

What does Oswalt mean when he says Jesus described salvation as “kingdom living”? Oswalt emphasizes that Jesus preached about what? And did not preach about what?

See last of long paragraph on pp.129: why does Oswalt suddenly introduce the “other gods”? here? What is his point?

Also on page 129 and elsewhere, Oswalt pairs the Holy Spirit and the Spirit of Jesus as synonymous. Are they? Then on p. 130, last paragraph, Oswalt says, “But the Holy Spirit, whom Jesus makes clear is himself in another form, can be with and in all of us simultaneously.” Is that our understanding of Holy Spirit? Does that fit our understanding of the trinity? Explain.

As Oswalt continues to use the language of monarchy, referring to both the EF and to Jesus as “King” (note the capital K), are we comfortable with such language? Or does it seem dated, inappropriate?

What Hebrew and Greek words does Oswalt use to discuss perfection? Blamelessness? How effective is this discussion for preparing us for both justification and sanctification?

Most of Oswalt’s argument relies on Paul’s letters—to Galatians, Ephesians, Thessalonians, Colossians. How effective is this argument given the ways Oswalt reads God’s and Jesus’s and Paul’s mind regularly?

Do we agree (see bottom paragraph p. 140) that “this kind of living is an expectation for all because the Holy Spirit, who was only available to a few in the Old Testament era, has now, through the sacrifice of Christ, become the possession of all”? Look at each phrase to see if you agree.

So how do we experience a life of holiness? Do we choose to live “beneath our means” because of a want of faith? Explain.

Describe the conflict between self-will (which encompasses all means for sin) and holiness.

See last paragraph p. 160: What can we say about evidence of the Holy Spirit?

Have we come to John Wesley’s views on justification and sanctification now in Oswalt? Where?