

Maddox's Gradualism

- 1) Stresses incremental growth and development.
- 2) Soteriological changes are ones that are largely different in *degree* (an increment) though not really different in *kind*.
- 3) Emphasizes Christian nurture in a way similar to Horace Bushnell.
- 4) Deprecates the Instantaneous motif in Wesley and in the works of others.
- 5) Attributes an "intellectualist psychology" (which maintains that an autonomous reason orders the passions) to any view other than Wesley's that emphasizes the instantaneous in its soteriology.
- 6) Justification and Regeneration are redefined and incrementalized in a way which departs from their usage in Wesley's *Notes Upon the New Testament* and in his *Sermons on Several Occasions*.
- 7) The decisiveness, the cruciality, of justification, the new birth, and entire sanctification are all, therefore, muted.
- 8) Maintains that the "faith of a servant" is justifying faith in each and every instance with the result that the *qualitative* difference of being a child of God is obscured, even diminished.
- 9) With an gradualist reading of Wesley's soteriology, the crucial difference between prevenient grace and initially sanctifying grace (regenerating grace) is virtually repudiated.
- 10) Essentially rejects the distinction made by Wesley throughout his career between nominal and real Christianity.
- 11) Blurs the distinction between Christian and non-Christian in its gradualist reading of the outworking of prevenient and justifying grace in a diversity of cultures.
- 12) Identifies entire sanctification with mature adult states in an undue stress on process.
- 13) Emphasizes a "Catholic" reading of Wesley without taking significant account of the "Protestant" Wesley as well.
- 14) Views grace preeminently in a synergistic context as divine initiative and human response rather than seeing this important synergism caught up in a larger conjunction where the sheer gratuity of grace as well as divine sovereignty are factored in.