

1-1-1967

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Arthur O. Roberts

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Recommended Citation

Roberts, Arthur O. (1967) "Holiness and Christian Renewal," *Quaker Religious Thought*: Vol. 17 , Article 2.
Available at: <https://digitalcommons.georgefox.edu/qrt/vol17/iss1/2>

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Holiness and Christian Renewal

ARTHUR O. ROBERTS

Whatever else may be said about the Quaker Theological Discussion Group, it is not interested simply in *reporting* the religion of the Quakers. It is my hope, shared by others, that the QTDG "aims to restore free, Christ-centered, theologically articulate Quakerism" (see May 1, 1965 *Minutes*).

I venture we are more easily agreed on the questions than the answers, but at least we should strive to be theologically articulate. And this reminds me of the delightful piece by Lon Woodrum in *Christianity Today* (March 26, 1965), in which "Spinoza Jones," erstwhile beatnik turned believer, reports on hearing "Dr. Bulltillich." Says "Spinoza Jones," "Existentialism this pulpiteer can speak of, and docetism. And without definitions. These we are supposed to comprehend. With *Weltuntergangstimmung* he stops and explains. But what's with a man who can toss out a double jaw-cracker like that but who cannot make clear the meaning of regeneration?"

Any sober appraisal of our heritage should aim at making clear to people the Christian doctrine of regeneration.

Before lifting up some Quaker insights into regeneration, in particular the meaning of holiness, let me express a cautionary word about the conference theme: "The Quaker Contribution toward Reshaping Christianity." In some ways I would prefer to consider the *Christian contribution* to the *reshaping of Quakerdom*. "Lord, keep back thy servant from presumptuous sins." A contribution to give? Ought we not ask first how we Quakers may be more Christian? These questions arise from consideration of our own weaknesses, of our historic losses in both numbers and opportunities, and reflection upon certain vigorous Christian movements about us.

SET OUR OWN HOUSE IN ORDER

The first way we may aid in the reshaping of Christianity is to set our own house in spiritual order. As George Fox

would say, we need to put it into that "gospel order" in which the particular patterns of personal and corporate witness take their direction from Jesus Christ.

We seek *Christian renewal*, whether within Quakerdom or Christendom. Large segments of Christendom give only token adherence to the Gospel of Jesus Christ. The same may be said of us. Our number barely reaches 200,000, and this aggregate is neither firmly disciplined to Christ nor does it comprise a meaningful fellowship. Although some churchmen try to smother our contradictories in general religiosity, they only make more difficult the achievement of theological consensus without which *Christian fellowship* is not found.

Paul wrote to Titus words appropriate for our consideration, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and *renewing of the Holy Ghost*." (Titus 3:5, AV)

This is not the place to deal with the various aspects of Christian renewal today but I do think they are significant. The so-called lay movements, cell prayer groups, and campus awakenings are examples. The phenomenon of tongues-speaking having moved from the Pentecostal denominations into certain old-line groups speaks to me of spiritually hungry people who desire neither the refinement of ritual nor intricate mazes of theological double-speak. They hunger for an authentic word from the Lord. Some of this yearning yields to mass hysteria, but in any case the church needs to take heed to the Holy Spirit and encourage His better gifts for those entrapped in formal religion of any sort.

Of all people Quakers ought to speak to those who look for authentic *Christian* experience. As R. Newton Flew so aptly wrote, the early Quaker movement gave a distinctly Christian doctrine of the Holy Spirit.¹ We have not always continued to do so. But our contribution to Christian renewal, significant at several levels, may well lie in recovery of this truth.

A number of years ago I consulted Henry Cadbury concerning Quaker research. He directed me to a book by Geoffrey Nuttall, a book with, as he put it, "a rather strange-sounding title" — *The Holy Spirit in Puritan Faith and Experience*.

A strange title, perhaps, but upon reflection an apt description of Christian renewal in the seventeenth century. Friends had much to say about the work of the Holy Spirit in accomplishing personal victory over sin and giving immediate guidance to men. As Frederick Tolles has pointed out, Friends in the eighteenth century were curiously untouched by the Great Awakening. Enthusiasm had turned to quietism. Portions of this awakening were remarkably akin to their fiery Quaker predecessors.² Tolles quotes lines from Whittier's poem "The Preacher" depicting the Quaker as "A non-conductor among the wires with coat of asbestos proof to fires."

The fires of Wesley and Whitefield burned through to Friends, however, a century later, and marked them more significantly than in the earlier period. From various causes the modern period of Quakerism evidences a bifurcation of the holiness message into forms which we may call "humanistic perfectionism" and "experiential perfectionism." (I mean "experiential" in the Christian sense.)

Humanistic perfectionism emphasized social redemption based on theories of the natural goodness of man, with action ranging from sympathetic charity to all-out commitment to political schemes for bringing in the kingdom. The other, experiential holiness, stressed the personal, emotional experience of sanctification. It was often cast in Wesleyan terms of a "second definite work of grace" upon the recalcitrant, carnal heart. A kind of spiritual elite was activated, with Bible schools, camp meetings and other forms of fellowship uniting Quakers with segments of the post-Civil War churches of Wesleyan doctrine. In the twentieth century, under the impact of modernism, splintered Methodism shored up evangelical Friends until more indigenous structures could provide stability. Most Friends, perhaps, tacked between the two points, uncertain where their loyalties were to be placed.

Easy identification of Quakerism with liberal idealism on the one hand or Wesleyan revivalism on the other has been rendered difficult by the apparent obscurantism of both in the face of world-warring society. The postwar years witnessed a resurgence of evangelicalism and revival, much of it within the more strongly Calvinistic ranks of the churches and some-

what alien to both spheres of Quaker perfectionism. From the neo-orthodox movements, from Lutheran confessionalism, and from classical and catholic theologies have come reassessments of the sinful nature of man. So sobering has been the mood of this introspection that the nomenclature of nineteenth century holiness theology and early twentieth century liberalism appeared superficial to many. The *straw man* of evil could be blown over by one mighty camp-meeting crisis or a better program of peace education. Both reflect an insufficient view of sin and of the holy acts of God!

The perceptive opposition to the holiness doctrine from within the church may be summed up by the three gnostic features which Stephen Neill charges recur in all perfectionist movements: 1) the calm assumption of superior status and dignity in the church; 2) the strong tendency to antinomianism (in the terse phrase of J. S. Whale, "belief in the inner light may be the shortest road to outer darkness"); and 3) the disruption of the unity of human nature.³

In the face of such indictment, Friends are taking a sober look at themselves. It may be heartening to know that not all Christians are "preaching up sin to the grave" despite encouragement by various theologies. In addition to the various Wesleyan holiness groups, Mennonite theologians and Keswick Calvinists are seeking to show that the grace of God in Jesus Christ not only pardons, but regenerates, that it radically changes the nature of sinful man.

Through Soren Kierkegaard postwar theologians have recovered the deep consciousness of the meaning of sin. The Danish father of Christian existentialism wrote: "Fundamentally, the relation between God and man is in this, that a man is a sinner, and God is the Holy One. Confronting God a man is not a sinner in this or that regard, but in his being he is sinful, not guilty in this or that, but guilty essentially and absolutely."⁴

Karl Barth has made us look again to Christ, and not to ourselves. He reminds us that the locus of grace is "in Jesus Christ who alone must be proclaimed by the Church."⁵

At this juncture we need to know "what the Spirit saith to the churches," in the language of the Apocalypse, rather than

what we may say to each other in technical theology. It will not suffice to make contemporary experience the test of truth, and thus try to damn the seventeenth century for bad metaphysics and poor psychology. We ask again for *the Holy Spirit* to renew the church. And we seek his voice in His revelation, both in Scripture and in the direct guidance given to the church.

FOR ANY FUTURE THEOLOGY

As a sort of prolegomena for any future theology which may significantly contribute to the reshaping of Christianity let us ask about regeneration by the Holy Spirit in Scripture.

Looking to the Bible itself as the outward rule for doctrine and for experiential conduct, I find these principles.

The Old Testament reveals the holiness of God and establishes His sovereignty over against man's idolatrous claims and pretensions. The types and shadows of the Old Covenant are fulfilled in the New. The Gospels provide the example of holiness in our Lord Jesus Christ. They instruct concerning His atoning death and victorious resurrection. They give us the ethic of the Kingdom. From Acts we learn how converted people carry on in the power of His Spirit, and in the various Epistles we find instruction in following the new and living way.

Let me amplify. In the Gospels Jesus gives us the law at its highest. "Be ye therefore perfect" is the high call of the Sermon on the Mount. The Gospels give us the code of the Kingdom, the ethics of love expected by God. The demand for righteousness greater than that of the Pharisees is a high view. The teaching and example of our Lord in extending love and mercy and forgiveness removes any low ceiling to our formulations about the standards of the Christian life. Jesus teaches us that holiness may be marked neither by creed alone nor by asceticism. Love must reach beyond knowledge, must act in dilemmas, must offer justice and mercy even at the cost of complete suffering and self-giving. The Cross evidences the fact that both through ignorance and willfulness evil conspires to crucify the only One good enough to make expiation. The Gospels teach us there is no special privilege for those with a righteousness of works alone — the harlots enter the kingdom

before the Pharisees. The Gospels demonstrate the love of God on earth; and it is significant that at Pentecost Peter talks about Jesus as one who went about doing good.

In specific objective details of the one who bore our sins upon the tree the Gospels give *historicity* to the *atonement*. They keep our doctrines from losing perspective. Those who watched the tragedy of the cross (and we were all represented there) are indicted for sin. It is such an indictment which gives Paul his starting point of theology in Romans.

The Gospels reveal the death of all under law's curse, that is, those who see the good but cannot attain it. To the contrite disciples who fled Gethsemane hope comes through the resurrection.

It is heartening to read the Easter editorial in the April, 1965, issue of *Quaker Monthly*, "Unless we seriously believe that the Apostles were liars, or that the Christian Church was founded on delusion, we must accept the history of that Church, with its millions of believers, as embodying a credible tradition."

But it is disheartening to have that editor acknowledge that this may lead some to a "grudging belief." Why must it be grudging? The resurrection gives the basis for realistic faith in the promised new life, a promise summed up by the words of John the Baptizer, last of the Old Covenant Prophets, who said of Jesus, "He shall baptize you with the Holy Spirit." The cross is the cosmic vindication of God's purpose in the redemption of man, a vindication experienced in nature and history by the Holy Spirit. Without a proper setting in the Gospels, the incarnational truths of holiness doctrine and preaching become dissipated in publicly warmed over, subjective introspection, or disciplinary moralisms.

HOLINESS IN THE ACTS

This brings us to the Acts, in which the bestowing of the Holy Spirit within the early church is depicted. Its very pages breathe the fire of God's cleansing, enabling power. *God's promise is kept!* And to those who enter the life of the Spirit, God multiplies His grace and bestows His gifts to men for the building up of the body of Christ.

To the Acts, then, we should look for holiness as really experienced in the early church, not in isolation, but within the context of a particular historic situation.

What does happen in Acts? These things at least. First, *the overwhelming emphasis in Acts is upon the Holy Spirit Himself*, and not upon conceptualized states of being. Karl Barth writes, "There must be no misunderstanding: The Holy Spirit is not a form of the human spirit." Freedom of Christian living, becoming whole, is not an act of the human spirit but that of the Holy Spirit.⁶

Explicit reference to the actions of the Holy Spirit in Acts occurs some 42 times, with many more implicit references. The word "sanctified" appears but once. The following listing shows the phrases:⁷

You shall be baptized with the Holy Spirit	1:5
receive power when the Holy Spirit has come upon you	1:8
Holy Spirit spoke by the beforehand mouth of David	1:16
All filled with the Holy Spirit	2:4
I will pour out my Spirit	2:17 and 18
promise of the Holy Spirit	2:33
you shall receive the gift of the Holy Spirit	2:38
filled with the Holy Spirit	4:8
filled with the Holy Spirit	4:31
lie to the Holy Spirit	5:3
Holy Spirit [is a witness] whom God has given	5:32
full of the Spirit and of wisdom	6:3
ye always resist the Holy Spirit	7:51
that they might receive the Holy Spirit	8:15
they received the Holy Spirit	8:17
and be filled with the Holy Spirit	9:17
comfort of the Holy Spirit	9:31
God anointed Jesus with the Holy Spirit	10:38
Holy Spirit fell	10:44
gift of the Holy Spirit	10:45
received the Holy Spirit	10:47
Spirit told me to go with them	11:12
Holy Spirit fell on them just as on us	11:15
baptized with the Holy Spirit	11:16
full of the Holy Spirit and of faith	11:24
foretold by the Spirit that a famine	11:28
Holy Spirit said, set apart for me Barnabas and Saul	13:2

filled with the Holy Spirit	13:9
filled with joy and with the Holy Spirit	13:52
giving them the Holy Spirit	15:8
it seemed good to the Holy Spirit and to us	15:28
Spirit of Jesus did not allow	16:7
Did you receive the Holy Spirit?	19:2
never even heard there is a Holy Spirit	19:2
The Holy Spirit came on them	19:6
Paul resolved in the Spirit	19:21
bound in the Spirit	20:22
Holy Spirit testifies to me	20:23
Holy Spirit has made you guardians to feed the church	20:28
through the Spirit they told Paul	21:4
Thus says the Holy Spirit	21:11
The Holy Spirit was right	28:25

Second, the coming of the Holy Spirit in Acts is the confirming climax to Christian experience. It is no tacked-on extra, but the joyous experience of those brought into the Church. The early church at Pentecost recognized in the baptism of the Holy Spirit the *new covenant sign*. God's promise contrasts with the old order with its baptisms, its circumcision, its particular nation. This is attested by Jesus' words in charging the disciples to wait in Jerusalem for the promise and authoritative power of the Holy Spirit. Pentecost is interpreted by Peter as fulfilling Joel's prophecy of the universalizing of God's bestowal of the Spirit, as fulfilling the messianism of the Jews with a greater than David. The Holy Spirit is given in fulfillment of Christ's promise which was assured by His resurrection. Whatever it meant to the disciples to follow Jesus before His crucifixion and resurrection, Pentecost became for all who heard testimony about Christ the standard for Christian experience. Peter gave this invitation at Pentecost, "repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are afar off, every one whom the Lord our God calls to Him." (Acts 2:38-39, RSV)

These verses surely imply that those who were "being saved" and added to the church that day heeded the invitation and received the promised gift of God. The pattern of experi-

ence varies: Peter and John went to Samaria following Philip's preaching, and through the laying on of hands believers already baptized in the name of Jesus received the Holy Spirit. At Joppa, the Gentile Cornelius, right in the midst of Peter's sermon, received the Holy Spirit, to the amazement of the Jews with Peter. Open-jawed, they could only wonder that the Holy Spirit had been poured out upon Gentiles, *just as upon them*. And when Peter recounts this to the church at Jerusalem he tells how at Joppa he remembered Jesus' word contrasting John's baptism with that with the Holy Spirit. Peter concludes in these significant words, "God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ." (Acts 11:15-17, RSV)

On the basis of such experiences both Peter and Paul defend Gentile admission into the church and win the point that the new covenant sign of the baptism with the Holy Spirit supersedes the strictly Jewish signs of God's promise.

In the third place, the book of Acts gives us a unified picture of God's grace, operating both to bring to forgiveness and to bestow the cleansing baptism with the Holy Spirit. I see no sharp difference in the preaching which would indicate that there persisted classes of Christians, one group saved and the other group sanctified. Certainly the disciples tarried for the Holy Spirit, but the three thousand seem to have both repented and received the gift of the Holy Spirit in the same day. The Samaritans appear to have repented first, then later received the baptism with the Holy Spirit. Saul, led into Damascus, receives his sight and is filled with the Holy Spirit under the hand of Ananias. In his account of this some years later before the Jerusalem Jews, Paul relates Ananias' words after sight was restored, "rise and be baptized, and wash away your sins, calling on His name." (Acts 22:16, RSV) And before Agrippa, Paul emphasized the words of Jesus calling him to ministry, words which must have reflected his own experience, to "turn [men] from darkness to light and from the power of Satan to God that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." (Acts 26:18, RSV) At Ephesus Paul found some of Apollos' disciples who knew only the baptism of John. Paul instructs them in the promise which

they have anticipated but not yet received. They are baptized in the name of Jesus and with the laying on of Paul's hands receive the Holy Spirit.

HOLINESS IN THE EPISTLES

For theological formulations of what happens to a man when he is apprehended by the grace of God we turn to the epistles and especially those of Paul. It might be useful, however, to notice some others first. In I Peter the Christians are addressed as elect through the sanctification by the Spirit. Jesus' call to holiness as given in the Gospels is stated by Peter, "as He who called you is holy be holy yourselves in all your conduct." (I Peter 1:15, RSV) He further testifies that Christ bore our sins in his body on the tree that we might die to sin and live to righteousness, living no longer by human passions but by the will of God.

James shows the nature of the life which is lived by the royal law of love. He warns sinners to draw near to God, to cleanse their hands, and calls for double-minded men to purify their hearts.

One can claim freedom from sin or from having sinned, writes John. Whoever walks in the light, *has* fellowship with God "and the blood of Jesus Christ his son cleanseth us from all sin." (I John 1:7, AV) In this is emphasized the constancy of that relationship. So insistent is he in linking God's grace to an accountable righteousness in man that he says bluntly that people who abide in Him do not practice sin, that love must not be only in word or speech, but in deed, that those who hate their brothers, whatever they may say, do not abide in Him. How does one know that he abides in God? John answers: "because he has given us of his own Spirit." (I John 4:13, RSV) Here the Holy Spirit is the confirmer of the faith. Here is justification which issues in sanctification.

What about Paul? How do his epistles reflect upon the filling of the Holy Spirit as narrated in Acts? In the midst of the Judaizing controversy, Paul summarizes the law in this word to the Galatian Christians, "You shall love your neighbor as yourself." He encourages them to walk by the same Holy Spirit who gave them life to produce His fruit. He likens the

Christian life to one who sows to the Spirit and thus reaps from the Spirit abundant life. For the church at Thessalonica Paul prays that God will so increase their love to one another and to all men that their hearts will be established in holiness at the coming of our Lord Jesus Christ. (I Thessalonians 3:13) He concludes the first letter with that wonderful prayer, "May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ." (I Thessalonians 5:23, RSV)

Is this a call for a second definite work of grace, or is it an exhortation to growth in grace for a church which is earlier praised as being "an example to all the believers in Macedonia and in Achaia"? Is Paul asking for a second or a continued blessing by the Holy Spirit? This prayer has been used as a key verse in "second blessing" formulations. The aorist tense certainly suggests decisive action for believers — whether this refers to the initial crucifixion of self or to subsequent submission of the new experience of self to God's cleansing fires. In the Acts those who were "filled with the Holy Spirit" in a rush of power became capable of meeting new conditions in Divine will. It surely does indicate that the whole man may be brought under the power of the Holy Spirit.

In Thessalonians, Paul shows how sanctification is related to living persons, at specific points of experience. "This is the will of God, your sanctification," he writes, "that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor..." (I Thessalonians 4:3, RSV) Again, when Paul commends them for their love, he indicates there is no need to teach them, they have both learned it of God and are in fact practicing it, only they must do so more and more.

In I Corinthians Paul addresses the Church as "saints" and then begins to scold them — at least some of them — for being carnal, for fighting among themselves, for suing each other, and for countenancing immorality within the Church. They are God's temple, he reminds them, in which the *Holy Spirit dwells*. He is warning that if they destroy that temple, God will destroy them, for that temple is holy (I Cor. 3:16; also 6:19). They are bought with a price, therefore they are to

glorify God in their bodies. He explains to them that there is one Holy Spirit but many gifts — they are "baptized into one body" — but the highest gift is love. In the second epistle (chapter 13) Paul calls them to examine themselves to see if they be in the faith; he is worried lest they fail to meet the test.

Skipping Romans for a moment, what about the Prison Epistles? In Ephesians, Paul praises the saints, rejoicing in the fact that they were "made alive" and have new life in Christ. Once strangers to the *covenant of promise*, these Gentiles have been reconciled to God and His purposes, becoming members of the household of God, a holy temple in the Lord, the dwelling place of God in the Holy Spirit (see chapter 2). On the strength of the unity of the Spirit he encourages them to make growth in grace, to "put off your old nature which belongs to your former manner of life... and be renewed in the spirit of your minds, putting on the new nature, created after the likeness of God in true righteousness and holiness." (Ephesians 4:22-23, RSV) For Christ wishes to sanctify the church and to present it without spot or wrinkle. Instead of an intoxication of wine they are rather to know the filling of the Spirit and so to exemplify righteousness. Colossians follows in a similar vein. Certain acts are called for, characterized by the series of strong verbs in chapter 3, "seek things above...", "set your mind on things above...", "put to death what is earthy...", "put on compassion, kindness..."

In Philippians Paul talks about the one who has begun a good work in them, bringing it to completion at the day of Jesus Christ, about having the mind of Christ who emptied himself of heaven's privileges. There is great emphasis upon pressing on "toward the goal for the prize of the upward call of God in Christ Jesus." (Philippians 3:14, RSV)

The great theological treatise of the Bible is Romans. It is Paul's masterpiece and the *sine qua non* for all theologizing. In it Paul treats the matter of salvation in an orderly way, often prefacing his sections by rhetorical questions, such as "what shall we say then?" or by the word "therefore." What does he teach about holiness? In the first place he teaches the sinful nature of man which gives God full right to make judgment. It necessitates God taking the needed measures for atonement.

Both Jew and Gentile have sinned, even though they are held responsible by some revelation of God in law — written or unwritten. Law requires; and conscience accuses or else excuses. Whoever comes to God does so in a faith which transcends law and its righteousness, as for example, Abraham. Because men are justified by faith they have peace with God, for which assurance is given by the pouring out of God's love through the Holy Spirit (5:5).

Reflecting upon the provisions of God's grace which answers our faith, in the fifth chapter, Paul teaches that Christ is the new Adam who brings righteousness instead of the sin and death which came upon all. Chapter six shows through vivid contrasts of the old nature and the new how God's justification issues in new life, in his setting man apart within the new covenant. Paul shows how the Christian is one who has died with Christ, and the old self crucified. This is what it means to be baptized into Christ Jesus. So the sin nature is destroyed, slaves to sin are now made slaves to righteousness.

Paul then turns to the relationship of the law to sin, showing that failure to live up to the provisions of God's grace cannot be blamed upon the law. Indeed, the law may captivate the mind with good, but sin captures the will. Nevertheless Christ has broken that stronghold which under law sin imposes. "For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death . . . that the just requirement of the law (that is, proper love to God and to man) might be fulfilled in us who walk not according to the flesh but according to the Spirit." (Romans 8:2, 4, RSV)

Ah, here it is again: "according to the Spirit"! To be a Christian is to be in the power of the Holy Spirit, for those who are led by the Spirit of God are the sons of God. This brings us full up to Jesus' code of the Kingdom — love beyond limits of human reciprocity — a love made possible not by knowledge but only as Christ lives within. Those who have God's Spirit belong to Him, those who do not, dwell in the flesh and do not yet have life.

Victory over the guilt of sin, victory over the nature of sin, and ultimately beyond this sin-wearied creation, victory over the effects of sin: such is Paul's understanding of the nature

of the grace of God in Christ Jesus. But in all of Romans, I find no suggestion of a kind of sub-standard *Christian* short of victory over the nature of sin. (Romans 7 is not a picture of such an unsanctified Christian; it is a picture of a sinner standing helpless before the law which he acknowledges to be good.) One may, of course, recognize that it is possible the consciences of some might excuse them in a kind of pre-Christian faith. God's basis for judging the heathen is specified by Paul in Romans 2. It is recounted by Peter in the Acts account of his experiences at Joppa where he recognized that God speaks to those in every nation who do righteousness. I suspect this kind of acceptance has been often adduced as a kind of passable Christianity. Or perhaps such have known only the baptism of John in a sort of Jewish repentance which looks forward to the Christ but knows not the promised Holy Spirit in His cleansing, enabling power.

From the Epistles we may conclude there is a multiform audience to whose various conditions the admonitions speak, and we should beware of making too neat theological molds out of every exhortation. Holiness is taught as experience and life. The Apocalypse opens a window to heaven wherein we see God's holiness and our eternal hope.

INFERENCES FROM THE NEW TESTAMENT

Concerning holiness as taught in the New Testament what inferences will provide us a proper basis from which to express our doctrines?

1. First, that God's grace is regenerative, not simply forensic, though the operations of the Holy Spirit are diverse. The grace of the Lord Jesus Christ and His work is wrought within those who come to Him in faith.

2. Biblical experience supports the view that justification includes sanctification; that is, the imputing and imparting of righteousness (pardoning and making holy) constitute justification.

3. Holiness is the norm for Christian life, an integral part of the new birth, and is *essentially a relationship* to God made possible by grace. It is not an ascetic extra for superior souls.

4. Love is the essence of the life of the Spirit in the hearts of men; it is demonstrable in real life and should be more prominent than modes of spiritual experience. Here is the locus of the church and the basis of its fellowship, beyond all liturgy or aesthetic demonstration.

5. Holiness relates to the whole man and not just to some special part of man; it refers to the "body" just as much as to the "soul."

6. There is no higher state of holiness taught in the epistles than what is experienced in the early church as recorded in the Acts.

7. There is no time scale set up nor certain set outward modes of the Spirit whereby one comes into the fullness of God's grace; uppermost is a logical relationship (e.g., forgiveness before baptism) rather than a precise chronological relationship of the person to God.

8. The baptism with the Holy Spirit is a more Biblical term than "entire sanctification" or "Christian perfection" and thus better describes divine grace experientially known.

SOME RECOMMENDATIONS

If we Quakers would have a part in reshaping Christianity, I recommend the following:

1. That we seek to become better acquainted with other groups which emphasize the regenerating nature of God's grace, recognizing that the Holy Spirit is not limited to certain associations of Christian people. Quakers do stand historically among those who proclaim a holiness theology, however bifurcated our witness may have become.

2. That we use Biblical terms, such as "filled with the Holy Spirit" and "baptism with the Holy Spirit" in an effort to avoid confusion and allay the suspicion of irrelevancy attached to certain Wesleyan or humanistic phraseology.

3. That we integrate the Gospels, the Acts, and the Epistles in our study and proclamation.

4. That we emphasize the person and work of the Holy Spirit more and the state of being sanctified less.

5. That we teach every pardoned sinner caught in the net of grace that he may claim the promise of the Holy Spirit, and

that we do not make implications there need be two sorts of Christians, one in a more spiritual category.

6. That we recognize the nature of the self as not something static, but constantly enlarging, showing that carnality stands essentially in self-will and not in some sort of substantive chunk — whether within man or society — emphasizing the need to bring every thought under subjection to Christ.

7. That we teach Christian maturity, placing our lives under the leadership of the Holy Spirit, showing what it means in daily life to follow the one who baptizes us often into conditions through which He calls us.

CONCLUSION

No Biblical overview can do more than suggest the riches of God's revelation. But it may remind us that renewal comes to those who listen to God speak in his Word and by his Spirit. To be spiritual is not to hold one's face in solemn contortion, or to force the mind into abstractions, however contemporary or traditional, but to listen to the Holy Spirit, and to know the world of experience by His dimensions. The implications of renewal by the Holy Spirit are many. I mention only these:

1. Worship is made vital because of spiritual, not aesthetic, solemnity; it is the "silence of all flesh" before God which we seek. Our corporate sense then leaps beyond the bounds of pragmatic or psychological descriptions.

2. Theology speaks relevantly because the world as nature and history has taken on meaning for persons, as the Holy Spirit takes the things of Christ and reveals them unto us.

3. Joy is recovered to fellowship and to social obligation — a right response, in my judgment, to the engulfing of neo-Kantian ethics by the new morality.

4. Christian witness honors God's sovereignty by actualizing his command to *evangelize*, and thus to *let His Kingdom provide the standard* around which the lesser societal forms revolve, lest we suppose this or that political entity or social frame has priority in calling men to loyalty or occasioning the proper extension of human personality. We will recover our place as well as our role when we again learn to evangelize.

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3. Stephen Neill. *Christian Perfection*. New York: Harper, 1960, pp. 28-29.
4. Soren Kierkegaard, *The Gospel of Our Sufferings* (1847), trans. Aldworth and Ferrie. Grand Rapids: Eerdmans, 1964, p. 89.
5. Karl Barth, *God Here and Now*. *Religious Perspectives* series. New York: Harper and Row, 1964, pp. 32ff.
6. Karl Barth, *Dogmatics in Outline*. New York: Philosophical Library, 1949, p. 140.
7. All Scripture references in this listing are from the Revised Standard Version. New York: Thomas Nelson, 1952.