FULL SERVICE

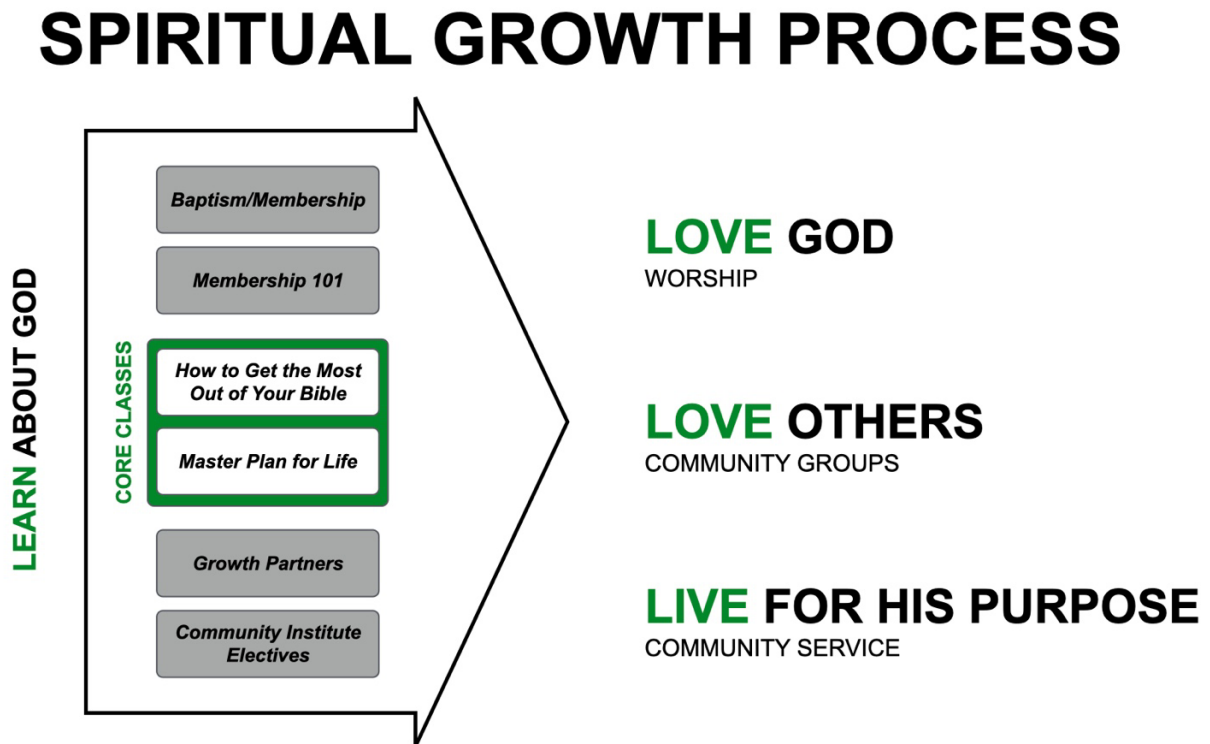

CHURCH

COMMUNITY
BIBLE CHURCH

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Introduction

The Bible contains directives for Christians to obey, and every command to obey is a requirement for the church to provide. That is, what God tells Christians to do, His church must help them accomplish. This means the marching orders for a disciple-making church are informed by those things each believer is to carry out. For example, if Christians are to know the Word, then the church must teach how to study it. If Christians are to be in relationship with one another, then the church must offer venues in which those relationships can be fostered. If Christians are to be servants, then the church must offer pathways to ministry. If Christians are to be evangelists, then the church must preach the Gospel and teach how to present it.

Common Roles and Individual Vocations

Note the examples above – study, relationships, service, evangelism – are requirements that are *common* to all disciples. This is why CBC is structured around those elements as expressed in our mission statement: *CBC exists to help people learn about God, love Him and others, and live for His purpose.* The objectives of learn (teaching), love (worship and community), and live (service and evangelism) are core to our church's task, and specific ministries are designated to carry out each:

SPIRITUAL GROWTH PROCESS

LEARN ABOUT GOD

CORE CLASSES

- Baptism/Membership
- Membership 101
- How to Get the Most Out of Your Bible
- Master Plan for Life
- Growth Partners
- Community Institute Electives

LOVE GOD
WORSHIP

LOVE OTHERS
COMMUNITY GROUPS

LIVE FOR HIS PURPOSE
COMMUNITY SERVICE

Failure to identify what elements, and therefore ministries, are common to all disciples results in a smorgasbord of offerings that are deemed of equal importance where one just chooses those they like and/or can engage. But obviously things like Men's and Women's ministries are not intended for the opposite sex, and Family Life offerings such as marriage and parenting are for those in particular demographics.

Therefore, such ministries, as important and beneficial as they are, are by their nature targeted to subgroups within the local body and are offered and used to the extent that they are helpful. We must take care to ensure that all are clear on what is foundational and universal versus superstructure and particular. That is, the church's ministry must distinguish between common roles for all disciples and individual vocations (callings) for some.

Roles, Vocations, Phases

Our church's theme verse is Colossians 1:28:

> *He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.*

The common roles and individual vocations for each disciple are carried out over time, progressively and often, predictably. We each go through phases of life during which our advance in godliness is to be enhanced but which, if not negotiated well can retard our growth. For example, a teen transitioning to adulthood is entering a phase with known challenges that have the potential to temporarily (at least) derail her progress. Or an engaged couple transitions to marriage with all of the joys and hazards that attend it. Or that same couple has their first child, more or less prepared for what they will face in that first year or so. Similar observations can be made about all of life's normal phases. To present one "fully mature" means the church will seek to help with those transitions *before* they occur as she (the church) shares her collective wisdom for the spiritual benefit of those entering a new stage.

Proactive and *Reactive* Discipleship

Advance training for life's transitions is *proactive* discipleship. But the average church offers only one ministry in this category, pre-marital, if even that. Yet the disciple and her children (if she has them) will experience many more changes, at crucial junctures, that require the same level of care that preparation for marriage does. A church that provides instruction, support, and resources for life's transitions gives her members every opportunity to not only survive but thrive in our mutual quest to be "conformed to the image of His Son" (Romans 8:29).

But no life in a fallen world is ever traveled on an even trajectory. Sin and its consequences affect us all. While the general growth in godliness that results from the foundational learn, love, and live offerings of the church mercifully spare us many heartaches, we nevertheless sin (e.g., anxiety), and are harmed by others' sin (e.g., divorce or drunkenness), or simply fall victim to the effects of the world's fallenness (e.g., a cancer diagnosis). Any of these can slow or stop our progress resulting in the need for *reactive* discipleship, a.k.a., personal counseling. The counsel may be provided informally, from one brother or sister to another, since any mature Christian is capable of sharing and applying God's truth to the issues at hand:

> *I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct* [counsel] *one another.* (Romans 15:14)

But at times we face issues that can benefit from more formal training from a biblical counselor in the church's counseling ministry. In either case, one might need to pull over to a 'Restoration Area' to be nurtured and restored for reentry to the Road to Maturity:

In the weeks ahead we will look at the stages of life that require transition and what we will offer in terms of proactive discipleship, along with how informal and formal counsel will be offered to facilitate reactive discipleship. In the meantime, it's important to know that these goals are rooted in the Bible, and even Christian history.

Learning, Loving, and Living in the First Century

The Bible describes the first church in Jerusalem in terms clearly designed as commendation and therefore worthy of imitation:

> *They devoted themselves to the apostles' teaching* [Learn] *and to fellowship* [Love]*, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common* [Love]*. They sold property and possessions to give to anyone who had need* [Love and Live]*. Every day they continued to meet together in the temple courts* [Love Him]*. They broke bread in their homes and ate together with glad and sincere hearts* [Love and Live]*, praising God and enjoying the favor of all the people* [Live]*. And the Lord added to their number daily those who were being saved.* (Acts 2:42-47)

This passage provides in concise fashion the *functions* (Learn, Love, and Live) the church is to perform but the Book of Acts makes clear that the *forms* by which these are carried out varied, and those can and must vary for us in our culture too. As one surveys the New Testament, he finds that it is filled with directives regarding the functions we are to perform, but it is short on specifics regarding the forms necessary to carry them out. For instance, the Bible tells us in Hebrews 10:25 that we are "not to give up meeting together … but let us encourage one another." While it tells us *what* we are to do (meet regularly, encourage), it does not tell us *how* we are to do it.

So, for instance, we are not told when to meet, or how often, or where, or what the order of service should be, etc. We are given illustrations of these in the New Testament, but it is impossible to derive universal forms to carry out these functions. In fact, with regard to forms in the New Testament, we find that:

- Functions are most often given without any form specified
- The forms that are given are often partial and incomplete. For instance, in Acts 5:42 we are told that the apostles "taught" (function) from "house to house" (form). We are not told whether they taught in every house or just some; whether they taught both believers and unbelievers; whether they we inside or outside the house; whether neighbors were invited, etc.
- The forms for the same function often vary from one context to another. For instance, in Acts 5:42 we're told that the apostles, in addition to teaching from house to house, also taught in the Temple courts.

Given the above observations, one cannot absolutize forms because they are:

(1) Often not described
(2) Often incomplete
(3) Always changing

Learning, Loving, and Living in Church History

<u>Ante-Nicene Discipleship</u>

The second century leadership of Christ's church consisted of a privileged group who were near in time to the apostles' teaching and practices, and some were their direct coworkers. For instance, Clement was a protégé of the apostles Peter and Paul,[1] and Polycarp was an associate of the apostle John.[2] God used these men and other church fathers to stabilize the church doctrinally. For example, the false teaching of Arius that Christ was a created being was refuted by Athanasius and others and declared heretical at the Council of Nicea in 325.[3] Church leaders from prior to that time are often referred to as the "Ante-Nicene Fathers" and those shortly after the "Post-Nicene Fathers."

The Fathers cared not only for the flock's doctrinal wellbeing, but for the sheep's individual spiritual growth as well. Clement, Polycarp, and the unknown author of the *Epistle to Diognetus* are representative of this concern. Clement wrote a letter to the Church at Corinth in which he admonished them to a dedicated life in keeping with their calling, using the discipleship terminology of "following the way of truth":

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[1] Dan Graves, "Clement," Christianity.com, May 3, 2020, accessed October 5, 2021, https://www.christianity.com/church/church-history/timeline/1-300/clement-11629585.html.

[2] Dan Graves, "#103: Polycarp's Martyrdom," Christian History Institute, accessed October 5, 2021, https://christianhistoryinstitute.org/study/module/polycarp/.

[3] Dan Graves, "#109: Council of Nicea," Christian History Institute, accessed October 5, 2021, https://christianhistoryinstitute.org/study/module/nicea/.

Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in His promised gifts. But how, beloved, shall this be done? If our understanding be fixed by faith towards God; if we earnestly seek the things which are pleasing and acceptable to Him; if we do the things which are in harmony with His blameless will; and if we follow the way of truth, casting away from us all unrighteousness and iniquity, along with all covetousness, strife, evil practices, deceit, whispering, and evil speaking, all hatred of God, pride and haughtiness, vainglory and ambition.[4]

Polycarp likewise, in his Epistle to the Philippians, uses discipleship language as he calls on believers to "arm ourselves with the armour of righteousness; and let us teach, first of all, ourselves to walk in the commandments of the Lord."[5] And the author of the second century *Epistle to Diognetus* said, "When you have read and carefully listened to these things, you shall know what God bestows on such as rightly love Him, . . . presenting in yourselves a tree bearing all kinds of produce and flourishing well, being adorned with various fruits."[6] The *Diognetus* letter contains some important foundational truths regarding first century discipleship that indicate consistency with what we have seen in the New Testament:

I do not speak of things strange to me, nor do I aim at anything inconsistent with right reason; but having been a disciple of the Apostles, I am become a teacher of the Gentiles. I minister the things delivered to me to those that are disciples worthy of the truth. For who that is rightly taught and begotten by the loving Word, would not seek to learn accurately the things which have been clearly shown by the Word to His disciples, to whom the Word being manifested has revealed them, speaking plainly [to them], not understood indeed by the unbelieving, but conversing with the disciples, who, being esteemed faithful by Him, acquired a knowledge of the mysteries of the Father?[7]

This passage provides insights that inform how the early church saw disciples and discipleship: Since "disciples" are used opposite "the unbelieving" then believers are considered to be disciples, and only believers are disciples. Thus, clearly, conversion is prerequisite to discipleship. And the writer is "a disciple of the Apostles" showing that though every apostle is a disciple, not all disciples are apostles. The Apostles had a unique role to play in the establishment of the church (Eph 2:20).

Among the earliest church fathers, Ignatius stands out in his focus on discipleship. While some contend that he was a disciple of Peter, Paul, John, or all three, evidence for the first two is quite meager,[8] and an association with John cannot be proved.[9] However, there is little doubt that he

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[4] Clement, *1 Clement,* 35.

[5] Polycarp, *Epistle of Polycarp to the Philippians*, 4.

[6] *The Epistle to Diognetus*, 12.

[7] Ibid., 11

[8] Larry V. Crutchfield, "The Apostle John and Asia Minor as a Source of Premillennialism in the Early Church Fathers," *JETS* 31, no. 4 (December 1988): 417.

[9] Ibid., 418.

made the acquaintance of Polycarp,[10] and that his years overlapped those of John.[11] "Ignatius uses discipleship terminology more frequently than any other apostolic father, revealing the most important information about the development of discipleship in the days of the early church."[12]

Wilkins summarizes what Ignatius believed about conversion and discipleship: "Conversion is the point at which one becomes a disciple, but true disciples will continue to grow in discipleship." And he clarifies that Ignatius understood that "this is not to say that disciples will always obey perfectly. At times disciples will be wayward and will need to be brought back into line."[13] Ignatius warned his friend Polycarp that there will be disobedient disciples at times, and "it is no credit to you if you are fond of good pupils. Rather by your gentleness subdue those who are annoying."[14] Therefore, the apostolic fathers as exemplified by Ignatius viewed discipleship as a process:

> *Although a Christian becomes a disciple through conversion, the life of a disciple (i.e., discipleship) is not a static phenomenon. Discipleship means growth and progress toward the goal of becoming more like Jesus. Simply by using the term disciple the authors conjure up an image of the Christian who is a committed follower of Jesus. To be a true disciple means that a person has made a definite conversion commitment to follow Jesus, and it is expected that the person who makes that commitment will carry it through to completion.[15]*

A practical outworking of a discipleship process is referenced in *Apostolic Tradition*, widely attributed to Hippolytus of Rome from the early third century,[16] in which it is suggested that those accepted into the fellowship of the church must first be examined regarding testimony and character and be instructed for a period of up to three years.[17] Instruction for neophytes at that time consisted of a broad range of teaching in systematic theology including theology proper, Christology, pneumatology, soteriology, etc.[18]

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[10] Ibid., 417.

[11] Ibid., 418.

[12] Wilkins, *Following the Master*, chap. 16, Kindle.

[13] Wilkins, *Following the Master*, chap. 16, Kindle.

[14] Ignatius, *Epistle to Polycarp*," 2.

[15] Wilkins, *Following the Master*, chap. 16, Kindle.

[16] "While the majority of scholars have supported the position that it does originate from Rome and is the genuine work of Hippolytus, written in the early third century, several scholars have raised doubts about this verdict" (Paul F. Bradshaw, Maxwell E. Johnson, and L. Edward Phillips, *The Apostolic Tradition* [Minneapolis, MN: Augsburg Fortress, 2002], 4).

[17] Hippolytus*, Apostolic Tradition*, 15.1, 17.1. See also *Constitutions of the Holy Apostles*, ed. Alexander Roberts (n.p.: n.p, 1885), 320–321, Kindle.

[18] *Constitutions of the Holy Apostles,* 263–264, Kindle.

Post-Nicene Discipleship

The groundwork laid in the pre-Nicene era was built upon in the immediate centuries following. The approach recommended in the *Apostolic Tradition* is "echoed in the later fourth-century Syrian *Apostolic Constitutions*: 'The candidate will be instructed for a period of three years. Whoever is zealous and demonstrates eagerness during this time is to be received by you, for judgment depends not on time but on conduct.'"[19]

Many of the same ideas were refined and formalized into a "catechumenate," training for those who would officially enter the community of faith. The term *catechumenate* derives from a New Testament word for instruction, *katēcheō*. For instance, forms of *katēcheō* are used twice Gal 6:6: "The one who receives instruction in the word should share all good things with their instructor" (see also Luke 1:4, Acts 18:25, 21:21, 21:24, Rom 2:18, 1 Cor 14:19). Such training was deemed necessary in part because "as the Gospel spread to primarily Gentile and pagan peoples, the church came to regard conversion to Christ as so revolutionary that it requires a significant time of instruction and drilling in other spiritual activities prior to the conferring of baptism upon new believers. The development of the catechumenate reflected this view."[20] And Harmless notes,

> *shifts in both the fourth-century church and the wider milieu combined to challenge and reshape the tone and temper of the inherited ritual structures, pedagogies, and moral expectations of the third century. When we today speak of a "Christianization of the Roman Empire" it is crucial to savor the catechumenate's role in this. The catechumenate was precisely the cutting edge where such Christianization took place, where it became personal, where it touched individuals' lives and those of their families and local communities.[21]*

While some advocated for catechesis before baptism (e.g., Augustine, Chrysostom) and others after (e.g., Cyril),[22] the necessity of intentional instruction was widely recognized.

A major representative of post-Nicene discipleship is Augustine of Hippo. He required elaborate preparation for baptism and a detailed ritual in the sacrament itself. Candidates extended their hands to the west and renounced the devil and his works, then to the east they would recite their profession of faith, followed by a trine immersion in water flowing from fonts designed to represent "living water," accompanied by questions about each Person of the Trinity to which the candidate affirmed belief, after which they were anointed with oil and prayed for with the laying on of hands.[23] In his *Enchiridion* (Greek for "handbook")*,* a manual on Christian living,

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[19] William Harmless, *Augustine and the Catechumenate* (Collegeville, MN: Liturgical Press, 2014), 89, Kindle.

[20] J. I. Packer and Gary A. Parrett, *Grounded in the Gospel* (Grand Rapids, MI: Baker, 2013), 53, Kindle.

[21] Harmless, *Augustine and the Catechumenate*, 87–88.

[22] Ibid., 56.

[23] Packer and Parrett, *Grounded in the Gospel*, 57.

Augustine describes piety as consisting of faith, hope, and love and expounds on each from the Apostles' Creed, the Lord's Prayer, and the Two Great Commandments respectively, showing the interrelationship between them.[24] Packer and Parrett observe,

> *Augustine . . . regarded these three summaries as essential in cultivating faith, hope, and love in the lives of believers. Such teaching touches humans at the levels of their heads, hearts, and hands—that is, in terms of cognition, affection, and behavior.[25]*

The catechetical pattern that has marked historic catechisms was chosen not only because it was deemed ancient or traditional. It was considered to be a wise and comprehensive primer containing, as Luther put it, "exactly everything that a Christian needs to know." In his shorter preface to the Large Catechism, Luther calls these three "the most necessary part of Christian instruction," embodying the ancient fathers' summing up of "the doctrine, life, wisdom, and learning which constitute the Christian's conversation, conduct, and concern."[26]

Therefore, it would be exceedingly wise to follow the wisdom of these exemplars of the faith, separated by over a millennium, by including these three areas in any intentional discipleship process.

<u>Reformation Discipleship</u>

The leaders of the Reformation prudently built on the example of their forbears by seeing the necessity for intentional ministry for head, heart, and hands. Not only did Luther's Catechism include these elements, but so too Calvin's.[27] His first catechism, *Instruction in Faith* (1537), was a short summary of what he had written to that point in his *Institutes*. That catechism, like others published in Calvin's Geneva, "concentrated on the Lord's Prayer, the Apostles' Creed, and the Law (the Ten Commandments)."[28] In 1541 he published *The Geneva Catechism* which covers "the knowledge of God, the Ten Commandments, and the Lord's Prayer."[29] In the *Geneva Catechism* he made explicit use of the Apostles' Creed and, notably, dealt with it before the Law, reversing Luther. This reflects their respective views on the function of the Law, with Luther seeing it as preparatory for the Gospel while Calvin, agreeing that the Law serves as "our schoolmaster to bring us unto Christ" (Gal 3:24 KJV), also saw a sanctifying role for the Law after conversion, the commonly called third use of the Law.[30] The Heidelberg Catechism (1563),

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[24] Augustine, *The Enchridion.*

[25] Packer and Parrett, *Grounded in the Gospel*, 63–64.

[26] Ibid., 63.

[27] Ibid., 62.

[28] John H. Leith, foreword to *Instruction in Faith*, by John Calvin, tran. and ed. Paul T. Fuhrmann (Louisville, KY: Westminster Press, 1977), 10.

[29] Joshua Torrey, introduction to *John Calvin's Geneva Catechism*, edited by Joshua Torrey (n.p.: Grace for Sinners Books, 2017), 17.

[30] Packer and Parrett, *Grounded in the Gospel*, 64.

"commissioned in an effort to unify Lutheran and Reformed churches,"[31] made use of the Law in both ways. Ursinus, author of The Heidelberg Catechism, said,

> *The catechism . . . consists of three parts. The first treats the misery of man, the second his deliverance from this misery, and the third of gratitude. . . . The Decalogue belongs to the first part, in as far as it is the mirror through which we are brought to see ourselves, and thus led to a knowledge of our sins and misery, and the third part in as far as it is the rule of true thankfulness and of a Christian life.[32]*

Post-Reformation Discipleship

In the years following the Reformation emphasis on intentional catechesis[33] has ebbed and flowed. A highwater mark was achieved in the ministry of Puritan pastor Richard Baxter. He used the Westminster Shorter Catechism[34] in instructing entire families and individuals one by one,[35] adding to it teaching from the Apostles' Creed or the Ten Commandments.[36] Unfortunately, Baxter's work was not carried on by his successors at Kidderminster, though his efforts had effect both near and far. Nearly a century after Baxter's ministry ended George Whitefield visited Kidderminster and noted the beneficial legacy of Baxter's work.[37] And, his book *The Reformed Pastor* influenced his German contemporary, Philipp Spener, Cotton Mather and the ministers in New England, and Charles Spurgeon.[38]

The tide receded with the arrival of Pietism in the late seventeenth century. Pietism's founders, Spener and August Francke in Germany, along with pietistic leaders in other countries reacted to what had come to be perceived as spiritual lethargy in the state churches where "signs of life were obscured by the formalism and insincerity of church leaders."[39] Noll observes,

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[31] Ibid.

[32] *The Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism*, trans. G. W. Williard (1852; repr., Phillipsburg, NJ: Presbyterian and Reformed, 1985), 14.

[33] My use of *catechesis* does not exclusively refer to the question-and-answer format that became a prominent methodology, and with which many associate the term. Calvin's first catechism, *Instruction in Faith*, was not arranged that way. Rather, *catechesis* refers to simply any intentional means of teaching biblical truth.

[34] Packer and Parrett, *Grounded in the Gospel*, 66.

[35] Richard Baxter, *The Reformed Pastor*, abr. and ed. James M. Houston (1830; repr., Portland, OR: Multnomah Press, 1982), 124–125.

[36] Ibid., 125.

[37] Packer and Parrett, *Grounded in the Gospel*, 67.

[38] James M. Houston, editor's note to *The Reformed Pastor,* by Richard Baxter (1830; repr., Portland, OR: Multnomah Press, 1982), xiii.

[39] Mark Noll, "Pietism," in *EDT*, ed. Walter A. Elwell, 2nd ed. (Grand Rapids, MI: Baker Book House, 2001), 924.

> *[Spener] promoted a major reform in the practical life of the churches. A sermon in 1669 mentioned the possibility of laymen meeting together, setting aside "glasses, cards, or dice," and encouraging each other in the Christian faith. The next year Spener himself instituted such a* collegia pietatis *("pious assembly") to meet on Wednesdays and Sundays to pray, discuss the previous week's sermon, and apply passages from Scripture and devotional writings to individual lives.*[40]

Once again, we see that knowledge is not an end itself, but rather "cognition, affection, and behavior"[41] are to go together in the development of disciples. Yet the good motivations of the pietists covered over problematic seeds that would sprout later. "The godliness of the individual, rather than the glory of God in the church, became the primary focus of interest."[42] Thus, pietism is defined as "a variety of Christianity that emphasizes personal experience"[43] which "at its worst … can lead to inordinate subjectivism and emotionalism; it can discourage careful scholarship."[44] While confessionalism retained a place in some expressions of Protestantism,[45] strains of pietism winded their way wider and deeper into forms of evangelical church life that have considerable impact today.

Those strains have had both positive and negative effects. Philipp Spener's godson and August Francke's student, Nikolas von Zinzendorf, created a kind of *collegia pietatis* in Germany for Moravian refugees.[46] The Moravians' spiritual zeal resulted in two healthy contributions to the Church: they stimulated the eventual missions efforts of other denominations,[47] and also

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[40] Ibid.

[41] Packer and Parrett, *Grounded in the Gospel*, 64.

[42] Ibid., 68.

[43] Millard J. Erickson, "Pietism," in *Concise Dictionary of Christian* Theology (Grand Rapids, MI: Baker, 1986), 129.

[44] Noll, "Pietism," 926.

[45] Reformed (including Reformed Baptists) and Presbyterian churches have continued to utilize the confessions and catechisms of London (1689), Heidelberg (1563), and Westminster (1646).

[46] Noll, "Pietism," 925.

[47] These included the Baptists and Methodists. See ("The World of 1732," *Christian History*, 1:1, 1982, 13. Mulholland says that some branches of Protestantism had never prioritized missions activity, in part for theological reasons: "Martin Luther, John Calvin, and even the Anabaptists—though their writings contained materials on which it would be possible to construct a theology of missions—had relatively little vision for missions. In fact Luther taught that the Great Commission had already been fulfilled. Christ, Luther said, gave the Great Commission to the apostles. And they preached the gospel throughout the world. Since that was done, no longer is the church responsible to carry the gospel to other lands. So Luther said, 'There is no need for missions.' John Calvin was responsible for sending four missionaries to Brazil in 1551. Nevertheless many hyper-Calvinists in the sixteenth and seventeenth centuries believed there was no basis for missions. Missionary activity, since it involved human initiative, was an affront to the sovereign predestination of God. Missions was simply not on their agenda. Then the Anabaptists, believing that Christ would soon return, and facing severe persecution, had little time for missions." Kenneth Mulholland, "From Luther to Carey: Pietism and the Modern Missionary Movement," *BSac* 156, no. 621 (January–March 1999): 86.

prioritized congregational singing in gathered worship.[48] And they are also responsible (humanly) for the salvation of none other than John Wesley.[49]

However, with Wesley, a theological shift occurred that would have profound and ultimately negative effects on discipleship. In particular, as Combs says, "John Wesley invented the doctrine of a second, sanctifying work of grace."[50] "Wesley's view of sanctification has been transmitted to our day through the influence of important individuals and movements, particularly Charles Finney and Asa Mahan, Phoebe Palmer, the Higher Life Movement, and the Keswick . . . or Victorious Life Movement."[51] This second work of grace is variously designated as "baptism of the Holy Spirit," "filling with the Spirit," "an act of dedication," "a crisis experience," "second blessing," etc. For our purposes it is not necessary to review the particulars of these, only to note that what all of them have in common is that if they occur at all, they occur *after* conversion. Thus, one's growth in holiness depends on a spiritual experience in addition to regeneration.

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[48] "The Moravian Church gave to hymn singing a prominence in worship not to be met within traditions of other communions" ("The Moravians and Their Hymns," *Christian History*, 1:1, 1982, 27).

[49] "The worldwide impact of the 18th century Moravian missionaries was extraordinary. One notable example is the impact they had on John Wesley, leading directly to his conversion experience" ("The Moravians and John Wesley," *Christian History*, 1:1, 1982, 28).

[50] William W. Combs, "The Disjunction Between Justification and Sanctification in Contemporary Evangelical Theology**,"** *DBSJ* 6 (Fall 2001), 27–28.

[51] Ibid., 19.