

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

Thesis: Examining Keswick for Benefits to Chaplain Resilience Ministry

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Research Methods

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Abstract

The Keswick Convention movement, which began in Keswick, England in 1870 and emphasized deeper knowledge and experience of God, has often been criticized and marginalized in evangelical theological circles. The structure of the conferences, with an emphasis upon six major theological themes and their application for daily Christian living, seems to have value for many attendees in deepening their Christian life. This study examines the potential benefits of the Keswick themes with particular application to the military chaplaincy setting and the issue of spiritual resilience. By examining criteria for resilience (steadfastness, perseverance, courage, and recuperation) and utilizing a qualitative research methodology, the study surveys full-time military chaplains regarding the potential benefits of the Keswick themes for military spiritual resiliency. The survey data revealed that the full-time military chaplain participants considered Keswick beneficial for spiritual resilience to a generally positive degree. Additionally, the data collected from the phone call interviews of five full-time military chaplains resulted in a majority of generally positive responses; therefore, adding support that Keswick can aid in spiritual resiliency for a believer who faces military-specific challenges (Moral injury, PTSD, ASD, deployments, and chaplain “burnout”).

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Chapter 1: An Introduction to the Thesis and Research Method

Defining the Audience: Christian Evangelical Believers

The audience to which the information presented in this thesis applies are Christian Evangelical believers, with respect to other communities of various faith distinctions. As a thesis must be narrow in focus to be accomplished, the content presented within Keswick applies to believers. The military chaplain has ample opportunities to minister to evangelical believers through Bible studies, a Protestant chapel program, one-on-one counseling sessions, casual conversations, and in correspondence through various means. The data collection and research maintains Christian Evangelical believers in view, which includes the survey and phone call interviews. While *spiritual resilience* is a term that usually refers to a larger, more diverse religious landscape, for the purpose of this thesis it will be used to apply to the specific group of Christian Evangelical believers and utilized within that framework.

Defining Keswick

To introduce this thesis it is believed that there are beneficial aspects of the theology and ministry themes of Keswick (a spiritual convention that began during the late 1800s and early 1900s as part of the Holiness Movement) for spiritual resiliency in the military chaplaincy. Evangelical military chaplains who seek to exhibit spiritual resilience and instill spiritual resilience in their chapel attendees are believed to benefit from research and application of Keswick themes to the spiritually challenging environment of the military. In order to defend the beneficial aspects of Keswick and relate it to chaplain resilience ministry, explanation of Keswick is imperative, followed by criteria for spiritual resiliency as it relates to chaplain ministry in a military setting. Keswick is a term that summarizes the evangelical convention that

began in 1870 as a result of a great desire for a knowledgeable and experiential understanding of God. Keswick was named after the Lake District of England where the original Keswick Conventions took place and expanded throughout the world and with its teachings on sanctification.¹ The Keswick conventions provided a fresh promotion of theological themes to impact daily Christian living that were desperately needed to the spiritually desperate populace of its time. Due to the particularly spiritually challenging nature of the military environment, it is necessary to investigate Keswick for its historical and theological significance in the hopes that it will benefit spiritual resiliency in military members. Spiritual resiliency is to be understood as theological truth applied to a challenge in one's spiritual stamina. This is exhibited in steadfastness, courage, recuperation from spiritual failure, and perseverance under trial. Ultimately, the individual experiencing the challenging events utilizes the challenging event to be more conformed into the likeness of Christ in greater degrees. As a result, the experience of spiritual resiliency takes place. Each of these are biblical themes that the Keswick convention helped to enhance in the lives of believers in its day and are believed to apply to military members in this day, as well. These biblical principles are summarized in the term "spiritual resiliency" and are taken from the Scripture passages of I Corinthians 15:58, Psalm 56:3-4, I Corinthians 3:15, Psalm 73:26, Romans 12:12, Galatians 6:9, Revelation 2:10, James 1:12, and Romans 8:2 (ESV).

The thesis will address the question, "Despite the negative generalizations of Keswick, what are the benefits to aid chaplain resilience ministry in the military?" In response to the problem shared above, this thesis seeks to clarify what is doctrinally sound and what is

¹ William W. Menzies. "Non-Wesleyan Pentecostalism: A Tradition Keswick and the Higher Life," *Asian Journal of Pentecostal Studies* 14, no. 2 (July 2011): 217-218, accessed November 18, 2017, <http://www.aps.edu>.

doctrinally deviant within Keswick and the Keswick movement to clarify misconceptions and therefore aid in military chaplain resilience ministry in regard to sanctification. Concerning Keswick, an understanding of the chronological early days of Keswick to the present is important by observing selected key men and women in the movement, key events in the movement, individuals' experiences with Keswick theological associations at various points in history and analyzing the present evangelical assessments of it. A working knowledge of the doctrines from selected Scriptures is important from several of the key texts and sermons preached. Analysis of theological emphases with these selected and watershed sermons within the Keswick movement will help one to know what is worthy of appreciation and emulation and what is to be disregarded and spurned. To apply Keswick's beneficial aspects to aid in chaplain resilience ministry, an explanation of Keswick and how key themes relate to military specific needs is required. Analyzing these issues on a closer level will provide the means to provide practical, narrowed application within chaplain ministry settings.

Understanding the Spiritual Dimensions of Resiliency in the Military

The military has provided research and information that is helpful for understanding *resiliency* in this context, a ministry context for the chaplain. The habits of life are important when discussing resiliency. James R. Lewis argues that the habits one forms are effective in forming resilience for the challenges he faces, and habits are able to be shaped and adjusted as needed to increase this resiliency.² Lewis says,

If resilience is conceived of as being a product of a habitus of resilient mindsets and lifeways, not only are *hexeis/habitus* capable of being formed throughout one's life, by an intentional reordering of cognitive and behavioral frameworks, non-resilient habitus can be transformed into newer, more resilient patterns of thought and action, that, in their continued practice and habituation, are continually cultivated and reinforced to

² James R. Lewis, "Spiritual Fitness and Resilience Formation through Army Chaplains and Religious Support" (PhD diss., Kent State University College, December 2015), 66.

develop a new inertia of resilience.³

As a result, the formation of healthy habits and the reformation of unhealthy habits in life are essential for resilience to take place. There are healthy spiritual habits that must be formed for the believer seeking resilience for what is to be faced in the military environment. Habits of thinking, meditation, Bible reading, praying, and theological contemplation are applicable in this regard. Lewis supports this when he says, "...habits of mind shape and give substance to spiritual resilience."⁴ A soldier or [military member] is unprepared for the "existential challenges indigenous to military operations" when such habits are left unformed and unpracticed.⁵

There are other practices and insights applicable to the discussion of resiliency in the military. Resilience involves the fitness of the whole person that entails transformative growth, and as one grows physically from a new recruit to a seasoned veteran, so one grows spiritually from one level of spiritual experience to a more seasoned experience.⁶ Both are important. Historically, since WWII there has been an increased value in the chaplain's role to help increase the character formation of the warrior in the military environment with a focus on spiritual fitness.⁷ Spiritual fitness will aid in resilience as long as skillsets are developed, maintained, encouraged, and not given to atrophy.⁸ The chaplain is to be a visible model of these skillsets in the military member's life.⁹ Resilience is formed and developed, and can be

³Ibid., 66.

⁴Ibid., 78.

⁵Ibid., 93.

⁶Ibid., 113.

⁷Ibid., 124.

⁸Ibid., 140.

⁹Ibid., 140.

considered as a formation of “muscle memory”; as Lewis says, “In the face of highly stressful situations, the habits of mind and embodied dispositions toward resilience fostered by internalized spiritual frameworks, thus functions in the same way that the inculcated behavioral habitus of ‘muscle memory’ functions for a Soldier grappling in hand-to-hand combat for his life, or a soccer player when a ball is kicked her direction.”¹⁰ One resource that presents a broader approach is Jarrett’s “Warrior Resilience and Thriving,” which Lewis says “...is deeply rooted in history and locates an essential element of resilience in habits of mind and dispositional habitus formation, as do traditional religiously oriented tools of spiritual resilience...intentionally cross-cultural in its construction, exploring, building on, and offering as examples for resilience, a range of warrior culture and philosophies from across time and around the globe.”¹¹

Criteria for Spiritual Resiliency

Resiliency is a term that is prominently used in military settings. Resiliency is helpful for any challenge a military member faces. According to the Civil Air Patrol Chaplain Corps an excellent definition of *resilience* is provided, saying, “Resilience is the strength we have to face and work through stresses, changes and adversity in our life. It is the ‘toolbox’ of coping mechanisms that we learn and use when we aren’t ‘in control’ of a situation that brings us suffering, pain (emotional or physical), loss and emotional grief.”¹² Military members are highly trained and qualified beyond normal capacity to manifest resilience in various challenging situations that are commendably engaged in for the defense of the nation when in warfare.

¹⁰Ibid., 156.

¹¹Ibid., 197.

¹² Civil Air Patrol, “Cap Chaplain Corps: a Resource for Resiliency, Spiritual Resiliency and Suicide Prevention,” capchaplain.com, August 23, 2018, <https://capchaplain.com/resiliency/>.

Military members have to engage in a noble and difficult profession, which requires resilience. Believers in the military will need spiritual resilience to navigate the difficulties of war and the effects of war. In addition, a helpful definition of *spiritual resilience*, as this is a more defined area, is provided as well:

Spiritual resilience is having four key ‘pillars of strength’ inside yourself. These are learned. They are: 1. Our values -- what code or ethical principles guide us through life, define who we are and remind us of our importance. 2. Having Perseverance -- the ability to keep going when things look bad or difficult. 3. Having Perspective -- the ability to see things happening in a ‘bigger picture’ so that it becomes a small part of a larger whole to your life. 4. Having Purpose -- the ability to remember what your goals are and to see that your life is connected to others and to events that make you uniquely important in the world at this particular time.¹³

These two distinct definitions serve to understand the meaning and usefulness for mental categories and application in the life of the believer.

Resilience has been coined as the ability to “bounce back” from life’s difficulties and “body slams.”¹⁴ The ability of the believer in Jesus Christ to bounce back from life’s challenges, trials, and temptations is integrally dependent on the spiritual fervency being cultivated. In explaining resilience, Dees illustrates which state the individual will be in when the life-challenging event takes place by utilizing tennis ball or egg. Dees says,

Tennis ball or Egg? To splat (like an egg) or not to splat: that is the question. Do we bounce like tennis balls, or do we fracture beyond repair? If you were dropped (yet again) onto the hard concrete of life (i.e. a ‘body slam’), you could respond in two different ways. (1) ‘It will hurt really bad. God and others will rally around me. I will eventually bounce back.’...or... (2) ‘I’m not sure I can take another kick in the gut. I have been hurt so deeply before. I feel like one more personal trauma is more than I can bear. I don’t think I could possibly get back in the saddle.’¹⁵

Evidently so much of resilience has to do with heart attitude, and the attitude of the believer is

¹³Ibid., 1.

¹⁴ Robert F. Dees, *Resilient Warriors Study Guide* (San Diego: Creative Team Publishing, 2012), 42.

¹⁵Ibid., 42.

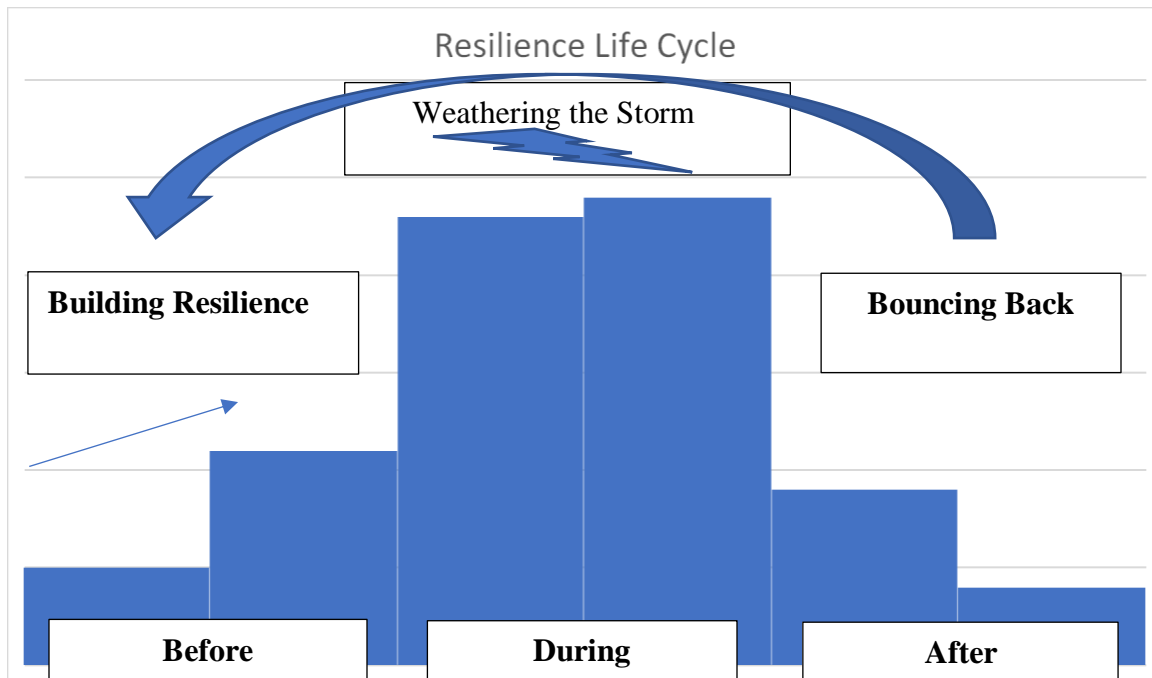
formed by his dependence on the Lord in practical ways, disciplines, habits, and mindsets. Bob Burns, Tasha D. Chapman, and Donald C. Guthrie explain in eloquent terminology the necessity of a surrendered yielded-ness of heart that does not rely on one's effort but on Christ's sufficiency—applied specifically to pastors but useful for this study—when they say, “But pastors often slip into the trap of building their identity around their role rather than their relationship with the Lord. So they must regularly consider their *walk* with God over and against their *work* for God.”¹⁶ They explain that as pastors undergo the usual stressors of ministry there are five habits that are statistically proven to increase resiliency toward flourishing lives: (1) intentional personal spiritual growth, (2) self-care, (3) and understanding of one's emotions and in one's culture, (4) a healthy marriage and family, (5) leadership abilities that affirm the necessity of managerial dimensions.¹⁷ In the debate of what to use to define and qualify resilience as a ministerial life characterized by excellence the themes of success, faithfulness, and fruitfulness arose, as well.¹⁸ These are helpful mental pegs for understanding what one is looking for when considering ministerial resilience, and are interdependent with one's spiritual resilience, thus being highly applicable to the criteria.

Resiliency according to General Robert F. Dees has a life cycle that is expressed in the chart below:

¹⁶ Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry* (Downers Grove: InterVarsity Press, 2013), 59.

¹⁷Ibid., 18-28.

¹⁸Ibid., 13.



Dees defines what needs to take place in the resilient warrior in each phase of the resilience life cycle. He states “Before: Know your calling (mission, purpose), know your enemy, know your friends, know your equipment (Armor of God), Deploy with the right mindset, [and] develop and rehearse “actions on contact” (Get ready!); During: Call 911 (Ask for help), start the IV (Nurture yourself), keep breathing (Maintain routines), draw from your well of courage (past strengths), [and] remember your calling; [and] After: Guard your primary relationships, choose forgiveness and gratitude, grieve well, sing a new song, revalidate your calling (Discern and chart the future), [and] comfort others.”¹⁹

Dees’ graph helps the believer to visualize what is being aimed at, and it provides greater clarity for understanding how and if Keswick relates and helpfully effectively influences aspects of spiritual resiliency. These also provide helpful detailed applicatory criteria for displaying resiliency throughout the life cycle.

¹⁹ Robert F. Dees, *The Resilience Trilogy: Resilient Leaders* (San Diego: Creative Team Publishing, 2013), 143.

Definitional criteria will be helpful, as well, to understand spiritual resiliency. Dees says, “The reality is that ‘Learn and Adapt’ is a continuous process across all parts” when learning resilience.²⁰

Jesus Christ is the ultimate example of spiritual resilience. Dees sights Paul’s reference to Jesus as an example of spiritual resilience who said, “ ‘For He rescued us from the domain of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins’ (Colossians 3:13-14, underlines added)...[Christ’s resilient leadership engenders an example of a] leadership which affords them unmatched resources to lead selflessly with character and competence, to lead with resilience over time, and to lead from a position of dependence, devotion and direction which is rooted in the Creator God Himself. Jesus truly was the Ultimate Resilient Leader. We do well to follow Him.”²¹

The military environment offers unique and often intense challenges to one’s resiliency. The believer’s ability to weather these challenges is directly dependent upon their spiritual condition in the before, during, and after stages. Some of the major challenges faced in the military environment consist of PTSD (Post-Traumatic Stress Disorder), ASD (Acute Stress Disorder), deployments, and *Moral Injury*.²² There is additional information on treatment.²³

²⁰ Dees, *Warriors*, 235.

²¹ *Ibid.*, 282-283.

²² Dr. H. Norman Wright, *The Complete Guide to Crisis and Trauma Counseling: What to Do and Say When it matters Most* (Ventura, CA: Regal, 2011. For PTSD, Dr. H. Norman Wrights says that the following stages of recovery are necessary: “The first stage is to establish a safe environment...The second stage is remembrance and mourning, in which the traumatized person confronts what happened in the trauma and tells the story in the safe hearing of the counselor and in living color... The third stage is reconnection with life and with people... The trauma is redeemed only when it becomes the source of a survivor mission.”

²³ Matthew J. Friedman, *Posttraumatic and Acute Stress Disorders*, 6th ed. (n.p.: Springer International Publishing Switzerland, 2015), 132. For Acute Stress Disorder (ASD), which is similar to PTSD, the diagnosis timing and symptoms differ somewhat. According to Matthew J. Friedman, “ASD may be diagnosed between 3 days and 1 month of exposure to the traumatic event. Acknowledging that acute posttraumatic reactions are heterogeneous and may vary from one individual to another, individuals who meet ASD diagnostic criteria may exhibit nine of 14 possible symptoms.”²³ Cognitive Behavioral Treatment, which is a psychological treatment method, is recommended to help this individual reshape their thinking patterns when the symptoms for ASD begin

Deployments consist of preparatory, during, and after stresses on the military members and families that can often cause detrimental effects on the relationships. The military provides training to help.²⁴ For PTSD Dr. Edward Tick encourages community to support, honor, and surround the veteran, which allow the military member to heal.²⁵ The community needs to help the warrior see that leaders were instructing the warrior to act on behalf of the country and community, relieving any self-condemnation.²⁶ Tick exhorts others to take ownership off the warrior's shoulders when he says, "Without this transfer of responsibility, the veteran carries war's secret grief and guilt for us all. Too many veterans collapse into a silent suffering disability and thus serve as our broken scapegoats while the rest of us proceed with 'business as usual.'"²⁷ Keswick can help the believer-warrior process these needs and accept help when those in his community have all been partakers of the Keswick themes of Christ's vicarious atonement and other associated themes. Again, community coupled with physical exercise are additionally helpful for one dealing with high stress levels.²⁸ In addition rituals help with recovery. As Tick says, "We must develop modern rituals that acknowledge the additional wounds caused by war

to arise. Of interest is the similarity of CBT with Christian practices of meditation and memorization of truth from Scripture to reshape and reform thinking, belief, and behavior.

²⁴Ibid., 122. Friedman explains the preparations the military enforces to enhance resiliency under these circumstances: 1. Provide realistic training...2. Strengthen perceived ability to cope with trauma and its aftermath...3. Create supportive interpersonal work environments...4. Develop and maintain adaptive beliefs about realistic expectations, confidence in leadership, confidence in the meaningfulness of the military mission, and confidence in one's own coping abilities. 5. Develop comprehensive stress management programs to increase awareness of their availability while reducing stigma attached to seeing help for stress related problems.²⁴

²⁵ Dr. Edward Tick, "Heal the Warrior, Heal the Country Breaking the Cycle of War Making: our country will not find peace until we take responsibility for our wars.," *Yes! Journalism for People Building a Better World* (May 19, 2008): 1, <https://www.yesmagazine.org/issues/a-just-foreign-policy/heal-the-warrior-heal-the-country>.

²⁶Ibid., 1.

²⁷Ibid., 1.

²⁸ Evan Bleir, "Hope Inside the Ropes," *PTSD Journal 2018* (Spring 2018): 52, <http://editiondigital.net/publication/?m=37585&l=1#{}>.

fought for non-defense reasons. Much as we might disagree with a war, our rituals must include purification, public storytelling, and community acceptance of responsibility for what the soldier has done.”²⁹ More will be said to support this later, but the correlation is clearly evident.

The last of the four challenges frequent to military members is *moral injury*. Although there is much ambiguity as to the specific definition of *moral injury*, as it is a fairly new concept, Lindsay B. Carey offers a helpful understanding of the issue when she says,

Moral injury originates (1) at an individual level when a person perpetuates, fails to prevent or bears witness to a serious act that transgresses deeply held moral beliefs and expectations which leads to inner conflict because the experience is at odds with their personal core ethical and moral beliefs, and/or (2) at an organizational level, when serious acts of transgression have been caused by or resulted in a betrayal of what is culturally held to be morally right in a ‘high stakes’ situation by those who hold legitimate authority.³⁰

Moral Injury describes the guilt and shame that a warrior unduly feels from a combat experience that they could not control.³¹ To provide examples of what could cause this, Moral Injury goes deeper into the soul and can be caused by a civilian injured in war, the death or harm of someone as an unintended result of one’s orders, acts that were not moral or were illegal, and not being able to provide medical care for someone.³² Joint community and spirituality where the citizens

²⁹Tick, *Heal*, 1.

³⁰ Lindsay B. Carey et al., “Moral Injury, Spiritual Care and the Role of Chaplains: An Explanatory Scoping Review of Literature and Resources,” *Journal of Religion and Health* 55, no. 4 (August 2016): 1220, <https://search-proquest-com.ezproxy.liberty.edu/docview/1791567574/fulltextPDF/EB9D586ADB90496EPQ/1?accountid=12085> (accessed April 8, 2018).

³¹ Dave Smith, “Soul Care Conversation (Spiritual Model for Healing from Moral Injury; First Step – Acknowledgement),” *Soul Care Initiative* (February 9, 2017): 1, <http://www.soulcareinitiative.org/soul-care-conversation-spiritual-model-for-healing-from-moral-injury-first-step-acknowledgement/>.

³² Charlotte Cuthbertson, “Healing Our Warriors Sharing the Burdens Veterans Carry Can Help Bring Peace to Their Troubled Souls,” *The Epoch Times* (May 22, 2018): 1, https://www.theepochtimes.com/healing-our-warriors-sharing-the-burdens-veterans-carry-can-help-bring-peace-to-their-troubled-souls_2191448.html.

express taking the burden from the veterans is powerful, effective, and necessary for healing.³³ In addition Amanda Taub states, “But the reality of war is often messier than the world of moral black and white that service members are asked to adopt. At times, that can force them to violate their military-ingrained values in order to survive. And any decision to knowingly violate one's moral code, no matter how understandable it may seem to outsiders, can be deeply traumatic.”³⁴

The chaplain who has a believer sitting across from him for counseling needs to help him process this through the best framework possible. The following list is recommended by Dave Smith to help the soul recuperate from Moral Injury:

Acknowledge – take an honest assessment of thoughts and behavior, then acknowledge guilt and shame, and anger; 2. Forgiveness – choose forgiveness of self in the trauma experience as well as others who may have had responsibility; 3. Self-acceptance – renounce self lies like; I’m no good, I’m nothing, I’m worthless, I can’t be loved, and accept the reality of being a child of God; 4. Renewal – begin to retrain mind; 5. Amends – restoration involves a direct way to repair what has been damaged or broken (for the veteran, maybe difficult to go back to place of injury, however, there are other ways; contribute to refugee or orphan fund in the area of the war, volunteer at a shelter or soup kitchen, etc.); 6. Accountability – be in a community that offers accountability and support.³⁵

As will be presented later, the themes of Keswick will most assist the recuperation from Moral Injury and the perseverance to grow through it as Keswick relates most specifically to the aspects of forgiveness, self-acceptance (who the believer is in Christ through the *vicarious* work of Christ on the cross), renewal (practicing the spiritual resiliency to rehearse and apply the Keswick themes), and amends if necessary (expressing the forgiveness one has already received through Christ’s work, through resurrection power, by the indwelling Holy Spirit, and answering the call to Christian witness

³³Ibid., 1.

³⁴ Amanda Taub, “Moral Injury — the Quiet Epidemic of Soldiers Haunted by What They Did During Wartime,” *Vox*, May 25, 2017, 1, <https://www.vox.com/2015/5/7/8553043/soldiers-moral-injury>.

³⁵ Smith, *Soul Care*, 1.

and service for the cause of Christ). For the believer, these themes are applicable, and they are tightly knit with one's reliance and yielded-ness to the work of Christ.

There are redemptive themes within Keswick that provide a framework for processing and recuperating from the difficulties of warfare and the affects it leaves on the human soul. The believer who faces these can process it through the work of Christ on the cross, the resurrection for daily Christian living, the ability of the Holy Spirit to live the Christian life, and the importance of letting go of any self-defeating or belittling thoughts and give them to God to take care of.

Each one of these challenging areas along with the criteria mentioned for resiliency is vitally impacted by the chaplain's understanding and implementation of spiritual resiliency. Given the intensity of the challenges military members are facing, helpful benefits from theology and church history are necessary to aid in the believer's spiritual resiliency as he or she seeks to maneuver these challenges. Keswick offers beneficial aspects to aid in the chaplain's ministry of spiritual resilience. Staff Sgt. Benjamin W. Stratton says, "Studies have shown that spiritual resilience increases optimism, decreases anxiety and depression, and leads to fewer suicides and greater marital stability...Spiritual resilience adds strength and purpose that acts as a counterbalance to increased stressors. We are far more balanced and productive when we sense meaning and purpose in our lives and work."³⁶

One criteria of spiritual resiliency that Keswick addresses is the stance the believer must take in regard to sin and spiritual warfare. How will the believer "bounce back" when faced with sin and temptation? This is a significant topic that a chaplain must discuss with those in his

³⁶ Staff Sgt. Benjamin W. Stratton, "Spiritual Resilience Fuels the Heart, Soul," U.S. Air Force, August 26, 2014, <https://www.af.mil/News/Article-Display/Article/494684/spiritual-resilience-fuels-the-heart-soul/>.

spiritual care. Sin and temptation have damaging effects on human lives and eternal souls, and necessitate that the spiritual means of resiliency be applied to the believers to stand and fight. The correlations of spiritual warfare to a military member's literal warfare are immense. One for example is found in Lt. Colonel Dave Grossman and Loren W. Christensen's book *On Combat*, where in presenting the concept of posturing as a psychological weapon they say, "The battlefield is truly psychological in nature. In this realm, the individual who puffs himself up the biggest or makes the loudest noise is likely to win."³⁷ The unique power and preeminent power that the believer has against sin is that of Almighty God. Many times throughout the Old Testament saga of Israel's taking and maintaining of Canaan worship, song, instrumentation, and praise—noises that lifted up the immense greatness and awesome big-ness of God—were crucial elemental tactics of winning the battles against the enemies and their threats. For example, in Jehoshaphat's conquest against the Ammonites and the Moabites they conquered the enemy by their praise of Yahweh when the account states,

And they rose early in the morning and went out into the wilderness of Tekoa. And when they went out, Jehoshaphat stood and said, "Hear me, Judah and inhabitants of Jerusalem! Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed." And when he had taken counsel with the people, he appointed those who were to sing to the Lord and praise him in holy attire, as they went before the army, and say,

"Give thanks to the Lord,
for his steadfast love endures forever."

And when they began to sing and praise, the Lord set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed. For the men of Ammon and Moab rose against the inhabitants of Mount Seir, devoting them to destruction, and when they had made an end of the inhabitants of Seir, they all helped to destroy one another (II Chron. 20:20-23, ESV).

³⁷ Lt. Col. Dave Grossman and Loren W. Christensen, *On Combat: The Psychology and Physiology of Deadly Conflict in War and in Peace*, 3rd ed. (N/A: Warrior Science Publications, 2008), 201.

One sin-counteracting posture for resilience is praise. The spiritual resiliency of Israel is exhibited in the act of praise, affirming God's worth and worthiness, which is increasingly counter to the military culture. As a result, cultural conformity is often in direct opposition to spiritual resiliency.

One of the commonly known unacceptable discussions in the pluralistic public sphere of society and in that sphere of the military is the topic of sin, the correlation of the topic of sin to Jesus' gospel, and the person of Jesus Himself (barring all but the principles of the sermon on the Mount, typically). The chaplain must be resolved not to exclude the topic of sin from his preaching discourses, while coupling it with a robust expression of the other five Keswick themes. In that unique pluralistic ministry environment, the chaplain would do well to heed Whittington and Davidson's words when they say,

Beyond the search for a new scripture, many in society continue to look for an alternate religious philosophy that sanctions their behavior; such as materialism, universalism, skepticism, and most recently, moralistic therapeutic deism – a belief that argues 'being nice' is the only requisite for going to heaven. However appealing when first heard, it is a total misunderstanding of the nature of sin and the need for a savior.³⁸

The chaplain will be called upon to implement new programs, budget his time, initiate conversations, and creatively work for the spiritual resilience of those he serves. As Whittington and Davidson commendably say, "A unified *field manual* on how to build a Protestant program simply does not exist at a strategic level. The chaplains at every worldwide installation are expected to build a program based upon the needs of their particular military community..."³⁹ As

³⁸ Dr. Michael C. Whittington Chaplain, Colonel, USAF (Retired) and Dr. Charlie N. Davidson Chaplain, Lieutenant Colonel, USAF (Retired), *Matters of Conscience: A Practical Theology for the Evangelical Chaplain Serving in the United States Military* (Lynchburg, VA: Liberty University Press, 2013), 197.

³⁹ Whittington and Davidson, *Conscience*, 141.

exhibited by Harford-Battersby, so the chaplain must begin, continue against all odds, and persevere against discouragements.

Paul the apostle faced similar discouraging oppositions toward the end of his ministry when he said, “Do your best to come to me soon. For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia. Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry” (II Tim. 4:9-11, ESV). The saddest individual mentioned in the list is clearly Demas, one who had faithfully served now running after the world. Robert F. Dees says, “Crisis defines the character of the leader. Crises shine a bright, penetrating light on the leader, revealing previously hidden weaknesses and strengths to self and others. Crises become ‘defining moments’ between the leader and the led which cement relationships of trust and confidence needed for future challenges.”⁴⁰

Resiliency for the chaplain must influence his speaking, teaching, preaching, and all ways in which he communicates the truth of God’s Word in word and deed. The chaplain who seeks spiritual resilience must couple that with continued growth in his communication of the truth and preaching abilities. He must never be afraid of being caught up in the glorious truths of the text of God’s word. Whittington and Davidson speak to the necessity of the chaplains preaching when they say, “New Testament preaching is both ‘proclamation’ (*kerygma*) and ‘teaching’ (*didachē*). The proclamation of the gospel in the worship of the early church was intended to further dramatize the Christ-event through the application of Scriptural texts...”⁴¹ He goes on to revel in the blessing of preaching when he says, “The real meaning of preaching is

⁴⁰ Dees, *Warriors*, 43.

⁴¹ Whittington and Davidson, *Conscience*, 124.

set forth by the Apostle Paul in I Corinthians. He came to preach the gospel, which he identified as the message of the cross (1:8) – Christ crucified (1:23).⁴²

The chaplain's spiritual resiliency is not dependent on expertise, but on humble dependence on the Lord, always freshly experiencing God. He must never enter into prideful adequacy at his spirituality. The Scriptures teach that one must yield to the power of Christ in yielded surrender on a daily basis. This must be the action-point within the chaplain's counseling and preaching, not self-effort but surrender to Christ's effort and work on our behalf. In this way the practical, transformative outworking of the gospel will take place in the lives of chapel attendees and spiritual resilience will increase. The chaplain can take great encouragement in this transformation through the word of God in lives that were once in spiritual drought, now growing in spiritual fruitfulness.

The spiritually resilient chaplain will take caution to make sure that personal experience never overcomes communication of the truth that informs one's own experience. The chaplain must be careful to explain his personal spiritual experiences illustratively, not doctrinally. This will require clarification in the chaplain's preaching, otherwise chapel attendees may turn to the chaplain's experience as a formula, rather than turning specifically to the Christ of the written Word of God. In addition, the chaplain must let Christ's love for him and His love for Christ spill over in the ministration of the Word of God. Chaplain John D. Laing exhorts the chaplain to have no disconnects between the message that must be proclaimed from the Word and the life that must be lived from the Word.⁴³ These are vital factors for spiritual resiliency in the demands

⁴²Ibid., 124.

⁴³ John D. Laing, *In Jesus' Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 292.

of the preaching ministry. The chaplain can learn from Andrew Murray both caution with charismatic-extremes, and humble and gracious association in brotherly kindness. He must also, again, guard his chapel attendees from looking to feelings-based experiences, when the Christian life progresses in quiet, daily steps.

The chaplain will drain his spiritual resiliency when he tries to minister from fleshly effort and strife. This was the previous state of J. Hudson Taylor, one Keswick speaker and missionary, until he humbly rested and yielded to the sufficiency of the Faithful One. This is a truth that chapel attendees seeking spiritual resilience need, that no matter their condition or circumstances they can rest in the Faithful One and go forth to reach others for Christ. General Dees eloquently relates this principle to the military resiliency context when he says, “Yes, youths...and counselors, ministers, teachers, parents, spouses, and leaders of all ages...do grow weary and tired, but the secret is to replace this human inadequacy with dependence on God who ‘does not become weary or tired.’ (Isaiah 40:28)”⁴⁴ For spiritual resilience in the chaplain and chapel attendees, a robust trust in the Faithful One especially when weakness is apparent must be applied and practiced.

Spiritual resilience impacts even the practical nature of designing worship services in the chaplain ministry. The spiritually resilient chaplain will be careful to organize a worship team that seeks this spiritual consecration in their lives and expressed-music. The chaplain must diligently nurture this in his worship team, as well.

The chaplain must with ingenuity and teamwork seek to spread the gospel themes and themes of sanctification. He must carefully and creatively go where other have not dared to go in advancing his chapel program so as to reach as many as possible. The chaplain must not be

⁴⁴ Dees, *Warriors*, 133.

content to let things remain as they are for his chapel-attendees. He must seek more effective and deeper progression in their spiritual resiliency as he seeks the same in his own life. Whittington and Davidson speak of urgency in a military context for moving a spiritual resiliency plan forward when they say,

Unlike the civilian clerics, chaplains work within the framework of the local military mission; an organization inherently burdened with limited time constraints, personnel that pack-up and move on a moment's notice, and frequently modified objectives. The Army, navy, and Air Force Chiefs of Chaplains may have the luxury of implementing a strategic plan to accomplish a three, five, or ten-year vision for their respective service, but the senior chaplain in the field operates within a much smaller framework. Asking the question, 'Where do we want to go?' is tempered with the follow-up question, 'How much time do we have?' These are challenging questions and absolutely prerequisite to developing a successful strategy for implementing ministry in a military setting; but the more challenging the task, the greater the need for the *servant-leader* to exert the energy to build consensus and empower the team to accomplish the mission.⁴⁵

Criteria for resiliency are found in the way one faces a trial, affliction, or temptation and the speed at which recuperation is made. For the believer resiliency involves his or her spiritual walk; otherwise, the challenge cannot be properly faced, and growth cannot fully take place. The military believer may face trials of Moral Injury, PTSD, ASD, deployments (pre, during, and post), and chaplain ministry burnout for the chaplain. The criteria for spiritual resiliency will be in steadfastness, courage, recuperation, and perseverance. For example, when faced with PTSD, how will a believer remain steadfast in depending on the Spirit, recognizing his or her position in Christ in spite of the symptoms, and persevering through rehabilitation, in order to be a stronger believer and witness at the end of it. For the military believer facing a deployment, how quickly will courage manifest through taking the news in stride, expressing the turmoil, and recuperating quickly from the news to support his or her family as they work through the news. The chaplain experiencing ministry burnout has good spiritual resiliency if he or she has the humility to

⁴⁵ Whittington and Davidson, *Conscience*, 109.

recognize the understandable weakness and make practical steps toward recuperation, so that field involvement can resume as quickly and effectively as possible. SC Blair describes *burnout* as "...“emotional exhaustion, depersonalization, and reduced personal accomplishment.”⁴⁶ In each of these challenges several overlapping criteria remain: (1) Speed at which the military-specific challenge is identified; (2) Speed at which the proper heart-attitude is assumed; (3) Longevity of that heart-attitude regardless of the decrease or increase of the challenge; and (4) Growing stronger after the challenge. It is the thesis of this paper that Keswick can offer spiritual fuel for spiritual resiliency.

The following are scholarly definitions of resiliency to help define the criteria further. When analyzing disaster resilience from a Sociological perspective Barbara Lucini says, “Resilience is not a social or human concept. Instead it is derived from the physical field and means the capacity and the degree to which a metal can resist damage and return to its original state.”⁴⁷ She goes on to explain that it can be difficult to define because it has ‘multi-dimensional characteristics’ and is ‘fundamentally a metaphor’ and that the main generic attribute of resilience is a sufficient level of stability and regularity under adversity.⁴⁸ Christy Dryer, discussing resilience displayed in the area of nursing, expresses that a nurse’s ability to return to work after a previous day’s demanding shift, or to take a disaster in stride and even care for each other and recuperate as a team exhibit resiliency.⁴⁹

⁴⁶ SC Blair, “The Chaplain's Report,” chaplainsreport.com, March 30, 2018, <https://chaplainsreport.com/2018/03/30/chaplains-and-burnout/>.

⁴⁷ Barbara Lucini, *Disaster Resilience from a Sociological Perspective* (Switzerland: Springer, Cham, 2014), under “Chapter 3 early,” <https://link-springer-com.ezproxy.liberty.edu/book/10.1007%2F978-3-319-04738-6>.

⁴⁸Ibid., Chapter 3 early.

⁴⁹ Christy Dryer, “Resilience,” *Teaching and Learning in Nursing* 13, no. 1 (January 2018): 1, <https://www-sciencedirect-com.ezproxy.liberty.edu/science/article/pii/S1557308717301993>.

The following are summarized definitions of steadfastness, perseverance, courage, and recuperation that assume a Biblical nature and unction for the believer. *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

Research Method

The research study method will consist of the following: Qualitative Research involving (1) Familiarization with Keswick literary data from relevant resources; (2) Analyzing survey and interview data through research evaluation, synthesis, and explanation in a summarized form (Chapter 4); (3) Conclusion: Stating whether the research question was answered and how it was answered and whether the thesis purpose was accomplished. In detail, the qualitative research will question whether Keswick offers beneficial aspects to chaplain spiritual resiliency in the military environment. Through the means above, information will be gathered to better understand Keswick through primarily written material. Once this is accomplished aspects of Keswick that appear to offer potential benefits to chaplain spiritual resiliency will be analyzed through written research. Specific criteria for resiliency will be established for comparison as detailed above. Once written research is accomplished, the noteworthy Keswick aspects will be tested for effectiveness through specific questions being posed to military chaplains currently in the field. The responsive thoughts, motives, and attitudes of these chaplains will be analyzed to see how beneficial or unbeneficial each discussed aspect is from their professional perspective. The data will be observed, coded, themes and descriptions related, and a determination made as

to whether Keswick does or does not have beneficial aspects for chaplain resilience ministry and to what degree.

Chapter 2: Description of Keswick

It is the proposition of the author of this thesis that certain aspects of Keswick will significantly compliment the unique setting of military chaplain ministry. To research this possibility the origin of Keswick should be investigated to parallel the desperate spiritual times that created the impetus for such a convention as Keswick. William W. Menzies shows the condition of the pre-Keswick England that parallels the desperate spiritual conditions that one often finds when entering society for spiritual healing in an incarnational manner. Providing this turbulent framework, he says,

John Wesley...arrived on the scene in eighteenth-century England at a time of discouraging apostasy. Crime and violence abounded. Some observers felt that apart from the Evangelical Awakening that Wesley triggered, England would have suffered a revolution not unlike that which France experienced at the end of the century. In eighteenth century England, John Wesley and his Methodist revival movement cast a long shadow, spreading an influence that reached far into the future.⁵⁰

The influence of John Wesley both in his revival fervor and exemplary participation in the Great Awakening, but also in his theological ideas on the origins and doctrinal stances of Methodism cannot be underestimated in its foundational influence toward Keswick. This would influence the Rev. William Edwin Boardman, one of the earliest proponents within the Keswick movement through his speaking and writing. Menzies says, “on the American scene, a book of enormous influence was W.E. Boardman’s *The Higher Christian Life*, which appeared in 1858, during the height of the great ‘Fulton Street Prayer Meeting’ revival. Boardman, a Presbyterian, spoke of the overcoming life, the Spirit-filled life.”⁵¹ This awakened new and fresh desires for holiness in a people craving a change from their turbulent contexts. In looking back on the differences

⁵⁰ Menzies, *Tradition*, 214.

⁵¹Ibid., 217.

between Keswick and Wesleyanism (the perfection line of thinking), W. Ralph Thompson says, “Wesleyans maintain that the heart itself is cleansed, while Keswicks affirm that the sin nature is only counteracted in the sanctified heart.”⁵²

Again, Wesley’s influence on Boardman is inseparable. He used the phrase “perfect love” to denote a second work of the Holy Spirit that completes a work that began at salvation, not completed until the Holy Spirit intervened in a deeper way later on in the believer’s experience. The salvation first experienced was not perfect, but now the salvation could be considered to have arrived at a completed state.⁵³ This should cause alarm in the believer’s mind, because of the way in which it downplays the completed work of Christ on the cross.⁵⁴ There is an experiential result of salvation that is sanctification. Menzies says, “Pressed by those who wanted to know how this experience affected the ability of the believer to sin, in later years Wesley used the term ‘eradication of sin’ to express his belief that the normal state of the sanctified believer is to live above ‘conscious sin.’”⁵⁵ Menzies continues to say, “He was careful to clothe his teaching within the view that avoided extreme perfectionism by indicating that the believer, in the ordinary course of events, would develop an enlarged capacity for God.”⁵⁶

There were many qualifiers in John Wesley’s view of sanctification that need to be understood to better grasp what gave rise to the Keswick Convention. John Wesley redefined

⁵² W. Ralph Thompson, “An appraisal of the Keswick and Wesleyan contemporary positions,” *Wesleyan Theological Journal* 1, no. 1 (Spring 1966): 19, <http://web.a.ebscohost.com.ezproxy.liberty.edu/ehost/command/detail?vid=8&sid=28d22411-dab7-4278-98d1-cf0008dae652%40sessionmgr4009&bdata=JnNpdGU9ZWlhvc3QtbGl2ZSZzY29wZT1zaXRl#jid=ATLA0000003575&db=rh> (accessed February 16, 2018).

⁵³ Menzies, *Tradition*, 214.

⁵⁴ Andrew Naselli, *No Quick Fix: Where Higher Life Theology Came From, What It Is, and Why It's Harmful* (Bellingham, WA: Lexham Press, 2001), 104.

⁵⁵ *Ibid.*, 215.

⁵⁶ *Ibid.*, 215.

Christian sanctification as a state of spiritual experience where one is loving God in a perfect manner and as a result is loving others that same way.⁵⁷ The presence of this spiritual state is the result of the absence of another spiritual state. Jean Stockard, Susie C. Stanley, and Benton Johnson say, “According to Wesley (1966) and his followers, conversion involves the forgiveness of sins while sanctification involves the cleansing of a person’s sinful nature.”⁵⁸ Paul Shrier and Cahleen Shrier say, “Wesley understood the relationship of *acts of mercy* with sanctification. Although he does not use this term, Wesley's explanation for the effectiveness of acts of mercy is that they create *empathy*, causing Christians to grow in love for their neighbors. After discussing Wesley's central focus on empathy...”⁵⁹ Wesley understood that a believer needed the removal of fleshly tendencies, but that this could not be fully manifested without taking into consideration the need to treat others in a loving way. As a result, isolation is not an option for the believer, but personal sanctification in association with relational interaction as God designed. The understanding for this definition came from John Wesley’s contrasts between human experience of sanctification and that height of holiness known by Adam and Eve in the Garden of Eden before the entrance of sin, angelic perfection, and God’s complete and separate level of perfection as part of His particular and unsurpassed essence.⁶⁰ One can more easily give

⁵⁷Ibid., 9.

⁵⁸ Jean Stockard, Susie C. Stanley, and Benton Johnson, “Moving from Sect to Church: Variations in Views Regarding Sanctification Among Wesleyan/holiness Clergy,” *Review of Religious Research* 43, no. 1 (September 2001): 71, https://www.jstor.org/stable/3512244?pq-origsite=summon&seq=2#page_scan_tab_contents.

⁵⁹ Paul Shrier and Cahleen Shrier, “Wesley's Sanctification Narrative: a Tool for Understanding the Holy Spirit's Work in a More Physical Soul,” *Pneuma* 31, no. 2 (2009): 228, http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rft_id=info%3Aid%2Fsummon.serialssolutions.com&rft_val_fmt=info%3Aofi%2Ffmt%3Akev%3Amtx%3Ajournal&rft.genre=article&rft.atitle=We.

⁶⁰ Naselli, *Quick Fix*, 9.

a charitable assessment to Wesley's motives for such a definition when he understands the comparison being made.

It is not difficult to see how Wesley's interpretations on how the process of sanctification should be manifested in the believer's life would influence Boardman later on, along with other common names associated with the Holiness movement, such as Phoebe Palmer, Charles G. Finney, William Arthur, and Robert and Hannah Pearsall-Smith.⁶¹ The Holiness Movement, bolstered onward by these individuals, was distinct from the Keswick convention, but many of these individuals were invited to speak at the convention on the various topics of sanctification. The roots of these various teachings come from two, main distinctive camps, each intersecting in various nuances in the various speakers at Keswick.⁶² Menzies says, "Unlike the Wesleyans who wished to recover his teaching on a second crisis experience of eradication of inbred sin, 'higher life' advocates adopted views that were largely built on the Reformed teaching of positional holiness."⁶³ These two groups with their subtle preconceptions and influences of sanctification make up a portion of the average chapel attendee populace to whom the chaplain ministers. And they are representative of the larger body of Christ. If they cannot verbalize it or conceptualize it, there are still these premonitions on sanctification that stem from these two groups, which have impacted thought and methods of sanctification in believers.

The first group having been mentioned as that of Reformed and the second group having been alluded to as Wesleyan Methodism, more attention is provided for the latter. The Wesleyan

⁶¹Ibid., 216-217.

⁶² Menzies, *Tradition*, 213.

⁶³Ibid., 213.

group is believed by Menzies to have a profound influence on the larger development of Pentecostalism and is more closely associated with Methodism.⁶⁴ Characteristic of Pentecostalism, unfortunately, is an experiential pursuit of holiness that traditionally shuns doctrinal or theological rigor, which could be attributed to the more “Fundamentalist” camp characteristics, as well. In this regard, Menzies says,

It is quite likely that the retreat from emphases dear to Wesley’s heart, including his call for holiness of life, may be understood, in part at least, by the *experiential* character of Methodist revivalism. The appeal for people to seek a deep experience with God seems to have come at the expense of attention to the *intellectual* support for such experience.⁶⁵

To a great degree on the topic of *sin* Wesleyan Methodism and the traditional Reformation definitions differed as a result of Wesley’s teaching of “conscious sin.” According to Menzies, Wesley wanted to define sin in such a way that it could be eradicated immediately in a conscious way, while the reformed perspective viewed sin as “...any transgression, whether it be done consciously or unconsciously, and included sins of ignorance and omission, as well.”⁶⁶ Menzies says, “Wesley sought to bring the sin problem into a specific field of view with which one could deal more readily. Victory over conscious sin is not quite the same as calling for triumph over all that is part of human finiteness, something that is clearly not attainable.”⁶⁷ Wesley’s definition and handling of the will is key to understanding his logical surmise of how to kill the flesh. Shrier and Shrier say in this regard,

Wesley had a therapeutic understanding of original sin as a force that weakened us, much as a bad cold does not kill us but can make us susceptible to more serious illnesses. Original sin incapacitated a person’s will to resist temptation, ensuring that every person will succumb to temptation and sin. When Wesley used the term *will* he was referring to

⁶⁴Ibid., 213.

⁶⁵Ibid., 215.

⁶⁶Ibid, 215.

⁶⁷Ibid, 215.

the motivating center of moral action in human beings. Wesley "equated the will with the *affections* [emphasis anger, and desire. He related the will and affections to *tempers*, which are a person's habitual affection patterns, or their character. Wesley viewed both momentary and habitual emotions rather than, primarily, logic as a person's motivator or will. Furthermore, Wesley believed that as a result of the fall humans had lost the liberty to exercise or train their tempers. For Wesley, the ultimate purpose of salvation was sanctification, the renewing of the will.⁶⁸

A shift took place among American society as the Methodist churches of the more affluent variety began to adopt Wesley's redefinition, along with the costly lack of theological and intellectual rigor, which spawned a decrease in the moral character and fiber of the Methodist church, much like that of the Assemblies of God.⁶⁹

The notions of complete and entire sanctification in this life were soon laid aside by the Methodist church in large by the middle of the nineteenth century. Nonetheless, there was an increase in smaller denominations who still clung to this espoused teaching of entire sanctification, which gave rise to the holiness movement. Sharing commonalities in form to that of Keswick, Menzies recounts the effectiveness of the Camp meeting on creating this rise when he says, "In 1867, at Vineland New Jersey, a camp meeting to promote Holiness teaching was convened. It was so successful that similar camp meetings were held in various parts of the country each summer."⁷⁰

The rise of the holiness movement from these camp meetings created a reciprocal effect in the larger realm of Evangelicalism that manifested itself in a simple and yearning desire of evangelicals for a greater experiential knowing of a holy life. One should not decry but affirm such desires if motivated by glory to God and not pharisaical pomp. The issue of sin discussed

⁶⁸ Shrier, *Narrative*, 230.

⁶⁹ Menzies, *Tradition*, 215.

⁷⁰ *Ibid.*, 216.

above and the desire for holiness are themes that would later span the space of time and find their ways into mainstay themes in the Keswick Convention.

The next main development that led the way to prepare for the Keswick Convention was the speakers, writings, and gatherings that made up the holiness movement, a movement with which Keswick would be associated, though in some ways, distinct from it. This is where the divisions begin to rise, usually associated with the doctrines of sin and the Holy Spirit. False understandings of both would give rise to Pentecostalism later on. In the 1870s, both the American and English churchgoers were longing for deeper understandings of God and real experiences of him, and this was in spite of the rising tide of the destructive philosophies of modernism.⁷¹ In addition to this, there was an increase in apathetic and half-hearted Christianity.⁷² International turmoil was ensuing with World War I approaching.⁷³ Modernism arose within the church placing doubt on the authority of the Bible and denying any of the supernatural within the Bible.⁷⁴ These were fostered by the rising popularity of Darwinism and Secular Humanism.⁷⁵ The attraction of desperate believers to Keswick was in part a response to the turmoil of the day. It is unmistakable that Keswick was uniquely situated in church history as a boiling point of these holy desires for England.⁷⁶ Menzies defines Keswick as follows:

⁷¹ Menzies, *Tradition*, 218.

⁷² Johan Kommers J., “the beauty of his holiness,” *In die Skriflig* 48, no. 1 (September 2, 2016): 22, accessed September 29, 2017, <http://www.indieskriflig.org.za/index.php/skriflig>.

⁷³ Johan Kommers, “Focus on the word: the Keswick convention and mission,” *In die Skriflig* 49, no. 1 (2015), accessed October 8, 2017, http://go.galegroup.com.ezproxy.liberty.edu/ps/i.do?ty=as&v=2.1&u=vic_liberty&it=DIourl&s=RELEVANCE&p=AONE&qt=SN~1018-6441~TI~%22Focus%20on%20the%20world%3A%20The%20Keswick%20Convention%20and%20mission%22~VO~49~SP~266~IU~1&lm=.

⁷⁴ Mark Sidwell, *God's Sovereign Hand: Studies in Church History, Unit Four: The Church in America Study Guide* (Greenville, SC: Bob Jones University, 2009), 57-58.

⁷⁵ *Ibid.*, 57.

⁷⁶ Menzies, *Tradition*, 218.

Keswick is a name of a resort area in the northwest of England in the Lake District that was the venue of an historic ‘higher life’ conference in 1875. Throughout the English speaking world, ever since, there have been annual Keswick conferences, featuring the special ‘higher life’ emphasis with which Keswick became identified. It has become common practice to speak of the sanctification theology of this movement as Keswick teaching. Frequently, Keswick teaching is included within the nineteenth century Holiness movement, even though Keswick sanctification teaching is a clear departure from Wesleyan Methodist understanding. Certainly the impact of Keswick thought had a substantial influence on the shaping of Pentecostal theology, not only in the English-speaking world, but elsewhere, particularly in continental Europe.⁷⁷

Many will attempt to lump Pentecostalism, modern day signs and wonders, healings, and speaking in tongues, theological and intellectual ignorance, and other generalizations in with Keswick, which is a false assessment. The emphases of the sermons, the speakers, the theological differences of complete sanctification and more reformed views of sanctification, and so many other aspects and personalities make Keswick a theologically colorful intersection of Evangelicalism in the 1800s that would impact evangelical understandings of sanctification for years to come. As Menzies says, “Keswick teaching is not primarily a doctrinal system but rather it has a focus, a message, or what might be termed a special approach.”⁷⁸ The premise of this thesis is that this approach is useful and beneficial to chaplain ministry in such a way that negative generalizations need to be silenced and an understanding of the broad and eclectic nature of Keswick, as that of chaplain ministry, is amiable and practical.

Keswick gatherings fostered a unifying benefit to those who normally would cloister in the Evangelical camp and those who would cloister in the Fundamentalist camp of the 1800s. This is primarily observed, for instance, in the names of the speakers who were invited. From the Fundamentalist groups, Menzies says there was, “Evan Hopkins, Asa Mahan, W.E.

⁷⁷Ibid., 218.

⁷⁸Ibid., 219.

Boardman, A.T. Pierson, Theodore Monod, T.D. Harford-Battersby, Prebendary Webb-Peploe, J. Elder Cumming and Robert Wilson.”⁷⁹ From the more evangelically, scholarly standpoint Menzies says “G. Campbell Morgan, Handley C. G. Moule, Andrew Murray, F. B. Meyer, Graham Scroggie, and W. H. Griffith Thomas” participated and “J. Hudson Taylor, founder of the China Inland Mission participated, along with other missionaries and evangelists.”⁸⁰ What could possibly bring such divergent camps together to speak on the same platform for a people gathering to pursue desperately a holier life and deeper knowledge of God? The question is compelling and inescapable. Could the Keswick model of a convention have unifying, holiness-bolstering, and deeper-knowledge-of-God-encouraging impacts on believers today? The question must be asked, answered, and if beneficial, applied.

The discussion of Keswick and the doctrinal validity, ambiguities, and generalizations is not a new one. Gregory A Boyd and Paul R. Eddy present that Keswick is inadequate and unrealistic in how it handles one’s efforts to defeat sin when they say, “They do not adequately account for the undeniable reality that, despite their most earnest efforts, believers remain sinners saved by grace. Despite the truth that they have been changed in Christ, Christians must perpetually strive against the flesh to set aside the old self that continually plagues them.”⁸¹ Geoffrey R. Treloar echoes these sentiments by summoning J.C. Ryle and Benjamin Warfield as opponents of Keswick because of the lack of effort and emphasis on ease in the process of

⁷⁹ Menzies, *Tradition*, 219.

⁸⁰Ibid., 219.

⁸¹ Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum : Understanding Issues in Evangelical Theology*, 2nd ed. (Grand Rapids: Baker Academic, 2009), 170, accessed July 21, 2018, http://rx9vh3hy4r.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&.

sanctification, in addition to the vague terminology.⁸² In addition to these views, Timothy George, adds skepticism on Keswick when he says, “For Packer, the Keswick teaching offered an understanding of salvation that is ‘attenuated and impoverished,’ resting on a theological axiom that is both ‘false to the Scripture and dishonoring to God’...Although Packer later took a more conciliatory attitude toward the Keswick school, this early criticism shows his passionate awareness of the pastoral and spiritual importance of theology.”⁸³ George then goes on to posit good theology against Keswick, calling it “well-meaning,” but—nonetheless—something to be avoided.⁸⁴

However, there is much scholarship in this area of theology and church history that is beneficial to chaplain resilience ministry. This is not the first time that clarification on Keswick theology for better understanding of sanctification has been discussed. The application of the discussion to chaplain-type ministry is a unique area of inquiry as the doctrines are channeled in their benefit to military spiritual resiliency issues. The sense of disdain in the current day for Keswick Theology is expressed by Dr. John MacArthur in Andrew David Naselli’s book *No Quick Fix* as MacArthur says,

The higher life, deeper life, ‘let go and let God’ Keswick doctrine in all its forms drains the truth from biblical doctrines of regeneration and sanctification. It degrades the doctrine of regeneration by allowing unsanctified false believers to think they are saved when their lives declare that they are not. It mutilates the doctrine of sanctification and thereby allows sanctified true believers to think they are not being sanctified although their lives—and the word of God—declare that they are. In other words, the deeper life

⁸² Geoffrey R. Treloar, *the Disruption of Evangelicalism: the Age of Torrey, Mott, Mcpherson and Hammond* (Westmont, IL: InterVarsity Press, 2017), 60, <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/detail.action?docID=4811399&query=>.

⁸³ Timothy George, *J. I. Packer and the Evangelical Future: the Impact of His Life and Thought* (Ada, MI: Baker Academic, 2014), 22, <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/detail.action?docID=3117252&query=>.

⁸⁴ *Ibid.*, 22.

doctrine is a lie that deceives both true believers and people who falsely profess faith in Christ. A right understanding of salvation and sanctification is the foundation of the true gospel faith. Certainly nothing has been more important to me in my spiritual pilgrimage than being delivered from those early misunderstandings into the clear truth of the Scripture.⁸⁵

The research of Keswick must provide a charitable reception of these words, as a clear message from Keswick is difficult to obtain.⁸⁶

Once reading this quote from someone as influential as MacArthur one might be immediately dissuaded to engage in further objective investigation. But could there be an error in lumping the whole of the Keswick and the associative Holiness movement into a few pithy phrases, when history, people, and contexts might aid in consideration? This quotation expresses much of the conservative thought on Keswick as a whole. However, having studied the doctrinal developments and paradigms associated with Keswick, and having attended Keswick Conventions for years it is humbly stated that there exists today aspects of Keswick that are a profound blessing to sanctification. Issue is taken here with MacArthur's blanket caricature of Keswick as destructive "deeper life" teachings. Menzies admirably observes that unique to the Keswick Convention is a distinct difficulty to generalize Keswick into one frame of theology, so as to name it "Keswick theology." Menzies supportively says, "Because the Keswick teachers came from various theological traditions, it is not surprising that it is not easy to identify a precise Keswick theology."⁸⁷ Elmer Towns says, "The Keswick message is that victory can be

⁸⁵ Naselli, *Quick Fix*, 104.

⁸⁶ Andrew Russell, "Counteracting classifications : Keswick holiness reconsidered," *Wesleyan Theological Journal Fall 2014 Christian Periodical Index* (2014): 87, accessed February 13, 2018, <http://web.b.ebscohost.com.ezproxy.liberty.edu/ehost/detail/detail?vid=4&sid=aa12e366-b71b-4236-b032-c6d65d1a1450%40sessionmgr104&bdata=JnNpdGU9ZWWhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=ATLAIg0V160730002102&db=rft>.

⁸⁷ Menzies, *Tradition*, 220.

obtained through a ‘crisis of surrender,’ after which one may live life on a ‘higher plane.’”⁸⁸ The ambiguity thus gives rise to a more objective stance on Keswick that reexamines the complexity of the Convention, deviancies, and influencers involved.

There are others who have cast a generalized idea of Keswick in a negative light. In the Institute of Biblical Education material provided by Bob Jones University, one text entitled “God’s Sovereign Hand: Studies in Church History, Unit Four: The Church in America Study Guide” referred to Keswick in the following manner:

The nineteenth century brought the popularity of two forms of holiness teaching that portrayed the experiential aspect of sanctification as coming largely in one rush sometime after conversion. One was Methodist holiness... The more interdenominational form went under different names. Often it was called ‘Keswick Holiness,’ after a conference site in England. It also went under names such as ‘Victorious Life,’ ‘Deeper Life,’ ‘Abundant Life,’ and ‘Higher Christian Life.’ Followers of Keswick teaching argue that, by faith, the believer can be wholly sanctified and live in victory over sin. They tend to see Christian sanctification as a distinct event after salvation. The movement spread through the writings of its leaders, including Hannah Whitall Smith (1832-1911); author of *The Christian’s Secret of a Happy Life*, South African Andrew Murray (1828-1917), and Englishman F. B. Meyer (1847-1929). Often these leaders addressed conferences on the theme of holiness. Many other Christians were influenced by Keswick teaching, notably D.L. Moody.⁸⁹

This caricaturizing of Keswick being all that is said in the textbook as a movement that promoted complete sanctification as a result of a one-time experience after salvation is not true. Though some purported this view, not all did. The sermons, speakers, and themes of Keswick have more to offer than this.

Amongst the current literature, there is a need for further evaluation. As far as holiness in the evangelical church is concerned, the church stands at a precipice in regard to

⁸⁸ Ed Hindson and Dan Mitchell, eds., *The Popular Encyclopedia of Church History: The People, Places, and Events that Shaped Christianity* (Eugene, OR: Harvest House Publishers, 1982), 203.

⁸⁹ Sidwell, *Hand*, 60.

sanctification, how to view it, how to have it lived out in one's life, and why it is important. This reflects the larger, present trend, as John D. Woodbridge states,

As the twenty-first century gains momentum, a growing segment of postmodern evangelicals have become deeply disenchanted with their own heritage. Repeated moral failures of prominent evangelical leaders, partisan political views, consumerism, restrictive interpretations of the Bible, misogyny, cultural insensitivity, and antihomosexual rhetoric have led some disheartened evangelicals to abandon the label entirely. The designation 'post-evangelical' does not refer to any particular entity; it is more of a sensibility or mood. Many of the disenchanted believe American evangelicalism has in fact departed from the teachings of Jesus, so they have withdrawn, either formally or in spirit, from the evangelical mainstream.⁹⁰

The Keswick emphasis on pursuing a deeper knowing and experiencing of God is needed in the current evangelical landscape. Perhaps relooking at Keswick would encourage another holiness movement in evangelicalism. Rather than turning away and stamping useless on Keswick entirely, a charitable and objective engagement with the literature on the subject is beneficial. Thus, engaging with the original writings from those involved in Keswick from the early days of its beginning, late 18th and early 19th century and preceding years, is helpful. Assessing certain sermons preached in those early days likewise reaps benefits. Assessing the original intent of the biblical texts from which the doctrinal themes are gathered is paramount to help frame how one observes Keswick. Because Keswick Theology seeks to help in sanctification, assessing the personal, spiritual journeys of key proponents within the movement will help to see whether it is beneficial or not. One must ask, "Does it work? Does it work in accord with Scripture? Does this accomplish the goal of the Christian life according to Paul, who says, 'For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers' (Romans 8:29, ESV)? Simply

⁹⁰ John D. Woodbridge et al., *Church History Volume Two: From Pre-Reformation to the Present Day* (Grand Rapids: Zondervan, 2017), 825.

stated, “Is Keswick theology all bad? Could there rather be some good and helpful aspects particularly for chaplain resiliency?” And if there are benefits, in what way do those benefits specifically relate and increase chaplain resilience ministry? How can it be practically useful in military chaplain ministry? If this thesis can help to add to this discussion and aid chaplains in their ministry, as well as the military members to whom they minister, this thesis will be a success.

The Six Keswick Convention Day Themes

The “Keswick Week” as it was called had six key focus topics that governed the singing, preaching, and spiritual emphasis of each day of the Convention Week.⁹¹ The themes consisted of (1) The reality and nature of sin and its devastating consequences; (2) The work of Christ on the cross; (3) Christ’s vicarious resurrection and the power of that resurrection for daily Christian living; (4) The call to be fully surrendered living sacrifices to Christ as Lord (Romans 12:1-2); (5) The presence, power, and fullness of the indwelling life of the Holy Spirit; and (6) The call to witness and Christian service in the cause of Christ.⁹²

Each theme will be given an overview as it related and was expressed throughout the Keswick Conventions. When properly understood for the beneficial aspects found within each of these themes it is believed that they will not only benefit but uniquely compliment the ministry model of military chaplaincy.

First, the manifestation of these themes within Keswick must be understood, and then in later chapters the application will be culled and applied. This has been phrased another way by Naselli, labeling each day the following: “Day 1: Mon. The diagnosis: sin; Day 2: Tues. The

⁹¹ Menzies, *Tradition*, 219.

⁹²Ibid., 219-221.

cure: God’s provision for victorious Christian living; Day 3: Wed. The crisis for the cure: consecration; Day 4: Thurs. The prescription: Spirit-filling; Day 5: Fri. The mission: powerful Christian service (esp. foreign missions).”⁹³ Naselli breaks these up into five-day categories, where other authors noted the expansion to six days in view of the final day’s emphasis on missions.⁹⁴

The Theme for Day One of the Keswick Week: Sin

The first day’s theme centered on the reality and nature of sin and its devastating consequences. Though a correlation cannot be distinctly drawn, it is interesting to note that within the larger time frame of Keswick’s development, the subject of sin and its devastating consequences was a core issue of redefinition from the early days of John Wesley as has been noted above. John Wesley’s teachings form the early theological roots for Keswick and deserve mention under this day’s category for background comprehension. Naselli says,

The way Wesley qualifies Christian perfection hinges on how he narrowly defines sin as ‘a voluntary transgression of a known law.’ He limits ‘sin’ to only *intentional* sinful acts. He admits that the ‘best of men’ commit ‘involuntary transgressions,’ for which they need Christ’s atonement, but he can still call such people perfect or sinless. When one defines sin that way, Wesley does not object to the term ‘sinless perfection,’ but he refrains from using that term because it is misleading.⁹⁵

The issue of sin and how to define it properly was at the core of the Keswick Convention, as the Convention attendees would come seeking a deeper experience of God and holier walk with

⁹³ Andrew David Naselli, “Keswick theology: a survey and analysis of the doctrine of sanctification in the early Keswick Movement,” *Detroit Baptist Seminary Journal* (August 24, 2016): 29, accessed September 29, 2017, <http://www.dbts.edu.ezproxy.liberty.edu/journal/>.

⁹⁴ Naselli, *Quick Fix*, 7. Naselli’s Frustration with Higher Life Theology: “When I first heard people preach and teach higher life theology, I didn’t know anything about its story. My pastors and other teachers claimed the Bible teaches higher life theology, so I initially assumed that they were right and that Christians have always embraced it. Learning its history was a liberating step for me. I realized that this view is novel—that it is relatively new in the history of Christianity. It is also just one of several competing views about Christian living.”

⁹⁵ Naselli, *Quick*, 9.

God in light of worldly temptations of the day and societal turmoil. There was a reason behind this topic of sin being the focus of the first day, “to cultivate a sense of conviction and contrition.”⁹⁶ This would pave the way for the other themes of the week to be more effectively rendered.

The issue of *sin*, while volatile in the public sphere has been a subject of ambiguity in its definition and defeat through sanctification as a key subject involving Keswick. Any generalization should not deter one from applying the thematic benefits to his chaplain ministry, however. The connection of Methodist definitions of sanctification interact and intertwine with the Keswick Conventions, and the differences in understanding sin’s defeat are apparent. As Methodism declined in its moral fiber (due to Methodism’s theological pressure on true believers to live completely sinless lives, or else be deemed lost; thus creating fearful and fruitless stifling of believers’ growth on a vast scale) in the late 1700s and early 1800s, a line of theology was promoted called the doctrine of “eradication.” Thus, greater pressure was considered the answer to the dilemma. Sidwell says, “By this they meant that God, through a special work of the Holy Spirit after salvation, ‘eradicates’ (eliminates) the old sin nature, thus enabling the believer to live above sin.”⁹⁷ He goes on to say, “Holiness advocates promoted their teaching by reviving the camp meeting, and these assemblies became as important to Methodist holiness as Bible conferences were in promoting Keswick holiness.” The differences between the two understandings of sin and its defeat were given a level of free reign for the sake of unity in the early days of Keswick. Men of Wesleyan Methodist holiness traditions, such as William Edwin Boardman, were validated and appreciated with their clear Methodist eradication

⁹⁶ Menzies, *Tradition*, 219.

⁹⁷ Sidwell, *Hand*, 61-62.

doctrine of sin being presented at Keswick, although Keswick took on a majority view of sin and sanctification that differed from him and others like him.⁹⁸

The two viewpoints were given voice through Keswick. Sidwell says “The main doctrinal difference between Methodist and Keswick holiness is the question of whether the old sin nature is eradicated (as the Methodists contend) or simply suppressed by the power of the Spirit (as the Keswick majority faction presents).”⁹⁹ Keswick had such doctrinal differences respective of who was on the preaching platform for the day, but the majority did not believe in the complete eradication of sin, but rather through continual dependence on Christ by His Spirit in keeping sin suppressed in a way that did not allow it to gain dominance in the believer’s life. Again “that moment by moment we shall be conscious that He in us fills us with Himself and conquers the before...the accent on suppressionist sanctification is clearly evident.”¹⁰⁰ Some emphasize this suppressionist view of sin being purported through the Keswick Conventions in contrast to the eradication view. Courey says, “Horton asserts that the believer can live a life of victorious conquest over the temptation to sin by daily surrender. How far this differs in practical terms from holiness eradication, or Keswick suppression is unclear. What is clear, however, is that it is not a ‘static plateau of perfectionism.’¹⁰¹

Taking these two views of dealing with sin in the believer’s life into account there is

⁹⁸ David D. Bundy, “Keswick: a Bibliographic Introduction to the Higher Life Movements,” *B. L. Fisher Library, Asbury Theological Seminary*, © 1975 1, no. 3 (2012): 57, <http://place.asburyseminary.edu/firstfruitspapers/2/> (accessed February 3, 2018).

⁹⁹ Sidwell, *Hand*, 62.

¹⁰⁰ David Courey, “Victory in Jesus: perfectionism, Pentecostal Sanctification, and Luther’s Theology of the Cross,” *ATLA Religion Database with ATLASerials* 22, no. 2 (2013): 262, accessed September 29, 2017, <http://booksandjournals.brillonline.com.ezproxy.liberty.edu/content/journals/17455251>.

<http://web.b.ebscohost.com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=6&sid=72ca4ae4-cd15-4095-aaf2-f71576bad77d%40sessionmgr120>.

¹⁰¹*Ibid.*, 267.

another view that must be given ample consideration, as well. The majority of preaching on sin on the first day of the “Keswick Week” had a more specific view of the stance the believer takes against it. Menzies differs with Courey on this point of Keswick’s emphasis on sin, saying that the term “counteraction” is more accurate than “suppression or eradication.”¹⁰² Menzies says,

Crucial to understanding how ‘experimental sanctification,’ or ‘actual sanctification’ works is the Keswick use of the term ‘counteraction.’ Keswick leaders often say that God’s method of sanctification is not *suppression or eradication, but counteraction*. The ‘law of sin’ (Romans 7), understood to be the latent potential for the old nature to express itself, is not totally destroyed in this life and is perceived to be a constant threat to the well-being of the believer. How does the believer keep the potential to this evil in subjection? ‘Only,’ answers Keswick, ‘by the counteracting influence of the Holy Spirit as He is permitted to work out in us the death of the cross to sin.’¹⁰³

There is not an emphasis on eradication as the Methodist-Wesleyan strand would contend, and there is not an emphasis on suppression as others may hold, but there is a refined view of retaliating against the flesh’s inclinations toward sin in the rather aggressive term of *counteraction*.¹⁰⁴ Romans seven is a key text for this line of thinking.¹⁰⁵ Not only is this biblical, but it carries the warrior ethos of aggressive attack against sin when tempted, a mental perspective that is helpful to the chaplain ministering to military personnel toward resilience.¹⁰⁶ This is resilience against sin that bounces back with aggression and counter-attack. In Keswick’s discussion of sin and how to defeat it, several viewpoints were developed that have made an

¹⁰² Menzies, *Tradition*, 221.

¹⁰³ *Ibid.*, 221.

¹⁰⁴ *Ibid.*, 221.

¹⁰⁵ Jennifer Woodruff Tait, “The Keswick movement: a comprehensive guide,” *Wesleyan Theological Journal* 46, no. 1 (Spring 2011): 7-225, accessed September 29, 2017, <http://web.b.ebscohost.com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=6&sid=72ca4ae4-cd15-4095-aaf2-f71576bad77d%40sessionmgr120>.

¹⁰⁶ *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

immense impression on common-held understandings, one being the concept of *counteraction*.¹⁰⁷ Eradication was not the main emphasis of Keswick, and that is a commendable feature to consider because the enemy will always be present until one is in the presence of Christ in Heaven. Suppression is a reasonable attitude to take toward sin to begin with, but the one that captures the most aggressive stance is found here in counteraction. Grossman and Christensen go on to say, “From one perspective, the actual battle is a process of posturing until one side or another turns and runs, and then the real killing begins. Thus, posturing is critical to warfare and the side that does it best will gain a significant advantage on the battlefield.”¹⁰⁸

In the early days of Keswick Reverend H. W. Webb-Peploe, M.A. had to take a stand for a proper view toward the defeat of sin, which meant counteracting the misleading view of *eradication* when he said in an address during one of the Keswick Conventions held between 1875-1957, “The man who believes in sanctification which eradicates sin from his person, as a principle, must be satisfied with his own condition, and be able to take his place more or less independent of the Saviour, even while he may say that he is dependent upon that Saviour for his vital joys and powers from moment to moment.”¹⁰⁹ He goes on to explain the aggressive attack one must inflict on sin in dependence on the Savior when he says,

Keep short accounts with God; don't let your bills run up. If the devil entices you away from God, go to Christ at once and settle the guilt and have done with it. Bring your confession to God; take it to the Lord, and in that very instant do trust God and believe that it is done away with. Don't go on burdening your soul with a sense of oppression. That is the devil's subterfuge, to keep you down when he can get you down by sin. He will keep you down by burdening your soul and blackening your life if he can. We have perfect communion. I want you to keep clear by instantly confessing, directly you

¹⁰⁷ Menzies, *Tradition*, 221.

¹⁰⁸ Grossman and Christensen, *Combat*, 201.

¹⁰⁹ Herbert F. Stevenson, *Keswick's Authentic Voice: Sixty-five Dynamic Addresses Delivered at the Keswick Convention 1875-1957* (London: Marshall, Morgan, and Scott, Ltd., 1959), 31.

discover anything between yourself and your Father in heaven.¹¹⁰

Confession of sin, a main theme of Keswick, is additionally supported by others as a beneficial practice and habit to be maintained. Confession within community heals the wounds of vice and subsequent divisiveness. Alissa Wilkinson, writing on *confession*'s benefits, quotes Bruenig as saying, “[W]here intimacy with a community has been destroyed by vice, it can only be restored by the restoration of a lost confidence—that is, through the intimacy created by confession.”¹¹¹ Confession has proven beneficial to health and recovery for the individual making the confession.¹¹² To add to these thoughts on confession is the benefit of acknowledgement, which is exemplified in the life of King David (Psalm 32, 3, 6, 13, 22, 57, 139, ESV), and is expressed through honest prayerfulness.¹¹³ When confession is practiced within the context of the faith community “spiritual direction, forgiveness of sins, [and] experiencing abundant grace” can take place.¹¹⁴ The importance of having a person to confess to that is able to forgive and absolve sin and the importance of empathetic listening and interaction is paramount for confession to be effective.¹¹⁵ In addition, transparency in recording confessions in memoir-

¹¹⁰Ibid., 34-35.

¹¹¹ Alissa Wilkinson, “The Power of Confession: What is it about the 'I' in writing that keeps us so intrigued?,” *Pacific Standard* (April 20, 2015): 1, <https://psmag.com/social-justice/the-power-of-confession>.

¹¹²Ibid., 1. “In the 1990s, Dr. James Pennebaker, a professor of psychology at the University of Texas-Austin, conducted an often-cited set of controlled experiments in which research subjects were asked to talk into a tape recorder or write for 20 minutes, either about past traumas or mundane daily happenings. Unsurprisingly, the group that confessed past traumas reported feeling upset during the confession. Some cried, even. They talked about accidents, personal failings, abuse, and other things. But after the initial upset, the participants felt better—their systolic blood pressure levels rose during the confession, but dipped below pre-confession levels later. Some even experienced a reduction in the number of doctor visits in the next six months. And the more they disclosed, the greater the health effect. ‘Writing about traumatic experiences produces improvements in immune function and translating experiences into words forces some kind of structure onto the experiences themselves,’ Pennebaker wrote.”

¹¹³ Smith, *Acknowledgement*, 1.

¹¹⁴Ibid., 1.

¹¹⁵ Wilkinson, *Power*, 1.

like form as that of Augustine of Hippo is a benefit to others on their spiritual journey, “excavating complexities inside their experiences” and when publically read are “...an act of humility.”¹¹⁶ Wilkinson says,

In a self-aggrandizing world, it gives space and lends legitimacy to those once considered the confessing and the confessor. It puts the author and reader on a level playing field: the author is not so much talking about him or herself as giving up a part of their being to make a path for the reader and their own journey. Anyone writing about their own life knows how hard that work is, but shifting the language might just bring back the beauty of the act.¹¹⁷

This helps to take the stigma out of confession and promote this healthy and beneficial exercise of spirituality, which Keswick concurs with, as well.

The Theme for Day Two of the Keswick Week: Christ’s Work on the Cross

Day two consisted of a natural flow out of day one in discussing what Christ has done to solve the problem of sin in sending His Son to take man’s place on the cross as payment for that sin. Menzies says, “The second day addresses the provisions of God for victory over sin. The finished work of Christ provides not just justification, but identification with the risen Christ.”¹¹⁸ This bridged the gap from the event of the cross to the intimate and personal appropriation of that work for the believer at the Keswick gathering.¹¹⁹ Christ’s victory over sin in His cross is the believer’s victory over sin in the cross. It must be appropriated on a daily basis as, “Victory over sin is linked not only to the victory of Christ at Calvary, but the inner working of the Holy

¹¹⁶Ibid., 1.

¹¹⁷Ibid., 1.

¹¹⁸ Stevenson, *Authentic*, 220.

¹¹⁹ *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

Spirit in the believer.”¹²⁰ The thought process is logical and Biblical. The work of Christ on the cross is foundational and justifies the sinner, which provides the daily ability and power of the Holy Spirit to sanctify the believer and is intimately and crucially dependent on the work of Christ.¹²¹ Menzies quotes Steven Barabas who says,

It is enough for us just to know that by our union with Christ in his death upon the Cross we have been freed from the dominion of sin. That freedom is only potential. It must be progressively realized in our daily experience, and this is done by walking in the Spirit. Christ is our sanctification (I Cor. 1:30), and all sanctification is dependent primarily upon His work. The Holy Spirit is our Sanctifier.¹²²

In addition, one strong Keswick affiliate and speaker L. E. Maxwell said, “...our union with Christ, particularly in His cross is as the key to the victorious Christian life.”¹²³

The Theme for Day Three of the Keswick Week: Christ’s Vicarious Resurrection and the Power of It for Daily Christian Living

The third day of the Keswick week deals with the stage of appropriating one’s relationship with Jesus Christ in practical ways of Christian living through identification with Christ in His vicarious resurrection and the power of that resurrection for living each day. Courey expounds on Maxwell’s thoughts on the subject when he says, “The crucified life...was...a participation in the divine nature, through our own death and resurrection in Christ. While the believer’s ultimate goal is to ‘yield [one’s] all to Him – to believe and rejoice and rest *in Christ*’, one should not imagine that a passive righteousness ensues.”¹²⁴ The reality

¹²⁰Ibid., 220.

¹²¹Ibid., 221.

¹²²Ibid., 221.

¹²³ Courey, *Luther’s*, 265.

¹²⁴Ibid., 265.

should result in active experience and not be polarized.¹²⁵ This is a crucial place to pause in this conversation, because much of the common, generalized disdain for Keswick teachings, thoughts, and theological distinctions is caricatured in the phrase “Let go, and let God” which Christ’s resurrection power in the believer’s life naturally requires.¹²⁶

This brings the Keswick week into the third day’s theme. The work of Christ in His vicarious resurrection and power of that resurrection for daily Christian living should encourage the military chapel attendee that even in the midst of a complex and corrupt culture God can help them honor Him if they will believe Him and be yielded to Him, day-by-day, moment-by-moment. As Goroncy partially misses this by, saying, “Keswick called for a moment-by-moment form of dependence upon God wherein sin was not eliminated so much as repressed.”¹²⁷ Goroncy seems to take a view that lumps repression and counteraction in the same category, when Menzies makes a stronger distinction.¹²⁸ Goroncy says, “Evan Hopkins, one of Keswick’s leading theological exponents, considered the flesh to be ‘effectively counteracted by...the Holy Ghost within us, so that we can walk in the paths of continuous deliverance from it’...a position trumpeted in Keswick’s slogan—‘victory,’ and a mood characterized by ‘a typical dynamic concept deriving from a Romantic frame of mind.’”¹²⁹ The sin being conquered and the death

¹²⁵ Elmer L. Towns, “THE BELIEVERS POSITION IN CHRIST,” *Journal of Dispensational Theology* 14, no. 41 (April 2010): 65, accessed February 16, 2018, <http://web.b.ebscohost.com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=9&sid=3fb48429-e7fd-4b03-b6f2-a363db692dd5%40sessionmgr103>.

¹²⁶ *Steadfastness*: possessing a firm and strong determination, based in belief. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

¹²⁷ Jason A. Goroncy, “Holiness in Victorian and Edwardian England: Some ecclesial patterns and theological requisitions,” *AOSIS (Pty) Ltd* 73, no. 4 (July 7, 2017): 1-10, accessed September 29, 2017, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1919038129?accountid=12085>.

¹²⁸ *Ibid.*, 1.

¹²⁹ *Ibid.*, 1.

being realized in the believer's heart and mind,¹³⁰ the next step is the appropriation of the surrendered life to Christ as a living sacrifice.

The Theme for Day Four of the Keswick Week: The Call to Complete Surrender as a Living Sacrifice

The theme for day four of calling those gathered at the Keswick conventions to be completely surrendered as living sacrifices to Jesus Christ. Some have considered this a call to Christian in-action, which is reflective of some speakers, but not all. In fact, one later speaker, Major Ian Thomas gives great clarifying definition to how that phrase “Let go, and let God” should properly be understood and applied in Christian living as a call to greater action. Thomas powerfully and compellingly says, “If I think that by stepping aside and letting God handle it, *nothing* is going to happen, this only indicates that I do not really believe in God or in the competence of Jesus Christ.”¹³¹ He goes on to clarify generalizations that when believers say “Let go, and let God” the involvement of the believer is automatically removed when in actuality it is completely enhanced in a conscious, Christ-honoring way. Thomas continues saying, “To ‘let go and to let God’ is *not* inactivity, but Christ-activity—God in action accomplishing divine purposes through human personality.”¹³² Christ was very unsuccessful in man's estimation when He hung on the cross in apparent defeat, which in actuality was sin's defeat in His cross. So the believer who literally “Let's go and let's God” will yield to Him and His effort. Thomas concludes by saying, “This never reduces our status or worth, but exalts us

¹³⁰ *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

¹³¹ Major Ian W. Thomas, *The Indwelling Life of Christ: All of Him in All of Me* (Sisters, OR: Multnomah Publishers, 2006), 99.

¹³² Thomas, *Life*, 99.

to the stature of a king: ‘Those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ’ (Romans 5:17).”¹³³ Along with popular misunderstanding and devaluation of this outworking of Christ’s resurrection life in daily living Naselli quotes Trumbull as saying, “‘Our efforts’ not only play no part in victory, ‘they can and do effectually prevent such victory.’ When you exercise your free will to ‘let God,’ you are not exerting ‘effort.’”¹³⁴ This is one interpretation that would cause someone to abandon the effort that Christ is able to create through a yielded life. Naselli does well to draw concern to this interpretation of “Let go, and let God.” At another point Naselli quotes two Keswick writers, Trumbull and Hopkins, as saying, “Any victory over the power of any sin whatsoever in your life that you have to get by working for it is counterfeit. Any victory that you have to get by trying for it is counterfeit. If you have to work for your victory, it is not the real thing; it is not the thing that God offers you.”¹³⁵ He goes on to speak of the aspect of “let God,” when he says,

If any of you are making the mistake of trying to live the victorious life, you are cheating yourself out of it, for the victory you get by trying for it is a counterfeit victory. You must substitute another word; not try, but trust, and you cannot try and trust at the same time. Trying is what we do, and trusting is what we let the Lord do... The counterfeit victory is means a struggle; whatever we do, we do by our efforts. Oh yes, we ask him to help us, and then we feel that we must do a lot to help Him—as if he needed to be helped! In real victory, He does it all. We do not dare help. We realize that the battle is His.¹³⁶

¹³³Ibid., 99.

¹³⁴ Naselli, *Quick*, 41.

¹³⁵ Naselli, *Quick*, 39.

¹³⁶Ibid., 41.

This could be understood to mean effortless Christianity. Rather, it must be understood as an intentional dependence on the *Who* behind the *what*.¹³⁷ Christ is the one who must live the Christian life, not the believer. As Oconer says,

It is also important to note that his insistence on receiving the ‘Sanctifier’ rather than ‘sanctification’ is not only implicitly pneumatological in persuasion, but also comes closer to what would later be associated with Keswick—the emphasis on the ‘Blesser’ rather than ‘blessing.’¹³⁸

This utter surrender is being a living sacrifice. Once the sacrifice is made and continually made, then the service and effort in Christian living are activated and actuated by Christ, not the believer. The believer is the participant in what Christ is working through the believer’s life. Bruce L. Shelley summarizes this key distinctive when saying, “The vital issue does not concern the aim of sanctification for the believer but the means.”¹³⁹ In one of his addresses in the early days of Keswick between 1875-1957 Reverend W. Graham Scroggie said,

As a blood-bought and blood-washed soul, I have no further right to myself; I have no right to do what I like, to go where I like, to be what I like, to say what I like, to read what I like, to form a companionship I like, to choose a career I like. I handed myself over in that great hour of my regeneration to Jesus Christ, and I belong to Him by every right—creation, preservation and redemption; and unless you can give a reason to the Risen Christ to-night for not surrendering yourself absolutely to Him, you have got to do

¹³⁷ *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

¹³⁸ Luther Jeremiah Oconer, “Keswickfied’ Methodism: holiness revivalism and the Methodist Episcopal Church Mission in India, 1870-1910,” in “ATLA Religion Database with ATLASerials,” special issue, *Wesleyan Theological Journal* 49, no. 2 (2014): 122-43, accessed September 29, 2017, <http://web.b.ebscohost.com.ezproxy.liberty.edu/ehost/detail/detail?vid=13&sid=aa12e366-b71b-4236-b032-c6d65d1a1450%40sessionmgr104&bdata=JnNpdGU9ZWwhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=ATLAI60V160730002103&db=rft>.

¹³⁹ Bruce L. Shelley, “Sources of Pietistic Fundamentalism,” *Fides. et Historia* 5, no. 1 (Fall-Spring 1972-1973): 72, <http://web.a.ebscohost.com.ezproxy.liberty.edu/ehost/detail/detail?vid=2&sid=17e7dc9d-b970-4372-ab5d-9ffdbe6dda8b%40sessionmgr4010&bdata=JnNpdGU9ZWwhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=ATLA0000727041&db=rft> (accessed February 13, 2018).

it.¹⁴⁰

This has been considered a proposition of “quietism” and a lack of evangelistic zeal,¹⁴¹ but it should not necessarily result in that if surrender is truly made to Christ and He is given control of the believer’s life to use it as He wills. This automatically led to the next two themes of the Keswick Convention’s final days.

The Theme for Day Five of the Keswick Week: The Presence, Power, and Fullness of the Indwelling Holy Spirit

The fifth day of the Keswick week consisted of an emphasis in the preaching addresses toward the presence, power, and fullness of the indwelling Holy Spirit. Synonymous to one’s understanding of Keswick is coming to a new place of yielded dependence on the Holy Spirit. Every believer should be actively yielded and dependent on the Holy Spirit to abstain from fleshly passions and pursuits (Galatians 5:16-17, ESV).¹⁴² In response to James D.G. Dunn’s work *Baptism in the Holy Spirit*, Janet Meyer Everts says that the terms “fullness of the Holy Spirit” and “Spirit-filled life” came from Keswick.¹⁴³ Some incorrectly believe this to be at a later time completely separate from salvation.¹⁴⁴ Kommers makes mention of the high thematic

¹⁴⁰ Stevenson, *Authentic*, 376.

¹⁴¹ Goroncy, *Victorian*, 1.

¹⁴² *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

¹⁴³ Janet Meyer Everts, “The Pauline Letters in James D.G. Dunn’s *Baptism in the Holy Spirit*,” *Journal of Pentecostal Theology* 19, no. 1 (April 2010): 12-18, <http://web.a.ebscohost.com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=7&sid=07e4ed53-c699-44dd-9534-dd3394c1c9d4%40sessionmgr4006>. (accessed November 12, 2017).

¹⁴⁴ Roger Stronstad, “Forty Years On: An Appreciation and Assessment of *Baptism in the Holy Spirit* by James D.G. Dunn,” *Journal of Pentecostal Theology* 19, no. 1 (2010): 5, <http://booksandjournals.brillonline.com/content/journals/17455251> (accessed November 28, 2017).

prominence given to the study of the Holy Spirit's work in sanctification when she says,

The invitation to the first convention in 1875 was: We implore all who are interested in the welfare of the Church and the advancement of practical holiness, to unite with us in earnest prayer for the guidance of the Holy Spirit in the arrangements of these meetings, and for His blessing on the teaching and testimony of God's servants.¹⁴⁵

Truly, the influence and emphasis of the Holy Spirit was a key topic associated with Keswick.

In the realm of terminology, the terms used to refer to the ministry of the Holy Spirit had varying emphases that shifted throughout the years. Naselli reveals these terminology shifts when he says,

Early Keswick proponents generally used 'Spirit-filling' and 'Spirit-baptism' terminology synonymously, but in the 1900s, Keswick proponents gradually began to use Spirit-baptism terminology for what all Christians experience when they first repent and believe and to reserve Spirit-filling terminology for what only some Christians experience at consecration. That helped distinguish the Keswick view from Wesleyanism and Pentecostalism.¹⁴⁶

It has been purported by various Keswick teachers that at a second time in one's Christian experience there must be a crisis of faith that takes place, and once that happens a new level of consecration is reached and the filling of the Holy Spirit takes place.¹⁴⁷ This is a concerning emphasis of Keswick. When answering the question, "What is Spirit-filling?"¹⁴⁸ Naselli says, "In the command 'Be filled with the Spirit' (Eph. 5:18), the Spirit is the content of the filling. As water fills a container, so the Spirit fills a Christian. But a Spirit-filled Christian must not 'relapse.'¹⁴⁹

There are benefits for the believer through a yielded life to the Spirit. Menzies quotes

¹⁴⁵ Kommers, *beauty*, 3.

¹⁴⁶ Naselli, Quick, 42.

¹⁴⁷ Ibid., 42.

¹⁴⁸ Ibid., 42.

¹⁴⁹ Ibid., 42.

McQuilkin who summarizes three commonly held benefits that center around the Spirit-filled life when he says,

...at justification and regeneration, the believer is declared to have the righteousness of Jesus Christ. This is understood in Reformed circles to be ‘positional righteousness.’ Second, is what McQuilkin calls ‘experimental sanctification.’ This is the outworking of one’s place in Christ in practical daily life. The believer is called upon to participate with the Holy Spirit in this process. This is the primary focus of the Keswick emphasis... The third aspect of sanctification is complete, or permanent, sanctification. This comes only at the end of this life (I John 3:2).¹⁵⁰

This naturally created a greater emphasis on empowerment for witness and evangelism as time went on in the Keswick Convention.¹⁵¹

The Theme for Day Six of the Keswick Week: The Call to Witness and Christian Service in the Cause of Christ

Day six of the Keswick week would be the concluding day with an extra-long session in the morning often exceeding two hours, being entirely devoted to the cause of missions.¹⁵²

Menzies says, “The earlier years of Keswick focused on the formation of Christian character, but in the later years, attention shifted to fruitful service.”¹⁵³ He goes on to explain, “Eventually, this led to the collecting of funds for the support of individual missionaries. The first missionary to be sent out by Keswick was Amy Carmichael, who first went to Japan, and then spent the rest of her life at Dohnavur, South India.”¹⁵⁴ Andrew Murray decried the plethora of missionaries being sent from churches that did not understand the ministry of the Holy Spirit, which hindered

¹⁵⁰ Menzies, *Tradition*, 220.

¹⁵¹ *Ibid.*, 222.

¹⁵² *Ibid.*, 222.

¹⁵³ *Ibid.*, 222.

¹⁵⁴ *Ibid.*, 222.

missional competence and enhanced the Keswickian missional thrust.¹⁵⁵ Though Keswick was not a full-orbed Pentecostal group, the terminology used in this latter section of the earlier days of Keswick did its part to give rise to Pentecostal terminology, as Menzies says, “By the end of the nineteenth century, baptism in the Spirit, defined as an empowering for service, was a frequent theme in the Keswick repertoire.”¹⁵⁶

This empowering for witness is so crucial resilience ministry. One should not give into feelings of weakness, failure, or fear to share the gospel of Jesus Christ with others in a tactful and gracious manner even in intimidating environments.¹⁵⁷ Kommers shares how Keswick offers a specific blessing in this regard when he says, “The Keswick message promises power for service: The Holy Spirit gives power to the weakest. He is the agent; we are the tools, with added joy we are conscious and willing instruments. His power is humbly claimed, his voice obeyed and his presence enjoyed.”¹⁵⁸ To understand Keswick’s beneficial influence, early influencers within the Convention and observation of deviations connected with Keswick are a commendable study.¹⁵⁹

¹⁵⁵ Andrew Murray, *The Deeper Christian Life: An Aid to Its Attainment* (Michigan: Generic NL Freebook Publisher., 1895), 5, accessed September 29, 2017, <http://web.b.ebscohost.com.ezproxy.liberty.edu/ehost/ebookviewer/ebook/bmxLYmtfXzIwMDgzNDNfX0FO0?sid>.

¹⁵⁶ Menzies, *Tradition*, 222.

¹⁵⁷ *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude.

¹⁵⁸ Kommers, *Beauty*, 5.

¹⁵⁹ Appendix B and D

Chapter 3: Research Findings

Survey Data Description

To gather research that meets the criteria of the beneficial aspects of Keswick for chaplain resilience ministry being testable, a survey based off of these six themes was approved by the Liberty University Institutional Review Board¹⁶⁰ to be sent through the Liberty University Center for Chaplaincy¹⁶¹ to active duty military chaplains serving in-the-field. Once ten participants had completed the survey, data was gathered. In addition, five of the ten participants were selected at random. The following survey questionnaire and phone call questionnaire were used for gathering this research data:

“Survey Monkey Questionnaire and Recorded Phone Interview Questionnaire:

Please read and answer the questions. *Please note that these questions apply to individuals who are born-again believers in Jesus Christ.*

Survey Monkey Questionnaire (Ten Individuals):

1. Please provide your phone number to be contacted for the phone interview portion of the research:_____.

1-Unhelpful; 5-Helpful

1. The Keswick doctrine of sin and its devastating consequences presents that sin is a great deterrent to having a victorious Christian life and is very destructive. The believer must not allow sin to go unconfessed, because that will hinder sanctification. In order to be spiritually resilient, a believer must take a combat-like, aggressive stance against sin to grow in sanctification. How

¹⁶⁰ “Institutional Review Board,” Liberty University Institutional Review Board, July 21, 2018, <http://www.liberty.edu/academics/graduate/irb/index.cfm?PID=12606>.

¹⁶¹ “Liberty University Center for Chaplaincy,” Liberty University Center for Chaplaincy, July 21, 2018, <http://www.liberty.edu/divinity/index.cfm?PID=32452>.

beneficial do you think this first Keswick-day theme would be for a military member's spiritual resiliency?

1__2__3__4__5

2. The Keswick doctrine of Christ's work on the cross says that a believer must consciously identify with Christ's vicarious, sacrificial death on the cross in order to have as full as possible of a personal experience of victory over sin. In order to be spiritually resilient, an intentional focus of the believer must be on his/her identification with Christ's sacrifice. How beneficial do you think this second Keswick-day theme would be for a military member's spiritual resiliency?

1__2__3__4__5

3. The Keswick doctrine of Christ's vicarious resurrection and the power of it for daily Christian living says that the believer must have a conscious focus upon Christ's yielded and submitted life represented in His burial and resurrection, thus intentionally resting in Christ's vicarious work. This knowledgeable and intentional focus of the believer aids him/her in responding to all that each day of life holds with a goal of spiritual victory. How beneficial do you think this third Keswick-day theme would be for a military member's spiritual resiliency?

1__2__3__4__5

4. The Keswick doctrine of the call to complete surrender as a living sacrifice says that the believer must surrender his/her entire life to Christ after salvation, and "Let go, and let God." This will result in an intentional focus of the believer's life being upon Christ's effort and actions happening through the believer, not passively, but actively. How beneficial do you think this fourth Keswick-day theme would be for a military member's spiritual resiliency?

1__2__3__4__5

5. The Keswick doctrine of the presence, power, and fullness of the indwelling Holy Spirit says that an intentional and regular focus of the believer must be on dependence on the indwelling Person of the Holy Spirit to live out Christ's life in the believer's life, based on

Galatians 5:16-17. The believer must participate in the process of sanctification with the Holy Spirit each moment of each day. How beneficial do you think this fifth Keswick-day theme would be for a military member's spiritual resiliency?

1__2__3__4__5

6. The Keswick doctrine of the call to witness and Christian service in the cause of Christ says that a natural emphasis of the Christian life and a normal outflow of the believer's participation in the previous five Keswick themes will result in faithful and fervent witnessing to the lost. Now that sanctification is taking place effectively, evangelization may take place effectively. How beneficial do you think this sixth Keswick-day theme would be for a military member's spiritual resiliency?

1__2__3__4__5

Recorded Phone Interview Open-ended Questions (Five of the Ten Individuals):

1. After answering the survey monkey questions above, in what ways do you think these spiritual, Keswick principles would benefit a military member who is struggling with a personal *moral injury* (MI)?

2. In what ways do you think these spiritual, Keswick principles would benefit a military member battling Post-traumatic Stress Disorder (PTSD)?

3. In what ways do you think these spiritual, Keswick principles would benefit a military member battling Acute Stress Disorder (ASD)?

4. In what ways do you think these spiritual, Keswick principles would benefit a military member in pre-deployment phase, during-deployment phase, or post-deployment phase?

5. In what ways do you think these spiritual, Keswick principles would benefit a military chaplain battling ministry "burnout?"

In what ways could you implement one of these themes in your chaplain resiliency ministry?"

Summary of Findings

Detailed data is now provided from the salient points of the survey responses and the phone call interviews. These are gathered from the survey monkey first. The phone call interviews are transcribed for further detail. Both will indicate whether the numbers are high or low in approving the particular Keswick themes. The meaning of these numbers explains whether or not Keswick is beneficial for spiritual resilience.

Survey Findings

There were nineteen responses to the survey questions above from full-time, active duty chaplains in the military that brought the following results:

Question 1: Phone numbers provided for participation.

Question 2: Total participants: 20; Weighted Average: 3.55.

Box 1: 4; Box 2: 0; Box 3: 4; Box 4: 5; Box 5: 7.

Interpretation of the Data: The responses indicate that a large majority believe a proper understanding of sin and its devastating consequences to be beneficial for spiritual resiliency, and that this is expressed in keeping a close track of offenses and confessions, along with an aggressive, combat-like stance against sin. This is particularly beneficial to apply to chaplain resilience ministry, since the topic of sin is not a popular one; but, approaching the awkwardness of the discussion is proven here to be of benefit to the individual believer. The response to this theme proves it to be highly helpful, although seconded by Box 4 with "5" participants having slight caution indicated. This theme received the lowest response of any of the questions, though

still high. A great level of courage, perseverance, steadfastness, and often recuperation is needed for this battle, which Keswick, here, aids.¹⁶²

Question 3: Total participants: 20; Weighted Average: 3.65.

Box 1: 3; Box 2: 1; Box 3: 3; Box 4: 6; Box 5: 7.

Interpretation of the Data: The survey data indicates a high approval of this theme as helpful as it applied to believers in the military. The response to the question presents that a military member will have spiritual resiliency if he or she consciously identifies with the vicarious atonement of Jesus Christ, in order to have the necessary strength to battle sin and its temptation. An intentional focus on this positional truth will be very helpful in this endeavor. The response to this question proves this theme to be highly helpful, with a majority placing it at a “5,” again with Box 4 arriving at an amount just below Box 5 with a count of “6.” The vicarious atonement of Christ appropriated to the believer by faith will provide a sense of spiritual security and steadfastness that for the believer is foundational for all other areas where steadfastness is needed.¹⁶³

Question 4: Total participants 20; Weighted Average: 3.70.

Box 1: 3; Box 2: 1; Box 3: 4; Box 4: 3; Box 5: 9.

Interpretation of the Data: For this question the responses were high in their approval. The theme of Christ’s vicarious resurrection is the source of the military believer’s power for living the daily Christian life in a hostile and difficult environment. This is maintained through a

¹⁶² *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

¹⁶³ *Steadfastness*: possessing a firm and strong determination, based in belief.

conscious focus upon Christ's yielded and submitted life, represented in His burial and resurrection. The military holds many specific challenges, and the believer can have hope and faith to maneuver these challenges with this assurance that resurrection power is available for whatever he or she faces.¹⁶⁴

Question 5: Total participants: 20; Weighted Average: 3.95.

Box 1: 3; Box 2: 0; Box 3: 2; Box 4: 5; Box 5: 10.

Interpretation of the Data: For this question the responses were very high in their approval, just below question 6 and above question 7. This provides approval that a military member will have greater spiritual resiliency if his or her life is devoted to a life completely surrendered as a living sacrifice, appropriating the truth within the phrase "Let go, and let God," resulting in the manifestation of Christ's effort and activity in the believer's life, not the believer's self-effort. This is especially beneficial to a believer in the military environment, as it has a tradition of great and necessary structure. To the military member seeking to experience a fulfilled Christian life, a different approach is needed that is appropriated by faith (as indicated above), and not as much by the natural appeal of structure. This is the practical definition behind living by faith. In a military environment, with so many military-specific challenges, this principle is here proven to be of vital necessity.¹⁶⁵

¹⁶⁴ *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude.

¹⁶⁵ *Courage*: facing fear, danger, or a challenge with fortitude.
Recuperation: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

Question 6: Total participants: 19; Weighted Average: 4.00.

Box 1: 2; Box 2: 1; Box 3: 4; Box 4: 4; Box 5: 10.

Interpretation of the Data: This Keswick theme received the highest approval with a majority marking either Box “4” or “5,” as helpful for spiritual resiliency in the military environment, although one individual did not attempt to answer this question, making the overall count for this question 19. The response to this theme presented a high approval as beneficial, indicating that the military member who believes in, focuses on, and dependently practices the presence, power, and fullness of the indwelling Holy Spirit to live out Christ’s life (Galatians 5:16-17) will have spiritual resilience. The believer’s participation through a practice of dependence, rather than self-reliance, is beneficial to spiritual resilience.¹⁶⁶ In a high stress environment, the dependence on the Holy Spirit is vital, necessary, and subject to being tested in various ways.

Question 7: Total participants 20; Weighted Average: 3.80.

Box 1: 2; Box 2: 1; Box 3: 4; Box 4: 5; Box 5: 8.

Interpretation of the Data: The data indicates, again a moderately high approval rating for this Keswick theme. This approval allotted more answers to Box 5 than 4, yet 4 received an equal amount as Box 3 of 4 marks each, which gave this answer not as strong of an affirmative as questions “4,” “5,” and “6,” though still high. This indicates that the military member who believes and appropriates the above five themes will possess a life that naturally overflows with witness and Christian service in the cause of Christ. Sanctification will manifest in productive

¹⁶⁶ *Steadfastness*: possessing a firm and strong determination, based in belief. *Perseverance*: possessing an ability to keep going against opposition. *Courage*: facing fear, danger, or a challenge with fortitude. *Recuperation*: refusing to be overcome and defeated by the challenge but recovering to a previous place. Each of these present the criteria for resiliency.

evangelization. For the military member, evangelization can be frowned upon, but need not be neglected.¹⁶⁷ If the above five themes are being applied, the believer must pass on what Christ has done for him or her as a natural response.

Overall Data: Once each of the weighted averages were compiled the overall response for the beneficial aspects of Keswick for chaplain resiliency ministry arrived at the amount of 3.775, thus making these particular aspects of Keswick beneficial. There were no themes that received any significant low responses.

Phone Call Interview Findings

The five phone call interviews were positive as the majority. Many practical and specific scenarios and examples were provided for how the Keswick themes would be applied to various military-specific needs.

Phone Call Interview One:

The participant did not consider Keswick of any personal benefit or of any applicable benefit to chaplain resiliency ministry, believing Keswick to run counter to reformed theology.¹⁶⁸ The participant's views of Scripture, the Lordship of Christ at salvation, and the doctrine of justification run counter to his understanding of Keswick. There were no positive benefits provided. In the survey monkey questions, this participant indicated that he marked one for everything. With a desire to not be divisive, the participant indicated that Keswick, in his understanding, entails much that is unclear.

¹⁶⁷ *Courage*: facing fear, danger, or a challenge with fortitude.

¹⁶⁸ Appendix G.

Phone Call Interview Two:

The participant gave more positivity to Keswick themes being applied to chaplain resiliency ministry, specifically in the areas of Christ's identification in suffering with the military member going through a deployment and in Christ's identification in suffering with the chaplain battling ministry "burnout."¹⁶⁹ The participant indicated that due to the highly stressful and highly demanding nature of military life it can be easy for the believer to fall into despair and question if anyone understands. The military member can feel alone, isolated, and uncared for. Identifying and reckoning true Christ's vicarious atonement in the very midst of the challenging circumstance (specifically noted as PTSD, ASD), provides a great level of comfort and hope to the individual. This, as Keswick would commend, is appropriated by faith, and yields beneficial results for spiritual resiliency. The participant did not see any beneficial correlations between any other themes and the challenging scenarios provided.

Phone Call Interview Three:

The participant cautioned against callously giving a military member these principles without a previous relationship background that fostered the discussion. The Keswick theme of the fullness of the Holy Spirit for daily Christian living was said to be especially helpful for each deployment stage by teaching someone how to practically walk in the Spirit to guard against being removed and dissociative toward loved ones for fear of missing them, teaching military members how to walk in the Spirit to guard against impurity and regrettable actions on deployment, and by teaching someone to walk in the Spirit to help to gradually adjust to one's

¹⁶⁹Ibid., Appendix G.

leadership role within the family structure that has been altered for a period of time.¹⁷⁰ The principles are applicable to chaplain burnout and to implementation into one's ministry, as they stimulate the chaplain's thinking to consider how to bridge theology with ministry effectively.¹⁷¹

The overall response to Keswick was positive in nature, indicating that to face the challenges of deployments (at each stage) would be impossible to do successfully and in a way that best prepared oneself and one's family for the deployment, provided sustaining victory throughout a deployment, and provided proper re-integration post-deployment. It requires an understanding of the presence, power, and fullness of the Holy Spirit to manage this successfully.

The theme of "Let go, and let God" was seen by the participant as correct and something to capitalize on in the context of the chaplain and military member friendship, emphasizing the importance of doctrine as a foundation for ministry praxis. These themes will more receptively be applied when linked with stories from the chaplain's own, personal experience. As a result, if these themes are not the genuine experience of the chaplain's life, adjustment is necessary in implementation to avoid hypocrisy. Genuine experience is said of the participant to be found through contemplation of the theology involved.

The first three Phone Call Interviews had a mixture of responses as some responded with great concern for Keswick as un-useful, while others saw certain Keswick principles as more applicable than others. The conversations gradually became more positive, however. Phone Call Interviews Four and Five were extremely positive, seeing Keswick as highly applicable to chaplain resiliency ministry.

¹⁷⁰ Appendix G.

¹⁷¹Ibid., Appendix G.

Phone Call Interview Four:

The participant revealed that the doctrine of sin helped with processing the evil experienced in combat. In addition, the call to Christian witness by expressing compassion through humanitarian efforts was a means of increasing morale and helping homesick or depressed military members manage deployments in a better way.¹⁷² The participant went into great detail to emphasize the importance of this Keswick theme as the call to Christian witness as an overflow of the first five themes. This helps make a statement to others of one's Judeo-Christian heritage. This also helps the deployed believer (or non-believer, even) to become more focused on others, and less on themselves and the homesickness and difficulties of deployment. Application of James 1:27 was heralded by the participant as a key factor to put into action on deployments, as it is difficult to remain sad and depressed when caring for widows and for orphans. This has been the effective experience of the participant, and it came highly recommended.¹⁷³

Phone Call Interview Five:

The participant provided practical instructions and positive appreciation for the Keswick principles, indicating that all were beneficial.¹⁷⁴ The concept of "Let go, and let God" is an important phrase for the life and ministry of the participant, and is recommended to be regularly implemented through dependence on the Holy Spirit.¹⁷⁵ In the military, training, structure, and

¹⁷² Appendix G.

¹⁷³Ibid., Appendix G.

¹⁷⁴Ibid., Appendix G.

¹⁷⁵Ibid., Appendix G.

following the rules and regulations are essential for vocational success. This is not the way one's spiritual experience should be, however. One's spiritual walk should be characterized by surrendering of one's control of his or her life to the Lord, and is vital for sustained spiritual resiliency. In each of the challenging, military-specific scenarios discussed by the participant, resiliency that comes from the right spiritual source is necessary. To a degree, (seen above) Keswick provides what these sources are to produce the steadfastness, courage, perseverance, and recuperation needed to have spiritual resiliency. The participant specifically identified these themes as beneficial in the teamwork structure of a spiritual care team in the military environment. Each of these themes will foster the teamwork necessary to not experience chaplain "burnout." When each member of the care team is supporting the other, those under the team's care receive the care necessary. Applying the realities of Christ's work on the cross, the power of the resurrection for daily Christian living, the life of the Holy Spirit for daily Christian living, the surrendered life ("Let go, and let God"), and the call to Christian witness are vital for this to happen in this participant's opinion. The one theme that the participant identified as needing to ponder for implementation was the theme of sin and its devastating consequences. If this theme is shared with a military member it could be detrimental to recovery from PTSD or Moral Injury. The information provided by this participant was very helpful.

Chapter 4: Conclusion with Results and Further Research

If a chaplain personally grasps the core Keswick doctrines and lives them out in his personal walk his ministry will be enhanced. And if he teaches those truths to his chapel attendees their spiritual resilience will potentially increase as a result. The explanation of Keswick encourages a deeper desire and practice with a working knowledge of the history of sanctification's doctrinal and practical development in evangelicalism in the hopes that these undercurrents would shape the thoughts, minds, emotions, desires, and spiritual aspirations of the spiritually resilient chapel attendee in the chaplain's care as a believer.

The results of the assessed data and research appears to present that there are beneficial aspects of Keswick for chaplain spiritual resiliency ministry. The chaplain needs the clarity and compassion of the incarnate Christ, to speak carefully and honestly in a military chapel setting on the Bible's views and answers for sin. This issue is vastly neglected for fear of offending others. However, this issue can be lovingly and biblically addressed for true healing to take place in peoples' lives. Keswick offers the chaplain assistance in developing spiritual resiliency when it comes to sin. In the early days of Keswick Reverend H. W. Webb-Peploe, M.A. had to take a stand for a proper view toward the defeat of sin, which meant counteracting the misleading view of *eradication* when he said in an address during one of the Keswick Conventions held between 1875-1957, "The man who believes in sanctification which eradicates sin from his person, as a principle, must be satisfied with his own condition, and be able to take his place more or less independent of the Saviour, even while he may say that he is dependent upon that Saviour for his vital joys and powers from moment to moment."¹⁷⁶ He goes

¹⁷⁶ Herbert F. Stevenson, *Keswicks Authentic Voice: Sixty-five Dynamic Addresses Delivered at the Keswick Convention 1875-1957* (London: Marshall, Morgan, and Scott, Ltd., 1959) 31.

on to explain the aggressive attack one must inflict on sin in dependence on the Savior when he says,

Keep short accounts with God; don't let your bills run up. If the devil entices you away from God, go to Christ at once and settle the guilt and have done with it. Bring your confession to God; take it to the Lord, and in that very instant do trust God and believe that it is done away with. Don't go on burdening your soul with a sense of oppression. That is the devil's subterfuge, to keep you down when he can get you down by sin. He will keep you down by burdening your soul and blackening your life if he can. We have perfect communion. I want you to keep clear by instantly confessing, directly you discover anything between yourself and your Father in heaven.¹⁷⁷

What a beneficial aspect of Keswick is found even in this short sermon excerpt for the chaplain seeking to live out and instill spiritual resilience in his life and ministry and in the lives of those under his spiritual care. Galatians 5:16-18 is considered a key passage the chaplain would do well to utilize in this regard.¹⁷⁸

Keswick's emphasis on the vicarious work of Christ on the cross has direct impact on how one should engage spiritual resiliency. Just as a military member should never enter the service for purposes of defeat, so the spiritual resiliency of a believer in the military should never allow themselves to live spiritually defeated. This is possible through the work of Christ on the cross (Galatians 2:20, ESV). The resurrection power of Christ for daily Christian living is a tremendous need for the chaplain to have a resilient ministry and for his chapel attendees in their daily lives, as well. The power of Christ in His death, burial, and resurrection is a vicarious work in which the believer enters at salvation. No matter how the believer's spiritual resiliency is tested he or she may cognitively and through the spiritual disciplines available rehearse and apply these themes to the challenge.

The chaplain who lives with spiritual resilience must not forsake encouraging his chapel

¹⁷⁷Ibid., 34-35.

¹⁷⁸ Menzies, Tradition, 222.

attendees to be spiritually resilient personally through the Holy Spirit for evangelistic witness in the difficult, pluralistic environment of the military. Part of a believer's own spiritual resilience is persuading others to come to Christ, while realizing and maneuvering the interdependent context in which they serve.¹⁷⁹ The Holy Spirit is able to give both courage, verbiage, and tact in this regard. The Keswick emphases offer beneficial aspects for chaplain resilience ministry.

Spiritual resiliency is often put to the test when the chapel attendee or chaplain has to “bounce back” and press on after a moral failure of a trusted colleague. This happens in ministry. One earlier Keswick influencer responsible for the Convention's beginning offers a good example of spiritual resiliency. T.D. Harford-Battersby had resolve and determination to see others experience a deeper walk with God, because he had experienced the same. He illustrates the character qualities of initiative, perseverance and resilience when others fall in their faith. The chaplain must initiate and persevere as Harford-Battersby. His words in one early address preached from various passages on the title “How to Walk More Closely with God” fall with great weight in light of these circumstances when he says,

I feel, and have felt for very long, that the snare, if I may not call it a vice, to which the members of what is called the Evangelical section of the Church are most exposed at this day, is that of being zealous for doctrines without being careful enough to know the power of the doctrine of Christ in their lives. This, depend upon it, is what is wanted, what men are asking for at our hands: to show them not only in word but in our own examples, that, as ministers, we have the seal of God upon our ministry, or, as men, that His presence is with us in our daily lives, enduing us with a grace and a power which the world does not possess. And for this we *must* walk closely with God. Soundness of doctrine and correctness of moral deportment cannot supply that want of this. This is the ‘one thing needful.’ Let it be our aim at any cost, to attain to it.¹⁸⁰

Many challenges on and off the battlefield challenge one's spiritual resiliency, but as an

¹⁷⁹ Elmer John Thiessen, *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion* (Downers Grove: InterVarsity Press, 2011), 56.

¹⁸⁰ Stevenson, *Authentic*, 273.

Evangelical Christian believer, there are resources afforded by Keswick worthy of practical application.

Suggestions for Further Research

There are several suggestions for further research. Because of Keswick's last day theme being a focus on foreign missions, it would be beneficial to research how effective Keswick was at influencing foreign missions. In addition, it would be interesting to research how much longevity of salvation and church-growing impact did specific Keswick-influenced missionaries have on a single location, and what are the benefits to aid modern missions today, as well as cautions to be avoided. It would be interesting to teach these themes in a church or chapel setting, and after a period of time conduct interviews with church members on how beneficial or non-beneficial these principles were to increasing spiritual resiliency and how they were specifically implemented. Another area of further research would be to analyze sanctification trends in evangelicalism and see what trends are connected or disconnected with Keswick.

Appendix A

News Article on Keswick from the *Christian Century*, September 17, 1952: “‘Keswick,’ the mecca of British evangelical religion, keeps up its large attendance. This summer over 5,000 persons invaded the little town in the lake district for the annual convention. Two hundred young people lived in tents during the 10 days. On Missionary Day, one of the convention’s highlights, 50 young people stood up to signify their intention of becoming missionaries. A special appeal was made this year to the 300 ministers in attendance that there should be ‘no substitute for the preaching of the Word.’ Unlike some religious gatherings, this one seems to have no difficulty about intercommunion. It boldly advertises a *united* service of communion, ‘Keswick’ keeps to the great fundamentals of the evangelical message—sin, forgiveness, promise, assurance.”¹⁸¹

¹⁸¹ Cecil Northcott, “Eden marriage stirs criticism: Anglican journal deplores example set by divorced official -- British evangelicals at Keswick,” *The Christian Century* 69, no. 38 (September 17, 1952): 1072, <http://web.b.ebscohost.com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=7&sid=1cf34087-0d0d-4ee4-b9d2-09f4041fca6%40sessionmgr120>. (accessed February 10, 2018).

Appendix B

Keswick Influencers

Observing the character qualities, ministry, and notable aspects of select men and women who preached at the Keswick Conventions in its earlier days will help to see vivid examples of beneficial aspects of Keswick influencers. William E. Boardman, T.D. Hartford-Battersby, Robert Wilson, J. Elder Cumming, Evan H. Hopkins, H.W. Webb-Peploe, H.C.G. Moule, F.B. Meyer, Charles A. Fox, Andrew Murray, J. Hudson Taylor, Amy Carmichael, Frances Ridley Havergal, W.H. Griffith Thomas, and Robert C. McQuilkin¹⁸² are a few of the main, early leaders within the Keswick Convention that offer a great wealth of exemplary material for the resilient chaplain and his ministry. To observe them efficiently, areas of their teaching, Christian character and living will be delineated. Discernment regarding the positive, biblical teaching that produced spiritual productivity and teaching that was errant must be carefully addressed.

Keswick Influencer: William E. Boardman

The generalizations explained above have their foundations in early speakers and some deviant theological perspectives that were allowed as part of the eclectic nature of the Keswick convention. One of these earlier and well-known individuals who espoused an errant view of sanctification was William E. Boardman. To give deference to the generalizations, an understanding of his life will representatively aid one's understanding of the more maverick side of Keswick that should not be adopted or affirmed. William J. Boardman's life, theology, and impact had a profound influence on much that is associated with Keswick, but not all. Boardman is not praised by theologians for his theological and intellectual acumen. His book *The Christian Higher Life* was very popular, selling 100,000 copies in the U.S. and in England. He sought to

¹⁸² Naselli, *Quick*, 13-25.

find a commonality of spiritual experiences by studying Lutheran, Wesleyan, and Oberlinian thought on the subject. He arrived at the following conclusion, as David Courey quotes

Boardman as saying,

[I]n the instances given, as in others not referred to, there is a *second experience*, distinct from the first—sometimes years after the first—and as distinctly marked, both as to time and circumstances and character, as the first—a *second conversion*, as it is often called...But in each of the cases given, we have the testimony of the witnesses themselves, that it was...a *deeper work of grace*, a fuller apprehension of Christ, a more complete and abiding union with him than at the first.¹⁸³

The link between this line of mystical theological thinking was purported by A. B. Simpson, and is tightly linked with the Pentecostal associations linked to Keswick associations. The gospel power-lessening implications of this line of thinking are clear and worthy of John MacArthur's and others' derision for the theological error within. Again, this does not constitute the whole of Keswick. And that must be taken into serious consideration. The sentiment toward Boardman unfortunately is one that pragmatically says that he influenced so many by his book and teachings, while at the same time affirming that aspects were errant and deviant from Scripture.

God will not be limited by man's error. As Dr. John Charles Pollock and Ian Randall say,

The Revival of 1859 had created widespread spiritual yearning, increased in the sixties by a book...by an itinerant Presbyterian minister, William Edwin Boardman. Trained theologians could tear its arguments to shreds; detractors grumbled about "enough error to poison a parish." Yet it possessed a rugged power to influence for good of tens of thousands on both sides of the Atlantic.¹⁸⁴

The compelling question is begged by this surmise that if some theological stance, especially a popular and well-received one by multitudes of believers is not theologically sound and biblically-based, is it a worthwhile pursuit? It is humbly not. Dr. John Charles Pollock and Ian

¹⁸³ Courey, *Luther's*, 261.

¹⁸⁴ John Pollock and Ian Randall, *Keswick Story: The Authorized History of the Keswick Convention - Updated!*, 2nd ed. (For Washington: CLC Publications, 2006), 16.

Randall express the influence that Boardman and his writings had on Harford-Battersby, an early Keswick speaker, when they say he

...was greatly respected by the townsfolk and the neighboring 'statesmen' of the dales as a painstaking preacher, pastor and evangelist. He showed sympathy towards Methodists and Plymouth Brethren...controversy saddened him, union delighted him...In 1860 Boardman's book moved him to exclaim, 'Oh what a compound we are of good wishes and miserable performances! When, when shall it be otherwise? I do not realize the 'Higher Christian Life' which Dr. Boardman speaks of and which I have preached to others of—the life his with Christ in God.¹⁸⁵

One must ask of such a noble Christian if this is a commendable holy discontentment that every believer should appropriately possess who is not satisfied with the current state of Christian living and Christian sanctification, or if the theological unsoundness and ambiguity of Boardman's book created a feeling of being a second-rate-Christian in Harford-Battersby. Referring to a holy discontent above summarily means a dissatisfaction with one's current state of spiritual progression that creates a craving and holy desire for more progression in sanctification and knowing of God.

These two sentiments portrayed above delineate two tensions that often arise when discussing sanctification: (1) being simple, helpful, and understandable for the believer seeking a deeper relationship with Christ (much like the military men and women one would encounter in a chapel setting with not a great level of formal theological training) and (2) remaining theologically sound and clear, not given to ambiguity and unhelpful terminology as that of "higher Christian life." This can seem far-out-there, undefined, unattainable, daunting, and something that a young, potentially spiritually-defeated believer, would run away from along with Christianity all-entirely and completely in a rush of overwhelmed incompetency at living the Christian life. One practical application is drawn from this scenario. The chaplain must be

¹⁸⁵ Pollock and Randall, *Story*, 33.

careful to *define terms* in preaching, counseling, and conversations in a way that is clear and concise that does not wax in the least of ambiguity or spiritual-elitism, demeaning and discouraging the chapel attendee. He must use Bible terminology to explain Bible truth. John the Baptist, speaking in a humble way of the incarnation ministry of Jesus Christ exhorted one to such humble and helpful ministerial actions when he said,

He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. He bears witness to what he has seen and heard, yet no one receives his testimony. Whoever receives his testimony sets his seal to this, that God is true. For he whom God has sent utters the words of God, for he gives the Spirit without measure. The Father loves the Son and has given all things into his hand. Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him (John 3:31-36, ESV).¹⁸⁶

John defends the authority of Jesus's incarnational ministry by explanation of His heavenly origin and preeminence when compared to man's earthly and inferior status. He says that the reception of Jesus' incarnational testimony affirms the truth of God. He reiterates that Jesus is speaking God's words and that the gift of the Holy Spirit is not for a selected few individuals, but is generously given to all who receive His testimony, and this is a repercussion of the Father's expression of love for the Son. Then John draws a clear line by saying that possessing the incarnate truth of Jesus is to possess eternal life, and to reject the incarnate truth in Christ is to reject eternal life.¹⁸⁷

This applies to chaplain ministry so clearly. As Jesus in His incarnational public ministry took on human flesh and spent His days teaching, loving, guiding, investing, and miracle-bequeathing He modeled chaplain ministry as the following: Clear expression of truth that points to Christ, incarnational (Be where the people are, not in your office by yourself.), an overflow of

¹⁸⁶*English Standard Version* (Wheaton, IL: Crossway, 2008).

¹⁸⁷ See Appendix C.

love from the Father to the Son, from the Son to you, and from you to others, and gospel-centered in that the one who possesses the Son has eternal life, and the one who rejects Him is divesting themselves of the possession of eternal life. There should be no ambiguity in chaplain ministry. Although this is a positive conclusion drawn from a negative associate involved in Keswick it is still true and substantiated specifically from John the Baptist's testimony above. Ambiguity has no place in chaplain resilience ministry. Incarnational, Christ-like, loving expression of the message of the gospel *is* in fact chaplain resilience ministry. Chaplains Michael C. Whittington and Charles N. Davidson say,

Truth! Interesting word is it not? In His defense before Pontius Pilate, Jesus declared, 'Everyone who is of the truth hears my voice.' Dismissively, Pilate snapped, 'What is truth?' In the New Testament, truth implied 'that on which one can rely' (referring to the Holy Scripture). The reference to the Bible as the authoritative source for moral truth has seldom been challenged by the American public; that is, until recent generations... Why is this discussion important to the evangelical chaplain? Because all worldviews – the lens through which we observe life and act accordingly are built on a foundation; and a foundation built on fiction will fell a house. It is virtually impossible for any two people, including Christians, to view the world through the same lens; but if we believe the Bible to be the Word of God, we have our foundation built on the rock that neither 'rain nor wind' can collapse. To stand firm the evangelical chaplain must ensure his actions are congruent to his worldview, regardless of the consequences.¹⁸⁸

To understand the intent of Boardman's theological mystical teachings, one can see the expansion of them in A.B. Simpson. The union aspect is similar, but the timing of the baptism of the Holy Spirit takes place earlier at the moment of salvation. Union with Christ is the central theme taking place in this line of thought. Courey says, "Thus great Keswick speakers such as A.B. Simpson emphasized this mystical union with Christ as the key to sanctification."¹⁸⁹ One must note the high appraisal that this concept of union with Christ plays in the understanding of

¹⁸⁸ Davidson and Whittington, *Conscience*, 195 and 197.

¹⁸⁹ Courey, *Luther's*, 262.

sanctification. Courey continues saying, “Indeed, union appears to be a central category in Simpson’s teaching. Simpson clearly tied identification with Christ with Spirit-fullness. ‘Therefore,’ he claimed, ‘the baptism of the Holy Spirit is simultaneous with our union with the Lord Jesus...’ His stress was on Christ-Our Sanctifier, not so much on sanctification itself.”¹⁹⁰ The main emphasis of Simpson was on Christ’s sufficiency to sanctify and fill all the void space in the believer’s heart that would be filled with sin otherwise, pressing all of the sin out of the believer. The believer receives this fullness in the Holy Spirit baptism at conversion. Courey quotes Simpson as saying,

It is Christ Himself who lives inside and who is big enough to crowd out and keep out the little “I”...He is able not only for sin, sorrow and sickness, but He is able for you and me-able so to be our very life, that moment by moment we shall be conscious that He in us fills us with Himself and conquers the before...it is almost the same thing, but another way of saying it, that the baptism and indwelling of the Holy Ghost within us will deliver and keep us from the power of self.¹⁹¹

There is a great emphasis on Christ suppressing the flesh, the self, the old man, the old sin nature in the believer.¹⁹² This is intertwined with the believer’s union with Christ and the surrender of his life to Christ which results in the death to self-process taking place.¹⁹³ Those drawn toward Pentecostal theological perspectives were drawn to this.¹⁹⁴ While these figures are renowned in their association with Keswick, it should not cast a shadow upon the beneficial aspects that are available in chaplain ministry.

¹⁹⁰Ibid., 262.

¹⁹¹ Pollock and Randall, *Story*, 16.

¹⁹²Ibid., 16.

¹⁹³Ibid., 16.

¹⁹⁴Ibid., 16.

Keswick Influencer: T.D. Harford-Battersby

T.D. Harford Battersby (was the co-founder of the Keswick Convention, having been moved by the Spirit in another gathering that he wanted to imitate. Keswick began as a genuine desire to see others experience the Lord as he had experienced the Lord. Naselli says,

Thomas Dundas Harford-Battersby (1823–83) and Robert Wilson (1824–1905) were Keswick’s founders. Canon Harford-Battersby and Wilson, his close Quaker friend, attended the Oxford Convention (1874), a higher life meeting led by R. P. Smith, and Harford-Battersby experienced his crisis. They next attended the Brighton Convention (1875), which stirred them so greatly that they decided to hold a similar meeting in their hometown of Keswick just three weeks later. R. P. Smith agreed to serve as the chairman of the Keswick meeting, but his doctrinal and moral fall required him to cancel, giving Harford-Battersby just two or three days notice before visitors arrived in Keswick for the meeting. Harford-Battersby served as the chairman, a position he continued until his death in 1883.¹⁹⁵

Although the moral failure of Robert Pearsall Smith is a tragic beginning of the Keswick Convention beginnings, it was not enough to discourage Harford-Battersby from going boldly forward and seeking to help others experience the same work of God that he had experienced. Of notable mention is the involvement of Mrs. Harford-Battersby in organizing a women’s meeting at the convention that mirrored the positive rise of women involvement in evangelism and missions that Keswick was key in promoting.¹⁹⁶

¹⁹⁵ Naselli, *Survey*, 23.

¹⁹⁶ Kommers, *Focus*, 5-6.

Keswick Influencer: Robert Wilson

Robert Wilson (1824-1905) was the co-founder of Keswick, along with Hartford-Battersby. Denominationally he was a Quaker.¹⁹⁷ He dealt with the details, administrative work, and logistics involved in making Keswick a success from behind the scenes. He was the silent, unsung individual that worked to make Keswick an operational reality.¹⁹⁸ He was not a prominent speaker, but a humble and efficient man in his labors. He adopted Amy Carmichael who later became a prominent missionary sent out by Keswick.¹⁹⁹

Keswick Influencer: J. Elder Cumming

J. Elder Cumming (1830-1917) was an easily irritated minister who after going to Keswick experienced a crisis which left him greatly changed and more loving.²⁰⁰ Naselli has labeled him “Keswick’s exemplar”²⁰¹ as the exemplary Keswick attendee who experiences the transformation that is desired for all who undergo these riveting doctrines. After his reversal he continued to be a prominent speaker at Keswick.²⁰² Pollock and Randall consider him to be one of the best examples of a transformed Keswick attendee as they recount saying, “Each Convention had a fair portion of those who passed through the categories... ‘Puzzled,’ ‘Provoked,’ and ‘Persuaded.’”²⁰³ This was manifested in Cummings’ life after having attended the Keswick Convention he zealously went back to Glasgow, formed his own Keswick meetings,

¹⁹⁷ Naselli, *Survey*, 23.

¹⁹⁸ *Ibid.*, 23.

¹⁹⁹ Naselli *Quick*, 17.

²⁰⁰ Naselli, *Survey*, 23.

²⁰¹ Naselli, *Quick*, 14.

²⁰² *Ibid.*, 14-15.

²⁰³ Pollock and Randall, *Story*, 80-81.

and confessed sin he had been fostering for a long time without realizing its damaging grip.²⁰⁴ A recount of D. L. Moody's response by Pollock and Randall says, "Moody returned to Glasgow in 1891. 'Whatever has happened to Cumming?' ... 'I have never seen such a man so altered, so full of the love of God.' 'Oh, he's been to Keswick.' And Moody, who until then had remained cautious about the Convention, said promptly: 'Then I only wish all other Christians would go to Keswick too, and get their hearts filled with the love of God.'"²⁰⁵

The change in Cumming is compelling for the chaplain seeking to obtain resilience as a minister and instill resilience in his chapel attendees. The chaplain must be humbly willing to grow and change. As J. Elder Cummings was transformed by the truths expounded in Keswick, so one should allow the truths to change, mold and shape his life in a way that allows his authentic message to be exemplified by his transformed life. In an address on the subject, *Speaking for God* at some point between 1875 and 1957 he humbly says,

I know the humbling experience, and you know, brethren, the humbling experience, through which God leads men to higher and deeper blessing. We must kiss the dust before it is possible for God to fill us with His Holy Spirit; and if we are willing to kiss that dust which is at Jesus' feet, then God undertakes to keep, and fill, and bless us... 'Oh, to be nothing, nothing.' And I believe the only way that can be done is when Christ fills the soul of the man who welcomes Him and His indwelling; when Christ so fills the soul of that man and shows him the face of God, that he abhors himself in dust and ashes.²⁰⁶

Such humility of genuine experience of God display spiritual resilience, always ready to grow and never satisfied.

²⁰⁴Ibid., 81-82.

²⁰⁵Ibid., 82.

²⁰⁶ Stevenson, *Authentic*, 528.

Keswick Influencer: Evan H. Hopkins

Evan E. Hopkins (1837-1918) experienced a spiritual crisis in which he yielded his life completely over to the Lord while listening to Boardman and Pearsall-Smith, and as a result preached in a way that influenced Harford-Battersby to begin Keswick with such life-transforming themes.²⁰⁷ He was one of the most influential and “formative”²⁰⁸ theologians within Keswick, having been unable to attend the first Keswick due to his participation in a council of eight members that decided how to handle Pearsall-Smith’s moral failure. However, he attended the next forty years of Keswick as a vital participant and speaker (1876-1915). He wrote *The Law of Liberty in the Spiritual Life*, which was a carefully-written theological treatise for holiness, which H.C.G. Moule at first read with critical caution and slight disdain.²⁰⁹ His preaching highly influenced Moule’s life, however, and he became a Keswick speaker, as well.

In attending the council of eight to sort through the direction that Pearsall-Smith’s life should take after his moral failure, Hopkins undertook a very difficult task for this fallen brother. Hopkins had the difficult task of salvaging the good work Pearsall-Smith had been a part of while limiting the damaging impacts of some common held sentiments of Keswick that posed it in a negative light. One account the Brighton Convention before the Pearsall-Smith’s decline spoke of him giving “extravagant claims” and using “peculiar analogies” and “unguarded statements.”²¹⁰ The account of Pollock and Randall goes on to say,

Reports from Brighton merely exacerbated opposition to ‘Pearsall Smithism... a new peril imported from America, which,’ thundered the *Record*, ‘would substitute emotional sentimentalism and visionary mysticism for solid piety and Scriptural experimentalism founded on the Word of God.’ Lined up with the *Record* were weighty names, especially

²⁰⁷ Naselli, *Quick*, 15.

²⁰⁸ *Ibid.*, 15.

²⁰⁹ *Ibid.*, 91-92.

²¹⁰ *Ibid.*, 45.

from the Church of England...above all John Charles Ryle...a man whose warm humanity and intense loyalty to the Bible had lain evident in the stream of lively, terse tracts and essays, speeches and sermons which had made him the unchallenged younger leader. Ryle sprang to attack, saying that the difference between Moody's teaching and that of Brighton 'is the difference between sunshine and fog.'²¹¹

Evan Hopkins is a tremendous example in this controversy. Many throw off the blessed aspect of Keswick completely, because of two people, Robert and Hannah Pearsall-Smith. They are not the whole of Keswick, however. Hopkins, as one of the council of eight, exemplified the duty of the chaplain, to promote kindness, healing, and unification for the sake of the gospel's impact. To debate these finer points in a divisive way is for others in the Christian faith. Let the those of Ryle-type positions debate these points, while those like Hopkins bind divisive wounds and mend lives together, controlling the potential damage done in chapel attendees lives. While some turn from Keswick all together because of the Pearsall-Smiths, let others take heart in the fact that Hopkins dealt with the awful details of their demise and still went on to herald the word of God in Keswickian contexts.²¹² He would later say,

But, oh, to know that God is here and in us, that we have the fullness of God! You see the paradox—'As having nothing, and yet possessing all things.' God's strength being made perfect in our weakness. Do not say, 'I am waiting to feel full, to have an experience that is to thrill my physical being, and that shall correspond to the experience of some others whom I have heard, if the cleansing, and the separation from things that hinder have been right up to the light you now have, then the Holy Ghost *has* come—He *has* possessed you; and we will go forth and praise Him, trusting Him to use us.

There is nothing in these statements counter to Scripture. All are useful, Scriptural, and beneficial to a spiritually resilient walk and ministry.

²¹¹Ibid., 45.

²¹² Stevenson, *Authentic*, 157.

Keswick Influencer: H.W. Webb-Peploe

Webb-Peploe (1837-1923) is noted for his outstanding speaking abilities.²¹³ Naselli says, he was “*Keswick’s Orator*. Webb-Peploe, an Anglican clergyman, experienced his higher life crisis in 1874, and he spoke at twenty-eight Keswick Conventions. He was a popular speaker and perhaps Keswick’s finest orator.”²¹⁴ The gifted flare of his speaking abilities is exhibited throughout his sermons. At the height of one sermon on “Grace” he eloquently stated, “It is not perfectionism that we teach; but not conscious imperfection, conscious failure, or conscious infirmity—it is conscious acceptance through the Lord Jesus Christ, and constant growth in well-being through God’s dear Son.” He goes on to powerfully state, “Yes, there is perfect sanctification in the Lord Jesus; there is progressive sanctification by God the Holy Ghost; there is accepted sanctification by God the Father, through the person of the Lord Jesus Christ, and presented to Him by God the Holy Ghost working in us.”²¹⁵

Keswick Influencer: H.C.G. Moule

Moule’s (Handley Carr Glyn Moule) (1841-1920)²¹⁶ spiritual turning point was influenced under the preaching of Evan Hopkins after reading his book and disdaining what he thought to potentially be heretical. Naselli says, “he was the most prestigious scholar associated with the early Keswick movement. He was the principle of Ridley Hall in Cambridge (1880-1899) and the Bishop of Durham (1901-1920), and he wrote popular commentaries...”²¹⁷ Yet, as Hopkins proclaimed the truths of the Keswick theological themes Moule gave way to the Word’s

²¹³ Naselli, *Quick*, 15.

²¹⁴ *Ibid.*, 15.

²¹⁵ Stevenson, *Authentic*, 150.

²¹⁶ Naselli, *Survey*, 24.

²¹⁷ Naselli, *Quick*, 15.

power. Pollock and Randall recounted the event saying, “Evan Hopkins stepped to the rostrum unaware that his anonymous *Record* critic sat below—broken, hungry of soul.”²¹⁸ Apparently, Moule had been going through a spiritual drought and needed a fresh encounter with the Lord for his spiritual weariness. This is the state of so many military members in need of the refreshing truth of the sufficient word of God. Pollock and Randall go on to say,

Hopkins simple, luminous address ‘was one long, ordered piling up of the promises of God’ to a soul in Handley Moule’s sorry case, encouraging him ‘to expect large and deep deliverances from himself, on the simple condition of surrender into the most trustworthy and tender hands, the hands of a perfect Redeemer, Conqueror, Keeper, and indwelling Friend.’ Moule was honest. ‘And so I listened, and so I yielded, and believed.’²¹⁹

Moule went on to proclaim the word of God at Keswick on thirteen occasions between 1886 and 1919.²²⁰

Keswick Influencer: F.B. Meyer

F. B. Meyer (1847-1929)²²¹ Was a widely known speaker and promoter of Keswick teaching as he was a renowned international preacher.²²² This would make him the most popular Keswick influencer, debatably. He had two notable spiritual crises (one on 1884 and the other in 1887) out of which came his three-step formula of Christian experience: “(1) conversion, (2) consecration, (3) the anointing of the Spirit.”²²³ Although, such simple steps, as supported by Ian M. Randall as well, do not wax of crisis-event emphases that so commonly caricature Keswick

²¹⁸Ibid., 93.

²¹⁹Ibid., 93.

²²⁰ Naselli, *Survey*, 24.

²²¹ Naselli, *Quick*, 16.

²²²Ibid., 16.

²²³ Naselli, *Quick*, 16.

teaching, here there is a gradual, helpful progression that contradicts Meyer's experience.²²⁴ This lends to the diverse nature of Keswick. His influence for Keswick is highly notable as he authored a large volume of books and booklets.²²⁵ These flowed from his initial surrender with the former athlete stars, now surrendered missionaries Stanley Smith and C.T. Studd, and a second experience of surrender during a Keswick meeting at which he was speaking.²²⁶ The second is admirably stated by Randall as,

Meyer was suffering from nervous depression as a result of a long spell of overwork, and the excited atmosphere among the large crowds of convention-goers when he arrived at Keswick increased his nervousness. During a late-night prayer meeting in which people were seeking the power of the Holy Spirit, the tension in Meyer reached intolerable levels. He hurriedly left the convention tent and fled up the hill. This was to be the scene for what he saw as his reception of the fullness of the Spirit. He said to himself: 'As I breathe in the air, so my spirit breathes in the fullness (to my capacity) of the Holy Spirit.'²²⁷

With the above steps not being specifically commended in the scriptures, one must take caution from F. B. Meyer's life and ministry influence to not overemphasize one's personal experience but the truth that transforms one's own experience.

Keswick Influencer: Charles A. Fox

²²⁴ Ian M. Randall, "Old Time Power: Relationships between Pentecostalism and Evangelical Spirituality in England," *Pneuma* 19, no. 1 (Spring 1997): 55, <http://booksandjournals.brillonline.com.ezproxy.liberty.edu/content/journals/15700747> (accessed February 13, 2018).

²²⁵Ibid., 16.

²²⁶ Ian M. Randall, "F. B. Meyer: Baptist Ambassador for Keswick holiness spirituality; F. B. Meyer (1847-1929) was One of the Most Prominent English Baptist Minister of his Period," *Baptist History and Heritage* 37, no. 2 (2002): 47, http://ezproxy.liberty.edu/login?url=http://go.galegroup.com.ezproxy.liberty.edu/ps/i.do?p=AONE&sw=w&u=vic_liberty&v=2.1&it=r&id=GALE%7CA94160840&sid=summon&asid=48a08529f07c908e8d8ab30c84488b20. (accessed February 13, 2018).

²²⁷Ibid., 47.

Charles A. Fox (1836-1900) was considered by Naselli to be Keswick's poet.²²⁸ His many illnesses hindered his attendance for quite some time until 1879, when afterward he became a very faithful speaker, always giving the closing address.²²⁹ For lack of terminology to capture it, Fox had a real, evident sweetness in his preaching and his ministration of the Word. This is an important insight for the resilient chaplain. He must never come across as rough, hard-tongued, or crass in a feeble attempt to connect with his military chapel attendees. Rather, he must communicate the sweetness and tenderness of God's Word, which will flow from his intimate engagement in the word. Fox in one message between 1879 and 1957 entitled "Except a corn of wheat...die..." (noting the tenderness) says,

Friends, may I plead with you yet? Give all to God, for 'we know not with what we must serve the Lord, until we come thither.' It will be with anything and everything. Therefore have all ready. Someday he will say, 'I want that,' and lay His finger on something of yours—*is it given?* Your talent for speaking—he will want that. Your talent for singing—oh, he often wants that. He wants you to follow Jesus in your singing; leading the praises of His brethren. Do you not long to hear Jesus in every hymn—*He* the leader! Oh, how sweetly above He leads the praises. Do you no long to hear *Jesus singing!* I think, as one of His little ones, sitting in the furthest corners of heaven, where the echo of His voice shall break, I shall hear the reverberation of it so overwhelmingly sweet, that it will break my soul over again in renewed adoration at His feet! To hear *my Lord singing!* 'In the midst of the church will I sing praise to Thee.'

Such affectionate preaching is worthy of emulation by the resilient chaplain. In this he communicates that as he, the chapel attendee can find a place of tender reception in their Lord and Savior.

Keswick Influencer: Andrew Murray

²²⁸Ibid., 16.

²²⁹Ibid., 16.

Andrew Murray (1828-1917) was the most renowned devotional writer that was involved in Keswick, writing over 250 devotional materials.²³⁰ He founded the South African Keswick emphases after attending the 1882 Keswick Convention in England.²³¹ Later on he would return to speak in 1895.²³² His experience at Keswick came on the heels of his departure from a time of spiritual and physical healing at a faith-healing home that Boardman had started.²³³ It seems that Murray surprisingly had some charismatic acumen in his beliefs.²³⁴ He had a “throat affliction” that healed at Boardman’s facility.²³⁵ In addition he made a “fresh surrender” at Boardman’s. Murray said, “I was holding fast the promise but without joy and love which must in due time follow.”²³⁶ After several quiet days of attendance he would exclaim, “I saw it all—Jesus cleansing, Jesus filling, Jesus keeping.”²³⁷ This was not so much a crisis for Murray, but a step of sanctifying progression in his life.²³⁸ One notable reference to all who would hold to the Wesleyan, commonly labeled Keswickian, or Pentecostal views of the necessity of a variously-defined crisis followed by a variously-defined process as the only formula of sanctification.²³⁹ Relating the significance of Andrew Murray with Keswick, Sharyn Dowd says,

The Keswick movement emphasized ‘personal holiness,’ but apparently without the legalism usually associated with that phrase. The relevance to the present study is the Keswick emphasis on death to self, or the surrender of the self to Christ, with a particular

²³⁰ Naselli, *Survey*, 24.

²³¹ *Ibid.*, 24.

²³² *Ibid.*, 24.

²³³ Pollock and Randall, *Story*, 82-83.

²³⁴ *Ibid.*, 83.

²³⁵ *Ibid.*, 82-83.

²³⁶ *Ibid.*, 83.

²³⁷ *Ibid.*, 83.

²³⁸ *Ibid.*, 83.

²³⁹ Naselli, *Quick*, 10, 35, 21.

emphasis on the crucifixion of ‘self-trust, self-help, self-pleasing, self-seeking, self-will, self-defense, and self-glory. The writings of Andrew Murray may represent the emphases of the early Keswick movement most readily found in print at this point in the twenty-first century.²⁴⁰

Keswick Influencer: J. Hudson Taylor

J Hudson Taylor (1832-1905) is one of the most well-known and influential missionary impacted by Keswick.²⁴¹ A majority estimated at two-thirds of the missionaries that came to join his China Inlands Mission were influenced in some way by Keswick.²⁴² This is worth noting as one of the foremost benefits to chaplain ministry in the exponential overflow of the missions effort that came out of Keswick. One must take caution before decrying such an incredible missionary-sending enterprise as Keswick. This happened as a result of Keswick’s additional emphasis on “consecration and missions beginning in 1886-1887.”²⁴³ J. Hudson Taylor was mightily impacted by a letter that was sent to him on the mission field after a season of spiritual striving in the flesh and defeat.²⁴⁴ V. Raymond Edman says, “The way to heart satisfaction and rest of spirit for Hudson Tylor was earned from a fellow missionary John McCarthy....”²⁴⁵ from which Taylor would recount to his sister Elisabeth the life change, saying,

When my agony was at its height, a sentence in a letter from dear McCarthy was used to remove the scales from my eyes, and the Spirit of God revealed the truth of our oneness with Jesus as I had never known it before. McCarthy, who had been much exercised by the same sense of failure, but saw the light before I did, wrote (I quote from memory): ‘But how to get faith strengthened? Not by striving after faith, but by resting on the Faithful One.’ As I read I saw it all! ‘If we believe not, He abideth faithful.’ I looked to

⁶³ Sharyn Dowd, “Luke 9:18-22: ‘daily’ cross-bearing for Jesus’ sake,” ATLA Religion Database with ATLASerials 112, no. 4 (November 2015): 622, accessed September 29, 2017, <http://rae.sagepub.com.ezproxy.liberty.edu/>.

²⁴¹ Naselli, *Quick*, 16.

²⁴² *Ibid.*, 16.

²⁴³ Naselli, *Survey*, 24.

²⁴⁴ V. Raymond Edman, *They Found the Secret: Twenty Transformed Lives that Reveal a Touch of Eternity* (Grand Rapids: Zondervan, 1984), 2-4.

²⁴⁵ *Ibid.*, 2.

Jesus and saw (and when I saw, oh how joy flowed!) that he had said, ‘I will never leave you.’ ‘Ah, there is rest!’ I thought. ‘I have striven in vain to rest in Him. I’ll strive no more. For He has not promised to abide with me—never to leave me, nor forsake me, never to fail me?’ And, dearie, he never will!²⁴⁶

Keswick Influencer: Amy Carmichael

Amy Carmichael (1867-1951) was the first missionary that Keswick sent out to the mission field.²⁴⁷ As stated above, she was the adopted daughter of the co-founder of Keswick, Robert Wilson.²⁴⁸ After serving short-term in Japan she spent the majority of her life serving in India for fifty-six years.²⁴⁹ Could Keswick be treated with negative generalizations when such stellar men and women of God came through Keswick’s influence? The lives of the Keswick influencers serve to put the generalizations to rest. She would recount the impact of Keswick on her life later as Edman says, “The spirit-filled life is a practical one. Amy Carmichael found it so. In the problem of guidance she learned to pray, to trust, to obey, and not to look back.”²⁵⁰ Amy Carmichael displays the practicality and intentionality of trusting resilience against the hardships that come when the believer lives evangelistically.

Keswick Influencer: Frances Ridley Havergal

Frances Ridley Havergal (1836–1879) was a vital part of Keswick’s music and the hymns that flowed from the teaching sermons. She wrote several hymns that are marked by Keswick’s influence, being *Like a River Glorious is God’s Perfect Peace* (1878) and *Take My Life and Let it Be* (1874), thus being given the title the consecration poet, as Keswick’s hymn writer.²⁵¹

²⁴⁶Ibid., 3-4.

²⁴⁷ Naselli, Quick, 17.

²⁴⁸Ibid., 17.

²⁴⁹Ibid., 17.

²⁵⁰ Edman, *Secret*, 29.

²⁵¹ Naselli, *Survey*, 25.

Keswick worship style was more reserved than other Bible conferences and camp meeting-type gatherings of the day.²⁵² The chaplain must learn music, sing songs, create a worship environment of consecration, and call his chapel attendees in chapel services to live lives devoted and surrendered to the Lord. This was the music of Keswick, and this should be the music that would encourage spiritual resilience that utilizes the power of the hymn and song. This is Paul's exhortation to the persecuted Colossian church when he says, "Let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16, ESV).

Keswick Influencers: W.H. Griffith Thomas and Robert C. McQuilkin

W.H. Griffith Thomas (1861-1924) was instrumental along with Robert C. McQuilkin (1886-1952) in dispersing the Keswick impact to America, which gained the title in that location as the Victorious Christian Life. These individuals both had a spiritual crisis in their own respective times.²⁵³ These spread the influence of Keswick's impact in a great way. Thomas spoke four times in the Keswick in England (1906-1908, 1914).²⁵⁴ Griffith-Thomas significantly is noted for having founded Dallas Theological Seminary along with Lewis Sperry Chafer, because of the felt need for a Bible school that mirrored the victorious Christian life teaching. This is a key point of concern in the theological stance that was taken in regard to sanctification. More will be provided on this in chapter three of deviant directions of Keswick's influence.

²⁵² Mark Sidwell, "Come Apart and Rest a While!: The Origin of the Bible Conference Movement in America," *Detroit Baptist Seminary Journal* 15 (January 1, 2010): 85, <http://www.galaxie.com.ezproxy.liberty.edu/volume/1151> (accessed February 13, 2018).

²⁵³ Naselli, Quick, 17.

²⁵⁴ *Ibid.*, 17.

Griffith-Thomas preached his emphasis on the crisis event by looking at the Apostle Paul's conversion in one address. In this sermon in England, *Knowing and Showing* on Acts 22:14, Griffith-Thomas purports the Keswick themes when he says, "So let us live in the presence of God, let us surrender ourselves to the Christ of God, let us keep very close to the Word of God, let us welcome into our hearts the grace of God, let us seek the fullness of the Spirit of God, and then live evermore to the glory of God."²⁵⁵ Keswick shows that the gospel truths and truths of sanctification must always be going forward through creative and expanding means. This will require spiritual resiliency, because opposition will arise.

²⁵⁵ Stevenson, *Authentic*, 331.

Appendix C

Keswick Reverend H. W. Webb-Peploe, M.A. had to take a stand for a proper view toward the defeat of sin, which meant counteracting the misguiding view of *eradication* when he said in an address during one of the Keswick Conventions held between 1875-1957: “A friend said to me, ‘I thought you preached absolute deliverance from the principle of sin, eradication of the root of sin.’ I said, ‘God forbid.’ ‘Then,’ she said, ‘what is the difference?’ My answer was, ‘You preach a perfect sinner; I preach a perfect Saviour.’ I thank God for a perfect Christ. Then one said to me, ‘If Christ was revealed to destroy the works of the devil, how can there be any sin left?’ I replied, ‘Dear brother, do wait a bit; Christ’s day is coming.’ The devil has had his day, and God’s is coming. When God sees fit to take us away from this poor corrupt mortal flesh, corruption shall give place to glory, mortality to immortality, death to life and glory with God through all eternity. Saved by grace; kept by grace, when I ought to be condemned every moment for my folly; I shall be glorified by grace—and there shall be glory to God in the highest, and all through the realms of God’s great universe, peace, joy, and gladness, for we shall be fully saved unto eternal glory when Christ comes. When we behold Him we shall be like Him, for we shall see Him as He is.

Oh, brethren, don’t forget that while there is sin there is grace to meet all evil. O God, if this be true, make me to hate sin that gives Christ so much to do! Give me deliverance from all known sin. Reveal to me more and more what is latent working and principle of sin. O God, open my eyes, show me more and more of Jesus. I will run the way of Thy commandments exactly so far as Thou in Thy mercy dost set my heart at liberty. Amen.”²⁵⁶

²⁵⁶ Herbert F. Stevenson, *Keswicks Authentic Voice: Sixty-five Dynamic Addresses Delivered at the Keswick Convention 1875-1957* (London: Marshall, Morgan, and Scott, Ltd., 1959), 40.

Appendix D

Deviant Doctrines and Influencers Associated with Keswick

Deviant Doctrines Associated with Keswick

This chapter will present, analyze, and draw conclusions from key men and women that influenced doctrinal deviations from the early Keswick Convention as its influence spread. To name a few that already present a concern, The Christian Missionary Alliance and its early influencers, the Moody Bible Institute and its early influencers, Pentecostalism and its influencers, and Dallas Theological Seminary and its early influencers. The two denominations that will be highlighted in this section will be Pentecostalism and the Christian Missionary Alliance. In this chapter, attention will be given to common terminology associated with Keswick and how those terms morphed and shifted. Additionally, attention will be given to deviant doctrines that were not purely Keswick, but associated with Keswick, or labeled as in cohesion with Keswick.

Individuals Who Influenced Wrong Interpretations of Keswick Themes

Analysis of key men and women who influenced doctrinal deviations from the early Keswick Convention as its influence spread provide helpful conclusion that clarify the beneficial aspects of Keswick for chaplain resilience ministry. Robert Pearsall Smith and Hannah Whitall Smith are one group to consider.²⁵⁷ The second consists of D.L. Moody, R.A. Torrey, A.J. Gordon, A.B. Simpson, and J. Wilbur Chapman.²⁵⁸ The third individual to consider is Alexander Dowie.²⁵⁹ Robert and Hannah Smith were influenced by William E. Boardman who was

²⁵⁷ Naselli, *Quick*, 12.

²⁵⁸ Menzies, *Tradition*, 223.

²⁵⁹ *Ibid.*, 223-224.

influenced by Phoebe Palmer, Charles Finney, and Asa Mahan.²⁶⁰ Be on guard against Phoebe Palmer's teaching on perfectionism from the 1840s, based from her personal experience, altar theology, and vow to continually preach and profess her story.²⁶¹ Naselli says, "Boardman professed that God justified him when he was eighteen and sanctified him when he was thirty-two."²⁶² Naselli quickly equates this extreme line of theology with all of Keswick when he says, "The essence of the higher Christian life is separating justification and sanctification. Boardman equated Spirit-baptism with 'second conversion.'"²⁶³ Although the higher Christian life, which Boardman established in the early days, was associated with the beginning of Keswick it was not the all-encompassing doctrine of Keswick, especially the emphasis on perfection in this life. This is one area where generalization is made that must be clarified.

The influence of Boardman on the Smiths resulted in their speaking engagements of various sorts and Hannah Smith's writing of *The Christians Secret of a Happy Life* in which people were separated into three categories, carnal, spiritual, and lost.²⁶⁴ The book emphasizes "entire surrender" and "absolute faith."²⁶⁵ Naselli recounts their sad demise and departure when he says, "(1) At the height of his success as a higher life revivalist, Robert fell doctrinally and morally. (2) Robert and Hannah's deteriorating marriage declined even further. Hannah's intense feminism and independence, Robert's manic-depressive nature, and Robert's persistence in

²⁶⁰ Naselli, *Quick*, 12.

²⁶¹ Ben Pugh, "The Wesleyan Way: Entire Sanctification and its Spin-offs; A Recurring Theme in Evangelical Devotion," *Evangelical Review of Theology* 38, no. 1 (January 1, 2014): 10, <http://web.a.ebscohost.com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=21&sid=75b14976-69be-4411-8a9a-99b8f478487a%40sessionmgr4006> (accessed February 13, 2018).

²⁶² *Ibid.*, 12.

²⁶³ *Ibid.*, 12.

²⁶⁴ *Ibid.*, 12-13.

²⁶⁵ *Ibid.*, 12.

unrepentant adultery all contributed to a very unhappy marriage.” These factors cause great caution and compassion for these two individuals and avoidance when considering their particular theological writings and claims. This however should not deter the believer from the Keswick movement which was advantageously salvaged in spite of the Whitall failures. Naselli goes on to say, “(3) Robert apostatized and became an agnostic. (4) Hannah apostatized. She lost interest in the higher life, rejoined the Quakers in 1886, and embraced universalism and religious pluralism.”²⁶⁶ These create great caution for the chaplain seeking to encourage spiritual resiliency in his chapel attendees.

The second group to wrongly interpret Keswick themes in a way that took liberties with the theology of the six-day themes of Keswick consisted of D.L. Moody, R.A. Torrey, A.J. Gordon, A.B. Simpson, and J. Wilbur Chapman. They developed an incorrectly interpreted view of the “baptism of the Holy Spirit.” D.L. Moody preached that as he had experienced others should experience a “crisis of Spirit-baptism after their conversion.”²⁶⁷ If believed as stated, this would cause a chapel attendee or chaplain to be stalled in their spiritual growth, waiting on a Crisis to happen, while feeling like a sub-level Christian. This deviant teaching is dangerous to sanctification. Naselli says, “He passionately emphasized that Christians should be baptized with the Holy Spirit in order to have power to serve God and others.”²⁶⁸ One must be cautious about discarding Moody all-together, as he was a mighty evangelist used by God. Here he was deviant.

²⁶⁶Ibid., 13.

²⁶⁷Ibid., 19.

²⁶⁸Ibid., 19.

R.A. Torrey (1856-1928) was “superintendent of Moody Bible institute”²⁶⁹ and laid the doctrinal foundations (1889-1908), influenced heavily by Moody.²⁷⁰ He believed the same misconceptions on sanctification and was highly influential in the early growth Pentecostalism as a quoted theologian for that denominational distinctive. A.J. Gordon, A.B. Simpson, and J. Wilbur Chapman each did their part to promote these second-baptism teachings, which gave way to Pentecostalism. Menzies says, “Here one can see the contours of Pentecostal teaching, particularly the Non-Wesleyan strand of Pentecostalism. All that remained was the sign of being filled with the Spirit, speaking in tongues, what Pentecostals believe to be the biblical norm.”²⁷¹ Tongues were representative of a reaction to the rise of Cessationism, along with Keswick, reformed, and fundamentalism growth.²⁷² The resilient chaplain will not get bogged down with man-made definitions of sanctification, but will promote growth into Christlikeness as purported in the New Testament. To promote a second experience that one must stagnantly wait for is to hinder the progression of spiritual growth, and thus to demean the chapel attendee’s spiritual resiliency. Again, these doctrinally deviant individuals are clear associations with Keswick, but should not create a generalization of Keswick completely. The result of their teaching created denominational division.

As many of these strands of deviant teachings are in various ways connected with Keswick, concern must rise as to the unbeneficial aspects associated with Keswick to discern and utilize the good in chaplain resilience ministry. One reprimand was offered by Dr. Graham

²⁶⁹Ibid., 19.

²⁷⁰Ibid., 19.

²⁷¹ Menzies, *Tradition*, 223.

²⁷² William W. Menzies, “Reformed Roots of Pentecostalism,” *Asian Journal of Pentecostal Studies* 9, no. 2 (July 2006): 260-82, accessed September 29, 2017, <http://www.aps.edu/index.cfm?menuid=94&parentid=54>.

Scroggie, a graduate of Spurgeon’s College and avid expositor.²⁷³ He had exhibited his highly-necessitated expository preaching method in the books of Philippians and Ephesians in the 1914 and 1915 Keswick Conventions.²⁷⁴ To his dismay the Keswick leadership asked him to join the majority of speakers in more topically-oriented preaching methods in the forthcoming Convention.²⁷⁵ His reply stated his concern for the “lack of systematic biblical instruction...a weakness of Keswick.”²⁷⁶ Any time one strays from the expository method of proclaiming the truth, spiritual resilience is not promoted as well as it could be promoted. The chaplain must hold to a robust dependence and eagerness in the expository method of proclaiming the Word. This lack is one genuine cause for concern with Keswick.

Denominations that Influenced Wrong Interpretations of Keswick Themes

There are two denominations that arose as a result of these shifts in definitions related to sanctification, specifically the ministry of the Holy Spirit: Pentecostalism and the Christian Missionary Alliance. Pentecostalism came about suddenly as Naselli points out, saying, “Pentecostalism, according to most church historians, began on December 31, 1900. Charles Fox Parham (1873-1929), a teacher at Bethel Bible School in Topeka Kansas, laid his hands on Miss Agnes Ozman that day, and she soon began speaking in tongues.”²⁷⁷ He and other students experienced what they believed to be the same as Miss Ozman, and it was labeled baptism in the Spirit.²⁷⁸ The denomination grew from there and espoused their denominational teachings on

²⁷³ Ian M. Randall, “Graham Scroggie and evangelical spirituality,” *Scottish bulletin of evangelical theology* 18, no. 1 (January 1, 2000): 74, accessed February 13, 2018, https://biblicalstudies.org.uk/articles_sbet-01.php.

²⁷⁴ *Ibid.*, 74.

²⁷⁵ *Ibid.*, 74.

²⁷⁶ *Ibid.*, 74.

²⁷⁷ Naselli, *Quick*, 20.

²⁷⁸ *Ibid.*, 20.

Spirit baptism. The Christian Missionary Alliance arose out of two missions organizations founded by A.B. Simpson, who believed that a Spirit-baptism or filling, a crisis-type event, took place post-salvation which was not accompanied by tongues, but was essential for Christian service.²⁷⁹ This was espoused by his created denomination.

The third deviation that was influenced by Keswick was expressed in the founding of a new religion entirely which can be safely deemed un-Christian and heretical in orientation. This is the Christian Catholic Church, founded by Alexander Dowie in 1888. Menzies says, ‘Donald Gee classified Dowie as an exponent of Keswick holiness views.’²⁸⁰ Pentecostals wanted to take over his denomination, but he refused, eventually going insane. Once a Congregational pastor in Australia, compelled to move his “headquarters” to Chicago, and now insane, Dowie lost many of his denominational followers to Pentecostalism’s call.²⁸¹ This is the most extreme doctrinal deviation that is linked with Keswick and the holiness movement surrounding it. These examples serve as a crisp warning to the resilient chaplain to not become entangled with deviant groups, but to maintain his own spiritual resiliency against doctrinal deviation and to stay focused on developing spiritual resiliency in those God has called him to serve.

Deviant Doctrinal Definitions that Hindered Proper

Understandings of Sanctification as a Result

As a result of these doctrinal deviations, confusion and denominational splintering has taken place, which requires clarification and avoidance for resilient chaplain ministry in the area of sanctification. Obviously, Spirit-baptism is one area of caution that created the denominational

²⁷⁹Naselli, 18.

²⁸⁰ Menzies, *Tradition*, 223-224.

²⁸¹*Ibid.*, 223.

splintering delineated above. In addition, there are other terms one must understand. One early proponent, William Arthur wrote on seeking the filling of the Holy Spirit as “a baptism of fire” in his 1856 book *The Tongue of Fire*.²⁸² These hyper-emotional and experiential extremes deserve the chaplain’s caution. One British Pentecostal exponent, Alexander Boddy, called “...baptism in the Spirit’ as enduement of power.”²⁸³ Myer Pearlman a Pentecostal promoted perfection that was tied to one’s unification in Christ’s death and *His* indwelling, saying “what Christ has done *for* us must be wrought *in* us.”²⁸⁴ In response to this deviance, Christ does not live in the believer, but the Holy Spirit lives in the believer to grow the believer in Christlikeness.

There are other deviations of noteworthy mention. The Assemblies of God purported in the 1916 “Statement of Fundamental Truths” that entire sanctification was possible, yet not by means of a second baptism experience.²⁸⁵ Courey says,

As late as 1987, and again in a 1996 reprint, Stanley Horton could still cite former General Superintendent Ernest Swing Williams, who wrote in his systematic theology that the believer is empowered to live above sin and self-will. Horton asserts that the believer can live a life of victorious conquest above the temptation to sin by daily surrender. How far this differs in practical terms from holiness eradication, or Keswick suppression is unclear. What is clear, however, is that it is not a static plateau of perfectionism. Sanctification begun in this way is still an ongoing process of growth, understanding, and struggle.²⁸⁶

This teaching states that the believer can live above temptation as a result of surrender, which denounces the genuine temptation the Holy Spirit led Christ into in the gospels. Great caution is needed in this subtle doctrinal deviation. William H. Durham argued for the “finished work of

²⁸²Ibid., 217.

²⁸³Ibid., 219.

²⁸⁴ Courey, *Luther’s*, 266.

²⁸⁵Ibid., 267.

²⁸⁶Ibid, 267.

Christ” (early 1900s) view of sanctification, which balked against dependence and promoted an experience of completed sanctification in this life through a vision he claimed to have experienced.²⁸⁷ Jessie Penn-Lewis, an avid supporter of Keswick,²⁸⁸ presents cause for great caution in her overreaction to the Pentecostal movement as she considered the manifestation of tongues to actually be a demonic manifestation. She was seconded by F.B. Meyer, and furthered her concern in collaboration with Evan Roberts, the well-known Welsh Revival preacher, in their 1912 book *War on the Saints*.²⁸⁹ Theologically, the possession of a Christian’s life by demonic forces is errant and cause for concern. The chaplain seeking to utilize Keswick benefits in his ministry is wise to take careful note of these deviations, take warning from them, and hold fast to the entrusted Word.

One great caution with Keswick that should be noted and countered by the spiritually resilient chaplain is a false emphasis on quietism and lack of holy effort in Christian growth. This has often been a major concern when considering Keswick, but Douglas A. Sweeney says that Keswick emphasized “strenuous effort,” which does not wax of quietism at all.²⁹⁰ As has been previously stated, the emphasis needs to be on Christ’s effort, not the believers, or else prideful thoughts will arise. If not properly clarified, the chapel attendee can easily slip into effortless laziness in Christian growth, which is not the intent at all. If a Keswick-masked

²⁸⁷ William W. Menzies, “the finished work,” *Asian Journal of Pentecostal Studies* 14, no. 2 (July 2011): 189-93, <http://www.aps.edu/index.cfm?menuid=94&parentid=54> (accessed February 13, 2018).

²⁸⁸ Sharon Baker-Johnson, “The Life and Influence of Jessie Penn-Lewis: Jesus Christ and Him Crucified,” *Priscilla Papers* 26, no. 2 (Spring 2012): 25, <http://web.a.ebscohost.com.ezproxy.liberty.edu/ehost/detail/detail?vid=39&sid=75b14976-69be-4411-8a9a-99b8f478487a%40sessionmgr4006&dbdata=JnNpdGU9ZWVhc3QtbGl2ZSZzY29wZT1zaXRl#AN=33h-1FF89CD7-B74A4077&db=33h> 26 (January 1, 20 (accessed February 11, 2018).

²⁸⁹ *Ibid.*, 25.

²⁹⁰ Douglas A. Sweeney, *The American Evangelical Story: A History of the Movement* (Grand Rapids: Baker Academic, 2005), 141.

proponent does preach or encourage this false view clarification is needed. Gregory A. Boyd and Paul R. Eddy say,

The admonition to yield or surrender to God, however, is not a summons to inactivity but a call to report for duty. Believers should. Build spiritual disciplines into their lives that assist them in saying no to sin and yes to those biblical principles that promote Christian character and conduct...Surrender means presenting oneself to God and then serving God and believing that in every temptation God has provided a way of escape (I Cor. 10:13).²⁹¹

If one under the auspices of Keswick were to promote quietism, this response is necessary.

However, one must not be too quick to assume that surrender means an effortless approach to

Christian sanctification. The chaplain should exercise caution and discernment in this regard.²⁹²

²⁹¹ Boyd, *Spectrum*, 176.

²⁹² See Appendix E.

Appendix E

Courey says, under *union with Christ revisited*, "Of course, 'Union with Christ' is a common category across theological traditions for accounting for holiness in the life of the believer. With roots that go back to the ante-Nicene Fathers, it has a venerable heritage. Michael Horton discerns two trajectories in the development of the concept. One arises from Irenaeus and represents a biblical strand that leads to the Reformation, focusing on the descent of Christ and our ascent with him. The other strand imports Platonic/neo-Platonic categories of ascent of the mind by way of Origen. The former resulted in mystical ideas of 'the three-fold way': purgation, illumination, and unification. Both Luther and Calvin, taking cues from the other stream, especially Bonaventure, applied union with Christ as a central category, some even suggesting it as a unifying concept for Calvin's *Institutes*. * The motif of union was later adopted by the Wesleyan tradition. H. Orton Wiley claims, 'We are sanctified by Christ, not separate from, but in and with Himself... Faith is the vital bond of union with Christ, and the pure in heart abide in Him only by a continuous faith'. The contemporary Reformed view is expressed by Sinclair Ferguson: Jesus lived, not for himself, 'but to make available to us, by our union with him, the sanctification he had accomplished in our humanity'." The Keswick approach, and its remnant in Pentecostal thought, however, amplifies this union model with its ontological identification of the believer with the cross and in this way offers interesting comparison with Luther.

Luther's theology of the cross does not allow the believer to be delivered from the paradox of Christian holiness. On the one hand, it holds humanity to the highest and most perfectionist standard; on the other, it acknowledges that the only pure holiness comes from Christ. At its heart, the *theologia crucis* calls into question all human projects' self-aggrandizement, not only when humanity is at its worst, but especially when it is at its religious

best. The theology of the cross has reference first to sin. 'A theologian of glory calls evil good and good evil.'²⁹³

²⁹³ Courey, *Luther's*, 269.

Appendix F

“We need to turn to the record itself to discover how Moses lost his way. ‘And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren’ (Exod. 2:11). You can imagine the natural impulse of a man moved with compassion for his own kith and kin. There was nothing evil, there was nothing implicitly sinful or wrong in the thoughts that filed his mind—that natural feeling of resentment against a tyrannical people, mercilessly whipping one of his own defenseless brethren—but it was just at that stage that he allowed sincerity and genuine compassion to rob him of his true vocation. It says in verse 12, ‘And he looked this way and that way when he saw that there was no man, he slew the Egyptian, and hid him in the sand.’ The enormity of the need knocked him off balance, and in a false sense of dedication he committed himself to the task instead of to God—‘He looked this way and that way....’ The one way he did not look was up! ‘And when he saw that there was no *man*, he slew the Egyptian.’ In his sensitivity to the presence of man, Moses became strangely insensitive to the presence of God. How easy it is for us to do just that and relate our actions to the approval or disapproval of men. Are you ‘man-conscious’ or ‘God conscious’? Had Moses been overwhelmingly confident that his actions merited God’s complete approval, he would have been indifferent to other men’s reactions—their opinions would have been irrelevant. Spiritual pioneers, consciously in the center God’s will can, can afford to be lonely in the face of public opinion, whether it be Nehemiah building the wall, Peter taking the gospel to the house of a Gentile, or Wilberforce and Livingstone campaigning for the abolition of slavery.

Paul loved to preface his epistles by introducing himself as ‘an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead!)’ (Gal

1:1). Yes, ‘by the will of God’! That was his mandate, that was all he needed to know, and so he could say, ‘The Holy Ghost witnesseth in every city, saying that bond and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God’ (Acts 20:23-24). He had become invulnerable; he had a God-given sense of vocation.

Moses lost his sense of God, and maybe you have lost your sense of God for the same reason. You are not called upon to commit yourself to a need or to a task or to a field. You are called upon to commit yourself to God! It is He then who takes care of the consequences and commits you where he wants you. He is Lord of the harvest! He is the Head of the body—and He is gloriously competent to assume His own responsibilities! Man is not indispensable to God. God is indispensable to man!

I sometimes have an uneasy feeling about certain missionary conventions and the missionary challenge to which we have become accustomed. You hear one speaker after another committing you to the *task*, claiming your life for this mission field or for that. ‘The need,’ all too often it is said, ‘constitutes the call’! There are a *thousand* needs, but you are not committed to these. You are committed to Christ, and it is *His* business to commit you where He wants you. No man or woman on earth has the right to commit any member of the body of Jesus Christ to any task or to any field; that is to usurp the authority of the head of the body, Jesus Christ Himself. ‘But now hath God set the members every one of them in the body, as it hath pleased Him’ (I Cor. 12:18). The moment I claim the right to commit a man or a woman or a boy or a girl to some field of service, I blaspheme the sovereign place as Lord of the harvest.

God is perfectly capable of taking care of His own affairs, and the reason so little is being accomplished by the church of Jesus Christ today is that we have all too often organized God out of business. Millions of man-hours and countless millions of dollars are being misspent on man's promotional activity, unasked, on God's behalf.

This is not to challenge the sincerity of those who are thus employed, but we so often confuse bustle for business and plant for power and perspiration for inspiration. What an embarrassment it would be to you if you had a pair of hands that always tried to demonstrate how busy they were! Do you expect your fingers to tell you each morning what their program is for the day, and then demonstrate their enthusiasm by a vigorous show of uncontrolled activity? Do you think you would be successful in playing the piano on that basis? I would not like to ask a barber who had hands like that to shave me! Surely, what the head demands of every member of the body is *restful availability*, and prompt response to every impulse of the head in instant obedience, producing the coordinated activity of the whole and the orderly fulfillment of that purpose to which each, as a member of the team, has been committed in particular.

The challenge we hear so often today in the name of consecration is 'Do more! Give more! Be more!' Go! Go! Go! But God says, 'Be *still*, and know that *I* am God!' In other words, quit the panic! Just let God be God!

Moses had not learned that lesson when he saw the Egyptian smiting one of his brethren. He rolled up his sleeves and said in so many words, 'If ever there was a time when I was on call, it is now!' and he blundered in like a bull in a china shop, smote the Egyptian, and tried unsuccessfully to burry him. With the best intentions in the world, he became a murderer instead of a missionary!

‘And when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smites thou thy fellows? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known’ (Exod. 2:13-14). Yes, the thing was known. When Moses tried to tackle the job, he could not even bury one Egyptian successfully. Maybe he left his toes sticking out of the sand! When *God* tackled the job, he buried the whole lot of them in the Red Sea! That is how competent God is to deal with His own business. Moses fled, for ‘when Pharaoh heard this thing, he sought to slay him’—and for forty years he was in the land of Midian. A man whom God has specifically raised up for a particular task, but who on the basis of his own sincerity and on the basis of his own enthusiasm, neutralized his usefulness because he committed himself to a need instead of to God. He tried to do God’s work man’s way, and he had to learn that it is not scholarship, not just his *ability* but his *availability* that qualifies a man for God.

One can imagine the awful sense of futility that must have overwhelmed Moses again and again during those forty years of uselessness, unrecognized and unknown in the backside of the desert. Maybe you to have found your Christian service unrewarding. You are converted, you can look back to the day when you put your trust in Jesus Christ as your personal Saviour, but you imagined that the Christian life was just conforming to certain patterns of Christian conduct—patterns which had been projected upon you—and that your spirituality would be judged in terms of your conformity. That is not spirituality, that is ‘copyism,’ and Christian service that stems solely from conformity to the demands of an organizational machine will

always be lacking in spiritual luster and characterized by the absence of divine unction. You will waste away with Moses in the wilderness of Midian.²⁹⁴

²⁹⁴ Major W. Ian Thomas, *The Saving Life of Christ and the Mystery of Godliness* (Grand Rapids: Zondervan Publishing House, 1988), 59-63.

Appendix G

Phone Call Interviews

Phone Call Interview Transcript 1

Question 1: Moral Injury

It's kind of difficult for me, because I am not an expert on Keswick and that train of thought. I think that in the survey, I am one on everything, because I don't agree with Keswick at all. Especially when in combat. I'm kind of having a hard time answering the question how do I think it would help when I don't think it would help if that makes sense. I'm not coming at it like I think you're wrong. I think the intentions behind the Keswick theology, like that higher life—the intentions behind it are sincere, but the theology that I would come at it with would be one more that is Lordship salvation, and that it is less of an effort on the individual's part and that it is more of a resting in sanctification process than it is a right sense of knowledge leads to right living. So the combat example, there is a real sense in which someone having gone through combat struggling with a [moral injury]—it's hard. For one I don't know what Keswick would say about that situation specifically. I feel like it's salvation theology. Correct? In that talking about sanctification would be more of a justice issue, like the desire to see ultimate justice brought about and seeing this injustice of war, people carrying out heinous acts of war seeming to go unpunished, they continue to live. So yes, that would be a very difficult question.

Question 2: PTSD

Again, I don't know if that is where I would start. I am having a hard time seeing the connection, the correlation. I don't know if it would help. Honestly, I wouldn't even advise that train of thinking for someone struggling with PTSD, because your trying to explain what the Lord is doing. Then as a result of the cross through both intellectual assent and then the Holy

Spirit's work, the process of sanctification. And so, the way I would counsel someone dealing with PTSD and like all the symptoms and issues that come with that, I would just directly disagree with Keswick.

Question 3: ASD

Um, yes, I would say the exact same answer, "No."

Question 4: Deployments

Um, yes, same thing. Should I be saying why...are you guys trying to prove whether this is good, if someone should be for it?

Question 5: Chaplain Burnout

I think that it wouldn't benefit a military member battling burnout, because there's too much emphasis on the chaplain's effort and like attempting to reach whatever success looks like for that chaplain in that ministry context. In other words, I think that a different approach which would be more biblically accurate would allow the chaplain to avoid burnout to begin with, rather than like having to recover from burnout. You know? So, in other words I think burnout—there's only—and this isn't really talking about theology but—there's only twenty four hours in a day. And if the chaplain feels the pressure to both perform in the military and that spiritual performing, but also as spiritual provider how much of that pressure is coming from his Creator, like how much of that pressure is coming from God? Or himself? I think the mission is grand, but because we're posturing ourselves in a way that says God does the work, and we're just the tools, there's a sense in which I just get done five percent of the things that are necessary on my schedule and the Lord does the rest. I kind of live in that tension, whereas, yeah, so...I don't think Keswick, the little I can recall of Keswick theology, I would think that it would...I think that the Keswick answer would be that it would help, because um...it would get the chaplain

back on track. Whereas the right train of thinking would...which would allow the chaplain to continue to move forward and not kind of crumble underneath all the pressure.

Question 6: Implementation

Yes, I couldn't.²⁹⁵

Phone Call Interview Transcript 2

Question 1: Moral Injury

I can see some benefits. I think the biggest issue that I see with the principles is that they seem very abstract. They don't seem grounded in reality for lack of a better word. They don't seem grounded in concrete experience. And so, I question the value that a service member will feel or will find in them if presented those principles, as here are these principles.

Question 2: PTSD

I think that one, these principles are a little more helpful in that the issue on PTSD is finding meaning.

Question 3: ASD

Again, I think it would benefit them in helping them see the meaning behind what they experienced. I would put the caveat that I think they need to be reframed into a more practical and experiential form.

Question 4: Deployments

I don't know. Again, I'm not sure if I see the benefit in those. Mainly because I don't see the practical grounding in the pre-deployment phase. Maybe on the deployment phase, being in

²⁹⁵ Anonymous 1, phone conversation with Caleb Walker, Union Hall, VA, United States of America, July 23, 2018.

that one must submit to Christ in that, post deployment as well, given the military member's experience with identifying with Christ's resurrection.

Question 5: Chaplain Burnout

That would probably be a huge area of benefit. Again, comparing the experience of Jesus to the chaplain. And I think the chaplain identifying with Christ will provide an antidote to burnout.

Question 6: Implementation

The one I have been doing has been that Jesus can sympathize and identify, the Hebrews verse (para.) "We do not have a High priest who cannot sympathize with our weaknesses..." [...the idea that someone may have of], "No one understands what I'm going through. I'm stuck. This is terrible. I don't see an end in this." And being able to say, "Well yeah, Jesus experienced the same thing and look at where it got Him. And you, too, if you have that same kind of thing, you too can also make it through this."²⁹⁶

Phone Call Interview Transcript 3

Question 1: Moral Injury

I don't know that anything very...there was one question where you had the cliché "Let go, and let God," and one of the things I really don't like are cliché sayings and things of that nature. You know, what I liked about what you said was it was pretty doctrinally correct, so anytime you have correct doctrine you can build upon it. And what I always try to do is bring in personal stories that line up with... "Hey, God says this and let me illustrate how that happened in my life, or whatever." Those give you the opportunity to add to it. If you're going through a

²⁹⁶ Anonymous 2, phone conversation with Caleb Walker, Union Hall, VA, United States of America, July 23, 2018.

moral injury, I don't know that a little five-step program is going to do anything for you, other than get you started or get you plugged into something, or get you interested in talking with somebody.

Question 2: PTSD

Same thing. I think your points are very good and very true, accurate. I think you're doing that as like a five-day devotional thing...all of those five principles kind of fall within the five major fundamentals of the Christian faith. So, I think those are all very important to keep on the forefront of all of your counseling, whether it be for someone going through a moral—they have cheated on their spouse, or if they recently have gone through a divorce, or if they suffered something on the battlefield where they lost something personally, or even if they have lost some friends, or something like that...I am sure you have experience in this as well. So, what I am going to tell you I hope will resonate with you. The more somebody has gone through, the more meat they need on the bones. They need something more than just, "God bless. Here's what God says. Now go out and do it. This is what God has done through you, so you should go do this now." I think people get that in their minds, "Well great Chaplain. Thanks. I appreciate that. I know God is good, and I know I should be good to God, too, but I really don't feel like being with God. So, give me something good to help me be good to God, because I know He's good to me." So, I like your program. I think it has a lot of capabilities. But you need to be able to put that extra meat on the bones when you're facing people who...for example somebody comes into me and says, "You know what, I just got home off deployment and found out my wife was sleeping with another guy in the unit. He's my sergeant in my leadership chain. I thought I was doing everything right. We went to church on Sundays together. I thought I was doing everything God wanted me to do. And I get back from deployment, and my whole life is

‘screwed up.’ What did I do wrong? Why has God forsaken me?” So, you have to be able to say more than “Well, God is good. God loves you. So, you need to be good to Him. So, you’ve got to be able to put doctrine and make sure you have practical application. You’re not going to have all of the practical application all of the time. You know that. That’s where we need to, as men of God, pray and ask God to help me: “I don’t know what to say. I don’t know what the right answer is.” So yes, I think all of my answers are going to be very applicable. These principles you can take and make it helpful to somebody going through something.

Question 3: ASD

So, yes, PTSD, Stress Disorder, I think all of those things could definitely be applied to those principles.

Question 4: Deployments

I’ve deployed three times. Pre-deployment, there’s a lot of—especially guys who have not deployed before. With those guys there’s a lot of questions of “What’s it going to be like? What am I really going to be going into?” All of the crazy visions of probably a lot of Hollywood visions come to mind when you’re about to go over there. Even people who have deployed several times there’s the stress of leaving family behind. And what I see a lot, even personally—and you tell yourself not to do it—but you disconnect before you leave. So, I’m deploying. I know I’m leaving in about a week. But I am a man, so I got to be tough. So, I got to prepare myself mentally. So, what am I doing when I’m starting to separate myself emotionally from my wife and from my kids? I’m putting myself in a box, so that it will be easier for me to leave. And so, I know that’s wrong. So even things I’ve seen in my own life that I try and help people with in the pre-deployment...those are principles of...you’re talking about...one of the principles was being Spirit filled. I think Galatians, that was one of the points you had there.

Those are the things. Me shutting down is a desire of my flesh, so that I will not be hurt so bad when I actually walk out and leave. So instead I am not allowing the Holy Spirit to express love, and kindness, and even joy of where I am at this moment. Because instead of enjoying and expressing joy of being with my family, I'm shutting down already. So, I think you could use some of those principles right there in the pre-deployment. Now during deployment, sure, you've got all those other things where people are making contact with women they shouldn't be over the internet and looking at things they shouldn't look at, various other things over there, so holiness and purity would be big and important to focus on in the men's lives during deployment. Post deployment, it's just kind of getting people to...and really, it's kind of a family effort and one that I like to bring the families all together, because---especially being nine months apart—you learn how to live without the other person. And so, a lot of things change in nine months. And so it's the kind of learning how to become that family unit again and allowing the husband or soldier to come back, and maybe if it's the thing where having to take your time taking your leadership role back...there's just a whole lot of aspects of how that all works and everybody knows the right answer, and these are the rules, and this is how God expects us...but how does loving your wife, and how does loving your husband, and how does that look in coming back together when you guys have been apart for so long. Allowing the Holy Spirit of God, I think that would be the key one I would use for that, in post deployment, as well.

Question 5: Chaplain Burnout

Anytime you can get in something that will cause you to study, and get you a purpose...some of the...as a military chaplain, I'll be honest, sometimes the Bible study and the reading and meditation, and prayer time, it gets tough...[The kinds of busy-ness varies]. Being in

my office, reading, and studying... If you can have something to stimulate your mind and push your mind... Ok, here's a principle.

Question 6: Implementation

How can you apply this... Asking me these questions are making me think of how to apply them in a way that is practical to somebody's everyday life, and/or a circumstance in their life... We don't get that all of the time. So, I think that would just help you... Here's a topic. Show me how to apply that in somebody's life in this way. You study it out and go with it. That would help in that facet I suppose.²⁹⁷

Phone Call Interview Transcript 4

Question 1: Moral Injury

My understanding of the "Let go, and let God" is the idea that as far as how I understood it, there are things that soldiers are going to deal with on the battlefield, and in regular life which itself can at times be a disaster, and we may not have control. But all things work together for the glory of God. We are only here for a short time, in eternity here, and you are going to be called to do some things as a soldier that are going to be pretty difficult to deal with, things we are not strong enough to handle, and that's where Jesus can help us get through those and carry us through those hard times.

Question 2: PTSD

I think it was—dealing with PTSD and Moral injury—I think it was the one dealing with sin. We are sinners. Especially with Moral injury. Anyone who has grown up in the last forty years has heard "thou shalt not kill," and soldiers are called to kill, basically, which I believe is

²⁹⁷Anonymous 3, phone conversation with Caleb Walker, Union Hall, VA, United States of America, July 23, 2018.

just. I'm a Just War guy, and I think that we are protecting our own people... The idea that soldiers carry with them a lot of those traumas...PTSD, a lot of PTSD, based on the folks I have dealt with, they may have been near an IED that had gone off, or what have you. But it wasn't the IED that went off. It was the seven-year-old kid that was used as a weapon. And so, like one of the things that stood out in my mind, is that we were in a transportation unit dealing with, and the enemy that the conflict would not stop for IEDs or any of that stuff. But if you wanted to get an American to stop you'd throw a three-year-old kid in front of a truck, and we would have folks who basically had run over a child, because they know that to the American or to the Judeo-Christian soldier you don't use a child as a weapon, right. But to the bad guys that child was just like a land mine, just a piece of equipment. That's where a lot of the PTSD...something I have dealt with personally with our people is with those kind of things. There is evil in this world, and the PTSD comes from anything outside of the norm. Anything that-like you find in combat and I'm charging up the hill, and they're shooting at me and I'm shooting at them I expect to be hit. I expect that I am going to be shot or something. But as I am driving down the road on a convoy that is really not...you know I didn't bargain for that in my brain. It wasn't wired for that kind of thing. I think a lot of the PTSD that our soldiers are dealing with especially who are believers...anything outside of the norm. That's where they struggle the most. So a woman shouldn't be used as a flak jacket vest. You shouldn't use children as human shields. Those are the kind of things. The twenty-five-year-old Iraqi, that came charging at us with a little pickup truck with a fifty cal, or whatever mark, that's not outside the realm of norm. That's not the kind of stuff that keeps someone up at night. One of the principles—is the understanding that evil is out there. And these guys *see evil*. At a level higher than anyone ever sees, and I think we are very blessed as American Christians. We don't see evil-evil, like pure evil. Not many people

have seen pure evil. The only way to deal with that humanly—there's no way to process that really humanly. And the understanding of God, through Christ will wash that sin away...I've really had some guys that really had trouble with what they dealt with. But most of them, it wasn't what they did, but it was what they witnessed. And what they witnessed was pure evil. The idea that God in Jesus has given us an ability to wash that sin away and put it under the blood of Jesus—I'm not saying that it isn't going to come back from time-to-time, because it will, but we can't erase that human...These guys go to the VA, and...pills aren't treating the brain, but a chemical reaction. I'm not a psychiatrist, but this stuff can't just be treated with a pill. And The chaplaincy has kind of softened me on some of this stuff, but then, again, I'm a Baptist preacher in real life, so...But the thing is I would love to see a study of folks with a solid faith background and the percentage that dealt with long-term [PTSD]. Now short-term PTSD, everybody deals with that. I mean, I saw a little kid get hit by a car. That hurt me for a short time, because I'm dealing with that memory for a few short months. But I'm not going to deal with that for ten years, probably, the long-term. And I would love to know that folks who are solid, guys who have been in church, three times, or four times [regularly], faithful believers, in Bible studies, active in churches, and what percentage of folks who actually dealt with PTSD long-term, compared to the secular youth...A lot of these kids are young to me. But if you have someone who was into video games, never went to church, never went to Sunday School, you only went to Vacation Bible school, and that's fine, but what I am wondering about are those people that have faithful, solid belief. And the things about the military is that we want to pretend like Satan isn't that really big of a component. But it was a big component of things we did for centuries, and now all of the sudden in the last thirty years, we act like Satan doesn't matter. But I do, I really liked your questions on those things as far as the faithful believer, the

understanding that you have bad things, terrible things that happen in this world that we're not in control of. Things are going to happen that are not in our control, but somehow, and again, I'm not crazy, and I'm not going to just walk up to someone and start talking about [that PTSD-causing experience] and say, "Well, [how did that make you who you are today.]" They'd probably shoot me. But understanding that ten years down the road after seeing roadside bombings and all kinds of terrible stuff, the understanding that ten years later, it changed who they were... And the folks were good people. The folks had a solid faith background. Those folks ten years later, they look at that thing, and some of them will tell you, "I went through this roadside bombing and it helped to make me who I am. I believe I am a better Dad, because I saw this 'crappy' thing happen. And it made me a better person." Now they too, had that conversation—with them they, might kill you. Now they too, if you had that conversation, they might kill you, but I don't know if they would be open to that conversation after sixth months or a year...the processing of time, and processing it through the filter of faith, that is what we are not doing in my opinion. We are not filtering these things and filtering the things that have been done, and it's through alcohol and other stuff, and it doesn't make sense. How does the psychiatrist make sense of this stuff, something like that? You can't. And so, filtering it by faith is some of the only ways this stuff can be processed I think. That's my opinion. One of the great things is that the term "Moral injury" is starting to get used more-and-more. And you can't have moral injury without some kind of faith. That's great...The idea that "Moral Injury" has entered into the lexicon, and it is being talked about just shows that the secular world tries to say this stuff doesn't matter, but real life, real life it's pretty redundant. It helps to enforce the conversation.

Question 3: ASD

I think so.

Question 4: Deployments

I would have guys that would come to me super depressed and their first sergeants would bring them in, and they were super depressed, always, and they were suicidal and a lot of them had never been away from home, and [for us] the guys would go live in their living units by themselves. And what I would do is take a passage like “You’re going to care for the widows and orphans” (para. James 1:27), and I’ll tell you right now...we took folks to the orphanage. And you take the saddest guy who would get in there, and we would take the saddest guy with his arms crossed, [upset] with the world and we would take him into this orphanage and there would be this little three-year-old, eight-year-old, running up with a baseball or a ball and wanting to play, crawling on him. One of the hallmarks of Christianity above other religions is compassion. And Christianity is all about compassion. You don’t see it in Hinduism. You don’t see it in Buddhism, Islam...But compassion, “Love your neighbor as yourself” you know what I’m saying...It breaks barriers. I would tell people just like Christ, “Hey, man, you’re doing the work of Jesus, being the hands and feet of Jesus. We’re going to orphanages. We’re changing diapers for [kids], pushing them on the swings, and we’re going to where I believe Jesus would be there. And I don’t know which one that would plug into your principles thing. The one to go and evangelize, that would probably be the one, to show our faith. How can you be mad when you’re talking about—like realistically—if you believe that Jesus Christ is the greatest thing that’s ever happened to you, how can you not get excited about the greatest thing that has ever happened to you? I mean people get excited about Alabama football-we’re Kentucky basketball fans, and now people are really excited about Kentucky basketball...The idea that we are going

to share our faith, and we are going to be a part of something bigger than ourselves. And that is being a Christian. It makes sense.

Question 5: Chaplain Burnout

The one thing about chaplain burnout—which I reached that point—the one thing with chaplain burnout is you’ve got to be able to refill your well. There have been several times... where you get the news about somebody and it’s a suicide, and you have the attitude of “Oh, whatever,” and so I think that with that [lack of] compassion...Chaplains have a hard time asking for help. But showing someone else compassion... As chaplains we can get so busy caring for everyone else that we don’t care for ourselves. I used to think that people would think that if I cared for myself that I was lazy. But you really have to protect yourself, and you really have to protect your family. The church with my family said “Hey, we are going to pray for you, and love you, and we’re going to love your family, and blah, blah, blah.” And it didn’t happen,.. totally let go. But there was another chaplain who I was close friends with, and his wife and my wife understood, because they had kind of trudged in the same mud. And so, that’s where we got the most support was from other chaplain families.

Question 6: Implementation

How you implement it-I don’t know how you can implement it with everybody. But the idea that you’re going to be able to overcome that stuff. It is an evangelical idea that we are going to go out and help widows, and help the orphans, and help people in need. We have been involved in the handicapped society and we build wheel chairs. The stark difference between Islam and Christianity is if you were born handicapped, well than it’s because Allah wills you to be handicapped, and if I’m helping you than I’m going against the will of Allah. And that’s the same with Hinduism, and Buddhism, and Shintoism, all of those things. If somebody is down on

their luck it's because god wanted them to be down on their luck... "The tears of my neighbor are better than water," the idea that "I'm not really worried about the need." But Christianity says "No, you worry about your neighbor. You're going to help your neighbor." And we're going to help the poor. It's the same kind of thing with the evangelical message. You get the opportunity to share, and if they are truly excited about Jesus as a believer and spread the message... I'm not saying just hand out tracts, but go out and help in that orphanage, in that old folks home. It's hard to be sad when you're helping people I think.²⁹⁸

Phone Call Interview Transcript Five

Question 1: Moral Injury

(Same answer for PTSD)

Question 2: PTSD

In working with guys with PTSD, most guys who have a trauma and live through it, already are blaming themselves, or think it is their fault. They are either injured or somebody else died or got injured. So that one is kind of tough in talking about sin, with the blame game, or them blaming themselves. They are already putting a lot of blame on themselves thinking they caused it or thinking, "Why did God let me live?" Even when I am counseling someone with PTSD I don't mention anything about sin, in a way that your sin caused it by any means. I don't want to contribute anymore pain than necessary or push them into depression. I definitely, if they are a believer, I do talk about the work of Jesus Christ and His death, burial, resurrection on the cross. And I do talk about how God understands as a member of the hurting, because when Jesus was hurt, God hurt. I do talk about it in that sense. The work of the Holy Spirit, of course, the

²⁹⁸ Anonymous 4, phone conversation with Caleb Walker, Union Hall, VA, United States of America, July 23, 2018.

work of the Holy Spirit is working basically giving us what to say, because sometimes we don't know what to say.

Question 3: ASD

Yes, absolutely. You know we always feel overworked, because we're working long hours anyway. So definitely the work of Christ on the cross, the Holy Spirit, yes, all those, and again working with sin, is the kind of work we're doing. And anybody overworked, sin won't fit until there's a major issue. How can you use your position and influence to help others work better?

Question 4: Deployments

The fear of the unknown is also one of those things that causes people to get in touch with those things they have never thought about such as, "Do I know God? Who is God?" Pre-deployment and deployment are stressful, scary situations, and because of the whole unknown factor...they are automatically thinking *death*. It brings to the forefront, "Who am I?" and "What do I really believe in?" and "Am I ready to die?" So, all of these theologies for deployments are useful, because it makes them think about sin. And they come to us easily...Deployment can also be used by God to put things in order that were not in order. Even though the deployment may not be dangerous we don't know that, because only God knows it. But you have already begun a process of getting to know Him and seeds are planted that definitely later in life they can look back on and think they are glad they did it.

Question 5: Chaplain Burnout

Just hearing the stories of Spurgeon and how he constantly, when he was sick, he would take some sabbaticals as long as a year sometimes. The main point is that he always taught that you have to take care of yourself. You're not affective or you're not taking care of yourself. And

I think because sometimes we get burned out. And ministry will do it. We think we're not pleasing God if not doing our job twenty-four hours a day, 365 days a year. I think the problem with some chaplains who get burned out is that they are trying to handle too much, and not use their ministry team that they have. That is why in the military chaplains can get burned out if we don't play as a team, utilizing each other... We need to get together and train and keep track of each other. When one person is going on vacation we take up the slack. So, we have to use each other. And sometimes chaplains try to become that lone wolf. Pastors can do the same thing when they don't want anybody else to preach. Or they want to do all the preaching every Sunday, or they want to teach every Wednesday and not use the ministers God has placed in their midst. And they are not following Scripture by training up others to be matured saints, and they can become mature ministers of the gospel, so that they can get help that way. I think using the model, if we use the model properly... I never heard of this model until your survey. I went to a Southern Baptist Seminary. I really enjoyed the model, and I found it very interesting. If we really use the model that you outlined in the survey, then we can have a more productive ministry, because being burned out is a sin. We then become a stumbling block, and we are not able to minister. So yes, Christ's work, the dependence on the Holy Spirit, "Let go, and let God," and leaning on the Holy Spirit-those two are at the very top, the very top for me.

Question 6: Implementation

I have used all of these so far, except the one dealing with sin. I have not had the opportunity to use that one. In counseling sessions or meetings, I have not had the opportunity to use that one. I am very, very curious as to how to use that one. I am keeping that fresh on my mind. For the ministry resilient team, as a team, we definitely discuss all of these topics. We are given the opportunity to talk about all of these as a team: how are we battling sin, the atonement

of Christ on the cross, how is the Holy Spirit leading you today. They do help build a team, to make a team stronger, to let you know you're not doing it alone. You have someone praying with you. For the ministry resiliency team, these themes work great when you're yoked together. You've got to be creative when you're not yoked together...It makes the meetings go by better. We can freely share together and freely chastise when a chastise needs to come up...I appreciate your model. I really do love it.

Conversation: "Let go, and let God"

I actually was raised up on that phrase. That phrase has meant so much to me. To the point where even military people, because we are trained from the beginning to have a plan, to prepare, and to work it out. So, it's kind of hard for military people to do...Over my lifetime I had to struggle with that, because I always tried to work it out, and then tell God "Ok, now you can have the rest of it. You can fix what I couldn't fix" kind of mentality. That is definitely one of the hardest things about being in the military, because that concept is not preached, or not talked about in the military. It's contradictory to what our training is. I realize that my mistakes in life were that I never fully let go, and always tried to keep a hand on it, and then try to tell God he can fix it. Well God can't fix it, as long as I'm grabbing it and holding it. That was my mistake in life that happened to me. In the military it is kind of hard. Dealing with normal people, outside the military, they can grasp that concept. In my men's group that's what we teach anyway. We have this one rule, and it has stuck with me, that we're not in this group to fix each other. God does the fixing. I enjoyed reading that one. All of them I gave high marks on, because I think they are all valuable, but I have to be cunning to figure out how to use each one. So, once I can get my leaders to open up about religion then I feel like I have a free gate, a door to walk through, getting them to open up, and the only way I can get them to open up is I use the work of

the Holy Spirit first in terms of friends. And not quickly becoming a condemner, kind of like what Jesus said when Zacchaeus was in in that fig tree, “Come on down out of there” (para.). That is kind of what I want to do in the military. I want to be a friend, even though I am an officer, I’m trying to be a friend. And so, with my comrades and my leaders the first thing I enquire about is their family and not their spiritual life. And then that gives me a door to anywhere. I can rummage around inside their world, ask more questions, getting to know their family and their ways. The Holy Spirit has to give us new techniques and new ways.²⁹⁹

²⁹⁹ Anonymous 5, phone conversation with Caleb Walker, Union Hall, VA, United States of America, August 1, 2018.

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