

UNITED METHODIST DOCTRINE: THE EXTREME CENTER

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TO RICHARD HEITZENRAIER AND TO THE MEMORIES OF  
JAMESON JONES, ALBERT OUTLER, JOHN DESCHNER, AND  
JOHN WESLEY, THE TEACHERS AND THEOLOGICAL FRIENDS  
WHO HAVE MOST INFLUENCED MY THOUGHT

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## CHAPTER THREE

# THE TRIUNE GOD

United Methodists confess the historic Christian faith in the triune God. The Articles and Confession both begin with the doctrine of God, perhaps following the opening sentences of the Nicene and Apostles' Creeds. It is also significant that the *Sermons* begin with a section on God's gracious, saving activity.<sup>1</sup> The Bible starts with God's creating activity and teaches that our universe is God's creation. God is the Creator, the Alpha and the Omega, the one in whom we live and move and have our being. Taken as a whole, the Bible describes God's creation of the world, God's interactions with it, and God's recreation of a new heavens and a new earth. Thus, in one sense, the entirety of the Church's doctrine is about God—who God is, what God has done, and what God is going to do. It is also about humanity and how we have understood God, responded to God's initiatives, and the choices we have to make in the light of God's future.

## THE TRIUNE GOD

United Methodist doctrinal standards begin with the triune God. The first Article of Religion says, "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons,

of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.”<sup>2</sup> A similar article is placed first in the Confession:

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.<sup>3</sup>

Within the second level of doctrine, Part II of the Discipline also opens with United Methodist confession of faith in God: “United Methodists profess the historic Christian faith in God, incarnate in Jesus Christ for our salvation and ever at work in human history in the Holy Spirit. Living in a covenant of grace under the Lordship of Jesus Christ, we participate in the first fruits of God’s coming reign and pray in hope for its full realization on earth as in heaven.”<sup>4</sup> Under basic Christian affirmations it says, “With Christians of other communions we confess belief in the triune God—Father, Son, and Holy Spirit. This confession embraces the biblical witness to God’s activity in creation, encompasses God’s gracious self-involvement in the dramas of history, and anticipates the consummation of God’s reign.”<sup>5</sup> The UMH offers ten different Affirmations of Faith, three of which are taken directly from biblical texts.<sup>6</sup> While the Nicene Creed is listed first, the three baptismal liturgies all invite the candidates and/or congregation to confess their faith in the words of the Apostles’ Creed.<sup>7</sup>

Already we are confronted with the practical nature of United Methodist doctrine, because there is no explicit, extended treatment of the doctrine of God in United Methodist doctrine. None of Wesley’s standard sermons focuses on articulating a detailed understanding of matters like God’s existence, nature, attributes, Christology, or pneumatology. Wesley says that human beings are ignorant of how “these three are one” and about the attributes of the divine nature.<sup>8</sup>

However, it might be more accurate to say that in focusing United Methodist teaching on the doctrines most directly related to salvation, United Methodist doctrine is in fact an extended treatment of the doctrine of God in the ways that most directly affect

humanity. In the opening paragraphs of “The Scripture Way of Salvation” Wesley says:

Nothing can be more intricate, complex, and hard to be understood, than religion as it has been often described. . . . Yet how easy to be understood, how plain and simple a thing, is the genuine religion of Jesus Christ! Provided only that we take it in its native form, just as it is described in the oracles of God. It is exactly suited by the wise Creator and Governor of the world to the weak understanding and narrow capacity of man in his present state. How observable is this both with regard to the end it proposes and the means to attain that end! The end is, in one word, salvation: the means to attain it, faith.

It is easily discerned that these two little words—I mean faith and salvation—include the substance of all the Bible, the narrow, as it were, of the whole Scripture. So much the more should we take all possible care to avoid all mistake concerning them, and to form a true and accurate judgment concerning both the one and the other.<sup>9</sup>

In this way the doctrine of God underlies all of the rest of United Methodist doctrine.<sup>10</sup> It is part of what John Deschner called Wesley’s “presupposed theology.”<sup>11</sup> United Methodist doctrine is an unfolding of its understanding of God as Trinity. God’s nature as love, God’s attributes, and God’s activities as creator and governor undergird everything else. Further, the activities of Christ and the Holy Spirit are also significant topics. We will consider each of these in turn.

In addition to the clear affirmations of the doctrine of the Trinity in the Articles and Confession and Discipline cited above, the *Sermons* and *Notes* clearly affirm the doctrine as well. Two such references come in Wesley’s series of sermons about the Sermon on the Mount. In the sixth discourse he writes about God’s attributes, one of which is “his Trinity in Unity and Unity in Trinity, discovered to us in the very first line of his Written Word, *אֱלֹהִים יְהוָה* literally ‘the Gods created,’ a plural noun joined with a verb of the singular number; as well as in every part of his subsequent revelations, given by the mouth of all his holy prophets and apostles.”<sup>12</sup> Typical of Wesley’s references to the trinitarian nature of God is his closing of the ninth discourse in the same sermon series. He is explicitly writing a benediction, but uses it to convey his under-

standing of the three persons: "Now unto God the Father, who hath made me and all the world; unto God the Son, who hath redeemed me and all mankind; unto God the Holy Ghost, who sanctifieth me and all the elect people of God: be honour, and praise, majesty, and dominion, for ever and ever! Amen."<sup>13</sup> In a similar way, when discussing the difference between justification and sanctification, Wesley attributes salvation to God the Father. But he appropriates justification to Christ and sanctification to the Holy Spirit. Wesley explains, "The one implies what God *does for us* through his Son; the other what he *works in us* by his Spirit."<sup>14</sup>

Wesley's *Notes* also contain many trinitarian references. In Matthew 6:13 he comments on the phrase "For thine is the kingdom, and the power, and the glory, for ever" saying, "It is observable, that though the doxology, as well as the petitions, of this prayer, is threefold, and is directed to the Father, Son, and Holy Ghost distinctly; yet is the whole fully applicable both to every Person, and to the ever-blessed and undivided Trinity."<sup>15</sup> The phrase has been dropped from the most authoritative modern Greek text, so the force of Wesley's comment is questionable. Textual criticism has also determined that the crucial clause in 1 John 5:7 in the KJV—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one"—is a later addition. The RSV, NRSV, and NIV all agree it does not belong in the text. Wesley was aware of textual arguments against it, but argued that it belonged there. For United Methodist doctrine today the question is what to do with Wesley's comments on a text we no longer recognize as biblical? In almost all such cases, Wesley makes the same points in other contexts.<sup>16</sup>

The basic principle of appropriating the work of the whole Trinity to one of the persons is also made at Hebrews 9:14. There his Note says, "The work of redemption being the work of the whole Trinity. Neither is the Second Person alone concerned even in the amazing condescension that was needful to complete it. The Father delivers up the kingdom to the Son; and the Holy Ghost becomes the gift of the Messiah, being, as it were, sent according to his good pleasure."<sup>17</sup> In other places, comments on the Trinity are "even in those scriptures where one would least expect it," such as at Luke 4:18 and 1 Corinthians 15:28.<sup>18</sup>

United Methodism's commitment to the procession of the Spirit from the Father and the Son is made in four places.<sup>19</sup> Article IV of the Articles affirms it, as does Article III of the Confession. While alternative versions of the Apostles' Creed are printed in the UMH, only the Western version of the Nicene Creed is there, and it includes the filioque clause. Wesley's Note on John 15:26 says:

The Spirit's coming, and being sent by our Lord from the Father, to testify of him, are personal characters, and plainly distinguish him from the Father and the Son; and his title as *the Spirit of truth*, together with his proceeding from the Father, can agree to none but a divine person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called "the Spirit of Christ," 1 Peter 1:11; and from his being here said to be sent by Christ from the Father, as well as sent by the Father in his name.<sup>20</sup>

Randy Maddox argues in *Responsible Grace* that Wesley's understanding of the Trinity "served implicitly as another 'grammar' of his theological convictions."<sup>21</sup> Geoffrey Wainwright and Charles Wood have argued that this triune approach pervades much of Wesley's theology. Wood says:

This way of understanding the triune pattern of God's action and the triune character of our human destiny came to both John and Charles Wesley, I suppose, as they took in (or were taken into) the "depth grammar" of the biblical canon. Of course, they were taught that grammar not by "scripture alone" but by a community (or set of communities) of speakers of this Christian language, including their parents, their contemporaries, the authors of the Book of Common Prayer and other shapers of the discourse of their church, and the framers and interpreters of early catholic Christian doctrine.<sup>22</sup>

Geoffrey Wainwright's point is substantially the same without relying on the metaphor of grammar. He says, "Wesley was thoroughly Trinitarian in his understanding of the composition of the Scriptures, in his ways of proceeding with the Scriptures, and in his reading of the content of the Scriptures."<sup>23</sup> This is true despite Wesley's reluctance to use the term "Trinity" and his focus on other doctrines.

Two examples of how this trinitarian grammar affects Wesley's sermons show the deeper structure of his thought. In the sermon "Catholic Spirit" Wesley asks what is implied for Christians in the question from 2 Kings 10:15, "Is thine heart right, as my heart is with thy heart?" Wainwright suggests that the three sections which follow are trinitarian in structure.<sup>24</sup> The first asks, "Is thy heart right with God? Dost thou believe his being, and his perfections? His eternity, immensity, wisdom, power, his justice, mercy, and truth?" Other questions relate to God's governance and the nature of one's faith. Clearly, this is a discussion of the person's relationship with God understood as the Creator, the person of the first article of the Nicene and Apostles' creeds.

The next section asks "Dost thou believe in the Lord Jesus Christ, 'God over all, blessed for ever'?" Here the question focuses on experiencing Christ and being "found in him." Less cognitive assent is being asked for here, and there is stronger focus on relationship and experience.

The next section does not name the Holy Spirit explicitly, but Wainwright says, one must "remember that the source of love in the Christian is the Holy Spirit who, according to Romans 5:5, has been poured into our hearts."<sup>25</sup> Wesley is proposing that belief in the triune God, with the various meanings that the word "belief" has in these sections, is a prerequisite for one's heart being right, and thus also a prerequisite for Christian fellowship.<sup>26</sup>

In yet another instance of how Wesley's trinitarian grammar shapes his understanding of salvation, Wesley summarizes prevalent grace saying,

If we take this [salvation] in its utmost extent it will include all that is wrought in the soul by what is frequently termed "natural conscience," but more properly, "preventing grace"; all the "drawings" of "the Father," the desires after God, which, if we yield to them, increase more and more; all that "light" wherewith the Son of God "enlighteneth everyone that cometh into the world," *showing* every man "to do justly, to love mercy, and to walk humbly with his God"; all the *convictions* which his Spirit from time to time works in every child of man.<sup>27</sup>

There are the "drawings" of the Father, the "light" given by the Son, and the "convictions" of the Spirit. While all of these are

actions of the one God, they are appropriated to the persons. Both Wood and Wainwright take note of what the former calls "a striking trinitarian shape."<sup>28</sup>

The other key texts of United Methodist doctrine are also deeply shaped by the doctrine of the Trinity. The "Hymns, Canticles and Acts of Worship" in the UMH are organized in five sections. "The Glory of the Triune God" is followed by "The Grace of Jesus Christ" and "The Power of the Holy Spirit."<sup>29</sup> This trinitarian pattern is then completed by a section of hymns on the church as "The Community of Faith," and on eschatology with the title of "A New Heaven and a New Earth."

The liturgies approved for the Church's use show an equally trinitarian focus. Because of its placement as the first complete liturgical text in the widely available UMH, "A Service of Word and Table I" is an excellent example of the general tenor of United Methodist liturgy. The opening prayer addresses God, seeks the "inspiration of your Holy Spirit," and prays in the name of Christ. While the rubric for response to the word allows another creed to be used, it is the Apostles' Creed that is printed in the text. The Great Thanksgiving is divided into three main sections, the first of which thanks God the Father for creation and steadfast love. The second is thankful for Christ's life, death, and resurrection. The third invokes the presence and power of the Holy Spirit on the elements and upon the community. The concluding lines of the prayer summarize the trinitarian focus: "Through your Son Jesus Christ, with the Holy Spirit in your holy church, all honor and glory is yours, almighty Father, now and for ever, Amen."<sup>30</sup>

## GOD THE FATHER

The first person of the Triune God is called "Father" in all of the constitutional standards of United Methodist doctrine. Contemporary statements have both reaffirmed the traditional language and urged that other names for God be used as well. The other names will be addressed in another section of this chapter.

God's nature is beyond human comprehension, and yet God has graciously chosen to reveal Godself to humanity, preeminently in Jesus Christ and secondarily through Scripture. Because

of reflection on that revelation, the church has usually discussed God's nature by examining God's attributes. While recognizing that human knowledge is partial and incomplete, the authority of Scripture suggests that such knowledge, though incomplete, is trustworthy.

When discussing God's attributes, a passage from a sermon that summarizes the whole matter in one reasonably short place is helpful. In "Upon Our Lord's Sermon on the Mount, VI" Wesley refers to the phrase in the Lord's Prayer "hallowed be thy name" and says,

the name of God is God himself—the nature of God so far as it can be discovered to man. It means, therefore, together with his existence, all his attributes or perfections—his eternity, particularly signified by his great and incommunicable name Jehovah, as the Apostle John translates it, to τὸ Ἄ καὶ τὸ Ὡ, ἀρχὴ καὶ τέλος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, "the Alpha and Omega, the Beginning and the End; he which is, and which was, and which is to come." His fullness of being," denoted by his other great name, "I am that I am"; his omnipresence—his omnipotence—who is indeed the only agent in the material world, all matter being essentially dull and inactive, and moving only as it is moved by the finger of God. And he is the spring of action in every creature, visible and invisible, which could neither act nor exist without the continued influx and agency of his almighty power;—his wisdom, clearly deduced from the things that are seen, from the goodly order of the universe;—his Trinity in Unity and Unity in Trinity, discovered to us in the very first line of his Written Word  $\epsilon\upsilon\lambda\omicron\gamma\epsilon\iota\tau\omicron\varsigma$ —literally "the Gods created," a plural noun joined with a verb of the singular number; as well as in every part of his subsequent revelations, given by the mouth of all his holy prophets and apostles; his essential purity and holiness;—and above all his love, which is the very brightness of his glory.<sup>31</sup>

Seven attributes are mentioned here. God's eternity as represented by both the name Jehovah and the citation of Revelation 1:8 and Exodus 3:14. God's omnipresence means that there is no place where God is not. Wesley's comment on John 8:16 makes it clear that even while Christ was on earth he had not left the Father, just as when God comes to earth God has not left heaven.<sup>32</sup> Wesley

viewed God's omnipotence as implying that God is in fact the sole agent, all other agents deriving their power from him. God's wisdom is tied to the order in the universe.<sup>33</sup> Wesley's use of "purity" and "holiness" are best understood as words describing the same attribute.<sup>34</sup> Randy Maddox has called our attention to Wesley's understanding that all of these are analogies by which limited human understanding approaches God. It is possible only because God has condescended to communicate with us according to our abilities.<sup>35</sup>

But the most significant attribute for Wesley is love. In the above passage it is termed "the very brightness of his glory." He comments on 1 John 4:8: "God is often styled holy, righteous, wise; but not holiness, righteousness, or wisdom in the abstract, as he is said to be love; intimating that this is his darling, his reigning attribute, the attribute that sheds an amiable glory on all his other perfections."<sup>36</sup> His sermonic comment on the opening words of the Lord's Prayer also stress the love of God.<sup>37</sup> God's name is Father because of God's nature being love. Wesley analyzes the fatherhood of God as creator and preserver.<sup>38</sup> God is loving to all and sustains his creation. Being the Father particularly of our Lord Jesus Christ, he is also the one who saves us. The Lord's Prayer also calls God *our* Father meaning the parent of all humankind. Everyone is loved by God, and anyone who trusts God through the Son will be saved.

Wesley's focus on the love of God was essential to his understanding of God's grace and the saving action of God in the world. In the sermon "The Way to the Kingdom" he refers to 1 Timothy 1:15, John 3:16, and Isaiah 53:5 as containing the substance of the gospel.<sup>39</sup> They talk about Christ's death for our sins, God's love, and God's desire to save sinners. When Wesley talks about salvation, he usually does so by referring to the grace of God. One of his opening paragraphs in "The Scripture Way of Salvation" focuses on preventing grace. The sermon that he placed first in his *Sermons on Several Occasions* is "Salvation by Faith," which enforces the point that grace is the source of salvation while faith is its condition. Free grace was the source of human creation, sustenance, and salvation. For Wesley, this grace is a manifestation of God's love. In "Satan's Devices" he directly connects grace and love: "Value and esteem more and more that precious truth, 'By grace we are saved

through faith." Admire more and more the free grace of God in so loving the world as to give "his only Son, that whosoever believeth on him might not perish but have everlasting life. . . ." <sup>40</sup>

Ted Campbell correctly stresses that the attributes should not be seen as simply a collection of terms applied to God. Instead, "they express worship in giving voice to the mystery of God; they express spirituality, because in the quest for sanctification some of the aspects or attributes of divinity are to be acquired, through grace, by the believer." <sup>41</sup> Wesley expresses this directly in his doctrine that humanity is created in the image of God. He suggests humanity was not made merely in God's natural and political images,

but chiefly in his *moral image*, which, according to the Apostle, is "righteousness and true holiness." In this image of God was man made. "God is love": accordingly man at his creation was full of love, which was the sole principle of all his tempers, thoughts, words, and actions. God is full of justice, mercy, and truth: so was man as he came from the hands of his Creator. God is spotless purity: and so man was in the beginning pure from every sinful blot. <sup>42</sup>

In his *Methodist Doctrine: The Essentials* Campbell argues that while Methodist teaching about God (including United Methodist doctrine) is largely consonant with the teaching of the larger Christian community, Methodists have emphasized the "personal nature of God" and "the love and compassion that God has for all humankind." <sup>43</sup> Charles Wesley's hymn "Love Divine, All Loves Excelling" brings all of these concerns into one clear text. The first stanza addresses Jesus as Love:

Love divine, all loves excelling,  
joy of heaven, to earth come down;  
fix in us thy humble dwelling;  
all thy faithful mercies crown!  
Jesus, thou art all compassion,  
pure, unbounded love thou art;  
visit us with thy salvation;  
enter every trembling heart.

The second stanza addresses the Holy Spirit asking that it might "breathe . . . into every troubled breast." The third stanza refers to God the Father as "Almighty" and says "Thee we would be always blessing, serve thee as thy hosts above." The last stanza then talks about human transformation so that we might be restored to God's intended state:

Finish, then, thy new creation;  
pure and spotless let us be.  
Let us see thy great salvation  
perfectly restored in thee;  
changed from glory into glory,  
till in heaven we take our place,  
till we cast our crowns before thee,  
lost in wonder, love, and praise. <sup>44</sup>

In the same way Charles attributes God's saving activity to love, saying "Amazing love! How can it be that thou, my God, shouldst die for me?" <sup>45</sup> Hundreds of hymns written in the Methodist tradition, such as those of Fannie Crosby, or those non-Methodist hymns embraced by United Methodists today, such as "Here I Am, Lord," by Dan Schnutte, could be cited as directly linking the love of God and God's saving activity.

With regard to God's work in the world, the Articles and Confession call God "the maker and preserver of all things" <sup>46</sup> and "Creator, Sovereign and Preserver of all things visible and invisible." <sup>47</sup> Wesley's note on Romans 9:21 distinguishes God's activity into two categories: "Creator, Proprietor, and Lord of all" and "moral Governor and Judge." Most of what he says in the *Notes and Sermons* about the former comes in relation to anthropology and humanity's being in God's image. <sup>48</sup>

Wesley gives more attention to the second category, God as moral governor and judge. In a sense, the whole way of salvation is an indication of God's activity in this area. God created the world and continues to love it even as God governs and judges it. In this context God has provided a way of reconciliation. Wesley says:

I mean here, it is that method of reconciliation with God which hath been chosen and established by God himself, not only as he

is the God of wisdom, but as he is the sovereign Lord of heaven and earth, and of every creature which he hath made. . . .

It may be farther considered that it was of mere grace, of free love, of undeserved mercy, that God hath vouchsafed to sinful man any way of reconciliation with himself; that we were not cut away from his hand, and utterly blotted out of his remembrance. Therefore whatever method he is pleased to appoint, of his tender mercy, of his unmerited goodness, whereby his enemies, who have so deeply revolted from him, so long and obstinately rebelled against him, may still find favour in his sight, it is doubtless our wisdom to accept it with all thankfulness.<sup>49</sup>

This vision of God's saving activity as the redeemer and judge of all humanity led Wesley to reject any doctrine of predestination that did not include human participation. Wesley allows for election, but it is conditional election—conditional upon humanity's acceptance of the grace that is offered.<sup>50</sup> Wesley's note on 1 Peter 1:2 covers most aspects of his views. Wesley believes in predestination. But his version of it is universal and conditional. All persons have been predestined to be saved if they believe. He gives five reasons that Scripture does not know a doctrine of unconditional predestination. Predestination to hell or heaven is:

1. Cruel respect of persons; an unjust regard of one, and an unjust disregard of another. It is mere creature partiality, and not infinite justice.
2. It is not plain scripture doctrine, if true; but rather, inconsistent with the express written word, that speaks of God's universal offers of grace; his invitations, promises, threatenings, being all general.
3. We are bid to choose life, and reprehended for not doing it.
4. It is inconsistent with a state of probation in those that must be saved or must be lost.
5. It is of fatal consequence; all men being ready, on very slight grounds, to fancy themselves of the elect number.<sup>51</sup>

The last reason leads to a change in the basic conceptions of salvation and faith at the expense of holiness.

In Wesley's understanding, salvation can be lost if one ceases to believe. He interpreted Romans 9:27 to mean that Paul was teaching the possibility of losing one's salvation.<sup>52</sup> It is truly open to everyone on the condition of faith. But if faith is something that

can be lost, then one can fall from a state of salvation back into unbelief.

Randy Maddox suggests that Wesley's opposition to predestination was deeply rooted in his doctrine of God. "For the Calvinists, the defining model was a sovereign monarch (in the heat of controversy John put it much less graciously: an omnipresent almighty tyrant!). By contrast, Wesley more commonly employed the model of a loving parent."<sup>53</sup>

Another aspect of God's work in the world is his providence. At several points Wesley disdains talk about "general providence":

I know not what things they are which are not owing to the providence of God; in ordering, or at least in governing, of which this is not either directly or remotely concerned. I expect nothing but sin; and even in the sins of others I see the providence of God to me. I do not say, his *general providence*, for this I take to be a sound word which means just nothing. And if there be a *particular providence* it must extend to all persons and all things. So our Lord understood it, or he could never have said, "Even the hairs of your head are all numbered." And, "Not a sparrow falleth to the ground" without "the will of your Father which is in heaven." But if it be so, if God presides *universis tanquam singulis, et singulis tanquam universis*—over the whole universe as over every single person, over every single person as over the whole universe—what is it (except only our own sins) which we are not to ascribe to the providence of God?<sup>54</sup>

This coheres with the teaching on God's omnipotence. In "Wandering Thoughts" Wesley describes our resistance to God's particular providence, that is our "murmuring, discontented thoughts, which say, in effect, 'We will not have thee to rule over us'" as sinful.<sup>55</sup>

The coherence of Wesley's teaching on the omnipotence of God is questionable. How God is the sole agent whose providence is responsible for everything except human sin is not clear. Wesley protects human freedom, but even that is to be ascribed to God's grace. One reason his thought is not very coherent here is that it is peripheral to his primary concern—God's saving grace. It is God as loving parent he most wishes to describe, not God the agent whose existence explains causality in the physical world.

## JESUS CHRIST

The Articles and Confession are again the starting point for United Methodist Christology. Article II says:

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.<sup>56</sup>

Article III affirms Christ's resurrection and return as judge of all humanity. Confession II says:

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.<sup>57</sup>

These statements are in broad agreement with other traditional expressions of Christian teaching, and hence are again repeated in the section headed "Basic Christian Affirmations."<sup>58</sup> Christ's identity as one person of the Trinity who at the same time has both human and divine natures is clear. The creedal outline of his birth, death, burial, and resurrection is made clear as in both the Nicene Creed and the Apostles' Creed. Confession III notes that he lived "as ministering servant" and serves as eternal "Savior and Mediator, who intercedes for us." Article II says that Christ's death was intended to reconcile the Father to us, and that it covers both original guilt and actual sins.

In these ways United Methodist doctrine is tied in to the broad Christian tradition of Christology. Nothing in these articles differ-

entiates United Methodists from the Orthodox, the Roman Catholics, or other Protestants who follow in the Lutheran, Reformed, and Anglican traditions. Indeed, Article II has a history going back through the Thirty-nine Articles of the Church of England to the Augsburg Confession of 1530 and the Wittenberg Confession of 1552. The similarities of language with the Nicene Creed, especially the key phrase "one substance with the Father," are clear. In many cases there are key images from Scripture that are mentioned, such as Christ as the Word of God and mediator.

Wesley's *Sermons* and *Notes* add more substance to this framework. It is clear that Wesley believes Christ to be God incarnate. In the first of his thirteen sermons on Matthew 5-7, Wesley describes Jesus in divine terms:

At the same time with what authority does he teach! Well might they say, "not as the scribes." Observe the manner (but it cannot be expressed in words), the air with which he speaks! Not as Moses, the servant of God; not as Abraham, his friend; not as any of the prophets; nor as any of the sons of men. It is something more than human; more than can agree to any created being. It speaks the Creator of all—a God, a God appears! ô ôw, the being of beings, Jehovah, the self-existent, the supreme, the God who is over all, blessed for ever!<sup>59</sup>

At the same time, Wesley affirms that Christ was truly human. He comments on Luke 2:43, "So our Lord passed through and sanctified every stage of human life. Old age only did not become him."<sup>60</sup> At Philipians 2:7-8 he notes, "A real man, like other men. . . . A common man, without any peculiar excellence or coneliness."<sup>61</sup> However, Deschner says that, at places like weeping over Lazarus in John 11, Wesley limits Christ's human nature.<sup>62</sup> There Wesley asserts that "the affections of Jesus were not properly passions, but voluntary emotions, which were wholly in his own power."<sup>63</sup>

Wesley embraced the traditional theological categories of prophet, priest, and king to describe Christ's work. Typically, they were correlated to the doctrine of salvation. At the very beginning of the *New Testament Notes* he says:

And if we look into ourselves, we shall find a want of Christ in all these respects. We are by nature at a distance from God, alienated

from him, and incapable of a free access to him. Hence we want a mediator, an intercessor, in a word, a Christ, in his priestly office. This regards our state with respect to God. And with respect to ourselves, we find a total darkness, blindness, ignorance of God, and the things of God. Now here we want Christ in his prophetic office, to enlighten our minds, and teach us the whole will of God. We find also within us a strange misrule of appetites and passions. For these we want Christ in his royal character, to reign in our hearts, and subdue all things to himself.<sup>64</sup>

To preach Christ means to preach him in all his offices.<sup>65</sup>

Christ's righteousness is the foundation of human justification. Article IX makes reference to humanity being accounted righteous "only for the merit of our Lord and Saviour Jesus Christ," and Confessions VIII and IX make the same point.<sup>66</sup> Wesley explains this in some detail in "The Lord Our Righteousness," called by Outler one of Wesley's "landmark sermons." There Wesley distinguishes several categories of righteousness. Human justification does not derive from Christ's *divine* righteousness. Christ's *human* righteousness can be divided into *internal* and *external* categories. His *external* righteousness is either *negative*, referring to his avoidance of sin, or *positive*, referring to Mark 7:37, "He did all things well." While some theologians further divide this positive, external righteousness of Christ into Christ's *active* and *passive* righteousness, Wesley argues against such a move. Instead, it is both the active and passive righteousness of Christ that is imputed to all believers, and not imputed to unbelievers.<sup>67</sup> This then is the reason why God can justify sinful humanity without abrogating God's own justice. Later in the same sermon he says,

And yet again: "All such expressions as these—that we are justified by the grace of God, that Christ is our righteousness, that righteousness was procured for us by the death and resurrection of Christ—import the same thing: namely, that the righteousness of Christ, both his active and passive righteousness, is the meritorious cause of our justification, and has procured for us at God's hand that upon our believing we should be accounted righteous by him."<sup>68</sup>

Elsewhere Wesley calls "the blood and righteousness of Christ" the meritorious cause of our justification.<sup>69</sup> Deschner finds this empha-

sis on both the active and passive righteousness of Christ to be the foundation for the two-sidedness of Wesley's soteriology, the dual emphasis on both justification and sanctification.<sup>70</sup>

While Wesley affirms the two natures of Christ, John Deschner finds that "Wesley places a heavy emphasis upon the divine nature and shows a certain reserve about the humanity, while at the same time tending to idealize it."<sup>71</sup> Randy Maddox finds a particular reason for this imbalance. He says:

Wesley's consuming emphasis on the deity of Christ was an expression of his conviction that *God is the one who takes initiative in our salvation*: it is God who died in Christ to make possible our pardon; it is God who awakens us to our need of grace in Christ the Prophet and drives us to Christ the Priest; it is God who initiates our restored relationship in Christ the Priest; and, it is God who guides us as Christ the King, leading us into all holiness and happiness.<sup>72</sup>

## HOW SPIRIT

Lyle Dabney has suggested that pneumatology is the "unfinished business" of the Protestant theological tradition.<sup>73</sup> His argument that Protestants have typically focused on the doctrine of Christ would account for the relative brevity of Article IV. Confession III restates the content of Article IV and then adds a description of the Spirit's ministry: "We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convicts the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth."<sup>74</sup> The "Basic Christian Affirmations" in the Discipline expand further on the Confession of Faith statement, tying in the Spirit's activity in both individuals and the church. It says:

We share the Christian belief that God's redemptive love is realized in human life by the activity of the Holy Spirit, both in personal experience and in the community of believers. This

community is the church, which the Spirit has brought into existence for the healing of the nations. . . .

"Life in the Spirit" involves diligent use of the means of grace such as praying, fasting, attending upon the sacraments, and inward searching in solitude. It also encompasses the communal life of the church in worship, mission, evangelism, service, and social witness.<sup>75</sup>

The relationship between the Holy Spirit and the means of grace is not well developed in United Methodist doctrine. United Methodist ecclesiology would benefit from the further expansion of this brief reference.

The aspect of the Spirit's work that is most fully developed in United Methodist doctrine is its role in sanctification, including assurance, new birth, and perfection. These will be dealt with more fully below. However, three aspects of the Spirit's work should be considered here: as conveyor of grace, as inspirer of Scripture, and as bestower of gifts.

### CONVEYOR OF GRACE

When Wesley talks about genuine religion or real Christianity, he frequently refers to what the Holy Spirit is doing in the lives of individuals. His sermon "Scriptural Christianity" distinguishes the extraordinary gifts of the Spirit, which may or may not be present in the church (and even in the early church were bestowed sparingly), from the ordinary fruit of the Spirit, which "none can deny to be essential to all Christians in all ages."<sup>76</sup> In a later sermon he explains it as action and re-action. The life of God in the soul of the believer

immediately and necessarily implies the continual inspiration of God's Holy Spirit: God's breathing into the soul, and the soul's breathing back what it first receives from God; a continual action of God upon the soul, and re-action of the soul upon God; an unceasing presence of God, the loving, pardoning God, manifested to the heart, and perceived by faith; and an unceasing return of love, praise, and prayer, offering up all the thoughts of our hearts, all the words of our tongues, all the works of our

hands, all our body, soul, and spirit, to be an holy sacrifice, acceptable unto God in Christ Jesus.<sup>77</sup>

At another place Wesley explains that "as soon as ever the grace of God (in the former sense, his pardoning love) is manifested to our soul, the grace of God (in the latter sense, the power of his Spirit) takes place therein."<sup>78</sup> Frequently in Wesley's thought the work of justification is appropriated to the Son, and the work of sanctification to the Spirit. There is some indication in the sermon "The Means of Grace" that in communion, prayer, and the Scriptures it is the Spirit as the power of God who is active in these means. While it is the merit of the Son, it is the power of the Spirit that effects changes in the believer.<sup>79</sup> One of the differences between "the Jewish and the Christian dispensation," according to Wesley, is that at Pentecost the Holy Spirit had been given "in his sanctifying graces," and "then first it was that they who 'waited for the promise of the Father' were made more than conquerors over sin by the Holy Ghost given unto them."<sup>80</sup> Charles Wesley's only direct contribution to United Methodist doctrinal standards, the sermon "Awake, Thou That sleepest," states that this gift is the fulfillment of Old Testament promises.<sup>81</sup> Thus, the Holy Spirit is understood to be God's powerful agent graciously working in the world.

### INSPIRER OF SCRIPTURE

The Holy Spirit is understood to be the primary agent in the writing of Scripture.<sup>82</sup> While human agents are also involved, Wesley emphasizes God's authorship of the text. His clearest statements about revelation are found in the *Notes*. In its "Preface" he says, "Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first Patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other Prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the Apostles, the Apostles and Evangelists wrote."<sup>83</sup> The apostolic writers of Scripture sometimes had particular revelations, but at other times it was a result of "the

divine light which abode with them, the standing treasure of the Spirit of God."<sup>84</sup>

## BESTOWER OF GIFTS

Wesley believed that the Holy Spirit's ordinary gifts to the believer related to sanctification. He was aware, of course, of the "extraordinary gifts," such as speaking in tongues. Whether any such were being given in his own day, or would be given in the future, he said, "are questions which it is not needful to decide."<sup>85</sup> Regarding Acts 2:38 he is careful to note that the gift of tongues is not promised to persons in distant ages and nations.<sup>86</sup> However, Maddox suggests that Wesley came to regard his revival as an extraordinary event, which would then account for his leniency in letting women preach.<sup>87</sup> The comment on 1 Corinthians 14:34 says that they may do so if "they are under an extraordinary impulse of the Spirit."<sup>88</sup>

Since that time the modern Pentecostal movement has increased the level of interest in spiritual gifts. The *Book of Resolutions* includes "Guidelines: The United Methodist Church and the Charismatic Movement."<sup>89</sup> This document does not have an explicit theology of the Holy Spirit. Rather, it refers to the gifts of the Holy Spirit in relation to the ecumenical charismatic renewal occurring in mainline Protestant and Catholic churches. It says, "We believe the church needs to pray for a sensitivity to be aware of and respond to manifestations of the Holy Spirit in our world today."<sup>90</sup> In "Guidelines for All" it says, "Be open to new ways in which God by his Spirit may be speaking to the church" and "Seek the gifts of the Spirit which enrich your life and you for ministry."<sup>91</sup>

## NAMES AND IMAGES FOR GOD

The constitutional standards of doctrine refer to God and humanity in exclusively masculine terms. In the years since the doctrinal standards of the UMC were formulated, several issues related to inclusive language have arisen and been considered by the Church. "Our Theological Task" acknowledges that

new issues continually arise that summon us to fresh theological inquiry. Daily we are presented with an array of concerns that challenge our proclamation of God's reign over all of human existence.

Of crucial importance are concerns generated by great human struggles for dignity, liberation, and fulfillment—aspirations that are inherent elements in God's design for creation. These concerns are borne by theologies that express the heart cries of the downtrodden and the aroused indignation of the compassionate.

... Injustices linked to race, gender, class, and age are widespread in our times.

... We seek an authentic Christian response to these realities that the healing and redeeming work of God might be present in our words and deeds. Too often, theology is used to support practices that are unjust. We look for answers that are in harmony with the gospel and do not claim exemption from critical assessment.<sup>92</sup>

In light of feminist theological critique, the Church has wrestled with ways to address and refer to God, and ways to describe humanity. Resolution 321 addresses this issue in general. It says:

Whereas, The United Methodist Church affirms the use of biblical language and images in worship and in our common life together, and affirms the use of language that reflects the longstanding commitment to the inclusiveness and diversity of United Methodist members and constituencies,

*Therefore, be it resolved*, that United Methodist clergy and laity be encouraged to use diverse metaphorical images from the Bible, including masculine/feminine metaphors; use language for humans that reflects both male and female; use metaphors of color, darkness, ability, and age in positive rather than exclusively negative ways; and

*Be it further resolved*, that publications, audiovisual media, and other materials of The United Methodist Church shall reflect the diverse biblical metaphors, as well as language that reflects the diversity and inclusiveness of humanity.<sup>93</sup>

Taken on its own, the above resolution would suggest that United Methodist doctrine supports language about God that emphasizes diversity. At the same time, the most important services in the UMH and BOW, contained in a section titled "General Services," all use the traditional name of the Trinity—Father, Son, and Holy

Spirit—when addressing God. These services, which include the basic pattern of Sunday worship, four eucharistic services, and four baptismal services, use no feminine imagery for God. While language about human beings is more inclusive, language about God uses traditional formulations or is gender neutral. Guidelines for the BOW were passed and said, "The traditional form of the Trinity (i.e., Father, Son, and Holy Spirit) shall be used wherever it is found in the services contained in *The United Methodist Hymnal* and in the ordination services."<sup>94</sup> The Guidelines for language in the UMH are less clear than those of the BOW, but do call for respecting traditional language and retaining the "poet's original forms of address, descriptions and metaphors for God."<sup>95</sup>

In the rest of the UMH and BOW, there are a few places where feminine imagery is used. Brian Wren's "God of Many Names" has as its first stanza:

God of many names, gathered into One,  
in your glory come and meet us,  
moving, endlessly becoming;  
God of hovering wings, womb and birth of time,  
joyfully we sing your praises, breath of life in every  
people.<sup>96</sup>

Thomas Troeger's "Source and Sovereign, Rock and Cloud" and Deane Postlethwaite's "The Care the Eagle Gives Her Young"<sup>97</sup> are other examples. In the BOW the optional liturgical resources include a wide variety of names. God is addressed as "loving Parent," "Mother," "Father and Mother," and "Creator, Redeemer, Sustainer."<sup>98</sup> In other prayers, God is compared to a woman giving "life and nourishment to her children," "a woman who searches for a lost coin," "a bakerwoman," the one who has "given birth to our world," and "a mother comforting her children."<sup>99</sup> In the prayer of consecration of a baptismal font, an alternative reading of "in the name of the holy and triune God" is offered for "in the name of the Father, and of the Son, and of the Holy Spirit."<sup>100</sup> Among the many other identifications of God used in the Book of Worship are the following: Creator and Redeemer, Searcher of all our hearts, Covenant Friend, Living God, Guide and Guardian, Señor, Grandfather, Great Spirit, O Great Spirit (Gitichi Manitou,

Awesome of the Awesome), Author of Love, God of all nations, God of Shalom, Creator God, Prince of Peace, Wisdom on High, and Lord God of liberation.<sup>101</sup>

What significance should be attributed to this wide diversity of identifications? United Methodist doctrine gives permission for addressing and describing God in many different ways, acknowledging the finitude of our knowledge of God. Yet, the name of Father, Son, and Holy Spirit is specifically privileged for those services in most general use in the Church and especially for those referring to sacramental and ordination purposes.

### Notes

1. Sermon 1, "Salvation by Faith," *Works* 1:117-18. A low point in the recent history of United Methodist doctrinal statements is the opening paragraphs of Part II of the Discipline from 1972 through 1984, which all began with historical background and emphasized the balance between basic but unspecified beliefs and pluralism.

2. Discipline, 59.

3. Discipline, 66-67.

4. Discipline, 41.

5. Discipline, 43.

6. UMH, 880-89. Two of the ten are the "traditional version" of the Apostles' Creed, which omits the words "He descended into hell" and the "ecumenical version" which includes the omitted words and modernizes the language. BOW, 24 suggests nine different possible responses to the reading and preaching of the Word, of which one is "The Apostles' Creed or another creed (see UMH 880-89).

7. UMH, 35, 41, and 46.

8. Sermon 40, "Christian Perfection," §1.2. Quotations are cited in *Works* as being from Job 37:23, Job 26:14, 1 John 5:7 (KJV), and Phil. 2:7. The passage from 1 John is not included in the NRSV or the NIV.

9. Sermon 43, "Scripture Way of Salvation," §§1-2, *Works* 2:155-56.

10. See Wesley's Sermon 55, "On the Trinity," §17 "Especially when we consider that what God has been pleased to reveal upon this head is far from being a point of indifference, is a truth of the last importance. It enters into the very heart of Christianity; it lies at the root of all vital religion."

11. Deschner, xii.

12. Sermon 26, "Upon Our Lord's Sermon on the Mount, VI," §III.7, *Works* 1:561.

13. Sermon 29, "Upon Our Lord's Sermon on the Mount, IX," §29, *Works* 1:649.

14. Sermon 5, "Justification by Faith," §II.1, *Works* 1:187.

15. *Notes* Matt. 6:13.

16. The following is a list of places where the words "Trinity" or "three-one" occur in *Notes*: Matt. 3:17, Matt. 6:13, Luke 4:18, John 8:16, 1 Cor. 15:28, Eph. 2:18, Eph. 4:4, Heb. 9:5, Heb. 9:14, Rev. 4:7-8. Other comments have bearing on the

issues without using these words, such as John 10:30, John 15:26, Acts 10:48, Phil. 2:1, and 1 John 5:7-8.

17. *Notes* Heb. 9:14.

18. *Notes* Luke 4:18, 1 Cor. 15:28.

19. For a brief discussion of this, see Starkey, 31-33.

20. *Notes* John 15:26.

21. Maddox 1994, 140.

22. Wood 1998, 179.

23. Wainwright 2001. See also Wainwright 1990, 26-43.

24. Wainwright 2001.

25. Wainwright 2001.

26. Note that in Sermon 55, "On the Trinity," Wesley says, "But the thing which I here particularly mean is this: the knowledge of the Three-One God is interwoven with all true Christian faith, with all vital religion. . . . But I know not how anyone can be a Christian believer till 'he hath' (as St. John speaks) 'the witness in himself'; till 'the Spirit of God witnesses with his spirit that he is a child of God'—that is, in effect, till God the Holy Ghost witnesses that God the Father has accepted him through the merits of God the Son—and having this witness he honours the Son and the blessed Spirit 'even as he honours the Father.'" §17, *Works* 2:385.

27. Sermon 43, "The Scripture Way of Salvation," §1.2, *Works* 2:156-57.

28. Wood 1998, 177.

29. UMH, viii.

30. UMH, 6-10.

31. Sermon 26, "Upon Our Lord's Sermon on the Mount, VI," §III.7, *Works* 1:580-81.

32. *Notes* John 8:16.

33. See Wesley's *The Wisdom of God in Creation*.

34. For another discussion of these attributes in Wesley's sermons, see Sermon 120, "The Unity of the Divine Being," §2-8, *Works* 4:61-63. For a discussion of the nature of God in all of Wesley's writings, see Maddox 1994, 48-64.

35. Maddox 1994, 50, calling attention to *Notes* Rom. 5:9.

36. *Notes* 1 John 4:8.

37. Sermon 26, "Upon Our Lord's Sermon on the Mount, VI," §III.4-5, *Works* 1:578-79.

38. Sermon 26, "Upon Our Lord's Sermon Upon the Mount, VI," §III.4, *Works* 1:578.

39. Sermon 7, "The Way to the Kingdom," §II.8, *Works* 1:229.

40. Sermon 42, "Satan's Devices," §II.2, *Works* 2:148.

41. Campbell 2000, 97.

42. Sermon 45, "The New Birth," §I.1, *Works* 2:188.

43. Campbell 1999, 46.

44. UMH, 384. Cf. the text and notes, *Works* 7:545-47.

45. UMH, 363. Cf. *Works* 7:322.

46. Article I, Discipline 59.

47. Confession I, Discipline 66.

48. Many of Wesley's most interesting writings on creation and physical science are in his later sermons and other writings. See his *Survey of the Wisdom of God in Creation, or a Compendium of Natural Philosophy*, "Serious Thoughts Occasioned By the Late Earthquake at Lisbon" *Works* 11:1-13, Sermon 54, "On Eternity," Sermon 56, "God's Approbation of His Works," Sermon 67 "On Divine Providence," Sermon 69, "The Imperfection of Human Knowledge," Sermon 77, "Spiritual Worship," and Sermon 103, "What Is Man?"

49. Sermon 6, "The Righteousness of Faith," §II.7-8, *Works* 1:213.

50. See Wesley's quotation of Augustine, "So true is that well-known saying of St. Austin (one of the noblest he ever uttered), *Qui facit nos sine nobis, non salubrit nos sine nobis*—he that made us *without ourselves* will not save us *without ourselves*." Sermon 63, "The General Spread of the Gospel" §12, *Works* 2:490. He also uses the phrase in Sermon 85, "On Working Out Our Own Salvation," §III.7, *Works* 3:208.

51. *Notes* 1 Pet. 1:2. See also *Notes* Eph. 1:12, Acts 13:48, Rom. 8:28-29, Rom. 9:18, Rom. 11:5, Rom. 11:28. For Wesleyan sources on predestination outside the doctrinal standards see Sermon 58, "On Predestination," *Works* 2:413-21, Sermon 110, "Free Grace," *Works* 3:542-63, "Predestination Calmly Considered," *Works* (I) 10:204-59, "A Dialogue Between a Predestinarian and His Friend," *Works* (I) 10:259-66 and "Serious Thoughts on the Perseverance of the Saints," *Works* (I) 10:284-98.

52. *Notes* Rom. 9:27.

53. Maddox 1994, 56. References to Wesley are to Sermon 110, "Free Grace" §28 *Works* 3:557 and Sermon 33, "Upon Our Lord's Sermon on the Mount, XII," §II.2, *Works* 1:692.

54. Sermon 37, "The Nature of Enthusiasm," §28, *Works* 2:56-57.

55. Sermon 41, "Wandering Thoughts," §III.1, *Works* 2:132.

56. Discipline, 60.

57. Discipline, 67.

58. Discipline, 43.

59. Sermon 21, "Upon Our Lord's Sermon on the Mount, I," §9, *Works* 1:474.

60. *Notes* Luke 2:43.

61. *Notes* Phil. 2:7-8.

62. Deschner, 24-25.

63. *Notes* John 11:33.

64. *Notes* Matt. 1:16

65. Sermon 36, "The Law Established Through Faith, II," §1.6, *Works* 2:37-38.

66. Discipline, 61, 69.

67. Sermon 20, "The Lord Our Righteousness," §I.1, *Works* 1:454.

68. Sermon 20, "The Lord Our Righteousness," §1.9, *Works* 1:457. Wesley has abridged and altered John Goodwin's *Imputatio Fidei* and used this passage as his own here. See Outler's note 46 at *Works* 1:457-58.

69. Sermon 43, "The Scripture Way of Salvation," §I.3, *Works* 2:157.

70. Deschner, 192-96.

71. Deschner, 191. Deschner argues that these and other christological presuppositions strongly shape Wesley's theology.

72. Maddox 1994, 117-18.

73. Dabney 2001.
74. Confession III, Discipline, 67.
75. Discipline, 43.
76. Sermon 4, "Scriptural Christianity," §4, 1:161.
77. Sermon 19, "The Great Privilege of Those that are Born of God," §III.2, Works 1:442. See also §II.1.
78. Sermon 12, "The Witness of Our Own Spirit," §15, Works 1:309. See also Sermon 51, "The Good Steward," §18, Works 2:286 for a similar reference.
79. Sermon 16, "The Means of Grace," §§II.3, V.1-4, Works 1:382, 393-97.
80. Sermon 40, "Christian Perfection," §II.11, Works 2:110.
81. Sermon 3, "Awake Thou That Sleepest," §III.4, Works 1:153. He quotes Ezek. 36:27 and Isa. 44:3.
82. For a discussion of revelation and the inspiration of Scripture in Wesley's theology as a whole, see Jones, 18-23.
83. Notes, Preface, §10. Two sections later he quotes Luther, "Divinity is nothing but a grammar of the language of the Holy Ghost."
84. Notes 1 Cor. 7:25.
85. Sermon 4, "Scriptural Christianity," §3, Works 1:160.
86. Notes Acts 2:38.
87. Maddox 1994, 135.
88. Notes 1 Cor. 14:34.
89. BOR, 818-25. Note that the document itself identifies pages 825-33 under the heading "The Charismatic Movement, Its Historical Base, and Wesleyan Framework" as background material.
90. BOR, 820.
91. BOR, 821.
92. Discipline, 83.
93. BOR, 817.
94. The principles underlying the BOW were set in resolutions passed by the 1988 General Conference. The United Methodist Book of Worship Committee and the General Board of Discipleship then sought to implement these resolutions with a set of guidelines. They can be found in the 1992 Advance edition of the *Daily Christian Advocate*, pages R-38 to R-43. For the purpose of this study, the following "specific directives" on R-39-40 are relevant:
  - "a. The traditional form of the Trinity (i.e., 'Father Son, and Holy Spirit') shall be used wherever it is found in the services contained in *The United Methodist Hymnal* and in the ordination services.
  - "b. The word *Lord*, usually referring to Jesus Christ, may be retained where it is considered appropriate.
  - "c. Masculine pronouns for God may be retained where found in the services contained in *The United Methodist Hymnal* or in other places where their omission would seriously disturb the memory bank of worshippers, but they should be kept to a minimum.
  - "d. Masculine pronouns for Jesus may be retained where appropriate, but an effort should be made to reduce their frequency.
  - "e. The ecumenical term 'Christ the King' and the United Methodist alternative

- term 'Kingdomtide' may be retained in the Calendar, but in general the use of the term 'King' should be minimized.
- "f. Feminine images of God taken from, or compatible with, Scripture should be increased in an effort to balance the remaining masculine images. The feminine images already in the services in *The United Methodist Hymnal* should be retained and added to.
- "g. There should be greatly increased use of images of God that are neither masculine or feminine, insofar as these are found in, or compatible with, Scripture. Warmly personal images such as 'Friend' and 'Shepherd' are particularly encouraged."
95. *Report of the Hymnal Revision Committee to the 1988 General Conference of the United Methodist Church, Advance Daily Christian Advocate* 1.
  96. Brian Wren, "God of Many Names," UMH, 105. © Hope Publishing Co. Used by permission.
  97. UMH, 113, 118.
  98. See respectively BOW, 170, 398, 466, and 563.
  99. See respectively BOW, 438, 454, 469, 484, and 586.
  100. BOW, 641.
  101. See respectively BOW, 167, 289, 301, 460, 465, 468, 487, 491, 492, 493, 494, 520, 525, and 547.