

Definition of Terms

I now define terminology as I used it within this dissertation.

Wesleyan/Holiness Theology of Entire Sanctification

Wesleyan/Holiness theology was the foundational theology at the formation of the Church of the Nazarene (1908). Writers of the nineteenth century Holiness movement

nuanced certain themes in Wesley's theology to achieve this theological framework.

Proponents of this theology emphasize the crisis moment of entire sanctification, subsequent to justification, in which God cleanses the heart from the stain of Original Sin. While these proponents recognize growth in grace prior to entire sanctification and subsequent to it, Wesleyan/Holiness theologians place primary attention on the moment of entire sanctification as a definite point in time that radically changes the lives of Christians.

Proponents of this theology associate the experience of entire sanctification with the Pentecostal baptism of the Holy Spirit. The Pentecost event is not an isolated historical event but the moment God entirely sanctifies Christians. This Pentecostal experience is available to every individual Christian as a gift from God.

Finally, proponents of this theology operate from a substantialist ontology. Just as Wesley and his early followers did, proponents of the Wesleyan/Holiness theology explain sin in metaphoric language as a virus that must be "eradicated" or "cleansed" from the hearts of Christians. When God eradicates sin at the moment of entire sanctification, God makes the entirely sanctified person pure, though not mature. Maturity is a characteristic that entirely sanctified Christians develop over the rest their lives as they fully appropriate what they have experienced in the moment of entire sanctification. Therefore, while entire sanctification results in pure Christians, the completion of maturity will be an ongoing process only completed at death.

Wesleyan/Relational Theology of Entire Sanctification

Wesleyan/Relational theology developed in the last half of the twentieth century as Wesleyan theologians nuanced Wesley's theology in terms of relationality, following

the larger theological trend in the United States that moved away from the Greek philosophy of being to a relational understanding. God is not a static being but the triune Act of self-existence (L. Wood, *Theology as History* 71). The discipline of biblical theology and the writings of Martin Buber, Martin Heidegger, and Paul Ricoeur greatly influenced the development of Wesleyan/Relational theology.

Proponents of this theology focus attention on the process of entire sanctification rather than a crisis moment. While they recognize a time in which entire sanctification comes into the life of entirely sanctified Christians, “time” is a relative concept. “Time” often is not a specific moment in time but is a period between justification and entire sanctification in which God brings Christians into a deeper religious experience with God and others.

Rather than using substantialist categories, relational categories define entire sanctification. A single religious experience of cleansing does not define entire sanctification; entire sanctification is living a life in perfect love toward God and others. Because a relational ontology defines sin in relational terms, a life free from sin is a life in which entirely sanctified Christians love the Lord with all heart, mind, soul, and strength, and their neighbors as themselves. In this sense, God completes entire sanctification in this lifetime.

Methodology

This project consisted of a survey sent to Church of the Nazarene elders in North America on 2 December 2006. Of the 3,850 elders, a computer generated a random sample of 385 to participate in a quantitative, cross-sectional questionnaire. The maximum margin of sampling error is ± 5 percent.

Subjects

The subjects of this study came from a randomly chosen set of the population of ordained elders serving as senior or solo pastors of the Church of the Nazarene in North America. Some characteristics of this population are as follows:

- Median experience as pastor is eleven years, ten months (Crow 5);
- Two-thirds are “Baby Boomers” between the ages of 41 and 60 (7);
- Of the total, 69 percent attended a Nazarene college, the Nazarene Theological Seminary, or a recognized Nazarene district training center (9);
- In all, 71 percent serve churches that average between one and one hundred in worship attendance (11);
- Among the clergy, 66 percent express high denominational loyalty (“ANSR Poll” 19); and,
- When asked, 77 percent strongly agree, “Our denomination’s holiness message is what the world needs today” (8).

Variables

Variables are characteristics that take on different values or conditions for different persons during the course of a study (Wiersma 33). Some of the variables tested in this study were education, gender, age, years of ministry experience, geographic ministry location, and demographic ministry setting. The most important variable, though not a dependant or independent one, is clergy understandings of entire sanctification.

Instrumentation

A researcher-designed questionnaire was the primary instrument used for studying the theologies of entire sanctification of Nazarene clergy. Instead of asking

clergy to categorize their own understandings of entire sanctification, this questionnaire sought to determine the theological understandings of the subjects. I mailed questionnaires composed of thirty-six questions to each of the subjects. The instrument had nine questions focused on identifying the respondents' theology of entire sanctification, answered on a seven-point Likert scale. Sixteen questions sought to identify the impact of the respondents' theology of entire sanctification on their practice of ministry. Ten of these questions asked for answers on a five-point Likert scale; six questions were multiple choice. Three open-ended questions gave the respondents the opportunity to share any thoughts they have on entire sanctification. Eight questions sought demographic information.

I modified this questionnaire for use as an instrument for six semi-structured interviews. I conducted these interviews to triangulate the findings of the literature review and the data from the North America questionnaire results.

Data Collection

I sent the questionnaires to the randomly generated sample with a cover letter and a self-addressed stamped envelope. After subjects completed and returned the surveys, I sent them to the Research Center at the International Headquarters of the Church of the Nazarene. There, staff entered the data and performed statistical analysis on the data using SPSS statistical software. The Research Center staff returned the original documents and results to me for study and assessment.

Delimitations and Generalizability

This study attempted to understand the beliefs elders in the Church of the Nazarene have about the doctrine of entire sanctification. Because the population used for

the sample comprised the whole population of elders serving in senior or solo pastoral roles in North America, reliability exists for all Nazarene elders actively serving in senior or solo pastoral roles in North America.

Biblical Foundations

Christians can easily make the Bible say whatever they would like it to say. Christians have defended slavery and condemned slavery based on how they interpret certain Bible passages. Denominations have ordained women and have refused to ordain women based on how they interpret certain Bible passages. The list could go on, almost without end, of doctrines, practices, and beliefs that have been both accepted and rejected based on how certain groups interpret passages in the one common Bible.

Therefore, proclaiming to the world that the Lord has raised up a denomination to preach a particular doctrine of the Bible can be tenuous. The prudent denomination would require more than one reading of a single verse or section of the Bible for the foundation upon which it interprets a Christian doctrine. Such a denomination would want to be able to trace that doctrine throughout the whole of the biblical witness. When the Church of the Nazarene confesses that God has raised it up to proclaim “scriptural holiness,” it in fact does stand on firm biblical ground, for holiness is a fundamental theme found throughout the biblical witness.

In the following section, while I take into account the complete biblical witness on this doctrine, I will focus this discussion on one specific passage of Scripture: John 17:11b-23. This passage of Scripture is a pericope within Jesus’ “High Priestly Prayer.” I chose this particular passage for three reasons:

1. This section includes three variations of the Greek term for “sanctify.”

2. All three variations of this term are found on Jesus' lips as he prays for himself and for his disciples.

3. In this passage, Jesus connects the doctrine of sanctification with the purpose and mission of the disciples after his death and resurrection.

"This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning" (Churchill). Winston Churchill spoke these words following an early Allied victory in the Egyptian desert against Rommel's Nazi forces. Churchill celebrated all the work and sacrifice the Allies had made to produce this victory, but he also wanted to remind the celebrating Allies that the end of the war had not yet come. In fact, the hardest days still lay ahead of them.

These words of Winston Churchill serve as a good description of the context of Jesus' High Priestly prayer. Jesus' High Priestly Prayer comes at the very end of the farewell discourse given on the night in which he shared the Passover meal with his disciples. This night was "not the end, but it is, perhaps, the end of the beginning" (Churchill). This High Priestly Prayer will be the last words that John gives from the mouth of Jesus before his arrest. For thirty-three years, Jesus had lived on earth: growing, maturing, sharing, serving. For three of those years Jesus had been ministering in the towns and the countryside. He had been healing the sick, raising the dead, teaching the masses, infuriating the religious powers, and investing himself into his twelve chosen disciples.

This night marks the end of the beginning, for Jesus allowed others to put events into motion that would radically change the lives of Jesus, his disciples, followers, and all humanity. In just a short time after Jesus prays, the disciples would lose the security,

intimacy, and joy they had known with Jesus. For them, this night marks the end, but in this prayer Jesus reveals that he knows his death is not the final end.

The Farewell Discourse (John 14:1-17:26) follows the literary form of a “Last Testament,” as documented in the ancient Mediterranean world. The following elements are common to this literary form: the gathering of the family, the announcement of approaching death or departure, prophecies and/or promises and blessings, a review of the persons’ life, the naming of a successor, final instructions, and a prayer (*New Interpreter’s Bible* 735). Additionally, the Bible contains examples of this “Last Testament” form. Examples of the “Last Testament” within the Bible can be found in Genesis 49 prior to the death of Jacob, in Joshua 22-24 prior to the death of Joshua, 1 Chronicles 28-29 prior to the death of David, and the Bible’s premiere example, the entire book of Deuteronomy, which records Moses’ last will and testament.

John’s common narrative pattern in the Gospel is to present an event, give a dialogue based on that event between Jesus and another person, then record an extended teaching by Jesus connected to that event. This Farewell Discourse is unique because the teaching comes before the event. The “primary orientation of the Farewell Discourse is not to an event that preceded it, but to an event whose arrival is imminent” (*New Interpreter’s Bible* 735). Therefore, careful exegesis of this pericope will take into account both the immediate context and future events.

Commentators have divided the High Priestly Prayer into individual pericopes, but with no uniform pattern. Most modern commentators follow a pattern of dividing the prayer into three parts, each one delineated according to the person for whom Jesus is praying. Common delineation has Jesus praying for himself, for his disciples, and then

for all Christians. However, while the prayer clearly delineates the first section (vv. 1-5), determining the second and third sections is more difficult. Distinguishing where Jesus is praying for his present disciples and where he is praying for his future followers is what makes delineation difficult.

For this study, the delimited pericope is verses 11b through 23. This section of Scripture has been called the “heart of Jesus’ prayer for the disciples and subsequent believers” (Hahn, “Jesus’ Prayer” 61), which begins with the imperative contained in verse 11b and ends with the focus of commissioning at verse 23. In this pericope, Jesus gives his last earthly prayer for his present and future disciples. This prayer is for many things—the disciple’s protection, blessing, and sanctification. However, at its heart, this prayer is a commissioning, a commissioning of Jesus’ disciples to go into the world and continue Jesus’ ministry.

The pericope begins with a unique title for God: Holy Father. In this title, Jesus speaks of both the incredible transcendence and immanence of God. “Holy” reflects God’s transcendent nature. The Greek root of this term, *hagios*, is the same as the Greek root translated “sanctify” and “sanctified” in verses 17 and 19. The Hebrew equivalent to this Greek term is *qadash*, which can also mean “holy” or “sanctified.” These terms have rich histories in both testaments of the biblical witness.

Holiness in the Old Testament

Studying the Hebrew term *qadash* reveals a development of the concept of holiness in the Old Testament. In its most basic sense, holiness represents the very nature of God as contrasted with his creation. Holiness delineates the fundamental difference between the natural and the supernatural (Greathouse 12). God is wholly other, he is

completely separate in nature and power from his creation. Not only is God completely separate from his creation, he is also something frightening, uncontrollable, and dangerous (Powell, *Holiness* 12-13). Therefore, the Hebrew people told Moses to talk to God alone, for fear of their own destruction if they heard his voice (Deut. 5:24-25). So also, Isaiah experienced great dread before the throne of God because “I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty” (Isa. 6:5, NIV).

However, holiness is not only an attribute of God but of people, places, and objects. In this second phase of development, holiness signifies things of earth that are consecrated, or set aside for God’s use and glory. Elaborate rituals and ceremonies existed in order to sanctify, “to make holy,” items such as land, people, and sacrifices that Israel consecrated for God’s use. In this sense, holiness is derivative—holiness had nothing to do with the quality or nature of the object, person, or day; it had everything to do with the people of God setting items apart for God (Kittel 1: 89).

The Hebrew prophets give expression to the third phase of development of the concept of holiness in the Old Testament. In the first phase, holiness is a religious category. In the second phase, holiness is a cultic category. In the third phase, holiness becomes an ethical category. The Prophets call Israel to relationships of obligation and righteous actions (Powell, *Holiness* 14). God’s personal character transforms holiness into a new spiritual responsibility for humanity (Kittel 1: 90). In Hosea, God’s holiness breaks out from purely religious terms and becomes a reflection of his love for Israel (2:14-23). In Isaiah, God reveals his holiness in his willingness to forgive the creatureliness of Isaiah (6:6-7). In many of the prophetic books, God’s will is not merely

for Israel to be “set apart” just because God is holy—God wants the Israelites’ hearts to be holy by being devoted to God and not just to cultic practices (e.g., Isa. 1).

Holiness in the New Testament

All three Old Testament categories of religious, cultic, and ethical holiness are also present in the New Testament. The Gospel writers give expression to the religious categories as Matthew speaks of the holy city of Jerusalem (Matt. 4:5), Mark writes of God’s holy angels (Mark 8:38), and Luke writes of the holy name of God (Luke 1:49).

In the New Testament, a new focus marks the second category of holiness, the cultic. In the New Testament, the human being replaces the physical animal as the suitable offering to God (Kittel 1: 108). The Apostle Paul expresses this cultic category of holiness when he calls the Romans to “offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness” (Rom. 6:13).

Finally, the New Testament reveals a concept of holiness that goes beyond the status of an item or person set aside for God. An ethical category of holiness arises when Mark reports that John the Baptist was a “holy man” (Mark 6:20). In many of his letters, Paul writes to the “saints,” literally meaning, “sanctified ones” (Rom. 1:7; Eph. 1:1; Phil. 1:1). In 1 Thessalonians, Paul writes, “It is God’s will that you should be sanctified; that you should avoid sexual immorality” (4:3). In addition, in 1 Peter, Peter reveals that the Spirit sanctifies so that Christians can be obedient to Jesus Christ (1:2).

The Epistles demonstrate that holiness is not just a consecration of the person but also a gift from God. The disciples did not receive the ability to live out the life Jesus called them to; they instead needed a Pentecostal transformation of their nature (Dunning,

Grace 422). This Pentecostal transformation is the infilling of the Holy Spirit in their lives that enabled the disciples to carry out their divine mission.

Jesus promised his disciples just prior to his Ascension that they would receive power through the Holy Spirit to carry out their mission. They received the power from the Holy Spirit on Pentecost to enable and empower them to be true disciples and effective witnesses of God's life and work in a dangerous and hostile world (L. Wood, "Third Wave of the Spirit" 125). Additionally, throughout the New Testament Epistles the Holy Spirit purifies and cleanses the disciples from their fears (Acts 15:8-9), empowers them to love God fully (Rom. 5:5), and gives them power to protect what has been entrusted to Christians (2 Tim. 1:14).

Holiness in the High Priestly Prayer

While "holy" in the opening of the pericope designates a religious category to speak of God's transcendence, later in the passage this holy, or sanctifying, language designates an ethical dimension.

Interestingly, Jesus pairs "holy," such a formal and transcendent biblical word, with Father, a term of immanence. Father was the term of intimacy that Jesus used when he prayed to God the Creator (Matt. 6:9; Luke 10:21; 23:34). Jesus address both the completely "other" who is so different from his creation and also the loving heavenly Father who loves humanity so much that he sent Jesus to earth that it might be reconciled to God.

"Protect" is the first of two imperatives in this passage. As Jesus was about to be arrested, and with full knowledge that his disciples would flee like sheep without a shepherd, the Good Shepherd prays for their protection.

The disciples need protection because they live in a world that they are “not of,” and a world that hates them. *Kosmos*, translated “world” in this passage, is another significant term in the pericope. *Kosmos* carries with it various implications in the passage, and so it can be a very difficult term to understand. The term is a very significant word in Johannine literature, which has a “very unevenly distributed” number of occurrences—over half of the occurrences in the whole New Testament (Kittel 3: 883). Jesus uses “world” ten times in this pericope alone. In general, *kosmos* is negative, but significantly, Jesus does not pray that God rescue the disciples from the *kosmos*.

When the biblical writers use the Greek term *kosmos*, they are referring to the earthly part of this world that is in hostility to God, which wants to pull human hearts away from God (Bonhoeffer 48). In 1 John the *kosmos* is characterized by “the cravings of sinful man, the lust of his eyes and the boasting of what he has and does,” this “comes not from the Father but from the world” (2:16). Although this *kosmos* is estranged from God, and although Christians are commanded “not to love the world or anything in the world” (1 John 2:15), John proclaims that God loves the *kosmos* so much that he sent Jesus to die for it (John 3:16). Because *kosmos* has various, and seemingly contradictory meanings in scripture, Brian Stoffregen calls us to pay close attention to the prepositions that are used in front of it (2).

In verse 13, the preposition *en* (in) is used. Here *kosmos* is simply a place with no ethical implications. Jesus simply states that he has been living in the world (Stoffregen 2). In verses 14, 15, and 16, *kosmos* appears five times, and each time the preposition *ek* (out of) is used. The implication is that of belonging to the world. The world hates the disciples, for they are not of the world. In verse 18, the preposition *eis* (into) is used.

When *eis* is used, it usually means movement “into” or “toward.” In this sense, just as Jesus has been commissioned by God to go into the world and minister to it, so also the disciples are being commissioned to go into the world and minister to it in his place.

The second imperative of the passage occurs in verse 17, within the context of commissioning the disciples to go into (*eis*) the world. Here Jesus petitions God to sanctify the disciples “by the truth.” Two verses later, Jesus sanctifies himself so that “they too may be truly sanctified.”

Jesus clearly communicates more than just a religious status when he prays for the disciples’ sanctification. Jesus prays for the disciples’ sanctification, intending God to not just set them apart from a world that is hostile to God; he prays for their sanctification so that God will cleanse and empower them to minister in this hostile world as ambassadors for God.

Sanctification, therefore, is for a purpose, and this purpose lies outside of sanctified Christians. Just as the Hebrews were to be a holy nation so that they could be a witness to the other nations (Deut. 4:5-8), so also the disciples, and Jesus’ future disciples as well, are to be holy so that they may continue the reconciling ministry of Jesus Christ in this world. Sanctification in this pericope is an enabling gift that sends and empowers the disciples to minister to the world (Morris 730).

Jesus’ prayer for his own sanctification appears problematic. However, this occurrence of “sanctify” refers to a purely religious category; Jesus sets himself aside for God’s purposes, uniquely because he is the Son of God. Jesus is setting himself aside for his impending death.

Holiness and Mission

A final word that occurs frequently in this passage, and is important to this discussion, is the term “give,” found five times in the pericope. In these instances, John uses the term give for God giving to Jesus (vv. 11b, 12, 22) and Jesus giving to the disciples (vv. 14, 22). God gives to Jesus his name, which means his very character and his glory. Jesus gives to the disciples God’s word and God’s glory. The giving nature of God, who gives to Jesus, reflects the giving nature of Jesus who gives to the disciples.

This giving nature reveals the nature of the Trinity. The Trinity exists in a reciprocal relationship into which the Godhead invites humanity to partake. Between the second and fourth centuries, Christian writers such as Gregory Nazianzus and John of Damascus began using the Greek term *perichoresis* to describe the reciprocal relationship that exists within the Trinity. Though not independent, each person of the Trinity is uniquely distinct, existing within the conditions of mutual giving and receiving. The Trinity has a common life in which each of the persons of the Trinity live from, for, and in one another (Kinlaw 83).

In John 16:1-16, still part of Jesus’ farewell discourse, Jesus speaks of the ministry of the Holy Spirit, the third person of the Trinity. Just as in chapter 17 where Jesus reveals that God gives himself to Jesus and Jesus gives himself to others, in chapter 16 Jesus reveals that the Holy Spirit will give to the disciples as well. The Holy Spirit, the Spirit of truth, will guide the disciples into the truth that the disciples cannot yet, this side of the resurrection, bear. Again, Jesus reveals the *perichoretic* life of the Trinity, as the Holy Spirit participates in the giving nature of Father and the Son.

Jesus reveals in his “High Priestly Prayer” passage that this *perichoretic* life of

the Trinity is open, not closed. The Trinity invites humanity into this cycle of giving and receiving, into the divine dance (Seamands 145). Jesus prayed for the disciples' unity, just as the Trinity is united, so that they may be fully involved in the life of God (John 17:21-23). Though humanity will never be full participants in the Trinity, still the call of the Trinity, through the Father, Son, and Holy Spirit, is to participate in God's *perichoretic* life and mission of redemption.

This pericope shows the intimate relationship between the nature of holiness and the nature of God, the wonder not just of God's grace but also the divine invitation for humanity to participate in the Trinitarian life (Benefiel, "John Wesley's Mission" 1). In addition, this text reveals an intimate relationship between the nature of holiness and the mission of God. Holiness is not about a status, an experience, or a level of piety. Holiness is a life of participating in the life of God the Father and God the Son, through the ministry of God the Holy Spirit (Powell, *Holiness* 17). The *perichoretic* life that God shares with Christians, Christians are to share with the world. Therefore, just as the corporate life of the Trinity is marked by mutual love and mutual submission, so also corporate relationships between Christians are to be marked by "reconciliation, mutual love, and mutual submission" (Benefiel, "Languages of Holiness"). The purpose for which God sanctifies the disciples is the continuation of his mission to the world. The sanctification itself is a gift, an enabling grace that sheds God's glory into their lives and the lives of those to whom the disciples, past, present, and future, are to minister.

Historical Theological Foundations

God did not raise up the Church of the Nazarene to proclaim a doctrine that had previously been unknown, nor does the denomination claim to teach a secret of Scripture

that no other part of the Christian church has understood or appreciated. Instead, the doctrine of entire sanctification has a long history in Christianity. The uniqueness of the Wesleyan foundation upon which the doctrine of entire sanctification rests in the Church of the Nazarene is not a new practice or a new doctrine but a new and dynamic synthesis of practice and doctrine that infused spiritual vitality into the Protestant church (Wynkoop 22).

Paul Bassett and William Greathouse believe that when reviewing the history of the doctrine of entire sanctification persons should recognize the difference between the doctrine of entire sanctification and the idea of Christian perfection. They view entire sanctification existing within the larger context of Christian perfection. These two doctrines belong together and each is impoverished if Christians preach, teach, or study them in a disconnected manner (18). This study will heed their advice; it will search for both the doctrines of Christian perfection and entire sanctification in the personalities reviewed. Using Bassett and Greathouse's definitions, this study assumes the following definitions:

Christian Perfection, doctrinally identified, is that idea which includes the following notions: that the Christian is called to some sort of perfection of spirit or attitude or motive or even action in this life; that this perfection is more or less dependent upon the work of the Holy Spirit in the Christian believer; that the ideal is Christ-likeness and is usually cast in terms of perfect love.

Entire Sanctification is that doctrine which includes those notions of the doctrine of Christian Perfection and in addition includes the following: That in the life of the believer there comes a moment when the believer actually does love God with all the heart and soul, mind and strength, and neighbor as self; that this moment marks the beginning of a qualitatively different relationship with God and neighbor than that which existed previously, even though the person experiencing this moment was certainly a believer previously; that while this moment sees the believer perfected, it is also the beginning of a process of perfecting in love; that

both the initiating moment and the process are always and in all ways dependent upon the grace of God in Christ; that integral to this moment and to the ensuing process is cleansing from sin. (19-20)

A comprehensive review of the development of the doctrines of Christian perfection and entire sanctification throughout the history of the Church is beyond the scope of this study. I will, however, trace the development of some of the most significant expressions of the dual doctrines.

Early Church Fathers

Just as the Epistles are not theological treatises but are occasional letters, so also are the writings of the early church fathers. Instead of systematic expressions of the doctrines of Christian perfection and entire sanctification, early church fathers write churches to give advice, exhort, and attempt to maintain the unity of the Church in the sometimes chaotic and dangerous first centuries of the Church. In general, these letters give ample evidence that early church fathers viewed Christian perfection as the norm for Christians.

In his letter *Ephesians*, Ignatius of Antioch (d. CE 98 or 117) writes that one expression of Christlikeness that Christians have is the ability to live a life free of willful sins (Bassett and Greathouse 28). Likewise, Clement of Rome (d. CE 100?) writes, “Those who have been perfected in love, through the grace of God, attain to the place of the godly life in the fellowship of those who in all ages have served the glory of God in perfectedness” (qtd. in Wiley 449).

While these expectations of Christian perfection are clear, these writers have not yet developed a doctrine of entire sanctification. Writers assumed how Christians obtained this life of perfect love was common knowledge as guidance in how Christians

can pursue entire sanctification is absent from the writings of all these early Church fathers. Studying the baptismal liturgies from this period supports this position. What develops in these liturgies is not the single act of baptism but a dual act of baptism and anointing.

In baptism, Christians receive regeneration and cleansing, the forgiveness of their sins; however, subsequent to the act of baptism, the priest anoints Christians with oil. Tertullian describes that in the anointing, the Spirit of God that had moved upon the waters of baptism “is invoked and invited by way of a blessing, then, down over the body thus cleansed and consecrated there comes, from the Father, the Holy Spirit” (qtd. in Bassett and Greathouse 39).

Christian perfection is imputed to baptized Christians in their baptism, and they are entirely sanctified in the second act of the liturgy—the anointing. Expectations that Christians would live into their status were explicitly stated, but God granted the status in the performance of the liturgy, not dependant upon the maturity, the good works, or the cooperation of Christians beyond what was required for baptism.

Development of the Dynamic Nature

The close relationship between Christian perfection and entire sanctification seen in the first two hundred years of the Church slowly started to dissipate, as writers began to consider the dynamic element in sanctification. While God grants both Christian perfection and sanctification in the baptismal acts, Christians must respond in positive ways to this grace gift. Not only must Christians respond in a positive manner, but they must also commit the rest of their lives to manifesting what they received (Bassett and Greathouse 63).

While Christian perfection and entire sanctification are together, Pseudo-Macarius the Egyptian (d. ca. CE 390) writes that beyond the baptismal liturgy, God offers further grace to Christians who will follow Christian discipline. If Christians will develop discipline, God will grant them an entire sanctification that will enable them to fulfill God's commandments without struggle. For Pseudo-Macarius the "pursuit of perfection is a lifelong aspiration of daily infillings of the Spirit" (L. Wood, *Meaning of Pentecost* 347).

While Pseudo-Macarius shows growth is an important part of sanctification, Gregory of Nyssa (d. 394 CE) goes further and says that continual growth is that which actually constitutes perfection. This perfection is only possible through the grace of the Holy Spirit who cleanses from sin (L. Wood, *Meaning of Pentecost* 355).

The Protestant Reformers

Sadly, within the history of the Church have been events, periods, and even ages in which a large part of the Church has gravely misunderstood what constitutes living a life of entire sanctification. One of these periods was the Medieval Ages in which the Roman Catholic Church, in general, reversed the order of justification and sanctification. The selling of indulgences powerfully expressed this reversal. At this time, the Roman Catholic Church taught and practiced a faith in which humanity needed to give and achieve to earn salvation. In this sense, they sought after sanctification in order to earn justification (Bassett and Greathouse 151).

The Protestant Reformation began in this period of church history, with its primary representative being Martin Luther. Reacting against so many abuses of the Roman Catholic Church, Luther strove to return justification and sanctification to their

rightful order. Justification was by faith, not by works. Salvation was God's free gift; Christians could not buy or sell this gift.

In fact, Luther was so adamant about rejecting any human ability to earn anything from God, that for him, the whole notion of sanctification became a largely taboo subject. To suggest that humans could cooperate with God in any way to perform good works was a slippery slope that Luther would not consider.

Luther did not even consider faith to be work. Instead, in the strongest doctrine yet of imputation, faith becomes merely a reception of the gift that God has offered humanity (Bassett and Greathouse 157). Not only is faith an objective reality, but God's salvation is an objective reality. God declares that Christians are pure and holy despite the obvious fact that they continue to sin and to have the nature of original sin living within them. God declares Christians righteous. Though Luther certainly calls Christians to live into what God declares them to be, because of Luther's commitment to a strong doctrine of original sin, Christians will never be able to love the Lord God with their heart, mind, soul, and strength this side of death.

John Calvin, as well, taught that God imputes perfection to Christians and they did not cooperate with God toward entire sanctification, nor was entire sanctification even possible in this life. God's goodness makes Christians acceptable to God, not in any way their participation with God in living a holy life (Bassett and Greathouse 169)

The Pietists

The Pietists of the sixteenth and seventeenth centuries characterize a fourth expression of the relationship between Christian perfection and entire sanctification. In general, Bassett and Greathouse believe the Pietists held to the possibility of Christian

perfection but not entire sanctification (183).

Willem Teellinck (d. 1629), a Reformed Pietist, rejected the Roman Catholic and largely Reformed traditions that baptism imputes righteousness to an individual. Instead, baptism is a sign of God's justification, and the proof of the validity of that sign is a life of holiness. Therefore, baptism does not initiate Christian perfection; instead, Christian perfection is the result of living a life of personal commitment to Christ. Self-denial characterizes this personal commitment, which results in perfect love (Bassett and Greathouse 183).

However, concerning entire sanctification, typically, the Pietists believed it was impossible in this life. While Christians are to cooperate with God in their perfection, accepting his free gift and appropriating it in their lives, Christians will never know the fullness of self-denial or perfect love.

Likewise, both the call to Christian perfection and the impossibility for entire sanctification in this lifetime exist in Lutheran Pietism. While, as Lutherans, these Pietists would not deny that righteousness is imputed to Christians, summarizing Johann Arndt's (d. 1621) thoughts, instead, "our purification occurs as we weep over our imperfection and impurity, thus allowing the Spirit to open the way for Christ's blood to cleanse us perfectly, through faith" (qtd. in Bassett and Greathouse 190). Therefore, while both imputation and impartation exist in Lutheran Pietism, imputation is not the sole effect of perfection that marks the life of Christians, "it is that and more"—a holy life as well (190).

However, this holy life will never result in entire sanctification. Resting on the Lutheran understanding of humanity, though Christians can make much progress in

holiness in this lifetime, by definition, to be human is to be sinful. As Christians grow in perfection, God is continually making them aware of their imperfection, and it will only be at death that their sanctification will be entire.

The Wesleyan Synthesis

The historical review has demonstrated that various authors emphasize either justification or sanctification. In general, the Roman Catholic tradition emphasized sanctification, making it at times even a prerequisite for justification. In a needed correction to this emphasis on sanctification, the Protestant Reformers swung the pendulum in the complete opposite direction by emphasizing justification to the almost complete disregard for sanctification. Wesley sees himself and the whole of the Methodists as a correction to the excesses of both the Roman Catholic and the Protestant Reformers (*Works* 7: 204). A review of Wesley's doctrine of entire sanctification will demonstrate that "the genius of the Wesleyan teaching is that it neither confounds nor divorces justification and sanctification but places 'equal stress upon the one and the other'" (Basset and Greathouse 204).

The Wesleyan *Ordo Salutis*

Being an Anglican, Wesley never developed a systematic theology. His primary concern was not for a theology that was rationally and systematically sound but one that was biblically and experientially sound. Therefore, Wesley's primary document on his views of the doctrine of entire sanctification, *A Plain Account of Christian Perfection*, is not a systematic theological treatise but instead a record of the development of his thoughts and views of entire sanctification over the period of fifty-two years. Among the many aspects of this book, Wesley records the authors who influenced him, his

understanding of entire sanctification, testimonies of people who have professed entire sanctification, his answers to detractors, and the biblical foundations of entire sanctification.

This lack of a systematic theology and lack of a theological academic following have led many to dismiss Wesley as merely a folk theologian, a pastoral theologian, or a theologian's theologian (Collins, *Theology of John Wesley* 1). Others, like William Abraham, claim that a lack of systematic coherence is not a weakness but the strength of Wesley's theology, for, from beginning to end, Wesley was a "staunch Protestant Biblicist" (18).

Kenneth Collins, however, finds within Wesley's writings and thought a significant and sophisticated depth. One manifestation of this sophisticated depth is Wesley's conjunctive thinking. Rather than developing a systematic approach to theology, Wesley developed a theological synthesis that relied on conjunctives that he crafted in order to bring coherence to his theological views (*Theology of John Wesley* 4). For example, to correct the Reformers' overemphasis on grace and Roman Catholicism's overemphasis on law, Wesley held together both grace and law. Other conjunctives in Wesley's writings include justification and sanctification, faith and works, instantaneous and process, the divine and the human (*Scripture Way of Salvation* 15). Thus, while Wesley's critics claim these conjunctives are proof of his inconsistency, they are, in fact, simply one of the original ways in which Wesley developed his theology (*Theology of John Wesley* 4).

The challenges for Wesleyan theologians are to recognize and appreciate the conjunctive nature of Wesley's theology. Due to the synthetic rather than systematic

nature of Wesley's writings, the temptation is to focus on only one aspect or period of Wesley's writings. This results in rival theologians using Wesley to justify their own distinctive particular theologies, all in the name of Wesleyan theology (Abraham 14). Therefore, to emphasize one side of the conjunctive to the neglect of the other side results in a distorted rendering of Wesley's thinking. To hold the conjunctives in tension may be difficult, but recognizing Wesley's conjunctive theology holds the promise of seeing Wesley as much more relevant to the modern world than disconnecting these conjunctions (Collins, *Scripture Way of Salvation* 17).

Justification

True to both the Roman Catholic and Protestant views of humanity, Wesley believed that all humanity was fallen. The sin of Adam has touched each human born, and Original Sin infects all persons. In this fallen nature, humanity is prideful, "but pride is not the only sort of idolatry which we are all by nature guilty of. Satan has stamped his own image on our heart in self-will also" (*Works* 6: 60). Humanity is utterly helpless to be in right relationship with its Creator.

However, Wesley broke with the Augustinian tendency to equate the human body with sin. Instead, he defined original sin as "a 'carnal mind,' which is enmity against God, which is not, cannot be, subject to his 'law'" (*Works* 6: 63). God, in his gracious character, reaches out to humanity in their sinful state and offers salvation through the death and resurrection of Jesus Christ. God is drawing humanity to himself. This understanding of prevenient grace distinguishes Wesley from so many of his forerunners. Similar to the work of James Arminius, Wesley taught this doctrine of prevenient grace as humanity's ability, as creatures, to choose to accept the divinely offered gift of

salvation. So, the conjunctive nature of Wesley's thought is expressed as he holds in tension the Roman Catholic understanding of original sin and confesses with the Protestant Reformers that God's salvation is free and given as a gift. Though humanity cannot earn or purchase salvation, humanity does cooperate with God in appropriating that gift to their lives.

When humans appropriate this prevenient grace, they receive the new birth:

From hence it manifestly appears what is the nature of the new birth. It is that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the almighty Spirit of God when it is "created anew in Christ Jesus." (Wesley, *Works* 5: 671)

In this act of salvation, persons repent of their sins, God delivers them from the guilt of their sins, and the Spirit gives witness of their redemption.

In the order of salvation, Wesley believes this first crisis experience is "initial" sanctification where God begins the perfecting work in Christians. Wesley writes in his sermon "Justification by Faith" that justification is "the clearing us from the accusation brought against us by the law" (*Works* 5: 56). Justification is cleansing from the acts of sin that have been committed. However, humanity has a deeper sin nature that God must destroy, "this is *sanctification* [original emphasis]; which is, indeed, in some degree, the immediate fruit of justification, but, nevertheless, is a distinct gift of God, and of a totally different nature" (56). From this point, though, God has freed justified Christians from guilt, empowered them to begin living a life oriented toward God, and to love others with the love of Christ.

In his conjunctive thinking, Wesley creates a "delicate balance" between the elements of process and instantaneousness in his order of salvation (Collins, *Theology of*

John Wesley 185). Justification includes many processive elements, such as, works of charity and mercy and the means of grace. However, Wesley wrote throughout his ministry that redemption includes instantaneous elements along the way as well (184). Holding the Roman Catholic emphasis on human cooperation with God (process) in tension with the Protestant emphasis on faith alone (instantaneousness), Wesley demonstrated that continual growth and development are both normal aspects of a vital spiritual life (187).

Sanctification

Justified Christians soon realize that despite all their best efforts, good intentions, and self-discipline, they continue to have a “bent to sinning.” Tendency to sin does not mean that the justified are not in fact Christians, that they are wrong in thinking God has forgiven their sins, or that they are still children of the Devil. While God takes the guilt of sins (plural) away in justification, the stain of sin (singular) remains in the life of justified Christians. Wesley, in his sermon “On Sin in Believers,” refers to Paul’s words to the “saints” in Corinth:

Brothers, I could not address you as spiritual but as worldly—mere infants in Christ. I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. You are still worldly. For since, there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men? (1 Cor. 3:1-3)

In this sermon, Wesley speaks about the “two contrary principles in believers—nature and grace, the flesh and the spirit” (*Works* 5: 147). Justified Christians are responsible to watch the flesh, flee from temptations, and grow in grace. However, justified Christians will come to a point in which they realize they cannot conquer the temptations of the flesh, and this powerlessness will lead to utter hopelessness. However, from God’s point

of view, hope exists. Wesley, in his sermon “The Repentance of Believers” writes that when justified Christians come to this point, when they realize that “though we watch and pray ever so much, we cannot wholly cleanse either our hearts or our hands” (165), then a second repentance is necessary.

When justified Christians come to this point, they are entering into a second crisis experience, that of entire sanctification. While they have been growing in Christ and cooperating with God in this growth, Wesley taught that entire sanctification is a time in which God does a further and deeper work of grace in Christians. This deeper work, like justification, Christians cannot earn or buy; entire sanctification is a free gift God gives to those who seek it. Only when God speaks “the second time, ‘Be clean:’ and then only the leprosy is cleansed. Then only the evil root, the carnal mind is destroyed; and inbred sin subsists no more” (*Works* 5: 165). God cleanses Christians of the stain of original sin and frees them to love God with all their heart, mind, soul, and strength.

Wesley’s definition of entire sanctification shows that just as justification was not a “state” in which to remain, so also entire sanctification is not a “state” in which Christians remain. Like justified Christians, growth is expected in entirely sanctified Christians. Entirely sanctified Christians are to grow in love for God and for others, in Christian maturity, and in acts of service to others.

In justification, so also with sanctification, a tension exists between process and instantaneousness. Justified Christians were not to be passive as they awaited God’s second cleansing in their lives. Instead, through acts of mercy and piety, justified Christians were to use all the grace God gave them to live as righteous lives as possible. The Roman Catholic element of process is clearly evident.

However, God desires to break into their lives and work a cleansing they could never achieve themselves. Here God instantaneously actualizes (Protestant element) the second work of grace. God fundamentally changes the righteousness Christians have been achieving in degrees, God breaks in and creates new hearts, free from the stain of sin. God makes a qualitative change through the instantaneous nature of entire sanctification that Christians could never achieve through the processive nature of entire sanctification. Wesley reports, in his sermon “On Patience,” that he has never found anyone sanctified gradually and he “cannot but believe that sanctification is commonly, if not always, an *instantaneous* [original emphasis] work” (*Works* 6: 491).

Entire sanctification has limitations. First, entire sanctification does not make Christians absolutely perfect or perfect in all aspects of life. Entirely sanctified Christians are still subject to the temptations of this life and are not in such a state of grace that they cannot willfully sin against God.

Second, entire sanctification does not free from ignorance or mistake. Entirely sanctified Christians do not become infallible or omniscient. Instead, they are still subject to defects that linger due to the fall of humanity. However, even when such ignorance or mistake is made, “where every word and action springs from love, such a mistake is not openly a sin” (Wesley, *Plain Account* 52).

Noting Wesley’s specific definition of sin is important. He does not define sin as simply “humanity.” So also, mistakes in judgment, imperfection of knowledge, and wrong opinions are only sins “improperly so-called.” Sins “properly so-called” are willful disobediences to known laws of God (*Plain Account* 54). With these definitions, entirely sanctified Christians will never reach an absolute perfection in this life in this fallen

world.

Wesley's doctrine of entire sanctification is entirely dependent upon a gracious God who reaches out to all of sinful humanity so that they can be reconciled to God. Sanctification begins in justification when Christians repent of their sins and receive the cleansing of guilt. Sanctification continues as Christians grow in grace until a subsequent crisis moment. During this time, Christians see their need for a heart cleansing, an infilling of all of God into their lives, and surrender to God not just their sins but also their whole life. God imparts to them, in the second crisis moment, the heart cleansing that will purify their hearts from the stain of original sin. Entirely sanctified Christians now can live a life of victory over sin, constantly receiving grace from God so that they can live a life of complete love for God and for others.

Glorification

Neither justification nor sanctification is the chief end of God's relationship with humanity. Wesley's "*ordo salutis* does not end abruptly at entire sanctification or in satisfying the temporal needs of sinners" (Collins, *Theology of John Wesley* 314), it instead serves as the bridge to our heavenly reward.

At the great Judgment, each person will give an account for his or her life: "yea, a full and true account of all that he ever did while in the body, whether it was good or evil" (Wesley, *Works* 5: 175). This accounting will be for all actions that God covered by the blood of Christ in justification. Nevertheless, this accounting will also be for all "very thoughts and intents of the heart," "every inward working of every human soul," "every temper and disposition that constitutes the whole complex character of each individual" (176). Far from being a cruel retelling of sins to bring grief to the soul who stands before

God, in the Judgment every action and thought will be revealed “for the full display of the glory of God; for the clear and perfect manifestation of his wisdom, justice, power, and mercy, toward the heirs of salvation” (177).

Even in the subject of glorification, the conjunctive nature of Wesley’s thought is apparent. In his sermon “The Wedding Garment” Wesley writes that God accepts Christians both because of Christ’s righteousness and because of their personal holiness, though in different respects, “the former is necessary to *entitle* [original emphasis] us to heaven; the later to *qualify* [original emphasis] us for it” (*Works* 7: 314). The righteousness of Christ makes Christians children of God. Using God’s energy to be loving, lowly, meek, gentle, temperate, and patient “is that holiness” which qualifies Christians for glory (316).

Conjunctions continually mark Wesley’s *ordo salutis*. Justification requires the conjunction of both the work of God through Christ and humanity’s cooperation. Sanctification requires the conjunction of Christians’ growth in grace and an instantaneous cleansing by God. Glorification is the conjunction of Christ’s work and Christians’ response to that work.

Justification, sanctification, and glorification are three examples of the conjunctive nature of Wesley’s writings. People must understand these conjunctions if they are to understand the depth and significance of his theology. By extension, any denomination that claims Wesley as its theological Father must also take great care that it clearly teaches, preaches, and appreciates, the conjunctive nature of God’s great salvation—from justification, through sanctification, and ultimately fully enjoyed in glorification.

Chapter Summary

As the Church of the Nazarene celebrates its centennial, voices from within claim the denomination is experiencing an identity crisis. The denomination proclaims that God raised it up to spread scriptural holiness throughout the world, yet no singular, unified denominational theology of scriptural holiness exists. Instead, two primary trajectories of entire sanctification have developed in the denomination with several smaller variations between each trajectory. The purpose of this study was to determine the theologies of entire sanctification that Church of the Nazarene clergy hold and to discover if a relationship between their theology of entire sanctification and the extent to which that theology affects their work of ministry exists. In this chapter, I reviewed the biblical and theological foundations of the doctrine of entire sanctification.

Overview of the Dissertation

Chapter 2 gives an overview of the current literature in the debate regarding entire sanctification within the Church of the Nazarene. Chapter 2 provides both a deeper discussion of the nature of entire sanctification, and a reevaluation of the hermeneutics and theology of the nineteenth century Holiness movement. I also give examples of persons trying to move this debate to resolution. Chapter 3 explains the methodology of the study. Chapter 4 reports the findings of the study. Chapter 5 completes the dissertation with an analysis and summary of the findings, as well as suggestions for progress within the current situation.

CHAPTER 2

LITERATURE

For decades Nazarene (and Holiness movement) theologians have been filling the pages of the *Wesleyan Theological Journal* with scholarly articles written on topics related to the Wesleyan/Holiness theology and Wesleyan/Relational theology approaches to the doctrine of entire sanctification. So also, the Nazarene Publishing House has published numerous books and holiness scholars have produced doctoral dissertations on the doctrine of entire sanctification that reflect both theological trajectories.

From the very early days after Wesley's death, scholars have recognized trajectories from Wesley's theology, especially concerning his doctrine of entire sanctification. This chapter reviews the two primary theological trajectories that have developed in the Church of the Nazarene. I then review three foundational aspects of these trajectories and the role they have had in the current debate.

Finally, I review attempts by theologians to move the Church of the Nazarene beyond its theological situation. These attempts seek to reframe, rearticulate, redefine, and revise the doctrine of entire sanctification for the present and future generations of the Church of the Nazarene.

Two Wesleyan Trajectories

Theology is never static—as the study of the nature of God and religious truth, theology is a dynamic process. As the Liberation and feminist theologians have shown in the last half of the twentieth century, study and talk about the nature of God and religious truth is fundamentally dependent upon cultural, historical, and religious contexts. Therefore, in many respects, being a “Wesleyan,” “Calvinist,” or “Augustinian,” today is

different from being a “Wesleyan,” “Calvinist,” or “Augustinian” two-hundred, five-hundred, or fifteen-hundred years ago.

Naturally, Wesley’s doctrine of entire sanctification has developed beyond what he had originally taught. Not only has the Wesleyan theology of entire sanctification developed beyond Wesley, but also specifically, in the Church of the Nazarene, it has developed beyond Wesley in two distinct trajectories.

The first, Wesleyan/Holiness theology, developed at the end of the nineteenth century through the Holiness movement. This theological perspective is an expression of substantialist ontology. To review the Wesleyan/Holiness theology, I will use several authors from the late nineteenth century and two of J. Kenneth Grider’s books: *A Wesleyan-Holiness Theology* and *Entire Sanctification: The Distinctive Doctrine of Wesleyanism*. Grider taught theology for fifty years, thirty-eight of those at Nazarene Theological Seminary, in Kansas City, Missouri. As the title of his *magnum opus* suggests, Grider clearly places himself within the Wesleyan-Holiness tradition.

The second trajectory, Wesleyan/Relational theology, developed in the mid-twentieth century as an expression of relational ontology. The primary source used for the Wesleyan/Relational theology category is Mildred Bangs Wynkoop’s major work, *Theology of Love*. Wynkoop was the founding President of Japan Nazarene Theological Seminary, taught theology at Trevecca Nazarene College for ten years, and was the Theologian-in-Residence at Nazarene Theological Seminary in Kansas City, Missouri, for three years.

While many other authors could have been chosen for study in both of these categories (Wesleyan/Holiness theology: Richard S. Taylor, W. T. Purkiser, George

Allen Turner; Wesleyan/Relational theology: H. Ray Dunning, Rob Staples, Richard E. Howard), these two theologians are widely recognized as essential for each of these paths. The review of these two paths will focus on the nature of entire sanctification, the manner in which Christians receive entire sanctification, the results of entire sanctification, the method through which Christians seek entire sanctification, the effects of sin on entire sanctification, and the evidence of entire sanctification.

The Nature

Throughout Wesley's writings, he speaks of the nature of entire sanctification being both a cleansing from sin and an empowering to love God and others. The two paths of Wesleyan/Holiness and Wesleyan/Relational theologies have each tended to emphasize one aspect over the other.

"In the Holiness movement our greatest emphasis has been on the cleansing from original sin. This has been a proper emphasis" (Grider, *Entire Sanctification* 25). So begins Grider's discussion of the nature of entire sanctification. Many Wesleyan/Holiness authors have also emphasized cleansing over empowerment. For example, J. A. Wood defines Christian perfection as "*that state of grace which excludes ALL SIN from the heart* [original emphasis]" (*Perfect Love* 26).

Wesleyan/Holiness writers used various metaphors for this cleansing about which Wesley wrote. Among them, "sanctification gives victory over sin *exterminated* [original emphasis]" (J. Wood, *Perfect Love* 31), "the complete and permanent annihilation of sin as a state of the heart" (Steele, *Love Enthroned* 28), and "the soul that is wholly sanctified is separated from sin, sin being entirely eradicated from the heart, so that it no longer 'has dominion over him'" (Bangs 124).

Contrary to this emphasis on the negative, or cleansing aspect of entire sanctification, the Wesleyan/Relational path emphasizes the empowering, positive, and dynamic nature of entire sanctification (Wynkoop 299). Wynkoop writes of the twofold nature of sanctification as both the provision of grace God offers through the atonement and the requirement that fellowships be moral (330-31). In addition, while Wynkoop does speak of the need for a “plea for pardon” for sin, the result of this plea is not an eradication or destruction of sin, but of God giving himself fully and completely to entirely sanctified Christians, holding nothing back (333).

The Manner

As discussed in Chapter 1, Wesley held the process and instantaneous natures of entire sanctification in a conjunctive tension; however, just because he kept them in theological conjunction did not mean that he kept them in practical conjunction. At an annual preacher’s conference in 1770, Wesley and his preachers agreed to emphasize the instantaneous aspect of entire sanctification (L. Wood, *Meaning of Pentecost* 19). The agreement was not due to a theological change in Wesley’s mind; Wesley thought his preachers had emphasized Calvinism too much and this emphasis had led to “spiritual mediocrity” (19). Another example of Wesley’s demonstration of emphasizing one over the other comes in an earlier letter to his brother Charles. In this letter, John suggests that each of them have gifts for emphasizing each of the conjunctives: “Go on, in your *own way* [original emphasis], what God has peculiarly called you to. Press the *instantaneous* [original emphasis] blessing; then I shall have more time for my peculiar calling, enforcing the *gradual* [original emphasis] work” (Telford 5: 16).

Wesleyan/Holiness theology has emphasized the crisis nature over the gradual

nature of entire sanctification, though for different reasons than Wesley's emphasis. For Wesleyan/Holiness theologians, emphasizing instantaneousness is not to combat Calvinism but recognizing the true nature of entire sanctification. Because those from the Wesleyan/Holiness perspective see entire sanctification primarily as cleansing, growth in grace is secondary in importance because growth a question of maturity. While maturity occurs both before and after the experience of entire sanctification, one must not confuse it with the extirpating nature of entire sanctification. Cleansing produces greater growth in righteousness. Growth cannot produce any cleansing; therefore "*the process* of CLEANSING AWAY [original emphasis] and EXTRIPATING *sin* [original emphasis] is one thing, and a *growth or maturity in grace* [original emphasis] is quite another. These two things should not be jumbled or confounded" (J. Wood, *Perfect Love* 77).

Phoebe Palmer's "Shorter Way" was the driving force of this emphasis on the crisis. Based on a reading of Exodus 29:37, she believed that if Christians place their life on the "altar" of Christ, God would definitely sanctify them. Christians were to claim, in faith, that they had received the blessing, even if they did not have the witness of the Spirit to confirm it (Bassett and Greathouse 299).

After Grider summarizes the major voices of the Wesleyan/Holiness movement, he concludes they all believe that entire sanctification is primarily an instantaneous event and there cannot be gradual cleansing from original sin (*Entire Sanctification* 104). Grider "may be considered the twentieth-century Wesleyan-Holiness champion of the belief that ES [entire sanctification] is instantaneous as opposed to gradual. That the crisis moment is all-important" (Augello 142).

The emphasis for the Wesleyan/Relational theologians is the gradual process.

Because they understand sanctification primarily in moral terms as a “purity of heart,” and not in substantialist terms of an eradication of sin, a singular crisis moment loses significance. Holiness is not about eradication but being in a right moral relationship with God and others. Therefore, the work of entire sanctification is not a grand emotional or spiritual experience but the resolution of the deep inner conflict between the human nature and the divine nature (Wynkoop 340). From a relational ontology, entire sanctification is not a state in which Christians exist, but a quest Christians are pursuing with all their heart, soul, mind, and strength by the mercy of God (334).

Quoting a “later holiness teacher, preacher, and writer” (Hannah Whitehall Smith), Wynkoop emphasizes entire sanctification is a process, not a state:

We are not preaching a *state* [original emphasis], but a *walk* [original emphasis]. The highway of holiness is not a *place* [original emphasis], but a *way* [original emphasis]. Sanctification is not a thing to be picked up at a certain stage of our experience, and forever after possessed, but it is a life to be lived day by day, and hour by hour. (335)

Wynkoop, while recognizing a point in time in which God grants the “secondness” of grace to Christians, emphasizes the process aspect of entire sanctification. Believing that justification and sanctification are “parallel truths,” Wynkoop believes separating these two doctrines or emphasizing one of them over the other in significance is dangerous.

The Results

Wesley in his tract “Character of the Methodist” outlines sixteen traits that make a Methodist. Among these traits, a Methodist is one who prays without ceasing, produces spiritual fruit, keeps all the commandments of God, and does everything for the glory of God (*Works* 8: 340-47). In the sixteen traits, Wesley teaches that a Methodist is one *freed from* the stain of sin in their lives and *freed for* loving God and others. Again, the

Wesleyan/Holiness and Wesleyan/Relational theologies take this conjunctive and each emphasize one trait over the other.

Wesleyan/Holiness theologians emphasize freedom from the stain of sin. They place importance in differentiating between a pure heart and a mature character. In his book (emphasizing this fact in its title) *Purity and Maturity*, J. Wood emphasizes that purity of the heart is the work of entire sanctification, but “purity is not the capacity or strength of development of the soul” (16). Purity comes in an instant, but Christian maturity develops over the rest of a person’s life. This differentiation does not mean that entirely sanctified persons have no responsibility to grow and mature in their Christian maturity, for “if the perfect Christian ceases to grow, he will fall into sin, and may go to ruin” (*Perfect Love* 35). However, Wesleyan/Holiness theologians emphasize freedom from sin, the pure heart, believing with the pure heart will gradually result in mature character.

Wynkoop saw great danger in this emphasis on purity over maturity, for “the absolute of holiness theology may satisfy the mind but the imperfection of the human self seems to deny all that the perfection of Christian doctrine affirms” (39). She wrote of a “credibility gap” that exists between the reality of lives lived and the ideal that is preached and taught. For persons approaching entire sanctification from a relational ontology, the substance of entire sanctification is practiced love—love for God and love for others. Teaching that a religious experience can make a substantial change in hearts without also teaching that a fundamental change in all our relationships at that same moment depersonalizes Christianity and runs the danger of preaching a “magical versus moral interpretation of salvation” (49).

Contrary to the Wesleyan/Holiness emphasis on separating justification and entire sanctification into two separate and distinct works of grace, the Wesleyan/Relational theologians link these two acts and see sanctification beginning in justification. As justified Christians allow the Holy Spirit to work in their lives and as they grow in their capacity to love God and love others, justified Christians are experiencing entire sanctification. Right relationships—divine and human—characterize the sanctified life (Wynkoop 329). Therefore, the Wesleyan/Relational theologians will place the emphasis of the results of entire sanctification not on a freedom *from* sin, but a freedom *for* loving God and others.

The Method

For the Wesleyan/Holiness movement, the Bible shows clearly the method through which entire sanctification is to be experienced: the baptism of the Holy Spirit at Pentecost. According to Daniel Steele, “the baptism of the Spirit is identical with entire sanctification” (*Love Enthroned* 72) being a “kind of fullness of the Spirit which must imply entire sanctification” (*Defense of Christian Perfection* 110). J. Wood declares that nearly all the “authorities and standards of Methodism” have believed God sanctified the disciples on Pentecost (*Perfect Love* 247).

Grider and other Holiness writers see this position as a deviation from Wesley’s thinking. Grider admits that he and many other Holiness writers have instead moved beyond Wesleyan and embraced Fletcher’s understanding of a linkage between the baptism of the Holy Spirit and entire sanctification (*Entire Sanctification* 58-61).

Grider believes that, unlike Fletcher, Wesley never directly links the baptism of the Holy Spirit and entire sanctification. However, Laurence Wood shows that, in fact,

Wesley shared this same conviction with Fletcher. Fletcher was viewed as both Wesley's successor "and recognized as Wesley's authoritative interpreter" in early Methodism (*Meaning of Pentecost* 75). As Wesley's designated successor, Wesley reviewed and approved all of Fletcher's publications; therefore Laurence Wood believes the Holiness movement is still firmly Wesleyan when they proclaim this linkage, for "Wesley and his inner circle of friends used Fletcher's Pentecostal categories as a distinctive feature of original Methodism" (268).

Accepting this link between Pentecost and entire sanctification, Wesleyan/Holiness writers find a specific method in the Bible for experiencing entire sanctification: two works of grace. The Christian life begins at justification, but not until Christians have their own Pentecost does God entirely sanctify them. Grider finds evidence for this specific method in Acts 8, with the "two works of grace at Samaria," Paul's conversion narrative in Acts 9, the case of Cornelius in Acts 10, and the second work of grace in Ephesus in Acts 19 (*Entire Sanctification* 45-54). In each of these examples, Grider believes Scriptures show two distinct works of grace: justification that occurred when God saved the Christians and entire sanctification when the Holy Spirit baptized them.

For Wynkoop, the Bible does not give a specific method through which Christians experience entire sanctification. She asks, "What is the significance of *two* [original emphasis] special moments among the many in life? Why two, and not one or three or one-hundred?" (46-47). Because entire sanctification is relational, each person is going to experience God's cleansing and empowering in unique ways and, therefore, assigning mathematical categories to religious experiences is incorrect (344). The two works of

grace are not chronological or mathematical; they are moral and spiritual dimensions of grace (347). These two works of grace are necessary not because the Scriptures show two distinct works of grace but because of human weaknesses. However, because sanctification begins in justification, ideally no time gap would exist between these “two halves of a sphere” (349). Therefore, the call to justified Christians, for those operating in a relational ontology, is not to strive to have their own personal Pentecost, but simply to live to the full potential of the grace given them.

The Effects of Sin

While some in the Holiness movement have made claims that entire sanctification will deliver Christians from even temptation, the best of Holiness writers contradict that teaching. In fact Wesley himself once thought that the entirely sanctified could not sin; however, he changed this view when he recognized he was “surrounded with instances of those who” had sinned and lost the witness of entire sanctification (*Plain Account* 94). Entire sanctification does, however, make sinning much less likely and it makes living a life of obedience to Christ much easier.

In general, Wesleyan/Holiness writers believe when entirely sanctified Christians sin, entire sanctification is lost. While Grider states differing opinions exist within the Holiness movement on whether Christians who sin would lose both entire sanctification and justification, all unite in recognizing that at least Christians lose entire sanctification (*Entire Sanctification* 123). If God has eradicated sin from the heart of entirely sanctified Christians, and they choose to let sin back in, then entire sanctification is lost.

For Wynkoop, though, sin is not an object or substance God eradicates. Sin is a moral and relational perversion of love. Sanctification, then, “includes every step taken

toward God and His will on our part and the approval and inner renewal on God's part" (Wynkoop 329). Thus, because entire sanctification is a "quest" Christians are pursuing and not a "state" Christians are or are not in, sanctification is not something that can simply be lost due to a moral or relational setback (334). Even more explicitly, Thomas Jay Oord and Michael Lodahl, using the metaphor of the life of holiness as an adventure journey, state, "A misstep does not return the adventurer back to the journey's beginning; Rather, the Guide offers new options in each moment based upon the adventurer's previous actions and varying relations" (85). Therefore, while Wesleyan/Holiness writers believe that entire sanctification is lost if one sins, Wesleyan/Relational writers believe instead that sin merely harms the life of holiness within the life of entirely sanctified Christians.

The Evidence

Wesleyan/Holiness writers state that not only will entire sanctification be lost if entirely sanctified Christians sin, it can also be lost if entirely sanctified Christians do not give testimony to their entire sanctification. J. Wood reports that Fletcher actually lost the blessing of entire sanctification "four or five times by *not professing it* [original emphasis]" (*Perfect Love* 105). Because of Wesleyan/Holiness writers' clear delineation between the purity of heart and maturity of character, the former being the essence of entire sanctification, testimony to the experience of entire sanctification is the primary evidence of that state. Entirely sanctified Christians may still have the "aberrations of humanity," may still struggle with "acquired desires" such as tobacco, alcohol, homosexuality, and prejudice for some time after being entirely sanctified, but these aberrations and struggles do not testify against entirely sanctified Christians' purity

(Grider, *Wesleyan-Holiness Theology* 415). According to Wesleyan/Holiness writers, personal testimony of experiencing a moment of entire sanctification, not a life of Christian maturity, is the primary evidence of their state of grace.

Because relational theologians view entire sanctification as a moral quest and not a crisis experience, the evidence of entire sanctification is a life in which entirely sanctified Christians love God and others fully. Wynkoop warns against a “perfectionism” that denies or dismisses the personal moral element (277). If Christians do not express in “every aspect of daily life” the “experience” of entire sanctification then their claims of entire sanctification are not authentic (279). Because entire sanctification is the whole person living out the whole will of God, a life that only gives verbal testimony to entire sanctification and does not bear witness morally to entire sanctification only confirms the “credibility gap” that is such a hindrance to the holiness witness (282). Therefore, from a relational ontology, the evidence of entire sanctification is relational and moral actions of Christians, not verbal testimonies to an experience of grace.

Three Contemporary Issues

Three contemporary issues in Wesleyan theology frame the current debate in the Church of the Nazarene between the Wesleyan/Holiness and Wesleyan/Relational trajectories.

Holiness Hermeneutics

While entirely sanctified Christians established the Church of the Nazarene, Christians who had a passion for holiness and a very high view of Scripture, these

characteristics did not make the movement immune from the temptations of eisegesis.² Some current holiness authors have made this charge against the early holiness authors and called all modern holiness authors to approach the Scriptures with modern hermeneutical tools and guidelines.

In his study of biblical interpretation in the American Holiness movement, Stephen Lennox identifies many interpretive techniques used by the Holiness movement that modern biblical scholars view as unbalanced. While Scripture was for both Wesley and the Holiness movement the primary source of authority, fully inspired by the Holy Spirit and only correctly interpreted by the inspired interpreter, the Holiness movement “went far beyond what Wesley had intended” (19). Many holiness authors and clergy sought to find the doctrine of entire sanctification in all parts of the Bible, interpreting anything the Scriptures mention twice as teaching a second definite work of grace (28).

In light of Liberalism’s impact on modern biblical criticism that challenged the authority of Scriptures, the Holiness movement emphasized experience over reason in interpreting Scripture. Christians who had experienced entire sanctification could interpret the Bible for themselves and did not have to worry about taking passages out of context, for being indwelt by the Holy Spirit, purified persons were “perfectly prepared to interpret God’s word” (Lennox 21).

Holiness writers also put a great amount of emphasis on the use of the aorist tense of the Greek language to prove that entire sanctification was an instantaneous experience subsequent to conversion. Randy Maddox states that Holiness movement authors claimed that all instances of the aorist tense represented completed, once-for-all action. Therefore,

² Eisegesis is the interpretation of a biblical text based not on what the text itself says but on the interpreter’s preconceived views forced onto the text.

according to Holiness movement authors, whenever the biblical writers used the aorist tense in reference to holiness, the modern reader should interpret it as meaning not just a “manner of speaking” but also a “manner of reality” (“Use of the Aorist Tense” 107). Maddox claims interpreting all instances of the aorist tense as a manner of reality is a mistake and, in fact, only in a few cases can this interpretation be defensible. More directly, he rejects reading psychological and theological distinctions into a grammatical form in the Greek language (116).

Using modern hermeneutical practices, modern Holiness authors have attempted to create a “Holiness Hermeneutic.” The goal of this “Holiness Hermeneutic” is to be faithful to Scripture, the Wesleyan view of scriptural authority, and commonly accepted biblical interpretation principles (Carver 7). Significantly, many of these attempts for a balanced approach to biblical interpretation in the Holiness mode are prefaced by the author’s life experiences of poor interpretive practices in their education (see Carver; Stanley).

Among the suggestions for this balanced approach to biblical interpretation, Frank Carver advocates the two simple principles of allowing the biblical text to speak for itself and recognizing that holiness language in the Old Testament is primarily a religious concept, not an ethical concept (8). With these two principles in mind, Carver claims the interpreter will be able to differentiate the theology of holiness from the experience of holiness. Carver points out that, for Wesley, the Bible provided the firm foundation for the former, not for the latter (11).

Lennox attempts to show how the overemphasis that the Holiness movement placed on Scripture and experience and the lack of emphasis they placed on tradition and

reason created a “hollow hermeneutic” (31). He calls on modern Holiness authors to return to Wesley’s balanced Quadrilateral. He claims the Quadrilateral has a “built-in” critical audience of reason and tradition to keep scriptural interpretation faithful to the spirit of the Scriptures.

Calling modern Holiness writers beyond embracing a historical-critical approach to biblical interpretation, John Stanley claims that a holiness hermeneutic will value intertextuality. Intertextuality occurs when “one text is irrevocably influenced by other texts, and that its meaning is determined by its similarities with and differences from other texts” (32). This reading of the text both forward and backward in its context will help protect Wesleyans from proof-texting a passage to make it say what its original author could never have meant it to say.

Secondly, taking modern Holiness writers beyond both the original Holiness movement hermeneutic and the more modern historical-critical hermeneutic, Stanley calls writers to remember that the text always has meaning for the audience today. Echoing Wynkoop’s charge of a “credibility gap,” Stanley states that biblical interpretation that only defends a theological position but makes no claim on the interpreter or audience is dangerous and irresponsible. The biblical text is always calling entirely sanctified Christians to individual and corporate decisions between living in this world and living for the next world (33-37).

Andy Johnson suggests that while “secondness” and “instantaneous” have been common hermeneutical lenses through which Wesleyans have approached the Scriptures, they are problematic because the Scriptures do not contain either term. While these terms were adequate to convey the work of God in nineteenth century revivalism, they may not

be adequate for the twenty-first century. Current hermeneutical approaches to Scripture must maintain these terms as “descriptive” of how God works and not an “exclusive *prescription* [original emphasis] as to how one must experience God’s sanctifying activity” (“Hermeneutic Lens and Holiness”). Wesleyans should find fresh readings of biblical texts that reflect contemporary culture’s diverse social settings.

Roger Hahn warns against a relational hermeneutic replacing a substantialist hermeneutic. While scholars debate terminology such as “secondness” and “eradication,” they should not abandon “significant aspects of a full-orbed biblical theology of holiness” (“Re-Appropriating the Biblical Language”). Concepts such as purity, cleansing, and separation are not simply holiness terms; they are foundation biblical concepts. Hahn calls Holiness scholars to take seriously these Old Testament concepts and he points to many modern scholars outside the Holiness tradition who are currently studying these concepts.

Contemporary Holiness scholars have modernized Holiness hermeneutics. As the Church of the Nazarene seeks to find a common theology of holiness, many scholars are cautioning against claiming authority in early holiness interpreters for doctrinal positions. Instead, by seeking to glean what was good in these early interpreters, many contemporary Holiness writers are calling scholars use modern hermeneutical tools and principles to develop relevant and authentic studies of entire sanctification.

The Baptism of the Holy Spirit and Entire Sanctification

Many Wesleyans assume a direct relationship between the baptism of the Holy Spirit and entire sanctification. According to Article X of the Nazarene *Manual* (on entire sanctification), the Church of the Nazarene believes that entire sanctification “is wrought

by the baptism of the Holy Spirit” (34). According to Grider, writing in 1980, “for over 100 years in America’s Holiness movement, virtually all of its authors have taught that the baptism with (or “of”) the Holy Spirit is that instantaneous occurrence by which entire sanctification is wrought” (*Entire Sanctification* 58). Finally, according to Robert A. Mattke, theologies which include an emphasis upon the second crisis aspect of entire sanctification place the baptism of the Holy Spirit at the time of entire sanctification (28). For many modern Nazarenes, though, what the Nazarene *Manual* states and what Nazarenes have commonly believed for one hundred years is incorrect.

Fletcher, Wesley’s appointed theological successor and “the systematic theologian of Methodism” (Knight 13), made a direct relationship between the baptism of the Holy Spirit and entire sanctification. L. Wood shows Fletcher was clearly not writing only his opinion but was at least making explicit what Wesley thought implicitly (*Meaning of Pentecost* 60). Regardless of whether or not Wesley believed in this direct relationship, some Holiness scholars such as Grider believe “that Holiness movement writers are to be given a greater respect than we are to give John Wesley” (“Spirit-Baptism” 1).

Wynkoop’s *Theology of Love* challenged this long-held assumed relationship between entire sanctification and the baptism of the Holy Spirit. In the book, she states equating the baptism of the Holy Spirit with entire sanctification is both un-Wesleyan and unbiblical (188-90). Subsequently, other Nazarene scholars began publishing papers supporting this view. The *Wesleyan Theological Journal* published fifteen articles between 1973 and 1982 and devoted two entire issues (Spring and Fall 1979) to this debate. Those on both sides of the issue gave thorough reviews of the biblical material

related to entire sanctification and the baptism of the Holy Spirit. Interestingly, in many cases, those who claimed there was no relationship between these two events,³ and those who claimed a direct relationship between these two events used the exact same scriptural texts to support their views (see Lyon, “Baptism and Spirit Baptism”; Grider, “Spirit-Baptism”).

The Wesleyan/Holiness writers went back to Wesley, Fletcher, and the tradition of the Holiness movement authors for their theological support, while the Wesleyan/Relational writers sought to recover the “true” Wesley. Recovering the true Wesley for them meant breaking free from the tradition of poor exegesis and rescuing entire sanctification from the pneumatocentric focus begun by Holiness movement authors. By breaking the association of entire sanctification from the Pentecostal baptism of the Holy Spirit, Wesleyan/Relational authors hoped to establish a Christological focus of entire sanctification that is associated not just with sanctification but also with justification (Dayton 114).

The focus of most of the debate was on texts from the book of Acts, specifically the baptism of the Holy Spirit in Acts 2 (at Pentecost), Acts 8 (on the Samaritans), Acts 9 (on Saul), and Acts 11 (on the household of Cornelius). In all of these instances, Wesleyan/Holiness writers find evidence that the baptism of the Holy Spirit was a definite second work of grace, while Wesleyan/Relational writers find that the baptism of the Holy Spirit is instead the culmination of the conversion experience. Both sides accused the other side of *eisegesis*. Because the Wesleyan/Relational writers challenge the assumed theology of the Wesleyan/Holiness writers, I am summarizing the main

³ Alex Deasley would go even further to declare that Wesley expressly refused to equate these two events. Deasley also seeks to show “uneasiness and disagreement in the handling the evidence of Acts” has existed since the beginnings of the Holiness movement (2).

points of the challengers:

- In line with Wynkoop's *Theology of Love*, Wesleyan/Relational theologians believe justification and conversion become much larger than just a single moment in time. Conversion is a process that develops in stages until it culminates in these examples of the baptism of the Holy Spirit. These examples were not only sanctification experiences but also culminating justification experiences.

- Rather than interpreting the aorist use of terms as completed action at a singular moment of time, Robert Lyon proposes that the tense used does not determine the nature of the action. The nature of the action depends primarily on the context, not the grammar ("Baptism of the Spirit-Continued" 71).

- Even if all of these passages in Acts related baptisms of the Holy Spirit subsequent to initial conversion, none of them refers to these experiences being second works of grace, cleansing of the heart of the sin nature, or a perfection of love (Lyon, "Baptism of the Spirit-Continued" 75).

- Luke's purpose in Acts is not to describe a chronological ordering of works of grace but instead to testify to the incorporation of the Gentiles into the Christian church (Deasley 36).

These arguments do not deny that the baptism of the Holy Spirit can be *a* moment in which God entirely sanctifies a Christian. Instead, Wesleyan/Relational writers argue a relationship between the baptism of the Holy Spirit and the experience of entire sanctification is not necessary. The baptism of the Holy Spirit can happen each day; it need not be a singular experience of grace. Wesleyans, therefore, should be able to speak about a daily infilling of the Holy Spirit.

These specific teachings became a source of conflict for the denomination years after the *Wesleyan Theological Journal* published them. Three candidates for ministerial licensing clearly stated that they did not agree with the Article of Faith that stated entire sanctification was “wrought by the baptism with the Holy Spirit” (*Manual* 34). What complicated this issue was that a current professor at the denomination’s only seminary had taught these men this theological understanding of entire sanctification. The district superintendent requested guidance from the Board of General Superintendents on this matter. What had been an academic debate for years had now become a serious denominational issue (Quanstrom 155).

Additionally, because the professor in question was not yet tenured, the Board of Trustees of Nazarene Theological Seminary appealed to the Board of General Superintendents for clarification of the church’s official stance and interpretation of Article X. The seminary professor in question submitted detailed papers of his interpretation of the relationship between the baptism of the Holy Spirit and entire sanctification. He also traced his beliefs through the history of the denomination, including citing the denomination’s official three-volume theology by H. Orton Wiley that spent only one page on the baptism of the Holy Spirit and even then did not make a necessary relationship between the two events. He also cited the fact that until 1923, the baptism of the Holy Spirit language was not in the Articles of Faith.

The Board of General Superintendents ruled that the professor’s teaching was in accord with their interpretation of Article X; therefore, he was in line with accepted teaching for the Church of the Nazarene. This ruling allowed a broader understanding of entire sanctification as the denominational leadership gave approval of a Wesleyan/

Relational Christocentric understanding of entire sanctification that did not require a necessary relationship between entire sanctification and the baptism of the Holy Spirit (Quanstrom 157).

The ruling resulted in a theological and practical divide in the Church of the Nazarene. According to the *Manual's* Article of Faith on entire sanctification, the baptism of the Holy Spirit was *the* moment of entire sanctification, but according to the ruling of the Board of General Superintendents, Nazarenes can also interpret it as only *a* moment of entire sanctification.

The Social, Cultural, and Religious Context

With the rise of the “back to Wesley” movement of the late 1960s in the holiness denominations, scholars began looking back at the Holiness movement with a critical eye (Powell, “Theological Significance” 134). Wesleyan scholars determined a significant difference existed between Wesley’s teaching on entire sanctification and what the Holiness movement had taught as the Wesleyan doctrine of entire sanctification. Therefore, Holiness scholars began to study how these differences arose. They looked at the personalities that shaped the doctrine of entire sanctification in the nineteenth century, the historic influences of the late nineteenth century culture in the United States, and how those factors affected the proclamation of entire sanctification by the Holiness movement:

We’ve meant well. And pious outbursts do occur here and there in the telling. But we have too often aimed our telling at boosting institution(s) and persons, or we have aimed them at getting folks to do something. A fundamental reason why we must raise revisionist questions about our written and oral histories is that our real history, His story, did not find its way into our outlines and researches, our pens and our computers. (Bassett, “Our History”)

Revisiting of the beginnings of the Church of the Nazarene with a critical eye is not an attempt to question or harm the reputation of the denomination or its founders. God always works through culture and personalities to lead God's people; however, to assume that a denominational history is full of people who biblically or correctly responded to cultural influences is naive.

Holiness scholars generally begin their analysis of the rise of the Holiness movement in the 1830s with the most influential person in this period, Phoebe Palmer (Powell, "Theological Significance" 127; Dieter, *Holiness Revival* 22), who "set the pattern for the theology and practice of the Wesleyan stream of the American Holiness movement" (George 54).

Scholars call this pattern her "altar theology." Through her study of the Old and New Testaments, she developed a "shorter way" to entire sanctification that would avoid the long period of self-denial and reflection that Wesley taught. In the Old Testament, Israelites made sacrifices on the altar, and she believed it was the altar that made them holy. By taking Christ as the altar, she declared that everyone could receive entire sanctification immediately, as a response to their consecration (Dieter, *Holiness Revival* 24).

Christians could seek and receive entire sanctification immediately because entire consecration was the primary requirement. Palmer said that the evidence of entire sanctification was that the Christian placed the gift on the altar (Dieter, *Holiness Revival* 24). Therefore, entire sanctification became the beginning of the life of growth in holiness rather than the goal.

Melvin Dieter shows that Phoebe Palmer's "shorter way" was not her only

significant affect on the Holiness movement but also her belief that this “shorter way” went beyond Wesley, and was in fact more faithful to the biblical witness than Wesley’s method (“Development” 64). While Wesley “often hesitated to bring every difficult biblical question to a point of final resolution” (64), with this new hermeneutic that located the teaching of entire sanctification in and through the cultic practices of Israel, Palmer thought that the Scriptures taught a mechanistic sanctification. Similar to the “name it and claim it” theology of the late twentieth century to present, she taught that if Christians did certain things (entire consecration) then God would automatically grant them entire sanctification. Further, Christians must testify that God has entirely sanctified them immediately, even if they did not yet have the inner witness to this fact (George 54-65; Truesdale 115).

Beyond personalities, modern Holiness scholars are also reevaluating the effect cultural influences had on the Holiness movement’s theology. Quanstrom shows the parallel relationship between the optimism of American culture and the Church of the Nazarene in the early twentieth century: “Perhaps no time in American history has there been such an unshakable and generally shared confidence in the future than there was” during these years (17). American society would become a place of perfect peace, everyone would have all that they needed, and society would care for all the needs of its citizens.

This same “heady optimism” also characterized the participants of the mergers that formed the Church of the Nazarene (Quanstrom 22). Holiness leaders believed a new era of the Christian church had dawned in which the doctrine of holiness was the unifying factor (28). By allowing liberty in nonessentials and making the preaching and

experience of entire sanctification the sole doctrinal issue that participating groups should agree on, groups of Baptists, Presbyterians, Methodists, Friends, Congregationalists, Lutherans, and Episcopalians were all part of the founding of the Church of the Nazarene. These participating groups believed by focusing on this one biblical truth, the Protestant Church would pull down the strongholds and establish the Kingdom of God on Earth (28).

However, American society did not continue this continual process to perfection, and neither did the Church of the Nazarene establish the kingdom of God on earth. The “heady optimism” that taught that entire sanctification could not just approach God’s holiness but could cause Christians to be “as holy as God was holy” (Quanstrom 47) and taught that entire sanctification could cure everything from irritability to doubt gradually faded away as the nation endured two world wars and the Great Depression (51). By the 1950s the focus was not so much on what entire sanctification could do, but what it would not do. Writers made careful distinctions between infirmities and sin, clearly stating the limits of entire sanctification (115).

In a recent dissertation, Paul George, Jr. shows that not only did the social and cultural landscape of America impact the theology of the Holiness movement, but “the emergence of the Holiness movement is a part of the larger study of Methodism’s response to the modern turn to the autonomous self” (8). The conflict that arose from the individualistic focus of entire sanctification and the communal conflict that arose within the ecclesiastical hierarchies of denominations that rejected the Holiness movement partly account for the rise of the Church of the Nazarene (10).

Wesleyan/Holiness Attempts Forward

One of the positive signs in the denomination is that scholars are not just debating the issues this dissertation reviewed but are attempting to move beyond the debates by giving new formulations of the doctrine of entire sanctification or new descriptions of entire sanctification. These two approaches mirror the two theological trajectories in the Church of the Nazarene: Wesleyan/Holiness theology attempts and Wesleyan/Relational theology attempts. Wesleyan/Holiness writers are calling the denomination back to acceptance of the historically and traditionally understood doctrine while Wesleyan/Relational writers want to continue the relational ontology trajectory and continue the movement away from the substantialist understanding of entire sanctification.

Reorientate

In his book, Frank Moore communicates the classic Wesleyan/Holiness theology to a postmodern generation. The life of holiness is an adventure of “highs and lows, mystery and suspense, glorious moments and times of sorrow and despair” (12). Moore stays away from “substantialist” language when talking about sin by using the analogy of “infection” for original sin. Sin flows through humanity’s veins, tempting them to rebel against the will of the Creator.

Infection is the bad news, the good news is that God can “reorientate our nature” (Moore 24). Through entire sanctification, God forgives Christians for breaking his law and for breaking His heart. Entire sanctification is a “reflected holiness” that breaks the “cycle of sin” so that “we can please Him and live according to that original plan ... from the garden days” (36).

Moore uses Palmer's method and altar language when he calls on Christians to lay themselves on "the altars of the Tabernacle and Temple to be given to God" (39). God can sanctify us wholly now (40). God "transforms our mind, which results in transformed lifestyle" (60). Having experienced this entire sanctification, entirely sanctified Christians are now on the road of holiness and grow deeper into their relationship with God (58).

Moore addresses two unique factors about the new generation and the denomination's cumulative history. First, he rejects either emphasizing the process or crisis of entire sanctification. God works in each person personally, for some the second crisis will take a long time in coming, for others the second crisis will come quickly. Further, Wesleyans must reject universal expectations that all Christians will experience entire sanctification in the same manner. Therefore, Wesleyans must tear down the fence between the two theological trajectories and emphasize the good features of both (76).

Secondly, he lists "false advertisements" of the effects of entire sanctification. While many previous writers write about the limits of entire sanctification, Moore believes false assumptions, and outright lies about the joys of entire sanctification have hurt the Holiness movement. Moore devotes an entire chapter to this subject, listing ten things that entire sanctification is not, and a second list of fifteen "false assumptions."

Resurrect

In 1995, Keith Drury shocked a gathering of the Christian Holiness Association by giving a speech entitled, "The Holiness Movement is Dead." The speech made a significant impact, evidenced partly in the fact that two Wesleyan scholars followed it up with similar speeches, Richard S. Taylor with "Why the Holiness Movement Died," and

Kenneth J. Collins with “Why the Holiness Movement is Dead.”⁴

Table 2.1 summarizes each of their reasons for the death of the Holiness movement.

Table 2.1. Reasons for the Death of the Holiness Movement

Drury	Taylor	Collins
We wanted to be respectable.	“Full salvation” is inherently counter to human sinful nature.	The Awakening has run its course.
We have plunged into the evangelical mainstream.	Excesses: a. Stress on externals b. Poor exegesis some holiness preachers used c. Claims made for blessing d. Hackneyed use of terms	Christians doubt entire sanctification.
We failed to convince the younger generation.	The shabby demonstration of holiness on the part of so many of its professors.	Christians repudiate the liberty of the new birth.
We quit making holiness the main issue.	The rise of counseling.	The problems of past abuse.
We lost the laypeople.	The dampening effect of the church growth movement.	A climate hostile to testimony.
We overreacted against the abuses of the past.	Neglect of holiness reading.	Intellectual Dissipation.
We adopted church growth thinking without theological thinking.	Holiness schools.	Accommodation and compromise.
We did not notice when the battle line moved.	One book: Wynkoop’s <i>Theology of Love</i> .	Programic issues.
		Lack of leadership and vision.

Source: Hale 25-72.

These authors do not just give reasons for the death of the Holiness movement they also suggest prescriptions for bringing it back to life. While each of the writers uses the imagery of death, they do hope for a resurrection, a new Holiness movement.

For Drury, the first path to new life is to admit the Holiness movement is dead, “and the sooner we admit it, the better off we’ll be” (25). From this point, the

⁴ The authors combined this speech and subsequent two articles into a book *Counterpoint: Dialogue with Drury on the Holiness Movement* (Hale). This volume is valuable because not only do the authors bring all three articles together, but each author also added an Appendix 2004 summarizing what they have learned since their works were first given or published.

denominations of the Holiness movement can then return to being counter-cultural—being different in worship style and in practical stances on divorce, for example. This new Holiness movement will look a certain way:

- Boldness characterizes the preaching that proclaims God does not accept sin.
- Integrity allows Christians to tell some Christians they need salvation.
- Clergy preach cleansing and empowerment as a second work of grace.
- Clergy call Christians to abandon worldliness.
- Churches have an external mission—to recruit, persuade, and mobilize other

evangelicals to holiness.

Nine years after Drury gave this speech, he envisioned the next Holiness movement not creating its own denominations. Instead, holiness people will permeate established churches and denominations with the hope that “the whole of God’s people will become a holy people” (Hale 35).

Taylor does not give a prescription in his original article. Inferences can certainly be made of what needs to change by looking at his list of what is killing the Holiness movement; however, Wesleyans cannot change some items on the list. One example is the publication of *Theology of Love*. The whole of the problem, in Taylor’s view, is that *Theology of Love* promoted a relational view of holiness against the “so called ‘substantive’ view of sin—with ‘substantive’ understood (misunderstood) as implying materiality” (Hale 53). The solution then, the only one given in the two articles, is to preach a correctly understood substantialist doctrine of sin. “We are not yet *preaching holiness* [original emphasis] until we are preaching *this* [original emphasis]” (55).

For Collins, like Drury, the most important action for saving the Holiness

movement is to remove the *pretense* that everything is okay:

Acknowledging the painful reality of our situation, in an honest and forthright way, as well as calling for greater self-knowledge and humility, will be important first steps so that we may then be empowered, once again, to carry out our historic mission, namely, to spread scriptural holiness across the land. (“Why the Holiness Movement” 58)

Collin’s ray of hope is not found in theologians’ or church leaders’ development of a unified theology of entire sanctification. His hope is with “the humble pastors and laypeople who want sound holiness teaching” (72). The local church level is where the power of God transforms lives through real holiness. In addition, reflecting on the influence of Palmer, his hope is that God might “raise up a female layperson once more” (72).

Re-Narrate

Henry W. Spaulding, II calls for a re-narration of holiness theology. Lamenting that the trend of the current debate about crisis in the denomination has led to a “substitution of morality for holiness,” he calls for Trinitarian movements to sustain a future for holiness theology (“Does Holiness Theology”). The first movement will require a reemphasis on beauty. Understanding the beauty of God as peaceful and unending love will result in a holiness theology that envisions world peace rather than violence.

The second movement, *poiesis*, entreats Holiness theology to remember that God calls humanity to partake in the divine life. Holiness as participation in the life of God reminds Christians that holiness is more about a gift God gives than a decision Christians make. Spaulding states that failure to understanding this gift-nature of entire sanctification has added to the debate between crisis and process understandings of entire sanctification in the Church of the Nazarene (“Can a Gift” 7). Unfortunately, in

Spaulding's view, under Kantian influence, second and third generation Nazarenes view entire sanctification as morality instead of a gift.

The final movement is vision. Holiness theology must embrace a vision for the future that embraces the continuing work of the Holy Spirit. It also must embrace an eschatological hope that affirms that humans "can indeed be holy, not just apparently, but actually" (Spaulding, "Does Holiness Theology").

Wesleyan/Relational Attempts Forward

The following are examples of Wesleyan/Relational writers developing the relational ontology trajectory and continuing the movement away from the substantialist understanding of entire sanctification.

Reformulate

Augello lists eight reasons why the denominations of the Wesleyan-Holiness movement are in their current identity crisis. While I have reviewed many of these factors already, Augello sets forth an additional insight:

Wesley studied Roman Catholic spirituality and Protestant Pietism and rejected both Catholic and Protestant mysticism. However, he came to realize that religious affections and their transformation into holy virtues via the community of Christian believers were just as essential to the Christian faith as orthodox doctrine and works of piety and mercy. (5-6)

He believes this core aspect of Wesley's doctrine of entire sanctification has been lost within the Wesleyan-Holiness movement. Augello believes that if the doctrine of entire sanctification is going to be "biblically, historically, theologically, and experientially sound," Christians must reformulate it to include a "Catholic virtue habitation process" (6). His proposed solution to the debate is to focus on orthodoxy, orthopraxy, and orthopathy.

Augello puts forth a relational theology that is a synthesis of entire sanctification from the theologies of Wesleyan scholars Howard, Dunning, Maddox, and Roman Catholic theology. Augello focuses on the doctrines of the kingdom of God and the body of Christ in relationship to entire sanctification. The incorporation of these doctrines in the theology of entire sanctification will serve as a corrective to theologies that

- Focus solely on the spiritual aspects of entire sanctification to the detriment of the physical aspects,
- Make entire sanctification primarily individualistic and minimize the corporate nature of grace (278), and
- See entire sanctification in terms of moralism instead of in terms of Christlikeness (282).

Secondly, Augello focuses on how to reformulate entire sanctification through orthopraxy. Unlike Wesley, historically, the Wesleyan-Holiness movement has not had a positive, well-developed theology of the means of grace (291). For Wesley, the means of grace are an essential part of the life of entire sanctification—they are the means through which Christians receive the love from God they need to live a life of perfect love.

Wesley organizes the means of grace into three typologies

1. General—keeping the commandments, self-denial, taking up the cross daily,
2. Particular—prayer, fasting, the Lord’s Supper, searching the Scriptures, and
3. Prudential—classes, bands, love feasts, prayer meetings, covenant services, visiting the sick, good works, devotions (313).

Only when Christians practice these means of grace as essential parts of the life of entire sanctification can “genuine, long-term holiness” exist (327). Significantly, like his

discussion of orthodoxy, for Augello, the means of grace are essentially corporate, not individualistic.

Finally, Augello calls Christians to orthopathy—right feeling “which is *feeling* [original emphasis] passionately, powerfully, wholeheartedly, spiritually, lovingly, joyfully, peacefully, patiently, kindly, rightfully, gently, faithfully and circumspectly” (336-37). As Al Truesdale shows, studying of the history of the Wesleyan-Holiness movement reveals the tendency of the movement to either over emphasize emotions or completely reject emotions (1-2). However, Augello attempts to give a balanced and essential place for the emotions in the doctrine of entire sanctification. These “affections” are not perfected in a moment but take a lifetime of “right thinking” and “right practicing” in order to bring emotions in line with what is Christlike. Therefore, entire sanctification should have a qualitative effect on the life of Christians in which right affections develop into virtues that mark the life of entirely sanctified Christians.

Augello has great hope for the future of the Wesleyan-Holiness movement. If Wesleyans will focus on right belief, right living, and right affections, they will have a doctrine that is Wesleyan, biblical, and life transforming.

Reconnect

Maddox in “Reconnecting the Means to the End: A Wesleyan Prescription for the Holiness Movement” responds to Keith Drury’s article “The Holiness Movement is Dead.” Maddox believes that Drury presents a flawed prescription for bringing new life to the movement; he therefore offers an alternative prescription. As reflected in the title of the article, Maddox’s main point is that the Holiness movement must abandon its over emphasis on the instantaneousness of entire sanctification and instead focus on “the

equally essential dimension of spiritual growth in achieving full holiness of heart and life, and of the various means of grace that nurture this growth” (31).

Maddox contends that the major problem with the doctrine of entire sanctification after Wesley’s death is that his heirs rejected the moral psychology that Wesley assumed when writing and preaching about entire sanctification. The result is that Wesley’s distinctive emphasis regarding Christian perfection makes little sense without this moral psychology (“Reconnecting the Means” 31). Maddox believes that Wesley’s moral psychology is essentially that of the empiricist of the eighteenth-century British philosophy, a philosophy that believes “that humans are moved to action only as we are experientially affected” (39).

Therefore, Christians are “ultimately enabled to love others only as we experience love ourselves” (Maddox, “Reconnecting the Means” 39). Entire sanctification is not a moment in time to be experienced that bypasses all our affections and personality and tempers and declares us to be perfectly loving beings, instead entire sanctification includes our “responsible cooperation throughout the Christian journey” (41) of experiencing the love of God and then living out that love of God. This makes corporate worship, fellowship, and the means of grace central to entire sanctification (42).

Maddox’s solution to the crisis in Wesleyan-Holiness denominations is to recover the notion that, for Wesley, entire sanctification relates to mature Christians, not beginning or immature Christians. Like Augello, Maddox believes that Holiness denominations should emphasize the communal means of grace that will develop these mature Christians (“Reconnecting the Means” 62).

Refocus

H. Ray Dunning, in his article “Christian Perfection: Toward a New Paradigm,” also responds to Drury’s foundational article. Like Maddox, Dunning rejects Drury’s prescription and even states that what died is not a Holiness movement but “only a culturally and historically conditioned form of spiritual experience” (151).

Dunning uses the analogies of blueprint and hypothesis to describe what went wrong with the Holiness movement. A blueprint lays out exactly what a building should look like, from the dimensions, angles, and size. A hypothesis on the other hand “has the nature of tentativeness” (“Christian Perfection” 155). Scientists form, test, and adjust hypotheses during repeated experimentations. For Dunning, the problem with the Holiness movement is that it sought to make entire sanctification function as a blueprint instead of a hypothesis, insisting that all Christians must conform to a certain pattern of experience of sanctification (156).

Hope exists for the Holiness movement. Like previous authors, Dunning envisions a positive future for entire sanctification by focusing on virtue and character. He believes using language like “cleansing” and “purity” is not helpful for they are primarily cultic in origin. Instead, Dunning calls Holiness writers back to the Roman Catholic heritage that so influences Wesley who saw perfection as simplicity of intention and purity of affection.

Instead of seeking to be declared entirely sanctified in a moment in time, Dunning calls Christians to pursue character, that which “suggests that the form and structure of our lives express certain configurations of action, affection, and responsibility” (“Christian Perfection” 160). Three implications arise from this call to character

development. First, humans have choice. God does not call Christians to a mechanistic view of God in which God takes over their thoughts and actions; instead they are in relationship and have constant choices in which they must decide whether they will deepen that relationship or cheapen that relationship.

Secondly, Christians must strive for “perfectible perfection” instead of “perfected perfection.” Using Albert Outler’s language, the call is not to view entire sanctification as an experience in a moment in time, but as a relationship that sets the course and direction of Christians’ lives. Entire sanctification has a *telos* and directs Christians to that *telos*.

Finally, closely related to this second implication, the focus of the entirely sanctified life must be on character development. When imperfect feelings or motives arise, Christians strive to overcome these through the grace of God, and through this pattern of behavior and submission develops the character of Christ. Character development closes the large gap historic Holiness writers wanted to make between purity and maturity: Purity is in maturity; purity is a journey, not a moment in time.

Reframe

Nazarene university educators Oord and Lodahl seek to communicate holiness in a way that will make holiness understandable to the postmodern reader (21). They believe that the current language, categories, and debates over entire sanctification are leading to the extinction of the Holiness doctrine in the lives and minds of people today. If this generation, which lives in the postmodern age, is to appreciate and experience entire sanctification, then Wesleyans must reframe holiness. The doctrine must have “an interpretive framework that will order the chaos of meanings and make the heart of holiness understandable” (36).

To accomplish this reframing, Oord and Lodahl distinguish between “the core notion of holiness” and “contributing notions” of holiness. In their view, Wesleyans today are treating the contributing notions as the core notion. The result is that the focus of the debates today are on that which is only contributing, and the Wesleyan-Holiness denominations are losing focus on what is most important. Only when Holiness writers recognize the “contributing notions” as secondary, and focus on the core as primary, will they be able to move beyond the debates and reframe holiness for the current generation of Christians.

After showing the plurality of meanings “holiness” has in the Scriptures, Oord and Lodahl review the “contributing notions” that have been developed from some of these specific meanings of the biblical witness. They reject “Holiness as Rules and Regulations,” “The Purity Concern,” “Set Apart and Separation,” “Total Commitment” and “Being Perfect” as core notions of holiness (50-61), and instead find the core notion to be love (73).

Oord and Lodahl’s argument focuses on three important aspects of the nature of entire sanctification. First, love requires action and involves response. They call for a return to Wesley’s moral psychology—humanity loves others as they experience God’s love. The life of holiness then becomes an “Adventure Model,” where the entirely sanctified live each day under the grace of God, acting and responding in relationship to how God acts and responds to them. Entire sanctification then is not a state in which Christians live and, if they sin, fall out of and need to enter into again. Instead, the entirely sanctified live this life with a Guide and with companions (85).

Secondly, they argue that the nature of the Trinity has a profound impact on the

understanding of holiness. As the members of the Trinity live in love and share love, they invite Christians to share in that life and in that love as well.

Thirdly, Christians need to recover the social dimensions of holiness. The call to recover social dimensions of holiness has been the recurring theme throughout all of these relational attempts to reframe the doctrine of entire sanctification. In community entirely sanctified Christians practice, develop, and express holiness (Oord and Lodahl 121).

Revision

In 2006, Thomas Jay Oord presented a paper at the “Revisioning Holiness” Conference in which he outlines fifteen suggestions for changing the Church of the Nazarene’s Article of Faith on entire sanctification. The first suggested change is to drop the word “entire” from the Article of Faith. While the term “entire sanctification” has great historical significance for the denomination, Oord believes it has weak biblical and theological support.

He also suggests broadening the “secondness” language. By recognizing that for many, entire sanctification is not the second work of grace they receive, he believes broader language would also incorporate people who have had multiple experiences sanctification. In the same vane, he makes further changes in language that would:

- Help the denomination explain that sanctification is a component and not an addition to the larger work of salvation,
- Affirm sanctification as God’s work, not humanity’s,
- Conceive of sanctification as the empowerment to love and keep from sin rather than the removal of a sin nature,

- Utilize Trinitarian concepts to describe the work of God in sanctification and drop the “misunderstood” baptism of the Holy Spirit language, and
- Affirm simultaneously entire sanctification as an instantaneous experience and a growth in grace.

Reaffirm

At the same conference, Ron Benefiel suggests the denomination move beyond “either/or” concepts of entire sanctification and embrace “both/and” concepts. Recognizing that holiness is described different ways by different people in different generations, he encourages the denomination to reaffirm that however Nazarenes express holiness, they must express it as firmly grounded in God alone (“Languages of Holiness”). The denomination must reaffirm this fact, and embrace all the manifestations of entire sanctification that Nazarenes have expressed in the denomination’s history. By recognizing the different languages various generations have used for entire sanctification, he believes that each of the sub-narratives will contribute to a more holistic and richer understanding of what entire sanctification really is (“Languages of Holiness”). Benefiel identified three main threads of this holistic and rich tradition: a holiness community, a “called out” people, and love.

In calling for the denomination to recognize its heritage contains many different languages of holiness, Benefiel is calling for inclusion and flexibility as the denomination discusses and debates its theological understanding of entire sanctification. Just as he uses his own biography to describe these languages of holiness, so also he calls on the denomination to embrace the power of narrative, “narrative, for all of its potential for ambiguity also has the capacity to provide room for flexibility and inclusivity”

(“Languages of Holiness”). The common thread through all these languages and all individual stories is the One Holy God. His hope is that if Nazarenes can recognize and embrace this fact of the one common thread, then the denomination can develop an understanding of entire sanctification that values perfect love in all of its God-blessed manifestations.

Remint

The faculty of Nazarene Theological College, Manchester (NTC) is developing a series of articles that brings the Church of the Nazarene to a deeper understanding of an authentic doctrine of entire sanctification. Believing that the “much-maligned, much-misunderstood doctrine of Christian holiness is long overdue for fresh consideration,” the faculty of NTC has taken a Canonical approach toward reminting the doctrine of Christian holiness. This Canonical approach relies primarily on a biblical approach and not a theological approach to entire sanctification. The NTC faculty takes a relational approach to Christian holiness.

The coming of Jesus Christ and the kingdom of God establishes an opportunity for holiness that “is not determined by performance at all but by that wholehearted relationship to God and neighbor made possible by the coming of Jesus Messiah” (Brower, “Holiness in the Gospel”). The faculty especially and firmly rejects the legalism that is the continual temptation of the Holiness movement. They interpret biblical books such as Leviticus, which contain lists of laws, not as the way to gain a perfect relationship with God but instead as guidelines on how to maintain relationship with God. While they call Christians to the high standard of living the Bible advocates, this high standard is never the goal; the goal is right relationship with God. This relationship is to be lived

with joy and thanksgiving (Swanson; Brower; “Part 13”).

Unlike the previous authors in this section, the faculty at NTC spends considerable time and space to the discussion of sin. They view Wesley as rejecting Augustine’s hereditary and substantial theories of Original Sin and instead offer a relational theory. Wesley “accepted Augustine’s diagnosis [that Original Sin existed], but Wesley attempted to match it with a relational solution—perfect love” (McGonigle, “Augustine and Original Sin”). They believe the mistake that the nineteenth century Holiness movement made was that they mismatched the problem with the solution and redefined the solution in a substantial view of eradication. For the faculty of NTC, Christians should view sin as a distorted relationship and as a power that can both enslave and be communicable (Brower, “Part 13”). Only when Christians are in right relationship with God will sin lose its power in their lives and will they be able to live a life of holiness.

The doctrine of the Trinity also plays an important role in this reminding of Christian holiness. The nature of God in Trinity is that the Father sends the Son and that the Father and the Son send the Spirit. So also, Christians should express the Trinitarian shape of mission, for they are “sanctified for service” (Brower, “Sanctify Them in the Truth”).

Chapter Summary

The review of literature has shown a rich debate between the two trajectories of the Wesleyan doctrine of entire sanctification in the Church of the Nazarene. This debate has been in part a reappraisal of the long-held theology of entire sanctification developed in the late nineteenth and early twentieth centuries under the influence of the Holiness

movement. However, beyond a reappraisal of the past, several theologians have proposed paths through which the Church of the Nazarene can escape the perceived inner “self-identity” conflict the denomination is experiencing in its theology of entire sanctification.

CHAPTER 3

METHODOLOGY

This was a non-experimental, quantitative study, utilizing a cross-sectional design. The purpose of this study was to examine the understanding of entire sanctification among the ordained clergy of the Church of the Nazarene and to establish what impact their understanding of entire sanctification has on their practice of ministry. In order to accomplish these purposes, I developed and distributed a survey to a simple random sampling of Church of the Nazarene ordained senior pastors.

Research Questions

This study sought to answer three primary questions.

Research Question #1

In what ways do the clergy of the Church of the Nazarene understand entire sanctification?

I created a questionnaire tool that determined the theology of entire sanctification held by North American ordained clergy of the Church of the Nazarene. The questions offered a continuum between Wesleyan/Holiness and Wesleyan/Relational theologies on six foundational questions to establish respondents' understanding of entire sanctification. The six foundational questions focused on the nature of entire sanctification, the manner in which entire sanctification is experienced, the results of entire sanctification, whether or not the Bible gives a specific method through which entire sanctification is experienced, the impact of sinning on entire sanctification, and the evidence of entire sanctification. These six questions formed the basis of the Holiness/Relational Index.

Research Question #2

In what ways do clergy understandings of entire sanctification affect the extent to which they proclaim and apply entire sanctification to their ministry setting?

This study is concerned with measuring the relationship between clergy members' theology of entire sanctification and the impact that this understanding of entire sanctification has on their ministry. The research sought a relationship between where the clergy lie on the Holiness/Relational Index and the extent to which the clergy incorporate entire sanctification into their ministry.

Research Question #3

What other intervening variables might help people understand the views on entire sanctification held by the clergy of the Church of the Nazarene?

This questionnaire measured other intervening variables that might account for the clergy's particular understanding of entire sanctification. These intervening variables include age, demographics, years in the ministry, educational track to ordination, and gender.

Population and Sample

The population of this study is all ordained senior or solo pastors of the Church of the Nazarene in the North America. The population includes clergy ministering in a variety of ministry settings, including urban, suburban, and rural contexts. This population also includes clergy with a variety of years of ministry in the senior pastorate. Finally, the population includes clergy with a variety of educational tracks used toward ordination, including the home study course, district training centers, Bible college, college, and seminary tracks.

Although ministry setting, years of service, and educational tracks toward ordination vary greatly among Nazarene clergy, all ordained clergy of the Church of the Nazarene are required to complete a minimum educational program, spend at least two years in a ministry setting, and successfully complete a series of interviews by a District Ministerial Credentials Board before they can be invited to ordination. Part of the required education program is a class in Doctrine of Holiness taught from a Wesleyan perspective and a class in the History and Polity of the Church of the Nazarene. Therefore, all ordained clergy have a minimum of two classes that present the doctrine of entire sanctification from a Wesleyan perspective.

A computer generated the sample through a simple random sampling of this population. The means of participation was through a direct cover letter inviting the random sample to complete and return the questionnaire in a self-addressed stamped envelope. I assigned three-digit codes to each participant to assure anonymity.

Instrumentation

This study utilized a researcher-designed questionnaire and six semi-structured interviews to provide a cross-sectional measure of Church of the Nazarene ordained clergy's theologies of entire sanctification and the extent to which these theologies affect their ministries. Though the questionnaire was researcher-designed, other studies of entire sanctification were referenced in developing the questionnaire (Maxwell; Stockard, Stanley, and Johnson). The questionnaire was a self-administered tool, which consisted of fourteen multiple-choice questions, nineteen Likert-style questions, and three open-ended questions.

I chose the questionnaire tool for several reasons. First, because of both the nature

of the questionnaire as a tool and the nature of this study, the advantages of questionnaire research far outweighed the disadvantages: It provided the best method for data collection and interpretation and an efficient way to collect data from a large and dispersed population throughout the United States. Secondly, I chose the questionnaire because it provided for a higher level of anonymity than other research tools. Thirdly, the questionnaire is a highly economical form of data collection (Patton 1-2).

In order to address the disadvantages of questionnaire research identified by Patton, I took several actions. To the disadvantage of a low response rate, I developed a motivational cover letter to encourage the clergy to complete and return the questionnaire. These motivations included the importance of the nature of the study and the short amount of time the questionnaire would take to complete.

In response to a second disadvantage, that questionnaires can only measure objective items, I designed the questionnaire to ask primarily objective questions. The questionnaire, however, did provide for subject responses to three open-ended questions.

Patton identifies a third disadvantage: Some respondents will not provide accurate responses because of social desirability. To reduce this disadvantage, both the cover letter and the questionnaire introduction reminded the respondents of their anonymity.

I utilized a modified form of the researcher-designed questionnaire for the six semi-structured interviews. I conducted these interviews to triangulate the findings from the literature review and the questionnaire responses. I chose three theologians and three local pastors for the interviews who represented a variety of understandings of entire sanctification. I interviewed one theologian whose writings have identified him as favoring the Wesleyan/Holiness theology, one with the Wesleyan/Relational theology,

and one attempting to hold both in balance. I chose the three pastors based on pastors who self-identified as one favoring the Wesleyan/Holiness theology, one with the Wesleyan/Relational theology, and one attempting to hold both in balance.

Questionnaire Contents

The first section of the questionnaire was a section on the understanding of entire sanctification. The questions in this section utilized Likert-style responses developed to determine where on the continuum between an exclusive Wesleyan/Holiness and an exclusive Wesleyan/Relational understanding of entire sanctification the subjects lay.

The second section of the questionnaire was a section on the impact of entire sanctification on ministry. This section determined the degree that respondents' understandings of entire sanctification had on their ministry. Areas of ministry surveyed included preaching, teaching, counseling, evangelism, and administration. The questionnaire included both Likert-style responses and multiple-choice responses for this section.

The questionnaire's third section included three open-ended questions. These questions gave the respondents an opportunity to share any opinions they had on the nature of entire sanctification or the current debate over entire sanctification in the Church of the Nazarene. The open-ended questions also gave the respondents an opportunity to provide any further information on the relationship between their understanding of entire sanctification and the work of ministry they perform that may not have been adequately covered in the second section.

The questionnaire concluded with a personal section that was included to account for the intervening variables of the study. Questions in this section sought to determine

the respondents' ages, ministry settings, years in ministry, educational tracks for ordination, gender, and race. This section utilized a multiple-choice format.

Pretest

In order to provide the best questionnaire tool possible, I conducted a pretest with clergy members of both the Kingston and St. Joseph Mission Zones in the Kansas City District Church of the Nazarene. I conducted the pretest on 20 September 2007, with nine clergy members. Eight of these clergy members are senior or solo pastors, six being ordained and two being district licensed. One is a tenured evangelist who was holding a revival at a church in the Kingston Mission Zone on the date of the pretest. All completed the questionnaire in one sitting and immediately dialogued with me to evaluate the tool.

I asked all those involved in the pretest to complete the questionnaire and then answer questions pertaining to the instrument. These questions were all in the form of Likert-style questions, open-ended questions, and interviewer questions. The pretest group reviewed each questionnaire question and if there was any confusion we immediately reworded the question until all interviewees believed the question was clear and concise.

Because of this pretest, I made several changes to the questionnaire before I distributed it. I also revised the cover letter to emphasize the small amount of time completing the questionnaire would take and the significance of each pastor's participation in this study. I rewrote five questions because they were unclear, and I deleted one question that the pretest group concluded was too confusing. The pretest group identified some minor typographical and grammatical errors that I corrected.

Constants and Variables

The constant in this study was a theology of entire sanctification. The *Manual of the Church of the Nazarene* requires the District Ministerial Credentials Board “carefully to inquire of each candidate” for District License and Ordination that he or she can give witness to their personal experience of “entire sanctification by the baptism of the Holy Spirit” (126). Therefore, I assume that not only is each respondent familiar with the doctrine of entire sanctification but each also has had a personal entire sanctification experience.

The variables in this study were the biographical, educational, and demographic factors of the respondents, which included age, race, ministerial experience, educational track to ordination, and current ministry setting. I addressed these variables in the personal section of the questionnaire.

Data Collection

I sent the questionnaires to the randomly generated sample with a cover letter and a self-addressed, stamped envelope. After subjects completed and returned the questionnaires, I sent them to the Research Center at the International Headquarters of the Church of the Nazarene. There, staff entered the data and performed statistical analysis on the data using SPSS statistical software. I coded each survey with a three-digit identifying number so that I could assure anonymity of the respondents, even when the questionnaires were out of my possession. The Research Center staff returned the original documents and results to me for study and assessment.

Data Analysis

Subject responses to the questionnaire were imputed in a computer spreadsheet

program for analysis (SPSS for Windows). With the data entered into the spreadsheet, I was able to request reports and establish correlations among respondents. I also requested from the Nazarene Headquarters Research Department reliability statistics for the entered data.

Generalizability

I delimited the population of all ordained senior or solo pastors of the Church of the Nazarene in North America to a simple random sampling for this study. While the results of this study are statistically reliable for all ordained Church of the Nazarene senior or solo pastors in North America, due to differences in cultural, educational, and historical contexts of other world areas, no one should assume they are true of ordained clergy of the Church of the Nazarene in other world areas.

Summary

Clergy in the sample of senior pastors of the Church of the Nazarene in North America completed a views of entire sanctification questionnaire. One purpose of this questionnaire was to establish the recipients' understanding of entire sanctification on a continuum between a Wesleyan/Holiness and Wesleyan/Relational understandings. From the information that was gathered, I created a Holiness/Relational Index. A second purpose of this survey was to establish a relationship between the extent to which the theologies of each category affected the practice of ministry and the location on the Holiness/Relational Index. A final purpose of this questionnaire was to establish what intervening variables account for differences.

CHAPTER 4

FINDINGS

Jesus Christ prayed that God might sanctify his disciples so that they could carry on the *missio Dei* after his ascension. This *missio Dei* has not been static or one-dimensional but throughout history in manifold and diverse ways been expressed through missionary endeavors, reform movements, and Christian denominations. Among these denominations, the Church of the Nazarene confesses that God has raised it up to proclaim the doctrine and experience of entire sanctification around the world.

However, as the Church of the Nazarene celebrates its centennial, many question how effectively it can carry out the mission God has given it when its theologians and ecclesiastical leaders cannot agree how to define or express the doctrine and experience of entire sanctification in a singular or unified manner. Many also question how this lack of a unified theology of entire sanctification has affected the theologies and ministries of the denomination's clergy. The purpose of this research was to study the theological understandings the clergy have of entire sanctification and how their understanding and experience of entire sanctification affects their pastoral ministry.

Three research questions guided this study: (1) In what ways do the clergy of the Church of the Nazarene understand entire sanctification? (2) In what ways do clergy understandings of entire sanctification affect the extent to which they proclaim and apply entire sanctification to their ministry setting? (3) What other intervening variables might help people understand the views on entire sanctification held by the clergy of the Church of the Nazarene?

Profile of Subjects

I mailed questionnaires to senior or solo pastors of the Church of the Nazarene in North America. The population of this study was 3,850. Of this population, I obtained a random sample of 385 pastors. One-hundred and ninety-one (49.6 percent) returned the questionnaires. Additionally, I conducted six semi-structured personal interviews to triangulate my findings with the review of the literature and the survey results. I conducted three of these interviews with Nazarene theologians; three with Nazarene local church pastors.

The vast majority of the questionnaire respondents identified themselves as white (97.3 percent) males (96.8 percent). Other ethnic groups identified were Asian (1.1 percent), black/African-American (.5 percent), Hispanic (.5 percent), and other (.5 percent). Over half of the respondents (59.0 percent) minister in churches that average one hundred or less for Sunday morning worship services. About one-third of the respondents (35.1 percent) minister in medium-sized churches (101-350), the remaining (5.9 percent) minister in large churches (351 and above). The largest group reported being ordained for ten to nineteen years (32.6 percent), followed by those reporting being ordained between one and nine years (27.7 percent), between twenty and twenty-nine years (23.4 percent), between thirty and thirty-nine years (14.1 percent), and forty years or more (2.2 percent).

The participants of the semi-structured interviews were all white males. The theologians all earned undergraduate and graduate degrees at Nazarene institutions. All three had earned Doctor of Philosophy degrees and were currently teaching at Nazarene institutions of higher education.

The local pastors were all serving in the Kansas City District of the Church of the Nazarene. Two had earned undergraduate degrees from Nazarene institutions; both also earned Master's of Divinity degrees from Nazarene Theological Seminary. These two represented the Wesleyan/Holiness and Wesleyan/Relational perspectives. The third pastor, representing a balance of the two perspectives, received his religious education through the Nazarene Bible College. Two of the pastors serve urban churches; one a rural church. They served in churches with average Sunday morning worship attendances of 168, 122, and 68.

Reliability

The questionnaire used for this survey was a researcher-designed instrument consisting of thirty-six questions (see Appendix A). The review of literature, consultations with theologians, and review of similar studies (Maxwell; Stockard, Stanley, and Johnson) formed the foundation from which the questions were developed.

Eleven questions (#1-#9, #24-#25) establish the respondents' theological understanding of entire sanctification. All of these questions utilized a seven-point Likert scale. Of these eleven questions, six (#2-#6, #8) were used for the Holiness/Relational Index. I performed a chi-square test for model goodness of fit for these six questions. The significance for the parallel model is .000. Because this chi-square test result is $\leq .05$, the null hypothesis that items have equal variances and error variances in the population was rejected.

Cronbach's alpha based on standardized items for these items is .6,⁵ which, by convention, is acceptable as a lenient cut-off (Garson). The alpha, though, is less than the acceptable $\alpha \leq .7$. This alpha result suggests that the six items do not measure the same

⁵ The alpha (.570) has been rounded up to $\alpha \leq .6$.

construct, thus weakening the reliability of the Holiness/Relational Index. I submit two reasons for the Cronbach's alpha results.

First, the formula for alpha takes into account the number of items on which theory is based—when the number of items in an index is higher, alpha will be higher, even when the estimated average correlations are equal (Garson). I based the Holiness/Relational Index on only six questions, thus weakening its ability to produce a higher alpha.

Secondly, because alpha is a measure of the “internal consistency” of the scale items, it assumes that the questionnaire measures a common core that is unitary (Friel 85). However, as the literature review in Chapter 2 demonstrated, no unitary understanding of entire sanctification exists within the Church of the Nazarene. In addition, the opening illustrations to this dissertation illustrate a common understanding in the Church of the Nazarene: while two primary trajectories have developed of the Wesleyan doctrine of entire sanctification in the twentieth century Church of the Nazarene, many other secondary trajectories related to each of these primary ones have developed as well. Therefore, because alpha is a measure of internal consistency that assumes one theoretical construct, the alpha for this study is lower due to multiple theoretical constructs of the doctrine of entire sanctification within the Church of the Nazarene.

Based on this questionnaire, I developed a separate Personal Interview Edition for the semi-structured interviews (see Appendix B). This interview questionnaire consisted of seventeen open-ended questions. Because of time constraints, I did not ask all questions of all interviewees.

Clergy Understandings of Entire Sanctification

Research question #1 examined the understandings the clergy of the Church of the Nazarene have regarding entire sanctification. An overwhelming majority strongly believe that the doctrine of entire sanctification is biblical (see Table 4.1) and that they have experienced being entirely sanctified, having their hearts cleansed from sin (see Table 4.2).

Table 4.1. Findings of Question 1

I believe the doctrine of entire sanctification is			
Rating	f	%	Cumulative %
1 Biblical	164	87.7	87.7
2	11	5.9	93.6
3	6	3.2	96.8
4	3	1.6	98.4
5	1	.5	98.9
6	1	.5	99.5
7 Not biblical	1	.5	100.0

M: 1.25
 SD: .827

Table 4.2. Clergy Experiences of Entire Sanctification

	Yes	No	No Response
I believe I am entirely sanctified	97.4% (n = 186)	1.1% (n = 2)	1.6% (n = 3)
I believe that the stain of original sin has been cleansed from my life	93.3% (n = 168)	6.7% (n = 12)	5.8% (n = 11)

Over three-quarters (78.4 percent) of the clergy strongly believe all Nazarene clergy should be required to understand entire sanctification as a second definite work of grace, subsequent to justification, experienced in a moment of time (see Table 4.3).

Table 4.3. Findings of Question 9.

For Nazarene pastors, the understanding of entire sanctification as a second definite work of grace should be				
Rating	f	%	Cumulative %	
1 Required	124	67.0	67.0	<div style="border: 1px solid black; padding: 5px; display: inline-block;"> M: 1.92 SD: 1.686 </div>
2	21	11.4	78.4	
3	12	6.5	84.9	
4	9	4.9	89.7	
5	6	3.2	93.0	
6	3	1.6	94.6	
7 Optional	10	5.4	100.0	

I developed a Holiness/Relational Index based on the data to classify the theological understandings Nazarene clergy have in regard to entire sanctification. Table 4.4 gives a summary of the responses to the individual questions that made up this index. This Index was determined by the responses to questions (#2-#6, #8) about the nature of entire sanctification, the manner of experiencing entire sanctification, the results of entire sanctification, the method through which entire sanctification is experienced, the results of sinning after being entirely sanctified, and the evidence of entire sanctification. Table 4.5 summarizes the means and standard deviations for the index questions.

Table 4.4. Holiness/Relational Index Questions Results

Rating	Substantive			Both		Relational		Neither	Do Not
	-3	-2	-1	Equally	+1	+ 2	+ 3		Know
Item 2: The <i>nature</i> of entire sanctification is primarily understood as									
	Cleansing			Both equally		Empowering			
n	34	6	7	82	20	14	24	2	0
%	18.0	3.2	3.7	43.4	10.6	7.4	12.7	1.1	0
Item 3: The <i>manner</i> in which entire sanctification is experience is									
	Instantaneous			Both equally		Gradual			
n	72	7	7	76	11	7	8	2	0
%	37.9	3.7	3.7	40.0	5.8	3.7	4.2	1.1	0
Item 4: The <i>results</i> of entire sanctification can best be described as									
	Freedom from sin			Both equally		Freedom to love			
n	22	6	5	94	20	16	26	1	0
%	11.6	3.2	2.6	49.5	10.5	8.4	13.7	.5	0
Item 5: With regard to the <i>method</i> through which entire sanctification is to be experienced, the Bible									
	Shows the specific method			Both equally		Does not show the specific method			
n	64	21	9	16	18	20	32	5	3
%	34.0	11.2	4.8	8.5	9.6	10.6	17.0	2.7	1.6
Item 6: If a person who is entirely sanctified willfully transgresses a known law of God (sins), entire sanctification is									
	Lost			Both equally		Harmed			
n	44	12	11	14	12	21	63	7	3
%	23.5	6.4	5.9	7.5	6.4	11.2	33.7	3.7	1.6
Item 8: The <i>evidence</i> of a person's entire sanctification can be seen primarily through									
	Their testimony			Both equally		Their life			
n	0	2	3	27	9	26	104	8	0
%	0	1.1	1.6	19.6	4.8	13.8	55.0	4.2	0

Table 4.5. Means and Standard Deviations for the Holiness/Relational Index.⁶

	Mean	Median	SD	Inter- quartile range	95% Confidence Level
Q 2: Nature of entire sanctification	-.01	-	1.839	-	.260
Q 3: Manner of entire sanctification	-1.00	-	1.800	-	.256
Q 4: Results of entire sanctification	.25	-	1.684	-	.239
Q 5: Method of entire sanctification	-.49	-	2.377	-	.330
Q 6: Effects of sin on entire sanctification	.43	-	2.483	-	.342
Q 8: Evidence of entire sanctification	-	3	-	3	.201

Figure 4.1 shows that three questions resulted in similar distribution trends (#2-#4). Regarding the nature of entire sanctification, the largest group of respondents (43.4 percent) believed that entire sanctification is equally cleansing and empowering. The next largest group (18.0 percent) believed strongly that the nature was primarily cleansing, with the third significant group (12.7 percent) believing strongly that the nature was primarily empowering. The mean was -.01, with a standard deviation of 1.839.

⁶ Because the responses to Q 8 resulted in a highly skewed distribution, following commonly accepted standards, I use the median and interquartile range as the standard for average and variability, respectively (Patton 96-98).

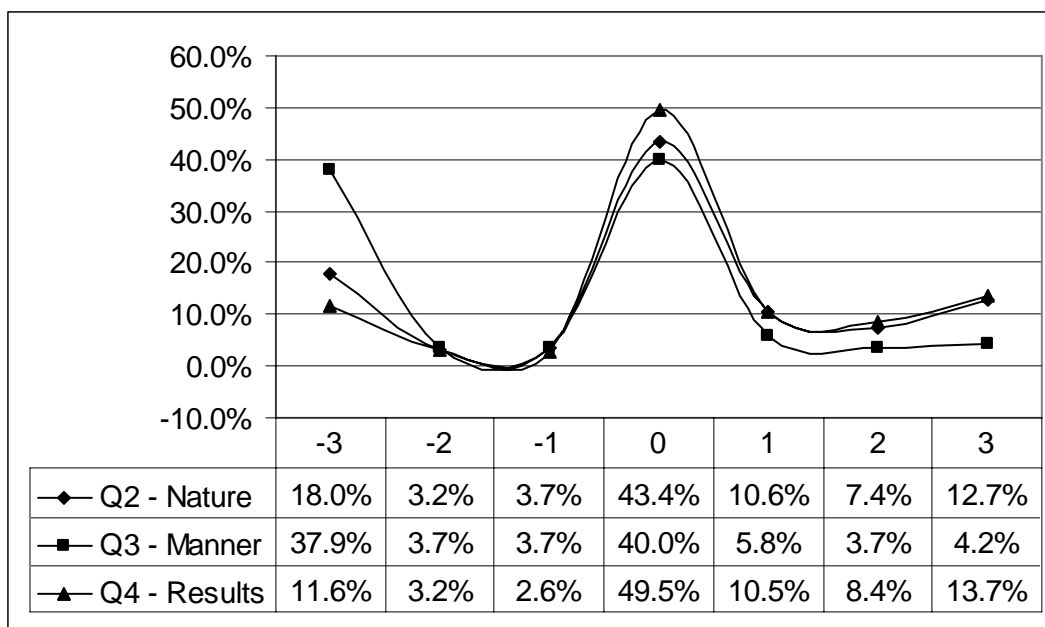


Figure 4.1. Distributions of responses to questions 2, 3, 4.

Similarly, when asked about the manner in which entire sanctification is experienced, the largest group (40.0 percent) understands that it was both instantaneous and gradual. An almost equally large group (37.9 percent) understands entire sanctification to be primarily instantaneous. All other group responses were significantly smaller than these two groups, with the next largest group (5.8 percent) understanding entire sanctification to be slightly more gradual than instantaneous.

A third question in which the largest group responded “both equally” was regarding the results of entire sanctification. In these responses, nearly 50 percent (49.5 percent) understood the results of entire sanctification as being both freedom from sin and freedom for loving God and others. The next largest group (13.7 percent) understood entire sanctification to be primarily understood as freedom to love God and others, with a slightly smaller group (11.6 percent) understanding it as primarily a freedom from sin.

Questions regarding the method, the effects of sin, and the evidence of entire sanctification resulted in much different trajectories. Whether or not the Bible gives a specific method through which entire sanctification is to be experienced resulted in a skewed distribution. Slightly more than one-third of the respondents (34.0 percent) strongly understand that the Bible shows the specific method through which entire sanctification is to be experienced. The next largest group was only half of this size (17 percent) and strongly believed that the Bible does not give the specific method.

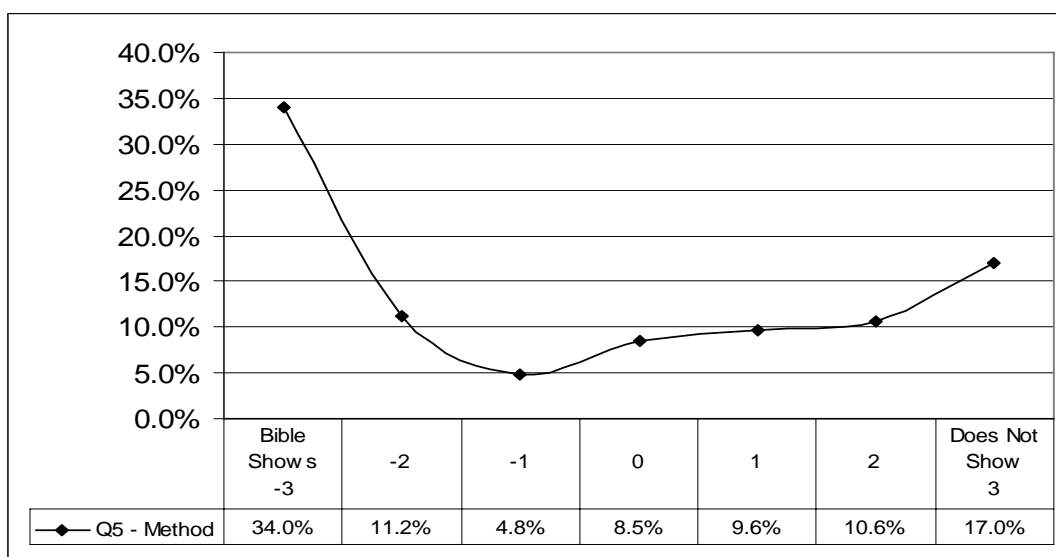


Figure 4.2. Distributions regarding the method of entire sanctification.

When asked what effects committing a sin had on entire sanctification, the largest group (33.7 percent) understood the sin harms Christians' entire sanctification, with the second largest group (23.5 percent), understanding sin as putting an end to entire sanctification, and Christians must seek to receive it again. This question resulted in the largest standard deviation of all the Holiness/Relational Index questions (2.483).

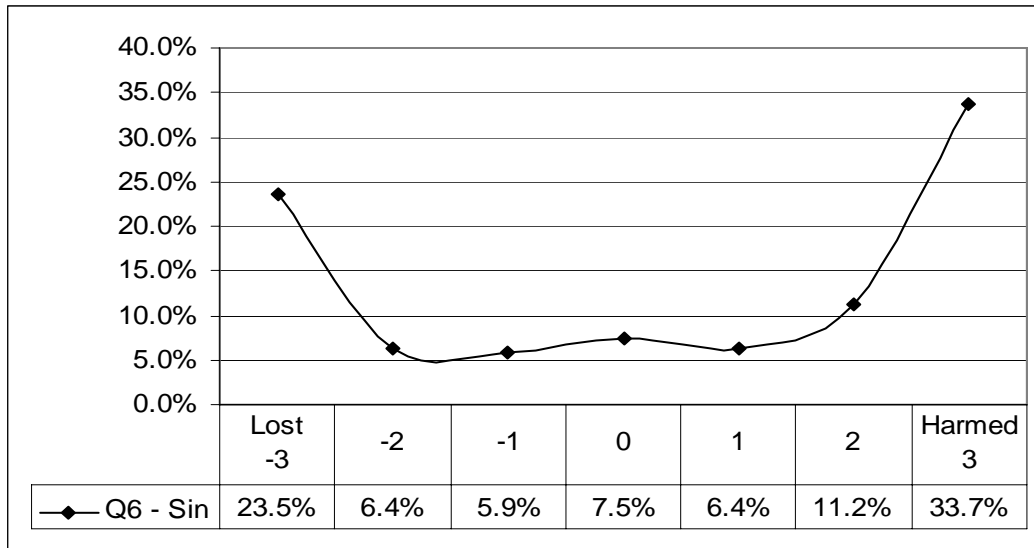


Figure 4.3. Effects of sin on entire sanctification.

The responses to what the evidence of entire sanctification is resulted in a highly skewed distribution.⁷ This highly skewed distribution does not suggest any deficiencies in the results. In fact sometimes, “a skewed distribution may actually be a desirable outcome” (Brown 19). In this case, over half of the respondents (55.0 percent) identified the evidence of entire sanctification being primarily in a life that models Christian maturity. The second largest group (19.6 percent) represents clergy who believe the evidence is equally the testimony of a person and their model of Christian maturity. However, when the third largest group is factored in (13.8 percent), those who marked the +2 response, those who strongly tended toward understanding the evidence of entire sanctification being in a life that models Christian maturity accounts for over two-thirds of all responses (68.8 percent).

⁷ Two Standard Errors of Skewness (ses) = .352. The skewness for Question 8 was -0.965.

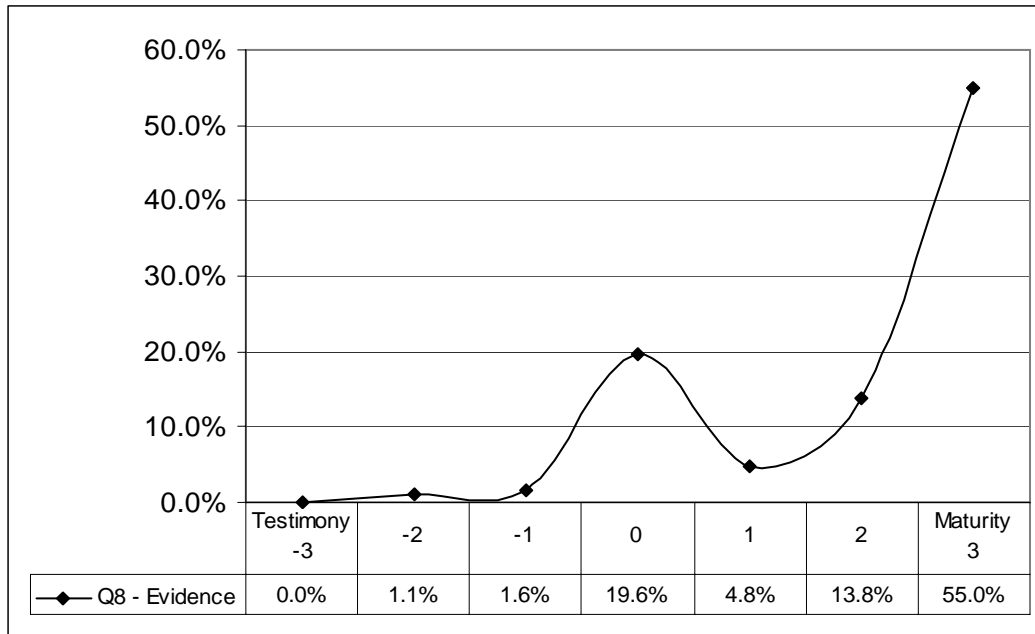


Figure 4.4. The evidence of entire sanctification.

I developed a Holiness/Relational Index by averaging each individual's scores on questions #2-#6, and #8. This index categorizes the individual's theological understanding of entire sanctification in relation to a Wesleyan/Holiness theology or a Wesleyan/Relational theology. I categorized the individuals into seven groups according to their Index scores. Table 4.6 shows the results of this Indexing.

Table 4.6. Holiness/Relational Index Groups

	Score Range	n	%
Group 1	-3.0 - -2.6	0	0
Group 2	-2.5 - -1.6	9	5
Group 3	-1.5 - -0.6	39	20
Group 4	-0.5 - 0.5	75	39
Group 5	0.6 - 1.5	43	23
Group 6	1.6 - 2.5	21	11
Group 7	2.6 - 3.0	3	2

In this index, individuals in Group 1 view entire sanctification exclusively through a Wesleyan/Holiness theology, while individuals in Group 7 view entire sanctification exclusively through a Wesleyan/Relational theology. As Figure 4.5 demonstrates, the result of the index is a bell curve with no individuals holding an exclusively Wesleyan/Holiness theology and very few (2 percent) holding an exclusively Wesleyan/Relational theology. The majority of individuals hold a conjunctive understanding of entire sanctification when viewed through substantialist and relational terms.

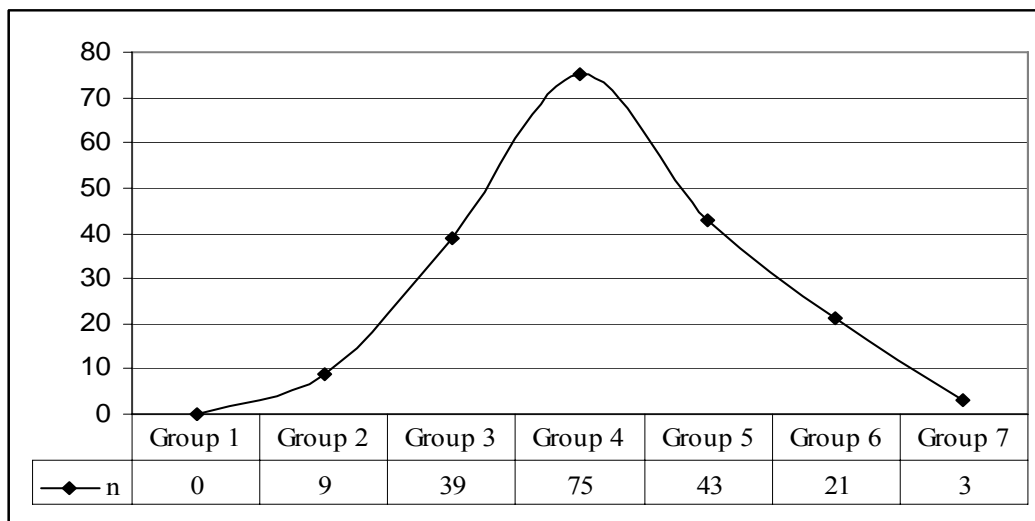


Figure 4.5. Holiness/relational index distribution.

A significant correlation exists between clergy views of entire sanctification and the Holiness/Relational Index. The correlation coefficient is an index that establishes the extent of a relationship between two variables. The higher the coefficient is, the greater the relationship, while a correlation coefficient of zero indicates no relationship in which researchers consider the variables independent (Wiersma 359). In this study, the variables

were the Wesleyan/Holiness understanding of entire sanctification and the Wesleyan/Relational understanding of entire sanctification. All questions about the personal views and experiences of entire sanctification showed positive correlations. Table 4.7 shows the greater extent to which clergy held a Wesleyan/Holiness understanding of entire sanctification, the more likely they were to agree with the given statements. Conversely, the greater extent to which clergy held a Wesleyan/Relational understanding of entire sanctification, the less likely they were to agree with the given statements.

Table 4.7. Correlation of Holiness/Relational Index to Personal Views and Experiences

		Holiness/ Relational Index
I believe the doctrine of entire sanctification is biblical.	Pearson Correlation	.361**
	Sig. (2-tailed)	.000
	N	187
For Nazarene pastors, the understanding that entire sanctification is a second definite work of grace should be required.	Pearson Correlation	.503**
	Sig. (2-tailed)	.000
	N	189
The denomination needs to have a single, unified doctrine of entire sanctification.	Pearson Correlation	.431**
	Sig. (2-tailed)	.000
	N	189
I believe that entire sanctification is the distinguishing doctrine of the Church of the Nazarene.	Pearson Correlation	.353**
	Sig. (2-tailed)	.000
	N	190
The current debate within the denomination about the theology of entire sanctification concerns me.	Pearson Correlation	.382**
	Sig. (2-tailed)	.000
	N	189
I believe that I am entirely sanctified.	Pearson Correlation	.172*
	Sig. (2-tailed)	.018
	N	188
I believe the stain of original sin has been cleansed from my life.	Pearson Correlation	.288**
	Sig. (2-tailed)	.000
	N	180

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Impact of Entire Sanctification on Ministry

Research question #2 examined the impact that the doctrine of entire sanctification has on the ministry of the clergy of the Church of the Nazarene. The vast majority of the clergy (95.8 percent) agreed or strongly agreed that entire sanctification affects their preaching ministry. Over two-thirds (68.4 percent) identified their preaching ministry as the primary mode through which they lead people into the experience of entire sanctification (see Table 4.8). While the format of this question called for the clergy to respond with only their primary mode, a significant percentage (11.1 percent) listed multiple modes. When multiple responses were factored in, over three-quarters (78.9 percent) responded that preaching was one of the primary modes through which they lead others into the experience of entire sanctification.

Table 4.8. Primary Mode of Ministry Practice of Entire Sanctification

	Single Responses Only		Adjusted for Multiple Responses	
	f	%	f	%
Preaching/teaching ministry	130	68.4	150	78.9
Counseling ministry	1	.5	19	10.0
Discipleship ministry	23	12.1	36	18.9
Personal friendships	6	3.2	17	8.9
Prayer ministry	1	.5	12	6.3
Other ministries	8	4.2	14	7.4
Multiple responses	21	11.1	-	-
Total	190	100	-	-

At least once a quarter eighty-nine percent of the clergy make a specific call in their preaching ministry to entire sanctification. Additionally, 95 percent of the respondents make specific, practical application of entire sanctification to the lives of the congregation at least once a quarter.

Table 4.9. Impact of Entire Sanctification on the Preaching Ministry

	I make a specific call to be entirely sanctified	I make a specific application of entire sanctification
At least once a month	48.7% (n = 91)	73.7% (n = 140)
At least once a quarter	40.6% (n = 76)	21.6% (n = 41)
At least once a year	7.0% (n = 13)	2.6% (n = 5)
Less than once a year	3.7% (n = 7)	2.1% (n = 4)

Two-thirds (66.3 percent) agree or strongly agree that they often refer specifically to entire sanctification or the baptism of the Holy Spirit in their preaching ministry, while just over one-fifth (22.6 percent) disagreed or strongly disagreed with this statement. Slightly more than one-half (55.3 percent) agreed or strongly agreed that they choose to use other terms or phrases such as “discipleship” or “fully committed followers of Christ” rather than the specific language of entire sanctification or baptism of the Holy Spirit.

Table 4.10. Use of Specific Language in the Preaching Ministry

	Use specific language	I choose to use other terms or phrases
Strongly agree	34.2% (n = 65)	17.4% (n = 33)
Agree	32.1% (n = 61)	37.9% (n = 72)
Neutral	11.1% (n = 21)	16.3% (n = 31)
Disagree	16.8% (n = 32)	24.2% (n = 46)
Strongly disagree	5.8% (n = 11)	4.2% (n = 8)

Large percentages of the clergy also reported that entire sanctification makes a significant impact on their evangelistic (84.1 percent) and counseling ministries (85.2

percent). While two-thirds (67.4 percent) of the clergy will not require that a person be able to give testimony of being entirely sanctified before coming into the membership of the local church, nearly two-thirds (62.1 percent) will require a personal testimony of entire sanctification before they will allow a person's name to be on the annual church ballot.

This research question also produced significant correlations with the Holiness/Relational Index. How often the preacher made specific application of entire sanctification to the lives of the people and whether or not entire sanctification had a significant impact on the preaching ministry were the two exceptions to the correlation. With the two exceptions noted above, the more a clergy member identified with the Wesleyan/Holiness understanding of entire sanctification, the more likely they were to agree with the statements listed in Table 4.11.

Table 4.11. Correlation of Holiness/Relational Index to Ministry Practice.

		Holiness/ Relational Index
In my preaching ministry, I make specific calls for people to be entirely sanctified.	Pearson Correlation Sig. (2-tailed) N	.160** .028 187
In my preaching ministry, I make specific application of how entire sanctification should impact the lives of the congregation.	Pearson Correlation Sig. (2-tailed) N	.031 .671 190
My understanding of entire sanctification has a significant impact on my preaching ministry.	Pearson Correlation Sig. (2-tailed) N	.141 .053 189
I refer specifically to entire sanctification or the baptism of the Holy Spirit in my preaching ministry.	Pearson Correlation Sig. (2-tailed) N	.500** .000 190
When I preach, I choose to use other terms in place of entire sanctification or baptism of the Holy Spirit.	Pearson Correlation Sig. (2-tailed) N	-.437** .000 190
My understanding of entire sanctification has a significant impact on my evangelistic ministry.	Pearson Correlation Sig. (2-tailed) N	.359** .000 189
My understanding of entire sanctification has a significant impact on my counseling ministry.	Pearson Correlation Sig. (2-tailed) N	.192** .008 189
I will not bring a person into membership unless they can testify to an experience of entire sanctification.	Pearson Correlation Sig. (2-tailed) N	.298** .000 190
Only a person who can give witness to an experience of entire sanctification is allowed to be on the Annual Church Ballot.	Pearson Correlation Sig. (2-tailed) N	.351** .000 190

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Intervening Variables

The third research question sought to establish what intervening variables affected a person's relational or substantialist understanding of entire sanctification. While the questionnaire results demonstrated significant correlations between the Holiness/Relational Index and clergy views of entire sanctification, the demographic information produced few correlations.

Gender, ethnicity, ministry position demographic, years of ordination, and

educational track toward ordination all produced no significant correlations. This study, however, did establish significant correlations with age, ministry geographic location, and church size. Clergy who identified more with the Wesleyan/Holiness understanding of entire sanctification were more likely to be older and serving in small churches than their Wesleyan/Relational colleagues. Additionally, the Wesleyan/Relational clergy were more likely to be currently ministering in the Southwest, Northwest, and Midwest, while their Wesleyan/Holiness counterparts were more likely to serve in the Northeast and Southern United States (see Table 4.12).

Table 4.12. Correlation of Holiness/Relational Index to Demographic Data

Variable		Holiness/ Relational Index
Age	Pearson Correlation	-.336**
	Sig. (2-tailed)	.000
	N	187
Gender	Pearson Correlation	.003
	Sig. (2-tailed)	.963
	N	187
Ethnicity	Pearson Correlation	-.075
	Sig. (2-tailed)	.312
	N	186
Current ministry demographic	Pearson Correlation	.108
	Sig. (2-tailed)	.142
	N	187
Ministry geographic location	Pearson Correlation	-.175*
	Sig. (2-tailed)	.016
	N	187
Church size	Pearson Correlation	.291**
	Sig. (2-tailed)	.000
	N	187
Years since ordination	Pearson Correlation	-1.06
	Sig. (2-tailed)	.152
	N	183
Educational track for ordination	Pearson Correlation	.088
	Sig. (2-tailed)	.237
	N	183

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Summary of Significant Findings

This study established many significant findings.

1. The vast majority of Nazarene clergy affirm not only that entire sanctification is a biblical doctrine and that entire sanctification is the distinguishing doctrine of the Church of the Nazarene but that they have experienced it, having the stain of original sin cleansed from their lives.

2. A significant percentage of Nazarene clergy (76.7 percent) believe all Nazarene clergy should be required to understand entire sanctification as a second definite work of grace.

3. Over half of the sample is concerned about the current debate within the Church of the Nazarene, and a significant percentage of the clergy (63 percent) believe the denomination needs a single, unified doctrine of entire sanctification.

4. While the debate within the denomination has focused on two trajectories of Wesley's doctrine of entire sanctification, each of which emphasize one of Wesley's conjunctives over the other, Nazarene clergy do not understand entire sanctification exclusively in either of these two trajectories' terms. Instead, most clergy have a conjunctive understanding of entire sanctification that combines elements of both of these trajectories.

5. The doctrine of entire sanctification has a significant effect on the preaching, counseling, and evangelism ministries of Nazarene clergy. In particular, Nazarene clergy report that preaching is the primary mode through which they lead others to entire sanctification. Clergy who favor a Wesleyan/Holiness theology report entire sanctification has a more significant impact on their counseling and evangelistic

ministries, but no correlation exists between theological understanding and degree of impact on the preaching ministry.

6. Age and church size are intervening variables to the clergy understandings of entire sanctification; gender, demographic ministry setting, years of ordination, and educational track to ordination are not.

CHAPTER 5

DISCUSSION

I undertook this project to determine if the Church of the Nazarene is experiencing a theological identity crisis. As it celebrates its centennial, voices within the denomination charge that its preachers are not preaching its core doctrine. Further, voices charge that many of its preachers do not believe its core doctrine. If those charges are true, then the Church of the Nazarene is abandoning its God-called purpose, foundation, and mission. The outlook for the second centennial of such a denomination would be very bleak indeed.

This project also sought to understand the extent to which the clergy of the Church of the Nazarene apply the doctrine of entire sanctification to their practice of ministry. Just as a denomination adrift from its theological foundation and purpose is in danger of shipwreck, so also orthodoxy without orthopraxy is like a ship adrift with no rudder or anchor. A hopeful future for this denomination requires its preachers to both believe and practice the truth that God is holy and calls Christians to be holy.

Major Findings

This project revealed four major findings concerning the first research question, what Nazarene clergy believe about entire sanctification. The project also revealed one major finding each for the second and third research questions.

Clergy Understandings of Entire Sanctification

With so many voices proclaiming otherwise, I was surprised that an overwhelming majority of Nazarene clergy reported a high commitment to, and personal experience of, entire sanctification. In particular, I was surprised that 93 percent of the

clergy understand that God has cleansed the stain of original sin from their lives.

This finding strongly suggests that Nazarene clergy recognize a fundamental heart transformation has occurred in their lives, regardless of the extent to which they view entire sanctification through the lenses of the Wesleyan/Holiness or Wesleyan/Relational trajectories. This research demonstrates the fallacy of claiming that clergy who use relational categories and terminology do not believe or preach the distinguishing doctrine of the denomination. They may choose to use different metaphors to understand and proclaim this cleansing act of God; however, the overwhelming majority believes it has taken place in their lives.

The biblical foundation section in Chapter 1 demonstrates the development of the concept of holiness in Scripture. The concept of holiness is rich, varied, and pervasive. As in all biblical study, to understand correctly the teaching of a passage Christians must take into account both the context and the genre of the passage. The holiness without which “no one will see the Lord” (Heb. 12:14) is not the same understanding of holiness found in the Holiness Code of Leviticus 17. Time, language, and theological framework distinguished these two passages. Common in both these passages, though, are the core understandings that God is holy and calls humanity to be holy.

Similarly, Christians should expect that while all of God’s people throughout history retain these core understandings of God’s holiness and humanity’s call to reflect God’s holiness, the language and theological framework through which Christians express holiness will change from generation to generation. By extension, if each generation is faithful to the scriptural witness of the doctrine of holiness, then regardless of the philosophical or theological framework each generation uses, Christians should

accept and expect that language and metaphors will change.

Nazarene clergy understand the concept of cleansing from different theological perspectives; however, even though the language of the questionnaire question utilized a Wesleyan/Holiness understanding, still an overwhelming majority of Nazarene clergy agreed with either the language or the concept behind the language. Regardless of how they define it, Nazarene clergy believe that God has worked to put an end to the power of sin in their lives. If Nazarenes can agree that cleansing from sin is a core aspect of the scriptural doctrine of entire sanctification, then this finding represents a significant point of commonality among the theological trajectories in the Church of the Nazarene.

A second core aspect of scriptural holiness is the “secondness” of entire sanctification. The second major finding of this study was the discovery that a significant majority of Nazarene clergy (76.7 percent) believe entire sanctification is a second definite work of grace, and should be a required understanding for all Nazarene clergy. Considering all the voices within the denomination questioning whether Nazarene clergy believe or preach the “secondness” of entire sanctification, I was surprised that such a high percentage believe so strongly in the “secondness” of entire sanctification that they would require all Nazarene clergy to understand entire sanctification in like manner.

As the literature review demonstrated, some Wesleyans believe two theological developments are challenging the “secondness” of entire sanctification. Wynkoop explicitly challenges the priority of “secondness” when she asks, “What is the significance of *two* [original emphasis] special moments among the many in life?” (46). The Wesleyan/Relational trajectory’s emphasis on reconnecting justification and sanctification results in emphasizing the whole salvific work of God’s grace in a person’s

life instead of focusing on one or two moments of the conversion experience. Many within the denomination believe that a Wesleyan/Relational theology of entire sanctification rejects the understanding of entire sanctification as a second definite work of grace.

Questioning a Pentecostal understanding of entire sanctification also challenged the importance of the “secondness” of entire sanctification. This questioning focused on whether the baptism of the Holy Spirit was the culminating experience of justification or the moment of entire sanctification. While theologians advocating a Wesleyan/Relational understanding raised this question, they were not the only voices. Late twentieth century Nazarene biblical scholars also questioned many of the hermeneutical assumptions and practices of Holiness biblical scholars and theologians from previous generations that had made this Spirit baptism link to entire sanctification. Using modern hermeneutical tools and practices, many biblical scholars in the Holiness tradition today openly question the validity of connecting the various occasions of baptisms of the Holy Spirit with entire sanctification. Again, many feared that if Nazarene clergy did not equate the baptism of the Holy Spirit with the moment of entire sanctification, then the clergy would devalue, or worse, abandon the “secondness” of entire sanctification.

However, while the Holiness/Relational Index clearly demonstrates that a Wesleyan/Relational understanding of entire sanctification has greatly affected a significant percentage of the clergy of the Church of the Nazarene, this study found that three out of four clergy are still committed to the importance of understanding entire sanctification as a second definite work of grace. Recognizing that the two theological trajectories define “secondness” differently explains this apparent contradiction.

Wynkoop rejected “secondness” as a “mathematical sequence of blessings,” and instead defined “secondness” as two kinds of steps in the process of conversion (347). Therefore, while the Wesleyan/Holiness trajectory focuses on two types of gifts from God, the Wesleyan/Relational trajectory focuses on two types of moral responses from a person to God. In light of this understanding of “secondness,” the high percentage of Nazarene clergy who believe all Nazarene clergy should be required to understand entire sanctification as two definite works of grace is not surprising. However, it must be recognized that while this study found that the majority of Nazarene clergy agree with the denominational *Manual*’s statement that entire sanctification is a second definite work of grace, the clergy do not all share the same understanding of what a second definite work of grace means.

The third major finding of this study established that concern over various theologies of entire sanctification extends beyond the academicians and ecclesiastical leaders of the denomination. Half of the respondents reported they were concerned about the current debate within the denomination, and nearly two-thirds believe the denomination needs a single, unified doctrine of entire sanctification. The interviews I conducted, though, reveal that the need for theological purity is not the primary motivation for desiring a single, unified doctrine.

Of the three pastors and three theologians I interviewed, only Theologian 1, favoring a Wesleyan/Holiness perspective, expressed his concerns in terms of the need for theological unity and purity. He is concerned that unless the denomination can agree on a theological framework two things will soon happen. First, pastors will stop talking entirely about entire sanctification and the denomination will become “just evangelical.”

Second, when the laypeople see that the clergy cannot agree on a theological framework, “they will not even try to understand the doctrine.”

Instead of a need for theological purity or unity, Pastor 1 is concerned about the current debate because it has lost the civility that once typified the conversation. In the debates, there used “to be a lot more respect for the other camps than there is now.” Reflecting on his seminary days, which occurred when Grider, Wynkoop, Taylor, and Staples were all teaching at Nazarene Theological Seminary, he spoke of the dignity and respect with which these theologians treated one another. Typical of this time was open dialogue, “respectful conversations” even when everyone at the seminary recognized the widely divergent views the scholars held on the doctrine of entire sanctification. Conversely, this pastor characterized the current debate as camps of people more intent on proving their theological supremacy (i.e., “My camp is right, and you need to switch over”) rather than Holiness people seeking to work through differences to find unity.

He is not only concerned by the tone of the debate but is concerned that “no true forums” or opportunities exist for clergy to discuss and have input on this debate. If open forums could be established in which both sides are able honestly and respectfully to share their perspectives, then the local pastors could continue to discuss and develop their perspectives with their pastoral colleagues. In the current situation, clergy are waiting to hear what the ecclesiastical ruling will be from the work of the theologians, to be “told what to believe.”

Theologian 2, who holds a conjunctive understanding of entire sanctification, expressed his concern that the current debate is unbalanced: “The discussion of how people experience it is really out of balance and has taken us off course as it has eclipsed

the discussion of what it is we are talking about.” This view aligns with my concern that the current debate focuses on determining the theological identity of the denomination without giving equal concern to determining the missional identity of the denomination.

If my exposition of Jesus’ High Priestly Prayer in chapter 1 was correct, a necessary relationship exists between sanctification and mission. Jesus prayed for the disciples’ sanctification so that they could continue the *missio Dei* after his Ascension. That sanctification invited the disciples to participate in the *perichoretic* life of the Trinity. Their participation in the *perichoretic* life of the Trinity would then empower them to participate in God’s mission on earth.

Similarly, “the primary objective of the Church of the Nazarene is to advance God’s kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures” (*Manual* 7). However, the current debate is “out of balance” because it primarily focuses on *preserving* Christian holiness (doctrine) without equally focusing on the *propagating* of holiness (mission). If a necessary relationship between sanctification and mission exists, then any debate on the nature of entire sanctification must give significant focus on how that theology defines and drives the denomination to participate in the *missio Dei*. One pastor wrote on his questionnaire, “It seems so many of my peers are so concerned over ‘the doctrine’ [original emphasis] instead of the purpose of the doctrine and the God who actually does the sanctifying.” The Nazarene *Manual*’s historical statement reports the first Church of the Nazarene, established in 1895 knew the importance of both the doctrine and mission of sanctification. The founders of the Los Angeles Church of the Nazarene established it to preach entire sanctification, to “follow Christ’s example and preach the Gospel to the poor. They felt called especially to this

work” (20). While any denominational theology must be biblically and theologically sound, it must also be missionally sound. It must, as Jesus prayed for his disciples, send the denomination “into the world” (John 17:18).

Confirming my suspicion, the fourth major finding of this study revealed that while the debate within the denomination has focused on two trajectories of Wesley’s doctrine of entire sanctification, Nazarene clergy do not understand entire sanctification exclusively in either of these trajectories. Instead, the bell-curved shape of the Holiness/Relational Index distribution demonstrates that, as a whole, Nazarene clergy share Wesley’s conjunctive understanding of entire sanctification.

Therefore, while theologians trace two significant trajectories of Wesley’s doctrine of entire sanctification in the first century of the Church of the Nazarene, speaking of two different “camps” or two “theologies” of entire sanctification among the Nazarene clergy does not prove helpful or accurate. Rather than viewing Wesleyan/Holiness theology and Wesleyan/Relational theology as two competing forms of understanding entire sanctification, the denomination should view them as two theological poles, marking the current boundaries of the debate.

The strength of each of these trajectories is that they interpret Wesley’s understanding of entire sanctification through the ontological lenses of their time. Adopting the language and metaphors of their contemporary culture, they both seek, while being faithful to the biblical witness and language, to communicate effectively the nature of entire sanctification to their culture. However, the weakness of each of these trajectories, as traced in the literature review, is that each of these ontological lenses tends to emphasize one part of Wesley’s conjunctives over the other. Wesleyans then define

each of these two theological trajectories by the conjunctive they emphasize: instantaneous or gradual sanctification, purity, or maturity.

Wynkoop boldly presents a new interpretation of Wesley's theology of entire sanctification, in part to serve as a correction to the "credibility gap" she perceives in the Wesleyan/Holiness' substantialist interpretation of Wesley. In response, Grider's section on the theology of entire sanctification in *A Wesleyan-Holiness Theology* strongly reaffirms a substantialist understanding of entire sanctification to correct what he perceives are the inadequacies of the Wesleyan/Relational interpretation of Wesley. This pattern of emphasizing one side of the conjunctive in an attempt to correct the perceived overemphasis of another trajectory's presentation of entire sanctification has continued in the denomination's debates on entire sanctification.

If this interpretation is true, then the conjunctive results that the Holiness/Relational Index distribution demonstrates are a source of strength within the Nazarene clergy. Rather than positioning themselves exclusively in one theological camp or another, they have, consciously or subconsciously, embraced the corrective nature of these two theological trajectories and demonstrated the ability to embrace the strengths and distance themselves from the weaknesses of each trajectory. Giving voice to this strength, Pastor 3, from the Wesleyan/Relational perspective, stated that where each of the traditions is true to Scripture, he would follow them, but where each is not true to scripture, "then I will discount those and go back to Scripture." Clergy will differ, of course, on which aspects they believe are scriptural, depending on their theological framework. The call, however, back to Scripture and not to tradition or historical theology for a normative understanding of entire sanctification is an essential step in

developing the boundaries within which the denomination will understand and proclaim its distinctive doctrine.

The questionnaire data supports this conclusion. For example, Nazarene clergy have largely rejected the Wesleyan/Holiness overemphasis on a personal testimony of cleansing being the evidence of entire sanctification (2.6 percent). They have instead adopted Wynkoop's corrective that entirely sanctified Christians must demonstrate the evidence of entire sanctification in a life of Christian maturity (68.8 percent). An additional significant group held these two positions in equal regard (19.6 percent). Likewise, Nazarene clergy have largely rejected the Wesleyan/Relational overemphasis on the gradual nature of entire sanctification (7.9 percent). They have remained committed to its instantaneous nature (41.6 percent) or at least a balance between gradual and instantaneous (40.0 percent).

In this sense, I believe the data demonstrates that Nazarene clergy are filtering, adapting, and correcting both trajectories and are finding a theological unity in the midst of diversity. This unity within the midst of diversity is a sign of strength and hope for the future of the denomination.

The Application of Entire Sanctification to Ministry

While this study has found many reasons to be encouraged about Nazarene clergy understandings of entire sanctification, the fifth major finding of this study raises a reason for concern. In answering the second research question, this project determined that clergy who scored higher for a Wesleyan/Relational understanding of entire sanctification on the Holiness/Relational Index reported that, with the exception of preaching, entire sanctification made less of an impact on their practice of ministry than clergy who scored

higher for a Wesleyan/Holiness understanding. While this finding is cause for concern, the statistics do not indicate a cause for alarm. Those identifying more with the Wesleyan/Relational understanding reported that entire sanctification did affect each of these ministry areas, just not to as great an extent as those scoring higher for the Wesleyan/Holiness understanding.

I believe a reason for the negative correlation is the Wesleyan/Relational perspective on entire sanctification being part of the larger conversion experience rather than a second distinctive work of grace. While this study has found that a large majority (76.7 percent) of Nazarene clergy believe that entire sanctification should be understood as a second *definite* work of grace, those from the Wesleyan/Relational trajectory would not necessarily agree that entire sanctification is a second *distinctive* work of grace. Instead, because they seek to connect justification and sanctification rather than separate them, a Wesleyan/Relational pastor would not want to overemphasize the effect of entire sanctification on their practice of ministry for fear of allowing one part of the conversion process to dominate their practice of ministry. Therefore, a negative correlation is logical; the Wesleyan/Relational clergy recognize the effect of entire sanctification on their various ministry practices without wanting to overemphasize that effect.

Nonetheless, this study demonstrates that one's theological understanding of entire sanctification affects the extent to which entire sanctification impacts one's practice of ministry (with the exception of the preaching ministry). While two of the pastors I interviewed spoke admirably about the camaraderie and respect that existed at the Nazarene Theology Seminary when in the midst of great theological debate and differences among Grider, Wynkoop, Staples, and Taylor, Theologian 1 expressed a word

of criticism of that group of professors. This group of theologians succeeded in holding divergent understandings of entire sanctification while they taught with congeniality in the same institution, yet they “failed, because they didn’t hash it out among themselves; they could of, they should of.” The goal, he believes, should not have been “he’s right and she’s wrong,” but instead, “here is our position for the denomination, and here are the varying ways of expressing it.” Expressed in another way, they did not develop, out of their divergent understandings of entire sanctification, a conjunctive theology that would be faithful to both the Wesleyan/Holiness and Wesleyan/Relational trajectories.

I suggest that one of the results of this continued lack of an “official” conjunctive theology of entire sanctification is an absence of open and constructive dialogue on the nature of pastoral ministry from both Wesleyan/Holiness and Wesleyan/Relational perspectives. As Pastors 1 and 2 essentially asked in separate interviews, “Where are the forums and venues where clergy can talk openly and honestly about our denomination’s distinguishing doctrine?” I believe this lack of conversation is inhibiting our clergy from accessing the full range of wisdom and gifts that God has granted the Church of the Nazarene.

One of the serendipitous joys that came from searching the library stacks for research material for this dissertation was the discovery of Grider’s book *Taller My Soul*. Subtitled *The Means of Christian Growth*, this small book is an application of Wesley’s sermon “The Means of Grace” to the life of Christians. In order to develop “Robust Christians,” to grow “tall, beauteous souls,” Grider writes of the importance of participating in the Lord’s Supper and studying the Scriptures. Grider also writes about other means of grace “which have peculiar relevance to the times we are now hurtling

through” (14), graces such as worshipping and fellowshiping with the Christian community, of living lives that are attractive to non-Christians, and solitude, to name just a few.

Contrary to the view held by many within the denomination of Grider, this book powerfully proclaims the necessary and essential nature of growth in the life of entirely sanctified Christians. In quoting Goethe in the beginning of the book, Grider demonstrates his conviction that Christians must not just experience but practice entire sanctification: “The highest cannot be spoken; it can only be acted” (*Taller My Soul* 15). Surprisingly, though Grider is such a staunch defendant of the Wesleyan/Holiness perspective, based on my research for the literature review of Chapter 2, I found nothing in the book that would be objectionable to the Wesleyan/Relational trajectory. Instead of proclaiming the superiority of one theological trajectory over the other, or defending one theological trajectory from another, Grider simply shares the practical means of grace available to Christians. Of course, one of the simple reasons why the tension between these two trajectories is not evident in this book is that Grider published the book 1964, prior to the formation of two theological trajectories in the Church of the Nazarene.

Reflecting on my own experience, as well as the research for this study, I believe that the debate between the two theological trajectories has resulted in clergy who favor one trajectory failing to read from the depth and the wisdom of the other trajectory. As many within the denomination seek to defend and promote their theological trajectory, many are failing to listen to and learn from the wisdom and insights God has granted other clergy, writers, and theologians, regardless of their theological perspective. The theological tensions within the denomination are resulting in disunity among Nazarene

clergy, theologians, and church leaders.

Interestingly, contrary to the questionnaire results, my interviews revealed all pastors and theologians expressing a deep commitment to putting entire sanctification into ministry practice, regardless of theological perspective. Theologian 3, who clearly identifies himself as a Wesleyan/Relational theologian, spoke about the “efficacy of altar calls.” He also spoke of the need to be “extremely specific and pointed” in calls for people to be entirely sanctified. Likewise, Pastor 3, who identified himself as favoring a Wesleyan/Relational interpretation of entire sanctification, reported that not only does entire sanctification greatly affect his preaching but also the “empowerment of the Holy Spirit” affects his entire ministry, from his relationships to counseling. He reports that ministering outside of this Holy Spirit empowerment “would be frightening to me.”

As discussed earlier, in his High Priestly Prayer, Jesus links sanctification and mission. Additionally though, he connects mission with unity. Just as the Father and the Son are one, so also Jesus’ disciples are invited into this *perichoretic* life, to be “sanctified by the truth” (John 17:17), so that they may also be one with the Father, Son, and each other. The purpose of this “complete unity,” Jesus prays to the Father, is “so that the world may see that you sent me and have loved them as you have loved me” (John 17:23). Thus, one of the paths to calming theological tensions within the denomination and fostering unity is in recognizing and celebrating the unity of pastoral practice of Nazarene clergy.

Intervening Variables

The third research question sought to determine what intervening variables help account for variances in clergy understandings of entire sanctification. The final major

finding established that while age and church size are intervening variables, gender, demographic ministry setting, years of ordination, and educational track to ordination are not.

I was surprised that years of ordination is not an intervening variable. The conventional wisdom within the denomination is that an older generation ascribes to the Wesleyan/Holiness perspective while a younger generation ascribes to the Wesleyan/Relational perspective. Interestingly, while years of ordination were not an intervening variable, age was. The average age for those favoring a Wesleyan/Holiness understanding on the Holiness/Relational Index was over forty-five, while the average age of those favoring a Wesleyan/Relational understanding was under forty-five. The differences in these two variables reveal that age is a factor in theological perspective while the time period in which the clergy received their theological education is not.

The second intervening variable is morning worship attendance. The average attendance for those favoring a Wesleyan/Holiness understanding is less than fifty, while the average of those favoring a Wesleyan/Relational understanding is above fifty. Those who ranked in the highest category on the Holiness/Relational Index, signifying an exclusively Wesleyan/Relational understanding of entire sanctification, all reported serving churches of one hundred or more. I believe a reason clergy who favor a Wesleyan/Relational understanding are in larger churches is that clergy who use the more contemporary language and metaphors of the Wesleyan/Relational perspective are better able to communicate the message of entire sanctification to the postmodern culture of North America.

A few of the survey respondents from the Wesleyan/Holiness perspective reported

on the open ended questions that their church attendance has declined since they have arrived at their church and begun preaching strongly on entire sanctification. The respondents cite this has resulted in the “separating the wheat from the chaff.” However, the attendance decline may rather be the result of using language and metaphors that are confusing to the current ontological perspective shared by much of the North American culture. This language confusion may be a reason why over half of the respondents (55.3 percent) said they choose to use more contemporary language (discipleship, fully committed) instead of traditional language (entire sanctification, baptism of the Holy Spirit) in their preaching.

Pastor 2, who attempts to hold the Wesleyan/Holiness and Wesleyan/Relational trajectories in balance in his ministry, reported that he stopped using the traditional language in 1988 during his transition from one church to another. While he has a great respect for the traditional language, he found that it no longer connected with the congregation. Similarly, Pastor 1, favoring a Wesleyan/Holiness perspective, also chooses to use contemporary language. Though he will use the traditional language occasionally for the benefit of his older church members, he finds that traditional language is a hindrance in his preaching to younger people in his congregation. He has also found that using traditional language requires him to spend significant time in the sermon defining terms, for example, how a dynamic biblical word like “perfection” is different from the North American culture’s static and absolute definition of the same term.

Limitations and Weaknesses of the Study

I could have strengthened this study by utilizing more questions to determine the

Holiness/Relational Index. Cronbach's alpha for the Index would have been higher had more questions been utilized, thereby giving more confidence in the reliabilities of the constructs that were measured and possibly raising the reliability from a lenient cutoff level to an acceptable one. I could have identified and corrected this weakness had I measured the Cronbach's alpha at the pretest level and added questions prior to sending out questionnaires to the sample.

Utilizing more questions could also have given a broader and deeper understanding of Nazarene clergy's understanding of entire sanctification. Because I limited myself to six questions to establish the Holiness/Relational Index, I only studied a portion of the subject of entire sanctification within the denomination. Other underlying tensions in the current debate may exist that the study did not identify because of the study's limited scope.

This study was also limited by the sample. Rather than using a randomly generated sample, had I created a sample that focused on a younger population of Nazarene clergy, I could have gathered more specific information about theological understandings of younger Nazarene clergy.

Similarly, because this randomly generated sample came from North American clergy, it does not reflect regional differences among Nazarene pastors. The results of this project do not represent understandings of entire sanctification from specific districts or regions of the Church of the Nazarene.

Defining the population as North American Nazarene clergy also limited this study. The fastest growing areas of the Church of the Nazarene and currently the majority of Nazarene members are outside North America. The results of this study do not reflect

the international scope of the Church of the Nazarene.

Further Study

Having established the theological understandings of Nazarene clergy and the impact their understandings have on their practice of ministry, a related study of theological understandings of entire sanctification among the laity would be helpful. Additionally, developing an additional section of the questionnaire devoted to questions about applying sanctification to the workplace and home would be helpful in understanding the relationship the laity see between their belief in entire sanctification and the extent to which they practice those beliefs in their work and home environments.

Reproducing this study in other Holiness denominations would help foster a broader understanding of the effect of entire sanctification on the practice of ministry. It would also help determine how Relational ontology has affected the theological understandings of clergy members in sister denominations.

Generalizability of the Study

The focus of this study was studying the theological understandings of the clergy members of the Church of the Nazarene. This population included all ordained senior or solo pastors in North America. From this population, a random sample was taken that would result in a maximum margin of sampling error of ± 5 percent. The 49.6 percent response rate gives further support to the reliability of the findings. As such, the findings are representative for ordained North American clergy members of the Church of the Nazarene.

Implications of Findings and Practical Application

The results of this study support two recommendations that both the denominational leadership and the corps of clergy may wish to consider.

This study has confirmed that Nazarene clergy have a deep appreciation for, and commitment to, the doctrine of entire sanctification. This commitment holds true regardless of Wesleyan/Holiness or Wesleyan/Relational perspectives. Coupled with this finding, the 49.6 percent questionnaire response rate, data from the questionnaires, and information from the personal interviews all reveal a high interest in the subject of entire sanctification among Nazarene clergy. The study has also found a deep desire among Nazarene clergy for forums and other opportunities to discuss openly the denomination's distinctive doctrine.

Contrary to the tone of many theological journal articles, theological conferences, and critical voices within the denomination, this study has found a deep respect and admiration by clergy for theologians and colleagues from all theological vantage points. This study has found very few voices of discontent among Nazarene clergy that would desire an abandonment of either theological trajectory's interpretation. Instead, I found a deep desire by clergy and theologians to apply this respect and admiration to the theological task and find unity in the midst of their theological differences.

Building on these two strengths established by the study, my first recommendation is that church leadership, from the general, regional, and/or district levels consider hosting practice of ministry training opportunities. Church leaders could design these training opportunities to give clergy opportunities to explore and discuss the effect that entire sanctification is to have on all aspects of ministry. Framing such training

occasions as opportunities to equip clergy to fulfill the mission of the Church of the Nazarene in their local settings might help redirect the current debate toward the intersection of mission and theology rather than denominational history and theology. I would strongly suggest that these practice of ministry training opportunities include locally licensed and district licensed ministers. Their inclusion would give these clergy-in-training persons opportunities to further their education and training by interacting with ordained ministers of all theological perspectives.

I would further suggest that the chosen curriculum for these practice of ministry training opportunities represent the depth and breadth of writings on pastoral theology from a Wesleyan perspective. A broad literature base would include contemporary Wesleyan pastoral theologies, classic Holiness works, and many of the works from the history of Christianity that formed the thinking and writings of Wesley. This curriculum would serve to expose Nazarene clergy to the wealth of wisdom God has granted to Wesleyan/Holiness and Wesleyan/Relational writers throughout the denomination's history as well as God's broader blessings upon the Christian church generally.

The literature review and findings of the study have confirmed that both theological trajectories claim Wesley as their theological father. This finding should not be a surprise; a diverse theological spectrum claims Wesley as their theological father. The unsystematic nature and diverse body of writings that Wesley produced allows all manner of theological trajectories to claim Wesley as their own. Following Abraham's lead, my second suggestion is that, instead of claiming Wesley as a theological father, Nazarenes should instead embrace him as a spiritual father (24). Namely, I recommend embracing his staunch Biblicism. In so doing, Nazarenes must also confess the strengths

and limitations of the Wesleyan/Holiness and Wesleyan/Relational trajectories that claim his theological legacy. Finally, Nazarenes must embark, as a denomination, on a fresh reading of Scripture's teachings on sanctification claiming *sola scriptura* as the denomination enters its second centennial.

This recommendation is not a rejection of Wesley, nor is it even a suggestion to minimize the great theological and practical contributions he has made to the Holiness tradition. Quite the opposite of minimizing Wesley, I am advocating Nazarenes continue the work he began. By not focusing on developing a systematic theology that will codify and preserve a theological system, the denomination can instead be a movement that confesses we are a missional people of one book. Let informed, wise, discerning study be made of the heart of the Scriptures to define and drive the Nazarene denomination out into the world to complete the purpose for which Jesus sanctified his disciples, and for which he raised up the Church of the Nazarene.

APPENDIX A
COVER LETTER AND QUESTIONNAIRE

Cameron Church of the
Nazarene

206 Lovers Lane * Cameron, MO 644
632-7812

Rev. Bill Kirkemo, Pastor



November 30, 2006

Dear Colleague,

Grace and peace to you today!

Please give me 10-15 minutes of your time. I am conducting a national survey of Church of the Nazarene Pastors' theologies of entire sanctification. While within the denomination there are various interpretations of the nature and scope of entire sanctification, the doctrine of entire sanctification is of fundamental importance to the Church of the Nazarene. As we approach our one-hundredth anniversary as a denomination, it is very important that we not only proclaim what we believe about entire sanctification as a denomination, but that we understand what we as *clergy* believe about entire sanctification.

You have been chosen at random to participate in this study. I am asking you to complete the enclosed survey concerning your understanding of entire sanctification. *I want to assure you that the information you provide will remain confidential*; no individual will be identified with his or her responses.

Your participation is very important in this study. While there are over 4500 Nazarene pastors in North America today, less than 400 were randomly selected to participate in this study. Your input, therefore, will be very significant. The information you provide will not only be important to my dissertation project, but I also believe important to our denominational self-understanding. I very much appreciate you completing and returning the questionnaire by December 15th, 2006 in the enclosed, post-paid envelope.

As a pastor myself, I know the demands that are made on your time and schedule, especially this Advent season. So thank you in advance for your time and effort in this project.

In Christ,

Bill Kirkemo

Pastor, Cameron (MO) Church of the Nazarene
DMin Candidate, Asbury Theological Seminary

Views of Entire Sanctification Questionnaire

Thank you for taking part in this survey. Please answer the following questions to the best of your ability. All answers will be kept strictly confidential.

You can mark the circles with either or pen or pencil, although blue or black ink will work best. If you change your mind about an answer, you can just cross out the incorrect answer and fill in the correct one.

View of Entire Sanctification:

We are interested in your theological understanding of the doctrine of entire sanctification. Please respond to the items below, indicating *your understandings* about entire sanctification. Mark *one* ☐ and *one* ☐ *only* for each pair of words.

EXAMPLE: Do you believe entire sanctification is an important biblical doctrine?

If you believe entire sanctification is an important biblical doctrine, mark the O...

Important Unimportant Neither Do Not Know

● ○ ○ ○ ○ ○ ○ ○ ○

If you believe both items *equally*, mark the O in the middle.

[illegible]

If your belief of entire sanctification is somewhat in between, but not equally in between, fill in the O that is closer to the side that you favor.

If you do not believe either answer is correct, or do not have an answer, fill in the appropriate O to the right of the scale.

1. I believe the doctrine of entire sanctification is...

[illegible]

2. The nature of entire sanctification is primarily understood as

Cleansing
of the life
from the
stain of sin

Empowering
for love of
God and others

Neither

Do Not Know

0 0 0 0 0 0 0 0 0

3. The manner in which entire sanctification is experienced is...

A gradual
process

In an instant

Neither

Do Not Know

0 0 0 0 0 0 0 0 0

4. The results of entire sanctification can best be described as...

Freedom
to love
God and
others

Freedom
from sin

Neither

Do Not Know

0 0 0 0 0 0 0 0 0

5. With regard to the method through which entire sanctification is to be experienced, the Bible...

Shows the
specific
method

Does not
show the
specific
method

Neither

Do Not Know

0 0 0 0 0 0 0 0 0

6. If a person who is entirely sanctified willfully transgresses a known law of God (sins), entire sanctification is...

Lost and
must be
sought
after again

Harmed, but
not lost

Neither

Do Not Know

0 0 0 0 0 0 0 0 0

7. I believe that in entire sanctification, God empowers us to transform...

Our Personal Lives

Our Society

Neither

Do Not Know

0 0 0 0 0 0 0 0 0

8. The evidence of a person's entire sanctification can be seen primarily through...

A life that models Christian maturity							Their testimony of cleansing in entire sanctification	Neither	Do Not Know
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. For Nazarene pastors, the understanding that entire sanctification is a second definite work of grace, subsequent to justification, experienced in a moment in time should be...

Required							Optional	Neither	Do Not Know
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Impact of Entire Sanctification on Ministry

Introduction: for the following questions, please mark the one answer that best describes the impact your understanding of the doctrine of entire sanctification has on your ministry

10. In my preaching ministry, I make a specific call for people to be entirely sanctified, as I understand entire sanctification...

- | | |
|---|---|
| <input type="radio"/> At least once a month | <input type="radio"/> At least once a quarter |
| <input type="radio"/> At least once a year | <input type="radio"/> Less than once a year |

11. In my preaching ministry, I make a specific application to how entire sanctification should impact the lives of people in the congregation in practical ways...

- | | |
|---|---|
| <input type="radio"/> At least once a month | <input type="radio"/> At least once a quarter |
| <input type="radio"/> At least once a year | <input type="radio"/> Less than once a year |

	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
12. My understanding of entire sanctification has a significant impact on my preaching ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. I often refer specifically to "entire sanctification" or "baptism of the Holy Spirit" in my preaching ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. When I preach I choose to use other terms, such as "discipleship" or "fully committed followers," in place of "entire sanctification."	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

		Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
15.	My understanding of entire sanctification has a significant impact on my evangelistic ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16.	My understanding of entire sanctification has a significant impact on my counseling ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17.	In practice, I will not bring a person into membership of the church unless they can testify to an experience of entire sanctification.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18.	The denomination needs to have a single, unified doctrine of entire sanctification.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19.	I believe that entire sanctification is the distinguishing doctrine of the Church of the Nazarene.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20.	The current debate within the denomination about the theology of entire sanctification concerns me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21.	In practice, only a person who can give witness to an experience of entire sanctification is allowed to be on the Annual Church Ballot.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

22. The primary mode through which I lead people into the experience of entire sanctification is through my

- ☐ Preaching/Teaching ministry
- ☐ Counseling ministry
- ☐ Discipleship ministry
- ☐ Personal Friendships with them
- ☐ Prayer ministry
- ☐ Other. Please Specify: _____

23. In John Wesley's words, "There is no holiness but social holiness." For you personally, which *one* of the following best represents your understanding of social holiness?

- ☐ I think of holiness primarily as pertaining to individuals whose hearts have been cleansed from all sin and who live inwardly pure lives in the world.
- ☐ Holiness is showing compassion, justice, and love for others.
- ☐ Holiness is both inward (personal) and outward (relational) in character.
- ☐ None of the above.

24. I believe that I am entirely sanctified.

- ☐ True
- ☐ False

25. I believe that the stain of original sin has been cleansed, from my life.

- ☐ True
- ☐ False

26. Please briefly describe the practical effects the doctrine of entire sanctification makes on your weekly ministry. (Use the back of this page if you need more room)

27. Has there been a particular theologian who has influenced your view of entire sanctification? If so, who, and in what ways has he or she influenced you? (Use the back of this page if you need more room)

28. Is there anything else about the subject of entire sanctification that you would like to share with the researcher? (Use the back of this page if you need more room)

Personal Information

29. What is your age?

- ☐ under 29
- ☐ 30-44
- ☐ 45-64
- ☐ 65 years and over

30. What is your gender?

- ☐ Female
- ☐ Male

31. What is your race or ethnic group?

- ☐ Asian
- ☐ Black/African American
- ☐ White/Caucasian
- ☐ Hispanic (may be any race)
- ☐ Native American
- ☐ Other. Please specify: _____

32. Which demographic category best describes your current ministry position?

- ☐ Rural
- ☐ Suburban
- ☐ Urban

33. Which region best describes your geographic location?

- ☐ Northwest U.S.
- ☐ Southwest U.S.
- ☐ Midwest U.S.
- ☐ Northeast U.S.
- ☐ Southern U.S.
- ☐ Canada

34. Which church size represents your average AM worship attendance?

- ☐ 1-50
- ☐ 51-100
- ☐ 101-200
- ☐ 201-350
- ☐ 351 and above

35. How many years have you been an ordained elder in the Church of the Nazarene?

- ☐ 1-9 years
- ☐ 10-19 years
- ☐ 20-29 years
- ☐ 30-39 years
- ☐ 40 years and over

36. Which educational track describes the method through which you did the majority of your classes to fulfill your ordination requirements?

- ☐ Bible College
- ☐ Nazarene College/University. Please specify: _____
- ☐ Non-Nazarene College/University.
- ☐ District Training Center/Bible College Extension Center. Please specify: _____
- ☐ Home Study/Directed Study Track
- ☐ Seminary. Please specify: _____
- ☐ Other. Please specify: _____

APPENDIX B

VIEWS OF ENTIRE SANCTIFICATION QUESTIONNAIRE

PERSONAL INTERVIEW EDITION

View of Entire Sanctification:

1. Some people have talked about the **nature** of entire sanctification in terms of cleansing from sin, others as the empowering for a life of love, and still others a combination of these two. What is your view on the nature of entire sanctification?

2. Some people have talked about the **manner** of entire sanctification being experienced in terms of a gradual process, others in an instant, and still others a combination of these two. What is your view on the manner of entire sanctification?

3. Some people have talked about the **results** of entire sanctification in terms of freedom from sin, others as the freedom to love, and still others a combination of these two. What is your view on the results of entire sanctification?

4. Some people have talked about the **method** of entire sanctification as being clearly laid out in Scripture in the Pentecost event, others do not believe this event is to be typical of all entire sanctification experiences, and still others a combination of these two. What is your view on the **method** of entire sanctification?

5. Some people have talked about the **result of sinning after** entire sanctification in terms of the loss of entire sanctification, others as entire sanctification being harmed but not lost, and still others a combination of these two. What is your view on the result of sinning after the experience of entire sanctification?

6. Some people have talked about the **evidence** of entire sanctification being a testimony of cleansing, others as a life that models Christian maturity, and still others a combination of these two. What is your view on the evidence of entire sanctification?

7. Do you believe for Nazarene pastors, the understanding that entire sanctification is a **second definite work** of grace, should be required, optional, or somewhere in between?

Impact of Entire Sanctification on Ministry

8. How often do you think Nazarene pastors should make specific calls for people to be entirely sanctified?

9. How often do you think Nazarene pastors should make a specific applications to how entire sanctification should impact the lives of people in the congregation in practical ways?

10. How important do you think using specific terminology about entire sanctification is? Do pastors need to use phrases like “baptism of the Holy Spirit,” or is language like discipleship okay?

11. In practice, do you think a pastor should not bring a person into membership of the church unless they can testify to an experience of entire sanctification?

12. How strongly do you feel that our denomination needs to have a single, unified doctrine of entire sanctification?

13. How much does the current debate within the denomination about the theology of entire sanctification concern you?

14. In practice, do you think pastors should only allow a person who can give witness to an experience of entire sanctification to be on the Annual Church Ballot?

15. Please briefly describe the practical effects the doctrine of entire sanctification makes on your weekly ministry. (Use the back of this page if you need more room)

16. Has there been a particular theologian who has influenced your view of entire sanctification? If so, who, and in what ways has he or she influenced you?

17. Is there anything else about the subject of entire sanctification that you would like to share with me?

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