

21-SA

75

**FIVE CARDINAL  
ELEMENTS IN  
THE DOCTRINE  
OF ENTIRE  
SANCTIFICATION**

by

*Stephen S. White*

**STUDIES IN HOLINESS**

**FIVE CARDINAL ELEMENTS IN THE  
DOCTRINE OF ENTIRE SANCTIFICATION**



• *STUDIES IN HOLINESS* •

# FIVE CARDINAL ELEMENTS IN THE DOCTRINE OF ENTIRE SANCTIFICATION

by

Stephen S. White, B.D., Ph.D.

Professor of Systematic Theology  
Nazarene Theological Seminary

BEACON HILL PRESS  
2923 Troost Avenue  
Kansas City, Missouri

*Riley Library*

Andrew Nazarene College  
Nampa, Idaho 83651

## CONTENTS

Foreword .....	7
Introduction .....	9
Lesson One—Entire Sanctification Is a Second Work of Grace .....	11
Lesson Two—Entire Sanctification Is Received Instantaneously .....	27
Lesson Three—Entire Sanctification Frees from Sin .....	43
Lesson Four—Entire Sanctification Is Attainable in This Life .....	59
Lesson Five—Entire Sanctification and the Baptism with the Holy Spirit Are Simultaneous .....	73



## FOREWORD

Doctrine, experience, and practice are essential factors in religion. Doctrine is to experience and practice what the foundation is to a building. Indeed one cannot be assured in his experience or consistent in his practice without a firm grasp of scriptural truth. Therefore doctrinal clarity is essential to the successful promotion of holiness.

Dr. S. S. White has rendered all teachers, preachers, and students of holiness a distinct service in this Study in Holiness. His work is the more commendable because he deals with the elements of the doctrine. It takes true scholarship to make deep things simple, as this author has done. He has placed profound truth within the reach of all earnest seekers. He has not only given light to those who adhere to his teachings, he has answered effectively the arguments of the opponents. At five essential points he has given every believer a reason for the hope that is in him. From the standpoint of authority, reason, and experience he has answered the critics.

I am happy to commend both the book and its author to the appreciation and confidence of all who read or study this treatise. He has written after years of thorough study both as a preacher and teacher. He bears clear testimony to the experience of entire sanctification and as perfectly exemplifies the life of holiness as any man I have ever known.

It is to be hoped that this is but the first in a series of Studies in Holiness by Dr. White and that all the products of his pen will have wide circulation among all who embrace his teachings and those who are as yet not convinced. May many of the latter read and understand.

G. B. WILLIAMSON

## INTRODUCTION

What are the cardinal points in the doctrine of entire sanctification as taught by the Church of the Nazarene? They are as follows: Entire sanctification is, first, a *second* work of grace, that is, it can be obtained only by the Christian; second, it comes to the heart of the believer instantaneously; third, it frees from the sinful nature with which every person is born; fourth, it is attainable in this life when the necessary conditions are met; and fifth, it and the baptism with the Holy Spirit are simultaneous or occur at the same time. These are all significant phases of this great truth. If a person rejects any one of them, he opposes what we believe to be an essential point in the teaching of the Bible on this subject.

The purpose of these Studies in Holiness is to discuss these five outstanding elements in the doctrine of entire sanctification. We must emphasize and re-emphasize the great fundamentals of our faith. Every generation needs to have these truths presented to it in as simple and as comprehensive a manner as possible.

Every chapter is preceded by a detailed outline of the material which it covers. The general reader may ignore these if he so desires. On the other hand, they will be very helpful if the book is used by study groups. A general scripture reading is suggested at the beginning of each chapter which bears especially on the specific topic discussed. Further, the same method of procedure is followed in the consideration of each of the five subjects. This means that the material of each chapter is approached from the standpoint of authority, reason, and experience.



## LESSON ONE

# Entire Sanctification Is a Second Work of Grace

## OUTLINE

SCRIPTURE READING—I Thessalonians 1:1-10; 5:14-28.

### Introduction

1. The five essential factors in the doctrine of entire sanctification are: That entire sanctification is a <sup>1</sup>second work of grace, <sup>2</sup>instantaneous, <sup>3</sup>freedom from inbred sin or the principle of sin, <sup>4</sup>is attainable in this life, and is simultaneous with the baptism with the Holy Spirit.

2. Each of these five cardinal elements in the doctrine of entire sanctification is opposed by an erroneous view as follows: The first one locates sin only in the will and thus excludes the necessity for a second work of grace which cleanses the heart from inherited sin; the second one advocates entire sanctification by growth instead of by an instantaneous act of God; the third theory holds that the carnal mind or the inborn principle of sin is suppressed rather than eradicated by the baptism with the Holy Spirit; the fourth erroneous position claims that entire sanctification is consummated at death or after death in purgatory and is, therefore, not attainable in this life; and the final false view makes the baptism with the Holy Spirit a third blessing which comes after entire sanctification.

3. There are three types of arguments which will be used in these lessons. These are: authority, reason, and

E  
7  
F

experience. This means that we believe what we do on the word or teaching of someone, because we arrive at it through the process of reasoning, or because we have experienced it to be a fact.

## I. The Arguments from Authority.

A. The testimony of others. I have heard hundreds testify to the fact that they were entirely sanctified as a second work of grace or subsequent to regeneration.

B. The great creeds of the Christian Church teach that we are not sanctified when we are converted. They may not agree as to when we are sanctified, but they do agree that we are not sanctified when we are saved.

C. The teaching of the Bible, the supreme authority.

1. In I Thessalonians Paul asks God to entirely sanctify those to whom he was writing; and they were undoubtedly Christians. They could not have been what they were described as being in the first chapter, if they were not Christians (I Thess. 1 and 5: 23, 24).

2. In Ephesians 5:17, 18, Paul tells us that Christ loved the Church and gave himself for it that He might sanctify and cleanse it with the washing of the water by the word. Here we find Christ giving himself for Christians that they might be entirely sanctified.

3. In the Gospel of John 14:16-18 we are told that the world cannot receive the Comforter whom Jesus prays to His Father to give to His disciples.

4. Jesus also definitely declares in His great high priestly prayer in John 17:9-17 that He is not praying for the world but for His disciples. And the petition which He sends up to the Father is that these disciples may be sanctified.

## II. The Arguments from Reason.

A. There are two forms of sin—an act and a principle or inborn tendency. We must repent and believe in



order to be forgiven of the guilt of actual transgressions, and we as Christians must consecrate and believe in order to be entirely sanctified. These different types of conditions cannot be met at one and the same time. This necessitates a second blessing.

B. Not only is it difficult to find anyone who will profess that he was entirely sanctified when he was saved, but also there are few if any who are willing to claim that such is possible. The very hesitancy at this point is itself a proof against such a possibility.

C. Entire sanctification at conversion is a legal impossibility. The sinner is under the death penalty and does not belong to himself. Therefore, he cannot give or consecrate himself to God. However, if he is pardoned and thus released from the death penalty, he then belongs to himself again and can make the necessary consecration for entire sanctification.

D. Entire sanctification at conversion is a psychological impossibility. One cannot take care of more than one major issue at a time. This is mentally impossible. The sinner's consciousness is filled with the business of escaping from the clutches of everlasting death. The all-engaging act of consecration or making a will as to himself and his possessions, at the same time, is psychologically excluded.

### III. The Arguments from Experience.

A. We have already discussed the testimony of others and have found that it overwhelmingly supports the theory that entire sanctification is subsequent to regeneration. This is an argument from authority for you and me, but for those who give the testimonies it is an argument from experience.

E  
7  
F

B. Next, the writer takes the witness stand and testifies. He received the experience of entire sanctification after he was saved.

C. There is a sense in which the argument from experience is the most important of all of the three types of proof. However much authority and reason might substantiate the fact that entire sanctification is subsequent to regeneration, such a contention would not be tenable if no one ever got it after conversion. But thank God, that is the way people who have it claim to have received it.

### Conclusion

1. It has been said that entire sanctification is a second work of grace because of man's and not God's limitation. This, at least, is one of the underlying reasons why men cannot be wholly sanctified when they are saved. Man as a finite being cannot meet the conditions for both conversion and entire sanctification at one and the same time. God's plan of salvation, to some extent at least, has been made to fit man's finiteness since salvation is a co-operative affair.



## LESSON ONE

# Entire Sanctification Is a Second Work of Grace

SCRIPTURE READING—I Thessalonians 1:1-10; 5:14-28.

The five essential elements in the doctrine of entire sanctification may be stated thus: It is subsequent to regeneration, instantaneous, frees from sin, is attainable in this life, and is simultaneous with the baptism with the Holy Spirit. To deny any one of these five claims is to depart definitely from the teaching of John Wesley as to entire sanctification; and in so doing, of course, we reject the position of the Church of the Nazarene as to this doctrine. As a church, we hold that Wesley's interpretation of the Bible as to these factors in the doctrine of entire sanctification is correct. It is with the first of these five beliefs that this discussion is concerned.

Each of these cardinal points in the doctrine of entire sanctification is opposed by a specific error. The first belief which is necessary to a clear and full statement of this great truth, the fact that it is subsequent to regeneration, has set over against it the false view that denies the fallen or sinful nature of man. According to this erroneous notion, sin resides only in the will. This departure from traditional orthodoxy has not appeared often in the history of the Christian Church and seldom has it affected the theological position of a whole denomination. However, one can readily perceive that such a dogma cuts the ground from under the doctrine of entire sanctification. If man is afflicted only with the acts of sin and their consequent guilt, he surely has no need for the cleansing away of the inherited nature of sin.



E  
7  
F

Why do I believe that entire sanctification is a second definite work of grace? The answer can be approached from only three angles—<sup>①</sup>authority, <sup>②</sup>reason, and <sup>③</sup>experience—since everything that one believes is accepted as an article of faith on one of these three grounds. There are many facts or truths which people receive wholly on the basis of some other person's word. Children and young people are constantly taking up beliefs which have been handed down to them by their parents, teachers, or friends. Thus they come to believe certain things because they are asserted to be true by other persons for whom they have high regard and in whom they have great confidence. Then, they have beliefs which are based on authority. But this method does not account for every item of one's theology. In fact, the older we get and the more we think for ourselves, the fewer the tenets that we accept in this way. More and more we base the elements of our system of religious thought on reason. This means that I come to a conclusion through the interpretation of certain truths to which I assent or of experiences which I have had. For instance, you may infer that a thief has been in your house while you have been away by the fact that some things are gone and others are out of place. Some of the arguments for believing that entire sanctification is a second work of grace are of this order. There is still another type of proof for the conviction that this blessing is subsequent to regeneration. This arises from experience. I may know that a red hot stove will burn or that Elberta peaches when fully ripe are delicious because I have been burned by the red hot stove or have tasted ripe Elberta peaches. As a rule, this last form of argument is the most convincing. Surely this is the case except when the authority upon which you receive a belief is of an extraordinarily high character. Men may cause you to doubt what you believe on authority or through reasoning but when it comes to experience



it is not so easy to introduce skepticism. You were there when it happened and you ought to know, or, to state the same idea in another way—whereas you were blind, now you see.

A few words more must be added as to these three kinds of arguments for one's beliefs. The line between them is not absolute. They overlap and interpenetrate to some extent. For instance, some of the points under authority have a bearing on the argument from experience, and vice versa. Further, there is a sense in which reason is involved in each of these three forms of establishing theological tenets. Nevertheless, there is an irreducible uniqueness about each of these methods, a status or function of which it cannot be robbed. This will be evidenced as we proceed in the consideration of the subject before us.

Now we are ready to present the proofs for our belief that entire sanctification is a second definite work of grace. We shall appeal first to authority. There are hundreds whom I have heard testify that they received this blessing after they were converted. Most of them were men and women of intelligence and character, whose word would have been accepted as to other matters. Over against this great number I have only one to present who openly and above board testified to the fact that he was sanctified at the same time that he was saved. But someone may say that the writer has not often been in the company of those who might have testified thus. In answer to this, I can affirm that I have many times been thrown with religious groups other than my own. Again, I have not only heard just one testify to being sanctified when he was converted but I have also *seldom heard of anyone* who was willing to make such a claim. Further, the great majority of those who have testified to this experience as a second work of grace in my presence have proved by their lives that they had it. On the other hand,



E  
7  
•  
F

this one man to whom I referred above who claimed publicly that he was sanctified when he was saved was thought by some not to be too careful in his living. Even his friends were not inclined to think of him as manifesting a high state of grace.

Another argument from authority is found in the great creeds of the Christian Church. They either specifically state or clearly imply that entire sanctification is not obtained when a person is saved. They may not agree with us in holding that the blessing comes in this life as a crisis after conversion, but they certainly do not champion the position that it is received when one is converted. These creeds, which are the voices of the various denominations, constitute an authority which is worthy of consideration.

The supreme authority for man is the Bible. Its teaching is emphatic at this point. Let us begin with some of Paul's writings. In I Thessalonians 5:23, Paul prays for the sanctification of the Thessalonian Christians. No one who takes the trouble to read the first chapter of this book can doubt that they were Christians. There, in almost every verse, Paul so speaks of the Thessalonians as to indicate that they were Christians. In the face of this he prays to God that they might be sanctified. Here then, at least, were some people who were saved and not sanctified. Further, in Ephesians 5:17-18, Paul tells us that Christ gave himself for the Church that He might sanctify and cleanse it. It is the Church, those who are saved, that Christ died to sanctify. Let us turn now to Jesus' teaching along this line. Two instances will be considered. In the Gospel of John 14:16-18, Jesus declares that He will pray the Father and He shall give another Comforter, even the Spirit of Truth, to His disciples. And He makes it clear in the same connection that the world cannot receive this Comforter. It is He who comes in sanctifying power as He did at Pentecost. In the seven-



teenth chapter of John, the high priestly prayer of Christ, the Master reaches the zenith of His sublime utterances. Here, as He stands under the very shadow of the cross itself, He calls on His Father to sanctify His disciples. We know that they were His disciples because He says several times that they are not of the world even as He is not of the world. This prayer was answered on the Day of Pentecost when the Holy Spirit was given in all of His fullness to the one hundred and twenty. Some have tried to tell us that those who were in that upper room on that day were backslidden, if they had ever been Christians. There are several arguments that might be given which would prove that they were Christians, but we can take time to give only one. Anybody who can get one hundred and twenty unsaved people to voluntarily inaugurate a prayer meeting and keep it going for ten days would perform an unbelievable miracle. The hundred and twenty must have been Christians, and they were sanctified by the baptism with the Holy Spirit on the Day of Pentecost. This was a direct answer to the prayer of Christ in the seventeenth chapter of John.

Next we shall consider the basis for this belief as found in reason. The first argument from this standpoint will be the twofold character of sin. The Bible teaches that we not only commit acts of sin but that we are also born in sin because we are a part of a fallen race. Experience also confirms the fact that we not only commit acts of sin, but we are also sinful in nature. Again, there are many who are ready to admit the universality of sin who appear to be satisfied to believe only in acts of sin. However, this does not seem logical. If men are not born in sin, why is it, then, that none of them escape sinful acts? Therefore, if men are afflicted with two types of sin, it would seem natural and logical to hold that the inborn nature of sin is not dealt with when a man is saved from the guilt of his actual transgressions. There



are two conditions which man must face, one that he is not individually responsible for—a sinful nature, which is his because he is a son of Adam who fell—and his acts of sin with their consequent guilt, for which he is responsible. Because of this, there must be two experiences, two ministrations of divine grace. The double situation cannot be met by a single divine act or experience—the acts of sin must first be dealt with and then the sinful nature.

Not only have people usually refused to claim that they received entire sanctification when they were saved, but they have also largely refrained from contending that it is possible to get sanctified when saved. Men have generally seemed to think and feel that the two blessings could not be obtained in one and the same experience. One can infer, then, from this almost universally negative attitude on this point, that such a position is untenable.

Years ago I heard a preacher of holiness argue that entire sanctification is a second blessing and he offered the following as a proof for the same: The state in which he lived would not permit a man who had been condemned to die to make a will. He no longer belonged to himself. He was the property of the state. He was already under the condemnation of death. However, if the governor of that state should see fit to pardon that condemned criminal, he would then belong to himself and could, of course, thereafter make a will. Such an argument at least has suggestive or illustrative value for us today in connection with our present discussion. The sinner is under the death sentence. He is not going to be condemned to die, he has already been adjudged worthy of death. He is now only awaiting the execution of the penalty. Being in such a state, he could not consecrate himself to God. He must first be pardoned or saved. The death sentence must be remitted. His guilt must first be



forgiven, and then he would be ready to come and give himself to God forever and be sanctified entirely. Then he could sing:

*The cleansing stream I see, I see!  
I plunge, and oh, it cleanseth me!*

Closely akin to the preceding argument is the thought that it is a psychological impossibility to get saved and sanctified in the same moment. Consciousness can be focused on only one thing at a time. Psychologists once thought otherwise; and Julius Caesar, who was said to have been able to concentrate on doing five things at the same time, was cited as the classical example. However, we know now that Caesar did not really give attention to five activities at the same time. What he did was to center his consciousness on first one and then another of these tasks. He surpassed the ordinary person in that he could swiftly move from one point of concentration to another. The same is true of John Dewey, for instance, who, while riding with you in a car, is said to be able to carry on a conversation, work out a crossword puzzle, and at the end of the journey tell you more about the scenery along the road than you could recall. His mind is far above the average and can, therefore, very rapidly pass from one thought to another.

Now, let us make the application to the subject under discussion. A sinner is concerned with just one thought. He is convicted of sin and realizes that he has broken the law of God. He knows that he is under the sentence of death. He also realizes that the brittle thread of life alone stands between him and the execution of the sentence. The one thing that holds his attention is that he must be rescued, saved from the impending penalty of death. This realization of his untoward condition on the part of the seeking sinner is of such tremendous significance that it completely fills his consciousness. It is psy-



chologically impossible for him to focus consciousness on this transaction and at the same time meet the all-important demand of consecration, which is essential to the reception of the blessing of entire sanctification. A man who is drowning and knows it, and at the same time realizes that his only hope is to lay hold on the life-line which has finally been thrown to him, could certainly not concentrate on making his will. The human mind cannot meet two supreme and differing calls at one and the same moment. Let the man who has been rescued from drowning get over the crisis and fully recover from the crucialness of such an experience, and then he can consciously and deliberately formulate and write out a will. He can concentrate then on a legal document in which he states what is to be done with his earthly possessions after his death. Likewise, the sinner who has been saved, rescued from the penalty of everlasting death, can then come to the altar a second time and consecrate his all to God. By that time he is in a position, psychologically, to meet the chief condition which is absolutely necessary if one would receive the experience of entire sanctification. Thus we reason that entire sanctification must be subsequent to regeneration.

③ The last of the three grounds upon which all beliefs are based is experience. What does experience have to say about entire sanctification as subsequent to regeneration? Already, under the proofs from authority, we have discussed the experience of others. As we said there, we have heard many witness to the fact that they had received this blessing as a second work of grace. This becomes authority for me when I accept their testimony. However, their word in this case is based upon experience rather than reason. Primarily, then, it is an argument from experience for them, while for me it is secondarily, an argument from experience. This means that the main argument from experience is always personal.



The real question is, what is the writer's testimony on this debated matter? Do I have this blessing, and if I do, how did I come into possession of it? The answer to this question is, that I have the blessing of entire sanctification, and that I received it after I had been saved. This testimony I give humbly, realizing that what I am, I am by the grace of God. He alone is to be praised. Further, I can keep and live this blessing only as God continues to help me moment by moment.

The above argument from experience is so important that I must give a description of what happened in more detail. I was first saved when I was in my middle teens. After a time I backslid. It was in this backslidden state that I entered Peniel College at Peniel, Texas. There I was soon blessedly reclaimed. And then near the close of this same school year I was wonderfully sanctified wholly. This came only after quite a period of struggle as to a full and complete consecration. It was not difficult for me to believe after I had placed everything on the altar for time and eternity. When I was reclaimed, as well as when I was saved the first time, the great issue was not consecration, it was repentance for sins which had been committed. My guilt and the consequent penalty of death were in the limelight of my consciousness. When I faced entire sanctification, it was very different. There was no feeling of guilt as to actual sins committed. The great problem, then, was in consecrating wholly to God this self which had before been freed from the guilt and burden of committed sins. This absolute surrender was necessary in order for God to fully and freely cleanse me from the sinful nature with which I was born. This cleansing was wrought by the baptism with the Holy Spirit and was entire sanctification. Altogether, it was a glorious experience, going beyond anything that had ever happened to me before. How well do I remember that night! The most noticeable effect was



a peace that I had never known before. It was not peace with God, I had already experienced that when I was saved; it was the peace of God, a peace that passeth all understanding. It seemed that God had turned a veritable Amazon River of peace into my soul.

In a sense there is no more important argument for anything than the one which we have just given from experience. For after all, if the truth which I have accepted on the basis of authority and reason will not work for me in experience, it will be very difficult to persuade me to continue to hold to it. On the other hand, if experience substantiates authority and reason, one has placed the capstone on the temple of truth which he is building. He has come to know for himself what the word of others and the Word of God, as well as his own reasoning, have already confirmed. The inner experience, or revelation, cannot be surpassed as an instrument for convincing a person of the truth.

So much for the main body of this discussion—which has been a consideration of the arguments from authority, reason, and experience, for the fact that entire sanctification is subsequent to regeneration. In conclusion, let me call attention to a basic principle which I believe underlies this whole truth of entire sanctification as a second crisis in Christian experience. It has to do with the reason why God does not entirely sanctify at one and the same time. God is omnipotent, and surely He could do it all at once. In answer to such questionings, which naturally arise in the mind of man, let me say that I believe that the limitation is not on God's side but on man's. God could do the work all at once, but man cannot meet the necessary conditions all at once—as we have already indicated above. Salvation is a co-operative affair—God has something to do, and so does man. The working out of the plan of God is never arbitrarily limited by God, but it is often necessarily conditioned by man's



finiteness. The most accomplished theologian living could not teach an average five-year-old child the doctrine of the Trinity with all of its intricate depths of truth. Learning is a two-way process, a co-operative affair, and either party involved in the learning process may limit its functioning. In this case, the theologian, the teacher, does not limit its functioning, but the learner, the five-year-old child, does. Similarly, it is man and not God who limits the functioning of the co-operative salvation process and makes it necessary for man to be saved in one crisis experience and entirely sanctified in another. The two works of grace, then, are not an arbitrary arrangement made by God, but an adjustment which God has made because of the limitations of finite human beings.

## LESSON TWO

# Entire Sanctification Is Received Instantaneously

## OUTLINE

SCRIPTURE READING—Acts 2:1-21; 15:6-11.

### Introduction

There is usually a process between conversion and entire sanctification. The time involved varies with each individual.

There is a process after entire sanctification. It is very important for the entirely sanctified to grow in grace.

But our emphasis in this lesson is that entire sanctification is received instantaneously or in a crisis. There is growth in grace before and after entire sanctification, but the blessing is bestowed instantly.

### I. The Arguments from the Authority of the Bible.

A. Christ's prayer that His disciples might be sanctified was answered on the Day of Pentecost. They were all sanctified suddenly by the baptism with the Holy Spirit (Acts 2:1-6).

B. They were sanctified by faith and, therefore, instantaneously (Acts 15:8, 9; 26:16-18).

C. The aorist tense is often the form of the Greek verb which is translated sanctify. This tense would not have been used by the writer if his purpose had been



to emphasize process or growth (John 17:17; Gal. 5:24; Col. 3:5; I Thess. 5:23; Heb. 13:12; I John 1:9).

D. There are certain commands and promises in the Bible which imply that the blessing of entire sanctification can be obtained now (I Pet. 1:15, 16; Matt. 5:48; Heb. 12:14; I John 1:7).

E. There are many types or symbols of entire sanctification which at least suggest that this blessing is received instantaneously. Among these are circumcision, crossing the Jordan River into Canaan, crucifixion, baptism, sealing (Col. 2:11; Josh. 3:14-17; Gal. 2:20; Rom. 6:4; II Cor. 1:21, 22).

F. There is as much biblical ground for believing that entire sanctification comes in an instant as there is for believing that regeneration or the new birth comes in an instant.

G. Thus far our argument has been built around the Scriptures, which are the supreme authority. In the final analysis, we shall all be judged by the teaching of the Bible.

## II. The Arguments from Reason.

A. We must call attention again to the interpenetration of the arguments from the Bible and from reason. No complete line of demarcation can be drawn between them.

B. Wesley argues from the fact that there is a moment of completion in a process. Wesley's illustration is that there is a moment when one who is dying is dead.

C. Inbred sin is a psychical unit and cannot be removed in parts. If removed at all, it must be removed all at once.

D. Great changes are brought about by crises. Entire sanctification is a supernatural trauma or shock experience.

E. Since it is God that entirely sanctifies, the blessing must be instantaneous. When God makes wine by the usual method—with the assistance of man and nature—it takes a long time, but when He does it directly and alone it takes place at once. It may take the Christian a long time to make the proper consecration and believe, but when he has consecrated his all and believed, God sanctifies at once.

F. There are many reasons why the unsanctified need the blessing *now*. Therefore, the provision must be adequate for the need—this blessing must be attainable *now*.

### III. The Arguments from Experience.

A. Do men get the blessing of entire sanctification instantaneously? There is a sense in which this is the crucial question. If no one ever received the experience in an instant, it would be difficult to convince people that it comes by this method, even on the basis of the Bible and reason. Those who have obtained the blessing testify that they got it immediately and not by growth.

B. What do J. A. Wood and John Wesley have to say on instantaneousness as over against gradualism? They are definitely for the former as against the latter.

C. The writer received this blessing at once. It took me time to meet the conditions; but when I did, God did the work immediately.

D. The growth theory as to entire sanctification really means naturalism as opposed to supernaturalism. Thus the immediate or miraculous action of God is excluded in this connection.



## LESSON TWO

# Entire Sanctification Is Received Instantaneously

SCRIPTURE READING—Acts 2:1-21; 16:6-11.

The Church of the Nazarene teaches that the blessing of entire sanctification is received instantaneously. There usually is growth preceding entire sanctification, that is, between conversion and entire sanctification. This involves time that will vary with the light which one has had and the conditions which surround him. Therefore, no one can say for sure just what length of time must intervene between the first blessing and the second blessing. With some it might be only a few hours or perhaps less even than that. On the other hand, with others it may stretch out into months or even years. Certainly this intervening time between these two experiences should not be long for those who have been reared in a holiness environment and who are now receiving teaching along this line. Whatever else may be said, we know that the quicker a genuinely saved person can move on into the blessing of holiness the better it will be—provided a proper foundation of truth for this experience has been laid.

There is also a process of growth after the blessing of entire sanctification has been received. This is very important. Without such growth in grace, those who are entirely sanctified cannot hope to retain the blessed experience of holiness. This glorious development should be intensified as the years in the sanctified experience increase. Thus, while we are to discuss especially the crisis experience of entire sanctification in this chapter,



we do not intend, thereby, to imply that there is only crisis and no growth in the Christian life. There must be definite progress both before and after the acquisition of this great instantaneous blessing. There is no growth into grace—either the grace of regeneration or the grace of entire sanctification—but there is growth in grace leading up to and following each of these crisis experiences.

Let us turn now to the authority of the Holy Scriptures. What do they have to teach as to the instantaneous character of the experience of entire sanctification? In the seventeenth chapter of the Gospel of John, Jesus prayed that His disciples—they were Christians and not sinners—might be sanctified. We have every reason to believe that this prayer of the Master was answered on the Day of Pentecost. There, one hundred and twenty Christians, after having spent ten days in a prayer meeting, were all filled with the Holy Spirit. In being filled with the Holy Spirit they were all cleansed from sin, or sanctified. In this way, the prayer of Christ that they might be sanctified was gloriously realized. In Acts 2:1-6, we have the account of this remarkable experience. Among other things, it declares that this came upon the one hundred and twenty suddenly. In the flash of a second they were all filled with the Holy Spirit. They did not have to wait a decade, year, month, week, day, or even an hour in order to be filled little by little by the Holy Spirit and thus be sanctified. They became the recipients of this marvelous purifying and empowering experience immediately. It took time to prepare for it, and it will doubtless take time for the saved of today to get to the place where they are willing to consecrate their all and then fully trust God to send the baptizing fire of the Holy Spirit, but when these prerequisites have been met, sanctifying fire from heaven will fall instantaneously and burn out all of the dross of inbred sin.



Another teaching in the Bible which undoubtedly points to the fact that we are sanctified instantaneously and not gradually is the fact that this blessing comes by faith. In Acts 15:8 and 9 we have these significant words: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Notice, please, that their hearts were purified *by faith*. Likewise, in Acts 26:16-18 we have the following somewhat lengthy statement as to the special commission which Paul received on the road to Damascus:

But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Here again the Gentiles to whom Paul is to minister are not only to receive forgiveness of sins, but are also to be sanctified *by faith* that is in Christ. Yes, sanctification is to come by faith, according to the teachings of the Bible, and faith works at once. Wesley's great argument for the fact that the blessing of entire sanctification is instantaneous is that it comes by faith. For years he did his best to work his way into regeneration, but he did not get it. Finally, he sought it by faith and got it in an instant. Then, soon after this, God informed him that just as he had been saved by faith, so he must be sanctified by faith. He could not get the blessing of holiness gradually or by growth any more than he could get the blessing of regeneration in that way. Thereupon, he ceased his effort to work his way into entire sanctification. Instead, he believed God that He would now be-

stow the blessing upon him and the blessing came without delay.

The aorist tense in the Greek language is not exactly the same as any one tense in the English language. It is closely akin to our past or imperfect tense. This aorist tense in contradistinction to the imperfect tense in the Greek used to be called the "lightning tense." It was so named because its use was supposed to indicate that something had taken place at once or in an instant. Today Greek scholars realize that its meaning is not limited to this. It may refer to a process when thought of as a whole, as well as to an act which happens all at once. Because of the new light which has come to Greek scholars on this subject, the aorist tense is no longer as significant a proof for the fact that the blessing of entire sanctification is instantaneous as it once was thought to be. However, it still has some value. In the first place, many of the passages in the New Testament which refer to this blessing are in the aorist tense in the Greek. This cannot be denied. In the second place, while this tense is not limited as it once was thought to be, it certainly does not emphasize that which comes by a process or which is achieved gradually. If the writers of the New Testament had been intent upon teaching that this experience comes by growth, they would most certainly have used the imperfect tense in the Greek rather than the aorist. Therefore, by implication at least, the aorist tense, which is used so many times in the New Testament in connection with the verbs that have to do with this sanctifying grace, teaches that we secure this blessing instantaneously and not by growth.

Another line of argument which indicates that this blessing of entire sanctification is received instantaneously is found in certain of the commands and promises of the Bible. They are as follows: "Be ye holy; for I am holy" (I Pet. 1: 15, 16), "Be ye therefore perfect, even as your



Father which is in heaven is perfect" (Matt. 5:48), "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14), "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). There are many other commands and promises which are similar to these which might be given. What is the significance of these quotations from Scripture in this connection? They set forth the truth that the blessing which they command or promise can *now* be realized. They do not leave the impression that waiting or delay is necessary for their realization. In other words, this experience is commanded and promised as if it could be had at once. Thank God for this truly wonderful fact.

There are many types or symbols of entire sanctification in both the Old and New Testaments which suggest that it is received instantaneously. Circumcision of the heart or entire sanctification is an act and not a growth. Crossing the Jordan into Canaan typifies getting sanctified (Josh. 3:14-17), but it does not signify a gradual acquisition. It illustrates the fact that we get this blessing by merely crossing the boundary line which divides it from the life which has gone before. The same may be said as to crucifixion (Gal. 2:20), baptism (Rom. 6:4), and sealing (II Cor. 1:21, 22). They are all acts and not processes and as such typify the fact that we can get sanctified now or in a moment of time.

Regeneration is a crisis, it is a birth, a re-creation, a revolution or transformation which comes from God and takes place in an instant. This truth is still admitted by all evangelical Christians. Therefore, if God can forgive one's sins and quicken his dead spirit into the newness of life, it does not seem to me that there is anything to hinder Him from cleansing the sinful heart of all of its dreadful and dangerous pollution. The Bible teaching for the in-



stantaneousness of regeneration or conversion is not any stronger or more in evidence than its precepts as to the lightning-like character of entire sanctification. Those who contend that we can grow into entire sanctification according to the teaching of the Bible are too often soon inclined to make a like argument for the first blessing or the experience of the new birth.

Thus far we have built our discussion around the Scriptures. They are the supreme authority. They provide us with the "thus saith the Lord." In the last analysis, we shall all be judged by their teaching. If this be the case, then, we should all hold fast to the belief that the blessing of entire sanctification comes in a moment of time to the person who has previously been saved and who now places his all on the altar and definitely believes that the work is done.

Let us turn now to the arguments which are largely based on reason rather than authority or the Bible. Of course we must remember that arguments from the Bible have reason in them, and proofs from reason or on the basis of reason are not contrary to the authority of the Bible. Further, the latter may even to some extent be interwoven with the Scriptures. Thus, while there is a line of demarcation here it is not an absolute one, and we must fully recognize this as we pass from one form of argument to another.

One proof that John Wesley gave for the fact that entire sanctification is received instantaneously was that there is a moment of completion even in a process. He used the fact of death as an illustration of what he meant. He said that a man might be some time dying and yet there would be an instant when the dissolution would be consummated and the individual pronounced dead. This is surely not the most conclusive argument, but it has some significance. A development should finally



reach its climax; and when it does, there is an instantaneous achievement of the goal or experience desired.

A more satisfactory reason for belief in entire sanctification as instantaneous is the fact that inbred sin is a unit. As a unit, this evil principle which affects the whole human nature cannot be removed in parts. If eradicated, it must be eradicated all at once. This bars the possibility of a second blessing that is attained merely by growth. To die out to sin does not mean that the old man or the carnal mind is little by little destroyed. It signifies the truth that the Christian is gradually placing all on the altar so that he can believe that God does now, at this very second, entirely crucify the sin nature within.

The instantaneous theory agrees with the psychological method involved in the forward advance of human nature. Someone has well said that great changes in the individual human life always come by means of crises. Entire sanctification as the destruction of the Adamic nature of sin is certainly an unusual transformation, and as such it could be brought about by no other means than that of a crisis. We read about trauma or shock experiences in psychology which all at once revolutionize some phase of one's nature or life. Is it too much then, to expect God to work as rapidly and wonderfully in His redeeming power? The answer must be no! Even in the process of education, which is wholly natural, sudden changes or crises are recognized as having a definite function. This is proven by the fact that practically all educational psychologists give some place to the saltatory, staircase, or elevator theory of learning as well as the ramp view, which emphasizes the notion of easy and gradual progress. If progress in the natural realm makes provision for quick transformations of purpose and conduct, why should this possibility be ruled out of the sphere of the supernatural—where the cause



must be more dynamic than any natural force could ever be?

The blessing of entire sanctification is a gift of grace, a divine bestowal. It is not something that man achieves for and by himself. He does not arrive at it by human efforts or works. Of course, if man did get it in this way, the time element would necessarily be involved. On the other hand, since it is awarded to him when he meets certain conditions, it must be instantaneous.

Closely akin to the line of thought which has just been presented is the truth that since God sanctifies, the obtaining of the experience must be timeless. When God works with nature or man, provision must be made for the time element. This is not essential when God acts directly or without the aid of secondary causes. When God turns water into wine by the usual method, He calls on nature and man to assist Him. The grape vines are first planted, then they must have a period of growth, and finally they put on bunches of grapes which in time ripen. After this, the grapes are gathered and the juice extracted from them. Making wine thus is a long process in which not only man but also nature comes to the assistance of God. Over against this method, there is the making of wine by direct divine intervention. This is what Jesus did at the wedding feast at Cana in Galilee. There the hostess ran out of wine. Finally Jesus stepped in and had the servants draw wine from the vessels which had just been filled with water. This was a case of extraordinary or immediate divine action. In other words, Jesus here performed a miracle. He did not make use of either man or nature, that is, of secondary causes. Therefore, the time element was not involved. The turning of water into wine was instantaneous. Likewise, when God sanctifies, He does it instantaneously. It may take the Christian some time to meet the conditions for this blessing, that is, make a full consecration of everything



to God and then exercise the proper faith; but when this has been done, God sanctifies at once, He performs a spiritual miracle and the crisis of freedom from sin takes place.

Another argument for the instantaneousness of this blessing is man's need. The Christian needs entire sanctification *now*. He will not have a spiritually integrated personality until he is free from the carnal mind. Further, he cannot live among his fellows and have the influence that he should have for God until he has been cleansed within. Again, he is not ready to enter into a holy heaven until he has been sanctified wholly. All of this indicates that a Christian should be sanctified in the present and not after certain years, months, weeks, days, or even hours have passed. The need is so pressing or critical that God must have surely provided for its immediate satisfaction. When you as a Christian become conscious of your dire lack and have made the necessary preparation for the relief of the same, it seems only reasonable to expect God to take care of the situation at once. Certainly, He would not tantalize you by giving it to you little by little.

Everything that we stand for in connection with the doctrine of entire sanctification must ultimately be judged at the bar of human experience. It is very important to establish the fact that the Bible teaches the instantaneousness of entire sanctification. This type of proof was presented in the first part of this discussion. It is also essential to show that reason upholds the contention that this blessing is received in an instant. This line of argument was presented in the second section of this lesson. However, it matters not how much the Bible might teach and the reason confirm this truth, this discussion would have a serious weakness if it could not be shown that experience is on our side. If those who have this blessing all testified that they had secured it by growth, it would



be very difficult to convince people that it comes as a crisis-experience, even though there was much in the Bible and from the standpoint of reason that points to its instantaneous character. Therefore, there is a sense in which the most crucial question of all is, do Christians get this blessing at once or by a gradual process? Here the answer is that they testify universally that they get it instantaneously. The writer has read or heard hundreds of testimonies from those who have this blessing, and not one of them claimed that he got it by growth. Those who argue for the growth theory are not those who profess to have it. Those who hold that they are growing into it never get to the place where they are willing to testify that they have received it. One man confessed that he had been growing into entire sanctification for fifty years, but when questioned, he acknowledged that he was no nearer to it then than he was at the beginning.

In this connection, permit me to give you two quotations on this subject. The first is from J. A. Wood, a Methodist, and one of the early leaders of the Holiness Movement in America. He wrote thus:

The uniform experience of all who are clear in the light of personal holiness teaches that purification is instantaneous and not gradual. Experience has but one voice on this subject, i.e., that it was sought by consecration and faith, and received the same as regeneration, by direct divine power. Gradualism does not accord with the experience of those who profess perfect love. The instantaneous does.

The second quotation is from John Wesley, the founder of Methodism. It reads as follows:

Indeed, this is so evident a truth that well nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this: That although we may "by the Spirit mortify the deeds of the body," "resist and conquer both outward and inward sin," although we may weaken our enemies day by day, yet we cannot drive them out. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our



hearts or hands. Most sure we cannot, till it please our Lord to speak to our hearts again—to speak the second time, "Be clean"; and only then the leprosy is cleansed. Only then the evil root, the carnal mind, is destroyed and inbred sin subsists no more. But if there be no such second change, if there be nothing but a gradual work of God (that there is a gradual work none denies), then we must be content, as well as we can, to remain full of sin till death.

The writer received this blessing instantaneously. This is an excellent place for him to testify to the grace and glory of God. It was in the first year of my sojourn in Peniel College, Peniel, Texas (now Bethany-Peniel College, Bethany, Oklahoma). I was reclaimed during the first part of the school year. Then I went along until near the close of that school year before I was entirely sanctified. Soon after I was reclaimed I got the light on holiness but I struggled over making a complete consecration. I believed in it and I knew numbers of people who had the blessing. More than that, I was desperately hungry for this experience. Finally, after much prayer, I made a full consecration, trusted God completely, and He did the work at once. It took me quite some time to meet the conditions, but there was no delay in the reception of the blessing after I had done my part. How well do I remember the satisfaction and the wonderful peace, the peace of God which passeth all understanding, which filled my poor heart that memorable night. God did the work and to Him be all of the praise.

There is a final word which is fundamental to this whole discussion of instantaneousness. Those who advocate the growth theory and deny that this second blessing can be obtained instantaneously are thereby starting down the path of naturalism. They turn over the task of cleansing the human heart largely to man himself, and in this connection wholly exclude the immediate or supernatural action of God. The natural conclusion of such reasoning is: God has created the universe and man,

but He cannot intervene directly in behalf of either; He can work through secondary causes or naturally, but cannot move upon man or nature immediately and without the assistance of secondary causes. Of course this is only a beginning, but if one once starts down the path of naturalism, it is easy to go further. Soon it will be easy to explain regeneration as a process with no crisis in connection with it. This is exactly what has been done by many religious leaders already. They have not only eliminated direct divine activity from the experience of entire sanctification, they have also done the same for regeneration. And when we have gone this far, it will be easy to go a little farther, and then a little farther still, until we will have dispensed with God altogether. Above everything else, let us hold on to God and give Him a place of immediate action in entire sanctification and refuse to take the first step toward belief in a God who is so far away from man that He does not have any interest in man's needs.



## LESSON THREE

# Entire Sanctification Frees from Sin

## OUTLINE

SCRIPTURE READING—Romans 6:1-23; 8:1-13.

### Introduction

Entire sanctification frees the believer from inbred sin. The old man or the carnal mind is eradicated and not merely suppressed or counteracted. Holiness is imparted—and not merely imputed—to the saved when he is entirely sanctified. This is the subject of the lesson before us.

### I. The Arguments from the Bible or Authority.

A. The primary meaning of sanctify in the Old Testament is to consecrate or set apart, while the secondary meaning is to make pure or free from sin. In the New Testament the situation is reversed: The primary meaning is to make pure or free from sin, while the secondary meaning is to consecrate or set apart. Things as well as persons can be sanctified in the sense of being consecrated, or set apart, but only persons can be sanctified in the sense of being made holy or cleansed from sin. The vessels in the temple, as well as the priests that officiate, could be sanctified in the first but not in the second sense.

B. The carnal mind or sinful nature cannot be regulated or suppressed. It must be eradicated or destroyed. It is not subject to the law of God (Rom. 8:7).

C. Cleansing in the New Testament comes from a very definite Greek term. It could not have indicated

suppression rather than destruction or eradication. It is the same word that was used in connection with the healing of leprosy. Certainly it did not mean counteraction or holding down the disease there. It meant that the leprosy had been destroyed, the leper was *healed* (Matt. 1:3; 10:8; 11:5; Mk. 1:42; Lk. 4:27; 7:22; 17:14; 17:17; I John 1:7).

D. In Matthew 3:11, 12, we have a great passage which brings out this cleansing from sin in several ways. It is the Holy Spirit baptism, and baptism carries with it the thought of cleansing. This baptism is a fiery baptism, and the fire implies the burning out of the dross of sin. He is the *Holy Spirit* who baptizes and as *holy* He sanctifies or makes holy. Again the Holy Spirit when He baptizes thoroughly purges His floor and burns up the chaff with unquenchable fire.

E. In James 4:8 and Acts 15:9 we have the believer purified. To be purified from the sinful nature within is not suppression but eradication.

F. Other passages in the New Testament use such significant words as "mortify" (Rom. 8:3; Col. 3:5), "crucify" and "crucified" (Gal 6:14; 5:24; 2:20), and "destroy" (Rom. 6:6; I John 3:8). These terms surely cannot mean less than the destruction of the old man of sin.

G. The words "sanctify," "sanctifieth," "sanctified," and "sanctification," are used twenty-eight times in the New Testament. As we have already shown, sanctify in the New Testament primarily means to make holy or to free from sin. Here again we undoubtedly have eradication rather than suppression. Some of the most important scriptures which use the words "sanctify" or "sanctification" are as follows: I Thessalonians 4:3; John 17:17, 19; Ephesians 5:26; I Thessalonians 5:23; Hebrews 13:12.

H. Closely allied to sanctify and its derivatives are holy and holiness. Holy is found more than eighty times



in the New Testament as the first part of the phrase "Holy Spirit" or "Holy Ghost." Certainly holy here does not mean chiefly consecrate, but rather sinless character or purity. Holy is found more than seventy times in other contexts in the New Testament and as used in these places it must have the qualitative meaning of freedom from sin, as a rule. Holiness is found thirteen times in the New Testament and perhaps the most familiar verse with this word in it is Heb. 12:14. Here it no doubt means cleansing from sin and not just consecration and suppression.

I. Daniel Steele in a significant passage as to "inward holiness" or entire sanctification writes thus: "If this is not the doctrine of the New Testament, Christ's mission is a stupendous failure, because he does not destroy the works of the devil, and perfect holiness is impossible in this world or that to come."

## II. The Arguments from Reason.

A. Those who are opposed to eradication usually emphasize power rather than purity. This is dangerous! The orthodox holiness movement has always stood for purity first and then power as a result of purity. Above all else, men must be good or holy.

B. The sanctified testify to the fact that they have been cleansed or freed from sin. They are indeed dead unto sin.

C. Suppression is a form of repression from the psychological standpoint and as such it is very dangerous. The carnal mind should be eradicated and not repressed.

D. Let us remember, however, that it takes as much consecration and faith to keep sanctified as it does to get sanctified. We must not emphasize the crisis of entire sanctification or eradication so much that we forget that

there is something to be done to keep sanctified, to keep the old man out.

E. Some are led to doubt the eradication of the carnal mind because they confuse infirmities with sin. But we must all remember that we cannot immediately judge one's motives or heart by his deeds. God sees the heart but we can only view the outward man.

F. Some ask this question: How can we backslide if the sinful nature is destroyed? How can it come back into the heart if it no longer exists? This confusion arises because too many people think that the carnal mind is a physical or psychical thing or entity. Such is not the case. It is a state, condition, tendency, or quality of a psychical existence; and like a kink in a wire or a fever in a living body or a complex in a mind it can be eliminated or eradicated and then come back when certain causes or conditions are present again.

G. Finally, from the practical standpoint, those who deny eradication make God finite and do despite to the cross of Jesus Christ. God through the blood of Jesus *cannot* destroy the works of the devil in the heart of man, according to them.

### III. The Arguments from Experience.

A. I believe that when I was entirely sanctified the carnal mind was eradicated. God on the basis of the Blood and through the agency of the Holy Spirit did the work when I fully met the conditions. The glory must all go to the Triune God.

B. Further, I believe that this truth and the testimony to it, more than anything else which we as holiness people face today, is the great essential. If we compromise at this point, either intentionally or unintentionally, we have opened a breach in the wall of our doctrine which will finally cause the waters of hell to inundate the whole structure.



## LESSON THREE

# Entire Sanctification Frees from Sin

SCRIPTURE READING—Romans 6:1-23; 8:1-13.

The eradication of the carnal mind, the old man, or inbred sin is meant when it is held that entire sanctification frees from sin. In taking this position we oppose the "holy in Christ" theory, Keswickism, or what some have called Calvinistic holiness. Those who are in this group believe in suppression, suspension, or counteraction rather than eradication. Actual or complete freedom from sin for them comes only by proxy. Christ's holiness is taken for ours and we have only positional or imputed cleansing. Wesleyan holiness, on the other hand, insists that purity is imparted to the heart of the individual through the blood of Jesus Christ and the precious agency of the Holy Spirit, when the Christian consecrates his all and believes now that the work is done. This is the view which we discuss in this lesson.

The term "sanctify" comes from two Latin words which mean to make sacred or holy. In the Bible the word sanctify has two outstanding meanings—consecration, and cleansing or making morally clean. The predominant meaning in the Old Testament is consecration. This is closely related to the root meaning of the Hebrew word which is translated sanctification. This Hebrew word likely came originally from a term which meant cut off or separate. Having this origin it easily lent itself to the thought of being set apart for or consecrated to a special service or function. In this sense, sanctification can apply to things as well as to persons. The Sabbath, the temple, and the vessels of the temple could be and



were spoken of as holy or sanctified along with personal beings. Please remember, however, that this was only the primary significance of sanctification in the Old Testament. A secondary definition was to make pure or holy or morally clean. When we come to the New Testament we find a very different situation. Here the Greek word from which sanctify or sanctification comes literally means not worldly. From the standpoint of its origin it is perhaps not very different from the Hebrew word in content. Nevertheless, the English word "sanctify" has the same twofold significance in the New Testament that it has in the Old Testament, with this difference, that the emphasis is reversed. The primary connotation in the New Testament is cleansing or moral purity, while the secondary definition is consecration. This view can be verified by many authorities—in spite of the fact that there are still some who are dogmatic in their assertion that sanctify never means anything but consecrate. One of the definitions that a school dictionary gives is as follows: "To sanctify is to cleanse from impurity, pollution, or sin." The Greek word in the New Testament which is usually translated holy has as one of its meanings—to purify internally by reformation of soul—according to *Thayer's Greek Lexicon*. A present-day biblical theologian declares that holiness finally came to signify complete purity and righteousness, separation from everything evil and sinful. Therefore, the very terms "sanctify" and "holiness" carry with them the thought of freedom from sin—especially in the New Testament.

Let us be more specific and take up a study of some of the scriptures themselves. They are so definite that it seems strange that anyone should ever interpret them in terms of suppression. Take Romans 8:7, where these words are found: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." That which is not subject to the law of



God cannot be regulated or suppressed. There is but one way to deal with such a condition and that is to eradicate or destroy it. Sin of any nature or description cannot be regulated. It is anarchistic or lawless in character. For instance, men try to control the liquor traffic, but they have never succeeded in doing it and they never will. The only way to deal with it is to prohibit it, do away with it completely. We do not try to set limits to murder, we forbid it. God said and we say: "Thou shalt not kill." The same method must be used in dealing with the carnal mind. It must be crucified, purged, extirpated.

Let us take the word "cleanse." It is the translation of a very strong Greek term which could by no logical reasoning be thought of as indicating suppression instead of destruction. But we do not have to go back to the Greek to find out that cleanse very definitely indicates eradication. Christ used it in connection with the healing of leprosy and surely He did not mean that He just suppressed that disease in the individual when He healed him (Matt. 8:3; 10:8; 11:5; Mk. 1:42; Lk. 4:27; 7:22; 17:14; 17:17). When Paul tells us that Jesus gave himself for the Church that He might sanctify and cleanse it, he undoubtedly meant that the Christian would be as free from carnality as the leper was from leprosy after he had been cleansed. The same is true of John's use of "cleanse" in the famous passage in I John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

In Matthew 3:11 and 12 we have a very significant passage which teaches eradication rather than suppression in more ways than one. This passage reads thus:

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge



his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Here we have the fiery baptism with the Holy Ghost—baptism and fire both signifying at least symbolically the thought of cleansing. Further, it is the Holy Spirit who is the special agent in this baptism of Jesus, and, as Stevens says in his *New Testament Theology*: "The Spirit is holy, and the work of the Spirit is sanctification," that is, the bestowal of holiness or freedom from sin. In addition, we have a very vivid description of the work of this baptism in the twelfth verse: The floor will be purged thoroughly—the chaff being burned up and the wheat garnered. This does not sound like the halfway house of suppressionism. In this connection, it may be pointed out that not only baptism and fire symbolize cleansing, but, also, to be filled with the Spirit (Acts 2:4; 4:8; 9:17; 13:9; Eph. 5:18) and to become circumcised in heart all point to a radical work of grace that could not be described in terms of suppression.

Purify, purifieth, purified, purifying, and purification are in the same class with purge and cleanse. When used in connection with the state of sin in the heart they have the same meaning that they have elsewhere, that is, a heart which has been purified has been freed from sin. James 4:8 informs us that the sinner is to cleanse his hands and the double-minded or Christian is to purify his heart. Likewise, in Acts 15:9 we are told that God put no difference between the Gentiles and the Jews purifying the hearts of the former by faith.

There are a few other important passages which employ words that are too definite and striking in content to ever be classified as suppressionist in character. Paul calls on us to *mortify* the deeds of the body through the Spirit (Rom. 8:13). He also exhorts us to *mortify* our members which are upon the earth and these are listed as follows: fornication, uncleanness, inordinate affection,



evil concupiscence, and covetousness, which is idolatry (Col. 3:5). Again, the Apostle to the Gentiles declares that the world has been *crucified* to him (Gal. 6:14), that he has *crucified* the flesh with its affections (Gal. 5:24), and that he is *crucified* with Christ so that he no longer lives but Christ lives in him (Gal. 2:20). Destroy and destroyed are terms which are in this group. Paul in Romans 6:6 tells us that the purpose of the crucifixion of the old man is that the body of sin might be destroyed, that henceforth we should not serve sin. And John asserts that the Son of God was manifested in order that He might destroy the works of the devil (I John 3:8).

When we add to what has gone before the fact that the words "sanctify," "sanctifieth," "sanctified," and "sanctification" are used twenty-eight times in the New Testament, and that—as we pointed out earlier in this lesson—they chiefly refer to an ethical or moral state of freedom from sin, they must surely stand on the side of eradication and not suppression. A few of the most important passages in this field are as follows: "This is the will of God, even your sanctification" (I Thess. 4:3); "Sanctify them through thy truth" (John 17:17); "for their sakes I sanctify myself, that they also might be sanctified" (John 17:19); "that he might sanctify and cleanse it" (the church) "by the washing of the water by the word" (Eph. 5:26); "the very God of peace sanctify you wholly" (I Thess. 5:23); and, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Closely allied to sanctify and its derivatives are holy and holiness. Holy is found more than eighty times in the New Testament as the first part of the phrase "Holy Spirit" or "Holy Ghost." Certainly holy here is not synonymous with consecrate. The least that we can infer from it in this connection is that it ascribes to the Third Person in the Trinity a character which is wholly



free from the contamination of sin. This surely guarantees to us the same qualitative meaning for holy when it is found more than seventy times in other contexts. The outstanding passage in this class is found in I Peter 1:15, 16: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Holiness occurs in the New Testament thirteen times and perhaps the most familiar verse which has this word in it is Hebrews 12:14, and it reads thus: "Follow peace with all men, and holiness, without which no man shall see the Lord." The predominant meaning here must be that of moral cleanliness or freedom from sin.

Daniel Steele well says:

That *inward holiness* [italics mine] which the altar ritual of the Hebrews, with their interminable repetitions, was unable to produce, has been rendered possible to every believer through the offering of the adorable God-man once for all. While the atonement sanctified no one, it renders possible the entire sanctification of every offspring of Adam who will trust in Christ for this purchased blessing.

This statement is not really complete without these other words which Steele gives in another connection: "If this is not the doctrine of the New Testament, Christ's mission is a stupendous failure, because He does not destroy the works of the devil, and perfect holiness is impossible either in this world or that to come."

We have been dealing largely with Scripture in the preceding sections of this lesson, but let us now turn to some proofs for eradication which are based more specifically on reason. Those who advocate the "holy in Christ" theory emphasize power rather than purity. This is dangerous. Power comes through the sanctifying baptism with the Holy Spirit, but it is a result rather than a cause. It is power through purity, through a heart that is holy—and not purity because of power. The chief emphasis in



the Christian life must always be on purity and not on power, on holiness and not on the spectacular. Above everything else, men must be good, partakers of the divine nature. The demand for righteousness is supreme, whether we are thinking of God or man. The only God that is worthy of being God must be holy; and a man may be a healer or a performer of miracles, but if he is not living righteously he is not a follower of God. Thus, he who puts power before holiness is on the wrong track.

Among those who have been entirely sanctified, many have testified to the fact that they felt clean after receiving the experience. They witnessed to the truth that the carnal mind was gone, that there was no longer any dissension within, that the peace of God which passeth all understanding reigned supremely. George S. Ingram in describing his reception of this blessing says: "And then in God's own time came His deep inward assurance that He had cleansed my heart from *all* sin, and *filled* me with His Holy Spirit, and that inward assurance has remained with me through the years as a very precious possession." Going back to the early Methodist Movement, we give the testimony of the sainted Fletcher. Here are his words:

I will confess Him to all the world; and I declare unto you in the presence of God, the Holy Trinity, I am now "dead unto sin." I do not say, "I am crucified with Christ," because some of our well-meaning brethren say, "by this can only be meant a gradual dying"; but I profess unto you that I am dead unto sin, and alive unto God. He is my Prophet, Priest, and King, my indwelling holiness; my all in all.

These testimonies are only samples of many others which might be given which point in one way or another to the eradication of the old man of sin.

It has been suggested that suppression is but a form of repression, from the psychological standpoint. Certainly there is some ground for such a position. And if



suppression is a type of repression, then it is a very dangerous condition mentally and should not be tolerated. That which is wrong within us should be eradicated and not merely repressed. Otherwise, it is likely to find a place in the subconscious mind and then lead a sort of underground existence which will sooner or later break out into the open with very disastrous results. There can never be a spiritually integrated personality so long as the Adamic nature is anywhere within the realm of the human individual. The divided self cannot be overcome without the eradication of the old man of sin which is in the human heart.

On the other hand, there is a psychological danger in holding to the eradicationist view. While there is no doubt that the Bible teaches it and that theologically it fits into the picture better than the notion of suppression, it is easy for those who hold it to make the mistake of emphasizing the crisis too much. They get sanctified and the carnal mind is eradicated, and then they feel that they do not have to do anything in order to keep sanctified. This is a mistake. It takes the same consecration and faith to keep sanctified that it does to get sanctified. We must abide in the vine after we get in. Moment by moment we must live the sanctified life by the constant presence of the Holy Spirit which was given to us when we were sanctified. Wesley was wise enough to call the attention of the early Methodists to this truth. He even went so far as to declare that there was danger in talking about a state of entire sanctification. He feared lest the devil would deceive some people by this idea and prevent them from trusting God moment by moment as they should.

Another caution must be called to the attention of those who read this. It is that it is easy to confuse eradication with suppression because it is difficult to differentiate infirmities from sin. We must be careful that we do



not judge people. We see their external life, but we do not see their motive. We can see only the outward man, but God looks on the heart. However, someone may say that we are to know Christians by their fruits. This Bible statement is true in the long run, but not in the short run. In the long run fruits and roots are similar, that is, fruits reveal the nature of their roots. Conduct will manifest one's character sooner or later, but it is usually later—after the observed has been within reach of the observer for some time. Therefore, we should not depend upon snap judgments in evaluating either intelligence or character. Such a procedure is dangerous. Let's be done with it forever! At this point of determining between infirmities and sin, a man should be hard on himself and very charitable toward the other fellow. There is no ground here for concluding that your brother has just had the old man suppressed instead of eradicated.

How can we backslide from entire sanctification, if the sin nature within has been destroyed? How can the carnal mind come back in the human heart when it has been cleansed away? This is a question which is often asked of those who teach eradication. If a book is burned up or done away with completely, how can it appear again? The confusion at this point is due to the fact that the carnal mind is thought of as a material thing or as a psychical entity or personality. But such is not the case! Inbred sin or depravity is only a psychical state, condition, or quality of an entity or personality. As such, it can be eradicated and then come back when the cause which produced it at first is present again. This situation may be illustrated as follows: The writer has had fever several times in his life, but he does not have fever now. Fever is a state or condition of the physical man, and as such it may come and go. When it has gone it has been eradicated or destroyed, but it is not something which can be found somewhere outside of the physical organ-



ism. The fever which I once had, I do not now have—and it is not to be found anywhere. Nevertheless, fever may come my way again when certain causal conditions arise in my body. This is just an illustration, and still it may assist us in understanding how one may backslide after having had the old man eradicated. Another and better illustration may be found in a psychological complex. A person who is afflicted with a serious psychological complex may go to a psychiatrist and get remarkable relief. The complex is so completely gone that we may correctly affirm that it has been eradicated. However, this does not mean that the very same complex cannot come back. It may be brought back by the same process of faulty mental living that caused it in the first case. It has been destroyed and cannot be run down anywhere and yet it can recur or, in other words, one can backslide from the healthy mental state at which he has arrived. These illustrations ought to help us to better comprehend how an entirely sanctified person can backslide.

We have considered the arguments from authority or the Bible and the arguments from reason. This brings us to a very brief discussion of the bearing of experience on this question of freedom from sin. As we come to this part of the lesson it is in order for the writer to testify again. I believe that when I was wholly sanctified the carnal mind was eradicated. God on the basis of the blood of Jesus Christ and through the agency of the Holy Spirit did the work when I fully met the conditions. Since God did the sanctifying, the glory must all go to Him and truly my heart is filled with praise to Him for His wonderful goodness.

May I also say in this connection that I believe that this truth and the testimony to it, more than anything else which we as holiness people face today, is the great essential. If we compromise at this point either inten-



tionally or unintentionally we have opened a breach in the wall of our doctrine which will finally cause the waters of hell to inundate the whole structure. Early in the present century, when the term "eradication" was accepted without question by the holiness movement, a leader wrote thus as to eradication:

This is a distinctive position taken by the holiness movement, and is, after all, the battleground of the future. Much depends upon the maintenance of this doctrine. If it be true God stands vindicated before angels, men, and devils; if it is not true it follows that the Father winks at man's greatest need, and delights in the wail of the seventh chapter of Romans or proclaims himself such a weakling that He cannot save His people from the power of inbred sin.

In concluding this discussion, let me point out an implication which I believe to be involved in the denial of the eradication of sin. There are those today who are generally thought of as fundamentalistic in their theology and who would, therefore, radically oppose the idea of a finite God. Nevertheless, they so limit God as to make Him less than all-powerful. This is really what a theologian does when he advocates the theory of suppression for inbred sin instead of eradication. The implication is: Men sadly need freedom from sin and want it; they are also willing to pay the price for it, but God either cannot or will not deliver them from the power and presence of indwelling sin; however, it must be that God cannot rather than that He will not, for He is holy and surely would do His best to make men holy. Practically, then, those who take the suppressionist position against eradication are worshiping a God who is finite, that is, one who is definitely circumscribed in power, who must fail to really sanctify because He cannot rather than because He will not. This must certainly be the case, for if they hold that God does not because He will not, they impugn His goodness or holiness. Of course, those who champion suppressionism would stoutly deny that the heresy of a

finite God is involved in their belief. Nevertheless, a denial is not enough to evade the logic of the facts of the situation. They must reject the contention in which they have taken refuge or else accept the implication which goes with it, however much they may dislike it. Further, at the same time that they are thus limiting God, they are also circumscribing the blood of Jesus Christ or doing despite to the Cross. This is inevitably the case, however much they may manifest loyalty to the blood of Jesus Christ. According to their teaching, the blood of the Son of God is impotent to save the individual to the uttermost. It is weak and feeble in that it cannot cleanse away the pollution of sin at the heart or center of human personality. The Cross with all of its infinite sacrifice and agony did not provide full destruction for the works of the devil in the human heart. Spiritually speaking, man is left a cripple until death overtakes him. This is the final outcome of suppressionism. It makes God finite and dishonors the blood of His only begotten Son. It is no wonder that the Bible teaches the eradication of the carnal mind or freedom from inbred sin, and that at least some men accept this teaching and appropriate its glorious benefits!



## LESSON FOUR

# Entire Sanctification Is Attainable In This Life

## OUTLINE

SCRIPTURE READING—John 17:1-19; Romans 12:1, 2; Acts 2:1-4.

### Introduction

Is the experience of entire sanctification attainable in this life? This question is so important that an entire lesson must be given to its consideration. Therefore, this fourth study is devoted to such an undertaking.

### I. The Arguments from the Bible or Authority.

A. Some scriptures which are offered as proofs that we cannot be sanctified in this life.

1. "There is none righteous, no not one" (see Rom. 3:10-18). This is the beginning of a quotation from the Psalms. When one reads on through the verses he quickly sees that they refer to the universality of sin and not to the attainability of righteousness or holiness in this life.

2. I John 1:8 and 10 are often quoted as arguments against the attainableness of entire sanctification in this life. But, as one recent writer points out, John is here dealing with two false claims which were being made in his day. These false claims were that there is no principle of sin within and no acts of sin without. The verses have nothing to do with teaching that holiness is beyond our reach in this life. Further, as we shall indicate later, this same chapter of I John teaches that we can get rid of actual sins and inbred sin.

3. In Matthew 22:37-40 we have the Master's summary of the law and the prophets. Here He commands supreme love to God and man. This is not an unattainable goal as some claim. Jesus' teaching in Matthew 5:38-40 does not just set forth an ideal that we are to strive for and never reach, as some have told us. Both of these passages set before us a state of grace which is attainable in this life.

B. Some scriptures which are not used against our position. They very definitely signify that this blessing of entire sanctification is attainable in this life.

1. Some prayers, exhortations, and commands which witness to the present attainment of this grace. They are as follows: Hebrews 12:14; John 17:17; I Peter 1:16; I Thessalonians 5:23.

2. The conditions which must be met in order to get this blessing are such that they can only be met in this life of probation. These conditions are consecration and faith. Some important scriptures which are to be noted in this connection are Romans 12:1, 2; Galatians 2:20; and Ruth 1:16-18.

3. Entire sanctification prepares one for death, but it is pre-eminently a living grace. This experience enables us to live in this present wicked world and be a real blessing and at the same time be kept from the evil of the world (John 17:15).

## II. The Arguments from Reason.

A. Some claim that sanctification is a heavenly grace and, for that reason, not attainable in this life. A preacher in a denomination that is opposed to entire sanctification told one of his members who got sanctified that she might just as well go on to heaven. Closely related to this idea is the notion that this second blessing places one beyond growth in grace. Such is not the case. It just



prepares the one who gets it for real growth in the things of God.

B. We do not have to wait until death to get this grace of entire sanctification, as some claim. This false notion is based on the idea that the body is sinful and, therefore, we cannot get sanctified until we dispense with this present body. But such teaching is not in accord with the Bible or common sense. Sin is in the man who lives in the body and not in the body.

C. Sanctification in purgatory is not logical from any viewpoint. Where is purgatory and what basis do we have for believing that it sanctifies? We do not know that there is any such a place and we have no reason for believing that it sanctifies, if it should be found.

D. Entire sanctification is not just for the apostles or only for the Christian workers of every age. It is for those of every age and every class—Christian workers and laymen of the past, present, and future. This is not only reasonable but is also scriptural (John 7:17-21; Acts 2:38, 39).

E. One writer on entire sanctification declares that man is not free if he cannot get this blessing in this life. He reasons thus: If God is willing for us to have this experience in the present life and has made provision for its attainment here and now, and yet we are unable to get it, it must be because the Christian's will is in some way limited.

### III. The Arguments from Experience.

A. One hundred and twenty were sanctified on the day of Pentecost (Acts 2:1-4).

B. Paul placed himself in the class of the perfect (Phil. 3:15).

C. The writer of this paper is still alive and he has obtained this blessing. For this glorious experience we

praise God. Further, the writer has heard hundreds testify that they have this blessing who are still on this earth.

D. We could have a testimony meeting in the First Church of the Nazarene in Kansas City at any meeting and there would be many who would witness that they now have this blessing.

### Conclusion

1. The Bible is optimistic. It teaches that the right will finally triumph. Certain facts help us to maintain this truth in the face of the present-day dominance of sin. These are: first, the sinlessness of Jesus Christ. If He could live here and triumph over sin, there is reason to believe that what He stands for will finally win. Second, there is the promise of a coming millennium. Whether one believes in postmillennialism or premillennialism, he looks forward to an age when righteousness will be supreme. This hope is the scriptural teaching as to the final supremacy of right. Third, there is personal holiness here and now. The sinlessness of Jesus Christ and the belief in a coming millennium certainly assist us in preserving optimism in a world where sin is rampant. However, they cannot do for us what entire sanctification does. It gives the experience of personal triumph over sin both within and without, and in doing this it does more than anything else to keep optimism alive as to the future and final ascendancy of righteousness in the universe. To deny that holiness is attainable in this life is to place beyond man's reach the surest foundation for a true optimism.



## LESSON FOUR

# Entire Sanctification Is Attainable In This Life

SCRIPTURE READING—John 17:1-19; Romans 12:1, 2; Acts 2:1-4.

Can the experience of entire sanctification be obtained in this life? This is one of the most important questions connected with the study of the doctrine of entire sanctification. Much that has been said in the lessons which have already been presented has implied an affirmative answer to this question. However, this phase of the doctrine is so vital that we must deal with it more fully. Therefore, this lesson, the fourth in the series, will be given entirely to the discussion of this topic.

There are some who claim that it is impossible to be sanctified in this life. They offer various passages from the Bible which they think prove this to be the case. Romans 3:10-18 is often used in this connection. It is a quotation from the Psalms and starts off thus: "As it is written, There is none righteous, no, not one." Those who quote from this passage prefer to stop with this first verse. The other eight verses paint such a dark picture that it is difficult to understand how anyone could ascribe them to a person who is saved. But if they accept the first verse they must be willing to include the other eight. The verses are a unit, with the last eight serving as an elaboration of the opening thought. This cannot be denied by anyone who will read all of them with a mind which is not blinded by prejudice. Here is the entire passage which readily speaks for itself:

As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.

Anyone who makes this a description of the Christian, of one for whom the Christian God has done His best in this world, surely makes the power and grace of Christ of no effect. No, this is not such a delineation. It is rather a vivid presentation of the state of fallen man. We are born in sin and this sets before us the terribleness of our natural state. To apply it even to the saved or to use it as an argument against the attainableness of holiness of heart and life here and now is a gross misinterpretation.

Another passage which is cited as a sure proof of the fact that this blessing of entire sanctification is not attainable in this life is found in I John 1:8 and 10. These verses read as follows: "If we say that we have no sin, we deceive ourselves, and the truth is not in us . . . . If we say that we have not sinned, we make him a liar, and his word is not in us." In the first place, those who refer to these verses in their rejection of holiness are careful not to mention the seventh and the ninth verses. This is no doubt due to the fact that the seventh and ninth verses are just as decided in their declaration of the possibility of being freed from sin in this life as the others appear to be against such an attainment. How may we resolve this apparent contradiction? Dr. Flew, in his book, *The Idea of Perfection*, explains the situation adequately thus:

There is no way out of this difficulty except to expound the sentence *we have no sin* strictly in its context as the second of the three false claims of the opponents with whom John is dealing. The first is the claim of enjoying communion with God



while living in sin (I John 2:4). This is hypocrisy. The second is a general denial of sin in principle. *We have no sin.* The third is a particular denial of one's actual sins. We are not to understand the "we" as a general statement about Christians. That may be the interpretation which comes naturally enough to Englishmen who constantly hear the words in their Liturgy, but it is at variance with the context. Again and again we are told that fellowship with God means freedom from sin. The thought of I John 1:7, as Westcott says, "is not of the forgiveness of sin only, but of the removal of sin."

The writer of the epistle, then, must be dealing with a specific claim put forward in the Church by some who would not admit that there was any sin in them at all. At the end of the first century when Gentiles with hardly any moral sensibility were finding themselves within the Church, such a claim must have been not infrequent. There is only one way, says our writer: We must confess our sins. Then forgiveness is granted and a complete cleansing.

In Matthew 22: 37-40 we have the Master's summary of the law and the prophets. Here He commands us to love God with all our heart, soul, and mind, and our neighbor as ourself. In order for the Christian to do this, the love of God must be shed abroad in his heart by the Holy Spirit. Thus the carnal mind is driven out and perfect love comes in and reigns supreme. What right, then, have some to insist that this is an impossible ideal for the present life? How could the Son of God demand it as a possibility now if such is the case? Again, there are some who make just as irrational a claim in regard to Matt. 5: 38-40. According to them, Jesus gives us in these verses a beautiful goal which can be approached but never achieved in this present order of existence. This position is taken in spite of the fact that there is not the least hint on the part of Jesus that His words are to be so understood. They are given as a resume of the sanctified life and with every indication that they are to be practiced or lived up to in the day in which we live.

Now we shall present some Scripture passages which definitely teach the attainableness of entire sanctification



in this life. These are in the form of prayers or exhortations or commands. Some of them are as follows: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "Sanctify them through thy truth, thy word is truth" (John 17:17). "Be ye holy; for I am holy" (I Pet. 1:16). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

Another argument for the fact that this blessing is attainable in the present life is derived from the conditions which are to be met. There is a very real sense in which they can only be carried out here and now. This earth is a testing ground, and those who inhabit it are especially subject to probation. Choices must be made and the proper basis for the same must be laid. In the case of entire sanctification, the Christian must consecrate completely and believe fully. These activities have much more meaning in our present realm of existence than they would have in the world which is to come—where the probationary aspect of human personality will not be significant (Rom. 12:1 and 2; Gal. 2:20; Ruth 1:16-18).

Entire sanctification is a dying grace which cannot be surpassed. The early Methodists, who were pre-eminently a holy people, died well. This was so strikingly true that our attention was called to it. For this we thank God. However, we are convinced that this second blessing is more important as a living grace. Jesus calls on God not to take His disciples out of the world but to keep them from the evil of the world (John 17:15). This is to be done by sanctifying them. This is the reason that the chief burden of His prayer in this connection is the sanctification of His disciples. Such an unusual experience would make them ready for death, but best of all it would prepare them to live in this present world of sin and suffering, free from sin within and without. Besides, they



would be powerful in the business of winning souls to Christ.

Thus far in this chapter, we have built our discussion largely around the teaching of the New Testament. Next let us consider this problem from the standpoint of reason. Here we find people contending that it is impossible to obtain entire sanctification in this life because such a state of affairs would be the end of all things, so far as our earthly sojourn is concerned. I remember that a woman was sanctified in a city where I was holding a tent meeting. She belonged to one of the larger denominations. Her pastor heard about it and asked her if it was true. She declared that it was. Then he told her that she might just as well go on to heaven, for God had done everything for her that He could. Closely connected with this is the claim that some make that when a person is sanctified he cannot grow in grace any more. This is very far from the truth. When one has been genuinely sanctified he is just then ready to begin to grow as he should. Further, he will have to grow in grace after entire sanctification or he will forfeit this great blessing. Other contentions which are advanced against present sanctification are that it would bring us to the place where we no longer have any need for the blood of Christ, no ground for advancement in humility, no possibility of being tempted or of committing sin. In other words, such a grace would lift us so high that it would unfit us for this present realm of testing and development. Anyone who will stop and think about the matter will easily see that such objections to the attainableness of entire sanctification in this life are unwarrantable.

Some of those who hold that we cannot be sanctified in this life emphasize the attainment of this experience in the hour and article of death. A few who belong in this group seem to teach that death is the sanctifier. But certainly this is wholly untenable. There can be no



sanctifying power in death. Death is an enemy of man, and how could it be the instrument of his sanctification? In addition, death is the effect of sin, and how could that which is caused by sin turn upon its cause and destroy it? There are others in this class who see the absurdity of making death the sanctifier and modify the view so that it means no more than that the process of entire sanctification is completed at death; it is then that it comes to its full fruition. Nevertheless, this question still faces us—why do we have to wait until death for the consummation of this blessed experience? Why has this theory so captivated the minds of some? The writer believes that he knows the answer to this question. It is because they are following Plato's philosophy rather than the Bible teaching or logical thinking. Plato taught that matter is evil, and of course the body is matter and therefore evil. If this be true, then, there is no possibility of our becoming holy in heart until death comes or the body is laid aside. At this point Plato fell into one of his most subtle and dangerous errors. The body is not sinful in itself. My hand may be the instrument of sin, but it is not sinful. It is the man who lives in the body—and not the body—who sins or becomes the repository of sin. If we will remember this, not only as in harmony with Bible teaching but also with reason, we will not be deceived by this pernicious teaching which identifies matter and sin.

There has been at least one case, and no doubt more, where a Christian has sought and obtained this blessing of entire sanctification when he thought that he was dying. Instead, he recovered. What was he to do—retain the blessing or repudiate it? The one of whom I knew was wise enough to hold on to it. He lived for years and was a great power in God's hands. It became for him a very real living grace.

There are some who set the purgatorial or post-mortem theory over against the belief in entire sanctification as



attainable in this life. Such an argument has but little weight for several reasons. In the first place, he who holds to this view would first have to prove that there is a purgatory. This would not be an easy task. Again, he would have to establish the fact that there is punishment in the future life which is only or wholly therapeutic or disciplinary and not at all retributive. This would involve proving that there is a second chance or a chance for salvation after this life has ended. Further, the church which advocates this theory in the strictest sense thinks of the suffering in purgatory as only taking the place of what they call "temporal punishment." It is not supposed to have anything to do with either the guilt of actual sins or the cleansing of inbred sin. Thus there is very little possibility that this post-mortem theory could ever take the place of the conviction that entire sanctification is attainable in this life.

There are some who tell us that the baptism with the Holy Spirit which sanctifies is only for the few in this life. Part of those who take this position would limit its availability to the apostles, while others would place it within reach of Christian workers of all ages—beginning with the apostles and including those who are called to special work in the kingdom of God during any period of time. Such a position is clearly refuted by many scriptures, of which perhaps the two best are the following: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). When one reads these verses in the light of their context, he can easily see that Jesus is praying not alone for the sanctification of His immediate disciples, but for all future believers as well. The same emphasis is brought out by Peter in his sermon on the day of Pentecost when the prayer of Je-



sus for the sanctification of all believers was answered. Here are Peter's words:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:38 and 39).

Evidently the Bible does not limit the accessibility of this experience of entire sanctification in this life just to a few. Every believer, every Christian, can secure it if he is willing to meet the conditions.

One writer on the subject of entire sanctification asserts that man is not free if he cannot through the grace of God obtain entire sanctification in this life. He reasons thus: If God is willing for us to have this blessing in the present life and has made provision for its attainment here and now, and yet we are unable to get it, it must be because the Christian's will is in some way limited. It must be due to the impossibility of the converted man to so exercise his will in this connection as to satisfy the human prerequisites for the reception of the Holy Spirit in His sanctifying work. Such a situation would surely be unfair to the saved man. Further, there is nothing in the Bible or from the standpoint of reason which justifies such an implication. Certainly such an abrogation of the human will is not to be admitted.

The Bible and reason both point unquestionably to the attainment of this experience in this life. The next question, then, is—does experience harmonize with the Bible and reason? The answer is that it does. There are those in the Bible who were still in this life and yet had secured this sanctifying grace. The one hundred and twenty who were sanctified by the baptism with the Holy Spirit on the day of Pentecost come in this class (Acts 2:1-4). Paul also says: "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15). What is true



of these and others in the Bible is verified by present-day experience. I have heard hundreds testify to this experience and they were still living on this earth. In addition, the writer of this paper is still alive and he secured this blessing more than twenty-five years ago. This experience of entire sanctification is attainable in this life. The Bible, reason, and experience all testify to this truth.

There is one general point which I wish to emphasize in concluding. It is that to deny the possibility of the obtainment of this experience in this life is to commit the Christian finally to pessimism. The world is full of evil. The forces of wrong are in the majority. One cannot easily escape from the pessimism which such a state of affairs implies. Therefore, if we are to extricate ourselves from pessimism and look forward to the final triumph of righteousness, we must have some outstanding cases of victory in our present life. There are crucial situations which help us in this connection. First, there is the life of Christ. He lived in this world and knew no sin. This gives us the promise that He may finally be able to overcome sin in the universe. If He had yielded to sin while He walked with men, we could not have had much hope for the future. So weak a Saviour could not have lifted us out of our pessimism. But, thank God, He is a victorious Saviour. Thus something has transpired in the past which has given us a definite triumph in the future. There is a future event which also speaks of hope as to final victory and thus greatly encourages us. This is the second coming of Jesus. Whether we accept the premillennial or the postmillennial view, it makes no difference in this case. Both views point unquestionably to the final triumph of the good. Here we have another reason for being optimistic rather than pessimistic. It helps us to overcome the pessimism which threatens us because of present-day conditions that are so filled with evil. There is one more major contribution to the spirit

of optimism. This is personal or experimental—and from this standpoint is more important than either of the other two. This something which in such a definite way helps us to be optimistic and not pessimistic as to the final ascendancy of right is the attainability of entire sanctification in this life. If God through the blood of Jesus Christ and the mighty activity of the Holy Spirit can overcome sin here and now in my heart, He has given me, thereby, the best assurance possible in the present that in the future He will be able to finally conquer sin and the devil. If He has done it in my inner world why can He not in the end accomplish the same in the world outside of me? Thus I am assured of the ultimate destruction of all that is wrong, and optimism rather than pessimism takes possession of me. In other words, I am constrained to believe in what the philosophers call "the objectivity of value." This is the belief that God and the universe are, in the last analysis, on the side of right instead of wrong; or, that holiness is more significant in the totality of things than sin. Thank God for this conclusion! And remember that it is based primarily on the fact that the human heart can be cleansed from all sin today and kept free from it in the midst of this wicked and perverse generation.



## LESSON FIVE

# Entire Sanctification and the Baptism With the Holy Spirit Are Simultaneous

## OUTLINE

SCRIPTURE READING—Acts 10:19-33, 44-48; 15:6-11.

### Introduction

Entire sanctification and the baptism with the Holy Spirit are simultaneous—identical in time but not necessarily in meaning.

The efficient cause of entire sanctification is the baptism of Jesus with the Holy Spirit.

Does the saved man have the Holy Spirit? This question should be answered in the affirmative. Nevertheless, the converted man does not have the Holy Spirit in the same sense in which the entirely sanctified man has Him.

There are many types or degrees of the Holy Spirit's presence. He sustains the physical being of all men, the sinner as well as the righteous. He speaks through conscience, and conscience is universal. He is active in special conviction, conversion, and entire sanctification. It is only in the latter, entire sanctification, however, that His presence is complete or full. In this case His sovereignty becomes absolute through the free choice of the individual.

I. The Arguments from the Authority of the Bible.

A. The temporal identity of entire sanctification and the baptism with the Holy Spirit has been suggested by much that has been given in the preceding chapters.

B. Those who separate entire sanctification and the baptism with the Holy Spirit usually become advocates of a third blessing, as well as of other forms of fanaticism.

C. Entire sanctification and the baptism with the Holy Spirit are different phases of a single act. This is what we have in mind when we assert that they occur at the same time but are not identical in meaning. From the standpoint of the latter, entire sanctification is the negative or cleansing aspect, while the baptism with the Holy Spirit is the filling or empowering aspect.

D. Cornelius, a saved man (Acts 10:2, 22), received the baptism with the Holy Spirit (Acts 10:44). When the Holy Spirit fell upon Cornelius, his heart was purified or sanctified (Acts 15:8, 9).

E. The sanctifying agency of the Holy Spirit in His climactic baptismal function is certainly suggested in Romans 15:15, 16, if these verses are taken in their full ceremonial significance. Paul likens himself to a priest that presents his converts as an offering to the Lord who, upon their consecration and faith, sanctifies them.

F. Another passage which has suggestive value in this connection is II Thessalonians 2:13. Here the Spirit is set forth as the active or efficient agent of entire sanctification.

G. In Matthew 3:11, 12 the temporal identity of cleansing and the baptism with the Holy Spirit is clearly and definitely declared. The Holy Spirit baptism thoroughly purges the floor and burns up the chaff with unquenchable fire.



## II. The Arguments from Reason.

A. These arguments, to a large extent, rest indirectly on scripture. This is due to the fact that the doctrine of the person and work of the Holy Spirit is almost wholly biblical in character.

B. Pentecost as described in Acts 2 is the answer to the great high priestly prayer of Jesus for the sanctification of His disciples (John 17). If such were not the case, we would have no reason to believe that Christ's prayer was ever answered.

C. The central fact of Pentecost, the baptism with the Holy Spirit, can be repeated in the heart of the individual believer. When the Holy Spirit comes in in His fullness, He destroys the sinful nature, for He cannot abide in an unclean heart.

D. In the New Testament the Holy Spirit is primarily the Spirit of holiness. His work is not to equip for miraculous feats, as it was chiefly in the Old Testament, but to purify and indwell. Thus His activity now is principally moral or ethical and His objective is the creation of a holy nature and the development of a sanctified character.

E. The Holy Spirit, the third person in the Trinity, proceedeth from the Father and the Son. This is His day or dispensation and through Him the Triune God is made at home in the human personality by His cleansing efficacy.

## III. The Arguments from Experience.

A. My mother obtained the baptism with the Holy Spirit before she heard about entire sanctification. When she heard the latter preached she sought it only to have God inform her that she had received this blessing when she had been baptized with the Holy Spirit. Many others in the past have had the same experience. They have



had an inner intuition that the baptism with the Holy Spirit and entire sanctification are identical in time.

#### Conclusion—Specific—Lesson Five

1. Christ was called "Immanuel, God with us." This is the fundamental meaning of the coming of Christ to the world. It is to be realized only as man's heart becomes God's habitation. The sanctifying baptism with the Holy Spirit brings this to pass.

2. To bridge the gulf between God's holiness and man's sin, the ethical or moral separation of God and man, is the outstanding objective of the plan of redemption. This has to do with God's ethical or moral transcendence and not with His natural transcendence—His superiority over man as to intelligence, power, and other natural characteristics. This ethical distance between God and man is eliminated when the converted man's heart is freed from sin by the sanctifying baptism with the Holy Spirit. Thus God is made morally immanent or the moral immanence of God is once more established in the human personality.

3. We can never hope to have God naturally immanent. In other words, we can never participate in the all-wisdom and all-power of God directly as we can in His holiness. On the other hand, if God is ethically immanent or if His holiness has been imparted to us, through prayer and faith we are placed within reach of His infinite resources in wisdom and power. Thus we can come into possession of a God who is at least indirectly immanent from the natural standpoint. Thank God for a holy heart and the glorious divine resources which it guarantees!

#### Conclusion—General—The Five Lessons

1. Man cannot be entirely sanctified when he is saved, because he cannot meet the conditions of consecration



and faith for this experience at the same time that he is repenting and believing for the remission of his actual transgressions. Entire sanctification is a second blessing, an experience which is subsequent to regeneration. In the second place, he who denies that entire sanctification is instantaneous excludes the possibility of the supernatural or the immediate activity of God. He who advocates that we grow into this experience of entire sanctification substitutes the natural for the supernatural. Thirdly, if sin in the heart can only be held down or suppressed and not eradicated, then the blood has not provided full deliverance and God is not all-powerful. This means that suppressionism, if carried to its logical conclusion, really implies a finite God and a limited atonement. Fourth, entire sanctification as attainable in this life, complete and personal victory over sin here and now, is the best assurance of final victory over sin. It provides the surest basis for optimism as over against pessimism in this present sinful world. Fifth and finally, the Triune God is brought into the human heart, is made ethically immanent, by the baptism with the Holy Spirit unto sanctification. Thus God is with us in the highest and best sense by being in us. The gulf made by sin has been destroyed. This moral immanence of God places us within reach of the natural resources or powers of God. God is made naturally immanent for the human heart in this indirect way. The indwelt and holy individual has an access to the power and wisdom of God which is beyond the reach of the ordinary Christian.

2. The authority of character or of a holy heart and a holy life is the only thing which really gives standing to the professed Christian today. Profession by itself has little value in the present. The same may also be said of position.

## LESSON FIVE

# Entire Sanctification and the Baptism With the Holy Spirit Are Simultaneous

SCRIPTURE READING—Acts 10:19-33, 44-48; 15:6-11.

The fifth and last cardinal element in the doctrine of entire sanctification is the belief that it and the baptism with the Holy Spirit are simultaneous. This means that they are temporally identical but not necessarily identical in meaning. Another way of stating this truth is that entire sanctification, which we have already shown is subsequent to regeneration, instantaneous, frees from sin, and is attainable in this life, is wrought in the human heart by the baptism with the Holy Spirit. The efficient cause of entire sanctification is the Holy Spirit; and it is this Holy Spirit in His most significant activity, His baptismal or pentecostal function.

Before entering into the main discussion, let us consider a question which is often raised in connection with the baptism with the Holy Spirit. We are asked if we get the Holy Spirit when we are saved and if so how can we get Him any more when we are baptized with Him? The answer is that we obtain the Holy Spirit in a measure when we are converted. He is the efficient cause of regeneration as well as of entire sanctification, but in the latter case He comes in in His fullness, He baptizes the Christian with himself. In John 14:17, Jesus tells us that the world cannot receive the Holy Spirit as its Comforter or baptizer because it seeth Him not,



neither knoweth Him. In the same verse Jesus tells His disciples that they know the Holy Spirit for He dwelleth *with* them and shall be *in* them. "With" and "in" are important words in this verse but they are not to be interpreted spatially. They are spatial terms which signify a spiritual and not a physical relationship. The Holy Spirit is present with the saved but He does not have complete sovereignty. In the case of those who are sanctified by the baptism with the Holy Spirit, the Third Person in the Trinity has full control. Inbred sin has been destroyed root and branch and the Holy Spirit is the absolute sovereign. Therefore, we can describe the individual as being filled with the Spirit.

Perhaps it will aid us in understanding the presence of the Holy Spirit with human beings if we go into this matter in more detail. The Holy Spirit is with men in many different ways or degrees. In Daniel 5:23 the following charge is made against a wicked king: "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Paul tells the superstitious Athenians in his sermon on Mars' Hill (Acts 17) that they along with him live and move and have their being in God. The worst of sinners is sustained moment by moment by the power of God through the activity of the Holy Spirit. Thus, and thus alone, is there breath in his physical body. Who shall say that such a person does not have the Holy Spirit in a certain sense? The next stage in the presence of the Holy Spirit is in conscience, the light that hath appeared unto all men. Then there is the presence of the Holy Spirit in conviction as described in John 16 in the following words: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." This, if responded to, leads to repentance, faith, and conversion. Next, there is consecration and faith and finally the baptism with the Holy Spirit unto sanctification. Thus there are several



stages of or degrees in the presence of the Holy Spirit with human beings. The final effectiveness in each case depends ultimately upon the response of the individual. In entire sanctification the response is complete and the presence is complete or full, and the individual is described as being filled with the Spirit.

Now we are ready to proceed to a consideration of the real topic before us—the claim that the baptism with the Holy Spirit and entire sanctification are simultaneous. Much that has already been presented in the four discussions which have preceded has pointed to a certain identity between entire sanctification and the baptism with the Holy Spirit. In proving the propositions which we have set forth we have drawn freely on scriptures that deal with the baptism with the Holy Spirit as well as with those having to do specifically with entire sanctification. In addition, the claims of reason have reached out into both realms of doctrine. Nevertheless, it is necessary to give special attention to this subject, since there are those who misinterpret the Bible and lead some astray by separating entire sanctification and the baptism with the Holy Spirit. Those who do this often drift into a belief in a third blessing and from that into other forms of fanaticism. In fact, the notion of a third blessing is the erroneous belief which is set over against the view which is now before us that entire sanctification and the baptism with the Holy Spirit are simultaneous.

In the first paragraph of this fifth chapter we emphasized the fact that entire sanctification and the baptism with the Holy Spirit are simultaneous or identical in time but not in meaning. That is, they are temporally but not logically the same. Thus we explain that entire sanctification is the cleansing of the sinful nature, the carnal mind, while the baptism with the Holy Spirit is the infilling, the empowering. One brings to us the thought of the thorough and complete cleaning of the house of



the human person, while the other carries with it the idea of full possession. The former is the negative, while the latter is the positive aspect. From this standpoint, entire sanctification and the baptism with the Holy Spirit, although logically distinct or separate in meaning, are only different phases of a single act. However, there is a sense in which they are even more closely related. We may correctly say that it is the infilling and empowering baptism which eradicates all sin from the heart. The Holy Spirit does the cleansing as He fills the heart with himself. This is enough by way of introduction. We must now proceed to a consideration of the arguments from the Bible or authority for the fact that entire sanctification and the baptism with the Holy Spirit are simultaneous.

One of the key passages in this connection is Acts 15: 8 and 9. It reads as follows: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Peter is the author of these words and the occasion was the important Jerusalem Conference. The Christian Church, before it was hardly out of its swaddling clothes, was facing a major crisis. The question before it was as to whether the Gentile should be required to be circumcised. In other words, would the Gentile have to become a Jew ceremonially before he would be received as a follower of Christ? Peter replied in the negative. Jew that he was, he was not in favor of imposing Judaism on those Gentiles who would become Christians. The reason Peter took the position that he did is given in the passage before us. God, under Peter's ministry, had given the Holy Ghost unto the Gentiles even as He had unto Jews. The specific case that he has reference to here was that of Cornelius. The story is recorded in the tenth chapter of Acts. Under the preaching of Peter, Cornelius and his household, Gentiles, received the bap-



tism with the Holy Spirit and their hearts were purified. They received this blessing in spite of the fact that they had not been circumcised. Thus God answered this question in the negative and Peter was ready to abide by the decision.

There is another question, however, which we must ask in dealing with the passage before us—Does Peter here refer to the conversion or entire sanctification of Cornelius and his household? Nearly all of the Bible students in the Holiness Movement would hold that these Gentiles received heart purity, for the Scriptures clearly imply that they already knew God. This is proven, they declare, by the description which is given of Cornelius in Acts 10:2 which reads thus: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Again, Cornelius is described as "a just man, and one that feareth God, and of good report among all the nation of the Jews" (Acts 10:22). Add to this the words of Acts 10:44 to 46 where we are told that the Holy Ghost fell on Cornelius and his household and not merely that they were converted, and the picture is complete. It is the baptism with the Holy Spirit which comes to saved people, and it purifies their hearts or, in other words, frees them from sin. The writer cannot understand how any holiness preacher can reject this conclusion which has usually been accepted by those within the ranks of the Holiness Movement. Further, there are many competent scholars outside of the ranks of the Holiness Movement who hold to this interpretation. If, then, this is the proper interpretation of what happened to Cornelius and his household, we have a clear-cut identification in point of time of the baptism with the Holy Spirit and heart purity or entire sanctification.

There is a significant passage in Romans 15:15 and 16 which has a ceremonial form but must go beyond mere



ceremonialism. It closes with these words: "being sanctified by the Holy Ghost." The Holy Ghost is the sanctifying agent and it must refer to His baptismal function. H. C. G. Moule, in his commentary on Romans, has this to say as to these verses (he first paraphrases and then interprets them):

But with a certain boldness I have written to you, here and there, just as reminding you; because of the grace, the free gift of his commission and of the equipment for it, given me by our God, given in order to my being Christ Jesus' minister sent to the Nations (Gentiles), doing priest-work with the Gospel of God, that the oblation of the Nations, the oblation which is in fact the nations self-laid upon the spiritual altar, may be acceptable, consecrated in the Holy Spirit. It is a startling and splendid passage of metaphor. Here once, in all the range of his writings (unless we accept the few and affecting words of Phil. 2:17), the Apostle presents himself to his converts as a sacrificial ministrant, a "priest" in the sense which usage (not etymology) has so long stamped on that English word as its more special sense. . . . The "priest-working" here has regard, we find, not to ritual, but to the "Gospel." "The oblation" is—the Nations (Gentiles). The hallowing Element, shed as it were upon the victims, is the Holy Ghost. Not in a material temple, and serving at no tangible altar, the Apostle brings his multitudinous converts as his holocaust to the Lord. The Spirit, at his preaching and on their believing, descends upon them; and they lay themselves "a living sacrifice" where the fire of love shall consume them, to His glory. From our standpoint this interpretation would certainly not be out of line with the thought that the Holy Ghost Baptism is the sanctifying cause.

In II Thessalonians 2:13, Paul speaks of the sanctification of the Spirit which is, at least, suggestive of the fact that the Holy Spirit is the active or efficient agent in sanctification. If this be the case, it is not illogical to think of this sanctifying grace as wrought in the heart by the baptism with the Holy Spirit. Thus the baptism with the Holy Spirit and entire sanctification would be identical in time although each, from the standpoint of meaning, would constitute a different phase or aspect of the single act.



Another important scripture reference which emphasizes the truth before us is Matthew 3:11, 12. Here the baptism of Jesus with the Holy Spirit is connected with the cleansing or sanctifying work. There is no question as to the fact that the cause here is the baptism with the Holy Spirit and there can be no doubt as to the purifying result. The work of the Holy Spirit baptism is described thus: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Two facts in this statement suggest cleansing in a very emphatic manner—the thorough purging of his floor and the burning up of the chaff with unquenchable fire. In this way the human heart, the scene of this activity, will be made clean by the baptism with the Holy Spirit, and the eleventh verse clearly indicates that this baptism with the Holy Spirit is a second work of grace because it follows John's baptism unto repentance. Once again we have a definite reason for believing that entire sanctification and the baptism with the Holy Spirit are simultaneous.

The doctrine of the person and work of the Holy Spirit is so definitely a Christian belief that it is well nigh impossible to discuss any phase of it without some reference to the Bible. This will be evident in our consideration of the arguments from reason. They will indirectly, at least, rest on Scripture.

One of the most significant chapters in the whole Bible is Christ's high priestly prayer which is recorded in the seventeenth chapter of John's Gospel. Here Jesus prayed especially for the sanctification of His disciples. When was this all-important prayer of Jesus answered? There is every reason to believe that it was answered at Pentecost, the account of which is given in the second chapter of acts. The one hundred and twenty were baptized with the Holy Spirit on that day and by means of



that, the prayer of Jesus for the sanctification of His disciples was answered. If this were not the case, then there is no evidence for the fact that the prayer of Jesus for His disciples was ever answered. But we believe—and many commentators would agree with us—that the baptism with the Spirit on Pentecost brought to realization the burden of Jesus for His disciples as expressed in John 17. There was a sense in which Pentecost was the time and place of the formal inauguration of the Christian Church, but it was also the time and place when an individual blessing of great significance was bestowed on the followers of Jesus. The central happening of Pentecost, the baptism with the Holy Spirit, from the standpoint of the individual, can be repeated; and it brings with its coming the cleansing of the heart from its sinful nature.

In the Old Testament the Spirit came upon people in times of stress or crisis and enabled them to perform unusual deeds. This was the customary work of the Holy Spirit under the old covenant. In the New Testament, the situation has changed. The activity of the Holy Spirit is not chiefly that of the miraculous and marvelous or spectacular. As a rule, the Spirit is not merely the Spirit of power as was the case in the Old Testament. The Holy Spirit of the New Testament is primarily the Spirit of *holiness*. His chief function is to sanctify or make holy. In this case, His achievement may and should be permanent; He may and should dwell in the heart as its sanctifier, while in the instances where the main stress is upon the remarkable external feat rather than holy character, the Spirit's presence and help is temporary or intermittent. This truth, then, that the task of the Holy Spirit in the New Testament is primarily ethical or moral certainly harmonizes with the contention of this chapter that the baptism with the Holy Spirit sanctifies or cleanses the heart from all sin.



This view which temporally identifies the baptism with the Holy Spirit and entire sanctification fits into the orthodox doctrine of the Trinity. The Holy Spirit is a person and not an influence and His chief undertaking in the world as a person is to reveal Christ in His fullness in the human heart. God the Father and Jesus Christ the Son have had their day or dispensation and the present age is the dispensation of the Holy Spirit. Through Him and Him alone the Triune God is brought to man. The culminating act of the Holy Spirit's dispensation is His Pentecostal baptism. Paralleling that is the climactic achievement in the human heart, complete deliverance from the inborn nature of sin. The latter is brought to pass by the former, it does not have to await a third crisis or a later growth.

Many of the entirely sanctified have spontaneously identified this experience and the baptism with the Holy Spirit. My mother's testimony is typical of this group. I give it to you as I have heard her relate it. She was reared in North Georgia. Her father-in-law (my grandfather White) was one of the first laymen in that section of Georgia to receive the baptism with the Holy Spirit. He was an active evangel in the propagation of this truth, both by testimony and by the distribution of literature on the subject. He contacted my mother by both of these methods and she received the baptism with the Holy Spirit. Some time after that, Miller Willis, a Methodist evangelist, came through those parts preaching entire sanctification as a second work of grace. My mother attended his meetings, and after preaching one night Willis asked all who wanted this blessing of entire sanctification to kneel just where they were. My mother immediately knelt indicating that she was a candidate for the blessing. This meeting was the first time that she had heard this experience preached as entire sanctification. According to her further testimony, she had no more than knelt



when the Holy Spirit revealed to her that she had received this blessing of entire sanctification when she had, some months before, been baptized with the Holy Spirit. This revelation was so clear and definite that she immediately arose from her knees. There was no need for her to continue to seek that which she had already received. She also told that when she reached home that night she found my father and a neighbor discussing entire sanctification and wondering what it was that this man Willis was preaching. Immediately she informed them that she knew because it had been her happy privilege to obtain that blessing some months before. This has often been the experience of those who have obtained this blessing as preached under one of these names and then later have heard it proclaimed under the other title. This, of course, does not happen in many instances today because those who preach the second blessing now use both of the above phrases in describing it. They also point out the relationship which exists between these two aspects of this experience.

In concluding this discussion, there is a very significant underlying thought that we shall present. It has to do especially with this sanctifying and indwelling presence of the Holy Spirit in the heart. One of the names which was given to Jesus Christ was Immanuel or God with us. This was the fundamental meaning of the coming of the Son of God. He was to make provision for God to be with man and the only way for Him to do this was to make it possible for man's heart to become God's habitation. How could this be? Only by the baptism with the Holy Spirit, which sanctifies the inner man and makes it possible for the Triune God through the Holy Spirit to take up His abode there. The Holy Spirit proceedeth from the Father and the Son, and thus when He comes in in His fullness He brings them along with himself into the heart of man.



There is another way of approaching this thought. Theology teaches the transcendence of God. Christian theology also teaches the immanence of God. Thus God is both above the world and in the world. As a rule, when theology speaks of the transcendence of God it refers to natural transcendence, the transcendence of God from the standpoint of His natural attributes. God, for instance, is above man in that He has all-power and all-knowledge. Truly the difference between the finite and the infinite in regard to these characteristics is very great. However, the Bible is not so concerned about this gulf between God and man. It has to do more with what may be called the ethical transcendence of God as over against the ethical immanence of God. Here is where the plan of redemption or the work of Christ comes in, and it, of course, is the great theme of the Bible. God is more concerned about the gulf between himself as holy and man as sinful than He is as to the wide gap which separates Him from man intellectually or from the standpoint of power. The unlikeness with reference to the latter is not nearly so disturbing as that with reference to the former. God has done nothing particularly about the second situation but He has done everything possible as to the first. In other words, God is interested above everything else in making an ethically or morally transcendent God immanent. This is what the work of salvation will do if it is allowed to culminate in the baptism with the Holy Spirit unto sanctification. Thus the heart is made holy and prepared for the permanent abiding of the holy God. He becomes God with us, Immanuel, by dwelling in us or becoming immanent in the human heart. In other terms, the ethical immanence of God is made real by the destruction of that which separates—sin without and sin within, the acts of sin and the sinful nature. God is no longer a consuming fire but rather an abiding presence.



This climactic experience is wrought in the heart by the sanctifying baptism with the Holy Spirit, the great objective of the plan of salvation.

A corollary of the truth which we have just stated is what we may call the indirect natural immanence of God. If we are ethically one with God, that is, if God is morally immanent, we are placed within reach of the infinite resources of God from the standpoint of His natural transcendence. We do not become like Him in intelligence and power but we have the glorious and unhindered privilege of appropriating His knowledge and potency through faith, as we have need of them. Holiness of heart and life, as wrought in the inner personality of the human being by the baptism with the Holy Spirit, opens the floodgates of heaven. Sin no longer exists to bar the way to God's infinite natural resources. Ethical immanence provides the way for a wonderful natural immanence. Thank God for the baptism with the Holy Spirit which cleanses from all sin and brings an infinite God near unto us in power and wisdom!

This is our fifth and last study on the doctrine of entire sanctification, and it may not be out of place to summarize the weaknesses in connection with the four views which we have refuted. Those who deny that entire sanctification is subsequent to regeneration fail to grasp the fact that sin is twofold—an act and an inborn state—and that man is so limited that he cannot meet the conditions of consecration and faith for entire sanctification at the same time that he is repenting and believing for the remission of his actual transgressions. In this case, man limits the bestowal of God's grace because of his finiteness, and God knowing this arranged His plan of salvation in accordance with the same.

In the second place, those who would exclude the instantaneousness of the blessing of entire sanctification tend to deny the possibility of the supernatural or the im-



mediate activity of God. They would make His work in sanctifying a natural process instead of a supernatural act. Like regeneration, it must always be thought of as a supernatural act—something which is done directly by God himself. We believe that both the new birth and the gift of the Holy Spirit as sanctifier are spiritual miracles which are performed by God in a moment when the proper conditions are met. In the third place, if sin in the heart can only be suppressed and not eradicated, then the blood has not provided full deliverance and God is not all-powerful. This means that suppressionism, if carried to its logical conclusion, really implies a finite God and a limited atonement. Such a God is not the God of the Bible. If the Bible teaches anything, it is that God can meet the deepest need of the human heart. This does not indicate that God meets this need unconditionally, but rather that when the conditions can be and are forthcoming on the part of man, God is able to do what is necessary. God and the Atonement are fully adequate for the cleansing of the heart or the crucifixion of the old man. In the fourth discussion, we have shown that holiness of heart is the climactic proof for the fact of the final victory of righteousness over sin. It adds an experimental proof to the sinlessness of Jesus Christ and the promise of a coming millennium; and since it is personal, it in a sense outranks the other two. Thank God, there is something in the complete victory over sin within, which God has given me in His sanctifying grace, that guarantees universal triumph in the future. It is a mighty force in making me optimistic rather than pessimistic in this present sinful world. Finally, in the present discussion, we have pointed out the fact that one name for Jesus was Immanuel or God with us. The truth which this name indicates is realized by the climactic act of the Holy Spirit in the human heart, the baptism with the Holy Spirit unto sanctification. Thus the holy or ethical-



ly transcendent God is made morally immanent, the heart which has been made holy is now indwelt by the Triune God. The naturally transcendent God can never become naturally immanent. We can never be all-wise and all-powerful as God is. Nevertheless, if God is ethically immanent, if the heart has been made holy so that He can come in and dwell, we can, then, through prayer and faith participate in God's omniscience and omnipotence. Thus, from a practical standpoint, the morally immanent becomes naturally immanent. Holy character places us within reach of the divine resources of power and wisdom.

And may I add another word, which is that the authority of character is the only potency that the Christian can rely upon today. Christianity used to give a certain prestige to those who professed it. Now, however, the profession of Christianity has become so common that it no longer holds this exalted position. If we get the respect of people because of our profession, it will have to be wholly because we have and live what we profess. Holy character and the life which arises in connection with it alone will give you and me worth-while standing as Christians in the community or city in which we live. This is especially true of preachers and Christian workers. They used to have a certain standing because of their position, but it is not so any longer. A special garb or a special call no longer has any value in this sophisticated and wicked age, unless they are backed up by a holy heart and holy living. If we want standing today, let us get the best that God has for us and then go out to live it day by day.