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A Study on the Doctrine of Original Sin as the Foundation of Wesleyan Theology

Christopher A. Black

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A STUDY ON THE DOCTRINE OF ORIGINAL SIN
AS THE FOUNDATION OF WESLEYAN THEOLOGY

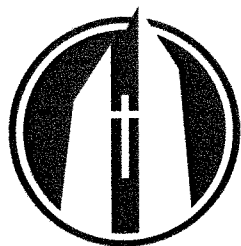
A THESIS SUBMITTED TO
TO THE FACULTY OF THE DIVISION OF CHRISTIAN HISTORY AND THEOLOGY
IN CANDIDACY FOR THE DEGREE OF
MASTER OF DIVINITY

BY
CHRISTOPHER A. BLACK

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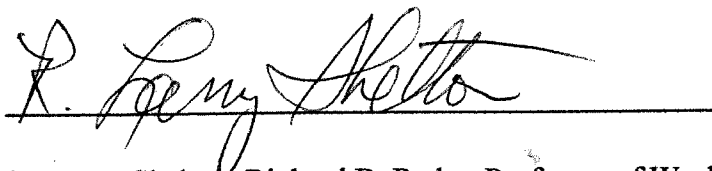
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Title: A STUDY ON THE DOCTRINE OF ORIGINAL SIN AS THE
FOUNDATION OF WESLEYAN THEOLOGY

Presented by: Christopher Black

Date: April 5, 2010

We, the undersigned, certify that we have read this thesis and approve it as adequate in scope and quality for the degree of Master of Divinity.



(R. Larry Shelton, Richard B. Parker Professor of Wesleyan Theology)



(Daniel L. Brunner, Professor of Church History and Pastoral Studies)

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To Richard

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ABSTRACT

John Wesley believed that the doctrine of original sin established the biblical foundation for the doctrines of justification and sanctification. Wesley's use and emphasis of this doctrine was neither new nor innovative. He believed that the rejection of the doctrine of original sin would lead to the loss of biblical Christianity. Wesley adamantly defended this doctrine affirming the basic tenets of the Western Christian tradition. While utilizing some relational and therapeutic images, Wesley blatantly speaks in judicial, punitive and substantialist terms concerning original sin. The consequences of judicial, punitive and substantialist perspectives are far reaching for distinctively Wesleyan theology. These ideas draw human freedom, God's nature as holy love and the possibility of entire sanctification into question.

This study proposes that Wesleyan theology needs to reevaluate the traditional Western views of original sin and shift towards a non-Augustinian understanding of fallen humanity. James Arminius' creation covenant theology offers applicable insights for developing an alternative. Another building block for this study will include understanding Scripture outside of the Augustinian perspective. The early Church father, Irenaeus, provides a traditional perspective that is also outside of the Augustinian influence. These will provide the necessary material for building a strong foundation that will result in less punitive and substantialist language and more relational and therapeutic images. The tenets of Wesleyan theology will flow more naturally from these images and create less tension between justification and sanctification.

INTRODUCTION

In his sermon titled *Original Sin*, John Wesley claims that the primary difference between heathens and Christians is the recognition of original sin. This doctrine holds such importance for Wesley that he says, "Allow this, and you are so far a Christian. Deny it, and you are but an Heathen still."¹ It is with deep care and respect for both Wesley and the Wesleyan tradition that this study proceeds into dangerous territory.

It would be foolishness to deny the obvious corruption in the world. One need only to look at a favorite news page or television station and it is clear that something is deeply wrong within humanity. Wesley commonly cited war as proof that original sin still infected society in the 18th century and war still haunts our world in new and perverse ways today. Notwithstanding the empirical evidence of brokenness in the world, the doctrine of original sin, as understood by Wesley and many Western thinkers, raises significant theological issues.

Specifically within the Wesleyan tradition there are three issues with which the doctrine of original sin creates conflict. First, the issue of human freedom is at risk when the doctrine of original sin is misapplied in a Wesleyan context. Second, the holy love of God is drawn into question when original sin is the foundational perspective of humanity. Third, the possibility of entire sanctification is eliminated if there is any substantialist understanding of original sin. These issues point out the most basic conflicts concerning original sin and demonstrate the need to open an investigation of this doctrine and its place in Wesleyan theology.

¹ John Wesley, "Sermon 44, Original Sin," in *The Works of John Wesley*, 3rd ed. vol. 6 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 63 (page citations are to the reprint edition).

One issue at the heart of this investigation is the source for Wesley's view on original sin. Current Wesleyan scholars debate the Eastern influences on Wesley and many contend that he demonstrates Eastern Orthodox sympathies.² While an Eastern influence can be argued about many of Wesley's beliefs, it is fairly clear that Wesley is Western in his perspective on original sin. William Cannon went as far as to say, "[Wesley] goes all the way with Calvin, with Luther, and with Augustine in his insistence that man is by nature totally destitute of righteousness and subject to the judgment and wrath of God."³ Charles Carter properly acknowledges that Wesley follows Augustine and others in this line of thought.⁴

Wesley's Augustinian orientation concerning the doctrine of original sin has led to the inconsistencies mentioned above. The proposal of this study is that Wesleyan theologians need to reevaluate Wesley's view and move away from a predominantly Augustinian perspective. As noted above, Wesley held this doctrine to be the foundation for Christian theology. The goal of this study will be to inspect this foundation, remove broken aspects, and replace them with solid Scriptural and traditional perspectives that avoid the unhealthy conclusions attached to the

² One side of the debate claims that Wesley was influenced by early Eastern Fathers, but that Wesley did not place them over Western Fathers or single them out in significance. This side also argues that to claim Wesley was somehow influenced by the Eastern Orthodox Tradition is anachronistic and inappropriate. This has been argued in Kenneth J. Collins, *John Wesley: A Theological Journey* (Nashville: Abingdon, 2003), 195-6.

The other side of this debate claims that there are indeed Eastern themes in Wesley's theology and that Wesley valued the Eastern Fathers more so than the Western Fathers. The result is that Wesley shares the theological roots of the later developed Eastern Orthodoxy. This perspective is found in Randy L. Maddox, "John Wesley and Eastern Orthodoxy: Influences, Convergences and Differences," *The Asbury Theological Journal* 45:2 (1990): 30-2.

³ William R. Cannon, *The Theology of John Wesley: With Special Reference to the Doctrine of Justification* (Nashville: Abingdon Press, 1946), 200.

⁴ Charles W. Carter, *Contemporary Wesleyan Theology*, vol. 1 (Grand Rapids: Francis Asbury Press, 1983), 267.

Augustinian view of original sin. The proposed foundation will be built upon the creation covenant theology found in James Arminius, Scripture and insights from Irenaeus of Lyons.

The first chapter will be an in-depth study of John Wesley's views of original sin. The second chapter will be a historical outline of the doctrine of original sin in Western thinking beginning with Augustine following through the Reformation. The third chapter will explore consequences of this Western orientation for the issues noted above. The fourth chapter will present insight from Arminius, Scripture and Irenaeus. These sources offer relational perspectives on sin that are in alignment with the relational nature of salvation. The concluding chapter will show how a relational perspective of original sin is in alignment with a relational view of salvation and sanctification, one of the key Wesleyan tenets.

CHAPTER 1

JOHN WESLEY'S CONCEPT OF ORIGINAL SIN

Wesley the Anglican

For his entire life John Wesley was an Anglican. There is clear evidence throughout his life that he desired no division with the Church of England. Wesley's father, Samuel Wesley, was an Anglican clergyman and the young Wesley grew up in the Church of England. He also died a member of the Church and never sought to leave the Church which he viewed with the highest regard. In 1739 Wesley recalled in his journal an encounter with a fellow Clergyman. The gentleman asked him the differences between the Methodist's teaching and that of the Church of England. Wesley responded saying, "The doctrines we preach are the doctrines of the Church of England; indeed, the fundamental doctrines of the Church, clearly laid down, both in her Prayers, Articles, and Homilies."⁵ In a 1789 sermon, Wesley said, "I hold all the doctrines of the Church of England. I love her liturgy. I approve her plan of discipline."⁶ It is within this Anglican context which Wesley's view of original sin must be understood.

The late seventeenth and eighteenth century Church of England was not homogeneous. The Anglican Church, with its varied history and array of theological traditions, offered Wesley an eclectic tradition from which to draw. Without straying from Anglican doctrine, Wesley readily incorporated many traditions. His family tree included dissenting grandparents on both

⁵ John Wesley, "Journal, from August 12, 1738, to November 1, 1739," In *The Works of John Wesley*, 3rd, ed. vol. 1 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 224 (page citations are to the reprint edition).

⁶ John Wesley, "Sermon 115, The Ministerial Office," In *The Works of John Wesley*, 3rd, ed. vol. 7 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 278 (page citations are to the reprint edition).

sides. His paternal grandfather and great grandfather had Puritan leanings. Despite these facts both his father and mother returned to the Church of England.⁷ The Puritan spirit was influential on Wesley; he shared their sense of rigid morality. In his *Christian Library*, Wesley included thirty-two Puritan authors; however, he edited hyper-Calvinist tendencies from their writings.⁸ Moravian Pietism was very influential upon Wesley. It was at a Moravian gathering where Wesley had his famous Aldersgate experience.⁹ The deep influence of Pietism is reflected in the experiential nature of Wesley's theology.¹⁰ Arminianism was also a deep influence on Wesley's theology. He often described himself as just a hair's breadth from his Calvinist opposition. However, he gladly affirmed and defended the label Arminian.¹¹ Another significant influence on Wesley's theology was the primitive Church, which he believed was the purest age of Christianity.¹² In addition to the early Fathers of the Church, Albert Outler notes the influence of

⁷ Kenneth J. Collins, *A Real Christian: The Life of John Wesley* (Nashville: Abingdon, 1999), 9.

⁸ Charles W. Carter, *Contemporary Wesleyan Theology*, vol. 1 (Grand Rapids: Francis Asbury Press, 1983), 62.

⁹ On May 24, 1738 Wesley recalled a dynamic conversion experience in his life at a Moravian meeting on Aldersgate Street. He said, "I felt my heart strangely warmed. I felt I did trust Christ, Christ alone for salvation: And an assurance was given me, that he had taken away my sins." John Wesley, "Journal from February 1, 1738, to August 12, 1738," In *The Works of John Wesley*, 3rd, ed. vol. 1 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 103 (page citations are to the reprint edition).

¹⁰ Ibid., 62-3.

¹¹ John Wesley, "What is an Arminian?" In *The Works of John Wesley*, 3rd, ed. vol. 10 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 359 (page citations are to the reprint edition).

¹² John Wesley, "Sermon 132 On Laying the Foundation of the New Chapel," In *The Works of John Wesley*, 3rd, ed. vol. 7 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 424 (page citations are to the reprint edition).

Anglicans, Catholics, and mystics as well.¹³ While holding on to his Anglican roots, Wesley was influenced by many traditions that shaped his understanding of original sin.

Wesley on Original Sin

The official position of the Church of England is written in its thirty-nine articles. Wesley's theology reflects the thirty-nine articles and he specifically affirms the ninth article and its stance on original sin.¹⁴ Article nine states:

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature does remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek *φρόνημα σαρκός* (which some do expound the wisdom some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.¹⁵

This is the general understanding of original sin from Wesley's perspective.¹⁶ This study will now explore four specific tenets of Wesley's teaching: the universal state of sinful humanity, the inheritance of sin, depravity and actual versus original sin.

John Wesley insisted that sin was a universal phenomenon. In the first section of his treatise, *The Doctrine of Original Sin*, Wesley gives a detailed account of the history of

¹³ Albert C. Outler, ed. *John Wesley* (New York: Oxford, 1964), iv-v.

¹⁴ John Wesley, "Sermon 13, On Sin in the Believer," In *The Works of John Wesley*, vol. 1, ed. Albert Outler (Nashville: Abingdon 1984), 317-8.

¹⁵ The American revision of 1801 is used for the sake of readability. It is identical to the English Edition of 1571 in meaning but the spelling is different. Philip Schaff, ed. *The Creeds of Christendom with a History and Critical Notes*. 6th ed. Vol. 3 (Grand Rapids, Michigan: Baker, 2007), 492-3.

¹⁶ Collins, *John Wesley: A Theological Journey*, 185-6.

sinfulness. Beginning with the time of Noah, he shows the corrupt nature of humanity.¹⁷ Wesley also shows the corrupt nature of the Romans who sought knowledge and virtue.¹⁸ In a manner embarrassing to modern sociology, Wesley attacks the heathen nations as ignorant and clearly sinful.¹⁹ Thomas Oden rightly points out that in Wesley's writing, "the term *heathen* referred to those who did not share the premises of western theism."²⁰ As the capstone of Wesley's argument he describes war as a universal proof of original sin, especially in the Christian world.²¹ He says, "Surely all our declamations on the strength of human reason, and the eminence of our virtues, are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world."²² Wesley also argues that the unhappiness of humanity is based on the sinful condition which is always accompanied by pain.²³

The universality of sin is based on the fact that humanity's sinful condition is inherited from Adam. In a conversation concerning proper teaching of doctrine, Wesley and others discussed the nature of imputed sin. The following are the minutes from this conversation:

Q. 15. In what sense is Adam's sin imputed to all mankind? A. In Adam all die; that is, (1.) Our bodies then became mortal. (2.) Our souls died; that is, were disunited from God.

¹⁷ John Wesley, *The Doctrine of Original Sin*, in *The Works of John Wesley*, 3rd, ed. vol. 9 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapids: Baker, 2002), 196 (page citations are to the reprint edition).

¹⁸ Wesley, *Doctrine of Original Sin*, 208.

¹⁹ *Ibid.*, 210-20.

²⁰ Thomas Oden, *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine* (Grand Rapids, Michigan: Zondervan, 1994), 163.

²¹ Wesley, *Doctrine of Original Sin*, 221.

²² *Ibid.*, 223.

²³ *Ibid.*, 235.

And hence, (3.) We were all born with a sinful, devilish nature. By reason whereof, (4.) We are children of wrath liable to death eternal.²⁴

The reason the sin of Adam was imputed to all humanity is based on the medieval understanding of federal headship. The state of humanity depended upon Adam as its legal representative. Wesley says, "By his fall, they all fell into sorrow, and pain, and death, spiritual and temporal."²⁵ Wesley argues in favor of Westminster Proposition 1, which states "all mankind sinned in him, and fell with him in that first transgression."²⁶ Commenting on Wesley's defense of Westminster Proposition 2, Oden says, "Humanity as a whole was swept into a corporate state of sin and suffering, making them corrupt and guilty, and subject to punishment."²⁷ Wesley took great pains to show that God was not responsible for the transmission of sin. He lays the responsibility upon parents. However, he does not lay guilt upon them. He says parents could transmit "a nature tainted with sin, and yet commit no sin in so doing."²⁸ This does not free the children from the guilt of sin. In his *Explanatory Notes* on Romans 5:12 Wesley says, "All sinned – In Adam. These words assign the reason why death came upon all men; infants themselves not excepted, in that all sinned."²⁹ He explains that the sin of Adam and the sin of all who were in the loins of

²⁴ John Wesley, "Minutes of Some Late Conversations," In *The Works of John Wesley*, 3rd, ed. vol. 10 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), Monday, June 25, 1744, 275-7 (page citations are to the reprint edition).

²⁵ Wesley, *Doctrine of Original Sin*, 332.

²⁶ *Ibid.*, 262.

²⁷ Oden, 170.

²⁸ Wesley, *Doctrine of Original Sin*, 282.

²⁹ John Wesley, *Explanatory Notes on the New Testament*, vol. 2 (London: Wesleyan Methodist Book Room, undated; reprint, Kansas City, Missouri: Beacon Hill, 1981), Romans 5:12.

Adam are punished through pain, suffering, and death.³⁰ The result of Adam's sin as a federal head was imputed to all because of his forensic position.³¹ Leo Cox points out that Wesley differentiated between two types of guilt. There is personal guilt which is associated with personal sin. However, there is also inherent guilt, which is imputed and punishable, though not personal.³²

In light of imputed guilt and sin, Wesley views humanity as depraved. Wesley says, "They have in them the nature of punishments, even on us and on our children. Therefore, children themselves are not innocent before God. They suffer; therefore, they deserve to suffer."³³ This should not be understood as eternal suffering. In the same essay, Wesley denounces the view that children would suffer eternally for the sins of their ancestors.³⁴ In order to understand depravity from a Wesleyan perspective it is necessary to distinguish between the natural image of God and the moral image of God in humanity.³⁵

³⁰ This sermon was written in 1782, late in Wesley's life, and reflects traducianism more than imputation. John Wesley, "Sermon 57, The Fall of Man," in *The Works of John Wesley*, vol. 2, ed. Albert Outler, (Nashville: Abingdon 1985), 411. Collins notes that late in his life, Wesley affirmed traducianism but he acknowledges Wesley's use of legal images. Traducianism is the concept that all human souls were literally in Adam. In Adam all sinned and all were guilty of the first sin through physical association. Traducianism is very physical and does not require legal categories for the transmission of guilt. This concept will be dealt with more in depth in chapter 2. Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon, 2007), 66-8.

³¹ Oden, 170.

³² Leo G. Cox, "John Wesley's Concept of Sin," *Bulletin of the Evangelical Theological Society* 5:1 (1962): 18.

³³ Wesley, *Doctrine of Original Sin*, 318.

³⁴ *Ibid.*, 315.

³⁵ Wesley distinguishes between the natural, moral, and political images of God, but the later is not as common as the first two. Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood, 1994), 68.

The natural image consists of those qualities definitive of humanness. Wesley summarizes the characteristics of the natural image as “immortality, a spiritual being, endued with understanding, freedom of will, and various affections”³⁶ Richard Taylor explains the natural image as four qualities. First, the natural image is defined by self-awareness. Humans are conscious of self and have the ability to study themselves and their environment. This uniquely human quality includes memory, reason, imagination, inventiveness, creativity, and the ability to think about the future.³⁷ Second, the natural image involves the power to act. What this does not mean is simple reactivity; rather, it is the ability to plan actions, react intelligently to stimuli, and exercise a certain level of control over the environment.³⁸ Third, awareness of others and the ability to communicate are central to the natural image. Humanness can only find satisfaction through communication with others. Taylor points to communication with God as the ultimate fulfillment of humanness.³⁹ Fourth, immortality is part of the natural image. Taylor focuses on the immortal spirit of humanity that is not defined by the body. Rather, the body is seen as something temporary and death is merely a transition to higher or lower existence.⁴⁰

The political image is the position or responsibility given to humanity in relationship over the earth and other creatures. Theodore Runyon, *The New Creation: John Wesley's Theology Today* (Nashville: Abingdon, 1998), 16-7.

³⁶ John Wesley, “Sermon 45, The New Birth,” in *The Works of John Wesley*, vol. 2, ed. Albert Outler (Nashville: Abingdon 1985), 188.

³⁷ Richard Taylor, *Exploring Christian Holiness*, vol 3 (Kansas City, Missouri: Beacon Hill, 1985), 31-2.

³⁸ Ibid., 32.

³⁹ Ibid.

⁴⁰ Ibid., 32-3.

The moral image consists of "righteousness and true holiness."⁴¹ Taylor expresses the essence of this moral image in the context of relationship. He says, "Original holiness must be seen as that relationship within which man began. It was comprised of (a) the native affinity for God and right; (b) the living personal relationship; and (c) the indwelling Holy Spirit as the divine Agent or Bearer of the relationship."⁴² Theodore Runyon says, "The moral image is neither a capacity within humanity nor a function that can be employed independently of the Creator, because it consists in a relationship which the creature receives continuously from the Creator."⁴³ The heart of the moral image is humanity's relationship with God.

The depravity of humanity is the loss of the moral image of God as well as the perversion of the political image and natural image. Wesley says:

The 'image of God,' in which Adam was created, consisted eminently in righteousness and true holiness. But that part of the 'image of God' which remained after the fall, and remains in all men to this day, is the natural image of God, namely, the spiritual nature and immortality of the soul; not excluding the political image of God, or a degree of dominion over the creatures still remaining. But the moral image of God is lost and defaced.⁴⁴

The loss of the moral image led to the corruption of the other images. The natural image is distorted because it is turned towards the selfish desires of the individual rather than the will of the Creator.⁴⁵ The fall corrupted humanity's entire nature and led to the state of original sin.⁴⁶

⁴¹ Wesley, Sermon 57, 411.

⁴² Taylor, 37.

⁴³ Runyon, 18.

⁴⁴ Wesley, *Doctrine of Original Sin*, 381.

⁴⁵ Runyon, 16.

⁴⁶ Oden, 170.

The state of original sin leads to actual sin. Wesley is emphatic upon the point that actual sin is a result of original sin.⁴⁷ Oden says that “evil works proceed from an evil heart. We choose to follow a natural inclination to sin.”⁴⁸ Because of Adam’s sin, humanity is prone to evil. Taylor summarizes this concept saying, “While sin per se may be defined as accountable wrongness before God, original sin may be defined as inherited and therefore unaccountable wrongness before God, in nature or moral disposition. This condition or state becomes accountable when its cure is neglected or rejected.”⁴⁹ Taylor represents a later Wesleyan understanding of original sin, which simplifies the complications of imputed guilt. Wesley himself was not so clear or consistent.⁵⁰ Wesley’s perspective does teach that the human condition, apart from grace, is hopelessly guilty and deserving of punishment.⁵¹

Wesley on Prevenient Grace

In the face of depravity and universal sinfulness, it is necessary for God to act on behalf of humanity if salvation is to become a reality. The Wesleyan answer to the problem is the doctrine of prevenient grace.⁵² Prevenient grace is the grace that precedes or goes before

⁴⁷ Wesley, *Doctrine of Original Sin*, 274.

⁴⁸ Oden, 171.

⁴⁹ Taylor, 101.

⁵⁰ Maddox, *Responsible Grace*, 87.

⁵¹ Oden, 174.

⁵² Wesley does not actually use the word *prevenient* grace. The term he uses is *preventing* grace.

salvation.⁵³ Oden defines it as, “the grace that begins to enable one to choose further to cooperate with saving grace.”⁵⁴ Taylor says, “The awakening of the soul to its awareness of need, intensified by an aroused conscience, is a phase of prevenient grace.”⁵⁵ According to Maddox, Wesley believed prevenient grace to be universally available and effective.⁵⁶ Collins summarizes its five benefits: first, a basic knowledge of God is revealed to all humanity; second, the moral law has been inscribed on human hearts; third, the presence of conscience is a result of grace; fourth, a measure of free-will is restored to humans through prevenient grace; fifth, God restrains human wickedness.⁵⁷

Maddox claims that inherited guilt is forgiven on account of prevenient grace.⁵⁸ However, Wesley’s affirmation of this statement is unclear. In his *Treatise on Baptism*, Wesley declares that baptism results in “washing away the guilt of original sin, by the application of the merits of Christ’s death.”⁵⁹ Maddox’s argument is unclear in Wesley’s own work. What is clear is that God does not leave humanity helplessly bound in damnation. Rather, God invites people

⁵³ W.T. Purkiser, *Exploring Our Christian Faith* (Kansas City: Beacon Hill, 1978), 261-2.

⁵⁴ Oden, 243.

⁵⁵ Taylor, 136.

⁵⁶ Maddox, *Responsible Grace*, 87.

⁵⁷ Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley’s Theology* (Nashville: Abingdon, 1997), 40-3.

⁵⁸ Maddox, *Responsible Grace*, 87.

⁵⁹ John Wesley, “A Treatise on Baptism,” In *The Works of John Wesley*. 3rd ed. vol. 10 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 190 (page citations are from the reprint edition).

to himself through grace. God brings conviction through the Holy Spirit to which people are free to respond or deny.⁶⁰ Wesley says:

Salvation begins with what is usually termed (and very properly) *preventing grace*; including the first wish to please God, — the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God.⁶¹

Any and all inclinations towards God are a result of prevenient grace. However, the suffering of human existence, which shows the guilt of original sin, still exists despite the work of grace. This doctrine does not alleviate the challenges of original sin. While this concept of grace is a step in a good direction, it is only necessary in light of the Western doctrine of original sin as depravity and inherited guilt. If the primal sin results in the condemnation and complete debilitation of every individual then grace must make a special offer to overcome this condition. However, if humans still maintain a certain level of ability to respond to God it is not necessary to offer a special grace, called prevenient grace.⁶² Rather, God's grace is constantly being offered to all people everywhere.⁶³

⁶⁰ John Wesley, "Sermon 43, The Scripture Way of Salvation," In *The Works of John Wesley*, vol. 2, ed. Albert Outler (Nashville: Abingdon 1985), 156-7.

⁶¹ John Wesley, "Sermon 85, On Working Out Your Own Salvation," In *The Works of John Wesley*, 3rd ed. vol. 6 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapids: Baker, 2002), 506 (page citations are from the reprint edition).

⁶² This is primarily a question of semantics. This study takes issue with the concept that grace is somehow offered in different proportions or stages. It detracts from a relational view of God offering an invitation that humans can respond to or ignore. Collins notes that Wesley viewed grace as the Holy Spirit working in people. *The Scripture Way of Salvation*, 102. However, when grace is divided up into different categories the image becomes one of God offering grace as a substance that He is just as like to withhold as He is to give. When this is the case it destroys the image of God constantly offering an empowering invitation to come to Him.

⁶³ This study recognizes the possibility that one could so adamantly reject God's invitation of grace that one is no longer likely to respond. This image is seen in Exodus when

Pharaoh hardens his own heart and then the Lord hardens Pharaoh's heart. See Romans 1:22, 9:17; Exodus 8:15, 32, 11:10.

CHAPTER 2

THE WESTERN TRADITION OF ORIGINAL SIN

Wesley believed that the doctrine of original sin was held from the earliest times in all of Christianity.⁶⁴ He rightly recognized that it was Augustine who brought the language of original sin into common use.⁶⁵ Wesley claimed that an argument of silence stood as proof that none opposed the doctrine of original sin prior to Augustine.⁶⁶

At this point it is necessary to examine the Western view of original sin and evaluate it from a historical-theological perspective. This study will be divided into three sections. First, this study will examine Augustine and the earliest traces of the doctrine of original sin. Second, an investigation will be conducted concerning Anselm and the development of atonement as it relates to original sin. Third, John Calvin's developments of these doctrines will be explored.

St. Augustine and the Development of Original Sin

The heritage of the doctrine of original sin was articulated in St. Cyprian of Carthage and St. Ambrose of Milan.⁶⁷ However, the controversy between Augustine and the Pelagians brought

⁶⁴ John Wesley, *Doctrine of Original Sin*, in *The Works of John Wesley*. 3rd ed. vol. 9 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapids: Baker, 2002), 430 (page citations are to the reprint edition).

⁶⁵ *Ibid.*, 15.

⁶⁶ *Ibid.*, 430.

⁶⁷ Jaroslav Pelikan, *Development of Christian Doctrine: Some Historical Prolegomena* (New Haven: Yale, 1969), 76.

about the full development of this doctrine in ancient Christianity.⁶⁸ The circumstances revolving around the last twenty years of Augustine's life, and his struggles against Pelagianism, were complex. Augustine was a polemicist and this led him to extreme views that perhaps under other circumstances might have been avoided. The Pelagian controversy certainly hardened Augustine's stance on the concept of predestination.⁶⁹ However, it is disputed how much his views on freedom of the will changed from his early Christian writings until he was consumed in his fight against Pelagianism.⁷⁰

The views of Pelagius are equally unclear. Gerald Bonner summarizes the accusations leveled against Pelagius at the synod of Diospolis:

He was alleged to affirm that no man can be without sin, unless he have knowledge of the Law; that all men are ruled by their wills; that in the Day of Judgment, no mercy will be shown to the wicked and to sinners, but they must be burned in eternal fires; that evil does not enter the thoughts; that the Kingdom of Heaven is promised in the Old Testament as well as in the New; that a man can, if he will, be without sin...; and that the Church here below is without spot or wrinkle.⁷¹

Pelagius condemned these accusations and in turn offered orthodox responses and was acquitted at the synod of Diospolis. The 415 synod affirmed Pelagius as belonging to the Church,⁷² and even Augustine admitted that Pelagius may have changed his views and not held heretical

⁶⁸ Ibid., 73.

⁶⁹ Gene Fendt, "Between a Pelagian Rock and a Hard Predestinarianism: The Currents of Controversy in *City of God* 11 and 12," *The Journal of Religion* (2001): 211.

⁷⁰ Eleonore Stump, "Augustine on Free Will," in *The Cambridge Companion to Augustine*, eds. Eleonore Stump and Norman Kretzmann (Cambridge: Cambridge, 2001), 130-3.

⁷¹ Gerald Bonner, *St. Augustine of Hippo: Life and Controversies* (Norwich: Canterbury, 1963; reprint, Norwich: Canterbury, 1986), 335 (page citations are to the reprint edition).

⁷² Pelikan, 74.

beliefs.⁷³ However, Pelagius and those holding views attributed to his name were condemned in both the East and West in 431 CE at the Council of Ephesus. There is evidence suggesting that the fate of the Pelagians was incidentally tied to the hospitality shown to Pelagius by Bishop Nestorius, patriarch of Constantinople. In the East, Nestorius' kindness caused more damage than Pelagius' view on sin and grace.⁷⁴ Cyril of Alexandria condemned Pelagius as a Nestorian.⁷⁵ Notwithstanding the councils' conclusions about Pelagius, Augustine's main concern with Pelagianism was its treatment of grace.⁷⁶ From Augustine's perspective, by drawing the transmission of guilt into question, the Pelagians were drawing the foundation of grace into question as well.⁷⁷

St. Augustine on Original Sin

Augustine's view on original sin can be broken down into four broad categories. First, it is necessary to explore humanity's place in Adam. Second, it is necessary to consider how Augustine understands the transmission of sin. Third, the nature of inherited sin and guilt need to be taken into account. Fourth, the relationship of grace and original sin must be examined. By looking at these four categories, Augustine's view on original sin will be made clear.

⁷³ Bonner, *St. Augustine of Hippo*, 340.

⁷⁴ *Ibid.*, 346.

⁷⁵ Gerald Bonner, "Pelagianism and Augustine," *The Journal of Augustinian Studies* 23 (1992): 47.

⁷⁶ Augustine, *On the Grace of Christ, and On Original Sin*, trans. Peter Holmes and Robert E. Wallis, vol. 5, *First Series of Nicene and Post-Nicene Fathers*, ed. Phillip Schaff (Peabody: Hendrickson, 1999), 218. 1.3.

⁷⁷ *Ibid.*, 246-7. 2.27-8.

The place of Adam in Augustine's theology cannot be over emphasized. Mathijs Lamberigts says, "It would not be unfair to claim that during the Pelagian controversy, Augustine's whole view of history could be reduced to the stories of two individuals: Adam and Christ."⁷⁸ The fall of the first Adam was necessary for the redemption brought by the second. In his treatise *Against Julian*, Augustine ruthlessly argued against the Pelagian opinion that it is unjust for infants to be guilty of the primal sin or the sins of their parents. Augustine made the case that all of humanity was condemned when Adam sinned.⁷⁹ The reasoning behind this universal guilt is that all have sinned in Adam.⁸⁰ In *The City of God* Augustine offered a concise summary of his position:

We all were in that one man, since we all were that one man, who fell into sin by the woman who was made from him before sin. For not yet was the particular form created and distributed to us, in which we as individuals were to live, but already the seminal nature from which we were to be propagated; and this being vitiated by sin, and bound by the chain of death, and justly condemned, man could not be born of man in any other state.⁸¹

The idea of being in Adam comes from Romans 5:12. Augustine had a corrupt Latin translation of the New Testament which rendered the end of verse 12 "in whom (*in quo*) all sinned."⁸² The Greek says, "ἐφ' ᾧ πάντες ἥμαρτον." The NRSV, NIV, and NASB all rightly translate this

⁷⁸ Mathijs Lamberigts, "Competing Christologies: Julian and Augustine on Jesus Christ," *The Journal of Augustinian Studies* 30 (2005): 174.

⁷⁹ Augustine, *Against Julian*, trans. Matthew H. Schumacher, vol. 35, *The Fathers of the Church*, ed. Roy Joseph Deferrari (New York: Fathers of the Church, Inc, 1957), 41. 1.33.

⁸⁰ *Ibid.*, 10. 1.10.

⁸¹ Augustine, *The City of God*, trans. Marcus Dods, vol. 2, first series, *Nicene and Post-Nicene Fathers*, ed. Philip Schaff (Peabody: Hendrickson, 1999), 251. 17.14.

⁸² B.L. Nassif, "Towards a 'Catholic' Understanding of St. Augustine's View of Original Sin," *Union Seminary Quarterly Review*. 39:4 (1984): 288.

saying, "because all sinned."⁸³ The first rendering implicates all of humanity as guilty participants in the primal sin of Adam.⁸⁴ The second only brings guilt upon Adam's descendents because all have sinned.

It is necessary to note two differing theories of transmission with which Augustine wrestled. The first is traducianism and second is the creationism. Traducianism resonates with Augustine's interpretation of Romans 5, which believed that all souls existed in Adam in a real and material way.⁸⁵ Augustine wrestled with this concept because it minimized sin to the physical body rather than the immaterial soul.⁸⁶ Creationism, on the other hand, sees each soul being created by God for a body as it is conceived.⁸⁷ This leads to the problem that God is creating imperfect souls that are tainted by sin and makes God the author of evil in each soul.⁸⁸

Unable to resolve the inherent problems in either of these theories, Augustine moved towards a sexual transmission theory. Leaning upon his misreading of Romans 5:12, Augustine viewed the transmission of original sin as something born out of the seminal origin of every child.⁸⁹ The reasons that Augustine saw sin as a seminal transaction is because of the inherent

⁸³ Bibleworks 7, Bibleworks LLC, Norfolk, VA., 2006.

⁸⁴ H. Orton Wiley goes as far as to say, "This introduced the necessity of sinning; and the nature transmitted to his descendants made them not only depraved, but guilty in themselves as well as Adam." *Christian Theology* vol 2 (Kansas City: Beacon Hill, 1964), 103.

⁸⁵ Henri Rondet, *Original Sin: The Patristic and Theological Background*, trans. Cajetan Finegan (Staten Island: Alba House 1972) 139.

⁸⁶ Jesse Cousenhoven, "St. Augustine's Doctrine of Original Sin," *The Journal of Augustinian Studies* 36:2 (2005): 383.

⁸⁷ Rondet, 137.

⁸⁸ Cousenhoven, 383.

⁸⁹ *Ibid.*, 371.

lust which accompanies sexual intercourse and the procreation of children. He says, "By... his carnal concupiscence, he infected in himself all who were to come from his stock."⁹⁰ Lust is the direct cause of sin's transmission to children.⁹¹ Augustine continued this line of reasoning as proof that Christ was free from the condition of original sin because he was born of a virgin.⁹² Jesse Cousenhoven notes that Augustine did not hold an imputation theory because sex would not have been necessary if Adam was understood to be the representative head.⁹³ A strict imputation model would be primarily legal in nature and could avoid the necessity of sex as a means to understand the transmission of original sin. A sexual transmission theory views sin as a contagion, but an imputation model should view sin as an inheritance.⁹⁴ Augustine's emphasis on human solidarity with Adam decreased the more he employed his sexual transmission theory. Cousenhoven notes the inconsistencies this causes in Augustine's doctrine of original sin.⁹⁵

The nature of Adam's sin is both that of guilt and inability. Because of the inheritance of sin from Adam, all humanity is guilty of sin and condemned.⁹⁶ This guilt not only results in eternal damnation, but also in the suffering and evil which people face in this life.⁹⁷ For

⁹⁰ Augustine, *Against Julian*, 295. 5.15.54.

⁹¹ Cousenhoven, 385. Augustine, *Against Julian*, 199. 4.4.34.

⁹² Augustine, *Against Julian*, 295. 5.15.54.

⁹³ Cousenhoven, 384.

⁹⁴ An imputation model *should* view sin as an inheritance; however, there are those, like Calvin, who hold an imputation view but still use the language of contagion. There seems to be an inconsistency of metaphors that views sin as both a physical substance and a legal status.

⁹⁵ Cousenhoven, 384.

⁹⁶ Augustine, *Against Julian*, 28-9. 1.6.24.

⁹⁷ Lamerigts, 176.

Augustine the only hope of removing original sin and its guilt is through baptism.⁹⁸ By the fall, humanity lost its power and became slaves to sin.⁹⁹ Even after the remission of sin and regeneration, Augustine still saw the effects of original sin. He says, “And no guilt of sin remains which is not removed by the regeneration which is made in Christ, although a weakness remains, and he who is reborn, if he makes progress, fights against this within himself.”¹⁰⁰ The only way that a human can be aligned with God is by the grace of God.

For Augustine humanity does not have the will to come to God on its own. Rather, individuals are drawn, empowered, and regenerated by the power of God’s grace. This was the heart of the Pelagian controversy. Pelagians made claims about grace, but believed that God endowed humanity in its nature with the needed will and power to be obedient and faithful to God.¹⁰¹ Throughout his *Confessions* Augustine made it clear that it was God who called and enabled him to come to salvation. Without the help of grace, there is no way that one could come to God.¹⁰² Augustine makes his point at the end of his work, *On the Grace of Christ*, saying, “For through the sin of the first man, which came from his free will, our nature became corrupted and ruined; and nothing but God’s grace alone, through Him who is the Mediator between God and men, and our Almighty Physician, succours it.”¹⁰³ Augustine refuted Pelagius’ claim that people

⁹⁸ Augustine, *On the Grace of Christ, and On Original Sin*, 244. 2.21.

⁹⁹ Bonner, *St. Augustine of Hippo*, 359-60.

¹⁰⁰ Augustine, *Against Julian*, 57, 2.1.3.

¹⁰¹ Bonner, *St. Augustine of Hippo*, 355-6.

¹⁰² *Ibid.*, 358.

¹⁰³ Augustine, *On The Grace of Christ and On Original Sin*, 236. 1.55.

can come to God if they will to come. He lays out an argument from John 6:45¹⁰⁴ that God teaches by grace and that all who learn do come to the Father.¹⁰⁵ Augustine describes an irresistible quality to the grace of God. Elsewhere, Augustine says that only those who have been given repentance will repent.¹⁰⁶ The necessary doctrine from this perspective is the doctrine of predestination or election.

Gene Fendt traces Augustine's thoughts on predestination and free will from *On Freedom of the Will* and *Confessions* to *The City of God*. He shows how Augustine hardened his view in response to the Pelagian Controversy.¹⁰⁷ Fendt keeps in mind Augustine's pastoral context, remembering that those in his care were in danger of being led to self-dependence. Augustine presents an extreme position set in the midst of poetry rather than a philosophical or theological treatise. The hope was to call his church to throw itself before a merciful God rather than rely on human ability.¹⁰⁸ While this may be true in *The City of God*, it is not the case in theological treatises like *Against Julian* and *On the Grace of Christ and On Original Sin*. It is clear that at the end of his life Augustine had embraced a doctrine of predestination as well as its corollary which damns those who are not predestined to receive God's grace.¹⁰⁹

¹⁰⁴ Jn 6:45 "Everyone who has heard and learned from the Father comes to me."

¹⁰⁵ Augustine, *On The Grace of Christ and On Original Sin*, 223. 1.15.

¹⁰⁶ Augustine, *Against Julian*, 256, 5.4.14.

¹⁰⁷ Fendt, 219-20.

¹⁰⁸ Ibid., 223-4.

¹⁰⁹ James Wetzel, "Predestination, Pelagianism, and Foreknowledge," in *The Cambridge Companion to Augustine*, eds. Eleonore Stump and Norman Kretzmann (Cambridge: Cambridge, 2001), 49.

The doctrine of predestination is only a short step from a doctrine of original sin, which views all of humanity unable to choose any good without external help from the grace of God. Wesley alleviated these issues with the doctrine of prevenient grace which was offered to all people. However, for Augustine, God's grace was too strong to be offered and not accepted.¹¹⁰

St. Anselm on Original Sin and Atonement

Unlike Augustine, St. Anselm was not engaged in a polemic battle. He was in dialog with a group of Jews concerning the necessity of the incarnation¹¹¹ and he was a Scholastic theologian who sought to teach people of faith how to understand the tenets of faith. This was the goal for the writing, *Why God Became Man*, which seeks rational explanations for the doctrine of the incarnation.¹¹² With a humble openness to correction from Scripture and Church authority, Anselm advances his theory in the midst of eleventh-century Europe.¹¹³

The feudal structure of the eleventh century is a necessary starting point for understanding Anselm's thinking. Feudalism was a relationship developed between medieval peoples when governments were unable to protect them. A lord would offer protection or land to a vassal in exchange for services or products. The lord demanded faithfulness and could take back the land if the vassal was disloyal. Often the land was inherited from generation to

¹¹⁰ Chapter three briefly considers the substantial versus relational nature of grace as a corollary to the doctrine of original sin.

¹¹¹ R. Larry Shelton, *The Cross and Covenant: Interpreting the Atonement for 21st Century Mission* (Tyrone, GA: Paternoster, 2007), 176.

¹¹² Anselm, *Why God Became Man and The Virgin Conception and Original Sin*, trans. Joseph M. Colleran (Albany: Magi Books, 1969), 64.

¹¹³ *Ibid.*, 59-60..

generation and the lord would not reclaim the land unless there were no surviving heirs.¹¹⁴ Honor and chivalry marked this way of life¹¹⁵ and loyalty was the chief virtue.¹¹⁶ This is the structure which shapes Anselm's view of sin and atonement. It is from within his articulation of the later theory which we find the details of the first. This work will discuss four aspects of Anselm's theory: the definition of sin, the transmission of sin, the penalty for sin and the satisfaction for sin.

Anselm plainly states that, "To sin, then, is nothing else than not to render to God His due."¹¹⁷ When one fails to render to God His due, he or she dishonors God and creates a debt of honor.¹¹⁸ This debt is a moral and religious debt, which people owe to God.¹¹⁹ Humanity must give God honor and the greatest honor that one can give God is to submit his or her will to God.¹²⁰ Adam was the cause of this great debt because he was the principal member of humanity.¹²¹

¹¹⁴ Jackson J. Sielvogel, *Western Civilization*. 3rd ed. (New York: West Publishing Co. 1997), 261-3.

¹¹⁵ Shelton, 176.

¹¹⁶ Sielvogel, 262.

¹¹⁷ Anselm, *Why God Became Man*, 84.

¹¹⁸ John D. Hannah, "Anselm on the Doctrine of Atonement," *Bibliotheca Sacra* (Oct-Dec 1978): 334-5.

¹¹⁹ Shelton, *The Cross and Covenant*, 176.

¹²⁰ Anselm, *Why God Became Man*, 84.

¹²¹ Anselm, *The Virgin Conception*, 183.

As the principal member of humanity, Adam sunk the entire human race into an unpayable debt.¹²² Unlike Augustine, Anselm did not view the transmission of sin as a physical, and specifically sexual, transaction. Yet, he still viewed natural propagation from Adam as the reason that humanity was bound by debt.¹²³ The whole of human nature was weakened and corrupted and the debt of injustice was imputed to all because of Adam.¹²⁴

The reason that propagation produces debt is because Adam lost the grace which he possessed before the fall and now he passes on his lack of grace to his posterity. Anselm says:

[Adam] lost the grace he could have passed on to his descendants; and all who are generated by the exercise of the natural power which he had received are born subject to his debt. Human nature was so totally in Adam that none of it existed apart from him. Therefore, since, without any compulsion, it dishonored God by committing sin, with the result that it could not, of itself, make satisfaction, it lost the grace it had received, which it could have preserved always for those generated from itself, and it contracts sin, together with the penalty for sin that goes along with it, every single time it is multiplied by the natural power of generation with which it is endowed.¹²⁵

The transmission of sin is bound to the human will. Because God created humanity with the natural power to propagate, it is human will which generates human life.¹²⁶ It is this willing which generates a will not subject to God and lacking the grace existing before sin. This reasoning is also Anselm's argument in favor of a virginal conception.¹²⁷

¹²²Hannah, 335.

¹²³ Anselm, *The Virgin Conception*, 183.

¹²⁴ Ibid., 171.

¹²⁵ Ibid., 185.

¹²⁶ Ibid., 187.

¹²⁷ Anselm explains that because the virginal conception is based completely on the will of God, and not on natural generation of human will, it is not subject to the laws of nature. For Anselm this included the natural corruption, which is inherited through natural generation and the human will. Ibid., 185-7.

According to David Neelands, Anselm rejects the thought that infants possess original sin until they become rational souls.¹²⁸ However, Anselm's argument is very ambiguous as to what constitutes a rational soul, and he is explicit to say that original sin is in infants and that they are responsible for the debt of justice owed to God.¹²⁹ Anselm does differentiate between original sin and personal sin. Original sin has its origin in the corrupt human nature and is therefore contracted with the creation of the nature. Personal sin only exists when one commits a fault and this cannot happen until one is a person.¹³⁰

Both original sin and personal sin are injustices and demand payment. Boso, Anselm's student and dialog partner in *Why God Became Man*, proposes that humans should not be spared from sin without punishment unless mercy spares, liberates and restores the sinner.¹³¹ However, Anselm corrects his position and makes it clear that humans must make satisfaction for sin if they are to be saved. Anselm believed that humans were to take the place of fallen angels. Because the blessed angels never sinned it would be unjust for God to raise fallen humans to their place without requiring satisfactory payment.¹³² The only options for Anselm are satisfaction or punishment.¹³³ Yet, it is impossible for humanity to repay to God what it has not

¹²⁸David Neelands, "Crime, Guilt, and the Punishment of Christ: Traveling another Way with Anselm of Canterbury and Richard Hooker," *Anglican Theological Review* 88:2 (Sp 2006): 200.

¹²⁹ Anselm, *The Virgin Conception*, 171-2.

¹³⁰ Ibid., 170.

¹³¹ Anselm, *Why God Became Man*, 74.

¹³² Ibid., 103.

¹³³ Hannah, 336.

given because complete obedience is necessary even if sin was not committed.¹³⁴ However, it would be possible for another to repay the debt owed to God. If a creature were to make satisfaction for humanity, then humanity would become the servant of that creature and this would be improper.¹³⁵ Shelton summarizes the conclusion of Anselm's argument saying:

Jesus, the God-Man, is compelled by his own love to offer his life to the Father in satisfaction for the debt of humanity. As God, Christ's merits are infinite and therefore more than sufficient to offer as satisfaction. As humanity, Christ represents the party from whom the satisfaction must come.¹³⁶

This satisfies God by the God-Man so that humanity is subject to the God-Man and not some other creature, and this resonates with Anselm's sense of justice.

There are many unanswered questions at this point concerning Anselm's theory. What role does the resurrection play in redemption and the new life of Christians?¹³⁷ Why is God subject to justice that seems external to Him? How can the penalty of sin be placed upon one who has not committed sin without corrupting justice? If Christ's atonement was infinite, and therefore substantial for the entire human race, is it just for both Christ and unrepentant humans to suffer punishment for the same sin? Is redemption possible if Adam is merely a symbol and not literally the first human being? Wrestling with these questions will be postponed to the next chapter when dealing with the systematic consequences of the Western tradition in Wesleyan theology.

¹³⁴ Anselm, *Why God Became Man*, 107.

¹³⁵ Hannah, 336.

¹³⁶ Shelton, 177.

¹³⁷ Robert H. Culpepper, *Interpreting the Atonement* (Grand Rapids: Eerdmans, 1966),

John Calvin: Logical Conclusions to Augustinian Thinking

John Calvin follows the Augustinian tradition with great attention to Scripture and logic. However, many would argue that Calvin reaches unbiblical conclusions despite his strongly biblical approach to theology. Calvin's position on original sin and human anthropology are closely related to that of Augustine.¹³⁸ That is not to say that Calvin simply reiterated Augustinian theology. Calvin was an innovator who stood upon the shoulders of Augustine; however, their emphases were often very different.¹³⁹ This study will not reiterate the positions already presented earlier concerning Augustine. Rather, it will highlight the significant issue of Calvin's theology of sin. First, this study will consider the logical necessity of the fall of Adam. Second, Calvin's focus on the total depravity of humanity will be examined. Third, his use of substitutionary atonement will be explored. Fourth, the doctrine of predestination will be revisited.

In an attempt to safeguard the omnipotence of God, Calvin outlines a necessity for the fall of Adam. Drawing from Augustine, he expresses the idea that God's will is the necessity for what happens in this world. Therefore, God, who must know all things, not only permitted humanity to fall, but ordained it even before creation.¹⁴⁰ Calvin says, "The decree is dreadful indeed, I confess. Yet, not one can deny that God foreknew what end man was to have before he

¹³⁸ Philip Schaff, *History of the Christian Church*, 3d ed. vol.8 (Peabody: Hendrickson, 2006), 542-3.

¹³⁹ Barbara Pitkin, "Nothing but Concupiscence: Calvin's Understanding of Sin and the *Via Augustini*," *Calvin Theological Journal* 34 (1999): 347-9.

¹⁴⁰ John Calvin, *Institutes of the Christian Religion*, Trans Ford Lewis Battles, Vol. 21, *Library of Christian Classics*, ed. John T. McNeill (Philadelphia: Westminster, 1960), 995-6. 4.22.7.

created him, and consequently foreknew because he so ordained by his decree.”¹⁴¹ God not only passively allowed humanity to fall, but actively willed that humanity should fall. Calvin is quick to say that the reason for God’s will is hidden from people; yet, he continues to explain that God willed it because it brought Him glory.¹⁴² Paul Helm argues that creation and providence cannot be separated for Calvin because they are the same decree.¹⁴³ One reason given for this dreadful decree is that it allows humans to see the danger of free will and the blessing of grace.¹⁴⁴ Commenting on Calvin, A.M. Hunter recognizes that there is no reason besides the will of God for human nature to pass on its corruption from generation to generation.¹⁴⁵

In an illogical and paradoxical manner Calvin does not lay the blame of sin on God. Rather, he sees humanity as the guilty party in sin. Because of this, God can bring punishment on people. Humanity, which was created in the image of God, lost that image. Calvin says, “Man, after he had been deceived by Satan revolted from his Maker, became entirely changed and so degenerate, that the image of God, in which he had been formed, was obliterated.”¹⁴⁶ Most importantly, humanity lost the knowledge of God. This is not to say that humanity does not have some knowledge of God, but that people cannot come to a proper knowledge of God.¹⁴⁷

¹⁴¹ Ibid., 955. 3.22.7.

¹⁴² Ibid., 956-7. 3.22.8.

¹⁴³ Paul Helm, *John Calvin's Ideas* (Oxford: Oxford, 2004), 99.

¹⁴⁴ Calvin, *Institutes*, 956. 3.22.7.

¹⁴⁵ A.M. Hunter, *The Teaching of Calvin* (Westwood, NJ: Fleming H. Revell, 1950), 105.

¹⁴⁶ John Calvin *Commentary on Genesis*. vol. 1 (Grand Rapids: Christian Classic Ethereal Library, 1999), 78. Gen 3:1 ; available from <http://www.ccel.org/ccel/calvin/calcom01.html> accessed June 14, 2009.

¹⁴⁷ Paul Helm, “John Calvin, the *sensus divinitatis*, and the noetic effects of sin,” *International Journal for Philosophy of Religion* 43 (1998): 102.

Concerning the effects of the fall, Calvin says, "Paul not only condemns the inordinate impulses of the appetites that are seen, but especially contends the mind is given over to blindness and the heart to depravity."¹⁴⁸ For Calvin, the corruption of human understanding is proven by the fact that people rebel against God, because seeking God is the foundation of wisdom.¹⁴⁹

The fall not only corrupted the mind, but the whole person. He says, "The whole man is overwhelmed – as by a deluge – from head to foot, so that no part is immune from sin and all that proceeds from him is to be imputed to sin."¹⁵⁰ Original sin is more than a lack of original righteousness; rather, it is a complete filling of body and soul with concupiscence. Calvin goes as far as to say, "The whole man is of himself nothing but concupiscence."¹⁵¹ William M. Greathouse points out the Platonic influence on Calvin's view of humanity's corruption, which believes the body to be the home for this concupiscence.¹⁵² The depth of depravity is transferred by Adam to the rest of humanity so that all have in themselves a contagion of sin. For Calvin this sin is imputed to humanity in a way that they are not guilty of another's sin, but guilty for themselves. Even infants are wholly corrupted and guilty of the sin in which they are conceived.¹⁵³ T.H.L. Parker notes that for Calvin "the child of a sinner is a sinner."¹⁵⁴ Because of the offensive nature of humanity, God is unable to love people without first removing sin.¹⁵⁵

¹⁴⁸ Calvin, *Institutes*, 253. 2.1.9.

¹⁴⁹ *Ibid.*, 291. 2.3.2.

¹⁵⁰ *Ibid.*, 253. 2.1.9.

¹⁵¹ *Ibid.*, 252. 2.1.8.

¹⁵² William M. Greathouse, *From the Apostle's to Wesley: Christian Perfection in Historical Perspective* (Kansas City: Beacon Hill, 1979), 95.

¹⁵³ Calvin, *Institutes*, 250-1. 2.1.8.

Like Anselm, Calvin believed that amends for guilt could be made by substitution. Jesus Christ suffered the penalty of humanity's sin when He gave himself as a sinless sacrifice. According to Calvin a legal acquittal can be made for the elect because:

The guilt that held us liable for punishment has been transferred to the head of the Son of God. We must, above all remember this substitution, lest we tremble and remain anxious throughout life – as if God's righteous vengeance, which the Son of God has taken upon himself, still hung over us.¹⁵⁶

The sin and corruption of humanity was imputed to Christ and he bore the curse of sin and death, thus offering redemption to humanity.¹⁵⁷ Calvin believes that salvation from sin was complete in the death of Christ without the resurrection. However, new life is brought through the resurrection in his victory over death.¹⁵⁸ Calvin makes a distinction between the forgiveness of sin and the new life in Christ, which allows him to compartmentalize the victories over sin and death. Unlike Anselm, it was not simply Christ's obedience and honor to God which satisfied Him; but it was necessary that blood would be shed to appease the anger and wrath of God.¹⁵⁹ The necessity of punishment is derived from his understanding of God's law as perfect and therefore irrevocable.¹⁶⁰

¹⁵⁴ T.H.L. Parker, *Calvin: An Introduction to His Thought* (Luiseville: Westminster, 1995), 51.

¹⁵⁵ Culpepper, 98.

¹⁵⁶ Calvin, *Institutes*, 509-10. 2.16.5.

¹⁵⁷ *Ibid.*, 510-1. 2.16.6.

¹⁵⁸ *Ibid.*, 520-1. 2.16.13.

¹⁵⁹ *Ibid.*, 530-2. 2.27.3-4.

¹⁶⁰ H. Ray Dunning, *Grace, Faith, and Holiness: A Wesleyan Systematic Theology* (Kansas City, Missouri: Beacon Hill, 1988), 337.

While Calvin attributes much to the death and resurrection of Christ, he squarely places salvation in the eternal election of God. He goes to great lengths to show that not all have received the opportunity to hear the gospel, nor do all accept the gospel because not all are capable of receiving.¹⁶¹ Hunter says, "Behind this ground of belief lay the deep sense of the total corruption of man and his utter inability to choose and take of himself the way of salvation. There was not enough strength or good left in him to stop and turn."¹⁶² Calvin excuses the unbiblical conclusion of this doctrine by labeling those who question his theory as miserable people who accuse God.¹⁶³ In his commentary on Romans, Calvin emphasizes God's covenant with the regenerate parents of infants to include infants in participation with Christ. However, those who are children of the reprobate are not exempt from the common state of sin and guilt.¹⁶⁴ God's eternal election decides the fate of humanity.

The questions raised by Anselm's theory stand with Calvin as well. Furthermore, Calvin's doctrines of election and foreordination of the fall call God's character into question. While he may find satisfactory answers to objections raised by his theories, those in the Wesleyan tradition should be horrified by the implications of God's involvement with human sin and sinfulness. It is as if Calvin sees God as an abusive father who not only permits but ordains that his children be put in harms way so that He can save some of them from destruction. Augustine, Anselm and Calvin not only locate the divine rescue of humanity in the heart of God, but they also locate the need for rescue in the heart of God. In these traditions, God is angry,

¹⁶¹ Calvin, *Institutes*, 944. 3.22.10.

¹⁶² Hunter, 102.

¹⁶³ Calvin, *Institutes*, 952. 3.23.5.

¹⁶⁴ John Calvin, *Commentary on Romans* (Grand Rapids, MI: Christian Classic Ethereal, 1999), 147. Rom 5:17; available from <http://www.ccel.org/ccel/calvin/calcom38.html> accessed June 15, 2009.

offended and demands punishment. The loving God who seeks to forgive by grace alone is minimized in the shadow of wrathful vengeance. These aspects of the Western tradition have serious consequences in Wesleyan theology and this will be the content of chapter three.

CHAPTER 3

EXPLORING THE CONSEQUENCES OF ORIGINAL SIN

This study has briefly explored the Western doctrine of original sin. This doctrine, as held by John Wesley, was shown in detail in the first chapter. The second chapter examined three theological giants of the Western Tradition: Augustine, Anselm and Calvin. Predominately this study has focused on the historic doctrine held by these four individuals. Chapter three will serve as a turning point to begin an evaluation of the Western tradition as it has been presented. This chapter will examine the foundational doctrine upon which Wesley built his theology. As the foundation is examined, this study will show the Western doctrine of original sin to be a weak footing for Wesleyan theology. There will be two main sections to this chapter. First, the influence of the Western tradition will be shown in the theology of Wesley. Second, the implications of this tradition will be considered in light of distinctively Wesleyan theology.

Wesleyan Theology and the Western Tradition

It is difficult to overestimate the influence of Augustine's doctrine of original sin upon theology in the West. So much of the Western tradition can be traced back to this Church Father that it may be misleading to assume that Wesley was directly influenced in an exclusive way by any of these Western giants.¹⁶⁵ However, this study will now compare four main issues which are expressed by Wesley and which have received attention within the Western tradition. First, the issue of original sin and its transmission must be addressed. Second, the idea of depravity and

¹⁶⁵ For example, in many cases it would be impossible to show a distinct difference between Augustine's influence and Calvin's because of the pervasive way in which Augustine influenced Calvin's theology.

a positive presence of sin must be considered. Third, the interrelation between infants, suffering, and damnation ought to be challenged. Fourth, the soteriological implications of original sin require attention. By comparing and contrasting Wesley and the Western tradition, the foundation of the Western tradition in Wesleyan thought will be shown.

Early in his life Wesley did not seek to hold a specific theory on the transmission of original sin. On this matter he was adamantly uninterested in theory, only in the fact that original sin is transmitted.¹⁶⁶ As argued in chapter one, Wesley speaks of the transmission of sin as imputation, a legal term.¹⁶⁷ This understanding can be shown in Anselm¹⁶⁸ and Calvin.¹⁶⁹ Anselm, Calvin, and Wesley show a conflation of imputation with a physical understanding of transmission. While Wesley did not connect the act of procreation with the transmission of sin, at later points in his life he seemed to follow an Augustinian framework.

Kenneth Collins points out that Augustine and Wesley utilize key scripture passages in similar ways. For example, both Augustine and Wesley apply Psalm 51:5 not only to David, but to all humanity.¹⁷⁰ In his *Explanatory Notes*, Wesley followed Augustine's misuse of Romans

¹⁶⁶ John Wesley, "Letter to Dr. Robertson," In *The Works of John Wesley* 3rd ed. vol. 12 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapids: Baker, 2002), 213 (page citations are to the reprint edition).

¹⁶⁷ John Wesley, "Minutes of Some Late Conversations," In *The Works of John Wesley*. 3rd ed. vol. 10 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapids: Baker, 2002), Monday, June 25, 1744, 275-7 (page citations are to the reprint edition).

¹⁶⁸ Anselm, *Why God Became Man and The Virgin Conception and Original Sin*, trans. Joseph M. Colleran (Albany: Magi Books, 1969), 183.

¹⁶⁹ John Calvin, *Institutes of the Christian Religion*, Trans Ford Lewis Battles, Vol. 21, *Library of Christian Classics*, ed. John T. McNeill (Philadelphia: Westminster, 1960), 250-1. 2.1.8.

¹⁷⁰ Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon, 2007) 66.

5:12 and claimed that in Adam all sinned.¹⁷¹ Collins notes that Wesley eventually came to rest in the view called traducianism.¹⁷² This is clearly an Augustinian concept. Chapter two showed that Augustine held a modified traducianism. He rejected the idea that sin was transmitted simply by procreation because it located sin strictly in the physical body. He opted for a sexual transmission theory and located the transmission of sin in the lust that is inherently experienced during intercourse.¹⁷³ Despite Augustine's best attempts to stay away from a physical view of sin, traducianism unavoidably locates sin in the physical body of Adam and places all humanity in Adam at his creation. Traducianism simply lends itself to viewing sin as physical. Wesleyan theologian Richard Taylor, while adamantly rejecting sin as something physical, argues in favor of traducianism. He lays out a genetic argument showing how people are shaped by their genes. This leads him to find traducianism as the most favorable theory of transmission.¹⁷⁴ It is clearly noted that the Old Testament does not lay claim to a transmission theory. It simply observes and reports on the sinful condition of humanity.¹⁷⁵ While it is desirable to have a transmission theory,

¹⁷¹ Augustine's misuse of Romans 5:12 was explained in detail in chapter 2. John Wesley, *Explanatory Notes on the New Testament*, vol. 2 (London: Wesleyan Methodist Book Room, undated; reprint, Kansas City, Missouri: Beacon Hill, 1981), Romans 5:12.

¹⁷² Imputation comes out clearest in Wesley's writing; however, it is necessary to deal with the concept of traducianism because later Wesleyan theologians will gravitate towards this idea Collins, *The Theology of John Wesley*. 68.

¹⁷³ Jesse Cousenhoven, "St. Augustine's Doctrine of Original Sin," *The Journal of Augustinian Studies* 36:2 (2005): 383.

¹⁷⁴ Richard S. Taylor, *Exploring Christian Holiness: The Theological Formulation*, Vol 3 (Kansas City: Beacon Hill, 1985), 96-7.

¹⁷⁵ W. T. Purkiser, Richard S. Taylor, and Willard H. Taylor, *God, Man, and Salvation: A Biblical Theology* (Kansas, City: Beacon Hill, 1977), 86.

there is good reason to continue in the biblical tradition which avoids complicated theories concerning the transmission of original sin.

The theory of traducianism leads to questions regarding the essence of sin or sinfulness. Because sin is transmitted through the physical body, it is therefore necessary to conclude that sin is somehow attached to or directly related to the physical person. However, for Wesleyan theology this concept is repugnant. A genetic theory of transmission does not lend itself to viewing sin relationally; rather, it simply locates sin in one's DNA. Wesleyans desire to understand original sin in terms of deprivation rather than substantial matter. In Wesleyan theology depravity has two parts. First, depravity is a lack of the image of God. Second, it is a positive presence of evil resulting thereof.¹⁷⁶ H. Orton Wiley expresses this by saying, "Depravity is the loss of original righteousness in consequence of the withdrawal of the Holy Spirit."¹⁷⁷ Wesley's own language of depravity is dark and pessimistic. Collins notes that it reflects that of Luther and Calvin. Both Wesley and Calvin viewed humanity not only as lacking good, but as positively evil.¹⁷⁸ Taylor says, "Both Jacob Arminius and John Wesley were thoroughly Augustinian in the following respects: (a) The race is universally depraved as a result of Adam's sin; (b) man's capacity to will the good is so debilitated as to require the action of divine grace before he can turn and be saved."¹⁷⁹ Because of the Augustinian and Calvinist mode of thinking, Wesley had to make some logical breaks to relinquish infants of damnable sin.¹⁸⁰

¹⁷⁶ H. Orton Wiley, *Christian Theology*. vol. 2 (Kansas City: Beacon Hill, 1964), 123-4.

¹⁷⁷ *Ibid.*, 125.

¹⁷⁸ Collins, *The Theology of John Wesley*, 72.

¹⁷⁹ Taylor, *Exploring Christian Holiness*, 79.

¹⁸⁰ Taylor argues that Wesley did not count infants as innocent. Rather, they were legally acquitted of guilt based on the blood of Jesus and prevenient grace. This is how Wesley can

As was shown in chapter one, Wesley affirmed the guilt of infants yet exempted them from damnable sin.¹⁸¹ Though original sin left one guilty and depraved, in Wesley's eyes it was not grounds for eternal damnation.¹⁸² Calvin, as shown in chapter two, had little issue with damning infants, if they were children of the damned.¹⁸³ In this life, Wesley believed that infants suffer because they deserve to suffer.¹⁸⁴ He seems to be operating under the Augustinian and Calvinist perspective, which claims that all things happen according to God's will. Wesley cannot believe that damning infants is God's will but, he still views the suffering that takes place in human life as somehow being just and right merely because it happens. There is a logical breakdown for Wesley at this point. If infants are guilty of sin then logically they are damnable; however, if they are victims of someone else's sin they may suffer, but without guilt. For example, suppose a man fathers a child and then abandons the mother and child. The child grows up with the pain of not knowing her father. She is not the one at fault; rather, she is the victim of her father's choices. Though she experiences the consequences of her father's choice, she is not found guilty of sin or punishable. Suffering is often the result of injustice.

affirm that infants are guilty of sin; yet, they are not damnable. Ibid., 91-2. This line of reasoning makes prevenient grace only effective upon death for those who are not guilty of actual sin. If this is not the case then all discussion of guilt from original sin is nonsense if prevenient grace makes everyone free from that guilt.

¹⁸¹ John Wesley, *Doctrine of Original Sin*, in *The Works of John Wesley*, 3rd, ed. vol. 9 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapids: Baker, 2002), 315-8 (page citations are to the reprint edition).

¹⁸² Collins, *The Theology of John Wesley*, 64.

¹⁸³ John Calvin, *Commentary on Romans* (Grand Rapids, MI: Christian Classic Ethereal, 1999), 147. Rom 5:17; available from <http://www.ccel.org/ccel/calvin/calcom38.html> accessed June 15, 2009.

¹⁸⁴ Wesley, *Doctrine of Original Sin*, 318.

A final aspect of Wesleyan theology, which has been influenced by the Western perspective on original sin, is salvation. From Anselm to Calvin an increase of intensity can be seen in satisfaction theories. Anselm simply viewed salvation as Christ's merit substituting humanity's lack of merit. Calvin on the other hand, believed Christ's punishment to be a substitute for human punishment.¹⁸⁵ Wesley holds aspects of both of these legal models in tension. He affirms penal substitution as Christ bearing the deserving penalty of sinful humanity.¹⁸⁶ In his sermon, *The Way to the Kingdom*, Wesley expresses salvation as satisfaction,¹⁸⁷ and also in, *The Lord our Righteousness*.¹⁸⁸ In the face of legal language the idea of imputed righteousness arises. In the Anselmic and Calvinist views one is counted righteous, but not actually righteous. Thus a legal fiction is created where God views humans as righteous when they are not. H. Ray Dunning demonstrates that Wesley wrestled with this dilemma and came to the necessary conclusion recognizing righteousness in terms of relationship not legal fiction.¹⁸⁹ As an Anglican, Wesley was familiar with the middle way on many issues, including imputed righteousness. By differentiating between justification and sanctification, Wesley avoided the Catholic extreme on one side and the Calvinist extreme on the other.¹⁹⁰ Maddox

¹⁸⁵ H. Ray Dunning, *Grace, Faith, and Holiness: A Wesleyan Systematic Theology* (Kansas City, Missouri: Beacon Hill, 1988), 336-7.

¹⁸⁶ Collins, *The Theology of John Wesley*, 104.

¹⁸⁷ John Wesley, "Sermon 7, The Way to the Kingdom," In *The Works of John Wesley*. Vol 1. ed. Albert Outler (Nashville: Abingdon 1985), 228.

¹⁸⁸ John Wesley, "Sermon 20, The Lord our Righteousness," In *The Works of John Wesley*. Vol 1. ed. Albert Outler (Nashville: Abingdon 1985), 456.

¹⁸⁹ Dunning, 345-6.

¹⁹⁰ Catholic theology emphasized infused righteousness as a cause for justification making sanctification a prerequisite to justification. Calvinism kept justification and sanctification separate which made holiness and growth unnecessary for the justification of the

says, "His most general distinction was between justification as relative (i.e., relational) change in which God declares us forgiven by virtue of Christ, and sanctification as real change in which the Spirit renews our fallen nature."¹⁹¹ This allowed Wesley to hold a satisfaction theory of salvation and then progress to a more relational understanding of sanctification.

Implication for Wesleyan Theology Built on the Western Foundation

There are a number of distinct theological perspectives in the Wesleyan tradition: God's nature as holy love, humanity's free will in light of God's love and entire sanctification are some of these tenets. The Western tradition of original sin creates difficulties for each of these Wesleyan perspectives. It is necessary now to draw out the implications and challenges which accompany the Western doctrine of original sin.

The primary transmission theories come loaded with consequences. Both imputation and traducianism lead to unfavorable consequences for Wesleyan theology. Ultimately these theories lead to non-relational ways of understanding salvation and sin. It is necessary to deal with both imputation and traducianism because these are both theories held by Wesley. While traducianism was accepted late in his life, it holds a strong influence in Wesleyan theology.¹⁹²

Imputed guilt and sin logically lead to a theory of imputed righteousness. Wesley clearly demonstrates this logical conclusion in his treatise, *On Original Sin*. He says:

If it were allowed, that the very act of Adam's disobedience was imputed to all his posterity; that all the same sinful actions which men have committed were imputed to Christ, and the very actions which Christ did upon earth were imputed to believers. What

elect. Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Abingdon, 1994), 169.

¹⁹¹Ibid., 70.

¹⁹²Wiley and Taylor both support this view. Taylor, 96. Wiley, 118.

greater punishments would the posterity of Adam suffer, or what greater blessings could believers enjoy, beyond what Scripture has assigned, either to mankind, as the result of the sin of Adam; or to Christ, as the result of the sins of men; or to believers, as the result of the righteousness of Christ?¹⁹³

Here Wesley affirms the theory of imputation; yet, as was shown above, Wesley was aware of the difficulties raised by imputed righteousness. Wesley insisted on a genuine change in the believer that imputation does not necessitate. Wesley's concept of imparted righteousness is beneficial to his position;¹⁹⁴ however, it is only necessary because of the use of legal metaphors. Relational metaphors would alleviate much of the unnecessary strain caused by imputation.

Because of the legal nature of imputation, the only viable theories of atonement are in the satisfaction or penal substitution family. This limits the work of God within the legal and unalterable boundary of justice. R.L. Shelton makes the case that theories of this nature are unbiblical because they do not recognize the relational and covenant based message of the Bible.¹⁹⁵ He says, "Neither the penal models presented by Anselm and the Reformers or the government model provide an adequate basis in the atonement for the transformation of the image of God in the believer."¹⁹⁶ Dunning gives two reasons why Wesley did not follow a different theory of atonement: 1) Wesley was deeply committed to the Church of England which held to a satisfaction theory; 2) Wesley desired to have an objective atonement that did not

¹⁹³ Wesley, *Doctrine of Original Sin*, 397.

¹⁹⁴ Wesley calls imparted righteousness the fruit of imputed righteousness. Sanctification begins immediately for those who believe and are justified. Thus the righteousness of Christ is not merely a covering, but also a genuine quality of every believer. John Wesley, "Sermon 20, The Lord our Righteousness," 458-9.

¹⁹⁵ R.L. Shelton, *Cross and Covenant: Interpreting the Atonement for 21st Century Mission* (Tyrone: Paternoster, 2006), 192.

¹⁹⁶ *Ibid.*, 193.

depend on human involvement.¹⁹⁷ While these are honorable reasons, the theological implications for satisfaction theories are damaging to the Wesleyan perspective on sanctification and holiness. The major weakness of these theories is their lack of relational imagery.

Traducianism is also filled with problems relating to sanctification. By physically locating sin in the human body, it eliminates the Wesleyan hope of entire sanctification. Leon O. Hynson wrote an insightful article demonstrating the difficulties of sanctification with a physical understanding of sin. Hynson points out that the problem needs to have a corollary solution. Wesley's consistent use of physical metaphors to talk about sin does not correlate with his description of sanctification as love. When sin is reified, Hynson says, "Sanctification becomes an uprooting and eradication."¹⁹⁸ He goes on to suggest an Arminian definition of sin as privation. He says, "Sin is deprived human nature acting out of itself, rather than out of the Spirit."¹⁹⁹ There is no need to make sin an ontological substance; rather, it is the privation of the Holy Spirit's life-giving relationship connecting one to the Trinity. This makes sanctification a renewing relationship with the Holy Spirit rather than a removal of a positive evil substance.²⁰⁰ The consequence of viewing sin substantially is that it makes entire sanctification impossible in this life. However, when sin is viewed relationally, then both justification and sanctification can rightly be viewed relationally as well. Thus entire sanctification is not limited by a physical

¹⁹⁷ Dunning, 334.

¹⁹⁸ Leon O. Hynson, "Original Sin as Privation: An Inquiry into the Theology of Sin and Sanctification," *Wesleyan Theological Journal* 2 (Fall 1987), 70.

¹⁹⁹ *Ibid.*, 77.

²⁰⁰ *Ibid.*, 78.

body; rather, it is only limited by lack of relational faith and interpersonal relationship with Jesus Christ.²⁰¹

Collins demonstrates the necessity of understanding God in terms of holiness and love in his book, *Holy Love and the Shape of Grace*. He writes:

[Wesley] sees the love and holiness of God in relation to – and at times even “in tension with” – each other. That is, on the one hand, Wesley considers “the infinite distance between us and him” in terms of the divine holiness – a holiness that separates and distinguishes. On the other hand, he underscores the communicability and the other-directedness of love, its out reaching embrace.²⁰²

With this Wesleyan understanding of holy love we can explore the implications of original sin from this perspective. God’s nature as holy love is drawn into question when we view God as imputing guilt and punishment to those who have not actually committed sin. Divine holiness would also be compromised if God imputed righteousness to those who were not in a sanctifying relationship with Him.

Most theologians would contend that holiness is the primary attribute of God or at least the essence of all other attributes.²⁰³ Wesleyan theology recognizes the need to interpret holiness in terms of self-giving love as demonstrated by Jesus Christ.²⁰⁴ The Anselmic view of satisfaction gave an exalted state to justice rather than love. While he recognized love in the heart of Jesus, there is a distinction between Jesus and God. God is primarily motivated by

²⁰¹ A corollary issues related to a physical concept of sin is the concept of created grace. When sin is viewed as a positive substance and grace is seen as its cure, it necessarily takes on substantial qualities as well. Maddox presents an alternative which views grace as God’s empowering invitation to relationship with Him. He says, “Prevenient Grace should not be considered a gift *from* God, but the gift *of* God’s activity in our lives.” *Responsible Grace*. 89.

²⁰² Collins, *The Theology of John Wesley*, 21.

²⁰³ Taylor, 14.

²⁰⁴ Thomas J. Oord and Michael Lodahl, *Relational Holiness: Responding to the Call of Love* (Kansas City, Missouri: Beacon Hill, 2005), 92.

maintaining honor and accomplishing his purposes.²⁰⁵ As shown above, Wesley accepts Anselm's satisfaction and imputation theories. Thus God imputes the guilt of Adam to the rest of humanity and exalts the quality of justice over and above holy love.

Anselm's proposal is problematic, not because it claims that God is just, but because it defines God's justice in terms of feudal theory rather than in a biblical perspective of justice as covenant restoration. The story of the prodigal son offers a glimpse of divine restorative justice (Luke 15:11-32). The son, who rebelled against the father, returns after coming to the end of his resources to offer himself as a servant. The father sees the son from a long way off and runs to meet, embrace and welcome him home as his son. There is a restoration of relationship between the father and the son. No substitutions were made and no penalties were exacted, but divine justice was upheld. William Barclay points out that this is a story of willful disobedience, which is the epitome of calloused turning away from God. Yet, God's loving forgiveness can overcome this rebellion.²⁰⁶

Another aspect of justice is the question of whether or not it is just to impute guilt. There is strong support suggesting a representative view of sin and atonement in a community covenant. In the Old Testament, God covenanted with Israel showing exile as the consequence for abandoning the covenant. Hans Boersma makes the case that after it became clear that Israel would not repent and turn back to relationship with God, it became necessary to punish Israel. The punishment was not intended to bring about punitive justice, but it was necessary to bring

²⁰⁵ Shelton, 176-7.

²⁰⁶ William Barclay, *The Gospel of Luke*, Revised ed. (Philadelphia: Westminster, 1975), 206.

the people of Israel, as a nation, back to covenant relationship with God.²⁰⁷ It is reasonable to assume that there were individual members of the Israelite community who were faithful to God and still experienced exile.²⁰⁸ Is it necessary to conclude that they were guilty of the national sin, just because they experienced the penalty? Or could it be allowed that because they were part of the community they were subject to consequential punishment without being genuinely guilty or even responsible? Thus they were guiltless and still suffered. Perhaps a modern metaphor could be seen in contemporary approaches to war. It seems that there is nothing more unjust than bombing entire cities and countries because of the indiscretion and sins of national leaders. While individuals within a country are not guilty of their national sins, they still suffer the consequences. It would be reasonable to view this as an unjust situation. This situation shows imputed guilt as a violation of God's holy and loving character. While God may allow whole groups of people to suffer the consequences of some people's sin, this should be understood in light of how God chooses to work in our world.²⁰⁹ If God respects human freedom and choice, then it is necessary that choices can lead to consequences, which are not God's will.

Imputed guilt, transferred guilt and any fatalistic view of humanity rules out the freedom of human will. If infants are born with inherent sinfulness and are unable to choose anything but sin, then they are not free. Freedom necessitates that one has a choice between two or more options.²¹⁰ Augustine viewed humanity as unable to choose anything except sin because of the

²⁰⁷ Hans Boersma, *Violence, Hospitality, and the Cross: Reappropriating the Atonement Tradition* (Grand Rapids: Baker, 2004), 120-1.

²⁰⁸ For example, Daniel was righteous and still suffered exile Daniel 1:8.

²¹⁰ Bruce R. Reichenbach, "Freedom, Justice, and Moral Responsibility," in *The Grace of God, The Will of Man*, ed. Clark H. Pinnock (Grand Rapids: Academia, 1989), 285.

fall.²¹¹ From a Wesleyan perspective, this can be rejected because prevenient grace has restored part of the moral image which was lost completely by the fall. From an Orthodox perspective, this can be rejected because the image of God has never been completely lost and grace has not ceased.²¹² From either perspective, a human condition is described that views humanity as broken, but still able to make a genuine free choice by the enablement of grace. Thus the justice and holy love of God are upheld because humanity is not fatalistically punished because of another's choice.

²¹¹ Gerald Bonner, *St. Augustine of Hippo: Life and Controversies* (Norwich: Canterbury, 1963; reprint, Norwich: Canterbury, 1986), 359-60 (page citations are to the reprint edition).

²¹² Collins, *The Theology of John Wesley*, 81. From this perspective grace should be viewed as God's activity in ones life.

CHAPTER 4

LAYING A NEW FOUNDATION

It is now time to begin laying a new foundation. After evaluating the Western tradition and showing it to be an inadequate footing for Wesleyan theology, it is necessary to reconstruct a foundation built on Scripture and a non-Augustinian tradition. This chapter will approach the task in three stages. First, the theology of James Arminius will be explored. Second, a scriptural understanding of Adam's fall and the effect on humanity will be investigated. Third, the Church Father, St. Irenaeus, will be studied.

James Arminius on Creation Covenant

The theology of James Arminius was founded upon viewing God as loving and just.²¹³ This led Arminius into many debates with Calvinists who viewed the fall of humanity as unavoidable. He feared that if Adam's only choice was sin, this would make God the author of evil.²¹⁴ In order to avoid this fallacy, he wrestled with the existence of evil in light of the goodness of God.

Arminius believed that God established, in His heart, a law for humanity to follow. This law was communicated to the mind of rational creatures and it was possible for them to follow. However, because humans are rational creatures it is also possible for them to disobey and revolt

²¹³ Rodger E. Olson, *Arminian Theology: Myths and Realities* (Downers Grove: IVP Academic, 2006), 97

²¹⁴ *Ibid.*, 104-5.

from God.²¹⁵ Concerning this law, Arminius says, “the mode is placed in the freedom of the will, bestowed by God on a rational creature, according to which he was capable of performing the obedience which is due to the law, or could by his own strength exceed or transgress its limits.”²¹⁶ In the act of creating, God has chosen to create a covenant and abide by this covenant. This covenant is the basis for humanity’s freedom of will.²¹⁷ R.A. Blacketer says, “The act of creation restricts divine sovereignty over creatures. Thus God is clearly limited by the moral precepts of the created order, and may not, for example... promote his own glory by employing his creatures to introduce sin into the world.”²¹⁸

It is in light of this covenant that sin and punishment have been allowed in the world. God’s desire was to have genuinely rational creatures with freedom of will; therefore, permitting sin was necessary.²¹⁹ God desired that humans would choose to follow Him by abiding in the covenant of obedience. Arminius makes clear that God is the greater party in this covenant. He says, “God enters into a contract or covenant with his creature; and He does this for the purpose that the creature may serve Him, not so much ‘of debt,’ as from a spontaneous, free and liberal

²¹⁵ James Arminius, “Public Disputation IX,” in *The Works of James Arminius*. trans. James Nichols, vol. 2 (London: Longman, Rees, Orme, Brown, and Green, 1828; reprint, Grand Rapids: Baker, 1999), 162-3 (page citations are to the reprint edition).

²¹⁶ *Ibid.*, 164.

²¹⁷ R.A. Blacketer, “Arminius’ Concept of Covenant in its Historical Context” *Nederlands archief voor kerkgeschiedenis*. 80:2 (2000): 198.

²¹⁸ *Ibid.*, 200.

²¹⁹ James Arminius, “Public Disputation X,” in *The Works of James Arminius*. trans. James Nichols, vol. 2 (London: Longman, Rees, Orme, Brown, and Green, 1828; reprint, Grand Rapids: Baker, 1999), 180 (page citations are to the reprint edition).

obedience; - according to the nature of confederations, which consist of stipulations and promises.”²²⁰

For Arminius, this covenant is also the reason for privation of the Holy Spirit in humanity. He argues that if humanity had continued in obedience then their posterity would have continued to receive the favor and grace of God. However, because they lost the blessings their posterity also lost their blessings.²²¹ Carl Bangs points out that Arminius was reluctant to use the term “original sin,” because he believed that “absence of original righteousness...alone is sufficient to commit and produce any actual sins.”²²² By defining original sin as merely lacking in the presence of the Holy Spirit, Arminius is free to dismiss the transmission of guilt and depravity as a positive substance.²²³ Unfortunately, the absence of the Holy Spirit is grounds for the damnation of all of Adam and Eve’s posterity, including infants and any who die without faith.²²⁴

Arminius’ view is helpful on two points. First, humanity is responsible to a covenant or relationship with God. This is helpful because it shows how God chooses to relate to humanity in a covenant relationship. Second, it is helpful to express original sin as the absence of the Holy

²²⁰ James Arminius, “Private Disputation XXVII,” in *The Works of James Arminius*. trans. James Nichols, vol. 2 (London: Longman, Rees, Orme, Brown, and Green, 1828; reprint, Grand Rapids: Baker, 1999), 366 (page citations are to the reprint edition).

²²¹ James Arminius, “Private Disputation XXXI,” in *The Works of James Arminius*. trans. James Nichols, vol. 2 (London: Longman, Rees, Orme, Brown, and Green, 1828; reprint, Grand Rapids: Baker, 1999), 375 (page citations are to the reprint edition).

²²² Carl Bangs, *Arminius: A Study in the Dutch Reformation*. (Nashville: Abingdon, 1971), 340.

²²³ Arminius, “Private Disputation XXXI,” 375.

²²⁴ Bangs, 339.

Spirit. However, his conclusion regarding the condemnation of all without faith is undesirable because that logically includes infants and those who are mentally unable to choose faith.

A Biblical View of Original Sin

Genesis

It is necessary to begin this section with a study concerning what is meant by humanity being created in the image of God. This concept is brought to light in the first chapter of Genesis.²²⁵ God's creative action is brought to its highest point with the creation of humans. This point is highlighted by the fact that God takes counsel before performing this pinnacle creation of man and woman in God's own image and likeness.²²⁶

John Walton and Victor Matthews explain, the terms "idol" and "image" are closely related in the ancient world. An idol was thought to be the means through which a deity accomplished its work. Likeness, on the other hand, can be seen in children who share the same physical and genetic nature as their parents. Human beings, as the image, are the representatives of God and, as the likeness, are capable of being and acting like God.²²⁷ Dietrich Bonhoeffer points to the fact that being created in the image of God necessitates freedom because, "only in

²²⁵ Genesis 1:26-28 Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." ²⁷ So God created humankind in his image, in the image of God he created them; male and female he created them. ²⁸ God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

²²⁶ John E. Hartley, *Genesis*, vol. 1, *New International Biblical Commentary: Old Testament Series*, ed. Robert L. Hubbard and Robert K. Johnston (Peabody: Hendrickson, 2000), 47.

²²⁷ John Watson and Victor Matthews, *The IVP Bible Background Commentary: Genesis – Deuteronomy* (Downers Grove: IVP, 1997), 17-8.

something that is itself free can the One who is free, the Creator, see himself.”²²⁸ In verse 28 we find that God instructs humans. This indicates that people are responsible and capable agents who converse and relate with God and each other.²²⁹

There is nothing in the text to conclude that humanity has lost this image. John Gibson says, “[Humanity’s] status as God’s representative or viceroy was not affected by the fact that he is a sinner who does not merit it.”²³⁰ After the fall of Adam and Eve, there is a curse leveled against them, which has obvious consequences for all of humanity.²³¹ However, even Genesis 9:6 affirms humanity as being in the image of God.²³²

In Wesleyan theology the curse leveled against Adam and Eve is the removal of the moral image of God. This removal has resulted in the corruption of the natural and political image of God in people. The moral image is a function of relationship with God. When this relationship is broken, and the moral image removed, the other aspects of God’s image are considered to be corrupt.²³³ However, Wesley still believes that prevenient grace has restored aspects of the moral image.²³⁴

²²⁸ Dietrich Bonhoeffer, *Creation and Fall: A Theological Interpretation of Genesis 1-3*, trans. John C. Fletcher (New York: Macmillan, 1959), 36.

²²⁹ Hartley, 49.

²³⁰ John Gibson, *Genesis*, Vol 1, (Philadelphia: Westminster, 1981), 85.

²³¹ Hartley, 75.

²³² Genesis 9:6 Whoever sheds the blood of a human, by a human shall that person’s blood be shed; for in his own image God made humankind.

²³³ Theodore Runyon, *The New Creation: John Wesley’s Theology Today* (Nashville: Abingdon, 1998), 16-8.

²³⁴ Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley’s Theology* (Nashville: Abingdon, 1997), 40-3.

It is necessary to keep in mind that Genesis chapter three is a reflective history aiming to account for the predicament of human mortality as well as evil.²³⁵ Adam and Eve represent every human being, not because all people were somehow physically tied to them in human history, but because people repeat their story everyday.²³⁶ Sin and the consequence of sin is chaos or anti-creation. In the first two chapters of Genesis, God brings order out of chaos and in chapter three there is a reversal with humans acting against God bringing about chaos. In chapters four through eleven, beginning with the murder of Abel, it is clear how quickly human sin and chaos escalate.²³⁷ As soon as sin entered the scene it became a powerful and destructive force in the life of every human, not because of arbitrary guilt, but because everyone sins.

Romans 5:12-21²³⁸

²³⁵ Hartley, 75.

²³⁶ Gibson, 121.

²³⁷ Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament: A Christian Survey* (Grand Rapids: Baker, 1999), 83.

²³⁸ Romans 5:12-21 ¹² Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- ¹³ sin was indeed in the world before the law, but sin is not reckoned when there is no law. ¹⁴ Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

¹⁵ But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. ¹⁶ And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. ¹⁷ If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

¹⁸ Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. ¹⁹ For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ But law came in, with the result that the trespass multiplied; but where sin increased, grace

Romans chapter five offers a comparison between the impact of Adam's sin and the impact of Christ's righteousness. As was shown in the previous section, when the first humans sinned, it had a devastating effect on humanity. However, it is not the literature of the Protestant Old Testament which expounds upon this thought; rather, it is the Jewish literature of 2 Esdras, Wisdom of Solomon, and Sirach.²³⁹ 2 Esdras 4:30 uses a very physical metaphor to describe the transmission of sin saying, "For a grain of evil seed was sown in Adam's heart from the beginning, and how much ungodliness it has produced until now – and will produce until the time of threshing comes!"²⁴⁰ Esdras also tells how Adam's sin resulted in the departure of what was good and the presence of an "evil root."²⁴¹ Sirach and Wisdom make note of the connection between sin and death.²⁴² Paul is not necessarily in agreement with all that is noted in these passages; yet, he is using this traditional Jewish concept to bring to light the importance of what has been accomplished in Jesus Christ.

C.E.B. Cranfield emphasizes the dissimilarities between Adam and Christ:

Paul begins to draw his parallel between Christ and Adam in v. 12, but breaks off at the end of the verse without having stated the apodosis of his sentence, because, realizing the danger of his comparison being very seriously misunderstood, he prefers to indicate as emphatically as possible the vast dissimilarity between Christ and Adam before formally completing it. Verses 13 and 14 are the necessary explanation for the use of the verb 'sin' at the end of v.12; and vv. 15-17 drive home the dissimilarity between Christ and Adam.

abounded all the more,²¹ so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.

²³⁹ William Barclay, *The Letter to the Romans*, Revised ed. (Philadelphia: Westminster, 1975), 80.

²⁴⁰ Howard Clark Kee, ed., *Cambridge Annotated Study Apocrypha, New Revised Standard Version* (Cambridge: Cambridge, 1989), 2 Esdras 4:30, 209.

²⁴¹ Ibid., 2 Esdras 3:21-2. 207.

²⁴² Ibid., Sirach 25:24. 84; Wisdom of Solomon 2:23-4. 39.

Then in v. 18 Paul repeats in a briefer form the substance of v. 12, and now completes it with the long-delayed apodosis.²⁴³

The similarity between Christ and Adam is the fact that obedience and disobedience have far reaching consequences for humanity. However, the dissimilarity, which Cranfield points out, is that just because righteousness is brought about by Christ alone does not mean that guilt is brought about by Adam alone.²⁴⁴ Karl Barth says, "Only in so far as Adam first did what we all do, is it legitimate for us to call and define by his name the shadow in which we all stand."²⁴⁵

Verses 13 and 14 point to death as proof that humanity is responsible for sin, even before the Law of Moses. Though sin was not explicit, it still existed, and can be shown in the stories of Cain and Abel, Noah, the Tower of Babel, and Sodom and Gomorrah.²⁴⁶ This is the legacy that Adam has left, which has reached out in a universal way. The significance of this universal impact is that Adam is a type of Christ who will also have a universal impact.²⁴⁷

Exploring verses 15-17, St. John Chrysostom uses what he calls an unreasonable argument from Jewish scripture to demonstrate how much more reasonable it is that God's grace would have universal effect. Though he does not deny that Adam's sin has a devastating effect

²⁴³ C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 1 (New York: T & T Clark, 2001), 269-70.

²⁴⁴ Ibid., 278.

²⁴⁵ Karl Barth, *The Epistle to the Romans*, 6th ed. trans. Edwyn C. Hoskyns (New York: Oxford, 1968), 172.

²⁴⁶ Joseph S. Wang, "Romans," in *Asbury Bible Commentary*, eds. Eugene Carpenter and Wayne McCown (Grand Rapids: Zondervan, 1992), 982.

²⁴⁷ Cranfield notes that the association of guilt and death in this pericope apply only to adults who would have the opportunity to sin and not to those who could not actually sin. Cranfield, 279.

on all of humanity, his emphasis is on the blessing that flows from what Christ has done.²⁴⁸ The mention of Adam is intended to bring the work of Christ into focus.²⁴⁹ The clear point of these verses is that what Christ has done is much more powerful than what Adam has done. Life is greater than death, grace is greater than sin, and Christ is greater than Adam.²⁵⁰ As Chrysostom concludes, "Christ did not merely do the same amount of good that Adam did of harm, but far more and greater good."²⁵¹

The final four verses of this section hinge on the choice, offered in verse 17, of receiving grace. These verses reiterate the dissimilarities between disobedience and obedience as well as point out how the law increased sin and grace. Finally, this section comes to conclusion with verse 21 offering eternal life through Jesus Christ as a hope for all who will receive.²⁵²

This passage has long been seen in the West as the key New Testament description of original sin and the transmission of sin from Adam to all humanity. However, the main point is clearly that Christ's righteousness has been much more effective than Adam's sin. What Jesus Christ has accomplished in his obedience has more power than what Adam broke in his disobedience. This study will now explore the implications of this concept from the perspective of an early Christian, Irenaeus of Lyons.

²⁴⁸ Chrysostom does not deny that humanity is cursed because of the one man's sin, but he does note that God's desire is salvation, not condemnation. This leads him to suggest that it is not reasonable that one should be punished for another. John Chrysostom, "On the Epistle of St. Paul the Apostle to the Romans," trans. J.B. Morris and W.H. Simcox, vol. 11, *Second Series of Nicene and Post-Nicene Fathers*, ed. Phillip Schaff (Peabody: Hendrickson, 1999), 402.

²⁴⁹ Cranfield, 281.

²⁵⁰ James R. Edwards, *Roman*, vol. 6, *New International Biblical Commentary*, ed. W. Ward Gasque (Peabody: Hendrickson, 1992), 151.

²⁵¹ Chrysostom, 403.

²⁵² Edwards, 154.

St. Irenaeus on Adam and Christ

Irenaeus was the most important Christian theologian from the Apostolic Fathers until Origen.²⁵³ Well versed in Scripture and tradition, he found himself in a battle of ideas with Gnostics. These Gnostics called the goodness of God's creation into question and had a negative view of the physical body.²⁵⁴ Certain brands of Gnosticism viewed the world through the lens of ontological dualism. Thus some people were created spiritual and saved while others were mere material and damned.²⁵⁵ This led Irenaeus to respond against such heretical theories with a Christian perspective affirming Scripture and tradition.

Two of Irenaeus' primary values are the goodness of creation and human freedom. Robert Brown notes, "Irenaeus repeatedly emphasized the unqualified goodness of the creation."²⁵⁶ One aspect of this goodness was the fact that God created humanity in His image and likeness.²⁵⁷ Perhaps the most unique quality of Irenaeus' thought is the idea that Adam and Eve were created as children. Many have assumed that this was merely an allegorical image, which meant they were innocent due to a lack of exposure to evil.²⁵⁸ M.C. Steenberg has written a fascinating article exploring the implications and ramifications of Irenaeus' infant creation. He

²⁵³ Robert M. Grant, *Irenaeus of Lyons* (New York: Routledge, 1997), 1.

²⁵⁴ Christopher Hall, *Learning Theology with the Church Fathers* (Inter Varsity Press: Downers Grove, 2002), 125.

²⁵⁵ Anders-Christian Jacobsen, "The Importance of Genesis 1-3 in the Theology of Irenaeus," *Journal of Ancient Christianity* 8:2 (2004): 314.

²⁵⁶ Robert F. Brown, "On the Necessary Imperfection of Creation: Irenaeus' *Adversus Hereses* IV, 38" *Scottish Journal of Theology* 28:1 (1975): 18.

²⁵⁷ Jacobsen, 301.

²⁵⁸ Brown, 19.

concludes with the thought that Irenaeus' soteriology is based in the concept of growth. Christ is the perfected "adult" whom the immature Adam is to become.²⁵⁹ For the purposes of this study, it is necessary to consider with Irenaeus that humanity was created imperfect.²⁶⁰

The reason for human imperfection, according to Irenaeus, was the limited nature of being created. He gives two explanations for creaturely limitations. First, creatures are late in their origin and therefore lack eternality. Second, creatures are unable to handle perfection as infants are unable to handle solid foods.²⁶¹ Though the second of these is clearly a presupposition, it serves Irenaeus' soteriological process of maturation towards perfection.²⁶² The question is asked, if God was incapable of making a perfect human from the beginning. Irenaeus quickly rejects this concept and show that the weakness is found in a creature's capacity, not in God's ability.²⁶³

One aspect of human imperfection is that it is necessary for freedom of the will. Freedom is one of Irenaeus highest values and it flows directly from being created in the image and likeness of God. Yet, it is necessary that this image and likeness are a choice, not just part of the nature of certain humans. He makes this point saying, "Neither would what is good be grateful to them, nor communion with God be precious, nor would the good be very much to be sought after, which would present itself without their own proper endeavour, care, or study, but would

²⁵⁹ M.C. Steenberg, "Children in Paradise: Adam and Eve as "Infants" in Irenaeus of Lyons," *Journal of Early Christian Studies* 12:1 (2004): 22.

²⁶⁰ Brown, 19.

²⁶¹ Irenaeus, *Against Heresies*, trans. A. Cleveland Coxe, vol. 1, *Ante-Nicene*, eds. Alexander Roberts and James Donaldson (Peabody: Hendricson, 1999), 521. 4.38.1.

²⁶² Brown, 19.

²⁶³ Irenaeus, 521. 4.38.2.

be implanted of its own accord and without their concern.”²⁶⁴ The human person is neither forced nor coerced to do good and follow after God nor to do evil and reject God. The destiny of each human is bound in response to God’s gifts. John Behr says, “Man must *allow* himself to be made, to be fashioned in the image and likeness of God.”²⁶⁵

The condition of humanity does not seem to be drastically changed by the sin of Adam, in Irenaeus’ perspective. Rather, the sin of Adam becomes the source of death, but also a merciful teaching point. Humanity becomes intimately aware of its weakness and complete dependency upon God because it rejects the source of immortality, relationship with God.²⁶⁶ Human solidarity in Adam is seen, not in condemnation, but in death. Thus God turns the human rebellion into a merciful teaching opportunity. Death becomes a limit to sin, but also an opportunity to experience life in a deeper way through the coming of Christ.²⁶⁷

Jesus Christ, through his life, death, and resurrection plays a crucial role in redeeming humans from their sinful condition. Unlike Anselm and Calvin, who viewed Christ’s death as substitution or payment for sin, Irenaeus has a more holistic view of atonement.

By living every stage of human life from infancy to death, Jesus Christ sanctifies each stage of life. Because Christ experienced a real human life he was able to redeem all of

²⁶⁴ Ibid., 520. 4.37.6.

²⁶⁵ John Behr, *Asceticism and Anthropology in Irenaeus and Clement* (Oxford: Oxford, 2000), 40.

²⁶⁶ Ibid., 49-50.

²⁶⁷ Norman Russell, *The Doctrine of Deification in the Greek Patristic Tradition* (Oxford: Oxford, 2004), 108.

humanity.²⁶⁸ Hans Boersma says, “By retracing the creation, temptation, and death of Adam, Christ as the new humanity reversed the effects of the Fall and restored humanity.”²⁶⁹ This theory is called recapitulation. In a much-quoted passage, Irenaeus summarizes this concept:

For He came to save all through means of Himself – all, I say, who through Him are born again to God – Infants, children, and boys, and youths, and old men... Then, at last, He came on to death itself, that He might be “first-born from the dead, that in all things He might have the pre-eminence,” the Prince of life, existing before all and going before all.²⁷⁰

By identifying with humanity in death, He enables people to identify with Him in life, through the resurrection.²⁷¹ Irenaeus goes to great lengths to draw out the parallels between Adam and Jesus.²⁷² He also desires to counter the claim made by heretics that Adam was not redeemed. He makes an argument claiming that it would be wrong for the children of Adam to be saved if he was lost.²⁷³

Recapitulation makes a complete undoing of what happened in Adam. Through Christ’s obedience He has overcome the effects of Adam’s disobedience.²⁷⁴ Though death was the penalty for sin, it can be viewed positively because it also provided the point of identification for

²⁶⁸ Hans Boersma, *Violence, Hospitality, and the Cross: Reappropriating the Atonement Tradition* (Grand Rapids: Baker, 2004), 124-5.

²⁶⁹ *Ibid.*, 125.

²⁷⁰ Irenaeus, 391. 1.22.4

²⁷¹ R.L. Shelton *Cross and Covenant: Interpreting the Atonement for Twenty-first Century Mission* (Tyrone, GA: Paternoster, 2007), 162.

²⁷² J.T. Nielsen, *Adam and Christ in the Theology of Irenaeus of Lyons* (Assen, The Netherlands: Gorcum, 1968), 12-4.

²⁷³ Irenaeus, 456. 3.23.2.

²⁷⁴ Shelton, 163.

new life in Christ.²⁷⁵ This new life is a new beginning of God's original purpose of perfecting immature humanity. Brown notes that through recapitulation humanity can transcend the original created innocence and move towards perfection.²⁷⁶ This is possible because of the renewed dwelling of the Holy Spirit in man. Irenaeus says:

[The Spirit] descended upon the Son of God, made the Son of man, becoming accustomed in fellowship with Him to dwell in the human race, to rest with human beings, and to dwell in the workmanship of God, working the will of the Father in them, and renewing them from their old habits into the newness of Christ.²⁷⁷

Because of recapitulation, humanity has the opportunity to receive the Spirit and those who do are perfect in the fact that they are in communion with God.²⁷⁸ In a beautiful passage Irenaeus depicts the process of perfection by the Holy Spirit as incomplete before one beholds God face to face. However, he acknowledges that when people receive the Spirit they grow little by little in perfection. After the resurrection humanity shall finally be perfect as the image and likeness of God.²⁷⁹

This concept of perfection is strictly relational. There is no ontological perfection outside of God; however, as people grow in relationship with God they grow in perfection. A relational understanding of perfection is impossible without a relational concept of sin and grace. Thus, chapter five will now turn to show how Wesleyan theology can be built solidly upon these important relational concepts.

²⁷⁵ Ibid., 164.

²⁷⁶ Brown, 17.

²⁷⁷ Irenaeus, 444. 3.17.1.

²⁷⁸ William M. Greathouse, *From the Apostles to Wesley: Christian Perfection in Historical Perspective* (Kansas City: Beacon Hill, 1979), 37.

²⁷⁹ Irenaeus, 533. 5.8.1.

CHAPTER 5

CONSTRUCTING UPON A RELATIONAL THEOLOGY

This study is now ready to begin constructing upon this new foundation a consistent approach to Wesleyan theology. There are some important conclusions from chapter four that will help construct a sturdy structure that does not undermine God's nature as holy love, humanity's free will or entire sanctification. First, with the help of James Arminius, this study affirms that people are responsible free agents and that original sin is not a substance. While the Augustinian tradition located sin in the seminal substance of Adam, this study denies this wholeheartedly. Second, the biblical message shows that the primal sin had a devastating effect upon humanity, but there is no implication that guilt is transmitted from human to human. This study affirms that all people choose to sin when they are given the opportunity. The conclusion of Romans 5:12, that all die because all sin, is not intended to apply to the innocent. Rather, with C.E.B. Cranfield, this study holds that this truth only applies to adults who actually sin and does not apply to those who die in infancy.²⁸⁰ Scripture also affirms that whatever effect Adam's sin had on humanity, the effect of Jesus Christ's righteousness was greater. Third, Irenaeus shows that Jesus Christ overcame sin and death by experiencing a real human life. Through his death and resurrection, Jesus Christ, as a human, overcame sin and death to pave the way for a right relationship with God. This study readily affirms this concept and embraces salvation as a process, which begins with God's creation of free responsible creatures, pivots on Christ's recapitulating work and continues in response to the Holy Spirit. These three sources offer the

²⁸⁰ C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 1 (New York: T & T Clark, 2001), 279.

necessary foundation to avoid the implications of exclusively Western Augustinian thinking in the Wesleyan tradition.

A Strong Foundation for Holy Love and Free Will

The holy love of God can be affirmed when sin and guilt are not imputed or transmitted to those who would otherwise be without sin. When these concepts are affirmed, they undermine both the love and the justice of God. These theories require that those who have not actually sinned are deserving of punishment. The only explanations of these theories are strictly legal in nature and are destructive to a relational understanding of God.

Scripture teaches that God is love.²⁸¹ Love is a relational term, which implies a relational understanding of God as Trinity. John Wesley argued that this statement was the principal description of God.²⁸² From the beginning, as shown in Arminius, Genesis and Irenaeus, God created people in his own image and likeness. The result of being created in the image of God necessitates freedom of will to choose a loving relationship with the Creator or to choose rebellion against the Creator. As Irenaeus understood, it is necessary to have freedom in order to choose a right relationship with God.²⁸³

The covenant theology as understood by Arminius could have important implications for understanding the solidarity of humanity in Adam and thus explain why even guiltless infants experience death. As noted in chapter four, God's covenant with humanity limited God in the

²⁸¹ 1 John 4:8.

²⁸² Thomas J. Oord and Michael Lodahl, *Relational Holiness: Responding to the Call of Love* (Kansas City: Beacon Hill, 2005), 91.

²⁸³ Irenaeus, *Against Heresies*, trans. A. Cleveland Coxe, vol. 1, *Ante-Nicene Fathers*, eds. Alexander Roberts and James Donaldson (Peabody: Hendricson, 1999), 520. 4.37.6.

sense that He honored His covenant in order for people to be free.²⁸⁴ As Genesis makes clear, people are God's representatives on earth and are responsible and free agents.²⁸⁵ Because of God's covenant with humanity, people are responsible for the condition of the creation. God has chosen to work in and through people rather than in spite of them; therefore, when humans sin, it has a devastating effect on those around them. The first human beings sinned and it has destructively impacted the rest of humanity, including the introduction of hardship and mortality.²⁸⁶ In Genesis four, Cain's sin directly brought about the death of his righteous brother, Abel.²⁸⁷ It was not Abel's guilt that caused his death, but his brother's. This was not God's desire when He created humanity. However, it was always the potential of a free creation.

Because Wesley adopted a Western view of original sin, it was necessary for him to develop a doctrine of prevenient grace that revealed a way for God to communicate freedom to a condemned and hopeless people. As stated in chapter one, this is a step in a good direction; however, it is only necessary because of the doctrine of original sin held in the West. Irenaeus' position offers a less conflicted way of understanding the human situation in light of a God who is holy love. Because the fall was merely the application of universal death and not the application of universal guilt, there is no need to forgive people prior to actual sin. One can come

²⁸⁴ R. A. Blacketer, "Arminius' Concept of Covenant in its Historical Context," *Nederlands archief voor kerkgeschiedenis* 80:2 (2000): 198-200.

²⁸⁵ John Gibson, *Genesis*, Vol. 1 (Philadelphia: Westminster, 1981), 85.

²⁸⁶ N.T. Wright discusses many issues raised in Genesis three. He explains that Scripture does not tell us where evil came from or why it exist, but how God dealt with it. God judges evil and punished the abuse of his good creation by exiling Adam and Eve from the garden where they no longer have access to the tree of life. Death becomes necessary to keep evil in check. Though God continues to work in creation it becomes painful for both God and man as sin continues. *Evil and the Justice of God* (Downers Grove: InterVarsity Press, 2006), 51-3.

²⁸⁷ Genesis 4:8.

to the same conclusions as Wesley through Irenaeus without the theological contortion required in Wesleyan thinking.²⁸⁸ If one takes Irenaeus' perspective, infants can be held guiltless because they are without sin. If Christ has redeemed each aspect of life as He lived it then infants have been redeemed as infants.²⁸⁹ However, when one chooses to sin then one identifies with Adam and embraces condemnation and spiritual death. This places the responsibility for guilt on the shoulders of the sinner, not on one's parents, Adam, or God.

While this acknowledges that everyone sins, it does not explain why everyone sins.²⁹⁰ Randy Maddox offers a compelling commentary on Wesley's view of what he calls inbred sin. His explanation helps make a connection between guiltlessness and the propensity to sin. Maddox acknowledges the inconsistencies in Wesley's view on the transmission of sin; however, he offers what he finds to be a reflection of Eastern thinking in Wesley's later years. He says:

Humans are creaturely beings who can develop spiritual wholeness only through dynamic relationship with God's empowering grace. The essence of the first sin was the severing of this relationship, the desire to be independent of God. When Adam and Eve separated from God's Presence the result was their spiritual death... and the corruption of their basic human faculties.²⁹¹

²⁸⁸ Wesley did not believe in infant condemnation; however, because he believed that their guilt needed to be pardoned. As discussed in chapter three, he depended on universal atonement and prevenient grace as the key to infant freedom from guilt. Richard S. Taylor, *Exploring Christian Holiness: The Theological Formulation*, Vol 3. (Kansas City, MO: Beacon Hill, 1985), 91-2.

²⁸⁹ Irenaeus, 391. 1.22.4.

²⁹⁰ While it cannot be done in this study, it would be beneficial to explore the insight Murray Bowen's Systems Theory could give to realization that all humans are prone to sin and do sin. The transmission of systemic anxiety could offer corollary insight into the propensity to sin in a family or a society. Roberta M. Gilbert, *The Eight Concepts of Bowen Theory: A New Way of Thinking About the Individual and the Group* (Falls Church: Leading Systems, 2006), 71.

²⁹¹ Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingwood, 1994), 81.

While this study is in disagreement with Wesley concerning infantile guilt, there is ground for agreement upon the corruption of the basic human faculties and thus a propensity to sin. Maddox offers a synopsis of the Eastern perspective saying that “mortality weakened our human faculties and effaced our moral Likeness of God. Thus the Fall did render us prone to sin, but not incapable of co-operating with God’s offer of healing. As a result, we only become guilty when we reject the offered grace of God.”²⁹² This concept is helpful because it provides an explanation for why humans sin. However, it does not necessitate sin without human choice. It also avoids the necessity of viewing grace as a regenerating substance which is applied to sinners. Rather, as Maddox describes, it shows grace to be the “gift of God’s activity in our lives.”²⁹³

This concept of free co-operation coincides with a God of holy love much more readily than a God who condemns innocent individuals and then is required, by external standards of justice, to reconcile those who have not actually sinned. It also prepares the way for understanding God as a healer who desires not to merely forgive sin, but to heal people from their propensity to sin.²⁹⁴ Salvation is more than a momentary conversion, but a continuing process. H. Ray Dunning describes a Wesleyan view of salvation as something that goes beyond new birth to include sanctification.²⁹⁵

²⁹² Ibid., 74.

²⁹³ Ibid., 89.

²⁹⁴ Ibid., 82-3.

²⁹⁵ H. Ray Dunning, *Grace, Faith, and Holiness: A Wesleyan Systematic Theology* (Kansas City: Beacon Hill, 1988), 485.

Entire Sanctification²⁹⁶

Wesley consistently held the doctrine of entire sanctification or Christian perfection for the majority of his adult life.²⁹⁷ Sanctification is the belief that God can and will deliver Christians from the power of sin. Entire sanctification is a Wesleyan distinctive that identifies a crisis leading to sanctification in a person's life prior to death. The crisis is an instantaneous change, in time, when sanctification reaches a focal point; yet, it remains a process where people continue to change and grow in grace.²⁹⁸ Wesley did not believe that sin was inevitable in this earthly life. In *A Plain Account of Christian Perfection*, Wesley says, "No necessity of sin was laid upon them [the Apostles]; the grace of God was surely sufficient for them. And it is sufficient for us at this day."²⁹⁹

Wesley takes careful steps to show what he does not mean by entire sanctification. He says that perfected Christians are not perfect in knowledge, are not free from infirmities, and are not free from temptation. These things always exist in earthly life. He also says, "There is no perfection of degrees, none which does not admit of a continual increase."³⁰⁰ Kenneth Collins

²⁹⁶ Wesley, and subsequently Wesleyan theologians, used the terms "entire sanctification," "Christian perfection" and "holiness" interchangeably. This study will also use these terms interchangeably and will seek to use the language reflective of the sources being used or discussed. William M. Greathouse offers a helpful statement when he says, "For Wesley, as for Scripture, Christian Perfection means *perfect love*. This is the sense in which it had been understood by the clearest exponents of the teaching thought the centuries." *From the Apostles to Wesley: Christian Perfection in Historical Perspective* (Kansas City: Beacon Hill, 1979), 17. This concept should be understood as the relational intention of loving God completely. Christian Perfection is more of a direction than a destination.

²⁹⁷ John Wesley, *A Plain Account of Christian Perfection* (Kansas City: Beacon Hill, 1966), 21.

²⁹⁸ W. T. Purkiser, *Exploring Our Christian Faith* (Kansas City: Beacon Hill, 1978), 330-1.

²⁹⁹ Wesley, *A Plain Account*, 24.

notes that, "For the seasoned Wesley, no state of grace is so lofty that one cannot fall."³⁰¹ This means that just because a person is motivated by love one day that they can still lapse back into selfishness the next.

What Christian perfection does affirm is that Christians can experience a complete victory over sin in a way that they become full of love for God and others. Wesley describes the perfected Christian in this way:

[We, Christians,] have a pure intention of heart, a steadfast regard to His glory in all our actions. For then, and not till then, is that mind in us which was also in Christ Jesus when in every motion of our heart, in every word of our tongue, in every work of our hands, we pursue nothing but in relation to Him, and in subordination to His pleasure; when we too neither think, nor speak, nor act, to fulfill our own will, but the will of Him that sent us; when, whatever we eat or drink, or whatever we do, we do it all to the glory of God.³⁰²

William M. Greathouse explains that Christian perfection is about a right relationship with God. While sin is a broken relationship with God, holiness is a right relationship with God.³⁰³ A person does not become holy by reaching a perfect moral standard; rather, Christian perfection is achieved when one lives in unbroken relationship with Christ.³⁰⁴

Sanctification is not reached by striving but by faith. Wesley was consistent in the fact that he found both justification and sanctification to be matters of faith. Wesley says, "If you seek it [sanctification] by faith, you may expect it as you are, if as you are, then expect it

³⁰⁰ Ibid., 23.

³⁰¹ Kenneth Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon, 2007), 299.

³⁰² Wesley, *A Plain Account*, 13.

³⁰³ Greathouse, 111.

³⁰⁴ Colin W. Williams, *John Wesley's Theology Today* (London: Epworth Press, 1960), 175.

now.”³⁰⁵ For Wesley, sanctification is as much a work of God as justification, so there is good reason for a person to expect that God can and will sanctify someone wholly and completely now in this life. Equally important, Wesley believed that sanctification was the result of a response to grace. Collins recognizes that in Wesleyan theology, faith for sanctification is given to those who are obedient and continue to respond to the grace offered by God.³⁰⁶ Continuing in the Protestant tradition, Wesley emphasizes the need for faith and faith alone. However, there is also a catholic emphasis that recognizes the need for continued progress.³⁰⁷

Entire sanctification is both instantaneous and gradual. There is room for growth prior to the instantaneous work of God and then after the instantaneous work.³⁰⁸ What is important for this discussion is the concept that God is not limited by human time frames or physical life to make a real and complete change in a person. Wesley logically argued that God could and often does the work that should take a long time in the matter of a moment.³⁰⁹ Wesley says, “And if sin cease before death, there must, in the nature of the things, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not.”³¹⁰ Wesley, like Irenaeus, recognized that absolute perfection belongs only to God.³¹¹ However, those who have

³⁰⁵ John Wesley, “Sermon 43, The Scripture Way of Salvation,” In *The Works of John Wesley*, vol. 2, ed. Albert Outler (Nashville: Abingdon 1985), 169.

³⁰⁶ Collins, *The Theology of John Wesley*, 288-9.

³⁰⁷ *Ibid.*, 292.

³⁰⁸ Maddox, *Responsible Grace*, 188.

³⁰⁹ *Ibid.*, 183.

³¹⁰ John Wesley, “Minutes of Several Conversations,” In *The Works of John Wesley*, 3rd ed. vol. 8 (London: Wesleyan Methodist Book Room, 1872; reprint, Grand Rapid: Baker, 2002), 329 (page citations from reprint edition).

³¹¹ Collins, *The Theology of John Wesley*, 299.

been made perfect in Christ will, after death, approach God with great joy to embrace the fullness of their salvation.³¹²

This picture of growth in grace is reflective of Irenaeus' theme of progression towards perfection. Irenaeus values all of creation as good and does not use the physical descriptions of sin that are damaging to the consistency of Wesleyan theology. Nor does Irenaeus concern himself with a transmission theory that requires the guilt of those who have not chosen to sin. Yet, he still comes to similar conclusions concerning the destiny of Christians in relationship to God. Because of the similarities in their conclusions, Irenaeus offers Wesleyan theologians an Eastern foundation for one of its most distinct aspects. Irenaeus offers Wesleyan theology the freedom to view the primal sin as a destructive step in the wrong direction not the depravation of the image of God in all humanity. He also provides the opportunity to see death as a blessed intersection between Jesus and humanity. Irenaeus' perspective removes the concept of death as ultimately a punishment and makes it the point where Jesus Christ offers resurrection to eternal life. Not viewing death as a punishment would enable Wesleyans to escape the substitution models of atonement and embrace a relational view of justification, which would align with their relational understanding of sanctification.

Concluding Thoughts

This study has sought to explore the thoughts of John Wesley's view of original sin and to show the advantages of adopting a perspective that avoids overly Augustinian and Western influences. This study looked at the influence of Augustine, Anselm and Calvin in shaping Wesleyan theology. These thinkers have influenced Western Christianity to embrace physical

³¹² Ibid., 314.

and legal concepts of sin, which are damaging to a relational understanding of God. Chapter one was an inspection of the doctrine of original sin, which Wesley identified as the foundation of Christian thought. Chapter two looked at where that foundation came from and the context of Augustinian thought throughout Western Christendom. Augustine's physical concept of original sin created a framework for understanding sin in the West. Chapter three sought to show the weaknesses of this Augustinian foundation as an unfit footing for Wesleyan theology. Wesleyan theology necessitates a relational foundation that places an emphasis on God's nature as holy love, human free will and entire sanctification. Augustinianism does not meet this need because it lends itself to substantialist concepts of sin and grace that distort relational views. Chapter four did the work of laying a new foundation based on the theology of James Arminius, Scripture, and Irenaeus of Lyons. Arminius offered an alternative to the substantialist view of original sin. He showed original sin to be the privation of a life giving relationship with the Holy Spirit. Scripture shows that the relationship that was lost in Adam has been redeemed in Jesus Christ. Irenaeus offers a consistent perspective that opened the way for relational theology. By viewing all of creation as good Irenaeus is free from Gnostic tendencies that associate sin with physical matter. This allows him to see sin, salvation and sanctification as aspects of a relational process. This final chapter has sought to show how this new foundation offers a strong base for Wesleyan theology. By discussing the concepts of sin and salvation in relational language, this study has shown that the Wesleyan values of God's nature as holy love, human freedom and entire sanctification can be uncompromised theological tenets.

More work is still needed in a number of areas. As noted above, it would be beneficial to explore family systems theory for insight into the propensity of every human to sin. There is also a need to continue drawing out and developing the relationship between Eastern theology and

Wesleyan theology. While this study shows Wesley to be predominantly Western in thought, he has many ideas that connect very readily to Eastern theology. Randy Maddox offers much insight into the connections between Wesley and the Eastern Church.³¹³ There would also be great benefit for more Wesleyan/Arminian theologians to produce studies based on Arminius that present a unique Western perspective.

³¹³ Maddox identifies a number of Eastern views that he ties into Wesleyan studies. He considers Eastern anthropology, which this study has explored. He also identifies the Eastern concept of Uncreated Grace with Wesley's view of grace as God's activity in human life. A third theological tendency in both Wesley and Eastern Christianity is a strong emphasis on the Trinity. Fourth, Maddox also identifies the therapeutic value of sacraments as applying to both. *Responsible Grace*. 65, 89-90, 139, 197.

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