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An Investigation of Some Aspects of the Experience and Life of Entire Sanctification in Relation to Christian Maturity

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AN INVESTIGATION OF SOME ASPECTS OF THE EXPERIENCE AND LIFE
OF ENTIRE SANCTIFICATION IN RELATION TO CHRISTIAN MATURITY

A Thesis Presented
To
The Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
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February 1972

APPROVED BY

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36035

To
The Students
at Central Taiwan Theological College
and
Taiwan Holiness Church
eager to serve the present age
in the name of Christ

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Chapter 1

INTRODUCTION

Chapter 1

INTRODUCTION

I. THE PROBLEM

Statement of the Problem

The problem under consideration was an investigation of some aspects of the experience and life of entire sanctification in relation to Christian maturity. No subject in connection with the entire Christian life needs more careful study and analysis than does the subject "the experience and life of entire sanctification in relation to Christian maturity". It is a lamentable fact that there is a large class of Christians to whom the subject of entire sanctification is a matter of indifference. Furthermore, there has existed in the minds of many with whom the writer has been personally acquainted some questions on this subject, indicating a need for more sound instruction in this field of research. Therefore, the problem centered around the question as to life before entire sanctification and life of entire sanctification.

It was the purpose of this study to try to find the need for entire sanctification in both of the Old Testament and the New Testament; to discover steps to be taken to obtain entire sanctification; to find distinctions between carnal nature and human nature; to point out what were considered to be the major dangers facing sanctified Christians; to examine the importance of discipline in the lives of

sanctified Christian; to survey carefully some certain things which should be developed in the sanctified life; and finally, to give the demand for maturity.

Justification of the Problem

The writer felt justified in writing the thesis on the problem for four reasons. First, he was trying to reach a class that, like himself, have lived in a kind of bondage all their Christian lives; have longed for perfect spiritual rest, and knew not how to obtain it. He speaks to them. Second, there is such a thing as a rising generation. They need to be taught concerning this doctrine. If we are not to declare openly that which our elders and superiors have known beforehand, what is to become of this advancing host of young people? Third, many of the controversies which surround the doctrine of entire sanctification have existed because of misunderstanding God's demand and what entire sanctification means. In all conscious personal weakness and unworthiness the writer appears in this thesis pleading for an experience that fills him and thrills him at this writing, and as a defender and upholder of a doctrine that he knows now to be true, because it has been transformed into an experience in his soul, and become a blessed reality in his life. Fourth, it is proper to say that there is not such general and accurate knowledge of sanctification among the people as some think. The fact of the blessing may be believed in, but the manner of obtaining is still be unknown, because unproclaimed. There are multiplied thousands in the land who know not the way of entrance into the sanctified life, and thousands more who are in ignorance of

sanctification itself. Ask them what it is, and nine out of ten will reply that it is a growth in grace, while the Scriptures plainly teach that growth in grace is man's work, and sanctification is the work of God. Because of these things this writer cannot but write and speak of the things he has seen and felt. Therefore, since there is a need for clear understanding of the experience and life of entire sanctification in relation to Christian maturity, this writer felt justified in making an honest effort to contribute the results of this study.

Limitations of the Problem

The very title of the investigation limited the area in which the greater part of the investigation was made. However, a study of some aspects of the experience and life of entire sanctification in relation to Christian maturity opened a vast field for research, and care needed to be exercised in the selection and use of material. Large and important areas related to this subject went almost unmentioned, because of lack of time, space, and the immediate ability of the investigator. A study of the Greek usage of the word "sanctification" outside of the Bible would have been interesting and undoubtedly helpful, but it was omitted. Inquiry into the Old Testament usage of "sanctification" as found in the Greek Septuagint could only be brief and far from comprehensive. The historical development of the concept of the entire sanctification within the Christian Church, was almost entirely ignored. The use of the teachings of theologians has been limited. They were used only as they have given a clearer grasp of the

experience and life of entire sanctification in relation to Christian maturity, and to show the views that are held by theologians today.

II. DEFINITION OF TERMS USED

Entire sanctification and Christian maturity, the two key terms of the statement of this problem have required definition.

Entire Sanctification

Entire sanctification is also called holiness or Christian perfection.

The Hebrew root (ע' קדש) Qadosh, is translated "holy" or "holiness" in the greatest number of instances. Some other derivatives of this root are sanctify, purity, dedicate, consecrate, saint, and sanctuary.¹

The word (ע' קדש) Qadosh according to "The Analytical Lexicon," has the idea of being holy with reference to a man devoting himself to God and in this sense separating himself from the rest of the people that are not holy or separated.²

The New Testament scripture describes it by using such terms as sanctified wholly,³ cleansed from all sin,⁴ cleansed from all un-

¹James Strong, Hebrew & Chaldee Dictionary Accompanying The Exhaustive Concordance of the Bible (New York: Hunt & Eaton, 1894), p. 102.

²B. Davidson, The Analytical Hebrew and Chaldee Lexicon (New York: Harper, and Brothers, n.d.), p. 654.

³I Th. 5:23.

⁴I Jn. 1:7.

righteousness,⁵ the baptism in the Holy Spirit,⁶ deliverance from the body of this death,⁷ crucifixion of the old man,⁸ love made perfect,⁹ and many others.

John Wesley said: "The experience of one entirely sanctified is a total death to sin and entire renewal in the love and image of God."¹⁰ Speaking of Christian perfection, he said: "Christian perfection is that love of God and our neighbor which implies deliverance from all sin."¹¹

Adam Clarke, a contemporary of John Wesley said: "Entire sanctification is the cleansing of the blood that has not been cleansed; it is the washing of the soul of a true believer from the remains of sin."¹²

Richard Watson, the earliest Methodist theologian, said:

Entire sanctification is a complete deliverance from all spiritual pollution, all inward depravation of heart, as well as that, which expresses itself outwardly by the indulgence of the senses, is called filthiness of the flesh and spirit.¹³

⁵I Jn. 1:9.

⁶Ac. 1:5.

⁷Ro. 7:24.

⁸Ro. 6:6.

⁹I Jn. 4:17.

¹⁰John Wesley, A Plain Account of Christian Perfection (Louisville: Pentecostal Publishing Company, n.d.), p. 13.

¹¹John Wesley, quoted in J. B. Chapman, The Terminology of Holiness (Kansas City: Beacon Hill Press, 1947), p. 63.

¹²Adam Clark, quoted in J. B. Chapman, *Ibid.*, p. 64.

¹³Richard Watson, Theological Institutes (New York: Phillips and Hunt, 1880), II, p. 450.

Commissioner S. L. Brengle, an officer of The Salvation Army, said: "Holiness is nothing more nor less than perfect love for God and man ... holy love is the surest safeguard against all kinds of sin."¹⁴

H. O. Wiley said: "Entire sanctification and Christian perfection are terms used to express the fullness of salvation from sin, or the completeness of the Christian life."¹⁵

The following statement clearly summarizes these definitions and defines entire sanctification as used in this thesis:

Entire sanctification is a second definite work of grace wrought by the baptism with the Holy Spirit in the heart of the believer subsequently to regeneration, received instantaneously by faith, by which the heart is cleansed from all inward corruption and filled with the perfect love of God.¹⁶

Other Terms for Entire Sanctification

The first term, "holiness", was probably the one most generally used to describe the experience of entire sanctification. According to J. A. Wood, the word "holiness" includes all things involved in complete salvation from sin, and the possession of the image and Spirit of God.¹⁷ But Wood also said that this word "holiness" is expressive of moral quality, and not a name significant of an advanced process of religious growth or maturity.¹⁸

¹⁴Commissioner S. L. Brengle, The Way of Holiness (Atlanta: Supplies and Purchasing Departments, 1949), p. 13.

¹⁵H. O. Wiley, Introduction to Christian Theology (Kansas City: Beacon Hill Press, 1957), p. 297.

¹⁶A. M. Hills, Scriptural Holiness, quoted in J. B. Chapman, op. cit., p. 64.

¹⁷J. A. Wood, Perfect Love (Philadelphia, Pa.: Methodist Book Stores, 1878), p. 14.

¹⁸J. A. Wood, Purity and Maturity (Chicago: The Christian Witness Company, 1913), p. 191.

A second term, purity, was never found to be a synonym of holiness, according to J. A. Beet, although without purity one cannot be subjectively holy, yet holiness is much more than purity. Purity is negative excellence. It is without activity, whereas holiness implies the most intense mental and bodily activity of which one is capable.¹⁹

A third term, perfect love, according to Wood, points more directly to spirit, temper, and element in which the wholly sanctified and perfect Christian lives.²⁰ The term "Christian perfection" refers especially to the completeness of Christian character; its freedom from all sin, and its possession of all the graces of the Spirit; complete in kind.²¹

Christian Maturity

Holiness is not maturity. There may be moral wholeness where there is much that is immature and imperfect. Maturity is the result of growth, discipline and development.²²

The word "mature" in Webster's Dictionary means "having or expressing the mental and emotional qualities that are considered normal to an adult, socially adjusted human being."²³ With this in

¹⁹Joseph Agar Beet, Holiness as Understood by the Writers of the Bible (New York: Phillips and Hunt, 1889), p. 51.

²⁰Wood, Perfect Love, op. cit., p. 14.

²¹Ibid., p. 13.

²²L. R. Dunn, quoted in J. A. Wood, Purity and Maturity, op. cit., p. 189.

²³Webster's Third New International Dictionary, quoted in Hollis E. Abbott, "Christian Maturity", compiled by K. E. Geiger, The Word and the Doctrine (Kansas City: Beacon Hill Press, 1965), p. 295.

mind we might define Christian maturity "as having or expressing those spiritual qualities considered normal in an adult human being adequately adjusted to God and man."²⁴ These qualities are: walking in the Spirit, a daily victorious life, fruitbearing and Christlikeness.²⁵

III. SOURCES OF DATA

The sources of any material are important. Particularly in this study the sources of data are derived from the opinions and findings of Wesleyan-Arminian scholars.

The Old Testament and the New Testament is the final and authoritative source and the best interpreter of the meaning of entire sanctification.

IV. METHOD OF PROCEDURE

The research for this was done by means of documentary research in the Library of Western Evangelical Seminary. Most efforts to set forth a doctrine of Scripture are deductive and systematic in presentation, but an inductive study of certain representative words in the original languages was used here.

The first step of this research was to locate as many passages as possible which had bearing on the problem. The second step was to conduct a special reading of the entire Old Testament and the New Testament, noting every passage that shed light on the problem. Furthermore, it was deemed necessary to list all the books of Wesleyan-Arminian scholars dealing with the problem of the experience and life of entire

²⁴Hollis E. Abbott, "Christian Maturity", compiled by K. E. Geiger, The Word and the Doctrine, loc. cit.

²⁵Ibid., pp. 295-297.

sanctification in relation to Christian maturity.

The American Standard Version of the Bible, published in New York in 1901 A. D. was used as the Bible text throughout this work.

The main body of this research began with a discussion of the need for entire sanctification in the Old Testament. It was the purpose of the writer to show God's demand for entire sanctification in the Old Testament. Portions of scripture that are directly related to this subject were considered. As there are more than eight hundred times where the term "holiness" is used in the Old Testament alone,²⁶ it has been impossible to consider all, but a fair sample has been taken to show the message of God's word on this subject. Basic Hebrew words that are directly related to this subject were noted. Then illustration has been made of the need for entire sanctification in lives of the patriarchs; by the Old Testament rites, practices and institutions; and in prophecy and in the Psalms. This was done in Chapter Two.

In Chapter Three the need for entire sanctification in the New Testament was cited. Basic Greek words that are directly related to this subject were given. Then mention has been made of entire sanctification in the sphere of the gospels, in the Pauline epistles, in the general epistles and in the other books of the New Testament.

Chapter Four was written to show that entire sanctification is an experience which only a believer can enter. This chapter has

²⁶James Strong, "Main Concordance", The Exhaustive Concordance of the Bible (New York: Hunt & Eaton, 1894), pp. 486-489.

shown the steps to be taken to obtain entire sanctification. Preventing grace, repentance, saving faith, justification and regeneration must come into action before this time. It has been shown that a person who does not possess a clear "born again" experience cannot enter into the experience of entire sanctification. Then the steps of entire sanctification were followed.

In Chapter Five distinctions between carnal nature and human nature were noted. Special attention was given to properties of carnal nature, properties of human infirmity, should infirmities be considered sins? and the distinction between carnal nature and human nature.

The experience of entire sanctification has its peculiar dangers. Expecting freedom from temptations, spiritual pride, fanaticism, leanness of soul, solifidianism, trying to satisfy all desires, schism and not being exemplary in all things are eight major dangers that the sanctified soul must avoid. These were discussed in Chapter Six.

In Chapter Seven discipline in the lives of sanctified Christian was cited. The purpose of this chapter was to examine the importance of discipline in the lives of sanctified people. A definition of discipline was given, reasons for discipline were answered, and forms of discipline were cited.

In Chapter Eight a discussion of development in the sanctified life was given. It was the purpose of this writer to show the areas of growth which the sanctified people has to develop. Special attention was given to virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

Chapter Nine was studied the demand for Christian maturity, and how to relate Christian maturity to the crisis and process aspects of entire sanctification. Reasons for the demand for maturity were given, the marks of a maturing Christian were provided, and can Christian maturity be completely reached in this earthly life was answered.

Chapter Ten, giving a summary and some conclusions, closed the research.

V. BASIC ASSUMPTIONS

No attempt has been made in this work to establish that fact that the Bible is the Word of God. This is taken as a fact by the writer in all instances. "Every Scripture inspired by God is also profitable for teaching, for reproof, of correction, for instruction which is in righteousness." ²⁷

The writer has also assumed that God's requirement is that all men should be sanctified and keep a fully sanctified life.

²⁷ II. Ti. 3:16.

Chapter 2

THE NEED FOR ENTIRE SANCTIFICATION IN THE OLD TESTAMENT

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The chapter contains the results of the research concerning the need for entire sanctification within the Old Testament. A concept of entire sanctification must begin in the Old Testament, since it is the first part of the special revelation of God to man. Any conception of the holiness of God that the human authors of the New Testament held certainly must have been received from their careful study of the Old Testament. No one, therefore, can do justice to New Testament doctrines without an acquaintance with the relevant portion of the Old Testament. As Augustine recognized: *Veteris in Novum latet. (The New is in the Old concealed.); Novum in Veteris patet. (The Old is in the New revealed.)*¹

The chapter has been divided into four main divisions. The first section has covered the word studies. The second section has covered the study of entire sanctification illustrated in lives of the patriarchs. The third section has covered the study of entire sanctification illustrated by the Old Testament rites, practices, and institutions. The fourth section has covered the study of entire sanctification illustrated in prophecy and in the Psalms. The main

¹ Saint Augustine, quoted in G. A. Turner, The Vision Which Transforms (Kansas City: Beacon Hill Press, 1964), p. 15.

purpose of this chapter was to give evidence of the need for entire sanctification in the Old Testament.

I. WORD STUDIES

Qadosh (עֲדֹשׁ)

The most important word for "holy" and "holiness" in the Old Testament is qadosh (עֲדֹשׁ). Its importance is reflected in its frequency - over 850 occurrences in the canonical Old Testament.² Some other derivatives of this root are sanctify, purify, dedicate, consecrate, saint, and sanctuary.³ The verb "to sanctify", the noun "holiness", and the adjective "holy" are from the same root qdash (עֲדָשׁ). The etymology of the word is uncertain.⁴ However, the Jewish Encyclopedia shows the word qadosh (עֲדֹשׁ) to be from a root preserved in the Assyrian Kuddusu, meaning "bright, clean, pure."⁵ A more prevalent view is that it comes from the Semitic root qdash, (עֲדָשׁ), meaning "cut off, or separate."⁶ The term has never been found except in a religious context; no secular usage is known.⁷ The general usage of the term today carries the thought of a separation from and a consecration to. The separation is both negative and positive. Considered negatively, it means separation from all that

²Ibid., p. 16.

³James Strong, Hebrew & Chaldee Dictionary Accompanying The Exhaustive Concordance of the Bible (New York: Hunt & Eaton 1894), p. 102.

⁴Turner, op. cit., p. 16.

⁵Isidore Singer, Man. Ed., The Jewish Encyclopedia (New York: Funk & Wagnalls Co., 1925), VI, p. 439.

⁶Turner, op. cit., p. 17.

⁷Ibid.

is common and unclean; positively it means separation or dedication unto deity. Negatively, "holy" means exclusion. Moses was commanded to "set bounds about the mount, and sanctify it,"⁸ lest the people come near. Jerusalem became the Holy City because it was specifically chosen and set apart from other cities.⁹ Positively, holiness is a separation unto God, as in the case of the first-born among the Israelites.¹⁰

The term "holiness", as cited previously in the Jewish Encyclopedia, meant the expression of something unapproachable, radiant or separated from the common and profane. Numerous passages speak of a holiness which is linked with God's presence and radiance and unapproachableness, such as the burning bush, which burned on what is described as "holy ground." Mount Sinai, topped by God's presence in burning holiness, was described as holy and unapproachable.¹² God's presence in the Tabernacle or the Temple was manifested by a fiery radiance filling the place.¹³ And it was holy fire which extinguished "strange fire" and punished the offenders.¹⁴ Again, the radiant presence or glory of the holy God expresses the innermost nature of

⁸Ex. 19:23.

⁹Is. 64:11.

¹⁰Ex. 13:3; cf. De. 15:19.

¹¹Ex. 3:5.

¹²Ex. 19:16-23; 24:27.

¹³Ex. 40:34-38; II Chr. 7:1ff.

¹⁴Le. 9:24; 10:2.

Deity, "a principle which both destroys (evil) and creates, appearing now in tender mercy (Ex. 33:18) and again as stern punishment (Nu. 14:10).¹⁵

A view less widely held, but not to be ignored, is that the root meaning includes the idea of purity in the Hiphil state.¹⁶ Turner thought that in most of the Old Testament passages the word "purity" predominates as it relates to the priesthood, a professional holiness.¹⁷ This usage was found in Ex. 19:22; II Chr. 5:11; 29:15.

Cherem (ך חרם)

The second word which has to do with things devoted to God is the word Cherem (ך חרם), which literally means a net, and usually means a doomed object as one devoted to destruction or appointed to be utterly destroyed. The verbal form is Charam (ך חרם), and in the Hiphil state the word means: to devote to destruction and exclusion from God's presence.¹⁸ Old Testament usage indicates that while Qadosh (קדוש) is the property of Jehovah, Cherem (ך חרם) is the property of idols and hence "out of bounds" so far man is concerned.¹⁹

Tamam (תמם)

The third word in the Old Testament that is rendered perfect in most of the English versions is Tamam (תמם), which means to complete, to be perfect, upright, to cease, to come to an end. The

¹⁵Turner, op. cit., p. 18.

¹⁶Samuel P. Tregelles, Gesenius' Hebrew-Chaldee Lexicon to the Old Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Pu. Co., 1949), p. 725.

¹⁷Turner, loc. cit.

¹⁸B. Davidson, The Analytical Hebrew and Chaldee Lexicon (New York: Harper, and Brothers, n.d.), p. 654.

¹⁹Turner, op. cit., p. 16.

adjective Tameem (תָּמִים), is derived from the verb and has the basic meaning of complete or perfect.²⁰ Girdlestone renders the word Tamam (תָּמִים) as: unblemished, entire and sincere.²¹ Dr. Turner has rendered it as perfect, undefiled, upright, and without spot.²²

Shalam (שָׁלֵם)

The fourth word Shalam (שָׁלֵם), is one of the most notable words used to express the idea of perfection.²³ The adjective Shalom (שָׁלוֹם), is derived from the verb Shalam (שָׁלֵם). The adjective has the basic meaning of soundness or wholeness.²⁴ According to Turner, the adjective Shalom (שָׁלוֹם) is used in conjunction with heart in fourteen passages, thus giving the rendering of a perfect heart.²⁵

Taher (טָהוֹר)

The fifth word is Taher (טָהוֹר), which signifies to make clear, bright, or shining, and hence to make or pronounce clear.²⁶ There is also the thought of the object being unadulterated, or pure. In the instances where this word is used in the Old Testament, it has reference to a ceremonial cleanness.

²⁰ Davidson, op. cit., p. 763.

²¹ Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948), p. 96.

²² Turner, op. cit., pp. 42-43.

²³ Girdlestone, op. cit., p. 95.

²⁴ Davidson, op. cit., p. 720.

²⁵ Turner, op. cit., p. 44.

²⁶ Girdlestone, op. cit., p. 143.

Summary

In summary of the word studies, it has been found that the root word Qadosh (ק ד ש) has the basic meaning of separation, radiance and purity. The word Taher (ט ה ר) which means to brighten, made clear, bright, or shining or to pronounce clean, in a sense is very closely connected with the root word Qadosh (ק ד ש), which means separation in connection with radiance. The word Cherem (כ ר ם) means to devote, to destruction and exclusion from God's presence. The other two words considered were Tamam (ת מ ם) and Shalam (ש ל ם). Tamam carried the thought of completion, perfection, unblemished, entire, sincere, and Shalam (ש ל ם) has the thought of perfection.

The word studies have been done. It is not necessary to examine in more detail the expression and application of the concept of entire sanctification in lives of the patriarchs; by the Old Testament rites, practices and institutions; and in prophecy and in the Psalms.

II. ENTIRE SANCTIFICATION ILLUSTRATED

IN LIVES OF THE PATRIARCHS

The word "holy" does not occur in the book of Genesis, and the word "sanctify" is found only once, where Jehovah blessed the seventh day and sanctified it (Ge. 2:3). The idea of holiness was not revealed definitely to man until the time of Moses.²⁷ However, in the patriarchal times there were narratives of extreme interest, which give us glimpses, at least, of the purpose of God that His people should be holy.

²⁷Joseph A. Beet., Holiness as Understood by the Writers of the Bible (New York: Phillips & Hunt, 1889), p. 15.

Enoch

"And Enoch walked with God: and he was not; for God took him."²⁸

Such is the record in Genesis, but when we turn to the eleventh of Hebrews, the faith chapter, we find that "by faith Enoch was translated that he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God."²⁹ Now, if Enoch, even amid the wickedness of antediluvian ages, walked with God and pleased God, and was translated that he should not see death, "there surely can be no reasonable doubt that he was a holy man."³⁰

"Enoch was a righteous man, and perfect in his generations: Enoch walked with God."³¹ The prophet Amos exclaims most pertinently, "Shall two walk together, except they have agreed?" It is certain, therefore, that God and Enoch were agreed, "but God, who is infinitely pure and holy, can never be agreed with any person or anything that is unholy."³² Hence, whatever may be the proper signification of the word perfect, as applied to God's children in the Old Testament times, we can scarcely avoid the conclusion that Enoch was a holy man, an entirely sanctified man.

²⁸Ge. 5:24.

²⁹He. 11:5.

³⁰Dougan Clark, The Theology of Holiness (Chicago & Boston: The Christian Witness Co., 1893), p. 33.

³¹Ge. 6:9.

³²Am. 3:3.

³³Clark, loc. cit.

Abraham

Abraham was living with his father, Terah, who was an idolater, in Ur of the Chaldees, when he received the call of God to go entirely away from his kindred and his father's house, and depart into a land of separation, a land which the Lord would show him. He obeyed the call, and this probably typifies conversion.³⁴ He went out not knowing whither he went, but only knowing that the Lord was leading him. At his first move, he was accompanied by his father. And he came out of his native land, it is true, but not yet into the promised land. "He came to Haran and dwelt there,"³⁵ or to give the record in full,

And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abraham's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.³⁶

Continuing the account, in Genesis the statement is,

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.³⁷

The last tie of nature was sundered when the old man died, and then Abram took the second step, which brought him into the promised land. There are two distinct stages in his experience before he reached the place, which God designed him to occupy. And these we may probably regard as typical, if nothing more, of the first experience under the gospel - that of regeneration - and of the second experience as well, which is entire sanctification.

³⁵Ge. 11:31.

³⁶Ge. 11:31.

³⁷Ge. 12:5.

Melchizedek

In the history of Abraham, a very beautiful and mysterious episode occurs, and that is the story of his transient but highly important meeting with Melchizedek, after his successful expedition against the kings, who had despoiled Sodom and carried away his nephew, Lot. The sacred narrative is as follows:

And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy land. And he (Abram) gave him (Melchizedek) a tenth of all.³⁸

No other mention is made of Mechizedek until David writes the 110th Psalm, and this was nearly one thousand years after Abraham. The Psalmist, writing by inspiration, and alluding beyond all reasonable doubt to the Messiah, says, "Jehovah hath sworn, and will not repent: Thus art a priest for ever after the order of Melchizedek."³⁹ And then, again, the inspired record drops Melchizedek out of sight, as it were, for another thousand years, and then once more brings him to the front in the Epistle to the Hebrews, where he is described in glowing language as,

Being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually.⁴⁰

Comparing, then, the different allusions to this most remarkable

³⁸Ge. 14:18-20.

³⁹Ps. 110:4.

⁴⁰He. 7:2-4.

personage, Dr. Clark gave the following inferences which seem fairly deducible therefrom:

First, Melchizedek, being made like unto the Son of God, is preeminently the Old Testament type of the Lord Jesus Christ in his kingly and priestly offices. Both Melchizedek and Christ are priests, and yet the former is not of the chosen family. He is a Canaanite. He is, unquestionably, greater than Abraham. Of his origin, his ancestry and his descendants, we have no account. He brought forth bread and wine. So did his antitype at the Last Supper. The priesthood of Melchizedek was before than of Aaron. Aaron was a Levite, and Levi paid tithes to Melchizedek in Abraham, his ancestor. And the author of the Epistle to the Hebrews argues most conclusively that since Melchizedek was without beginning or end, and greater than Abraham, and with a priesthood that existed centuries before the Levitical priesthood was instituted, therefore Christ, his great antitype, who is from everlasting to everlasting, and who hath an unchangeable priesthood, is to abolish the Aaronic priesthood, whose institution was for a temporary purpose, and was fulfilled when Christ came, who was a priest not after the order of Aaron because He belonged to another tribe, but a priest forever after the order of Melchizedek.

Secondly, Melchizedek was not only a priest, he was also a king. And it was not only in his everlasting priesthood, but in his regal office also, that he was a type of the Messiah. David was a prophet and a king, Ezekiel was a prophet and a priest, Jesus, only combined in own person the three offices of prophet, priest and king.⁴¹

Now, if Melchizedek was priest of the Most High God, if he was greater than Abraham, if he was a type of Jesus Christ in His kingly and priestly offices, it is impossible not to regard him as a holy man. He was made like unto the Son of God, and the Son of God is eternally holy.

Jacob

The patriarch Jacob had two distinct and well-defined experiences about twenty years apart. The first of these was at Bethel, when, in

⁴¹ Clark, op. cit., pp. 36-38.

loneliness and anguish of mind, he was plodding on his way toward Mesopotamia to escape the vengeance of his brother Esau.⁴² This vengeance was not causeless, and Jacob lay down upon the ground with a stone for a pillow, not only distressed in mind from fear and anxiety, but also, we may well suppose, not altogether free from the condemnation of a guilty conscience. For Dr. Clark had described that

Jacob was a man who had faith in God's promises, even if he did not always obey His commands. And when he lay down to sleep under the open sky, in a state of mind, sad, forlorn, fearful and contrite, God was watching over him, and when he awoke from the wondrous vision there vouchsafed to him, he perceived that God was in the place, and he found that he himself, also, was a new man. Now he could not only believe intellectually what God had said, but he could and did enter into covenant with Him, taking Jehovah for his God, and vowing the tenth of his income to be given to Him. This was such change of mind and heart as constituted a real conversion.⁴³

When, after the many mercies and many trials that fell to his portion whilst dwelling with his uncle Laban, and after the lapse of twenty years, he was returning to his father's house, no longer poor and lonely, but with flocks and herds and wives and children, again he was encountered by the fear of his brother Esau who was approaching him with four hundred men. Then it was that there "wrestled a man with him until the breaking of the day."⁴⁴ Note it was the man wrestling with Jacob - and the man was the angel, Jehovah, the preexistent Christ - and the object of his wrestling was to get the Jacob nature, the old man, the body of sin, out of Jacob. But Jacob resisted, until by a touch the Divine wrestler made

⁴²Ge. 28:10-22.

⁴³Clark, op. cit., pp. 45-46.

⁴⁴Ge. 32:24.

it impossible for him to resist any longer. Now he had to cease his wrestling but he could still cling, and he could still say: "I will not let thee go, except thou bless me."⁴⁵ Jacob's will was now firmly set upon the blessing; he could no longer resist the will of the Blessor, but one thing more he had to do, and that was to tell his name. I am Jacob - supplanter, sinner, and then He blessed him there. Jabbok means extinguishment, and Jacob's self-life was extinguished there. He told his name, Israel, the prince, the prevailer, the overcomer; and it is believed by many scholars that Israel was now a wholly sanctified man.

III. ENTIRE SANCTIFICATION ILLUSTRATED BY THE OLD TESTAMENT

rites, practices and institutions

The writer has selected six Old Testament institutions and actions which might reasonably be taken to illustrate entire sanctification.

The Rite of Circumcision

The seal of the covenant with Abraham was circumcision,⁴⁶ and this became the perpetual rite by which his descendants were admitted to the rights and privileges of that covenant. The rite of circumcision is the outward representation of a work to be accomplished within and the symbol of a spiritual operation upon the heart.⁴⁷ Every male child

⁴⁵Ge. 32:26.

⁴⁶Ge. 17:10-14.

⁴⁷Harry E. Jessop, Foundations of Doctrine In Scripture and Experience (Chicago, Ill.: Chicago Evangelistic Institute, 1938), p. 194.

was to be circumcised.⁴⁸ But this rite was an outward symbol of "a circumcision not made with hands, in putting off of the body of the flesh, in the circumcision of Christ."⁴⁹ And in Romans we are told:

For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter whose praise is not of men, but God.⁵⁰

This inward circumcision, made without hands, and even the putting off of the body of the flesh, is ~~entire sanctification.~~ ~~entire sanctification.~~

The Priesthood

In the consecration of Aaron and his sons to the priests' office, not only were they to be adorned with holy garments for glory and for beauty, not only was the breast-plate to be set with twelve kinds of precious stones, but the plate for the mitre was to be made of pure gold, and engraved with the motto "Holiness to the Lord."⁵¹ This was to be always upon the forehead of the High Priest, and signified that Aaron was to be the holy priest of a Holy God, and that the law required a continuous holiness. The holy priest, under the law typified the holy priest who is a priest forever after the order of Melchizedek. But under the gospel dispensation all Christian are priests. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."⁵² And we are priests, not for the purpose

⁴⁸Ge. 17:10.

⁴⁹Col. 2:11.

⁵⁰Ro. 2:28-29.

⁵¹Ex. 28:36.

⁵²I Pe. 2:9.

of expiation, for expiation was completed by the Lord Jesus Christ, when He bore our sins in His own body on the cross, but priests to offer up "spiritual sacrifices acceptable to God through Jesus Christ."⁵³ And every such priest must needs be continuously holy.

The Cleansing of the Leper

Leprosy, in the Bible, is pronounced type of sin.⁵⁴ It is loathsome, unclean, incurable, fatal and hereditary. The leper was driven from society; he could not dwell in the camp nor in the city. He was an outcast. None must be permitted to approach him. They must be warned off by the despairing cry "unclean, unclean." Nothing can be conceived more desolate or more hopeless than the condition of the leper, unless it be, indeed, the sinner who is an "alien from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world."⁵⁵ But to the leper, in many instances, came the glad "day of cleansing." He might not come into the camp, until the priest went forth to him. The priest and no one else could pronounce him clean. A clean bird must be slain over living water, another bird dipped into this water flies away toward heaven with bloody wing. The leper is sprinkled seven times, to denote the completeness or perfection of his cleansing, with blood by means of hyssop and scarlet wool bound to a stick of cedar; he must wash his clothes; he must pass a razor over his whole body, and

⁵³I. Pe. 28:36.

⁵⁴Jessop, op. cit., p. 190.

⁵⁵Ep. 2:12.

bathe the whole body likewise in water. Surely, here is atonement by blood, and cleansing by the washing of water through the word. But before that cleansing was complete, the anointing oil, also, was to be applied to the leper, who was healed of his malady. As the priest had already touched his ear, his thumb and his toe with the blood of the sacrifice, so now he touched the same parts also with the oil. First, the blood; afterwards, the oil. After the anointing with oil, the leper was clean.⁵⁶ There can be no doubt but that this use of the anointing oil and the sweet perfume, which none were permitted to imitate or counterfeit, has a direct typical reference to holiness.⁵⁷

The Two Chambers of the Sanctuary

The tabernacle was divided into rooms or sanctuaries. They have been variously called the first and the second, the outer and the inner, and Holy and Most Holy Place, or the Holy of Holiness.

"Why this division?" asked Dr. B. Carradine, "What did God design to teach, if not the two experiences of regeneration and sanctification?"⁵⁸

Several things at once arrest our attention: one is that a veil separated the two places, "just as a veil hides the sanctified life from the regenerated man today."⁵⁹ Again, it required a fresh application of blood to enter into the Most Holy Place. The fact of

⁵⁶Jessop, op. cit., p. 191.

⁵⁷Clark, op. cit., p. 56.

⁵⁸B. Carradine, Sanctification (Nashville, Tenn.: Publishing House of the M. E. Church, 1891), p. 89.

⁵⁹Ibid.

a second faith in, or applying of, the blood of Christ was necessary, in order for the soul to enter into the sanctified life.⁶⁰ The first room, or outer sanctuary, stood for the regenerated life. The second room, or "Holy of Holies" stood for the sanctified life.⁶¹

The Two Kinds of Service

In Exodus 21:1-6, one man is seen in two relations to his master: first, as a bond servant, and second, as a love slave. As a bond servant he stands for the regenerated man.⁶² The fact that he had been bought, that his life was one of service, and that he at the end of six years was free to leave his master is a faithful picture of the regenerated man. In this passage we see the bond servant suddenly becoming a love slave by the act of making a voluntary gift of himself to his master. He is now no longer his own. He has literally given himself away. He has now no right to anything that was formerly his. For he enters on a love service; he feels free to stay; and it was an eternal gift.⁶³

The bond servant is brought to the doorpost and his ear is bored through with an awl. By reason of this mark in the ear "indicating this voluntary, perpetual slavehood, brings upon him both jest and a life of servitude; but by this life he now comes into deepest intimacy with his master."⁶⁴ And this is believed by many scholars as the sanctified life.

⁶⁰ Ibid.

⁶¹ Jessop, op. cit., p. 191.

⁶² Ibid., p. 195.

⁶³ Ibid.

⁶⁴ Ibid., p. 196.

The Two Crossings

According to Dr. Jessop, entire sanctification is seen in the two crossings made by the children of Israel: one over the Red Sea, and the other over the River Jordan.

And the two crossings took place under the special direction of God, and as they are so markedly different, it is reasonable to believe that they are typical of different spiritual truths and experiences. Jessop pointed out that this is seen in the following contrasts:

At the Red Sea the Israelites were fleeing from an enemy, and were delivered, at Jordan they were not in flight, but were drawn by goodness and beauty of the land of Canaan, and entered into rest. The sinner has much to dread, but the believer is drawn on toward the experience of holiness by the promise of rest, plenty, and victory.

At the Red Sea the children of Israel were in great haste; at Jordan we have evidence of calm and deliberate action. Conversion is found in hurry, but the blessing of sanctification comes invariably after deep reflection and full deliberation and conclusion of mind.

At the Red Sea the Israelites went down into the sea, a multitude of empty-handed and unarmed fugitives; at Jordan they went in full armed. How clearly here appears the state of the fleeing penitent seeking safety, and the consecrated Christian coming with all his powers to God, seeking a life of perfect rest and holiness.

At the Red Sea the children of Israel stepped into a dry and open path between the waters; at Jordan they had to place their feet in the water before the waves receded and the path became open. In the way of pardon the path is clear. At such a time we are weak and could not face the difficulties before us; but in seeking the experience of sanctification our faith is naturally stronger. We claim the blessing by a strong faith before there is an indication or assurance of the great salvation.⁶⁵

Also, there is a great difference in the emotional life after the two crossings.

⁶⁵Ibid., p. 193.

At the Red Sea the Israelites were in transport. They sang, danced, struck the timbrel, and the burden of their song was short-lived. It soon gave way to murmuring; at Jordan there seems to have been an unutterable sense of peace, a calm, a holy joy, a triumph. As you read the description you cannot but feel the voiceless emotion of the multitudes. It was an hour too blessed and holy for noisy cymbals.⁶⁶

In conversion, the timbrel is frequently brought forth. But the crossing of the Jordan of death into Canaan of life is marked by a joy that is too profound for words; it is an experience full of glory, but unutterable.

Thus we see entire sanctification illustrated in the Old Testament under some of the most specific institutions and actions to be found therein.

IV. ENTIRE SANCTIFICATION ILLUSTRATED

IN PROPHECY AND IN THE PSALMS

The major Prophets are Isaiah, Jeremiah, Ezekiel and Daniel. The twelve prophetic books in the Old Testament following the book of Daniel are called the Minor Prophets. In the writings of both classes and in the Psalms we find many allusions and predictions as to the entire sanctification of believers. Some of the most obvious evidences have been included here.

Isaiah

It is quite evident that Isaiah was a converted man before he wrote his first chapter. In that he laments the sins of the Israelites and the Jews, all of them God's chosen people, though now divided into

⁶⁶Ibid., p. 194.

a way. It is deeply significant that it is "the way" that is in a measure hidden - so hidden that the writer thought for years that this glorious affirmation of the text was predicated of the highway. Thus it is this hidden way that is called the way of holiness.

The three distinguishing features of this way are the perpetual companionship of God, the absence of the animal in appetite and ferocity, and the constant joy and triumph of the soul. All these appear in the ninth and tenth verses. This state any one who has received the second blessing will tell you is the glad and holy experience of the sanctified heart.

Ezekiel

In Ezekiel 36:25 we read the following promise: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."⁷³

Concerning the verse noted above Dr. Clark said: "This verse is the promise of pardon or justification with cleansing from the pollution of their past sins."⁷⁴ But Dr. Carradine said:

The fact that it is a promise made to God's people, and that the blessing is one of purity, and not pardon, ought to enough to convince the most skeptical that the blessing before us in the verse is sanctification.⁷⁵

When we read Dr. Carradine's further explanation we can realize that his view of this verse is more reasonable. His explanation is as follows:

⁷³Eze. 36:25.

⁷⁴Clark, op. cit., p. 65.

⁷⁵Carradine, op. cit., p. 112.

Let every regenerated man who reads these lines ask himself if regeneration has taken all idols out of his heart and life. What about his ambition and love of place and power? What about the fear and favor of man? What about love of money and love of praise, and the love of creature that is so powerful as to draw you away from duty, and interferes in certain measures with commands of God? Are these things gone? Or do they remain? If they are still in the heart, then the second blessing is needed, in which all idols shall be removed.⁷⁶

Hosea

In Hosea 2:16, after reproving Israel for her unfaithfulness in the past, the Almighty, through His prophet, employs the following language, viz: "And it shall be at that day, saith Jehovah, that thou shalt call me Ishi ('ע'י), and shalt call me no more Baali ('ד'י)." Now the word Ishi ('ע'י) means "my husband",⁷⁷ while the word Baali ('ד'י) means "my Lord",⁷⁸ and the language, therefore, points to an experience or a relation of marriage. The bride is exalted immeasurably above the servant. While the position of the servant points to a legal justification and a service for wages and reward, that of the bride must signify entire sanctification, and the closest possible union with the Heavenly Bridegroom.

Joel

In the book of Joel we find the prophecy which Peter quoted on the day of Pentecost, and assured the multitude of Jews, out of every nation under heaven, that what they beheld on that day was the fulfillment of the same, Hear him:

⁷⁶Ibid.

⁷⁷Quotations from class lecture, Professor B. A. Hicks, "Hebrew Prose". Western Evangelical Seminary, April, 1970.

⁷⁸Tregelles, op. cit., p. 130.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.⁷⁹

Now, these words are clearly a foreshadowing of the baptism with the Holy Ghost and fire, designed for all of God's children without distinction of nation or sex, and intended, first, "to purify their hearts by faith,"⁸⁰ and, secondly, to endue them with power for whatever line of service God may call them to. And we may add that this text, as well as many others, shows that in these gospel days women as well as men may be baptized with the Holy Spirit, as we find in the facts of our daily experience that they are both called and qualified for the work of the ministry, as well as other labors in the vineyard of the Lord. Both men and women need the Holy Ghost baptism which consumes inbred sin, as an indispensable qualification for the highest efficiency and most marked success in the work to which they may individually be called. Every Christian may and should do something for the Lord, but none can do all for Him which he makes it his privilege and his duty to do, without the grace of entire sanctification and the fullness of the Spirit.

Habakkuk

In the prayer of Habakkuk we have some sentences which point unmistakably to the experience of perfect trust in God and perfect love for Him. Hear him:

⁷⁹Jl. 2:28,29; cf. Ac. 2:17,18.

⁸⁰Ac. 15:9.

For though the fig-tree shall not flourish, Neither shall fruit be in the vines; The labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in Jehovah, I will joy in the God of my salvation.⁸¹

Compare this with John Wesley's description of a holy man:

"One who is enabled to rejoice evermore, to pray without ceasing, and in everything to give thanks."⁸² Does not Habakkuk answer beautifully to this description?

Zechariah

The prophecy of Zechariah contains a number of visions, which are, no doubt, full of instruction to those who have eyes to see. In the third chapter, verses one to seven, we are introduced to Joshua, the high priest, representing the Jewish people. The Angel Jehovah represented Jesus in His capacity of Judge. And Satan, the adversary, is present as the accuser of the brethren, resisting them in the person of their representative, the high priest.

And surely it would seem, at first, as if there was ground for his accusations, for Joshua, the high priest, is clothed in filthy garments, and these can signify nothing else than sins, the sins of His people imputed to him as their representative and priest, and not their actual sins only but their inbred sin also. And now comes the order "Take away the filthy garments from him, and unto him he said, behold, I have caused thine iniquity to pass from thee, and I

⁸¹Hab. 3:17,18.

⁸²Quotations from class lecture, Dr. Fuhrman, "Theology of Holiness". Western Evangelical Seminary, November 1970.

will clothe thee with change of raiment."⁸³ It would seem that here we have an entire sanctification.

Malachi

Malachi 4:2, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Those that fear the name of God are his people.⁸⁴ With regard to the wicked, the Bible says there is no fear of God before his eyes.⁸⁵ So the fact established in this verse is that here are God's people before us, and to them shall come a second blessing in the future. This blessing is called healing - just what sanctification is felt to be.

Psalms

Psalms 25:14, "The secret of the Lord is with them that fear him."

What is this secret? Not the divine presence on earth; the world admits God's omnipresence. Nor is it regeneration, for the Christian world believes in that and teaches it. There is but one experience covered by that expression - "the secret of the Lord" - and that is the blessing of sanctification.⁸⁶ The great type and symbol of it - the most holy place - was a secret place, while the experience and life is still today hidden from multiplied millions in the Church. It is so hidden that even God's people deny it.

⁸³Zec. 3:4.

⁸⁴Ps. 34:9.

⁸⁵Ro. 3:18; cf. Ps. 36:1.

⁸⁶Carradine, op. cit., p. 109.

Regeneration is no secret. But there are certain things about sanctification, in that it is peculiarly an interior life, and requires a second faith to come within the veil that entitles it to the description given in the verse.

The "fear" mentioned in this connection, by which we obtain the secret, is no ordinary emotion or exercise of the mind. It is such a fear of God that casts out all fear of man and all efforts after his favor, and that leads to perfect consecration and obedience to God.⁸⁷

This writer has mentioned that Isaiah 1:18 is an invitation clearly given to the sinner. As a pardoned man, he is as white as snow. Now turn to Psalm 51:7, and read how a child of God prays who has discovered remaining corruption in his heart: "Wash me, and I shall be whiter than snow." Here is sanctification. The regenerated soul is white as snow, but snow is not perfectly pure. As it comes through our atmosphere of dust, smoke, soot, and gases, it becomes, in a measure, defiled. Snow is not perfectly pure; neither is the regenerated.⁸⁸ The first baptism makes sinners "white as snow;" the second baptism, or washing of fire, makes believers "whiter than snow." Isaiah was inviting to regeneration; David was praying for sanctification.

V. SUMMARY

Is entire sanctification the teaching of the Old Testament?
A study of the Hebrew words in the Old Testament makes the idea of

⁸⁷ Ibid.

⁸⁸ J. A. Wood, Perfect Love (Philadelphia, Pa.: Methodist Book Stores, 1878), p. 18.

entire sanctification a valid biblical doctrine.

The word "holy" does not occur in the book of Genesis yet the narrative of Enoch, Abraham, Melchizedek and Jacob has shown us that God requires His people should be holy.

The six pictures appear to be well-defined forshadowings of the entire sanctification. These pictures are: (1) the rite of circumcision; (2) the priesthood; (3) the cleansing of the leper; (4) the two chambers of the sanctuary; (5) the two kinds of service; (6) the two crossings.

In the writings of the major prophets, the minor prophets and Psalms we find many allusions and predictions as to the entire sanctification of believers. All of these evidence which were given by this writer were to prove that entire sanctification is the teaching of the Old Testament. This brings one to the study of the New Testament.

Chapter 3

THE NEED FOR ENTIRE SANCTIFICATION IN THE NEW TESTAMENT

Chapter 3

THE NEED FOR ENTIRE SANCTIFICATION IN THE NEW TESTAMENT

The purpose of this chapter was to examine and set forth as clearly as possible the need for entire sanctification in the New Testament. If the scope of the chapter was broad, the aim has been quite definite; to put the idea of entire sanctification in its Biblical context.

This chapter has been divided into five main divisions. The first section has covered the word studies. The second section has covered the researching of the need for entire sanctification in the gospels. The third section has covered the researching of the need of entire sanctification in the Pauline epistles. The fourth section has covered the researching of the need of entire sanctification in the general epistles. The fifth section has covered the researching of the need of entire sanctification in the other books of the New Testament.

I. WORD STUDIES

Since words are symbols used to convey thought, the study of New Testament ideas appropriately begins with a study of the Greek words. It was not the purpose of the writer to do a word study on every word that is associated with the subject holiness, but only

the key words.

The first word for consideration is hagiozo (ἁγιάζω) which has been used to convey the meaning of the root word Qadosh (קָדוֹשׁ) in the Septuagint. According to Thayer the greek word hagiozo (ἁγιάζω) is equivalent to the Hebrew word Qadosh (קָדוֹשׁ); the meaning being: to make holy, render or declare sacred or holy, consecrate.¹ The Analytical Greek Lexicon gives as a definition for hagiozo (ἁγιάζω): to separate, consecrate, cleanse, purify, sanctify; regard or reverence as holy.²

The word hagiozo (ἁγιάζω) and its derivatives are used in excess of two hundred fifty times in the New Testament, the verb hagiozo (ἁγιάζω) is used twenty-eight times.³ From this it is quite evident why this term has been given careful consideration in formulating doctrine of holiness from the New Testament scriptures.

The second word for consideration is the Hebrew word taman (טָמַן). Girdlestone states:

The verb taman is rendered ἐκλείπω and συντελέω. The adjective form of the word is generally rendered ἁμωμος, unblemished; but τέλειος occurs in several passages and ἁμεμπτος in a few.⁴

The above quote is the basis for the study of ekleipo (ἐκλείπω),

¹ Jeseoph Henry Thayer, A Greek-English Lexicon of the New Testament ... (New York: American Book Co., 1889), p. 6.

² The Analytical Greek Lexicon ... (New York: Harper and Brothers, Publishers, n.d.), p. 3.

³ James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament ... (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), pp. 10-14.

⁴ Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948), p. 97.

Thayer gives the primary meaning: to leave out, to omit, to pass by.⁵ The Analytical Greek Lexicon gives the meaning: to fail, to come to an end.⁶ Regarding the word sunteleo (συντελέω), The Analytical Greek Lexicon reads: to bring to an end altogether; to finish, end, to consummate.⁷ The prevalent meaning of both of the words is that of bringing to a completion or an end.

The adjectival form, amomos (ἀμωμος) will be considered first. Thayer gives the meaning: without blemish, free from faultiness, as a victim without spot or blemish; ethically, without blemish, faultless, unblamable.⁸ The Analytical Greek Lexicon gives the one word "blameless".⁹

Teleios (τέλειος) is next on the list of the adjectival forms. The Analytical Greek Lexicon renders this word: brought to completion; full developed, complete, entire, fully accomplished in Christian enlightenment, perfect in some point of character, with no shortcoming in respect of a certain standard.¹⁰ Thayer is very close to the Analytical Greek Lexicon with: brought to an end, finished; wanting nothing necessary to completeness; perfect, and of men he says: full-grown, adult; of full age, mature.¹¹ One further word will be considered, and it is amemptos (ἀμemptος). The Analytical Lexicon

⁵Thayer, op. cit., p. 197.

⁶The Analytical Greek Lexicon, op. cit., p. 125.

⁷Ibid., p. 319.

⁸Thayer, op. cit., p. 33

⁹The Analytical Greek Lexicon, op. cit., p. 19.

¹⁰Ibid., p. 400.

¹¹Thayer, op. cit., p. 618.

renders this: blameless, irreprehensible, without defect.¹²

A summation of the previous definitions would be: full developed, complete, entire, fully accomplished in Christian enlightenment; perfect in respect to certain standards; blameless and without defect. Without doubt the major thought in the foregoing definition is that of the moral element.

The third word for consideration is shalam (ש ל מ). Hatch and Radpath state that five times in the Septuagint teleios (τέλειος) is used to translate shalam (ש ל מ) where it refers to a perfect heart.¹³ Since teleios (τέλειος) has been discussed previously, a further discussion has not been made here, only to say that it was also used in the translation of the Hebrew word tamam (ת מ מ).

The fourth word which has been considered is the Hebrew word tsaddaq (צ ד ק). Turner states that the Septuagint normally renders this Hebrew word by (δίκαιος) righteous.¹⁴ The Analytical Greek Lexicon gives two phases to the definition of the word (δίκαιος). Used of things he translates just, equitable, fair; of persons, just, upright, innocent, pious.¹⁵ Thayer's definition of this adjective dikaioi (δίκαιος), gives further illumination with this definition: "righteous, observing divine and human laws; one who is such as he ought to be."¹⁶

¹²The Analytical Greek Lexicon, op. cit., p. 18.

¹³Hatch and Radpath, Concordance to the Septuagint, quoted in George Allen Turner, The Vision Which Transforms (Kansas City: Beacon Hill Press, 1964), p. 133.

¹⁴Turner, op. cit., p. 45.

¹⁵The Analytical Greek Lexicon, op. cit., p. 102.

¹⁶Thayer, op. cit., p. 148.

The fifth word which has been considered is the Hebrew word taher (טָהַר) which was generally translated purify or some form or derivative of this word.

A more common word in the New Testament for 'purify' is katharizein. It is also common in the Greek Old Testament occurring 117 times, especially in Leviticus and Ezekiel, where, in most cases it is a translation of taher (טָהַר).¹⁷

The Analytical Greek Lexicon gives the following definition for katharizo (καθαρίζω): to cleanse, render pure, to cleanse from leprosy, to cleanse from sin, purify by an expiatory offering, and make expiation for.¹⁸ Thayer gives the definition as follows:

Katharizo (καθαρίζω) means: to make clean, to cleanse; and in a moral sense: a. to free from the defilement of sin and from faults; to purify from wickedness; b. to free from the guilt of sin, to purify.¹⁹

Without doubt, from the previous definitions of the word katharizo (καθαρίζω), even a casual glimpse can see that it means a complete purification when referring to the heart.

In summary of the word studies, it has been found that the Greek hagiazō (ἁγιάζω) means: to separate, consecrate, cleanse, purify, sanctify; regard or reverence as holy. The Greek translation of the Hebrew word tamam (מִלֵּא) have the basic meanings of completeness, fully accomplished, perfect in respect to certain standards, blameless and without defect. The Greek word dikaiois (δίκαιος) has as its meaning: righteous, observing divine and human laws. The Greek word katharizo (καθαρίζω) means: to cleanse, to purify, when it is referring to the heart.

¹⁷ Hatch and Redpath, quoted in Turner, op. cit., p. 85

¹⁸ The Analytical Greek Lexicon, op. cit., p. 206.

¹⁹ Thayer, op. cit., p. 312.

The word studies have been done. It is now necessary to examine in more detail the expression and application of the concept of entire sanctification in the sphere of the gospels, in the Pauline epistles, in the general epistles and in the other books of the New Testament.

II. ENTIRE SANCTIFICATION IN THE GOSPELS

In the gospels of the New Testament the writer finds many allusions and predictions as to the entire sanctification of believers. Some of the most obvious evidences have been included here.

Matthew

In Matthew 1:21 we read the following statement: "And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins."²⁰

The reader will notice that Christ is here promised to save his people from their sins, not sinners. Dr. Carradine states:

All through the Scriptures there is attributed to Christ as his coming a peculiar work in behalf of and in his people. He will thoroughly purge his floor and cleanse his wheat; he will sit as a refiner, will purify²¹ the sons of Levi, and will save his people from their sins.

Without doubt, this statement refers to a work subsequent to regeneration, and that work is sanctification. Sanctification purifies the sons of Levi and saves Christians from all sin.

²⁰Mt. 1:21.

²¹B. Carradine, Sanctification (Nashville, Tenn.: Publishing House of the M. E. Church, 1891), p. 116.

In Matthew 3:11 we read the following words of John the Baptist:
 "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, ... he shall baptize you in the Holy Spirit and in fire."²²

According to this statement that the baptism of water has to do with the confession of sins, and is indicative of repentance. The baptism of fire deals with the inward man and destroys carnality from the soul. Surely, this is entire sanctification.

Mark

In Mark 8:22-26 we find that Jesus' miracle on the blind man was wrought in two touches. Dr. H. E. Jessop states:

The miracles on the blind man wrought in two touches is in perfect harmony with other teaching of the Word of God, and goes to establish the fact of the subsequent and perfecting work of grace. The first touch brought perfect sight. However, it was defective sight. Men were seen out of due proportion. The second touch brought perfect sight. The blind man saw clearly.²³

The second touch of grace realized in sanctification brings a clear and proper vision of things to the soul.

Luke

Gabriel said to Mary in the annunciation, "Wherefore also the holy thing which is begotten shall be called the Son of God."²⁴
 or in the Revised Version, "Wherefore, also, that which is to be born shall be called holy, the Son of God."²⁵ The author of the Epistle to

²²Mt. 3:11.

²³Harry E. Jessop, Foundations of Doctrine In Scripture and Experience (Chicago: Chicago Evangel. Institute, 1938), p. 198.

²⁴Lu. 1:35

²⁵Lu. 1:35, R.S.V.

the Hebrews speaks of Him as "holy, harmless, undefiled, separate from sinners,"²⁶ and Peter says that "He did no sin, neither was guilt found in His mouth."²⁷ He is called "Thy holy child Jesus."²⁸ Jesus Christ, therefore, was wholly free both from sin committed and sin indwelling. He was absolutely holy in heart and holy in life, holy in word and holy in act, holy in His birth, holy in His death, holy in His resurrection, holy in His ascension, holy in His eternity.

If the Divine Founder of the Christian Church was thus a holy God-Man, it would naturally be expected that He should desire to have a holy people. The need of entire sanctification, therefore, is shown.

John

In John 15:2 we read the following statement: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Commenting on this verse Adam Clarke writes: The verb katairo, from kata (intens.), and airo (I take away), signifies ordinarily to cleanse, purge, purify, but is certainly to be taken in the sense of pruning, or cutting off, in this text."²⁹ Dr. Carradine says: "This verse is a death-blow to those who insist that we are made holy in regeneration, and need only time for development."³⁰ It plainly teaches that there

²⁶He. 7:26.

²⁷I Pe. 2:22.

²⁸Ac. 4:27, 30.

²⁹Adam Clarke, quoted in Donald S. Metz, Studies In Biblical Holiness (Kansas City: Beacon Hill Press, 1971), p. 123.

³⁰Carradine, op. cit., p. 118.

is a cleansing after conversion, and that is purification. Dr. Dougan Clark states:

When the thorns are removed the good seed will grow and flourish. When inbred sin is taken out of the heart the Christian believer will bring forth fruit to perfection, even the perfection of love, and this will be the "much fruit" whereby God is glorified.³¹

John 17:16-17: "They are not of the world, even as I am not of the world. Sanctify them in the truth."

In this verse we know that Christ is speaking of the disciples. He declares that they are not the world - are spiritual and unworldly, even as he is. In other verses, he says that they had received his word,³² that they were his,³³ that he was glorified in them,³⁴ and that they had kept his word.³⁵ All this settles the fact of their regenerate and spiritual state; and yet He immediately adds, in prayer to His Father: "Sanctify them." Notice that something else is to be done to them, and they (the disciples) are not to do it. Here is not an exhortation to grow in grace but the prayer is to God to "sanctify them." In plain language, here is a second work of God - entire sanctification. This prayer was answered on the Day of Pentecost by the baptism with the Holy Spirit. The spokesman for the apostles, Simon Peter, who was there, declared that "God ... (gave) them the Holy Spirit, ... purifying their hearts by faith."³⁶

³¹ Dougan Clark, The Theology of Holiness (Chicago & Boston: The Christian Witness Co., 1893), pp. 81-82.

³² Jn. 17:8.

³³ Jn. 17:9.

³⁴ Jn. 17:10.

³⁵ Jn. 17:6.

³⁶ Ac. 15:8-9.

III. THE NEED OF ENTIRE SANCTIFICATION

IN THE PAULINE EPISTLES

Perhaps the most influential Christian of the first century was the Apostle Paul. It was Paul who saw most clearly and expressed most persuasively the truth that Christianity is a religion for Gentiles as well as Jews. In the Pauline epistles the reader finds many teachings as to the entire sanctification as the Christian norm. Some of the most obvious evidences have been included here.

Paul's Prayer for the Thessalonians

In I Thessalonians, Paul rejoices that his converts received the gospel "in power, and in the Holy Spirit, and in much assurance,"³⁷ but his prayer is that their faith might be perfected,"³⁸ "to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints."³⁹ The apostle goes on to remind the Thessalonians that thus sanctification is God's will and call to those to whom He had given His Holy Spirit.⁴⁰ The climax of his appeal is 5:14-24. The burden of the entire letter finds expression in verses 23-24:

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.⁴¹

³⁷I Th. 1:5.

³⁸I Th. 3:10.

³⁹I Th. 3:13.

⁴⁰I Th. 4:3-8.

⁴¹I Th. 5:23-24.

Commenting upon this prayer Morris writes:

The prayer is that God may sanctify you wholly. There is a manward aspect of sanctification in that we are called upon to yield up our wills for the doing of God's will. But the power manifest in the sanctified life is not human, but divine, and Paul's prayer is phrased in the light of this. In the deepest sense our sanctification is the work of God within us. This work may be ascribed to the Son (Eph. v. 26) or to the Spirit (Rom. xv. 16), but in any case it is divine. The word wholly is an unusual one (holoteleis), being found only here in the New Testament. It is a combination of the ideas of wholeness and completion, and Lightfoot suggests that the meaning may be given here as "may He sanctify you so that ye may be entire."⁴²

From the Pauline exhortation to the church at Thessalonica it is evident that there is a higher level or spiritual living than that of regeneration. This higher level of spiritual life is the New Testament norm of the Christian life. It is attained, or received, by the act of the Holy Spirit called entire sanctification.

The Challenge to the Corinthians

In II Corinthians 7:1 we find the exhortation of Paul to the Corinthians. Hear him: "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."⁴³

According to Turner, the exhortation is addressed to those who are already sanctified in the lower sense, i.e., they are "saints" (I Cor. 1:2; II Cor. 1:1); but they are not cleansed from all defilement.⁴⁴ Dougan Clark says: "And thus the Corinthians are addressed by

⁴² Leon Morris, The Epistles of Paul to the Thessalonians (Grand Rapids, Mich.: Wm. B. Eerdmans, 1957), p. 107.

⁴³ II. Co. 7:1.

⁴⁴ Turner, op. cit., p. 122.

Paul as sanctified, although, manifestly, many of them were not holy in heart and life."⁴⁵

According to Turner, this cleansing is an imperative for the present, and not merely a distant goal.⁴⁶ Positively, the command is to "perfect" - to bring to completion - the holiness which has been initiated by the New birth. For this reason it is appropriate to style this "entire sanctification."

The Living Sacrifice

In Romans 12:1-2 we find the exhortation of Paul to the Romans.

Hear him:

I beseech you therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.⁴⁷

H. Orton Wiley, in discussing this passage from Romans, makes several observations which show that it points to a work of grace subsequent to regeneration. These observations of Wiley are presented as follows:

Nothing can be clearer than (a) that this exhortation is addressed to those who were at the time Christians; (b) that an appeal to the mercies of God would mean nothing to those who have not already experienced His pardoning grace; (c) that the sacrifice was to be presented holy, as initially sanctified by the cleansing from guilt and acquired depravity; (d) that it was to be acceptable, that is, those who presented it must have been justified; all of which the apostle deems a

⁴⁵Clark, op. cit., p. 111.

⁴⁶Turner, loc. cit.

⁴⁷Ro. 12:1-2.

of Christ according to His promise (Jn. xiv. 23) which is the most perfect strengthening.⁵²

Thus it is evident that the experience of entire sanctification is not only for those, like the Corinthians, who are beset with carnal struggles. The experience of entire sanctification is a clarion call to the best people in the church to move up to the full potential of life in Christ.

The Renewing of the Holy Spirit

In Titus 3:5 we find a statement of Paul to Titus: " ... He saved us, through the washing of regeneration and renewing of the Holy Spirit."⁵³

In this statement the two terms "washing" and "renewing" are mentioned. Dr. Carradine says: "If the two terms here used mean the same thing, then does the verse become a senseless repetition."⁵⁴ Common sense tells us that washing is one thing and renewing is another. So does our religious experience. Therefore, this passage has a different meaning and reference of the two expression - the washing of regeneration and the renewing of the Holy spiritual sanctification.

IV. THE NEED OF ENTIRE SANCTIFICATION

IN THE GENERAL EPISTLES

In most of the general epistles the reader finds some obvious evidences which show the need of entire sanctification of believers.

⁵²Brooke F. Westcott, Saint Paul's Epistle to the Ephesians (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., n.d.), p. 51.

⁵³Tit. 3:5.

⁵⁴Carradine, op. cit., 131.

in the Pentateuch. Hear him: "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy."⁵⁷

The teaching of Peter shows at a glance that the Old Testament, as well as New Testament, bears witness to the holiness of God, and makes that fact a sufficient reason for the command and requirement that His people should be holy, also.

In I Peter 2:5 the glowing description of the Christian priesthood shows again the leading idea of holiness. Here is the description: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."⁵⁸

According to Dougan Clark, to be a Christian priest in the sense here described must involve and does involve the idea of entire sanctification.⁵⁹ Therefore, Peter's words will not allow us to doubt that the priesthood of believers is a "holy" priesthood.

John

The relationship of the believer to Christ is set forth with great emphasis in I John. The Apostle John declares that God's children must not walk in darkness or sin, and that those who do so cannot, truthfully, claim to have fellowship with Him. In I John 1:7 we find this passage: "But if we walk in the light, as he is in the light, we

⁵⁷I Pe. 1:15,16; cf. Le. 19:2.

⁵⁸I Pe. 2:5.

⁵⁹Clark, op. cit., p. 124.

have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."⁶⁰

This is a very striking and all-important statement. The verb is in the present tense, and denotes a present and continuous action. And the cleansing is from all sin, sin committed and sin inward, sin open and sin secret, literally and truly all sin.

If this does not mean entire sanctification, what use is there in language as an expression of thought? Surely none.

In this First Epistle, the beloved apostle develops beautifully the doctrine of perfect love. We would call attention in a special manner to John's description of perfect love. In 4:18 we find the description: "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."⁶¹

It is clearly to be inferred from these expressions that while all Christians do and must love God, yet there is a state denominated perfect love, which many Christians have not yet reached. And this stage of religious experience is marked distinctly by the absence of fear.

Dougan Clark, in discussing this passage, makes a statement which shows the reasons of fear. His statement is as follows:

Fear about the future, whether as to temporal or spiritual things, fear of evil tidings, fear of man, fear of death, in short, all tormenting fear is caused by the presence of inbred sin. As a matter of course, therefore, when sin is cast out, fear is cast out with it.⁶²

⁶⁰I Jn. 1:7.

⁶¹I Jn. 4:18.

⁶²Clark, op. cit., p. 138.

Now, perfect love is the positive side of entire sanctification; it implies the absence of inbred sin and the unmixed love of God occupying the soul. Such love, therefore, truly must cast out fear.

V. THE NEED OF ENTIRE SANCTIFICATION IN THE OTHER BOOKS OF THE NEW TESTAMENT

Acts

The writer of Acts also suggests the need of entire sanctification of believers. In Acts 1:4,5 we find the command of Jesus Christ to His disciples. Hear Him:

And, being assembled together with them, He (Jesus) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.⁶³

In these words we notice that Jesus is telling his disciples about a blessing that is soon to come upon them. He calls it the promise of the Father. He affirms that he had spoken to them about it before - "which, saith he, ye have heard of me." It was so great and gracious a blessing, so distinctive and important as a divine work, that he had repeatedly before spoken of it, and in a measure prepared them for its reception.

"Wait for it" said the Saviour. "Depart not from Jerusalem until you obtain it." So here was a blessing that had not come with regeneration. In the second chapter we can notice what changed men the disciples became from that time. Courage, fearlessness, devotion, love, compassions, and holiness are now the marked features of their lives. They did not grow into this state, but were suddenly translated

⁶³Ac. 1:4,5.

into it by the baptism of the Holy Ghost - by sanctification, which is the promise of Father.⁶⁴

In the other passages of Acts we may also find that baptism of the Holy Spirit is regarded as subsequent to the initial incorporation into the Kingdom, as important and as normal to effective Christian living. These passages are: Acts. 8:14-17; 10:44-46; 19:1-6.

Hebrews

The writer of the Book of Hebrews also suggests that Christian perfection is the norm of Christian living. In Hebrews 6:1 we find this statement: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." The writer of the Book of Hebrews was concerned about the lack of spiritual progress in the Hebrew Christians. There is little doubt that these people were Christians. According to Dr. Wiley that they had been 'illuminated,' and 'endured a great fight of affliction,' and had been made a 'gazing-stock' (10:32-33) is sufficient evident of their conversion.⁶⁵ Further, these people had already laid the foundation for a Christian life by "repentance from dead words, and of faith toward God, of the doctrine of baptisms, and of laying on the hands, and of resurrection of the dead, and of eternal judgment."⁶⁶ But they had not gone on to perfection. However, these people were exhorted to "go on." "Let us go on," means, "Let us press on to perfection." There is a sense of urgency in these words which

⁶⁴Carradine, op. cit., p. 121.

⁶⁵H. Orton Wiley, The Epistle to the Hebrews (Kansas City: Beacon Hill Press, 1959), p. 199.

⁶⁶He. 6:1-2.

is missed by the ordinary rendering.⁶⁷ Ellicott states:

The verb in the original is very emphatic, meaning, "Let us be carried on to this perfection" and again, "Let us never rest till we are adult Christians - till we are filled with the Spirit and power of Christ."⁶⁸

Whedon also emphasizes the urgency of going on to Christian perfection in these words: "When (Hebrews 6:1) ... is adduced as an exhortation to advancing to perfected Christian character, it is no misquotation."⁶⁹

From a study of the exhortation of the Book of Hebrews to Hebrew Christians it is evident that there is a higher level of spiritual living than that of regeneration. The higher level of spiritual is Christian perfection which attained by the act of the Holy Spirit called entire sanctification.

VI. SUMMARY

In summarizing the chapter it was found that entire sanctification is the New Testament norm of the Christian life. Biblical evidence points that entire sanctification is an experience which is received after regeneration, but it is to be received in this life. A study of the Greek words in the New Testament makes the idea of entire sanctification a valid biblical doctrine. A carefully study of New Testament passages, from the gospels, from the Pauline epistles, from the general epistles and from the other books of the New Testament, indicates that there is an experience of entire sanctification for the Christian.

⁶⁸Ellicott, op. cit., VI, p. 723.

⁶⁹D. D. Whedon, Commentary on the New Testament. Titus - Revelation (New York: Eaton and Mains, 1875), p. 76.

Chapter 4

STEPS TO BE TAKEN TO OBTAIN ENTIRE SANCTIFICATION

Chapter 4

STEPS TO BE TAKEN TO OBTAIN ENTIRE SANCTIFICATION

In this chapter the steps to be taken to obtain entire sanctification were considered. The total process of entire sanctification was considered, which includes the following: (1) The antecedents of entire sanctification; and (2) The steps of entire sanctification.

I. THE ANTECEDENTS OF ENTIRE SANCTIFICATION

A fairly detailed account of the way of salvation is to be found in Wesley's sermon called "The Scripture Way of Salvation", appearing in 1765. In this sermon, which deals chiefly with justification and sanctification, the following factors predominate:

(1) The operation of prevenient grace. (2) Repentance previous to justification. (3) Justification or forgiveness. (4) The New Birth, or regeneration. (5) Repentance after justification and the gradually proceeding work of sanctification. (6) Entire sanctification.¹

The first four aspects of salvation were discussed immediately below. The two other aspects were treated in a later section of this chapter.

Prevenient Grace

In the broadest sense, as we have seen, sanctification can be said to begin with the operation in man of prevenient grace. According

¹John Wesley, Standard Sermons (London: Edward H. Sugden, 1921), II, p. 445.

to Wesley, this grace comprises

All the drawings of the Father - the desires after God, which, if we yield to them, increase more and more; all that light where-with the Son of God 'enlighteneth every one that cometh into the world' ... all the convictions which his Spirit from time to time, works in every child of man.²

In another sermon entitled "Working Out Salvation," Wesley refers to prevenient grace as follows:

Salvation begins with what is usually termed (very properly) preventing grace; including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind unfeeling heart, quite insensible of God and the things of God.³

The prevenient grace is that grace which "goes before" and prepares the soul for entrance into the initial state of salvation.

Wiley defines it as follows:

It is the preparatory grace of the Holy Spirit exercised toward man helpless in sin ... It may be defined as that manifestation of the divine influence which precedes the full regenerate life.⁴

Thus prevenient grace is the first aspect of salvation in the personal life of the potential convert.

Dr. Wiley summarizes the place of prevenient grace in the process of sanctification as follows:

(1) Everything which can be called good in man, previous to regeneration, is to be attributed to the work of the Spirit of God. Man himself is totally depraved and not capable of doing any good thing. (2) That the state of nature in which man exists

² John Wesley, The Works of John Wesley (Kansas City: Nazarene Publishing House, n.d.), VI, p. 44.

³ Ibid., p. 509.

⁴ H. Orton Wiley, Christian Theology (Kansas City: Beacon Hill Press, 1940), II, pp. 345-346.

previous to regeneration is in some sense a state of grace - preliminary or prevenient grace. (3) That in this preliminary period there is a continuity of grace - the Holy Spirit, beginning, advancing and perfecting everything that can be called good in man. The Spirit of God leads the sinner from one step to another, in proportion as He finds response in the heart of the sinner and a disposition of obedience. (4) There is a human co-operation with the free will of man, quickening, aiding and directing it in order to secure compliance with the conditions of the covenant by which man may be saved. (5) That the grace of God is given to all men in order to bring them to salvation through Jesus Christ, but that this grace so given, may be resisted by the free will of man, so as to be rendered ineffectual.⁵

Prevenient grace is given to man in sufficient degree to enable him to embrace the gospel. Wesley⁶ and Watson⁷ felt that the doctrine of prevenient grace is clearly contained in the words of St. Paul: "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure" (Ph. 2:12-13).

Repentance

The next factor in the process of salvation is the operation of "convincing grace," which is properly the first real step on the way to salvation. This is the first repentance, repentance before justification. According to Wesley that repentance brings a large measure of self-knowledge, and a further deliverance from the heart of stone.⁸

⁵Ibid., p. 352.

⁶Wesley, The Works of John Wesley, op. cit., p. 506-513.

⁷Richard Watson, Theological Institutes (New York: Phillips and Hunt, 1880), II, p. 377.

⁸Wesley, The Works of John Wesley, op. cit., p. 509.

Wesley presented two aspects of repentance - knowledge of sin and sorrow of heart. In regard to repentance being a knowledge of sin, Wesley wrote:

Know thyself to be a sinner, and what manner of sinner thou art. Know that corruption of thy inmost nature, whereby thou art very far gone from original righteousness ... Know that thou art corrupted in every power, in every faculty of thy soul; that thou art totally corrupted in every one of these, all the foundations being out of course.⁹

To this self-knowledge regarding sin Wesley added the factor of sorrow. In a passage that reveals the nature of sorrow in the sinner Wesley asserted:

If to this lively conviction of thy inward and outward sins, of thy utter guiltiness and helplessness, there be added suitable affections, - sorrow of heart, for having despised thy own mercies, - remorse, and self-condemnation, having thy mouth stopped, - shame to lift up thine eyes to heaven, - fear of the wrath of God abiding on thee, of his curse hanging over thy head, and of the fiery indignation ready to devour those who forget God and obey not our Lord Jesus Christ, - earnest desire to escape from that indignation, to cease from evil, and learn to do well; - then I say unto thee ... "Thou art not far from the kingdom of God." One step more and thou shalt enter in. Thou dost "repent." Now, "believe the gospel."¹⁰

A third factor of repentance was implied in Wesley's emphasis on knowledge of sin and sorrow. This factor was the actual turning away from sin. Thus repentance differs from remorse or regret, self-pity, or human sorrow. In reference to this third element Ralph Earle writes:

⁹Ibid., V, p. 82.

¹⁰Ibid., p. 84.

Often the term repentance is used today for an emotional display of sorrow. But real repentance goes deeper than that, involving a reversal of one's inner attitude toward life, an abhorrence of his sins and a deliberate turning away from them.¹¹

Wesleyan theology has consistently taught that repentance is a work of the Holy Spirit which precedes regeneration; Repentance leads to saving faith.

Saving Faith

Saving faith is the fruit of repentance. Saving faith, for Wesley, was the acceptance of the revelation of God in Christ Jesus. However, Wesley was quick to point out that faith is more than intellectual assent, for he stated:

Only beware thou do not deceive thy own soul, with regard to the nature of this faith. It is not, as some have fondly conceived, a bare assent to the truth of the Bible, of the articles of our Creed, or of all that is contained in the Old Testament and New Testament ... But it is, over and above this, a sure trust in the mercy of God, through Christ Jesus. It is a confidence in a pardoning God. It is a divine evidence or conviction that "God was in Christ, reconciling the world to himself, not imputing to them their" former 'trespasses;' and, in particular, that the Son of God hath loved me, and given himself for me; and that I, even I, am now reconciled to God by the blood of the Cross.¹²

Wiley regards faith as "the act of the entire being under the influence of the Holy Spirit."¹³ To him saving faith is the highest act of personal life, "an act in which he gather up his whole being, and in a peculiar sense goes out of himself and appropriates the

¹¹Ralph Earle, quoted in Donald S. Metz, Studies in Biblical Holiness (Kansas City: Beacon Hill Press, 1971), p. 247.

¹²Wesley, The Works of John Wesley, V. op. cit., p. 85.

¹³Wiley, II, op. cit., p. 371.

merit of Christ."¹⁴

While saving faith is man's sure confidence and trust in God, it does not in itself merit salvation. But faith and works are related. W. B. Pope in his "Higher Catechism of Theology", expresses the relation of faith and works as follows:

(1) Faith is opposed to works as meritorious, and the formula is: A man is not justified by works of the law, but only through faith in Christ. (Ga. 11:16). (2) Faith lives only in its works, and the formula is: Faith without works is dead. (Ja. 11:26). (3) Faith is justified and approved by works and the formula is: I will shew thee my faith by my works. (Ja. 11:8). (4) Faith is perfected in works, and the formula is: By works was faith made perfect. (Ja. 11:22).¹⁵

Saving faith is the link between repentance and regeneration. Saving faith is a personal act in which prevenient grace becomes regenerating grace.

Justification and Regeneration

From saving faith, justification and regeneration or new birth ensue. And it is now that salvation in the strict sense begins. Justification and regeneration are bestowed on man in a single instant. According to Harald Lindström, justification constitutes "a relative change," regeneration "a real change." The former involves liberation from the guilt of sin, the later liberation from the inherent power of sin.¹⁶

¹⁴Ibid.

¹⁵William Burt Pope, A Compendium of Christian Theology (New York: Phillips and Hunt, 1881), III, p. 233

¹⁶Harald Lindström, Wesley and Sanctification (London: The Epworth Press, 1946), p. 114.

Thus justification, which together with the forgiveness of sins implies the acceptance by God conjoined with it, belongs to the objective side of salvation. It expresses the new relationship between man and God, in that man now enjoys God's favour instead of being subject to his wrath. On the other hand, the New Birth or regeneration involves the subjective operation of the Spirit in man, in that he is freed from the power of sin while God's love flows into his heart. Thus it is accompanied by an inward change as well. The inward change of man is a state of spiritual life preceding and leading to entire sanctification.

II. THE STEPS OF ENTIRE SANCTIFICATION

Regeneration is the commencement of spiritual life in the soul, in which God imparts, organizes and calls into being the capabilities, attributes and functions of the new nature. However, regeneration is not complete purity. The regenerate heart still has inbred sin. J. A. Wood states the conditions of the regenerate soul as follows:

Inbred sin remaining in the regenerate heart, indicates its existence and presence, first, to the consciousness of the soul in perverse inclination, and then, more or less, in outward action. It is a positive, operative principle of evil pervading man's moral nature; and is a matter of consciousness as clear and positive as any mental or moral state. Anger, impatience, envy, pride, hatred, and the like are facts of positive consciousness. Its existence is known by its manifestations. As smoke, smut, and sparks from a chimney show that there is fire within, so all "filthy conversation," "evil speaking," bitterness, and anger indicate and evidence the pollution of the heart, whence they proceed. All pride, vanity, hypocrisy, envy, malice,

jealousy, covetousness and enmity have their seat in the heart, and their "root," or "seed," is inbred sin.¹⁷

Thus regeneration and entire sanctification have a distinction; the first includes, in addition to imparted life, the commencement of purification; the other is the completion of purification - perfecting holiness.

In order to obtain the completion of purification - perfecting holiness, some steps have to be taken by the regenerate soul. These steps are: belief in the blessing a conscious sense of need and a spiritual hunger; entire consecration; and faith.

Belief in the Blessing

The first great step toward this experience is to believe that there is such a provision for us. Asbury Lowrey explains it as follows: "Before we can obtain full redemption, it is necessary that we be fully persuaded that such a blessing lies within our reach."¹⁸ The fact of doubt not only shuts man out of the blessing, but will prevent all effort to obtain it.¹⁹ The promises of Scripture make it quite plain that this experience is one which is provided for all believers in this life. The following promise is an example: "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate."²⁰ Dr. Carradine says: "If I do not believe that he

¹⁷ J. A. Wood, Purity and Maturity (Kansas City: Beacon Hill Press, 1944), p. 40.

¹⁸ Asbury Lowrey, Possibilities of Grace (Kansas City: Beacon Hill Press, 1944), p. 79.

¹⁹ B. Carradine, Sanctification (Nashvill, Tenn.: Publishing House of the M. E. Church, 1891), p. 136.

²⁰ He. 13:12.

(Jesus Christ) can sanctify, I will never realize that blessed experience."²¹

A Conscious Sense of Need and a Spiritual Hunger

It is not likely that a person will pay the price for entire sanctification unless he realizes the need for the experience. Dr. R. A. Torrey declares that no man ever got this blessing who felt he could get along without it.²² Dr. Carradine says: "If the regenerated man has never felt, at some time or times, of the necessity of having a perfectly pure and holy heart, then his case is anomalous."²³ A person must come to the place of realizing that in his self-life there is a corruption which is not subject to the law of God. In writing to the Romans Paul expressed the need that was in his own life before he was sanctified. He made a summary of it in the following words. "But I am carnal, sold under sin."²⁴ "So now it is no more I that do it, but sin which dwelleth in me."²⁵ Before Paul's need was met he had to realize the need that was in his life and that need had to be met before he could have the peace of a pure heart. It is the conscious sense of need which creates the desire for a pure heart. Dr. Corlett says:

He must sense the fact that the principle of sin is a dangerous foe in his inner life, which may at any time arouse into action the selfish heart and cause him to rise up,

²¹Carradine, op. cit., p. 137.

²²R. A. Torrey, quoted in Harry E. Jessop, Foundation of Doctrine (Chicago: Chicago Evangelistic Institute, 1938), p. 98.

²³Carradine, loc. cit.

²⁴Ro. 7:14.

²⁵Ro. 7:17.

demanding satisfaction to the claims of self as against the claims of God. He must realize his danger in this position and come consciously to the decision that something beyond his human strength must be done about it.²⁶

Along with the consciousness of depravity and desire for cleanness there came a great hunger and thirst to be filled with all the fullness of God.²⁷ Our Lord says: "Blessed are they that hunger and thirst after righteousness: for they shall be filled."²⁸ Here feeding is conditioned on appetite. Only those who hunger and thirst shall be filled. Our Lord Jesus Christ is going to give himself to them in his fullness. Such a gift demands that their hearts cry out with spiritual hunger and thirst and quenchless longings.

This conscious sense of need and the spiritual hunger may come in several ways. It may be aroused through the preaching of the Word of God, through trials and hardships, temporary spiritual defeat, temptations, through prayer, searching the Scriptures, meditation and self-examination, and by associating with holy people who have the blessing of entire sanctification. Unless the conscious sense of need and a spiritual hunger are first known believers will not see the provision made possible as recorded in the Scriptures.

Entire Consecration

There is no sanctification without entire consecration.²⁹

²⁶Lewis Corlett, Holiness in Practical Living (Kansas City: Beacon Hill Press, 1948), p. 48.

²⁷Jessop, op. cit., p. 99.

²⁸Mt. 5:6.

²⁹J. A. Wood, Perfect Love (North Attleboro, Mass.: The Author, 1882), p. 97.

Dr. Jessop says: "Consecration is the actual present surrender of the whole man and all that he possesses. Consecration is not an act of feeling but of will."³⁰ In the book called Perfect Love J. A. Wood speaks to the believers: "Make an entire consecration of yourself to God - your soul, body, time, talents, influence, and your all - a complete assignment of all to Christ."³¹ Thus this is called "entire consecration" because the act must include all of self: body, soul, time, talents, life and everything.

The consecration must be perfect before the offering will be received. J. A. Wood explains as follows:

God will have a thorough work, and purity will never be given or retained but on condition of entire, universal, unconditional abandonment of all sin, and acceptance and approval of all the will of God.³²

Thus it has been very evident that the work of entire sanctification is not possible without a complete consecration of all of self to the will of God. There must be an act of complete self-surrender, by which we transfer ourselves and all that belongs to us into the hands of Jesus Christ.

Faith

Complete consecration and faith must go together and must be complete before the experience is obtained. Dr. J. A. Wood says the following about faith: "Faith is the immediate condition of sanctifi-

³⁰Jessop, op. cit., p. 101.

³¹Wood, Perfect Love, loc. cit.

³²Ibid.

Chapter 5

DISTINCTIONS BETWEEN CARNAL NATURE AND HUMAN NATURE

Chapter 5

DISTINCTIONS BETWEEN CARNAL NATURE AND HUMAN NATURE

Much confusion and doubt about the doctrine of entire sanctification have arisen from the fact that we have failed to make a distinction between carnal nature and human nature. Many times Christians have been troubled with the weaknesses of human nature and have been led to believe that it was a manifestation of carnal nature. Some have gone so far as to throw away their trust in the blood to sanctify and have given up their testimony, while many other good people have hesitated to claim the blessing of entire sanctification because there were so keenly conscious of the weak human nature.

In Genesis we are taught that God created man in His own image. As a human being man possessed a human nature, and man became a morally responsible creature with a human nature which was vitally related to the material universe. There is nothing in the Old or New Testament to support the view that man's human nature as such is sinful. Man's human nature is without "moral overtones, and is not in any sense evil."¹

As the result of the Fall, man lost the moral image of God but retained his human nature. But human nature is not like human nature before the Fall. Human nature now is subject to human infirmities

¹Westlake T. Purkiser, ed., Exploring Our Christian Faith (Kansas City: Beacon Hill Press, 1960), pp. 215-218.

during man's entire earthly probation, and many trails of human nature have become irregular.

Entire sanctification deals with the moral issues of sin or the carnal nature and of man's relationship to God. It does not change essential human nature or the conditions of human probation. A man with a sanctified soul still possesses human nature. As a result, he is still subject to human infirmities during his entire earthly probation. And he still may engage in various forms of erratic behaviour which may be purely human on the one hand, or may partake of the carnal element on the other.

Thus many questions arise in people's minds: What are the properties of carnal nature which entire sanctification can deal with? What are the human infirmities which entire sanctification cannot deal with? Should infirmities be considered sins? How is it possible distinguish between the irregular trails which may be purely human on the one hand, or which may partake of the carnal element on the other.

In the light of the questions noted above it has been the purpose of this chapter to make a clear distinction between carnal nature and human nature. There are times when we in our finite minds cannot make the distinction, but we will have to look to the Holy Spirit to guide us and show us the difference. The procedure of this chapter was as follows: (1) Carnal nature defined; (2) Properties of carnal nature; (3) Human nature defined; (4) Properties of human infirmity; (5) Should infirmities be considered sins? (6) The distinctions between carnal and human nature.

I. CARNAL NATURE DEFINED

In the New Testament the word translated "carnal" is derived from the Greek word sarx, which in its most literal interpretation means "flesh."² William Burt Pope³ and H. Orton Wiley⁴ defined the "flesh" as fallen human nature, deprived of the ministry of the Holy Spirit, and, therefore, depraved. According to A. M. Hills, Adam Clarke taught the "sarx" is the rebellious principle of indwelling sin.⁵ Richard Watson refers to "sarx" as moral evil or depravity.⁶

From these definition that the term "carnal" is noted as nonspiritual, or, more forcefully, antispiritual.

Webster's New Twentieth Century Dictionary gives the definition of the term "nature" as follows: (1) The essential character of a thing; quality or qualities that make something what it is; essence. (2) Inborn character; innate disposition; inherent tendencies of a person.⁷

According to Dr. Merne A. Harris, the term "nature" is defined as the possession of identifying traits.⁸

²Merne A. Harris, "The Carnal Nature", compiled by K. E. Geiger, Insights Into Holiness (Kansas City: Beacon Hill Press, 1966), p. 38.

³William Burt Pope, Compendium of Christian Theology (New York: Phillips & Hunt, n.d.), II, p. 27, 54, 65-66, 396.

⁴H. Orton Wiley, Christian Theology (Kansas City: Beacon Hill Press, 1946), II, pp. 100, 138-140, 448.

⁵A. M. Hills, Establishing Grace (Kansas City: Nazarene, n.d.), p. 67.

⁶Richard Watson, Biblical and Theological Dictionary (Revised; New York: T. Mason and G. Lane, 1840), p. 382.

⁷Webster's New Twentieth Century Dictionary (New York & Toronto: The World Publishing Company, 1964), p. 1197.

⁸Harris, loc. cit.

Drawing the two related concepts together, the carnal nature is defined as the evidencing of identifying traits which are anti-spiritual. This definition assumes relevance when we apply it to Christians, making the definition descriptive of their behavior before they are wholly sanctified.

II. PROPERTIES OF CARNAL NATURE

Dr. Merne A. Harris refers to the properties of carnal nature as follows:

The carnal nature is clearly evidenced in those behavioral experiences of spiritually motivated people as we observe the integrated relationship in the carnal affections, the carnal self and the carnal will.⁹

These three properties of the carnal nature are discussed immediately below.

The Carnal Affection

The traits of carnal affection are shown by the unsanctified man in many ways. First, the carnal affection of a believer may be shown by his lack of affection for spiritual things. Dr. Harris refers to the problem as follows:

Is it not basic to the Christian life to assume that there should be, after conversion, an affection for spiritual thing? To me, it seems that this trait is a foregone predicate of spiritual living after conversion has taken place. But we have evidences in the average church situation which indicate that such is not generally the case among the born again. In fact, one of the chief tasks of the clergyman today is the introduction of subtle, or sometimes not so subtle, devices to compel an

⁹Ibid., p. 40.

expression of this anticipated affection for the spiritual. God's Word, God's house, and God's people are all sources where the spiritual desires can be satisfied. And yet these are not the objective of many of today's Christian.¹⁰

In such a person the affectional system is out of kilter. It is carnal because instead of evidencing spiritual traits it gives evidences of a disturbing antispiritual trait - a distaste for spiritual things.

Second, the carnal affection of a believer may be shown by lacking the responsibility of stewardship. According to Dr. Harris, the person with carnal affections shows little of the speedy response to the call to Christian service that we would anticipate. On the contrary, the sound of murmuring and demurring is too often heard.¹¹ Here again the affections are wrongly centered; they are carnal because instead of evidencing the spiritual trait of glad stewardship they evidence the carnal trait of greedy selfishness.

Third, the carnal affection of a believer may be shown by unwillingness to accept the criteria of Christian living, accepting in their place the triple threat to effective Christian witness in this age - lukewarmness, compromise, and backsliding.¹² Certainly there must be an alloy in the love, for pure love would not quibble in the light of an opportunity to demonstrate effectively the change that being a Christian must be.

The carnal affection of believers delays spiritual pursuits, defaults in stewardship, and dislikes standards. It is an element of hopelessness in an otherwise rewarding Christian life. Never can the

¹⁰Ibid., p. 41-42.

¹¹Ibid.

¹²Ibid.

right choices be made nor the right actions ensue when the carnal affections are so seriously endangering the direction the Christian life should take.

The Carnal Self

Dr. Harris says this about the carnal self: "A person with a carnal self has a preconditioned value-making mechanism working against his spiritual choices."¹³ And these evidences or traits of a carnal self are shown as follows:

- (1) Self-justification - unable to accept God's will or His reproofs.
- (2) Self-evaluation - power seeking, pride, prestige.
- (3) Self-indulgence - laziness, sensuality, creature comforts.
- (4) Self-exaltation - strange phenomena where God's will becomes pitted against our personal frame of reference.
- (5) Self-exoneration - I am right; none dare contradict me.¹⁴

All of the traits of carnal self show the condition of self-centeredness, and we can clearly understand that self-centeredness is unavoidably the source of much spiritual instability.

The Carnal Mind

The term "mind" is defined here as the center and source of volitional activity - the precise function of will. John R. Church says: "The carnal mind is not in harmony with the will of God."¹⁵ Paul was quick to understand the situation when he declared that the carnal mind was not subject to the law of God. (Ro. 8:7).

The traits of the carnal mind in believers show that such a person has difficulty in following the will of God in his life. Dr.

¹³Ibid., p. 44.

¹⁴Ibid., p. 45.

¹⁵John R. Church, Earthen Vessels (Louisville, Kentucky: Pentecostal Publishing Company, n.d.), p. 16.

Harris says: "The unsanctified person freely admits to the logic of doing the will of God, but there is not the freedom of his will to accomplish the divine will."¹⁶

The properties of carnal nature are demonstrated in the lives of born-again believers. And these properties often are the source of defeat to the individual Christian, discredit to the cause of Christ, and a denial of the provision of Calvary's atonement.

III. HUMAN NATURE DEFINED

Webster's New International Dictionary gives the following definition of the term "human".

Characteristic of or relating to man in his essential nature: As a: of, relating to, or resembling man in his attributes in distinction from the lower animals ... b: of or relating to man as distinguished from the superhuman, from the divine, or from nature: belonging to finite intelligence and powers ... c: susceptible to, representative of, exemplifying the range of feelings, strengths, or weaknesses of which man is capable ... d: having to do with, portraying, or arising from the small or large joys, sorrows, passions, struggles, or other interest provoking experiences or situations of individual persons ...¹⁷

Webster's New Twentieth Century Dictionary gives the definition of the term "nature" as follows: (1) The essential character of a thing; quality or qualities that make something what it is; essence. (2) Inborn character; innate disposition; inherent tendencies of a person.¹⁸

Perhaps we would not be far from the truth if we consider that the "human nature" is that part of a being which, while it is more

¹⁶Harris, op. cit., p. 46.

¹⁷Webster's New International Dictionary (Springfield, Mass.: G & C. Merriam Co., Publishers, 1957), p. 1211.

¹⁸Webster's New Twentieth Century Dictionary, loc. cit.

than an animal and less than divine on the one hand, may constitute distinction of persons, give distinctive personal character or individuality on the other. According to Dr. Roy S. Nicholson "individuality expressing itself" is described as "personality".¹⁹ Therefore, we could make this conclusion that one's human nature may be expressed by his personality. Then, what is personality? Personality, according to Webster, is:

1. a; the quality or state of being a person and not an abstraction, thing, or lower being; the fact of being an individual person; personal existence or entity; capacity for the choices, experiences, and liabilities of an individual person ... 5 a: the complex of characteristics that distinguishes a particular individual or individualizes or characterizes him in his relationships with others ... d (2): the organization of the individual's distinguishing character traits, attitudes, or habits ...²⁰

IV. PROPERTIES OF HUMAN INFIRMITY

When one speaks of infirmity, it is necessary that he define his meaning. Dr. Joseph Henry Thayer described the meaning of the Greek words translated "infirmity" (*ἀσθενεία*) thus:

Want of strength, weakness, infirmity; of Body: Its native weakness and frailty (I Cor. 15:43; II Cor. 13:4); Feebleness of health, sickness ... of Soul: want of the strength and capacity requisite a. to understand a thing (Rom. 6:19), the weakness of human nature. b. to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men (II Cor. 2:3) ... c. to bear trials and troubles (Rom. 8:26) ...²¹

One of the John Fletcher's definitions of infirmities, which was given for the purpose of reconciling the doctrine of Christian

¹⁹Roy S. Nicholson, "Holiness and Human Element", compiled by K. E. Geiger, Insights Into Holiness, op. cit., p. 155.

²⁰Webster's New International Dictionary, op. cit., p. 1828.

²¹Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York: Harper and Brother, 1887), p. 56.

perfection with human weakness, is as follows:

An infirmity is a breach of Adam's paradisaical perfection, which our covenant God does not require of us now; and, evangelically speaking, a sin for a Christian is a breach of Christ's evangelical law of Christian perfection; a perfection this, which God requires of all Christian believers. An infirmity, considering it with the error which it occasions, is consistent with pure love to God and man; but a sin is inconsistent with the love: an infirmity is free from guile, and has its root in our animal frame; but a sin is attended with guile, and has its root in our moral frame, springing either from the habitual corruption of our heart, or from the momentary perversion of our unhappy circumstances, and from the necessary infelicities of our present state; but a sin flows from the avoidable and perverse choice of our will: an infirmity has its foundation in an involuntary want of light and power; and a sin is a willful abuse of the present light and power we have. The one arises from involuntary ignorance and weakness, and is always attended with a good meaning, a meaning unmingled with any bad design or wicked prejudice; but the other has its source in voluntary perverseness and presumption, and is always attended with a meaning altogether bad; or, at least, with a good meaning founded on wicked prejudices.²²

With these definitions in mind perhaps we are ready to proceed to the properties of human infirmity. Any attempt to list or classify all the infirmities to which Christians are heirs would be both tedious and impossible, but let us try as best we possibly can. According to Dr. M. A. Baldwin, both Wesley and Fletcher classified infirmities under three heads: those of the body, of the mind, and of the spirit.²³ These three aspects of infirmity are discussed immediately below.

Physical Infirmities

The physical man has its physical infirmities. Dr. Baldwin refers to physical infirmities as follows:

²²John Fletcher, quoted in H. A. Baldwin, Holiness and the Human Element (Kansas City: Beacon Hill Press, 1919), pp. 74-75.

²³Baldwin, op. cit., p. 77.

The physical man has its limitations, and these limitations are often painfully manifest. Man cannot flap their arms and fly like birds; they cannot swim like fish; their voices are weak and they cannot roar like lions; they can lift only so much, walk so fast, do so much.

The strongest man will wear out and must take rest. Some have wished and prayed for a stronger physique that they might do the work their hearts prompt them to do. They have looked at some big, muscular fellows who do nothing much and almost envied them their physical powers.

Some of God's saints must continually fight against harassing pains, some against sluggishness of body, some against distressing nerves; other are overtaken by uncontrollable weakness, and some gradually break down and fall into the grave.

While we live in this world we will never be wholly free from physical desires and appetites. A person demands many forms of recreation, association, food, pleasure, or indulgence to make him happy.²⁴

Mental Infirmities

Because of the mental infirmities there may be many mistakes of mind and of judgment. Sometimes imperfect actions proceed from imperfect judgment; and often the true saint of God is grieved when he sees in the light of more complete knowledge the error of his action. He will be quick to acknowledge his fault and correct his error but this does not remove the fact that it was an error. Perhaps none would claim never to break the "perfect law" of God at some minor point, but there is an innumerable cloud of witnesses who will readily testify that they do not do so by purpose or intention but only through ignorance or by accident.

Because of mental infirmities God's chosen saints have been troubled by "weakness and slowness of understanding, dullness or confusedness of apprehension, incoherency of thought, irregular quickness or heaviness of imagination."²⁵

²⁴Ibid., pp. 77-81.

²⁵Nicholson, op. cit., p. 159.

Infirmities of the Spirit

Concerning infirmities of the spirit, the first thing we notice is that there is a limit to the spiritual power or ability (in the human agent) to accomplish things. Who among us has succeeded in saving as many souls or doing as much good as he would? The person who has, certainly does not have a very high standard, at least not so high as some who will not be satisfied unless they see the world bowing at Jesus' feet.

V. SHOULD INFIRMITIES BE CONSIDERED SINS?

Should infirmities be considered sins? There are two answers which may be given immediately: "Yes" and "No"; and each requires explanation and defense. The answer will depend in a large part upon one's conception of sin. This is not the place for an extended consideration of that subject. We repeat our acceptance of the fact that where there is no concurrence of the will there is no sin.

A fairly detailed account of the infirmities is to be found in Wesley's sermon called "Christian Perfection." In his sermon he said:

No one, then, is so perfect in this life, as to be free from ignorance. Nor ... from mistake ... Christians ... are not so perfect as to be free from infirmities. Only let us take care to understand this word aright: only let us not give that soft title to known sins, as the manner of some is ... I mean hereby, not only those which are properly termed bodily infirmities, but all those inward or outward imperfections which are not of a moral nature ... These are the infirmities which are found in the best of men, in a larger or smaller proportion. And from these none can hope to be perfectly freed, till the spirit return to God that gave it.²⁶

²⁶Robert W. Burtner and Robert E. Chiles, A Compend of Wesley's Theology (New York: Abingdon Press, 1954), pp. 212-213.

Wesley saw that infirmities are consistent with perfect love and are experienced constantly by the entirely sanctified. From these no saint is ever delivered in this life.

Daniel Steele, who conducted a "Question Box" in the Christian Witness for many years, later collected his replied to many questions in a book called Steele's Answers. On page 134 he quoted John Fletcher, one of Mr. Wesley's coadjutors, whose irenic spirit marked him as an example of holiness, as saying: "An infirmity has its foundation in an involuntary want of power; and a sin is a wilful use of the present light and power we have."²⁷

On this matter of the distinction between infirmities and sin, Samuel Chadwick, president of Cliff College, had this to say:

Christian perfection is not infallibility. It does not deify man. It does not dehumanize humanity; it sanctifies it. A clean heart does not imply a perfect head. As long as we are in this world there will be unavoidable errors and imperfections in judgment. The mistake is in regarding such errors and imperfections as sins ... There is no scriptural warrant regarding either physical infirmities or mental weaknesses, or any of their proper consequences as sins. They are not sins. Such imperfections are utterly destitute of moral character. They require no repentance. No man can repent of an act which is the result of pure ignorance; or of something which was unavoidable. He may regret these things, but regret and repentance are by no means the same ... Deliverance from mistakes is not by the blood of the Cross but by the discipline of experience. This is a perfection that is by suffering, and not by faith.²⁸

This is a practical value in properly discriminating between infirmities and sins. The failure to make such a justifiable distinction

²⁷ John Fletcher, quoted in Daniel Steele, Steele's Answers (Chicago: The Christian Witness Company, 1912), p. 134.

²⁸ Samuel Chadwick, The Call to Christian Perfection (Kansas City: Beacon Hill Press, 1944), pp. 56-58.

has resulted in the unwarranted requirement of a type of perfection of conduct by professors of holiness that is not only ungracious but unscriptural. The harm has been great. Some have raised up a standard that is higher than God's Word raises it. That has caused some to despair of obtaining the goal set forth as the ideal of the Christian life on earth.

Since the days of Augustine the error later systematically framed by Calvin has been to confuse sin with innocent infirmities or even with legitimate human tastes and dispositions.²⁹ And the Augustinian method of classifying sin has been followed by imperfectionists since his day. We contend that such a classification has no warrant either in Scripture or human experience. As samples of his methods we note the following found in the Confessions of Augustine, Book X, beginning with the thirtieth chapter:

(1) Impure dreams are sign of a corrupt heart. (2) He considers pleasure in the taking of food a sin, saying, "This much hast Thou (God) taught me, that I should bring myself to take food as a medicine." (3) He considers that love for music is a sin. (4) He considers that it is a sin that "the eyes delight in fair and varied forms, and bright pleasing colors." (5) He considers it a sin to watch a hound chase a rabbit, a lizard or a spider catching flies, because this is prompted by curiosity, which, according to the theology of Augustine, is always evil.³⁰

The answers from Dr. H. A. Baldwin have been given as follows:

(1) Bad dreams are not always a proof of a bad heart any more than good dreams are of a good heart. (2) Our taste was given that our food might be pleasing, and we would pity the woman who had to cook for a man who took his food as medicine. (3) The love of music was born with us and in itself is as innocent as the faculty of hearing. (4) The delight in bright

²⁹Baldwin, op. cit., p. 75.

³⁰Augustine, quoted in H. A. Baldwin, loc. cit.

landscapes and symmetrical forms is as natural as our faculty of sight. (5) To eliminate all such "curiosity" would be to cease to learn.³¹

Should infirmities be considered sin? Upon the teaching of John Wesley and most leaders in the Christian Church, no. Contrary to the unreasonable and unscriptural Augustinian definition of sin, then, we can make a final conclusion that infirmities are not sinful. An infirmity becomes sin when we detect our error and choose to continue in it. No condemnation can exist until we see our fault and are capable of correcting it. As long as the will is not involved in a wrong choice, there can be no blameworthiness.

The definitions of carnal nature and human nature have been made. The properties of carnal nature and properties of human infirmity have been given. The reasons why infirmities should not be considered sins have been discussed. And now one question may still remain in the mind of the reader - How to make the distinction between carnal nature and human nature? It is now necessary to examine in more detail the distinctions between carnal nature and human nature.

VI. THE DISTINCTION BETWEEN CARNAL NATURE AND HUMAN NATURE

Perhaps one cannot distinguish between carnal nature and human nature without showing the difference between the manifestations or traits of the carnal nature and human nature. Therefore, it was the purpose here to examine certain traits which, while they may be

³¹Ibid., pp. 75-76.

purely human on the one hand, may likewise partake of the carnal element on the other, and to determine as nearly as possible under what circumstances the manifestation would be likely to be merely human and under what conditions it may be carnal. This is a delicate task to set before ourselves and it is not claimed that the results will be satisfactory to everyone reading the deductions. If we try to judge in our own wisdom we may be led astray; but if the Holy Spirit is dwelling in us and holding sway over our lives, then He will check us and help us to know the difference.

The writer has selected several traits which might reasonably be taken to present the thought. These traits were anger, fear, sex desire and wandering thoughts.

Anger

There are two kinds of anger: carnal anger and righteous indignation or holy anger. Dr. H. A. Baldwin made a distinction between carnal anger and righteous indignation as follows:

Since carnal anger springs from an unholy principle in the soul, and since the groundwork of sin is self (the sinful self-life, or carnal selfishness), then carnal anger is selfish emotion, arising from a feeling of personal injury, or the transgression of one's rights, or the crossing of one's plans or ideas, or a disturbance of his pleasures. This might be extended to refer to fancied or real injuries to others who are more or less connected with us or our plans.

Righteous indignation is free from the principle of selfishness and is stirred by seeing others maliciously injured, or when God is insulted, or God's laws and the laws of righteousness are ignored or abused.³²

³²Ibid., p. 41.

Dr. William S. Deal also made a clear statement about righteous indignation. Hear him:

We may describe righteous indignation as that holy zeal against unrighteousness in action or attitude on the part of another, whoever he may be. This may take the form of spoken words or actions against such an evil deed, but the motive behind such must ever be the glory of God by our standing against that which is evil. It is a form of holy hatred against sin, but it can never for an instant possess the smallest amount of hatred for the offending person or persons.³³

The distinction between carnal anger and righteous indignation has been made. It is now necessary to present some examples to explain in detail. Four examples have been selected by the writer.

The first example which was found in the book of Genesis. In Genesis 4:8 the reader found this statement: " ... Cain rose upon against Abel his brother, and slew him."³⁴ No doubt, this anger was arising from a feeling of personal injury and a selfish emotion. Thus it was carnal anger.

The second example was found in the book of Mark. In Mark 3:15 the reader found this statement: "And when He had looked round about on them with anger, being grieved at the hardening of their heart, ..." ³⁵ Dr. Baldwin refers to this anger of Jesus Christ as follows:

Our Lord's anger was not only not sinful, but it was holy indignation, a perfectly right state of heart; and the want of it would have been a sinful defect. It would show a want of filial respect and affection, for a son to hear, without emotion, his father's character unjustly aspersed. Would it not be a want of due reverence for God, to hear His name blasphemed, without feeling and expressing indignant disapprobation?³⁶

³³William S. Deal, Problems of the Spirit-Filled Life (Kansas City: Beacon Hill Press, 1961), p. 110.

³⁴Ge. 4:8.

³⁵Mk. 3:15.

³⁶Baldwin, op. cit., p. 109.

The third and fourth examples were given by Dr. William S.

Deal. He explained as follows:

Sometimes parents become angry and need to punish the disobedient child for his welfare when the parental authority has been challenged by disobedience. That is not necessarily carnal. There is a righteous anger against such disobedience which the parents should have. This arises, not out of a sense of vengeance, but out of grief and disappointment that the child should so challenge the authority of the parents. This infliction of punishment is not done with any sense of pleasure but with regret that it must be done. The carnal parent is likely to experience carnal anger mixed with the emotion of parental anger at such times. But in the heart of the sanctified there is nothing but righteous anger against the evil in the child and the desire to correct him for his own good. This will often take the form of stern measures and sometimes strong words but never a vengeful attitude. There are parents who feel that they cannot punish their children sternly they lose their sanctification. In the matter of discipline, parents must realize that sanctification is not spineless, and vigorous discipline of children is a holy exercise if done with pure motives.³⁷

The fourth example is described as follows:

One sees a big bully of a man tackle a little, weakly man or a boy for no just cause whatsoever, and take every advantage of him, beating him unmercifully. There will arise in the heart of a holy man an intense feeling that here is gross injustice which should be immediately stopped. If the man is able to do so, he may rush to the scene and intervene on behalf of the weaker person, trying to protect him in whatever way he can. Plainly, his feelings of protest against this thing will be stirred to the depths. But he will experience no carnal anger, for he has no evil feelings against the big man as a man, but against the wicked principle which he is manifesting. When it is over, there will be no rancor of ill will against the offending man, and the same man would not hesitate to do a good deed for him if he were in need.³⁸

Thus upon the basis of the examples given it clearly be understood by the readers that we should distinguish between carnal anger and righteous indignation.

³⁷Deal, op. cit., p. 109.

³⁸Ibid., p. 110.

Righteous indignation is often a duty. However, even in the most mature Christian it still must be handled with great care, lest it border upon carnal wrath.

Fear

There are three kinds of fear referred to in the Bible: filial fear, natural fear, and carnal fear. According to Dr. Deal, every justified and sanctified person loves God with filial fear.³⁹ Dr. Baldwin refers to filial fear as follows:

The fear of the Lord which is not cast out by perfect love is filial and loving; ...; filial fear is binding and tends to hold the soul in loving contact with the Lord. With awe and reverence the trusting soul pillows its head on the bosom of the Almighty, and says, "I love Thee, for Thou hast loved me."⁴⁰

The Scripture also points out this filial fear. It says: "The fear of the Lord is the beginning of wisdom."⁴¹

According to Adam Clarke, natural fear is a necessary accompaniment of our mundane existence, and it is not cast out by perfect love.⁴² The feeling of natural fear will cause one to shun dangerous places or circumstances, such as burning buildings, falling walls, thin ice, pestilences, dark and dangerous alleys, dangerous communities, etc.. One may stand in awe before natural phenomena, such as earth-quakes and storms, or before those considered superiors or those who are unduly critical. One may hesitate under the cross of

³⁹Ibid., p. 107.

⁴⁰Baldwin, op. cit., p. 61.

⁴¹Ps. 111:10.

⁴²Adam Clarke, quoted in Baldwin, op. cit., p. 60.

an unusual burden, and cry, "If it be possible, let this cup pass; nevertheless, not my will, but Thine, be done."⁴³

Looking at these facts simply, we may know that both filial fear and natural fear do not belong to the carnal nature. A thousand fears of these kinds may be perfectly consistent with perfect love.

What, then, is carnal fear? Dr. Baldwin refers to carnal fear as follows:

Spiritual fear, as we have called it, for want of a better name, is servile dread of the Almighty, slavish fear of men, carnal shrinking from showing one's colors, shrinking from doing one's duty because of the consequences, or any other from of fear that hinders a man from being his whole bigness for God and from standing in every place where brave men are needed.⁴⁴

This carnal fear is that inward drawing back from taking up the cross and going all the way with the Master; that drawing back with lack of faith, fearing that to take up the cross and shun the world will bring persecution, which the soul is not willing to bear for Christ. It is that dread of the presence of God because there is the inward realization that one is not ready to meet Him in perfect peace. This fear is in the hearts of those who "draw back," in whose souls the Lord has said He would "have no pleasure."

Sex Desire

The sex desire is not a sinful desire. It is a natural desire and is given to us by the Lord. It is God's way of propagating the race. Dr. Deal teaches that sex desire in itself is perfectly harmless and sinless. To feel the sense of need for sexual fulfillment, as almost

⁴³Lu. 22:42.

⁴⁴Baldwin, loc. cit.

every normal single young person does, is nothing but natural.⁴⁵ Indeed, sex desire plays a great part in human love and contributes to the mating instinct that forms the home, which is a divine institution.⁴⁶ In the book of Genesis we read that God blessed the first pair in the garden and told them to be fruitful and multiply and replenish the earth.⁴⁷ We are also told that Enoch walked with God and begat sons and daughters. His walking with God did not hinder his begetting sons and daughters, and his begetting son and daughters did not hinder his walk with God. They could be in perfect harmony one with the other.

However, we do need to remember that the sex desire may and often does lead to sin, and we need to keep careful check upon it. Perhaps an illustration from Dr. Deal is the best way to determine as nearly as possible under what circumstances sex desire would be lustful. The illustration has been described as follows:

Courting couples sometimes feel the sense of sex urges deeply within them, and married couples who must be separated oftentimes feel the sense of this biological hunger much more keenly. These urges are native and not sinful. Nor is their presence in any sense the sign of sinful "lust." St. Paul said, "I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7). Now to "lust" in the Biblical sense of the word is to desire to secure something illegally or illegitimately. "Thou shalt not covet ... any thing that is thy neighbour's" (Exod. 20:17). The native surge of biological hunger in single or married persons under certain circumstance is no more lustful than is the hunger for food. It is when this urge is allowed to become a "desire" directed toward an illegitimate object that it becomes lust.⁴⁸

⁴⁵Deal, op. cit., p. 115.

⁴⁶Church, op. cit., p. 34.

⁴⁷Ge. 1:20.

⁴⁸Deal, loc. cit.

Now a desire is a desire only when it becomes an act of the will. This is the sense in which lust is to be Biblically understood. During times when a sense of biological sex desire is present Satan may appeal to the mind with suggestions for its satisfaction which constitute a temptation. But if this is rejected and one refuses to consider it, it can be no harm to him. Before the purified soul can become guilty of lust the person must accept the suggestion and allow the unholy desire for illegal gratification to be set up in his heart. The pressure of Satan can sometimes be so great that one can resist such thoughts only with the aid of the Holy Spirit and prayer; but when they have passed, he is assured of heart purity because there was not within him any wish or desire to yield one iota to Satan's suggestions. Even if the imagination has been played upon during the fight with the enemy and the physical appetite strongly appealed to, there has been no lust so long as the will has not capitulated to the suggestion and allowed "desire" to become a willful act of the mind. When one is on this territory he treads dangerous ground, but he is as safe as his will to refrain from all sin, and as the grace of God to keep him in such an hour. Sometimes afterward Satan will point the accusing finger, but he has no ground upon which to stand when the will has been unrelenting in its vigil against evil. And this applies to every form of sin.

Wandering Thoughts

How far are wandering thoughts consistent with the experience of holiness? Some answer that if a man's heart is clean his mind will

never wander. We do not hesitate to stamp this statement as untrue. Many of God's chosen saints have been troubled by wandering thoughts. This inability to keep the mind fixed upon a given object, course of thought, or meditation is of itself no more evidence of impurity of heart than is indigestion. It is simply the result of our fallen condition and nothing more. Often one is tempted in the earlier days of his sanctified experience, or when ill health causes these conditions to beset him, to wonder if his heart is truly pure. How could such imaginations come about if it were? It must be remembered that the mind is subject to every form of impression and from all sources. This is due to the fact that we live in an evil world where the sights and sounds of evil cannot be avoided and that such make an impression upon the mind even when one is not aware of it. On this matter of the wandering thoughts, John Wesley had this to say:

How many wanderings of thought may arise from those various associations of our ideas, which are made entirely without our knowledge, and independently of our choice? How these connections are formed we cannot tell: but they are formed in a thousand different manners. Nor is it in the power of the wisest or holiest of men to break those associations, or to prevent what is the necessary consequence of them, as is matter of daily observation ... If they arise from an infirm constitution or from some accidental weakness or distemper, they are as innocent as it is to have a weak constitution or a distempered body.⁴⁹

They are two sorts of wandering thoughts: those that wander from God, as in sinful persons or carnal persons, and are allowed to feed the evil disposition in one, which are sinful; and those which arise from natural causes, and are therefore innocent. The former ones

⁴⁹ John Wesley, Sermons (New York: Soule and Mason, 1818), I, p. 458, 460.

are generally allowed by the persons, whereas the latter are more or less uncontrolled until they are taken in hand and brought into check.

Concerning thoughts that wander from God, these thoughts proceed from and are a sure sign of an unclean fountain. Dr. Baldwin refers to carnal thoughts as follows:

All carnal thoughts, unbelief, doubtfulness of God's providences, all murmuring and repining, all proud and vain imaginations, all angry, malicious, or revengeful thoughts, all desire for the sinful pleasures of world - all these are sinful and draw the heart from God. To dwell in imagination on sinful pursuits or things is a sure sign of a carnal heart.⁵⁰

Now concerning those wandering thoughts which do not depart from God but simply wander from a particular line of thoughts, these depend as much on the mental make-up of the person as they do on his spiritual standing, or even maybe more. On this matter of wandering thoughts which do not depart from God, Dr. Baldwin has this to say:

The various things and circumstances with which we are surrounded have a tendency to distract the mind, and it is impossible for the holiest to become at all times thoroughly disengaged. A passing automobile, a ringing bell, a screeching train, a crying child, an annoying mosquito, all call for their share of attention, and momentarily draw the mind from the most serious thoughts ...

Either pleasure or pain may cause the mind to wander. An aching head, a sour stomach, twitching rheumatism, the fragrance of a rose, the sound of beautiful music, will cause one to leave the point in hand, and he may never be able to recall that thought again.

Those are some causes of wandering thoughts, and such thoughts are no more sinful than the motion of the blood in the veins.⁵¹

To sum up these two kinds of wandering thoughts, it is known that thoughts which wander from God and thoughts which do not depart

⁵⁰Baldwin, op. cit., p. 106.

⁵¹Ibid., pp. 108-109.

from God are different. The former ones are carnal, while the latter are human. To expect deliverance from the human wandering thoughts which are occasioned by evil spirits is impossible. However, let us pray, both with the spirit and with the understanding, that all these things may work together for our good; that we may suffer all the infirmities of our nature, all the interruptions of men, all the assaults and suggestions of evil spirits, and in all be more than conquerors.

VII. SUMMARY

To summarize this chapter, the following have been learned:

(1) Entire sanctification deals with the carnal nature - the carnal affection, the carnal self and the carnal mind. It does not deal with the human infirmities. Though a sanctified person still has infirmities, including physical infirmities, mental infirmities and infirmities of the Spirit, yet man's infirmities should not be considered as sins.

(2) A careful study of two kinds of anger has shown that carnal anger and righteous indignation are different. Carnal anger is sinful; righteous indignation is human. Though perfect love casts out fear - carnal fear, yet filial fear and natural fear always remain in the sanctified soul.

(3) The sex desire in itself is perfectly harmless and sinless. However, the sanctified soul may become guilty of lust when the person accepts Satan's suggestion and allows unholy desire for illegal

gratification to be set up in his heart.

(4) Entire sanctification delivers from wandering thoughts which depart from God; however, to expect deliverance from wandering human thoughts is impossible.

Chapter 6

DANGERS FACING SANCTIFIED CHRISTIANS

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The experience of entire sanctification has its own peculiar dangers. These dangers often hinder the sanctified soul both in his progress toward Christian maturity and his influence to win others.

It was the purpose of this chapter to point out what were considered to be the major dangers confronting those who walk this way of faith.

I. THE DANGERS

The writer has selected eight major dangers which might reasonably be taken to represent the thought.

The Danger of Expecting Freedom From Temptations

One of the early dangers which the sanctified Christian may experience is the misconception of temptations. In the first place, when we begin to talk about entire sanctification, there are many people who get the idea, that if a person is sanctified he will never be tempted by any more, that all of his battles will be over. When we talk about the Baptism of the Holy Spirit, there are also many people who get the idea that if they could only have this experience, all their temptations would be gone and they would have nothing to do but sail along through life and live above all the strife of this world.

However, this concept of being entirely free from temptation is unscriptural. According to Dr. Leo George Cox, Mr. Wesley taught that the entirely sanctified are not free from temptation.¹ Rev. Thomas Cook: "It is a mistake to suppose that there is any state of grace this side of heaven which puts a Christian where he is exempt from temptations."² Eve was created a holy soul and she was tempted. Jesus Christ was the very Son of God and he was tempted. If to the last Jesus had to watch and pray, even one who is perfected in love will not be free from this responsibility. In fact, it not infrequently happens that holy persons find temptation greater than before, in exact proportion to their holiness. The cleaner one is, and the closer he tries to walk with God, the harder and more desperately Satan will fight to destroy his soul.³ He must ever be watchful, for his "adversary the devil as a roaring lion, walketh about, seeking whom he may devour."⁴

The Danger of Spiritual Pride

Pride is fully as dangerous as evil desire, and if the sanctified soul thinks there is no danger of it, then he may slide back into it unawares. Concerning the danger of spiritual pride, Mr. Wesley has well warned:

¹John Wesley, quoted in Leo George Cox, John Wesley's Concept of Perfect (Kansas City: Beacon Hill Press, 1964), p. 171.

²Thomas C. Cook, New Testament Holiness (London: Epworth Press, 13th printing, 1952), p. 15.

³R. T. Williams, A Neglected Theme - Temptation (Kansas City: Nazarene Publishing House, 1920), p. 77.

⁴I Pe. 5:8.

Do not, therefore, say to any that would advise or reprove you, "You are blind; you cannot teach me;" do not say, "This is your wisdom, your carnal reason;" but calmly weigh the thing before God.

Always remember much grace does not imply much light. These do not always go together. As there may be much light where there is little love, so there may be much love where there is little light. The heart has more heat than the eye; yet it cannot see. And God has wisely tempered the members of the body together, that none may say to another, "I have no need of thee."

To imagine none can teach you but those who are themselves saved from sin is a very great and dangerous mistake. Give not place to it for a moment. It will lead you into a thousand other mistakes, and that irrecoverably. No; dominion is not found in grace, as the madmen of the last age talked. Obey and regard "them that are over you in the Lord," and do not think you know better than they. Know their place and your own, always remembering much love does not imply much light.⁵

It is evident from this reference that sanctified Christians shall always avoid spiritual pride, and be clothed with humility. He who would be greatest in the kingdom of heaven must humble himself as a little child.⁶ God resisteth the proud, but giveth grace to the humble.⁷ Holiness is perfect love and love is humble. He who would keep from sin must therefore be clothed with humility.⁸ He must always be ready to own any fault he has been in. I Peter 3:15 says: "Sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."⁹ Mr. Wesley advised men when they had done something for God or received some favor from Him, to "retire

⁵John Wesley, Plain Account of Christian Perfection (Louisville: Pentecostal Publishing Com., n.d.), p. 46.

⁶Mt. 18:4.

⁷I Pe. 2:5.

⁸I Pe. 5:5.

⁹I Pe. 3:15.

if not into your closet, into your heart and pray 'I come, Lord, to restore to thee what thou has given, and I freely relinquish it, to enter again into my own nothingness."¹⁰ Notice the Scripture usually says, "humble yourselves." If one humbles himself the danger of spiritual pride ~~can be overcome.~~

The Danger of Fanaticism

Just as there is danger of pride which can sidetrack us, so there is the need to be ever watchful lest fanaticism leads us astray on the other hand. For a specific knowledge of fanaticism and how to judge it we present a quotation from Mr. Wesley. Before we begin to read the quotation we should realize that fanaticism is meant by enthusiasm. Concerning fanaticism he says:

(1) One general inlet to enthusiasm is, expecting the end without the means; the expecting knowledge, for instance, without searching Scriptures and consulting the children of God; the expecting spiritual strength without constant prayer and steady watchfulness; the expecting any blessing without hearing the word of God at every opportunity. Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said: "God writes all the Scripture on my heart, therefore I have no need to read it." Other thought they had not so much need of hearing, and so grew slack in attending preaching.

(2) The very desire of growing in grace may sometimes be an inlet of enthusiasm. As it continually leads us to seek new grace, it may lead us unawares to seek something else new besides new degrees of love to God and man. So it has led some to fancy they had received gifts of a new kind after a new heart, as (a) the loving God with all our mind; (b) with all our soul; (c) with all our strength; (d) oneness with God; (e) oneness with Christ; (f) having our lives hid with Christ in God; (g) being dead with Christ; (h) rising with him; (i) the sitting with him in heavenly places; (j) the being taken up into his throne; (k) the being in the New Jerusalem; (l) the seeing the tabernacle of God come down among men; (m) the

¹⁰ John Wesley, quoted in John Fletcher, Christian Perfection (Nashville: Publishing House, M. E. Church, South, 1917), p. 129.

¹¹ I Pe. 5:6.

being dead to all works; (n) the not being liable to death, pain, grief, or temptation.¹²

There is only one sure way to test fanaticism, and that is by the Word of God and earnest prayer. It is almost certain that fanaticism accompanied by a spirit of hurry and haste is not of God. When there is with fanaticism a sense of "if you do not do this at once, you will sin against God," one had better check it again before venturing. That oft-quoted passage about "the king's business requires haste"¹³ is no divine directive to anyone, and was not necessarily all the truth. But there is a divine directive that is true and will pay to be heeded in such matters as this: "He that is hasty of spirit exalteth folly."¹⁴

One may also test fanaticism by whether it conforms with what is positively right morally, ethically, and spiritually. If it is out of line in any of these points it cannot be of God.

The sanctified Christian must always beware of fanaticism. Try all things by the written word, and let all bow down before it.

The Danger of Leanness of Soul

Leanness of soul is the ever-present danger which the sanctified Christian must face and overcome. Psalms 51:10 teaches us that we shall need to "renew a right spirit within."¹⁵ Paul encouraged us that we ought to be "renewed in the spirit of our minds."¹⁶ The inward man must

¹² Wesley, op. cit., pp. 47-48.

¹³ I S. 21:8.

¹⁴ Pr. 14:29.

¹⁵ Ps. 51:10.

¹⁶ Ep. 4:23.

be renewed day by day. One cannot receive sufficient grace at an altar of prayer to carry him through to the end of his journey. Dr. William S. Deal give some excellent advice upon this subject:

Entirely too many religious people are depending upon a brief morning or evening devotional period and the help they receive in the Sunday worship services to take care of all their souls' need. This may be sufficient to keep alive a sickly and anemic experience of grace in the soul but it will never develop a stalwart Christian character.

If one is to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, "he must of necessity have seasons of private communion with God. There are many things which demand the attention of private soul culture in prayer and meditation which cannot in the very nature of the case be cared for in public, not even in public family worship. No one ever developed a great mind or enlarged soul who did not find time for private seasons of prayer and meditation.

No scientist or inventor ever discovered or invented anything of value in public. It was alone in the quiet meditation that he unlocked the secret and brought to light the usefulness of the thing heretofore unrealized. Great characters are likewise not molded in the public but in the hours of reflection, meditation, and self-development which are spent alone with one's self. Likewise, there can be no truly deep and lasting development of piety apart from the secret chamber of prayer, devotion, and self-examination. Those who attempt to build up a thin veneer of the real thing. Then they so many times wonder why it "cracks" under the test. An inch board of solid oak may swell after a little rain has hit it but it will hold together, whereas a light oak veneer will often crack right open. It is in the times of keep devotion alone with God that abiding convictions are developed and the strength to carry them into action is received.¹⁷

Another weakness among sanctified Christians today is the fact that they do not pay attendance to reading. It is true that a reading people would be a growing people, and it is only to the extent that people inform their minds about the things of God that they can be expected to grow in this knowledge.

Therefore, the reading of good books should be part of every sincere Christian person's program. This was the reason that Paul

¹⁷William S. Deal, Problems of the Spirit-filled Life (Kansas City: Beacon Hill Press, 1961), pp. 125-126.

exhorted Timothy to pay attention to reading.¹⁸ And this was the reason that Dr. Deal said: "A full heart and empty head paves the way for fanaticism or other false enthusiasms."¹⁹

The Danger of Solifidianism and of Excessive Self-reliance

The danger of solifidianism is to push faith to its extreme. Good works do not count. Those who succumb to this danger seldom speak to anyone about Christ, often are slow to witness for Him, and feel that one needs only to keep in personal touch with God. This leads to the danger of losing the gracious experience by failure to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."²⁰ Concerning solifidianism Mr. Wesley has well said:

Beware of solifidianism; crying nothing but "Believe, believe;" and condemning those, as ignorant, or legal, who speak in a more spiritual way. At certain seasons, indeed, it may be right to speak of nothing but repentance, or merely faith, or altogether of holiness; but in general our call is to declare counsel of God, and to prophesy according to the analogy of faith. The written word treats of the whole, and every particular branch of righteousness; descending to its minutest branches; as to sober, courteous, diligent, patient, to honor all men. So likewise the Holy Spirit works the same in our hearts, not merely creating desires after holiness in general, but strongly inclining us to every particular grace, leading us to every individual part of "whatsoever is lovely." And this with the greatest propriety; for as "by works faith is made perfect," so the completing or destroying the work of faith, and enjoying the favor, or suffering the displeasure of God, greatly depends on every single act of obedience or disobedience.²¹

On the other hand there is the ever-present danger of those who would depend too much upon their own works and to little upon

¹⁸I Ti. 4:13.

¹⁹Deal, loc. cit.

²⁰Mt. 5:16.

²¹Wesley, op. cit., pp. 50-51.

the Holy Spirit. They tend to take things into their hands, make out their program as they see best, and then hope for God to bless it. This class may be illustrated by the minister who said that before he was sanctified he used to go through his library and develop his sermon during the week for Sunday, then search through the Bible on Saturday for a text that would fit his sermon. Plainly, he was depending upon himself and asking God to accommodate himself to his program. There is much more danger in this kind of thinking than is sometimes seen. It is possible to trust human ingenuity to scheme out the plans without realizing as one might that he is doing this very thing. God expects us to use the talent He has given us, it is true, but He also expects us to await divine directions where this is so essential to the success of His Works.

The Danger of Trying to Satisfy All Desires

There is an extreme danger of trying to satisfy all desires which the sanctified Christian should always keep away from. James taught us that "each person is tempted when he is lured and enticed by his own desire."²² In the case of the sanctified, each desire concerns needs and urges which are legitimate and natural.²³ The hunger of Jesus in the wilderness is an instance which illustrates this.²⁴ To desire food after a forty-day fast involved an appetite which was purely human. However, trying to satisfy all desires goes beyond this as to provide many dangers.

²²Ja. 1:14, R.S.V.

²³Westlake T. Purkiser, ed., Exploring Our Christian Faith (Kansas City: Beacon Hill Press, 1960), p. 375.

²⁴Mt. 4:2.

Concerning the danger of trying to satisfy all desires Mr.

Wesley gave some excellent advices as follows:

Be patterns to all, of denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart, with regard to pleasure or pain, honor or dishonor, riches or poverty is "All's alike to me, so I in my Lord may live and die!"²⁵

The Apostle John taught us "Love not the world, neither the things that are in the world. If any man love the world, the love of that Father is not in him."²⁶ If anyone is trying to satisfy all desires he cannot easily claim that he loves the Lord.

The Danger of Schism

So long as we are in the flesh there is still the power to choose, and there is still individual personality. The power of choice and the individual personality are harmless, and yet they lead the people into different opinions, and different decisions. If the different opinions and decisions cannot be settled in a proper way, then sooner or later schism will come. The results of schism take the church and Christian fellowship into darkness.

Therefore, all Christian ought to avoid schism. Here again is some excellent advice from Mr. Wesley:

Beware of schism! ... Beware of a dividing spirit; shun whatever has the least aspect that way. Therefore say not, "I am of Paul, or of Apollos;" the very thing which occasioned the schism at Corinth. ... Do not run down any preacher. Do not exalt any one above the rest, lest you hurt both him and the cause of God. ... Likewise, if you would avoid schism, observe every rule of the society, and of the bands, for conscience' sake. ... Suffer

²⁵ Wesley, op. cit., pp. 51-52.

²⁶ I Jn. 2:15.

not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your work, and both must stand or fall together. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or a small.

O beware of touchiness, of testiness, not bearing to be spoken to, starting at the least word; and flying from those who do not implicitly receive mine or another's sayings!

Beware of tempting others to separate from you, give no offense which can possibly be avoided; see that your practice be in all things suitable to your profession, adorning the doctrine of God our Savior. ...²⁷

In the light of Wesley's advice it is evident that all Christians ought to avoid schism. If one is willing to follow Wesley's advice the problem of schism will disappear.

The Danger of not Being Exemplary in All Things

Sanctified Christians should always be in all things a good pattern to the people. As Mr. Wesley said: "Be exemplary in all things: particularly in outward things (as in dress), ... in the laying out of your money, ... and in the solidity and usefulness of your conversation."²⁸ Indeed, sanctified Christians who have been careless about their appearance, their use of money and their sincerity of conversation might bring a bad impression to others.

Therefore, sanctified Christians should be always exemplary in all things. So they shall be "lights shining in a dark place,"²⁹ and they shall fully grow in grace, till "an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."³⁰

²⁷ Wesley, op. cit., pp. 52-54.

²⁸ Ibid., p. 55.

²⁹ Jn. 1:5.

³⁰ II Pe. 1:11.

II. SUMMARY

Does the experience of entire sanctification have its peculiar dangers? A careful investigation of this subject has shown that there are eight major dangers confronting those who walk this way of faith. These eight major dangers are: (1) The danger of expecting freedom from temptations; (2) The danger of spiritual pride; (3) The danger of fanaticism; (4) The danger of leanness of soul; (5) The danger of solifidianism; (6) The danger of trying to satisfy all desires; (7) The danger of schism; and (8) The danger of not being exemplary in all things.

Because these eight dangers often hinder sanctified Christians both in their progress toward Christian maturity and their influence to win others, therefore, they must always beware of them and try all things by the written Word through the guidance of the Holy Spirit.

Chapter 7

DISCIPLINE IN THE LIVES OF SANCTIFIED CHRISTIANS

1. a, To educate; to develop by instruction and exercise; to teach. b, To order and correct the operation of, as one's talent or faculties; to train in self-control or obedience to given standards; as, to be disciplined by suffering; also, to render effective by restraint.

3. To bring (a group) under control; to govern strictly; to train to habits of order and obedience, as soldiers.¹

Dr. James Dobson applied the term "discipline" to children as follows:

The term "discipline" is not limited to the context of punishment, ... Children also need to be taught self-discipline and responsible behavior. They need assistance in learning how to face the challenge and obligations of living. They must learn the art of self-control. They should be equipped with the personal strength needed to meet the demands imposed on them by their school, peer group, and later adult responsibilities.²

The following statement clearly summarizes these definitions and defines discipline as used in this chapter:

The term "discipline" carries a variety of meanings. To the child it means being compelled to do something undesirable and being punished if he rebels. Discipline for him means compulsion, pain, authority. To the soldier discipline means conformity to regulations, instant obedience to orders, K.P. duty, reveille on cold mornings. To the student it means the course of instruction he is undertaking, with the specific requirements and rules and examinations incident to it. ... To the Christian, discipline means discipleship - following Jesus, with one's self denied and one's cross resolutely carried.³

II. REASONS FOR DISCIPLINE

Entire sanctification is an act of divine grace. It is achieved through faith. Christian perfection means perfect love, a perfect

¹Webster's New International Dictionary (Springfield, Mass.: G & C. Merriam Co., Publishers, 1957), p. 743.

²James Dobson, Dare To Discipline (Wheaton, Ill.: Tyndale House Publishers, 1971), p. 13.

³Richard S. Taylor, The Disciplined Life (Kansas City: Beacon Hill Press, 1962), p. 26.

fulfilling of the law insofar as all of the disposition, thoughts, words, actions and attitudes have their source in love.⁴ It is perfect purity in intention and will, and in action in so far as these are determined by the individual's will.

While the state of holiness, or of Christian perfection, is a valid biblical teaching and experience, there are limitations to what the act and the experience will accomplish in the believer. To expect spiritual results beyond the biblical and practical range of possibility is not only misleading but damaging.

Most writers, theologians, preachers, teachers, administrators, and laymen are agreed that the limitations of the entire sanctification can be divided into two ~~natures~~: the one which sanctified people cannot reach in their earthly life through their efforts; the other which sanctified people can improve or avoid through discipline. The limitations which sanctified people cannot reach in this earthly life are: adamic perfection, angelic perfection, the perfection of Christ, and freedom from infirmities.⁵ The limitations which can be improved or avoided through discipline are the basic reasons why discipline is needed by sanctified people.

The writer has selected three reasons which might reasonably be taken to present the thought. These three reasons were the existence of temptation, the crudities of personality and the inadequacy of personal knowledge.

⁴Ro. 13:10.

⁵Donald S. Metz, Studies in Biblical Holiness (Kansas City: Beacon Hill Press, 1971), pp. 229-231.

The Existence of Temptation

Because man's temporal existence is a state of probation, temptation is always a possibility. According to Dr. Donald, S. Metz, Dr. R. S. Foster taught the temptations are both possible and probable in the life of holiness.⁶ In fact, in some way the sanctified person may have more temptations than the unsanctified. Dr. R. T. Williams pointed this out when he said:

The sanctified person has a great advantage over the unsanctified in the matter of temptation. Not in the number of temptation, as it is possible that Satan will try harder to break down a sanctified life; and too, that the sanctified person is opposed and persecuted more by the people, even in some cases apparently good people, than the unsanctified person is.⁷

Thus it is evident that as long as sanctified people live in this world, they still have temptation. Though temptation itself is not sin,⁸ yet it may bring the possibility of sinning. Dr. Metz stated that holiness is the great conservator, the effective preservative, but there is no guaranteed security in this life against the possibility of sinning.⁹

Though there is a possibility of sinning by sanctified people, yet sanctified people can keep from sinning. Jude taught a secret of keeping from sinning when he said: "But ye, beloved, building up yourselves on your most faith, praying in the Holy Ghost, keep

⁶Ibid., p. 235.

⁷R. T. Williams, A Neglected Theme - Temptation (Kansas City: Nazarene Publishing House, 1920), p. 78.

⁸Metz, op. cit., p. 235.

⁹Ibid., p. 237.

yourselves. ... Now unto Him that is able to keep you from falling."¹⁰

It has been suggested that the secret of the most effective way to keep from sinning is a faithful prayer life.

Therefore sanctified people must exercise some measure of discipline in order to see to it that their souls are at least as well cared for as their bodies. Regular devotional habits will pay large dividends. Haphazardness will starve spiritual life into anemia, and a starved soul is a poor spiritual risk in any circumstances.

The Crudities of Personality

It is beyond doubt that the act of entire sanctification cannot change the basic personality structure, and it also cannot remove the crudities of personality. While the experience of holiness does not automatically eliminate personality flaws and instantly impart a knowledge of etiquette, it will be the springboard for such development. And the springboard is known as discipline. Because the Holy Spirit is most gentle, sensitive, and considerate in all His actions and influences, crude, inconsiderate, harsh holiness is a contradiction. A Spirit-filled person will anticipate in spontaneous action what he may later learn through formal processes. As Dr. Harry Jessop has stated, "A sanctified man, whatever his restrictions, is never a boor. There is no refining influence like the indwelling of the Holy Spirit."¹¹ Holiness thus should lead to refinement and courtesy. And the good refinement and courtesy of people needs to be disciplined.

¹⁰Jude 20-21.

¹¹Harry E. Jessop, Foundations of Doctrine (Kansas City: Nazarene Publishing House, 1940), p. 65.

The Inadequacy of Personal Knowledge

The experience of holiness does not give to man perfect human knowledge. According to Dr. Asbury Lowry, "completeness in all of the will of God does not involve perfect knowledge and freedom from misjudgement and mistake."¹² Mr. John Wesley insisted that much love does not imply much light.¹³ Dr. T. M. Anderson has stated that entire sanctification does not impart talent, which he illustrated as follows:

A good woman was persuaded to become the teacher of a Bible class. The fact that she was a sanctified woman had led to her election for this position. But she was a failure as a teacher. She was naturally retiring in her disposition; and had no ability for teaching. The class lost interest; and dragged along in a manner disheartening to all. She came to this writer for advice. Her first question was, "If I were sanctified, could I not do anything?" She was questioned as to what she felt she could do. For it is sure that all holy persons can do some things, but not all things. She related how she had gone about the city, and found the sick, and mothers with such families that they were not able to get to a church often; and with these she prayed and read the Scriptures; she had built up a regular circuit among this class. In this she found great joy, and her ministry was fruitful. But in the position of teacher she was a failure.¹⁴

From the illustration noted above it was shown that the inadequacy of knowledge has worked many hardships among people.

Dr. Richard S. Taylor also gave an illustration to prove the importance of discipline in knowledge as follows:

¹²Asbury Lowry, Possibilities of Grace (Kansas City: Beacon Hill Press, 1944), p. 61.

¹³John Wesley, Plain Account of Christian Perfection (Louisville: Pentecostal Publishing Co., n.d.), p. 46.

¹⁴T. M. Anderson, After Holiness, What? (Kansas City: Nazarene Publishing House, 1929), pp. 40-41.

One woman had almost asphyxiated her musical ability by her worldliness. For seven years she had neither sung nor touched the piano. But when she was converted and sanctified she was encouraged by her pastor to attempt a resuscitation job. It wasn't easy. It meant costly piano and voice lessons. It meant digging into precious savings to buy a piano. It meant long hours of practice, month in and month out. It meant the sacrifice of many personal pleasures. It meant reorganizing everything. In short it meant discipline. But she became exceptionally useful as a church pianist, and then as music instructor in her church Bible College. The grace of inner holiness gave her the impulse and dynamic for that sort of thing, but it was the subsequent gruelling discipline that equipped her with sufficient knowledge and skill for the particular task. If a person is totally without ambition, holiness will give him some. But that ambition will never be realized, even when it is within the range of one's natural endowment, unless its possessor disciplines himself through the training, sacrifice, restrictions, inconvenience, and concentrated application which its realization may demand.¹⁵

From the illustration noted above it is evident that discipline in knowledge can bring efficiency in the Lord's service. Therefore that discipline is needed by sanctified people is beyond doubt.

III. FORMS OF DISCIPLINE

Discipline has been recognized as essential in every aspect of life. Every true Christian finds that his spiritual success is by way of the rigors of discipline. We have noted the importance of discipline in the lives of sanctified Christians. We must now turn our attention to what might be considered as forms of discipline.

The Control of Physical Life

The proper control of the body is one of the most important things in the life of sanctified people. There are at least four things

¹⁵Taylor, op. cit., pp. 60-61.

that sanctified people ought to control: (1) Evil thoughts; (2) Gluttony; (3) Overwork; and (4) Sexual relationships.

Evil Thoughts. The matter of evil thoughts often bothers sanctified people until they learn more about their relationship to such a life. How do sanctified people learn to control the evil thoughts? Dr. J. A. Hadfield, a psychologist, put it well when, after discussing the opinion that to allow the evil thought to present itself, then reject it, is wiser than the attempt to ignore entirely the very fact of its presence, said:

The injunction of Christ about not "looking on a woman to lust after her" is not hostile to this principle. Incidentally, the injunction particularly referred to the married woman (gunaika), and was therefore made in the interest of the monogamous principle. But more important, the context shows that it was concerned with intention to lust, which is very different from the impulse or desire.¹⁶

The natural appetites may be appealed to by various forms of presentation over which the person has no control. The basic biological urges may even be affected by such presentations at times, to the utter dismay of those who are thus affected. But this does not constitute sin nor carnal desire in any sense so long as there is no act of the will to accept the suggestions presented. The fine, hairsplitting accusations of Satan or of the person to himself, Did I or did I not for a split second accept the suggestions? can almost always be settled by examining the motive or the will. Was my will set to obey God? Did I secretly cherish this and accept it? The sanctified people

¹⁶ J. A. Hadfield, Psychology and Morals (London: Methuen & Co. Ltd., 1949), p. 169.

immediately realize that their whole heart cry out, Never! If there is still any question, cast the whole matter upon the Lord, for we are told that "if in any thing we be otherwise minded, God shall reveal even this unto you."¹⁷ If there is no lasting sense of condemnation, it is sure that no evil has clung to the soul.

Gluttony. Should sanctified people conquer the appetite for food? The answer from Paul was this: "All things are lawful for me, but I will not be brought under the power of any."¹⁸ On the matter of eating and gluttony, Dr. Taylor has this to say:

Eating is not a sin but gluttony is. The person who is habitually self-indulgent in eating and drinking, without regard to health or need, almost as if he lived to eat rather than ate to live, is very apt to be weak and exposed in other phases of his life. Flabbiness in one area of character tends to loosen the whole.¹⁹

Thus, it is evident that anyone under the power of food has little claim to the high rating of disciplined character. As sanctified people, we ought to conquer the appetite for food. We should know what is good for us and how much, and have the self-control to stop.

If anyone cannot achieve temperance in eating, then it will affect many areas of his life. General health, efficiency, and longevity will be affected, and these are heavy with the issue of God's glory. When therefore overweight is the result of overeating, we will be held accountable for every surplus pound. Fat kills, but it is our duty to live, that we may declare the wonderful words of God.

¹⁷Ph. 3:15.

¹⁸I Co. 6:12.

¹⁹Taylor, op. cit., p. 92.

Overwork. A sanctified Christian ought not to overwork for the matter of securing possessions. When a man pushed himself beyond his capacity and breaks his health for the sake of securing possessions beyond his needs, he does wrong. To this kind of man Dr. Mary A. Tenney has well said:

The power of money to wean that affections away from God can be seen among the poor as well as among the rich. The worldly cares that arise in the quest cause trouble for all alike, and worldly cares are just as destructive of the soul as worldly pleasures. They are just as "vain and shameful, and as sensual gratifications when they ... divide or possess the heart."²⁰

Many a man has shortened his days of usefulness by driving his body past its ability in order to secure even more possessions. In so doing most men have robbed their souls of the best in life. Often their families have suffered because of it, and the cause of Christ has suffered. Even if they have contributed well, their personal life of piety has been seriously affected and their influence impaired.

Sexual Relationships. The proper sex relations between married couples are normal and are not to be condemned, as some have taught. The notion that sexual relations are to be avoided except for purposes of procreation is entirely foreign to the teaching of the New Testament upon this subject. When the Apostle Paul instructed the married couples in Corinth, he said:

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.²¹

²⁰ Mary A. Tenney, Blueprint for a Christian World (Winona Lake: Light and Life Press, 1953), p. 189.

²¹ I Co. 7:5.

Concerning sex relations between married couples St. Peter also has well said: "Likewise, ye husbands, dwell with them according to knowledge, giving honour to the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."²²

The injunctions, both from the Apostle Paul and St. Peter, seem to connect proper sexual relationship and marital relations in general with the spiritual life, emphasizing the fact that it was evidently sanctioned by the Lord plus the fact that failure here could spell "hindered" prayers for the persons concerned.

Sometimes the attempt of one partner to be more self-denying in matters of sexual relations than is normally proper has brought considerable difficulty and even sorrow into an otherwise happy marriage. Where difficulties arise which the couple cannot solve successfully themselves, they should not hesitate to seek the advice of a physician. Sometimes the counsel of a minister is also of inestimable value, especially where he is prepared to give such counsel. And many times the advice of the pastor who has had no special training can be most helpful. Often couples by endeavoring to keep their troubles to themselves have suffered much unnecessarily which competent counsel could have prevented.

Chastening as a Form of Discipline

He who wants to live as a person with a good character ought also to discipline the following things:

²²I Pe. 3:7.

Emotions. Man's emotional nature is highly essential to his well-being and, when properly understood and controlled, is one of the most outstanding assets of his personality. A sanctified Christian must guard his emotional tendencies and keep them in proper balance. Speaking of emotion Dr. Taylor had well said:

Emotions must be subordinate to the reason. God wants all of us to be warmhearted. But the warm heart must have the wisdom of maturity, or it can become (or remain) the giddy impulsiveness of adolescence. When warmth is not disciplined, it tends to degenerate into irresponsible sentimentality, caprice, frivolity followed by depression - or even worse, flirting and philandering.²³

Thus, it is evident that one must guard his emotional tendencies and keep them in proper balance. If he does so he may become very stable emotionally. His self-discipline can bring him into the center of the road, where he becomes a more established and balanced person, known as an ambivert.

How does one discipline his emotions? Concerning this Dr. Taylor has some excellent suggestions, as follows:

Too often the mind serves only the purpose of devising excuses for doing what the heart wants to do. The heart needs to be first cleansed, then kept on the leash of discipline. Then it can safely become the copartner with the mind in living according to fixed principles. The disciplined man has learned this art. He distrusts his sudden impulses. Not that he is cold and calculating; he may be warm and sympathetic; but he has grown up "into Christ" and is not "tossed to and fro, and carried about" either by "every wind of doctrine" or the winds of impulse, fancy, and strange feelings.²⁴

The suggestions noted above are good basic principles for sanctified Christians to practise and to follow.

²³Taylor, op. cit., p. 29.

²⁴Ibid., pp. 29-30.

Use of the Tongue. The Bible has an astonishing amount to say about the control of the tongue. James has said: "A man may think he is religious, but if he has no control over his tongue, he is deceiving himself."²⁵ James also has made the control of the tongue as the keystone of disciplined living when he said: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."²⁶ Concerning the control of the tongue Dr. Taylor also has well said:

One may have a disciplined body, a disciplined mind, a disciplined will, even disciplined emotions, appetites, and habits, but a loose tongue betrays a fatal fault in the armor. The character is defective.²⁷

Thus, upon the basis of Scriptural evidence and the writing of man, it is concluded that every Christian ought to discipline the usage of the tongue. The tongue of the fool is sick, but "the tongue of the wise is health."²⁸

The Discipline of Spiritual Life

The discipline of spiritual life is the highlight of all disciplines. This highlight includes three things: (1) The study of the Bible; (2) Cultivating prayer patterns; and (3) Witnessing.

The Study of the Bible. The Bible is the Word of God. The Apostle Paul said: "Every Scripture is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every

²⁵Ja. 1:26, N.E.B.

²⁶Ja. 3:2.

²⁷Taylor, op. cit., p. 34.

²⁸Pr. 12:18.

good work."²⁹ Jesus said: "If ye abide in my word, then are ye truly my disciples and ye shall know the truth, and the truth shall make you free."³⁰ One cannot expect to be free by just an occasional dip into the study of the Word. He must abide in the Word. He must study the Word.

A knowledge of God's Word through diligent continuous study is a very important weapon of spiritual warfare. It is the sword of the Spirit,³¹ with which the soldier of Christ may cut down every attempt of Satan to destroy faith. One may have the shield of faith, but if all he can do is stand and quench the fiery darts of the evil one with his shield, pretty soon faith will weaken. If he is also armed with Sword of the Spirit and skilled in wielding it, he may spring into the offensive and drive the enemy away. This was what Jesus did. Every time the devil tempted Him, He quoted scripture and the devil left Him.

Besides studying the Bible, one should read holiness literature if he would keep fresh in the experience. A good practice is to read one holiness book a month. If this is followed there will not be time to clutter up the mind with reading matter that is not uplifting. Such material should be carefully avoided. A systematic regular program of diligent study of God's Word and good literature is a very essential means of abiding in perfect love.

²⁹ II Ti. 3:16.

³⁰ Jn. 8:31-32.

³¹ Ep. 6:17.

Cultivating Prayer Patterns. Prayer goes right along with Bible study as an essential to maintaining faith. Dr. Taylor gives two reasons for a systematic prayer pattern as follows:

The very effort to achieve regularity in prayer habits is in itself disciplinary. There is no better preventative against sloth. Even grace before meals has its disciplinary value. ... The "family that prays together stays together," not only because they pray, but because the discipline demanded by praying together will make them steadier and stronger all along the line.

But the second and deeper reason is that we want above all that the disciplined character we develop shall be truly and thoroughly Christian. We desire to become disciplined persons, not for the glory of self, but for the glory of God. But our motives will be thus Christian only as a vital prayer relationship with God enables His grace to undergird and crown our every effort.³²

So often when a person backslides, the first thing to go is the regularity of his private devotions. To keep from sin, one needs to continue steadfastly in prayer,³³ especially closet prayer. "Enter into thine inner chamber, and having shut thy door, pray to thy Father, ... bring us not into temptation, but deliver us from the evil one."³⁴ If one were praying without ceasing,³⁵ sin would never find an entrance into his soul.

Witnessing. If one would keep the blessing of holiness, he must witness to it. Like all the other good gifts of God, he keeps it by sharing it with others. Some think it is wrong to witness to holiness, for people will feel such a testimony is boasting or that it is a sign of pride. It must be done with simplicity, in the Spirit, and to the

³²Taylor, op. cit., pp. 96-97.

³³Ro. 12:12.

³⁴Mt. 6:6,13.

³⁵I Th. 5:17.

glory of God, but it cannot be condemned entirely, for the Apostle John witnessed to perfect love, "Herein is love made perfect with us."³⁶

Peter wrote, "Sanctify in your hearts Christ as Lord: being ready always to give an answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."³⁷ Witness in season and out of season,³⁸ but always kindly and humbly.

IV. SUMMARY

In summarizing this chapter, it has been found that discipline is recognized as essential in every aspect of life. Every true Christian finds that his spiritual success is by way of the rigors of discipline.

The needs for discipline were given by the following three reasons: (1) The existence of temptation; (2) The crudities of personality; and (3) The inadequacy of personal knowledge.

A careful investigation concerning forms of discipline suggested three ways to become a disciplined person. And these ways were: (1) The control of physical life; (2) Chastening as a form of discipline; and (3) The discipline of spiritual life.

³⁶I Jn. 4:17.

³⁷I Pe. 3:15.

³⁸II Ti. 4:2.

Chapter 8

DEVELOPMENT IN THE SANCTIFIED LIFE

Chapter 8

DEVELOPMENT IN THE SANCTIFIED LIFE

Entire sanctification is a dynamic experience rather than a static one. The crisis of entire sanctification does not result in an automatic and irrevocable fixation of character. It is either growing and developing or it is regressing. It is moving toward a goal or moving away from it. In a very real sense the Christian must apply himself to spiritual growth and development.

The purpose of this chapter was to survey carefully some certain things which should be developed in the sanctified life.

I. FORMS OF DEVELOPMENT

A fairly detailed account of certain things which should be developed in the sanctified life is to be found in II Pet. 1:5-7, where the Apostle Peter gave seven cardinal virtues through which a holy life is poured out to the glorifying of God on earth and in heaven, for all time and eternity. These grace are as follows:

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and godliness brotherly kindness; and to brotherly kindness charity.¹

These graces and capacities are all in the sanctified soul; but they are not all mature or fully developed. They may exist under

¹ II Pe. 1:5-7, A.V.

a rough human exterior, and be hampered by human ignorance and limitations; but every sanctified individual possesses them. Therefore, it becomes the duty of the sanctified to develop these in their lives and practices.

Development in Virtue

The term "virtue" has a strong meaning. Dr. W. T. Purkiser gave the meaning of virtue as follows:

By virtue is meant moral power, or as in the Phillips translation, "goodness of life." Inward faith must first work out in holiness of life; and the grace that adorn such a life: cleanliness, naturalness, love, courage, humility and courtesy.²

Concerning the meaning of virtue Dr. T. M. Anderson also has well said:

Virtue embraces the thought of purity as a quality. To be virtuous means not only to be negatively pure, but to be positively pure. Virtue is the beauty of holiness. It possesses all those qualities which make a holy person lovable and pleasing in every trait of character. Virtue is saintliness. It is that which marks the sanctified glorious unto Christ.³

Virtue is too humble to feel its worth; yet its price is above the ruby. Concerning the value of virtue Dr. Anderson has well said:

Virtue has the luster of the pearl and the scintillations of the diamond. Virtue is a crown jewel of the King of kings set in the heart of the sanctified. ... Virtue gives authority to the word spoken. ... To bring virtue into play in the living out of a holy life will greatly enhance the value of holiness in the estimation of all men.⁴

Thus it is evident that the sanctified soul ought not only to know the importance of virtue, but also to develop it.

²W. T. Purkiser, ed., Exploring Our Christian Faith (Kansas City: Beacon Hill Press, 1960), p. 436.

³T. M. Anderson, After Holiness, What? (Kansas City: Nazarene Publishing House, 1929), p. 21.

⁴Ibid., pp. 23-24.

According to Dr. Anderson, development in virtue implies the necessity of intensifying its usefulness by permitting it to shine out unhindered.⁵ It is the light of holiness which must be undimmed in its shining. The quality of virtue cannot be improved upon because it is the very essence of purity; but it can be so applied in the course of a holy life that it will be intensified and enlarged.

Development in Knowledge

Life is enlarged in proportion to the development in knowledge. One can be satisfied with little if he knows but little. But the sanctified must not be content to dwell in ignorance. Our modern culture places demands upon the maturing Christian, and he must study in order to be an effective witness for Christ. The Apostle John taught us that "If any man willeth to do His will, he shall know of the teaching."⁶ Dr. J. Rawson Lumby said: "Men understand more of God's dealings, and hence bring their lives into closer harmony with His will."⁷ Dr. Anderson also said: "To love God with all the mind means to put all mental powers at His command; and to make every effort to develop in the knowledge of all that is good."⁸

Holiness enjoins the responsibility of every sanctified person's advancing in knowledge of a specific kind. There are some things which he must know because they are vital and essential to his own salvation. There is a wisdom ordained of God to bring us to glory. It

⁵Ibid., p. 21.

⁶Jn. 7:17.

⁷J. R. Lumby, The Epistles of St. Peter (New York: George H. Doran Company, 1943), p. 247.

⁸Anderson, op. cit., p. 31.

must be remembered that one is useful to God in proportion to his knowledge. God can get the more efficient service, and the greatest glory out of one who is wise in the things of God. The effectiveness of the ministry to which God has called any person depends upon the application that person makes of himself to advance in knowledge. As the Scripture said: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."⁹

Development in Temperance

According to Dr. Albert Barnes, the word "temperance" here refers to the mastery over all our evil inclinations and appetites.¹⁰ To be temperate, a holy person must keep these desires of body and mind in their proper place.¹¹ To be temperate one must keep the spiritual above the physical. Lack of temperance in this respect has been the cause of spiritual weakness and starvation of soul.¹² The same lack of mental control defeats many holy people in the public service where the Word is preached.¹³ Therefore, development in temperance becomes a form of self-denial which every sanctified person must practice. "He who possesses temperance has conquered himself, and has won his way thus to stability of mind and consistency of conduct."¹⁴

⁹II Ti. 2:15.

¹⁰Albert Barnes, Barnes' Notes on the New Testament (Grand Rapids 6, Michigan: Kregel Publications, 1962), p. 1442.

¹¹Anderson, op. cit., p. 56.

¹²Ibid., p. 59.

¹³Ibid., p. 61.

¹⁴Lumby, loc. cit.

Development in Patience

Dr. Robert H. Schuller said: "The people who win in life are the people who have harnessed the power of patience."¹⁵ Dr. Anderson also said: "Probably nothing has given quite so much concern to the sanctified as the matter of patience."¹⁶ An old slogan puts the same truth more succinctly: "Inch by inch, anything's a cinch."¹⁷ Surely nothing is more important to holy living than patience.

In James 1:2-4 we find a statement about patience as follows:

Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.¹⁸

By this scripture we clearly see the value of letting patience have her perfect work. Such will result in a proving that we are perfect and entire, wanting nothing.

It was Dr. Anderson who put it this way when he wrote of the value and function of patience as follows:

A patient endurance under trial is one of the best proofs of holiness that one can have. Trials will bring out phases of your own self that no preaching can ever reveal. Any lack of wisdom spiritually will surely be revealed under trial. Thus patience under trial can vindicate our profession of holiness. If under the test no unclean desires were felt, no stir of carnal anger, and no want of Christian virtues was evident, than patience has proved that you are perfect and entire, wanting nothing. Let patience work unhindered by anything on your part by trying to escape the test, or by imposing our own wills against the will of God for us; and the soul will develop into sturdiness and

¹⁵Robert H. Schuller, Move Ahead With Possibility Thinking (Carmel, New York: Guideposts, Associates, Inc., 1967), p. 143.

¹⁶Anderson, op. cit., p. 75.

¹⁷Schuller, loc. cit.

¹⁸Ja. 1:2-4.

strength that will bear up the crown of life when placed on the head.¹⁹

Thus upon the scriptural bases and the writings of men it is evident that we ought to develop our patience and to use it as a grace. It is no wonder that someone has said:

Are you at a difficult time in your life? Make no negative, destructive decisions. Be patient. Know that time can perform miracles.

Truly, patience is one of the master keys that leads to success.

You will need patience if you wish to succeed in facing problems.

You will need patience if you wish to succeed in making your dreams come true.

And you will need patience if you hope to see answers to your prayers.²⁰

Development in Godliness

Dr. Anderson said: "Godliness means piety, devotion to God, worship, godlikeness in deportment, ... To be godly is to be God-like."²¹ Likeness to God does not mean equality. No human being can be equal to God in that he possesses His attributes. But likeness does mean a likeness to Him in holiness.

The mystery of godliness - that is, Godlikeness - was made known by the Incarnation. The Son of God became man, that men might through Him be made sons of God. And godliness in this present world is Christ made manifest in the lives of His servants. An example would be the Apostle Paul, who taught the church the importance of development in godliness. This is illustrated in his letter to the Corinthians when he exhorted them, "Be ye imitators of me; as I am

¹⁹ Anderson, op. cit., pp. 80-81.

²⁰ Schuller, op. cit., p. 145.

²¹ Anderson, op. cit., p. 88.

of Christ."²²

Dr. Anderson refers to the value and function of godliness as follows:

That which a holy people show in godliness is a manifestation of their nature exactly as God manifests His nature. ... We know God is what He is because of what He does. We know a man is what he is, whether holy or unholy, by what he does. To be godlike in deeds and actions, will and purpose, is the proof of holiness. But the fact of holiness is demonstrated by the life one lives. Yet the duty of a sanctified man is not to prove that he is holy any more than it is the duty of a man to prove that he is alive. If he lives, all know it who see him; his task is to be living for something. If a man is pure all will see it without his proving it to them. The one task of such a man is to be holy for a purpose. A holy person is to mean something to the world of mankind, and to the God he serves. What the world needs is not a laboratory proof of piety, but a living, everyday, practical use of it. Hence godliness is to be added to faith as a necessary working principle.²³

Thus it is evident that the sanctified must never lose sight of the fact that they are to be like God, and never forget to develop it. Toward godliness the sanctified will aspire through his patience. He takes up the cross and bears it after his Master, and thus begins his discipleship, as a result of which his communion with Christ waxes more intimate day by day.

Development in Brotherly Kindness

Brotherly kindness relates to our brethren, the love we own to the household of faith.²⁴ It possesses a kindred sympathy with each member of the body of Christ. It rejoices with them that do rejoice, and weeps with them that weep.²⁵

²²I Co. 11:1.

²³Anderson, op. cit., p. 89.

²⁴A. B. Simpson, The Epistles of Peter, John, and Jude (Harrisbury, Pa.: Christian Publications, Inc., 1886), p. 63.

²⁵Anderson, op. cit., p. 97.

Holiness has made of all these persons ~~more~~ closer together.

It has made them members one of another. Christ is the head:

From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.²⁶

But brotherly love is the bond of perfectness which keeps the whole body intact, and supplies each member with the proper lubricant to prevent friction. Brotherly kindness is the only thing at the command of a holy person that can be brought into use, and by so doing, can assure a blameless life among this mixed multitude of personalities. It is imperatively necessary to every man's eternal well-being that he add brotherly kindness to his faith. Without the practice of this grace such a one can never live a holy life.

In John 13:34-35 we find a standard of brotherly love which Christ gave to His disciples. Hear Him:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.²⁷

The standard is Christ's love: "As I have loved you."²⁸ So brotherly kindness must ever be kept on this level. It must consider every other brother as Jesus Christ considers him. The same compassionate love which Christ shows, must be also shown by every act, word, and deed. The proof of the indwelling of God in the sanctified is by their love for the brethren. "If we love one another, God

²⁶Ep. 4:16.

²⁷Jn. 13:34-35.

²⁸Jn. 13:34.

dwelleth in us, and his love is perfected in us."²⁹

Love becomes the very essence of the nature of the sanctified even as it is the essence of the nature of God. If it is in the nature of God to love all men; so also is it within the new man's nature, who is a creation after the ~~image~~ of God, to love all men, especially the family of God.

Brotherly love being so essential to the life of holiness, it is only fitting that we specify some ways in which it is expressed. Let the sanctified keep in mind that this grace is a fruit of holiness. It is pure and perfect in that it is without any mixture of sin. But this does not imply that it cannot be developed and intensified. It can be so developed that it will abound yet more and more in all wisdom and spiritual understanding.

Development in Charity

Charity means a warm love for all the race.³⁰ It relates to the great world beyond, the unsaved, the unhappy, the sick, the poor, the lost, our enemies, the people that we cannot love naturally.³¹

Charity is that kind which loves with the love of pity. It loves the person, but not that person's ways. It is this kind of love with which God loved the world, and which resulted in the gift of His Son to die for them. "God commended his love toward us, in that,

²⁹I Jn. 4:12.

³⁰Barnes, op. cit., p. 769.

³¹Simpson, loc. cit.

while we were yet sinners, Christ died for us."³² This is the love of pity and compassion which He has for sinners. This is the kind of love which His people have for sinners in this world.

Holiness results in a heart of compassion for lost men. It can never be holiness and be indifferent and self-contented while the world rots on the rim of ruin. Love feels it is debtor to all men to acquaint them with the good news of salvation.

The want of compassionate love toward the world is too often seen among professors of holiness. Many of them seem to be bent on the enjoyment of their own experience, but have little regard for those who are in darkness. The loss of this love indicates the loss of that keen edge of holiness. It savors of an ease in Zion which has no tears to shed over the lost multitudes of earth.

It is too often the truth that little burden is carried; prayers are without fervency, and personal work is lacking, and the compassionate love is wanting. This love is fervent when the heart is holy. Let every sanctified person be diligent to keep and develop this love added to faith.

There is no amount of exhortation, urging, appealing and threatening or promises that can produce this compassion for a lost world which the Church so much needs. It results from a holy heart, Spirit-filled, and love constrained. Love for sinners that pities their plight, sympathizes with their condition and pours itself out to save them, is something that must be kept alive in the heart by

³²Ro. 5:8.

keeping close to God, and imbibing the Spirit of the Master. Love that is pure results in fervency of spirit serving the Lord.

It is no wonder that Dr. Anderson taught us: "A holy man will dry up in his soul if he fails to keep his love for a lost world to the highest pitch, and put it into everyday use by prayer and work."³³

II. SUMMARY

In summarizing this chapter it was seen that development in the sanctified life is necessary. There were seven things which should be developed by the sanctified. These were: (1) Virtue; (2) Knowledge; (3) Temperance; (4) Patience; (5) Godliness; (6) Brotherly kindness; and (7) Charity. These things are in the soul as the result of sanctification; but they must be developed and made to abound by ceaseless praying, careful watchfulness, and faithful serving.

These seven cardinal virtues resident in the heart and soul of the sanctified are seven avenues for the outgoings of holiness in heart. And the sanctified must watch diligently lest there be a dropping below the high plane on which they move.

³³Anderson, op. cit., p. 110.

Chapter 9

THE DEMAND FOR MATURITY

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THE DEMAND FOR MATURITY

The purpose of this chapter was to consider the demand for Christian maturity, and to relate Christian maturity to the crisis and process aspects of entire sanctification. The procedure of this chapter was follows: (1) Reasons for the demand for maturity; (2) Marks of a maturing Christian; and (3) Can Christian maturity be completely reached in this earthly life?

I. REASONS FOR THE DEMAND FOR MATURITY

Spiritual maturity is consistently demanded and emphasized in Paul's Epistles. Several passages from his writings were chosen which clearly stated the reasons for the demand for maturity.

God's Purpose in Redemption

In Romans 8:29 we find a clear statement of God's purpose in redemption: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."¹

The passage expresses God's eternal purpose for those who love Him. The goal for each is conformity to the image of His Son; that is, Christlikeness. The adjective (σύνμορφος) "conformed" denotes

¹Ro. 8:29.

not mere outward resemblance but essential similarity.² The word "conformed" occurs elsewhere only in Phil. 3:21, where it is followed, not as here by the genitive, but by the dative, and the reference is to the body of Christ glory. In Phil. 3:10, a related verb speaks of conformity to Christ's death. Therefore, it should be noted that in our passage, the conformity of the predestinate to the great Exemplar is both physical and spiritual. This clearly suggests a process by which God works constantly in the experiences of life to perfect in us the image of His Son.

The divine predestination has always a gracious purpose. We are elect unto obedience; we were chosen that we should be holy.³ Only the obedient and the holy can have any assurance of their heavenly calling. Have we not reason to fear that many professing Christians - so faint is their resemblance to Christ here - will never bear the glorious image of the Son of God?

The glorious image of the Son of God, not entire sanctification, is the final goal of God's purpose. This is the reason why Paul in this passage leaped from justification glorification. F. F. Bruce suggested it is partly because glory is in the forefront of Paul's thinking, and partly because

... the difference between sanctification and glory is one of degree only, not one of kind. Sanctification is progressive conformity to the image of Christ here and now; glory is perfect conformity to the image of Christ there and then. Sanctification is glory begun; glory is sanctification completed.⁴

²Hollis E. Abbott, "Christian Maturity", compiled by K. E. Geiger, The Word and the Doctrine (Kansas City: Beacon Hill Press, 1965), p. 294.

³I Pe. 1:2 cf. Ep. 1:4.

⁴F. F. Bruce, The Epistle of Paul to the Romans (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1963), p. 178.

Christ's Intention in Distributing Gifts

In the Ephesian letter we find that Paul gave the Ephesian Christians a clear description of Christ's intention in distributing gifts. Hear him:

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro ... but speaking truth in love, may grow up in all things into him, who is the head, even Christ.⁵

The context of this passage concerns the gifts distributed by the risen Christ to the members of His body, the Church. In this passage Paul placed great stress on the importance of maturity. The purpose for which gifts were given is declared to be not only the perfecting of the saints, but bringing them to the measure of the stature of the fulness of Christ, no longer children in the faith, but growing up into Christ.

The word translated "fullgrown" (*teleios*) suggests full development as in I Cor. 2:6; 14:20; and Jas. 1:4. "Man" signifies adulthood and is contrasted with "children" in verse 14. Since the singular "man" is used instead of the plural, Dr. Hollis F. Abbott suggested that a correct exegesis would relate manhood to the body of Christ as a whole; that is, the whole Church.⁶ Therefore, the whole Church of Christ cannot reach a state of spiritual adulthood unless maturity characterizes each part or member. "Stature" speaks of maturity, the measure of which is nothing less than the fulness of Christ.

⁵Ep. 4:11-15.

⁶Abbott, op. cit., p. 295.

Paul's Objective in Preaching the Gospel

In Col. 1:28 we find the exhortation of Paul to the Colossian believers. Hear him: " ... that we ~~may~~ present every man perfect in Christ Jesus." The word perfect (teleios), according to Dr. Joseph Henry Thayer, carries the meaning of full-grown, adult; of full age, mature.⁷ This word is used in the same sense in Eph. 4:13.

The Colossian believers were in danger of falling prey to false teaching. Paul's answer was to proclaim the Person and work of Christ.⁸ His aim was to warn every man and so teach every man that he could present every man perfect in Christ, fully matured.

In these three passage it is clear to see that the grace of God is not simply a crisis experience but maturity of character, the measure of which is the "fulness of Christ." It is a character in which Christlikeness is the characterizing feature.

II. MARKS OF A MATURING CHRISTIAN

Maturity is the result of growth, discipline and development. Some have attempted to determine the marks of a maturing Christian. Dr. Paul E. Johnson cited five major tasks for maturity to accomplish:

(1) Self-knowledge ... Religious self-knowledge corrects both conceit and inferiority in the devotion to a large cause. It seeks the optimal pattern of life - to learn what is best and then proceed without hesitation to do it ... (2) Controlled desire ... lives for a purpose, and by that purpose he controls

⁷ Joseph Henry Thayer, A Greek-English Lexicon of the New Testament ... (New York: American Book Co., 1889), p. 618.

⁸ Merrill C. Tenney, New Testament Survey (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1953), p. 321.

his unruly impulses. ... (3) Maximum efficiency; (4) Wisdom of experience - a true sense of values; (5) Seasoned faith.⁹

Dr. J. A. Wood suggested twelve marks of a maturing Christian as follows:

- (1) An increasing comfort and delight in the Holy Scriptures.
- (2) An increasing interest in prayer, and an increasing spirit of prayer.
- (3) An increasing desire for the holiness of others.
- (4) A more heart-searching sense of the value of time.
- (5) Less desire to hear, see, and know for mere curiosity.
- (6) A growing inclination against magnifying the faults and weaknesses of other, when obliged to speak of their characters.
- (7) A greater readiness to speak freely to those who do not enjoy religion, and to backward professors of religion.
- (8) An increasing tenderness of conscience, and being more scrupulously conscientious.
- (10) Less affected by changes of place and circumstances.
- (11) A sweeter enjoyment of the Holy Sabbath, and the services of the sanctuary.
- (12) An increasing love for the searching means of grace.¹⁰

A fine summary of the marks of a maturing Christian which was used by this writer in this thesis was presented by Hollis F. Abbott.

Abbott's list contains the following features:

- (1) A mature Christian is one who walks in the Spirit (Rom. 8:4; Gal. 5:16,25).
- (2) A mature Christian is one in whom the image of Christ is distinctly seen (Rom. 8:29; II Cor. 3:18).
- (3) A mature Christian is one who is habitually victorious (II Cor. 2:14-16).
- (4) A mature Christian is one in whom an ungrieved Spirit is fulfilling His ministry and bearing His fruit in an ever-increasing measure (Eph. 4:30-32; Gal. 5:22-23).
- (5) A mature Christian has the mind of Christ (Phil. 2:5-8).¹¹

Thus, there are the marks of a maturing Christian, and the goal of every growing Christian. A mature Christian is one who lives - body, mind, and spirit - under the Holy Spirit's control and consequently is habitually victorious and bears in his life in an ever more perfect form the fruit of the Spirit. That is, a mature Christian

⁹Paul E. Johnson, Psychology of Religion (New York: Abingdon-Cokesbury Press, 1945), p. 83.

¹⁰J. A. Wood, Perfect Love (Chicago: Christian Witness Co., 1905), pp. 311-312.

¹¹Abbott, op. cit., pp. 296-297.

is Christlike. To attain this, we must walk as Jesus walked.¹² As we walk in the footsteps of Christ, we become like Him. John indicated that it is possible to be like Jesus when He appears: " ... when he shall appear, we shall be like him; for we shall see him as he is."¹³

It is no wonder that Dr. W. T. Purkiser taught us, "It is great to be saved; and it is even greater to be sanctified; but the greatest thrill in life is to walk and talk with Jesus day by day."¹⁴

III. CAN CHRISTIAN MATURITY BE COMPLETELY REACHED

IN THIS EARTHLY LIFE?

Can Christian maturity be completely reached in this earthly life? The answer may be given immediately: "No".

A fairly detailed account of Christian maturity is to be found in Wood's book called "Purity and Maturity". In this book he said:

Maturity is necessarily gradual, progressive, and indefinite; incomplete in this life, and very likely will be in the world to come. In this respect, the whole Christian life is to be one of its existence, and especially after the heart is cleansed, which perfects the conditions of the most solid, rapid, symmetrical growth.¹⁵

Dr. Richard Taylor saw that Christian maturity cannot be completely reached in this earthly life.¹⁶ Dr. Billy Graham said:

¹²I Jn. 2:6.

¹³I Jn. 3:2.

¹⁴W. T. Purkiser, ed., Exploring Our Christian Faith (Kansas City: Beacon Hill Press, 1960), p. 440.

¹⁵J. A. Wood, Purity and Maturity (Kansas City: Beacon Hill Press, 1944), p. 65.

¹⁶Quotations from class lecture, Dr. Richard Taylor, "Christian Holiness Week". Western Evangelical Seminary, October 1971.

"Of course you will not become completely mature until you stand in the presence of Christ."¹⁷ Dr. Eldon Fuhrman also taught that it is possible to achieve Christian purity; but it is impossible to reach Christian maturity in this life.¹⁸

On the matter of the distinction between purity and maturity Dr. Wood had this to say:

No child of God is cleansed into Christian maturity. No babe in Christ jumps into a maturity involving twenty years of growth, discipline and development. But a babe in Christ may at once be cleansed from all inbred sin, and thus become a pure Christian, which is quite different from a mature Christian. Millions of Christians die in immaturity, and are saved. They have been cleansed, and they die in the arms of Christ, and in good hope through grace. Maturity is nowhere made a condition of entrance into heaven, while purity is.¹⁹

Thus, it is evident that Christian maturity cannot be completely reached in this earthly life. But meanwhile as Christians we ought to be growing more like Jesus every day. "Forgetting the things which are behind, and stretching forward to the thing which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."²⁰

IV. SUMMARY

Entire sanctification is not the grand climax to Christian

¹⁷Billy Graham, "The Secret of Spirit Maturity", compiled by Andrew W. Blackwood, Special-Day Sermons for Evangelicals (Great Neck, New York: Channel Press, Inc., 1961), p. 114.

¹⁸Quotations from class lecture, Dr. Eldon Fuhrman, "Theology of Holiness", Western Evangelical Seminary, November 1970.

¹⁹Wood, op. cit., pp. 65-67.

²⁰Ph. 4:13-14.

growth. It is a landmark, not a monument. Therefore, the person who is made holy in a second crisis will still face the demand for maturity. There are three reasons for the demand for maturity. These are: (1) God's purpose in redemption; (2) Christ's intention in distributing gifts; and (3) Paul's objective in preaching the gospel.

Though Christian maturity cannot be completely reached in this earthly life, yet the marks of a maturing Christian are provided for sanctified Christians to follow. These marks are: walking in the Spirit, a daily victorious life, fruitbearing and Christlikeness.

Chapter 10

SUMMARY AND CONCLUSIONS

Chapter 10

SUMMARY AND CONCLUSIONS

The purpose of this study was to investigate some aspects of the experience and life of entire sanctification in relation to Christian maturity. An earnest attempt has been made to discover and examine the main problems that the doctrine of entire sanctification most often encounters. It was the desire of this writer to restrict himself to the data which comes from the opinions and findings of Wesleyan-Arminian scholars and to that which had foundation in Scripture. The terms "entire sanctification" and "Christian maturity" must be understood in the light of ideas of Wesleyan-Arminian doctrine. Otherwise the alleged meanings of the term or terms which Wesleyan-Arminian scholars used give no light in the discussion.

I. SUMMARY

In Chapter One the problem was stated, the purpose was named, and reasons were given to justify the study. The limitations of the problem, sources of data, method of procedure and basic assumptions were stated, followed by the definitions of important words.

The findings of Chapter Two showed that entire sanctification is the teaching of the Old Testament. A study of the Hebrew words in the Old Testament makes the idea of entire sanctification a valid biblical doctrine. The word "holy" does not occur in the book of Genesis,

yet the narrative of Enoch, Abraham, Melchizedek and Jacob has shown us that God requires His people should be holy. Six pictures appear to be well-defined forshadowings of the entire sanctification. These pictures are: (1) The rite of circumcision; (2) The priesthood; (3) The cleansing of the leper; (4) The two chambers of the sanctuary; (5) The two kinds of service; and (6) The two crossings. In the writings of the major prophets, the minor prophets and Psalms we find many allusions and predictions as to the entire sanctification of believers. All of these evidences which were given by this writer were to prove that entire sanctification is the teaching of the Old Testament.

In dealing with the need for entire sanctification in the New Testament in Chapter Three, it was shown that entire sanctification is the New Testament norm of the Christian life. Biblical evidence points out that entire sanctification is an experience which is received after regeneration, but it is to be received in this life. A study of the Greek words in the New Testament makes the idea of entire sanctification a valid biblical doctrine. An carefully study of New Testament passages, from the gospels, from the Pauline epistles, from the general epistles and from the other books of the New Testament, indicates that there is an experience of entire sanctification for the Christian.

Steps to be taken to obtain entire sanctification were found in Chapter Four. Before a person may seek for the experience of entire sanctification he must have experienced the "first crisis experience," which includes prevenient grace, repentance, saving faith, justifi-

cation and regeneration. However, the regenerate soul still has the inbred sin. He is not in a state of complete purity. The person who wants to obtain the experience of entire sanctification must believe that there is such a provision for him. He must have a conscious sense of need for a pure heart and a great personal hunger and thirst for the experience. Then he must consecrate himself entirely to God, and by faith in the blood of Jesus Christ expect God to complete the work and cleanse his heart.

Distinctions between carnal nature and human nature were discussed in Chapter Five. As a result of this chapter the following have been learned: (1) Entire sanctification deals with the carnal nature - the carnal affection, the carnal self and the carnal mind. It does not deal with the human infirmities. Though a sanctified person still has infirmities, including physical infirmities, mental infirmities and infirmities of the spirit, yet man's infirmities should not be considered as sins. (2) A careful study of two kinds of anger has shown that carnal anger and righteous indignation are different. Carnal anger is sinful; righteous indignation is human. Though perfect love casts out fear - carnal fear, yet filial fear and natural fear always remain in the sanctified soul. (3) The sex desire in itself is perfectly harmless and sinless. However, the sanctified soul may become guilty of lust when the person accepts Satan's suggestion and allows unholy desire for illegal gratification to be set up in his heart. (4) Entire sanctification delivers from wandering thoughts which depart from God; however, to expect deliverance

from wandering human thoughts is impossible.

In dealing with dangers ~~to~~ ^{to} sanctified Christians in Chapter Six it was found that there are eight major dangers confronting those who walk this way of faith. These eight major dangers are: (1) Expecting freedom from temptations; (2) Spirit pride; (3) Fanaticism; (4) Leanness of soul; (5) Solifidianism; (6) Trying to satisfy all desires; (7) Schism; and (8) Not being exemplary in all things. Because these eight dangers often hinder sanctified Christians, both in their progress toward Christian maturity and their influence to win others, therefore, they must always beware of them and try all things by the written Word through the guidance of the Holy Spirit.

Discipline in the lives of sanctified Christian was studied in Chapter Seven. In this chapter it has been noted that discipline was recognized as essential in every aspect of life. Every true Christian finds that his spiritual success is by way of the rigors of discipline. The needs for discipline were given according to the following three reasons: (1) The existence of temptation; (2) The crudities of personality; and (3) The inadequacy of personal knowledge. A careful investigation concerning forms of discipline suggested three ways how to become a disciplined person. And these ways are: (1) The control of physical life; (2) Chastening as a form of discipline; and (3) The discipline of spiritual life.

In Chapter Eight, it was seen that development in the sanctified life is necessary. There are seven things which should be developed by the sanctified. These are: (1) Virtue; (2) Knowledge; (3) Temperance;

(4) Patience; (5) Godliness; (6) Brotherly kindness; and (7) Charity. These things are in the soul as the result of sanctification; but they must be developed and made to abound by ceaseless praying, careful watchfulness, and faithful serving. These seven cardinal virtues resident in the heart and soul of the sanctified are seven avenues for the outgoings of holiness in heart. And the sanctified must watch diligently lest there be a dropping below the high plane on which they move.

In dealing with the demand for maturity in Chapter Nine it was known that a person who was made entirely holy in a second crisis will still face the demand for maturity. There are three reasons for the demand for maturity. These are: (1) God's purpose in redemption; (2) Christ's intention in distributing gifts; and (3) The Apostle Paul's objective in preaching the gospel. Though Christian maturity cannot be completely reached in this earthly life, yet the marks of a maturing Christian are provided for sanctified Christians to follow. These marks are: walking in the Spirit, a daily victorious life, fruitbearing and Christlikeness.

II. CONCLUSIONS

As a result of the entire study, this investigator believes that certain conclusions were warranted.

1. God is uniquely holy in nature, and His demand for holiness in man has always been the same. Yet God's revelation of that demand, and man's understanding of that revelation, has been progressive.

2. The concept of entire sanctification is one of the most basic and important in the Old Testament.

3. The term "entire sanctification" found its full-orbed meaning when manifested by Jesus Christ, and when interpreted by the New Testament writers.

4. The advent of the Holy Spirit, who sanctified the souls of believers on the day of Pentecost, gives the pattern for all Christians of all ages.

5. Entire sanctification is the second work of grace, subsequent to regeneration.

6. The experience of entire sanctification is based up the scriptures and is accomplished instantaneously by faith in the blood of Jesus Christ.

7. Entire sanctification deals with the carnal nature - the carnal affection, the carnal self and the carnal mind. It does not deal with the human infirmities. Though a sanctified person still has infirmities of the spirit, yet man's infirmities should not be considered as sins.

8. Entire sanctification is freedom from sin, issuing in a relative perfection of life, especially ethical life in terms of holy love.

9. The experience of entire sanctification has its own peculiar dangers and the sanctified persons must always beware of them.

10. Discipline was recognized as essential in every aspect of life. Every true Christian finds that his spiritual success is by

way of the rigors of discipline.

11. The crisis of entire sanctification does not result in an automatic and irrevocable fixation of character. It is either growing and developing or it is regressing. In a very real sense the Christian must apply himself to spiritual growth and development.

12. Entire sanctification is not the grand climax to Christian growth. It is a landmark, not a monument. The person who is made holy in a second crisis will still face the demand for maturity.

13. To be a maturing Christian is to become like Jesus Christ. That is, a mature Christian is Christlike.

III. SUGGESTIONS FOR FURTHER STUDY

The present study was not exhaustive in its scope of research and a few suggestions for further study may aid the interested reader.

1. The relationship of the principle of sin, as distinct from acts of sin, needs further analysis and its relationship to Christian perfection needs to be explored.

2. The historical development of the concept of the entire sanctification within the Christian Church would be interesting and profitable to the one making such study.

3. The relationship of holiness to social service needs further exploration.

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