

Chapter 1 : Abingdon Press | Wesleyan Essentials in a Multicultural Society

*Essentials of Wesleyan theology: A contemporary affirmation (Contemporary evangelical perspectives) [Paul A Mickey] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Our "Nazarene Essentials" curriculum lists it as part of our "Nazarene Characteristics": We seek balance, specifically on areas where theologically Scriptural support exists on two sides. We leave room for both views at the table, welcoming those who hold opposing views because of our love for Jesus. Not taking hard-line stances on many non-essential issues is supposed to help us avoid division and unite around certain theological values that we all agree on, and give individuals the ability to decide the rest for themselves. It allows someone who agrees with infant baptism and someone who does not, to both be Nazarene. It allows people who hold to different views of the ends times to both be Nazarene, as long as we believe that Christ will come again. These examples are not what make us Christian or Nazarene, they just are the ways we strive to understand our Christianity and explain it to others. This via media is not an agreement to live and let live. It is not about middle opinions or compromising. It is also not an excuse to avoid people we disagree with. On the contrary, it is a commitment to hold conversations and engage in debates that are as committed to love as they are to finding truth. We are going to still disagree and we are going to keep arguing and debating. We are going to have very strong opinions and speak passionately and firmly on them. Yet we do not allow our strong arguments and fiery rhetoric to get in the way of our love for one another. We do not allow our disagreements over non-essentials to divide us. That is easier said than done. As the nation has been watching and debating the events at the border this week, our Board of General Superintendents put out a statement opposing the separation of children from their parents. Unfortunately, not every Nazarene supported this statement. I also saw many statements by Nazarenes that, while not referencing the via media explicitly, attempted to embody that call for us to "just get along. In regards to Nazarene theology, specifically, I tend to view our Articles of Faith as the "essentials. These are what make us "essentially" Nazarene. Yet all Nazarenes are Christian, first. And during His time here on earth, Christ Jesus gave us His own version of the essentials: And the second is like it: People are essentials, and loving people is an essential. And essentials are not up for debate. I AM the God who ended your oppression. I AM giving you these laws to show you how to live as an un-slaved, un-oppressed people, and how to treat those living among you in un-slaving, un-oppressing ways, too. Nazarenes believe God is Holy Love, and the essential command we are called to follow is that of Holy Love: Loving God and Loving neighbor. Loving our neighbor is an essential. If someone is being oppressed right now, why should I care to know why a person "feels" like oppressing them? The holy-loving thing to do is simply to end their oppression. In preaching about loving one another and not allowing differences of opinion to divide us, John Wesley referred to a "catholic spirit. He just says to do it. And in doing so, our heart is right. The via media is not about a lack of conflict. They are both, however, committed to love. If your heart is right, give me your hand and let us love God and people together.

Chapter 2 : Introduction to Wesleyan Theology | Free Online Bible Classes

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He married Susanna, the twenty-fifth child of Samuel Annesley, a dissenting minister, in 1725. Ultimately, she bore nineteen children, of which nine lived beyond infancy. She and Samuel Wesley had become members of the Church of England as young adults. Each child, including the girls, was taught to read as soon as they could walk and talk. They were expected to become proficient in Latin and Greek and to have learned major portions of the New Testament by heart. Susanna Wesley examined each child before the midday meal and before evening prayers. Children were not allowed to eat between meals and were interviewed singularly by their mother one evening each week for the purpose of intensive spiritual instruction. In 1730, at age 11, Wesley was sent to the Charterhouse School in London under the mastership of John King from 1729, where he lived the studious, methodical and, for a while, religious life in which he had been trained at home. Mezzotint by Samuel William Reynolds. Apart from his disciplined upbringing, a rectory fire which occurred on 9 February 1730, when Wesley was five years old, left an indelible impression. Some time after Wesley later used the phrase, "a brand plucked out of the fire", quoting Zechariah 3: In 1735, he graduated as a Bachelor of Arts and decided to pursue a Master of Arts degree. He was ordained a deacon on 25 September 1736, holy orders being a necessary step toward becoming a fellow and tutor at the university. He began to seek after holiness of heart and life. This carried with it the right to a room at the college and regular salary. While continuing his studies, he taught Greek, lectured on the New Testament and moderated daily disputations at the university. However, a call to ministry intruded upon his academic career. His father had requested his assistance in serving the neighbouring cure of Wroot. Ordained a priest on 22 September 1737, Wesley served as a parish curate for two years. He returned to Oxford in November at the request of the Rector of Lincoln College and to maintain his status as junior fellow. Along with two fellow students, he formed a small club for the purpose of study and the pursuit of a devout Christian life. The group met daily from six until nine for prayer, psalms, and reading of the Greek New Testament. They prayed every waking hour for several minutes and each day for a special virtue. They preached, educated, and relieved jailed debtors whenever possible, and cared for the sick. They were considered to be religious "enthusiasts", which in the context of the time meant religious fanatics. University wits styled them the "Holy Club", a title of derision. Currents of opposition became a furore following the mental breakdown and death of a group member, William Morgan. In the same letter, which was widely circulated, Wesley referred to the name "Methodist" with which "some of our neighbors are pleased to compliment us. A list of "General Questions" which he developed in 1738 evolved into an elaborate grid by in which he recorded his daily activities hour-by-hour, resolutions he had broken or kept, and ranked his hourly "temper of devotion" on a scale of 1 to 9. Wesley also regarded the contempt with which he and his group were held to be a mark of a true Christian. As he put it in a letter to his father, "Till he be thus contemned, no man is in a state of salvation. Oglethorpe wanted Wesley to be the minister of the newly formed Savannah parish, a new town laid out in accordance with the famous Oglethorpe Plan. It was on the voyage to the colonies that the Wesleys first came into contact with Moravian settlers. Wesley was influenced by their deep faith and spirituality rooted in pietism. At one point in the voyage a storm came up and broke the mast off the ship. While the English panicked, the Moravians calmly sang hymns and prayed. This experience led Wesley to believe that the Moravians possessed an inner strength which he lacked. Wesley arrived in the colony in February 1734. He approached the Georgia mission as a High churchman, seeing it as an opportunity to revive "primitive Christianity" in a primitive environment. Although his primary goal was to evangelize the Native Americans, a shortage of clergy in the colony largely limited his ministry to European settlers in Savannah. While his ministry has often been judged to have been a failure in comparison to his later success as a leader in the Evangelical Revival, Wesley gathered around him a group of devoted Christians who met in a number of small group religious societies. He hesitated to marry her because he felt that his first priority in Georgia was to be a missionary to the Indigenous Americans, and he was interested in the practice of clerical celibacy within the early Christianity. In strictly applying the rubrics of the Book of Common Prayer, Wesley denied

her Communion after she failed to signify to him in advance her intention of taking it. As a result, legal proceedings against him ensued in which a clear resolution seemed unlikely. In December, Wesley fled the colony and returned to England. The Collection was the first Anglican hymnal published in America, and the first of many hymn-books Wesley published. It included five hymns he translated from German. Wesley returned to England depressed and beaten. It was at this point that he turned to the Moravians. Both he and Charles received counsel from the young Moravian missionary Peter Boehler, who was temporarily in England awaiting permission to depart for Georgia himself. Wesley recounted his Aldersgate experience in his journal: About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. It is the pivotal point in his life and the Methodist movement. Without it the names of Wesley and Methodism would likely be nothing more than obscure footnotes in the pages of church history. Working with the Moravians[edit] When forbidden from preaching from the pulpits of parish churches, Wesley began open-air preaching. Wesley allied himself with the Moravian society in Fetter Lane. In he went to Herrnhut, the Moravian headquarters in Germany, to study. Going to the neighbouring village of Kingswood, in February, Whitefield preached in the open air to a company of miners. Wesley wrote, I could scarce reconcile myself to this strange way of preaching in the fields, of which he [Whitefield] set me an example on Sunday; having been all my life till very lately so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church. Earlier in his life he would have thought that such a method of saving souls was "almost a sin. Wesley had helped them organise the Fetter Lane Society, and those converted by his preaching and that of his brother and Whitefield had become members of their bands. But he believed they fell into heresy by supporting quietism, so he decided to form his own followers into a separate society. Persecutions and lay preaching[edit] From onward, Wesley and the Methodists were persecuted by clergy and magistrates for various reasons. And for his own part, Wesley flouted many regulations of the Church of England concerning parish boundaries and who had authority to preach. Clergy attacked them in sermons and in print, and at times mobs attacked them. Wesley and his followers continued to work among the neglected and needy. They were denounced as promulgators of strange doctrines, fomenters of religious disturbances; as blind fanatics, leading people astray, claiming miraculous gifts, attacking the clergy of the Church of England, and trying to re-establish Catholicism. He believed he was commissioned by God to bring about revival in the church, and no opposition, persecution, or obstacles could prevail against the divine urgency and authority of this commission. The prejudices of his high-church training, his strict notions of the methods and proprieties of public worship, his views of the apostolic succession and the prerogatives of the priest, even his most cherished convictions, were not allowed to stand in the way. He evaluated and approved men who were not ordained by the Anglican Church to preach and do pastoral work. This expansion of lay preachers was one of the keys of the growth of Methodism. He would open his sermon with a long and detailed description of the torments to which, unless they underwent conversion, his hearers would undoubtedly be condemned for all eternity. Then, when terror and an agonizing sense of guilt had brought his audience to the verge, or in some cases over the verge, of a complete cerebral breakdown, he would change his tone and promise salvation to those who believed and repented. By this kind of preaching, Wesley converted thousands of men, women and children. Intense, prolonged fear broke them down and produced a state of greatly intensified suggestibility. After which they were reintegrated by words of comfort, and emerged from their ordeal with new and generally better behavior patterns ineradicably implanted in their minds and nervous systems. Nevertheless, this was not the shared view of his preaching "strategy" and Huxley merely speculated with respect to the method Wesley used. The Foundery was an early chapel used by Wesley. When the Wesleys spotted the building atop Windmill Hill, north of Finsbury Fields, the structure which previously cast brass guns and mortars for the Royal Ordnance had been sitting vacant for 23 years; it had been abandoned because of an explosion on 10 May These were renewed every three months. Those deemed unworthy did not receive new tickets and dropped out of the society without disturbance. The tickets were regarded as commendatory letters. When the debt on a chapel became a burden, it was proposed

that one in 12 members should collect offerings regularly from the 11 allotted to him. Out of this grew the Methodist class-meeting system in . To keep the disorderly out of the societies, Wesley established a probationary system. He undertook to visit each society regularly in what became the quarterly visitation, or conference. As the number of societies increased, Wesley could not keep personal contact, so in he drew up a set of "General Rules" for the "United Societies". Wesley laid the foundations of what now constitutes the organisation of the Methodist Church. Over time, a shifting pattern of societies, circuits, quarterly meetings, annual Conferences, classes, bands, and select societies took shape. Circuit officials met quarterly under a senior travelling preacher or "assistant. Classes of a dozen or so society members under a leader met weekly for spiritual fellowship and guidance. In early years, there were "bands" of the spiritually gifted who consciously pursued perfection. Those who were regarded to have achieved it were grouped in select societies or bands. In , there were 77 such members. There also was a category of penitents which consisted of backsliders. This was the first Methodist conference; subsequently, the conference with Wesley as its president became the ruling body of the Methodist movement. Each circuit included at least 30 appointments a month.

Chapter 3 : Why the United Methodist Church? | Christian Forums

Get this from a library! Essentials of Wesleyan theology: a contemporary affirmation. [Paul A Mickey; Ralph Woodworth; Gerard Terpstra] -- Few Methodists will agree with every statement in Paul Mickey's commentary on the Junaluska Affirmation.

It got me thinking, however, about the abundance of distinctive Wesleyan doctrinal tenants that we hold either uniquely as a people, or have long posited in our theological understanding. Similarly, true to the Anglican Wesley, orthodox Christians will find nothing new in the following list of Wesleyan ideals. Wesley expounded no special biblical truths, he simply shined a light on those longstanding doctrines or disciplines that had been well-known, but little understood or practiced. The following are 9 Wesleyan distinctives that, if recovered, have the power to awaken the life of the Church and transform the world: Witness of the Spirit. The undeniable ever-present experience of the indwelling Holy Spirit has been a cardinal testimony of Wesleyan-minded folks ever since. The tension of living between the unlimited loving grace and forbearance of heavenly father on one hand and on the other hand the awful righteous holiness of a sin-rejecting divine authority has vexed believers since the beginning of time. Truly God loves the sinner but hates the sin. Wesley was comfortable living in this tension and we are called to do the same. Heart changed by love. As a person experiences New Birth there is an astonishing reorientation of desires and priorities. Anger and jealousies melt away as personal self-interest is turned towards sacrificial compassion for the needs of others. This radical transformation becomes a contagious testimony of peace and love that changes families and communities. Living the Means of Grace. Methodists always had before them a number of ongoing disciplines that were known to bring an increase in spiritual authority. This list often varied depending on the context, but it typically included: Persons proactively engaged in these empowering disciplines found an increase in the virtues for which their hearts deeply longed. The foundation stone of primitive Methodism was the bands and classes. Wesley understood early on that accountability lived out in small intimate community was the key to personal transformation. Wesley spoke constantly against divisions within the body of Christ. He emphasized that the enemy won when Christians became opponents of each other. These two anointed evangelists never came to agreement but never fully broke from fellowship with each other. Emotional responses are good. Sinners set free from the bondage of sin acted emotionally and strangely. At first Wesley was distressed by these outpourings, but he soon became reconciled to the emotional expressions as appropriate to the situation, especially as he saw the same occurrences in his travels to numerous distant places. The radical transformations that occurred in the liberated believer could simply not be contained. Proper formality and prejudice was set aside as captives were freed and spirited worship ensued. Salvation for any or all. Methodists were taught to fear the wrath to come. Yes, as unlikely as it would seem, Calvinists would gain mightily from embracing these core biblical precepts. But it is of vastly greater urgency that us modern day descendants of Wesleyâ€™Methodists of all varieties , Nazarenes, Holiness folks, Penetcostalsâ€™and every other living person, really, find full life in Christ through these still powerful spiritual truths. Alarming, few persons today have more than a passing knowledge of what is outlined above. The recognition that most of these Wesleyan fundamentals are unknown to our people is the true explanation for the spiritual anemia afflicting this generation. What Wesley discoveredâ€™or more accurately what God revealed to Wesleyâ€™was an ageless truth that exploded organized religion and reverberated for centuries and is echoing still.

Chapter 4 : John Wesley's "Grand Depositum" and Nine Essentials from Primitive Methodism - Seedbed

Wesleyanism, or Wesleyan theology, is a movement of Protestant Christians who seek to follow the "methods" or theology of the eighteenth-century evangelical reformers John Wesley and his brother Charles Wesley.

Theology is faith seeking understanding. Theology is not faith. Faith seeks understanding and understanding stimulates faith. Ppt 1 2 Tasks of Theology The critical task of theology uses careful analysis and judgment to determine what is a valid Christian belief. The constructive task of theology focuses on constructing unified models of diverse biblical teachings and relating biblical models of contemporary culture. Ppt 1 3 Goal of Theology God wants us to experience his love for us so that our lives and ministry result from the overflow of his love out of our lives to others. Theology is imminently practical and leads to living. Theology should bring us closer in relationship with God resulting in praise, practice and passion. The opposite of love is indifference. Ppt 2 For the chart that Dr. It requires us to have faith because it is beyond what we can understand. The Christian worldview says that their reality is based on differentiated unity without fragmentation. This paves the way for the relationship we can have with the Spirit. The Trinity is actualized by self-denial, not self assertion because self-surrender is at the very heart of God. The Trinity tells me that mystery, relationship, self-giving love and mission is at the heart of reality. Ppt 2 7 Doctrine of Creation God creates out of nothing. Creation is a direct act, bringing into existence something that is not God. Creation does not come from a pantheist or dualist origin. God creates through Christ. Creation has its foundation in the relationship between the Father and the Son. God in creating chooses to share power in relationship. There often seems to be a relationship between creativity and suffering. Ppt 3 8 Person and Work of Christ The church councils that met in the 4th century focused on clarifying the deity and humanity of Jesus, resulting in the statement that Jesus is both divine and human and has one nature. Part of the mystery of the incarnation is how we perceive space and time. The message of the incarnation is that God identifies with the human lot and understands us from the inside out. The revelation comes in a personal form. Only as principles are embodied in a person do they become power. The work of Christ on the cross is our faith in microcosm. Ppt 10 Cross of Christ The dominant theme of the early church fathers was preaching the cross as the victory of God over the forces of evil. The Christus Victor theory emphasizes how all of creation is freed from bondage when Satan is defeated. The satisfaction theory deals with the problem of guilt. Be careful to not drive a wedge between God and Jesus. The grief of the father is as important as the death of the son. Ppt 5 11 Cross of Christ part 2 The cross addresses both the problems of sin and human suffering. Jesus identifies with us because the events of the crucifixion portray every variety of human suffering. Mockery, shame, betrayal by friends, physical death. Jesus not only suffers personally, but vicariously. Jesus is there with us in our suffering and carries it. He also redeems it. Ppt 5 12 The resurrection confirms and establishes the essential divinity of Christ. Lord signifies the unconditional claim of God of the whole universe, moral lordship, community lordship. Because of the resurrection, we have intimate personal communion with our risen Lord. Ppt 6 Sharing Links.

Chapter 5 : Methodist Doctrine: The Essentials - Ted A. Campbell - Google Books

"a contemporary wesleyan theology" Essentials of Wesleyan Theology: A Contemporary Affirmation - Korean language edition by Paul A. Mickey and Sunkyu Huh.

The following article appeared in *Process Studies*, pp. Culp describes several discussions between evangelical theologians and process thinkers. Wesleyan theology is neither exclusively liberal nor evangelical, thus this discussion revolved around the more specific relationship between Wesleyan theology and process theology. The first phase of dialogue was friendly. Throughout the early s, traditional Christian thinkers such as Lionel Thornton,¹ J. Scott Lidgett, and Charles H. However, the situation rapidly changed. Process theologians leveled trenchant criticisms at the traditional Christian understanding of God as unaffected by the world. Traditional Christian theologians responded by sharply critiquing process theology. Evangelical theologians such as Royce Gruenler and Ronald Nash challenged the claim of process theology even to be "Christian" theology. Even during this second phase of public conflict, informal contacts took place. Individual process thinkers such as John B. Evangelical graduate students studied the thought of Whitehead, Hartshorne, Williams and other process thinkers at Chicago, Claremont, Union in New York, Southern Methodist University and other universities. These informal contacts led to the publication by individuals such as Richard Rice, Stephen Franklin, James Mannoia, and David and Randall Basinger of several articles and an occasional book with a more reflective understanding of process theology and some appreciation for process concepts. Although *Theological Crossfire* as a title sounds adversarial, Pinnock and Brown agreed that Christians needed to move beyond sniping to conversation. As moderates, they began a dialogue by examining major theological doctrines with the hope that an accurate understanding of the other side would prove helpful to both sides. In , evangelicals³ who agreed with some of the process critique of traditional Christian theology and sought to reformulate the tradition to take account of that critique without accepting the process alternative published *The Openness of God*. It challenged the traditional Christian understanding of God as unaffected by the world on scriptural rather than philosophical grounds, but the description of God sounded very similar to that of process theology. In order to retain credibility with evangelicals, the authors carefully distinguished their understanding of God from a process concept of God. The conference grew out of a shared concern by process and evangelical thinkers to respond to the rationalism of the Enlightenment. Further conversations between process and evangelical thinkers took place in a session at the Whitehead Centennial celebration in at Claremont. Many of the contacts between process and evangelical theologians in the third phase of the relationship have involved individuals identified as Open or Free Will theists. The presence of evangelicals and process thinkers who have a common tradition in Wesleyan theology provides another perspective in the dialogue between process and evangelical theology. Brown speaks for the liberal side, primarily process theology, and Pinnock speaks for the evangelical, or conservative, side. They dialogue in the midst of crossfire because they share a commitment to the Christian faith and a conviction that the contemporary division of the Christian church into two parties needs to be addressed. Rather than seek to arrive at a common understanding, they hope to hear and be heard. Although giving different descriptions of the two sides, they do, in fact, agree in their description of the parties involved in conflict. For example, Pinnock says that evangelicals seek to maintain doctrinal continuity with the apostles and the early church while liberals work inductively from contemporary experience. Similarly Brown, in discussing Scripture, distinguishes between those who emphasize the past and those who stress judgments characteristic of the present. Brown and Pinnock each present their side in chapters on theological method, God, human nature and sin, Christ, salvation, and Christian hope. While agreeing on a number of issues in each topic, differences do arise. Theological methodology and the doctrine of God elicit the clearest differences between the two positions. The other differences tend to follow from these. Further, the other differences are held much more tentatively with a willingness to consider alternative positions. The difference in theological methodology relates to the use of the past and the use of contemporary experience. While Brown acknowledges that liberals have often failed to listen to the Bible and tradition, he challenges the evangelical claim that there is

uniformity in Scripture. Because of the diversity of Scripture, Brown rejects absolutizing any specific understanding of the tradition. For Brown, the Bible has the power to create Christians, but this does not result in uniformity and occurs in an on-going conversation with contemporaries. Pinnock appeals to absolutes revealed by God as the final authority in theological reflection. This does not result in a simplistic methodology because it recognizes that theology arises out of Scripture, tradition, experience, and reason. Pinnock acknowledges the diversity in Scripture as the ultimate authority but appeals to continuity within diversity and the early creeds as the basis for theology. These methodological differences show up in the understanding of Scripture. Pinnock understands Scripture to be the source of truth¹³, but Brown understands Scripture to be the source of transformation. Liberal and evangelical differences with regard to the concept of God grow out of different understandings of the relationship between God and the world. This on-going relationship is such that God is vitally related to the world and affected by the events of the world. Even efforts to speak of God in distinction from contemporary experiences are affected by those contemporary experiences. This does not reduce God simply to contemporary experience. Pinnock agrees that it is meaningful to speak of God as love only if there is something to love. For him, the concept of God as eternally related to the world more adequately describes God as love. It initiated a meaningful dialogue between the two parties. In doing so, it increased the understanding that each side had of the other. It also identified an issue that has proved central to the ensuing stages of dialogue. Theological Crossfire continues to be significant for the current dialogue through the model it provides for dialogue. The structure of the volume involves two sets of articles and responses with interesting differences between the two sets. Essays and responses by Howell, Wheeler, and Rice compose the second set. Howell, Wheeler, and Rice write and respond to one another as individuals who have been influenced significantly by process thought and an evangelical heritage. Drawing on their own experiences, they discuss how process thought has been helpful to their theologies. For Howell, process thought along with her evangelical heritage provides important resources for her position as a feminist. For Wheeler, process thought provides a metaphysic to support, articulate, and challenge his position as an evangelical. For Rice, process thought provides important resources, which must be modified, in order to be consistent with his evangelical position. While all of the authors in the volume share a concern for the integrity of both perspectives, Griffin and Hasker seek to show the adequacy of their own position. Howell, Wheeler, and Rice, however, seek to show how both process and evangelical thought make important contributions to their individual Christian theology. The two types of dialogues point to some significant similarities between process and evangelical theology. Griffin lists the similarities between Open free will theists and process free will theists as agreements that a) the criteria for judging theological positions are broadly biblically based, rationally consistent, and consistent with the best knowledge of the contemporary world, b) God is the supreme power and is perfect in power, c) God created our universe, d) God is active in nature and human history, e) God is a personal, purposive being involving temporality and response to the world, f) God is essentially love rather than power, and g) there is salvation after death. Griffin recognizes that the latter point, which he himself strongly affirms, is controversial within process theology. And yet, these agreements lead to differences on two points when examined closely. God as love provides the basis for the relationship between God and the world. Both sides in *Searching for an Adequate God* understand love as an involvement with an other in which the other significantly affects and changes the one who loves. Hence, the world affects God. The Open view explicitly affirms that love involves being affected and that this applies to God as love. See Rice, "Process" and Hasker, "Adequate". Process theists hold that the world is metaphysically necessary in order for God to be a God of love. See Griffin, "Process" and Howell, "Openness". If there is no object of love, love is impossible and God as love is impossible. God is essentially love in the relationships among the Father, Son, and Holy Spirit. Because God is necessarily related to God as Trinity, God does not require the world. Since the world is not necessary for God to be God, God can choose to create and to love the world. Rice, "Response". David Wheeler proposes overcoming the difference between understanding the world as necessary or as contingent by recognizing the point of the doctrine of the Trinity. Rather than focusing on the Trinity as internal or external, as God as love in the Trinity or God as love requiring the world, he suggests recognizing the Trinity as expressing diversity in unity "Confessional". However, this suggestion

will require significant development in order to be satisfactory to each side of the discussion. Evangelicals are likely to find it too general to be helpful while process thinkers will hesitate to accept it as a description if there is no recognition of the metaphysical necessity of both diversity and unity. Howell suggests that the identification of the difference between the two positions be refined. It is not that one side holds to a necessary world while the other side holds to a world that is the result of divine choice. Instead, she points out that different understandings of where necessity and contingency occur in the relation between God and the world give rise to the disagreement "Response", Howell finds the different understandings of necessity and contingency creative "Response" while Rice finds the difference between the world as necessary or contingent unresolvable "Process". In spite of the common understanding that process theists limit God to persuasive action and evangelicals affirm that God acts coercively both sides agree that God ordinarily works in human experience through mutual interaction, or persuasion Hasker, "Response" Hasker and Rice both acknowledge the destructive nature of unilateral action for human freedom. In fact, Hasker states, "In this age of the world, God does indeed persuade but he seldom compels" "Adequate" While the process concept of God presenting a unique purpose to each occasion is a metaphysical generalization, it does not preclude a variety of possible aims for further feelings of God, which would be unique depending upon the response of each event. Cobb xiii and Griffin "Process" explicitly affirm the variability of divine action. The identification of differences even in similarities that results from the dialogues in *Searching for an Adequate God* clarifies the foundational difference between process theology and Open theists. Cobb identifies this foundational issue most clearly. Griffin in his response to Hasker provides some additional delineation of this foundational difference. This distinction leads directly or indirectly to the other differences between the participants in this dialogue. If the world is necessary for God, God cannot act without the world. *Searching for an Adequate God* has made important advances in the dialogue between process thinkers and the Open view of God. A much more complete and precise identification of similarities has been accomplished. Differences between the two perspectives, which were identified in *Theological Crossfire*, have been examined and defined more clearly. Finally, the theologies of Howell, Wheeler, and Rice demonstrate the possibility of creative interaction that goes beyond either perspective by itself. A review cannot convey all the riches of this dialogue. Reading these essays and the give-and-take that occurs in them will enrich anyone seeking to better understand both the differences between process thought and the Open expression of evangelical theology and the potential for significant development in theological responses to the contemporary religious and intellectual context. To this end, the editors have included essays dealing with the historical connections between Wesleyan and process theology, the God-human relationship, the doctrine of the Trinity, concepts of divine power, epistemology, aesthetics, and the appropriate human responses to divine grace. The importance of human response leads to the theme that human experience and praxis are vital to theology Ogden, Suchocki, Stone, Walker, Moore, Young.

Chapter 6 : Evangelical Influence Growing in United Methodist Church

our Wesleyan theology the miracle of transforming grace "Grace that is greater than all our sin." What a marvelous thought! And that is but the first line of.

E-mail Wesleyan Distinctives In a phrase, the Wesleyan tradition seeks to establish justification by faith as the gateway to sanctification or "scriptural holiness. Wesley himself in a sermon entitled "Justification by Faith" makes an attempt to define the term accurately. First, he states what justification is not. It is not being made actually just and righteous that is sanctification. It is not being cleared of the accusations of Satan, nor of the law, nor even of God. We have sinned, so the accusation stands. Justification implies pardon, the forgiveness of sins. God justifies not the godly but the ungodly. They that are righteous need no repentance so they need no forgiveness. This pardon or forgiveness comes by faith. Then Wesley states what faith is and what it is not. It is not that faith of a heathen, nor of a devil, nor even that of the apostle while Christ remained in the flesh. This faith is received by repentance and our willingness to trust Christ as the one able to deliver us from all our sins. With justification by faith as the foundation the Wesleyan tradition then builds a doctrine of sanctification upon it. The doctrine develops like this. They were upright and perfect. They dwelt in God and God dwelt in them. God required full and perfect obedience, and they were in their unfallen state equal to the task. They then disobeyed God. Their righteousness was lost. They were separated from God. We, as their seed, inherited a corruptible and mortal nature. We became dead, dead in spirit, dead in sin, dead to God, so that in our natural state we hastened on to death everlasting. God, however, was not to be undone. While we were yet sinners Christ died for the ungodly. He bore our sins that by his stripes we might be healed. The ungodly, therefore, are justified by faith in the full, perfect, and sufficient sacrifice. This is not the end, however. This is only the beginning. Ultimately for the true Wesleyan salvation is completed by our return to original righteousness. This is done by the work of the Holy Spirit. Although we are justified by faith alone, we are sanctified by the Holy Spirit, the Spirit that makes us holy. The Wesleyan tradition insists that grace is not contrasted with law but with the works of the law. Wesleyans remind us that Jesus came to fulfill, not destroy, the law. God made us in his perfect image, and he wants that image restored. He wants to return us to a full and perfect obedience through the process of sanctification. Although we are not justified by good works, we are justified for good works. To be sure, no good works precede justification, as they do not spring from faith in Christ. Good works follow after justification as its inevitable fruit. Wesley insisted that Methodists who did not fulfill all righteousness deserved the hottest place in the lake of fire. Fulfilling "all righteousness" or being restored to our original righteousness became the hallmark of the Wesleyan tradition. To fulfill all righteousness describes the process of sanctification. Wesley insisted that imputed righteousness must become imparted righteousness. God grants his Spirit to those who repent and believe that through faith they might overcome sin. Wesleyans want deliverance from sin, not just from hell. Wesley speaks clearly of a process that culminates in a second definite work of grace identified as entire sanctification. Entire sanctification is defined in terms of "pure or disinterested love. Thus, the principles of scriptural holiness or sanctification are as follows: It begins at the moment of new birth. It progresses gradually until the instant of entire sanctification. Scripture, reason, tradition, and experience. Scripture Wesley insisted that Scripture is the first authority and contains the only measure whereby all other truth is tested. It was delivered by men divinely inspired. It is a rule sufficient of itself. It neither needs, nor is capable of, any further addition. The Scripture references to justification by faith as the gateway to scriptural holiness are well known to true Wesleyans: Reason Although Scripture is sufficient unto itself and is the foundation of true religion, Wesley writes: He states quite clearly that without reason we cannot understand the essential truths of Scripture. Reason, however, is not a mere human invention. It must be assisted by the Holy Spirit if we are to understand the mysteries of God. With regard to justification by faith and sanctification Wesley said that although reason cannot produce faith, when impartial reason speaks we can understand the new birth, inward holiness, and outward holiness. Although reason cannot produce faith, it shortens the leap. Tradition Wesley writes that it is generally supposed that traditional evidence is weakened by length of time, as it must necessarily pass through

so many hands in a continued succession of ages. Although other evidence is perhaps stronger, he insists: Let it have its place and its due honour. It is highly serviceable in its kind, and in its degree" Works, X, Wesley states that men of strong and clear understanding should be aware of its full force. For him it supplies a link through 1, years of history with Jesus and the apostles. The witness to justification and sanctification is an unbroken chain drawing us into fellowship with those who have finished the race, fought the fight, and who now reign with God in his glory and might. Experience Apart from Scripture, experience is the strongest proof of Christianity. Again, Wesley insists that we cannot have reasonable assurance of something unless we have experienced it personally. John Wesley was assured of both justification and sanctification because he had experienced them in his own life. What Christianity promised considered as a doctrine was accomplished in his soul. Furthermore, Christianity considered as an inward principle is the completion of all those promises. Although traditional proof is complex, experience is simple: As for the proof of justification and sanctification Wesley states that Christianity is an experience of holiness and happiness, the image of God impressed on a created spirit, a fountain of peace and love springing up into everlasting life. Development of Wesleyan Thought The emphasis on justification by faith as the foundation and sanctification as the building upon it kept the people called Methodist moving perpetually toward God. Even entire sanctification as an instantaneous experience was never cause to sleep. Not to improve it was to lose it. One was to grow in love. Perfect love continually plumbed some new depth of the human experience. These distinctives of the Wesleyan tradition were powerful tools for the perpetuation of the Evangelical Revival. Unfortunately, many of these doctrines have been either lost or misdirected. Many within the Wesleyan tradition have slipped into legalism, for example. Their understanding of sanctification has become too closely identified only with the form of godliness. Wesley intended that sanctification should be a disposition of the mind or a condition of the heart from which spring all good works. Wesley would be grieved to see good works become an end in themselves. Ironically, in spite of an emphasis on "doing," many within the Wesleyan tradition have lost their social vision as well. Originally Wesley championed the fight against injustices like slavery and the lack of prison reform. Many followed in his footsteps. The cry of the early Holiness movement which carried the banner of the Wesleyan tradition throughout the nineteenth century was "Repent, believe, and become an abolitionist. When such movements lose their theological head Finney died in , they tend to become more and more rigid. The social gospel became associated with liberalism, and many within the Wesleyan tradition overreacted. There was also a period of infighting. At the turn of the century the Wesleyan tradition, then deeply embedded within the Holiness movement, splintered. Now the Wesleyan tradition can be traced through many different movements and denominations which still hold, in one form or another, a view to justification by faith as the gateway to sanctification. The principles of scriptural holiness still have meaning and contain much that is yet precious and important for our contemporary world. Lindstrom, Wesley and Sanctification; P. Mickey, Essentials of Wesleyan Theology; J.

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Note: Nazarene Essentials is a supplement to and not a replacement for the Church of the Nazarene Manual, calendrierdelascience.com The Church of the Nazarene confesses itself to be a branch of Christ's "one, holy, catholic, and.

Arminianism is a theological study conducted by Jacobus Arminius, from the Netherlands, in opposition to Calvinist orthodoxy on the basis of free will. After the death of Arminius the followers, led by Simon Episcopius, presented a document concerning the Arminian beliefs to the Netherlands. This document is known today as the five articles of Remonstrance. Wesleyanism, on the other hand, was founded upon the theological teachings of John Wesley, an English evangelist, and the beliefs of this dogma are derived from his many publications, including his sermons, journal, abridgements of theological, devotional, and historical Christian works, and a variety of tracts and treatises on theological subjects. Subsequently, the two theories have joined into one set of values for the contemporary church; yet, when examined separately, their unique details can be discovered, as well as their similarities in ideals. In the early 1700s, John Wesley, aided by the theological writings of John William Fletcher, emphasized Arminian doctrines in his controversy with the Calvinistic wing of the evangelicals in England. Then, in 1729, he founded a theological journal which he titled the Arminian Magazine. This period and the Calvinist-Arminian Controversy was influential in forming a lasting link between Arminianism and Wesleyanism. Wesley is remembered for visiting the Moravians of both Georgia and Germany and examining their beliefs, then founding the Methodist movement, the precursor to the later variety of Methodist denominations. However, the creation of Wesleyan-Arminianism has today developed into a popular standard for many contemporary churches. Wesleyanism well explains the two main events in the life of the believer; "saving faith," or justification, the threshold of the Christian life; and "the fullness of faith," or sanctification, as its goal. Wesleyanism also stresses good works through faith that acts by love, and the primacy of revelation in the scriptures. Wesleyan tradition[edit] In the broad sense of the term, the Wesleyan tradition identifies the theological impetus for those movements and denominations who trace their roots to a theological tradition finding its initial focus in John Wesley. Although its primary legacy remains within the various Methodist denominations the Wesleyan Methodist, the Free Methodist, the African Methodist Episcopal, the African Methodist Episcopal Zion, the Christian Methodist Episcopal, the United Methodist, the Free Methodist Church of North America, and others, the Wesleyan tradition has been refined and reinterpreted as catalyst for other movements and denominations as well, e. In the more narrow sense of the term, the Wesleyan tradition has been associated with Arminianism, usually in contrast to Reformed Calvinism. Historically, Calvinists have feared that Wesleyans have strayed too close to Pelagianism. On the other hand, Wesleyans have feared that Calvinists have strayed too close to antinomianism. Justification by faith is pivotal for both traditions. Although free will is an issue, in many respects the two traditions are not that far apart. Sanctification, not free will, draws the clearest line of distinction. Good theology, for Wesley, was balance without compromise. Those who espouse such a tradition like to think of this as their peculiar genius. Wesleyan distinctives[edit] The Wesleyan tradition seeks to establish justification by faith as the gateway to sanctification or "scriptural holiness. He believed that one could progress in love until love became devoid of self-interest at the moment of entire sanctification. Four sources of theological authority[edit] See also: The movement separated itself from its "mother church" and became known as the Methodist Episcopal Church in America and the Wesleyan Methodist Church in Britain. Many divisions occurred within the Methodist Episcopal Church in the nineteenth century, mostly over, first, the slavery question and later, over the inclusion of African-Americans. Some of these schisms healed in the early twentieth century, and many of the splinter Methodist groups came together by to form The Methodist Church. In nineteenth-century America, a dissension arose over the nature of sanctification. Those who saw sanctification as a never completed progressive task, remained within the Methodist churches; others, however, believed in instantaneous sanctification that could be perfected. Those who followed this line of thought began the various holiness churches, including the Church of God Holiness, the Church of God Anderson, the Churches of

Christ in Christian Union , and the Wesleyan Methodist Church , which later merged with the Pilgrim Holiness Church to form the Wesleyan Church , which are present today. In the nineteenth century, there were many other holiness groups; many of these groups became the foundation for the Pentecostal movement. Other holiness groups that rejected the Pentecostal movement merged to form the Church of the Nazarene. The Salvation Army is another group which traces its roots to early Methodism.

Chapter 8 : Wesleyanism - Wikipedia

Wesleyan believers offered conversion and heavenly comforts to all without precondition or limitation. Wesleyans believe that the only thing that limits salvation is an individual's rejection of the open invitation of Jesus to accept His Lordship and live with Him forever.

Chapter 9 : Essentials of Wesleyan theology | Open Library

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