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THE RATIONAL RELATIONS OF SANCTIFICATION:
UNIVERSAL BENEVOLENCE

In looking at the relations of Sanctification and Justification, on the Justification triangle we moved the Father pole down to the lower left corner, using the category "Humility;" the Son pole to the lower right, using the category "Lucidity;" and the Holy Spirit pole to the upper center, using the category "Freedom." With Sanctification, the Father pole is seen as "Universal Benevolence," the Son pole as "Radical Integrity," and the Holy Spirit pole as "Endless Felicity."

There are many ways we have talked about the relationships ~~xxx~~ between these two. Using our old categories of Knowing, Doing, and Being, we spoke of the whole thing as "Being," with Justification having more to do with Knowing, and Sanctification more to do with Doing. The white-hot center holding it together is the category of Being, merging these two Holy Spirit poles of the two triangles.

Or a way to talk about this in Justification is "dying to live," dying to everything that has been and being thrust out into a new life. Sanctification has to do with "living to die," and the decision about the intentional giving of the death. In Justification we experience being saved by God, or being loved by God. In Sanctification we experience being the Savior of God, or loving God. Justification is believing the Word, the Gospel. Sanctification is living out of the Word, or living under the law. ~~xxx~~

The law is a school teacher until you are justified; then, the law is given back again as the guide or the rule of what it means to love God--not in terms of some kind of "achieving," but in terms of obedience.

The address of Justification would be like the Old Mood--or the death of all things and the experience of your own death in the midst of that. That of Sanctification would be the New Mood--just sheer effulgence, sheer resurgence, sheer possibility, over-whelmingness with the possibility that is there

in the midst of life. That overwhelmingness is not the terror of death, but just the terror and fright of overwhelming burden.

Ideally, these triangles should be overlaid, but you cannot see them that way, so they have to be sprung apart ~~xxxx~~ in order to see what is going on. It is like the constant reversing of polarities, so that you first see one and then the other emerges out of it...like a picture which, in reversing it, comes out negative, and then by switching it becomes positive. It is that sort of thing in terms of your experience of life. It is not that I experience Justification once and for all, and then down the line somewhere I get sanctified. It is more like a constant presence of both interweaving.

At the same time, I think we experience that there comes a point where, though I experience again and again that radical justifying event, it is in the context of my understanding that I am loved of God always. That is the event--or the recurring event of my Justification happens again and again. My only struggle then, is to struggle with loving God. And that

struggle has to be re-created and re-symbolized again and again.

A strange experience I had in England, on the first Sunday of the New Year of 1971, was that of going to the little Methodist Church down the road and finding myself participating in John Wesley's Covenant Service. That service came as a great address. I finally had to decide that those people were trying to say to themselves that "My business from now on is to love and serve God; that is the only task I have; and I must somehow remind myself that not only am I justified, but that I am called to _____ in the service of God.

And now, beloved, let us bind ourselves with willing bonds to our covenant God, and take the yoke of Christ upon us.

This taking of His yoke upon us means that we are heartily content that He appoint us our place and work, and that He alone be our reward.

Christ has many services to be done; some are easy, others are difficult; some bring honour, others bring reproach; some are suitable to our natural inclinations and temporal interests, others are contrary to both. In some we may please Christ and please ourselves, in others we cannot please Christ except by denying ourselves. Yet the power to do all these things is assuredly given us in Christ, who strengtheneth us.

Therefore let us make the Covenant of God our own. Let us engage our heart to the Lord, and resolve in His strength never to go back.

Being thus prepared, let us now, in sincere dependence on His grace and trusting in His ~~promises~~ promises, yield ourselves anew to Him, meekly kneeling upon our knees.

(skip a space)

O Lord God, Holy Father, who hast called us through Christ to be partakers in this gracious Covenant, we take upon ourselves with joy the yoke of obedience, and engage ourselves, for love of Thee, to seek and do Thy perfect will. We are no longer our own, but Thine.

I am no longer my own, but Thine. Put me to what Thou wilt; ~~rank~~ rank me with whom Thou wilt; put me to going, put me to suffering; let me be employed for Thee or laid aside for Thee, exalted for Thee or brought low for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to Thy pleasure and disposal.

And now, O glorious and /blessed God, Father, Son, and Holy Spirit, Thou art mine, and I am thine. So be it. And the Covenant which I have made on earth, let it be ratified in heaven. Amen.*

Now, if you said that very often you would begin to sense that you had the demand or burden of living as a Sanctified man. That is, you are in the process, not ~~of~~ of working out your own salvation, but of being a radical obedient servant of God.

The experience of Universal Benevolence in this comes to me as that of being sent out to a Religious House. Somehow you think that corporate network is somehow going to do your job for you and you can sort of rest in it, be carried by the whole corporate design, the strategies of the Movement, the ordering

*THE COVENANT, The Methodist Hymn Book and Offices, December 1933, London.

of our priorities that is going to get the job. Suddenly, the hammer drops with all the weight it has ever dropped, and there is no word going to tell you what to do. There is not any plan or model which fills out the particular need in relationship to your region, or area, or continent, or whatever it is you are responsible for. That, finally, is a whole battle--the whole burden is thrown on top of your being.

But something else happens. The Lord of History is served or loved in that situation. It is that you have to be the one who loves. You have to be the one who creates. There is nobody else.

In the midst of radical corporateness, with all of the tools we have, comes that kind of awareness. The rock drops and you find the whole universe in your hands.

It is then that one experiences the kind of Radical Integrity which comes, in which the creation of the future is given as a great and overwhelming kind of gift. The excitement of the creation of the future, the excitement of the creation

of the Movement, the excitement of the calling forth of the dead, the excitement of going into the graveyards of this world and calling forth the Lazareses out of every kind of congregation, every kind of distorted sigh of life happens. That kind of excitement that is sheer burden comes.

In relation to Engless Felicity, Universal Benevolence has to do with the Spirit more than anything else. Your spirit is expanded. You see that there are no problems^{/once you see}--that the burden is totally on yourself. The man who walks out in the arena of meaningless and restlessness in society is the one. He is his nation. He has no problems. All of that is behind. All he has to do as the man of spirit is to create the spirit. There are objective situations to deal with, but there are no problems. There are regional colleagues you are related to, courses to be recruited, galaxies to be drawn into being. But there are no problems. The radical reliance upon the love of God is there in the midst of that situation. And it is endless, endless, endless felicity--sheer tactic, sheer fulfillment.

We're going to be moving these next three Fridays to looking at the relationships of sanctification and We're going to moving these next three Fridays to, at least 3 sessions within the basic We're going to be moving in these next three ~~sessions~~ Fridays, at least in three sessions/^{here} in the next week or so, to looking at the relations of sanctification and , I think maybe to start with that, thing that we could do this morning and most important ~~think~~ would be to set ourselves in the context first of all in the relationship to justification, and you recall

~~the triangles of drawing~~ that we have

been drawing and the December month, something like this where

~~the triangles~~ its a kind of _____ arrangement and the arrangement

--the way we arranged those triangles is this: this being the

justification triangle and this being sanctification. And on the

lower left pole here, we moved the father pole down to the lower left from

the ordinary way you would normally do it, say in an RS-I course, and

used the category humility to hold that and justification and the son

pole to the lower right and used the category of humility to hold that

in justification, and moved the son pole to the lower right, and used the

category of humility to hold that in justification, and the son

and then the holy spirit pole to the upper center of the upper pole here, using the category of freedom to hold this one. Then, moving up to the sanctification, the father pole of this is universal benevolence and the son pole being radical integrity and the holy spirit being endless felicity. And there are all kinds of ways we have talked about this relationships between sanctification and of I think maybe to start with that, the most possible helpful thing which we could do this mornig would be to set ourselves in the photographs, first of all in the relationship to justification. You recall the triangles that we have drawn and the December month (Listen for beginning of tape for correct order)

. . . to looking at the relations of sanctification and justification -- and I think maybe just to start with that, maybe most important, thing we could do this morning is to get up some of the context of the --first of all in the relationship to justification. And you recall the triangles as we have drawn them in the December month, is something like this--with a kind of ?cliff arrangement, and the arrangement that we-- the way that we arranged these triangles is this-- this being the justification triangle and this being the sanctification, and on the lower left pole here we moved the Father pole down to the lower left from the way we would ordinarily do it in an RS-I course and used the category humility to hold that in justification, and the ^{Son} ~~son~~ pole to the lower right, and used the category lucidity to hold this, and then the Holy Spirit pole to the upper center, using the category Freedom. to hold this one. Then moving up to the sanctification, of course, the Father pole of this being Universal Benevolence, and the Son pole being Radical Integrity, and the Holy Spirit pole being Endless Felicity. And there are allkinds of ways that we have talked about the relationships between these two, we talked about sort of the holding temper of the whole thing just being Being. and that in justification had more to do with knowing, using our old --our categories of knowing, doing, and being, and that sanctification had more to do with doing, and that that sort of the white hot center holding it together is the category of being. and this is sort of a merger of these two Holy Spirit poles of these two triangles. Or the way to talk about it in justification is dying to live and dying to everything that has been, and being thrust out into new life and sanctification has to do with living to die, and the decision about intentional giving of the death. Here we experience being saved by God, or being loved by God, and here we experience the being, you know the savior of God, or of loving God. Here--believing the Word, or believing the Gospel, and here it is living out of the Word, or living under the law. And of course those categories, those last ones, law and gospel, are ones that should be very familiar to any Lutherans in the crowd. And --to say a bit more, the law is a school teacher until you are justified, and then the law is given back again as the guide or the rule of what it means to love

God. Not in terms of some kind of achieving role, but in terms of obedience.

Well, that sort of a broad context, it almost sort of like--if you want to push that a bit further, the drama of the address, it seems to me, say if you had to pull all this through any one of our lectures, you take justification and the address there would be like the old mood, or the death of all things and the experience of your own death in the midst of that. And this would be the new mood, just sheer effulgence, sheer peace, resurgence, sheer possibility, overwhelmingness with the possibility that is there in the midst of life, and that overwhelmingness being not the terror of death, but just the terror and fright of overwhelming burden. Now our fathers oh, one other thing I wanted to say about this, in one way these triangles shouldn't be displayed this way. I think we have all had the experience that it's like in one way they should be overlaid, but you can't see them if they're overlaid, so you have to sort of spring them apart, to see what is going on. And it's like the constant reversing of polarities, so that you first see one and then the other and--emerges out of it, and then you see --it shifts back and forth like this--I used to work in a television station and we had a way of changing what we called changing the polarity on the picture, which is just a matter of reversing it where it came out negative, like a black and white negative film, you know, so you could switch back and forth rapidly to where you had a negative-positive- negative-positive meagitive-positive, picture, And it is that sort of thing here in terms of your experience of life--it is not like I experience justification you know once and for all and then down the line somewhere I get sanctified, even though that may be very well the case, but it is like a constant presence of both interweaving, and one at one time or another just being there as the overwhelming pattern of my life. At the same time I think we all experience that there comes a point where this is just no longer the major problem--that is not to say that I do not experience again and again that radical justifying event, but it is in the context of my understanding that I am loved of God always, that is the event, or that the recurring event of my justification

happens. again and again. And the same thing here--That once this -- one way this is out of the way, and my only struggle that one has is to struggle with loving God. And that struggle has to be recreated and resymbolized again and again and again.

I had a strange experience in England, on the first Sunday of the New Year of 1971 of going down to the little Methodist Church down the road on that Sunday morning, and running into John Wesley's covenant service. Now that is something we have pretty well eliminated from the Methodist tradition in this country, just like we sort of eliminated "descended into hell, " you know. But anyway John Wesley's covenant service in England has almost the same authority as "descended into hell" there always, and I struggled with what was going on there. Because that service came as a great, great address. And I finally had to decide that those people were trying to say to themselves that it is my business from now on to love and serve God, that is the only task that I have, and then I have to somehow remind myself that not only that I am justified, you know, let that be, we do that all along, but remind myself that I am called to in the service of God using these words--I hope we can all demythologize these the way I am using them but anyway I wanted to read the actual covenant section out of this: to me it is a sort of description of what sanctification is about.

After we have gone thru the whole business of confession, thanksgiving we come to the covenant itself. And this is the covenant itself; And NOW beloved let us bind ourselves with willing bonds to our covenant god and take the yoke of Christ upon us. This taking of the yoke upon us means that we are heartily content that he appoint us to our place of work and that he alone be our reward. Christ has many services to be done, some are easy, others are difficult. Some bring honor, others bring reproach. Some are suitable to our natural (get text from Hahn)

And then there is a brief prayer which feeds into the next section

O lord God

Now if you did that very often, you would begin to sense that you had the demand or the burden of living as a sanctified man. That is, that you are in the process responsive not in working out your own salvation but you are in the process of being a radical obedient^t servant of God.

How many of you were addressed by the Olympics. I have already announced about 140 nations that I was. There all the nations came in, nation by nation by nation. with one of the participants carrying a flag and ~~one of the~~ others coming along behind, and I was fascinated by that. In fact I was overwhelmed by it almost to tears, partly because

In fact I was overwhelmed ~~/~~ by it, almost to tears, partly because there I saw my nation

coming in and here I was in this foreign nation , a strange land I was ~~/~~ but it was my nation, a part of it.

But there were several nations there that had only one representative. Only one--maybe they

were~~/~~ something like Ebeye, or Oman or something like, that, you know some ve-ry small place,

that had only one representative. And sometimes they would have a boat or a crane, or something

like that _____ . and 40,000 people were going to participate in the

Olympics. And one of those countries--there was a man all by himself, and there he was,

going on _____, nobody else around him, and he had his nation's flag, going along all

by himself, in the midst of 40,000 participants, _____ he was probably a

_____, or a man who ran 400 yards, or meters or something. But there he was--all

by himself, and it was like you began to see, when we went on there, you just can imagine what

must be happening to that man. Walking in this, 100,000 people seated around there, 40,000

participants, marching in the middle of the arena, and here he is --the lone one. And the whole

hope
~~Wd~~ of his nation, just riding on his back. With that flag that he is carrying along there. And

it is not just the ~~/~~ hopes of his nation , You _____

most of that international scene, its just like there he is a representative person. The whole of the ~~the~~ world--there's the ~~the~~ tomb? on _____ and you can wonder how he had any strength at all to get out of bed that ~~that~~ morning. Who got him out? Who got him onto his feet. There is sort of a pushing out on the pathway, to go through that unbelievable orde~~al~~. An its like you expreience, he must have experienced what we talk about a 100 ton crane~~the~~ crane just dropped pn his head . The sole one who had the responsibility for the whole battle. And nobody ~~d~~ else. to do it. Some thing like that experience . In terms of the kind of Universal Benevolence, falling --some of us were talking abojt the Religious Houses yesterday,
 talking
and ~~talking~~ about those Religious Houses, it sort of came clear to me, that there comes a time when you're sent out to a Religous House~~s~~ some~~how~~ you think that that corporate network that is there, is somehow going to do your job for you. Or that you can sort of rest in it. And be carried by the whole corporate design, and the strategies of the movement, and the our ordering of our priorities and that somehow that is going to carry ~~o~~ you and that's going to get the job done. And when you talk about structural revolutionaries, and all that sort of thing you know you say, yeah, that's how it's going to happen. And then, suddenly, you sooner~~er~~ or ~~la~~

later, and I suppose that in the international houses, that it comes ~~at~~ earlier, or maybe later, slowly, and then suddenly, the hammer drops ~~it~~ and it drops with all the weight ever--the heaviest pile it ever dropped . There's not going to ~~be~~ be any word that is going to tell you what to do. There's not going to be any plan or model that fills out the particular plan in relationship to your region, or your area, or your continent, or whatever it is that you are responsible for. That finally is a whole battle, the whole burden is thrown on top of your being. And the same thing happens . The Lord of History is served or loved, in that situation . It is that you have to be the one who loves. That you have to be the one who creates. And nobody else.

Now, that's in the midst of radical ~~at~~ corporateness, all of the tools which we have, --comes to that kind of awareness--rock and then _____ the whole universe is on your hands. And it's then that the experience of Integrity , the kind of Radical Integrity comes in which the creation of the future is given as a great and overwhelming kind of gift. And the excitement of the creation of the future , the excitement of the creation of the movement, the excitement of the calling forth of the dead, the excitement of going ~~at~~ into the graveyards of this world, and calling forth the Lazuruses out of every kind of congregation, every kind of distorted sign

I want to talk a bit more about that Universal Benevolence, in relationship to Endless Felicity. Or in relationship to the whole of the spirit here. Because for me, somehow, this whole thing, Wah has to do more with the spirit more than anything else. Its wierd in how your spirit is expanded. When you begin to talk about Endless Felicity, you see that there are no problems once you see that the burden is totally on yourself. The man who walks out in the arena of meaningless and restlessness in society. He is the only one and he is his nation. He has no problems. I mean, all of that is behind. It's like all he had to do then is to create the _____. all he has to do is all the man of spirit has to do is to create the spirit. And there are no problems. There are objective situations to deal with. There are regional colleagues, you are related to, courses to be recruited, there are galaxies to be drawn into being. But there are no problems. The radical reliance upon the love of God is there, in the midst of that situation. And at that time.1 Our _____ about Endless Felicity. But that's exactly what it is. Endless, endless, endless, felicity. Just sheer sheer tactic. Sheer tactic. Sheer fulfillment. It's time to stop, but there is alot more I wanted to say. But let me make another

comment. We had the experience of everybody in this room has had the experience of sanctification

This past year. And I suspect, this past quarter. Maybe in this building. was must the

experience of the hammer just locking upon us. And that hammer was not with just the terror of

~~the~~ possibility. Now we've sort of filled out that word possibility., but still the terror of

possibility. IN the autumn I had a strange strange, strange, strange, wierd experience, like

having three months of my life like you were going down with that man in 2001. YOu know

toward the end there where you have the screeching music, and the colors fly past and like

you're ~~in~~ going through the whole of history and I had no way of appropriating this experience,

until coming back toward the end of the academy when John Baggett and I sat in a ~~diff~~ meeting and

started talking about . He began to spin about sanctification. And all kinds of things

began to go through my mind. IN terms of tying in ~~it~~ with your experince of the autumn, tying

in with your experience with life. Just to share that three months of my existence. was for me

hwere we are experiencing sanctification today. We put in a hard, hard summer, planning for

our summer program. in the British Isles. And then we had it in the first week of August.

And it was a fantastic happening. We had one blitz, one session, that went badly, but the whole

thing was a great happening, for the people in the movement. came out of there excited and

deciding to move with some concrete work done. and concrete plans. And so we came out of there

very elated, on the _____ of the _____ of ours. at our house. That is,

Joe, ~~Thomas~~ and Joe Thomas, and Len Dresslar, and about an hour, or an hour and a half after

they arrived, and everybody else except Doris and myself had left the house to do some other

things, the telephone call came, announcing John's death. and Joe asked that we not say anything

about it after, he decided to say a few things. And that evening, as there were guests in the

house, , and the house was full, and ~~the~~ full room and table, and he ^{sat} ~~tapped~~ and gave a spin on

the summer, a fantastic spin on the summer and ~~of/could be the~~ ^{what the} movement was doing, and wound up

with trembling hands and a shaking voice and with swollen y eyes, and said, "I have a secret."

And shared with the house what had happened. And of course we were a _____ people out

of that. And you know it was a happening. It was an address that poured into the middle of us.

Then after they had gone, we went off to London, ~~and~~ ^{another} ~~for a few~~ days to spend a two weeks
of

of discontinuity and everybody got a ~~new~~ job ~~and~~ except two of us who went house searching. And

we searched and searched, , and in the midst of that, the Olympics came through. And so sometime

even run you _____ you happen to be in. You watch the Olympics.

And then, that witness this morning. A _____. Most of the _____

_____ its the people we are talking about. And inspired that was there.

And they came back , ~~at~~ transformed group of people. Here we had a fantastic time, planning

the autumn, still searching for a house. And then, the very last day, that I was in England,

we got the house secured . We finally got it located. And Frank and Aimee had arrived and we

were off. And _____. Here, here possibility _____.

IMagine just for three years, you're just bouncing all around. YOu are on the move, and

then you go into that building. for 6 weeks. And you ha- e to deal with that concrete

situation. Narrow, narrow down. And in the last week of the academy, my mother died,

And so I went home and had the funeral for my mother. And then came back here. And shot into

this December. And it was just like a whirlwind. of impr4essions, _____ of coming into my

life, and thousands, and thousands, and thousands of happenings, and those happenings were

burdens, brudens, burdens but deep possibility and fascination--just like the fright that man

in 2000l must have experienced. as all that happened to him. Its that kind of thing, you and

I and _____ are experiencing. And the first pole _____

is that Universal Benevolence. That universe and crushing, and terrify8ing and exciting and

spinning out--that's what we call Universal Benevolence.