

Dr. Roger Green, American Christianity, Session 25, Rise of Fundamentalism Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Green, American Christianity, Session 25, Rise of Fundamentalism, Biblicalelearning.org, BeL

Dr. Roger Green's lecture, Session 25 of "American Christianity," explores two significant movements within American Christianity. The session features Dr. Ted Hildebrandt offering insights into Dispensational Premillennialism, detailing its origins in the late 1800s, its focus on a literal interpretation of biblical prophecy concerning Israel and the end times, and its historical development through figures and institutions. Dr. Green then discusses the Wesleyan Holiness Tradition, highlighting its emphasis on a second work of grace leading to Christian perfection or perfect love, its appeal to the poor, its impact on the formation of denominations, and its early embrace of women in ministry. Both movements are presented as reactions to aspects of modernity, with dispensationalism countering optimistic views of progress and the holiness movement challenging notions of inherent human goodness.

2. 23 - minute Audio Podcast Created on the basis of Dr. Green, American Christianity, Session 25 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Church History → American Christianity).



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3. Briefing Document: Green, Session 25, Rise of Fundamentalism

Briefing Document: Dispensationalism and the Wesleyan Holiness Tradition

Source: Excerpts from "Green_AmerXy_EN_Sess25.pdf" by Dr. Roger Green and Ted Hildebrandt.

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Overview: This document summarizes the main themes and important ideas discussed in Session 25 of Dr. Roger Green's lecture series on American Christianity, featuring insights from Dr. Ted Hildebrandt. The session focuses on two significant movements that shaped fundamentalism: Dispensational Premillennialism and the Wesleyan Holiness Tradition.

I. Dispensational Premillennialism:

A. Origins and Key Principles:

- **Late 1800s, Low-Church Movement:** Dispensational premillennialism emerged in the late 19th century as a "low church movement," contrasting with more established "high church" traditions.
- **Distinction Between Israel and the Church:** A central tenet is a significant distinction between Israel and the church. Dispensationalists believe that Old Testament promises to Israel will be fulfilled literally, particularly regarding the land, rather than being spiritualized and applied to the church. As stated, "there's a big distinction then between Israel and the church, a big distinction. That's one of their key-marked things there. Israel gets the land and all the land promises you remember in the Old Testament. They see those as being fulfilled literally that Israel will be back." The establishment of the State of Israel in 1948 was a significant confirmation for this view.
- **Focus on Differences Between Old and New Testaments:** Dispensationalists emphasize the differences between the Old Testament (law) and the New Testament (grace and faith) rather than their similarities. "So, what happens is that dispensationalists focus on the differences between the Old and New Testaments rather than the similarities. And so that's kind of their background to this."

- **Emphasis on Daniel and Revelation:** These two books of the Bible are particularly emphasized in dispensationalist teaching, focusing on prophecy and the end times. "But for the dispensationalists, there are two books, Daniel and Revelation. Daniel and Revelation are talked about quite a bit in their tradition."
- **Newspaper Exegesis and Prophecy Conferences:** The movement was closely associated with Bible conferences where speakers, often dispensationalists, would interpret current events through the lens of biblical prophecy. This led to "newspaper exegesis," where contemporary events were directly linked to prophecies in the Bible. "Basically, you would have a newspaper in one hand and your Bible in the other, and they would basically do a newspaper exegesis."

B. Historical Development and Key Figures:

- **John Nelson Darby (Plymouth Brethren):** Considered a key figure in the early development of dispensationalism, breaking up Scripture into different dispensations. "Basically, starting out with this guy Darby, who was Plymouth Brethren...Darby...basically started breaking up Scripture and seeing that things were different."
- **Institutionalization and Bible Colleges:** The movement gained traction through institutions like Philadelphia College of the Bible (now Cairns University), Dallas Theological Seminary, Biola, and Moody Bible Institute. "Largely, it was big for this guy, C.I. Schofield...There was the Schofield Bible that came out with the Schofield Bible notes."
- **Radio Preachers:** Figures like R.A. Torrey, Barnhouse, and others popularized dispensationalist ideas through radio broadcasts, capturing the imagination of many, including working-class individuals. "These radio Bible preachers at the time captured the imagination of a lot of working people."
- **Louis Barry Chafer:** A significant theologian who systematized dispensational theology in his multi-volume work. "There was an original theologian who actually put a lot of it together named Louis Barry Chafer. And there's like seven volumes of the theology of dispensationalism that Louis Barry Chafer did."
- **Charles Ryrie, John Walvoord, Dwight Pentecost:** Prominent figures associated with Dallas Theological Seminary who further developed and popularized dispensationalism, with Pentecost's "Things to Come" focusing on end-times prophecy.

C. Eschatological Views:

- **The Tribulation Period:** Dispensationalists believe in a future seven-year period of tribulation characterized by chaos and plagues described in the Book of Revelation.
- **The Rapture:** A key doctrine involving Christ's return to take his church out of the world. Three main views exist:
 - **Pre-Tribulation Rapture:** The church is raptured before the tribulation. "Christ's going to come take his church out. There's what they call pre-trib rapture...he raptures his church out so that his church does not go through the tribulation."
 - **Mid-Tribulation Rapture:** The church is raptured in the middle of the tribulation.
 - **Post-Tribulation Rapture:** The church is raptured after the tribulation.
- **The Millennium:** A literal thousand-year reign of Christ on earth after the tribulation, during which Satan is bound (Revelation 20).
- **The Eternal State:** Following the millennium and a final rebellion led by Satan, the eternal state begins with the New Jerusalem.

D. Pros and Cons of Dispensationalism (according to Dr. Hildebrandt):

- **Pros:**Emphasis on Bible teaching from a young age. "One of the benefits that I got out of being raised in a dispensational home was that I was taught the Bible from a youth."
- Focus on eschatology and the hope of Christ's return. "The other thing was the focus on eschatology...I think the hope for the return of Christ is a wonderful thing." This focus could lead to a transformed life lived in anticipation of Christ's return. "My father thinks every day Jesus could come back today, and therefore, I need to walk in the footsteps of Jesus even this day. That transformed his life."
- **Cons:**Potential to miss the apocalyptic genre and engage in problematic "newspaper exegesis." "I think the dispensational movement that there gets to be a fascination with, we are in the end times, and it gets to be very much newspaper exegesis. I think I have real problems with that."
- Tendency towards date-setting, which has historically proven inaccurate and can undermine the credibility of the movement.

E. Modern Status:

- Hardcore dispensationalism has moderated significantly in many institutions like Dallas Theological Seminary, with many now identifying as "progressive dispensationalists."
- The sharp separation between Israel and the church is less emphasized today.

II. The Wesleyan Holiness Tradition:

A. Origins and Key Principles:

- **Mirror Image to Modern Morality:** The Holiness movement emerged as a "mirror image" to the modern emphasis on inherent human goodness and moral capacity. It stressed that humanity is fundamentally sinful and in need of divine intervention. "Because the holiness movement said, first and foremost, we are not good people, first and foremost, we are sinners in rebellion against God."
- **John Wesley's Influence:** The movement is deeply rooted in the teachings of John Wesley (1703-1791) and his emphasis on two great works of grace.
- **Justification and Sanctification:** Wesley taught that while justification by faith is the first work of grace, a second work of grace, sanctification, is available to believers, cleansing them from sin. "But people like Wesley taught that there was also a second work of grace available to the believer. And that work of grace was to be cleansed from sin."
- **Christian Perfection/Perfect Love:** Wesley used terms like "Christian perfection" or "perfect love" to describe this state of being fully sanctified by the Holy Spirit, characterized by loving God supremely and loving one's neighbor as oneself. "So, he called it Christian perfection. So that was the term that he used most, Christian perfection, or he called it perfect love. So, sanctification is Christian perfection or perfect love." This perfection is not human perfection but the perfection of Christ's work in the believer.
- **Emphasis on Radical Discipleship:** The movement called for a radical living out of Jesus' teachings, not conforming to the world but striving for perfection and supreme love.

B. Historical Development and Key Aspects:

- **Response to Lack of Spiritual Growth:** Wesley's emphasis on sanctification arose partly from his observation of Anglicans who showed little spiritual growth after baptism.

- **Biblical Basis:** Wesley based his teachings on biblical texts like Matthew 5:48 ("Be perfect as your heavenly Father is perfect") and Matthew 22:37-39 (the Great Commandment).
- **Appeal to the Poor:** The message of loving God and neighbor resonated strongly with the poor, leading to significant outreach to marginalized communities. "This message has a great appeal to the poor because it's loving God supremely and loving your neighbor as yourself...Wesley's answer to that was, your neighbor is the poorest among you. That's your neighbor."
- **Formation of Denominations:** The Wesleyan Holiness tradition led to the formation of several denominations in America, including the Wesleyan Methodist Church (1843), the Free Methodist Church (1860), the Church of the Nazarene (1895), and the Pilgrim Holiness Church (1922).
- **Christian Holiness Association/Wesleyan Holiness Consortium:** These organizations served as associations for Wesleyan churches promoting the doctrine of perfect love.

C. Reformed Influences within the Holiness Tradition:

- Figures like Charles Grandison Finney and A.J. Gordon, while emphasizing sanctification, held some distinctions from the Wesleyan view due to their Reformed backgrounds.
- **Inbred Sin:** Reformed thinkers often believed that "inbred sin" would remain part of human nature until death, whereas Wesleyans believed it could be eradicated through sanctification.
- **Baptism of the Holy Spirit:** Reformed individuals often viewed the baptism of the Holy Spirit as primarily for empowerment for ministry, while Wesleyans emphasized it as leading to purity of heart.

D. Contributions to American Christianity:

- **Call to Radical Discipleship:** The movement provided a strong emphasis on a committed and transformative Christian life. "It did kind of provide this radicality in a sense of the message of the gospel."
- **Ministry to the Poor:** Reaching out to and serving the poor became a central focus for many Wesleyan groups. "The ministry to the poor became the supreme work of the lives of many of these Wesleyan groups. And so there was a very strong humanitarian, but humanitarian in the name of Jesus..."

- **Cross-Gender Ministry:** The Holiness movement significantly involved women in ministry, leadership, preaching, and writing, based on their understanding of Christ's work in both men and women. "In many of the Wesleyan denominations, you will find women ministers, women administrators, women preachers, women writers..." This has resulted in a higher percentage of women leaders in Wesleyan institutions today.

E. Pushback and Criticisms:

- The doctrine of "perfect love" faced significant criticism from other Christians who felt it was unrealistic for believers on earth. "People really did question this business of perfect love, and they got a lot of pushback on that...Perfect love we'll know in heaven, but perfect love for the believer here on earth? You've got to be kidding me."
- Holiness groups were sometimes perceived as too isolationist.

III. Introduction to Pentecostalism:

- The third movement shaping fundamentalism, Pentecostalism, is briefly introduced as another "mirror image" of the modern world, specifically in its emphasis on experiencing God, contrasting with classical Protestant liberalism's focus on religious experience. Pentecostalism posits that this kind of experience comes specifically through the baptism of the Holy Spirit. This topic will be explored further in the next session.

Conclusion:

Session 25 provides a valuable overview of Dispensational Premillennialism and the Wesleyan Holiness Tradition, highlighting their distinct origins, key theological tenets, historical development, and lasting impact on American Christianity. The discussion also sets the stage for understanding Pentecostalism as the third major movement contributing to the formation of fundamentalism. The personal insights from Dr. Hildebrandt regarding his upbringing in dispensationalism add a unique and valuable dimension to the lecture.

4. Study Guide: Green, American Christianity, Session 25, Rise of Fundamentalism

Study Guide: Dispensationalism and the Wesleyan Holiness Tradition

Key Concepts and Themes

- **Dispensational Premillennialism:** Origins in the late 1800s, key figures (Darby, Schofield, Chafer, Ryrie, Walvoord, Pentecost), emphasis on literal interpretation, distinction between Israel and the church, focus on prophecy (Daniel and Revelation), newspaper exegesis, the rapture (pre-, mid-, post-tribulation), the tribulation period, the millennium (premillennialism vs. amillennialism vs. postmillennialism), the doctrine of imminency, evolution of the movement, pros and cons (Bible emphasis, eschatological focus vs. misinterpretation of apocalyptic genre, newspaper exegesis).
- **Wesleyan Holiness Tradition:** Origins with John Wesley (two great works of grace: justification and sanctification/Christian perfection/perfect love), reasons for emphasis on sanctification (lack of spiritual growth, biblical commands for perfection and love), appeal to the poor, formation of denominations in America (Wesleyan Methodist, Free Methodist, Church of the Nazarene, Pilgrim Holiness), the Christian Holiness Association/Wesleyan Holiness Consortium, Reformed influences within the Holiness tradition (Finney, Gordon, Moody) and differences (inbred sin, baptism of the Holy Spirit), contributions to American Christianity (radical discipleship, ministry to the poor, crossing social and gender lines).
- **Mirror Image Movements:** Both Dispensationalism and the Holiness Movement arose as responses or "mirror images" to aspects of modernity (optimism about the world and human progress, emphasis on morality and good works, respectively). Pentecostalism is introduced as a mirror image to liberal Protestantism's emphasis on experience.
- **Biblical Interpretation:** Differences in how Scripture is approached and emphasized by each tradition (literal for dispensationalists, focus on specific commands for holiness tradition, apocalyptic genre considerations).
- **Eschatology:** Varying views on the end times, the return of Christ, and the millennium.

Quiz

1. Describe the foundational idea of dispensationalism regarding the interpretation of the Old and New Testaments.
2. What are the two books of the Bible that dispensationalists heavily emphasize, and why are they significant to this tradition?
3. Explain the concept of the "rapture" in dispensational premillennialism and briefly outline the three main views on its timing relative to the tribulation.
4. What was John Wesley's understanding of the "second work of grace," and how did it differ from the initial justification by faith?
5. According to the Wesleyan Holiness tradition, what is the meaning of "Christian perfection" or "perfect love"?
6. Name two denominations that originated from the Wesleyan Holiness tradition in America and briefly mention a key principle or emphasis of each.
7. What was a key difference in understanding sanctification between the Wesleyan tradition and the Reformed-influenced figures within the Holiness movement (like Finney and Gordon)?
8. Identify two positive contributions that the Wesleyan Holiness tradition made to American Christianity.
9. In what way was dispensational premillennialism described as a "mirror image to modernity"?
10. How is Pentecostalism introduced as another "mirror image" movement in relation to modern liberal Protestantism?

Quiz Answer Key

1. Dispensationalism focuses on the differences between the Old and New Testaments rather than their similarities. They see the Old Testament as largely operating under law and the New Testament under grace and faith, emphasizing distinct ways God works with humanity in different "dispensations."
2. Dispensationalists heavily emphasize the books of Daniel and Revelation because these books contain extensive prophecies about the end times, which align with their focus on eschatology and literal interpretation of future events.
3. The "rapture" in dispensationalism refers to a future event where Christ will return and take believers out of the world. The three main views are pre-

tribulation (before the 7-year tribulation), mid-tribulation (in the middle of the tribulation), and post-tribulation (after the tribulation).

4. Wesley understood the "second work of grace" as sanctification or Christian perfection, a process of being cleansed from sin and conforming to the image of Christ after initial justification. It goes beyond simply being declared righteous to an actual transformation of the believer's heart.
5. "Christian perfection" or "perfect love" in the Wesleyan tradition does not mean flawless human perfection but rather having the same goals and intentions as God – to love what God loves and hate what God hates, loving God supremely and one's neighbor as oneself.
6. Two denominations are the Wesleyan Methodist Church (founded as an abolitionist church) and the Free Methodist Church (also abolitionist and against the practice of paying for pews).
7. Wesleyans typically understood sanctification as eradicating inbred sin and bringing about purity of heart through the Holy Spirit's work. In contrast, Reformed-influenced figures often viewed sanctification as an ongoing struggle with inbred sin until death and emphasized the baptism of the Holy Spirit more for empowerment in ministry.
8. Two contributions are a call to radical living out of Jesus' discipleship and a significant outreach and ministry to the poor, often crossing social and gender lines in leadership.
9. Dispensational premillennialism was a mirror image to modernity's optimistic view of the world by presenting a more pessimistic view that the world was not progressing in a positive direction and was heading towards an apocalyptic end.
10. Pentecostalism is introduced as a mirror image to liberal Protestantism's emphasis on religious experience by asserting that genuine spiritual experience comes specifically through the baptism of the Holy Spirit, not merely through moral living or intellectual assent.

Essay Format Questions

1. Compare and contrast the hermeneutical (interpretive) approaches of dispensational premillennialism and the Wesleyan Holiness tradition, considering their respective focuses on Scripture.
2. Analyze the socio-historical contexts in which both dispensational premillennialism and the Wesleyan Holiness tradition emerged, and discuss how these contexts might have influenced their theological distinctives and appeal.
3. Evaluate the strengths and weaknesses of dispensational premillennialism as a system of eschatological thought, considering both its historical influence and contemporary critiques.
4. Discuss the Wesleyan Holiness understanding of sanctification and its implications for Christian living and social engagement, particularly in relation to its emphasis on ministry to the poor and the role of women in ministry.
5. Explore the concept of "mirror image movements" as illustrated by dispensationalism, the Holiness tradition, and the introduction of Pentecostalism, and discuss the significance of such responses to broader cultural and theological trends.

Glossary of Key Terms

- **Dispensationalism:** A theological system that divides biblical history into distinct periods or "dispensations" in which God administers his plan in different ways.
- **Premillennialism:** The belief that Christ will return to earth before a literal thousand-year reign (the millennium).
- **Amillennialism:** The belief that the thousand-year reign of Christ is symbolic and is currently taking place spiritually in the hearts of believers.
- **Postmillennialism:** The belief that the world will progressively improve through the preaching of the gospel, leading to a period of peace and righteousness, after which Christ will return.
- **Rapture:** In dispensationalism, the anticipated event in which Christ will return and take believers to be with him.
- **Tribulation:** A future period of great suffering and turmoil on earth, often understood as a seven-year period based on interpretations of Daniel and Revelation.
- **Doctrine of Imminency:** The belief that Christ could return at any moment.
- **Newspaper Exegesis:** A method of interpreting biblical prophecy by directly linking it to contemporary news events.
- **Wesleyan Holiness Tradition:** A theological movement rooted in the teachings of John Wesley, emphasizing a second work of grace (sanctification or Christian perfection) following justification.
- **Justification by Faith:** The act by which God declares a sinner righteous through faith in Jesus Christ.
- **Sanctification:** The process by which a believer is made holy and conformed to the image of Christ; in Wesleyan theology, it includes an initial stage and the possibility of Christian perfection.
- **Christian Perfection (Perfect Love):** In Wesleyan theology, a state of being in which the believer's heart is purified from sin and filled with perfect love for God and neighbor.
- **Inbred Sin:** The inherent sinful nature believed to remain in believers even after conversion (differing views exist on its eradication).

- **Baptism of the Holy Spirit:** An experience often associated with empowerment for ministry (Reformed view) or purification of the heart (Wesleyan view).
- **Eschatology:** The branch of theology concerned with the end times or "last things."
- **Modernity:** A historical period characterized by shifts in societal values, including an emphasis on reason, individualism, and scientific progress.
- **Liberal Protestantism:** A theological movement that emerged in the 19th and early 20th centuries, emphasizing experience, reason, and the immanence of God, often taking a less literal approach to Scripture.

5. FAQs Green, American Christianity, Session 25, Rise of Fundamentalism, Biblicalelearning.org (BeL)

Frequently Asked Questions: Dispensationalism and the Wesleyan Holiness Tradition

1. What are the core tenets of dispensational premillennialism? Dispensational premillennialism, originating in the late 1800s with figures like John Nelson Darby, emphasizes a sharp distinction between Israel and the church. Dispensationalists interpret Old Testament prophecies concerning Israel literally, believing Israel will be restored to the land (a view seemingly supported by the establishment of the State of Israel in 1948). They also divide biblical history into distinct "dispensations," periods in which God works with humanity in different ways, marked by specific covenants. A key aspect is premillennialism, the belief that Christ will return *before* a literal thousand-year reign of peace on Earth. This tradition heavily focuses on the books of Daniel and Revelation, often interpreting current events as fulfillments of biblical prophecy ("newspaper exegesis"). They anticipate a future seven-year tribulation period, followed by Christ's return and the millennium.

2. What is the significance of the "rapture" in dispensational premillennialism, and what are the different views on its timing? The "rapture" is a core doctrine within dispensational premillennialism, referring to the belief that Christ will return to take his church out of the world. There are three main viewpoints on when this event will occur in relation to the seven-year tribulation: * **Pre-tribulation rapture:** The church will be raptured *before* the tribulation, thus being spared from this period of intense suffering and God's wrath. This was a common view among early and hardcore dispensationalists. * **Mid-tribulation rapture:** The church will be raptured in the *middle* of the tribulation (after three and a half years), as the initial part of the tribulation is believed to be less severe. * **Post-tribulation rapture:** The church will be raptured *after* the entire seven-year tribulation period.

3. How did dispensationalism influence American Christianity and culture?

Dispensationalism significantly impacted American Christianity, particularly through Bible conferences like the Niagara Bible Conference and the rise of influential Bible colleges and seminaries such as Philadelphia College of the Bible (now Cairns University), Dallas Theological Seminary, Biola, and Moody Bible Institute. Popular radio preachers and authors like R.A. Torrey, William Erdman, Donald Barnhouse, and later Hal Lindsey and the "Left Behind" series writers, popularized dispensationalist views. It fostered a strong emphasis on Bible reading and the study of prophecy, creating a sense

of imminence regarding Christ's return that motivated some believers. While facing criticism from theological intellectuals, it resonated with many working-class individuals who saw its apocalyptic themes reflecting the global turmoil of events like the World Wars.

4. What are some criticisms and moderations of dispensationalism in contemporary Christianity? Dispensationalism has faced criticism for its sharp separation of Israel and the church, its sometimes overly literal and speculative interpretations of prophecy (newspaper exegesis leading to date-setting failures), and perceived theological inconsistencies. Contemporary dispensationalism has seen a significant degree of moderation, with many scholars and institutions, like Dallas Theological Seminary, moving towards what is termed "progressive dispensationalism." This view emphasizes more continuity between the Old and New Testaments and adopts a more nuanced approach to prophecy. The focus on social justice in some modern Christian circles has also led to a diminished emphasis on eschatology, including dispensationalist ideas.

5. What are the fundamental beliefs of the Wesleyan Holiness tradition? The Wesleyan Holiness tradition, stemming from the teachings of John Wesley, centers on the belief in two major works of grace in a believer's life: justification by faith (initial salvation) and entire sanctification (or Christian perfection/perfect love), a second work of grace that cleanses the believer from sin. This tradition emphasizes that God's commands to be perfect and to love God and neighbor supremely are meant to be fulfilled in this life. Sanctification is seen as a process that begins at justification and culminates in a state of perfect love through the work of the Holy Spirit, purifying the heart and conforming it to the image of Christ.

6. How did the Wesleyan Holiness movement impact American society and the formation of denominations? The Wesleyan Holiness movement had a profound social impact in America. Its emphasis on loving one's neighbor, particularly the poor, led to significant outreach and ministry to marginalized communities during the industrial revolution. This emphasis, coupled with the doctrine of sanctification, fueled the formation of several denominations in America, including the Wesleyan Methodist Church (founded on abolitionist principles), the Free Methodist Church (also abolitionist and opposed to pew rentals), the Church of the Nazarene, and the Pilgrim Holiness Church. These denominations, along with others sharing Wesleyan theology, formed associations like the Christian Holiness Association (now the Wesleyan Holiness Consortium) to promote their doctrines.

7. What were some key contributions of the Wesleyan Holiness tradition to American Christianity? The Wesleyan Holiness tradition made several significant contributions to American Christianity, including: * A call to radical discipleship, urging believers to live out Jesus' teachings fully and to avoid conforming to worldly standards. * A strong emphasis on ministry to the poor and marginalized, with humanitarian outreach motivated by Christian love. * A progressive stance on gender roles in ministry, leading to a greater inclusion of women as ministers, administrators, preachers, and writers in many Wesleyan denominations – a trend still evident in higher education leadership within Wesleyan institutions today. * A focus on spiritual vitality and the transformative power of God in the life of the believer.

8. How did the Wesleyan understanding of sanctification differ from perspectives within the Reformed tradition? While both the Wesleyan and Reformed traditions acknowledge the concept of sanctification, they differ in some key aspects. Reformed thinkers like Charles Grandison Finney and A.J. Gordon generally believed that "inbred sin" would remain a part of human nature until death, while Wesleyans taught that entire sanctification eradicated inbred sin. Additionally, when discussing sanctification, Reformed perspectives often emphasized it as the "baptism of the Holy Spirit" for empowerment in ministry, whereas Wesleyans primarily viewed the baptism of the Holy Spirit as being for the "purity of heart," cleansing and conforming the believer to Christ's image.