

KESWICK THEOLOGY: A SURVEY AND ANALYSIS OF THE DOCTRINE OF SANCTIFICATION IN THE EARLY KESWICK MOVEMENT¹

by
Andrew David Naselli²

Large swaths of modern fundamentalism and evangelicalism chronologically separate the point when believers (1) first experience justification and (2) begin progressive sanctification. This is evident, for example, in the way many believers share their salvation testimony: “I was saved when I was eight years old, and I surrendered to Christ when I was twelve.” Or, “I accepted Christ as my Savior when I was eight years old, and I accepted Christ as my Lord when I was twelve.” This state of affairs reflects the influence of Keswick³ theology.

Keswick is a small town in the scenic Lake District of northwest England. Since 1875, it has hosted a weeklong meeting in July for the Keswick Convention. In this essay “the early Keswick movement” refers to a movement⁴ from 1875 to 1920⁵ that was (1) conservatively evangelical; (2) based on and distinguished by the belief that the majority

¹This article is a lightly edited manuscript from the 2008 William R. Rice Lecture Series, delivered on March 19, 2008 at Detroit Baptist Theological Seminary (available at <http://dbts.edu/5-1/5-14.asp#08>). It condenses Andrew David Naselli’s “Keswick Theology: A Historical and Theological Survey and Analysis of the Doctrine of Sanctification in the Early Keswick Movement, 1875–1920” (Ph.D. dissertation, Bob Jones University, 2006). This article contains about 80% fewer words than the dissertation, omitting the vast majority of the footnotes and most severely truncating the surveys of Keswick’s history and theology.

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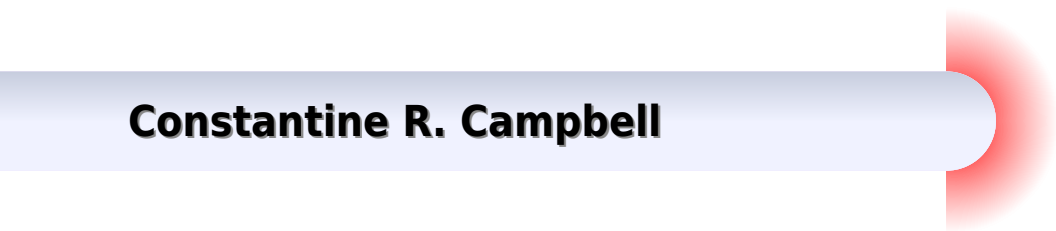
³Pronounced “KEH-zick.” The “w” in “Keswick” is silent.

⁴This definition adheres to David F. Wells’s criteria for a movement: “Movements must exhibit three characteristics: (1) there must be a commonly owned direction, (2) there must be a common basis on which that direction is owned, and (3) there must be an *esprit* that informs and motivates those who are thus joined in their common cause” (*No Place for Truth: or, Whatever Happened to Evangelical Theology?* [Grand Rapids: Eerdmans, 1993], p. 8).

⁵Beginning in the 1920s, a transformation began in which the Keswick Convention’s view of sanctification shifted from the view promoted by the leaders of the early convention. William Graham Scroggie (1877–1958) led this theological transformation to a view of sanctification closer to the Reformed view.

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Constantine R. Campbell



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