What it Means to Preach Holiness Today

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A. MY PERSONAL STORY

Not very "personal" – but it shaped how I preach holiness today
More of a "Collective Consciousness" (if you were raised in the holiness movement)

1. PERSISTENT PURSUIT – INSTANTANEOUS
Mildred Bangs Wnykoop – "Cleansing is not a static, passive thing which exist apart from the dynamic personal encounter." (p. 259)

2. SECTARIAN OVERTONES
Heb 12:14, Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.

3. RULES (Note: not technically "legalism")
Holiness defined, by what one did _not_ do

4. WORD #1: ERADICATION
Persistent illustration: Tree cut down but tree stump still remains.

5. WORD#2: SIN

6. PERSONALITY FAVORTISM
The often used definition of sanctification was often unbiblically slanted toward a certain personality type. Some temperaments *appear* more sanctified, based on expectations. Thus I concluded that someone with my temperament simply could not be sanctified.

B. THE ROAD TO MY PRESENT UNDERSTANDING

1. GROWTH
Leo Cox, _John Wesley's Concept of Perfection_

2. UNDERSTANDABLE COMPARISONS
Robert Traina's Marriage Illustration

3. THE MAN
John Wesley and the broad, historic flow of holiness

4. PERFECTION UNDERSTOOD
teleos (Greek – dynamic) vs. *perfectus* (Latin – static)

5. THE EPIPHANY
a. RELATIONALLY FOUNDED
Gal 4:7, So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

John 10:12, But he that is an hireling, and not the shepherd, whose own the sheep are not…

b. QUALITATIVE / NOT QUANTITIVE
   2nd Definite Instantaneous Work of Grace…
Mildred Bangs Wynkoop, *A Theology of Love*
What is called "second" points to a different kind of steip in the process of redemption…. "One and two simply as a mathematical sequence misses the biblical emphasis of salvation. When viewed as two related kinds of human experience – privilege and responsibility – the errors of regarding grace non-historically, that is, non-relatedly to actually human experience are avoided. One/two is a guide to the kinds of personal adjustment to God which Scripture teaches and the human psyche experiences and understands. In these two kinds of response to God lie all the crisis moments, major and minor…." p. 347

6. DEFINING THE MOVEMENT
   Q: What is Holiness?   What is Weselyanism?

   a. TIMOTHY SMITH – "living out the Sermon on the Mount"

   b. PHOEBE PALMER – Are we Palmerians instead of Wesleyans?

   c. SOCIAL RESPONSIBILITY
       o Donald Dayton – *Rediscovering an Evangelical* (Holiness?) *Heritage*
       o Timothy Smith – *Revivalism & Social Reform*

   d. THE WESLEYAN QUADRILATERAL
       • Scripture, Church Tradition, Reason, and Personal Experience

   e. MY PERSONAL DEFINITION: Wesleyanism is the strong emphasis on dynamic and exhilarating growth with Jesus *after* conversion.

C. PREACHING HOLINESS TODAY
1. OLD TERMS: Use of some "old" terms:
       -       Imputed – or declared righteousness
       -       Imparted – or experienced righteousness

2. NEW TERMS: Contemporary Expression:

- o Assigned – new birth
- o Actual - moment of initial sanctification & growth in sanctification
- o Accomplished – glorification

3. CONTEXT: Why does God allow denominations? To lift up one particular attribute of God till the rest of the body of Christ is ready for it. In this way, the "holiness movement" did not fail.

4. EMPHASIZING THE *RELATIONAL*; this is where the "relaxing" can be experienced

5. EMPHASIZE THE OPTIMISM of sanctifying grace: "you are now experiencing some victory in areas where you once experienced failure!"

6. OPTIMISM IN CULTURAL APPLICATION: Wesley's "social holiness"
   - Social reformers were not hip in their day (abolition, biblical feminism)
   - Neither are the issues today (abortion, defense of biblical marriage)
   - Our temptation: to only involve ourselves the chic issue (the poor)

7. UTILIZING THE LANGUAGE OF "DEATH" – that is, death to self

8. PERFECT LOVE – *agape* lived out practically