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ENTIRE SANCTIFICATION
By Charles Brougner Jernigan

89th Thousand

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Have you been attending the holiness meeting?

Opposer: I don't believe in holiness.

Answer: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

Opposer: I don't believe in calling it a holiness meeting.

Answer: "And an highway shall be there, and a way, and it shall be called, The way of holiness" (Isa. 35:8). "And they shall call them, The holy people" (Isa. 62:12).

Opposer: I don't believe we can be holy.

Answer: "Be ye holy; for I am holy" (1 Peter 1:16).

Opposer: But that means after death.

Answer: Will you believe God on oath? "The oath which he swore to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75). Not after death.

Opposer: Well, of course everybody believes in holiness; but I don't believe in sanctification.

Answer: "Jesus also, that he might sanctify the people with his own blood [not by death], suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13). The reproach is what you don't like. "This is the will of God, even your sanctification" (1 Thess. 4:3).

Opposer: But I got sanctified when I was converted

Answer: The disciples of our Lord were not sanctified in conversion. Read the seventeenth chapter of John, verses six to sixteen. Here Jesus prays to God the Father, and gives a thorough description of the people for whom He prays. He says He has given them the Father's words, and that they have received them and kept them. They "have known surely that I came out from thee ... I pray not for the world [sinners], but for them which thou hast given me for they are thine [already God's own] ... I am glorified in them [they are now glorifying God by their lives] ... I kept them in thy name ... None of them [except Judas] is lost." Surely, then, they are saved men.

The world hates them because they are not of the world, even as Jesus is not of the world; and yet, in this state, they are not sanctified, for Jesus in the next verse cries, "Sanctify them."

Paul writing to the Thessalonian church tells them that they are "in God the Father, and in the Lord Jesus Christ" (1 Thess. 1:1). They have turned from idols to serve the true and living God (1 Thess. 1:9). That they are not backslidden (1 Thess. 3:5, 6). Now he prays for them night and day exceedingly, that they may be perfect in faith to the end that their hearts may be established in holiness (1 Thess. 3:10-13). He tells them God wills that they be sanctified (1 Thess 4:3), and closes the book by praying for God to sanctify them (1 Thess. 5:23, 24). Sanctify whom? These men who are serving the true God, and are in God the Father. Reader, are you in God the Father? If so, then pray that God may sanctify you.

Opposer: But I expect to grow into sanctification.

Answer: Paul was commissioned to preach sanctification by faith, not by growth. "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness ... To open their eyes, and to turn them from ... the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" (Acts 26:16, 18).

Notice, "sanctified by faith." Now, whatever comes by faith is instantaneous, and may be had now; also, there is not one verse in all the Bible that teaches that we are sanctified by growth. But to the contrary Paul says "He that sanctifieth" (Heb. 2:11). "By the which will we are sanctified through the offering of the body of Jesus Christ" (Heb. 10:10). "The blood of the covenant, wherewith he was sanctified" (Heb. 10:29). "Christ also loved the church, and gave himself for it; That he might sanctify ... it" (Eph. 5:25, 26).

Jude writes to them that are sanctified by God the Father (Jude 1). Peter says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit" (1 Peter 1:2).

Paul again says, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).

Notice one thing: every time any of the apostles speak of people being sanctified, it is never by growth but always by the power of God; and the act is always charged to the Father, the blood of the Son, or to the Spirit, and never to growth, death, the grave, or to the resurrection. Now if it were possible to be sanctified by any of these means it would leave God out of the question and rob Him of all the glory, and steal the honor from the Son. Jesus speaks of this case in John 10:7, 8, where He said, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers." Now, I have no disposition to steal the honor from the blood, or rob the Son of any of His glory; but I want to join the bloodwashed throng arrayed in white robes, who have washed their robes in the blood of the Lamb.

Opposer: What do you mean by sanctification?

Answer: We will give you the definition of the unabridged dictionaries and the commentaries now in use, and let you see for yourself what the words sanctify and sanctification mean.

Webster's Dictionary

Sanctify: 1. To make sacred or holy; to set apart to a holy, religious use; to consecrate by appropriate rites; to hallow. 2. To make free from sin; to cleanse from moral corruption and pollution; to purify.

Sanctification: The act of making holy; the state of being sanctified or made holy. Theological -- The act of God's grace by which the affections of men are purified or alienated from sin and the world and exalted to a supreme love to God. Also the state of being thus purified or sanctified.

Surely this is language that can be understood and is all desirable. "To set apart;" to "so consecrate;" "to make free from sin;" "affections purified;" "exalted to a supreme love to God."

Century Dictionary

Sanctify: To make holy or clean, either ceremonially or morally and spiritually; to purify or free from sin ... In Theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God ... Conformity of the heart and life to the will of God.

"The act of God's grace;" hence it can not be obtained by works or growth; a divine act; "cleansed from sin." Pardon and cleansing are not identical.

Imperial Dictionary

Sanctify: To make holy or sacred; to separate, set apart or appoint to a holy, sacred, or religious use. 2. To purify in order to prepare for divine service, and for partaking of holy things. 3. To purify from sin, to make holy.

"Set apart;" "to purify from sin," which is "to prepare for divine service." Should not all Christians desire and experience this preparation for service?

Worcester's Dictionary

Sanctify: 1. To free from the power of sin; to cleanse from corruption; to make holy ...
Sanctification: 1. The act of sanctifying, or purifying from the dominion of sin. 2. The act of consecrating or setting apart to a sacred end or office; consecration.

"To free from the power of sin." Who would not desire deliverance from the power and dominion of sin?

Sanctify: 1. To make holy or sacred; to consecrate. 2. To make holy or godly; to purify from sin.

"To make holy or godly." The word godly means Godlike. How a person can love God, who is the essence and embodiment of holiness, and then be averse or antagonistic to sanctification, which is to make them holy and godly, is indeed a mystery.

Standard Dictionary

Sanctify: To make holy; rendered sacred or morally or spiritually pure; cleansed from sin ...
Sanctification: Specifically in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life.

"Whereby the believer is freed from sin." According to this, sanctification is an experience for believers -- not for sinners. This would make sanctification a second experience. "The gracious work of the Holy Spirit" -- not of works, or growth, or death, or purgatory, but a work of God divinely wrought by the Holy Spirit. We can never grow into something God must do for us.

American Encyclopedia

Sanctify: To make holy or sacred; to consecrate or set apart; to purify from sin ...
Sanctification: Technically, an operation of the Spirit of God (Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2) on those who are already in Jesus, i. e., are united to Him by faith (1 Cor. 1:2), by which they are rendered increasingly holy, dying to sin and living to God, to righteousness, and to holiness (Rom. 6:6,11, 13, 19; 1 Thess. 5:23; 1 Pet. 2:24).

Surely this is explicit enough. "An operation of the Spirit of God on those who are already in Jesus." An experience for "those who are already in Jesus." A second work, a divine work; consequently it must be obtained by faith (Acts 26:18).

Thus we see that there is an agreement, even as Adam Clarke says in his commentary on John 17:17:

The word has two meanings: 1. it signifies to consecrate, to separate from earth and common use and to devote or dedicate to God and His service. 2. It signifies to make holy or pure. The prayer of Christ may be understood in both of these senses.

Methodist Episcopal Catechism

The act of divine grace whereby we are made holy.

Not an experience to be reached by growth, but by an "act of divine grace."

Westminster Confession of Faith

They who are effectually called and regenerated, having a new heart and a new Spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection by His Word and His Spirit dwelling in them.

Here again it is recognized that sanctification is for such as "are effectually called and regenerated," and that it is accomplished "by His Word and His Spirit," and not by death or purgatory.

John Wesley

Sanctification. in the proper sense, is an instantaneous deliverance from all sin, and includes an instantaneous power then given always to cleave to God.

"An instantaneous deliverance from all sin" and not a protracted and tedious process of growth. There is a gradual approach to the blessing, so far as the human part of consecration, preparation, and faith is concerned, but the divine work of "deliverance from all sin" is instantaneous.

Pope's Theology

(Vol. 2, page 64): Sanctification in its beginnings, process, and final issues is the full eradication of the sin itself, which, reigning in the unregenerate, co-exists with the new life in the regenerate, is abolished in the wholly sanctified.

Pope was a Wesleyan theologian and an accepted authority on Christian doctrine in Methodism. He declares there is a sin which "co-exists with the new life in the regenerate" which, however, "is abolished in the wholly sanctified."

Rev. W. F. Mallalieu, Bishop in M. E. Church

From the very first years of my ministry to the present time I have held with Adam Clarke, Richard Watson, John Fletcher, and John Wesley, that regeneration and entire sanctification are separate and distinct one from the other, and therefore received at different times -- both received by faith -- and the last one the privilege of every believer as the first is of every penitent.

To all this we say, Amen and amen!

Matthew Henry's Commentary

It is the prayer of Christ for all that are His, that they may be sanctified. Samuel Rutherford the saintly Scottish Presbyterian divine, said:

Christ is more to be loved for giving us sanctification than justification, It is in some respects greater love in Him to sanctify than to justify, for He maketh us like Himself in His own essential portraiture and image in sanctification.

The words "sanctify" and "sanctification" are made from the Latin adjectives sanctus (meaning "holy") and the Latin verb facere (meaning, "to make") and the suffix ion, always meaning "the act of." So the root meaning of the word plainly means and signifies the act of making holy. Many more splendid authorities might be adduced, but these definitions from so many well known and accepted standards should suffice to convince any Christian of his privilege and high calling in the gospel.

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it' (Eph. 5:25, 26). " 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13).

The Bible bears out Mr. Wesley in his definition of this term. Read Lev, 20:7, 8. There you find the human side coming first in its proper place in the seventh verse where God commands us to sanctify ourselves; consecrate or set ourselves apart to a holy purpose. In the eighth verse He declares "I am the Lord which sanctify you." "Again we say, You sanctify yourself [consecrate or set apart], and God will sanctify you. "Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes and do them: I am the Lord which sanctify you" (Lev. 20:7, 8).

Keep in your mind the thought that there are two sides to this term sanctify. Here is where people fall into error. In this first sense Jesus said, "I sanctify myself that they also might be sanctified through the truth." He consecrates His life, and His own blood He shed on the cross that by this very act His disciples might be sanctified or cleansed by the blood; as the blood alone can cleanse. "And the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7).

Now we know that Jesus had no sin or carnality from which to be cleansed, for we are told in 1 John 3:5, "In him is no sin." Hence there could be no need of cleansing in His case. Now the inquiry comes, in what sense did Jesus sanctify Himself?

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). "I lay down my life ... No man taketh it from me, but I lay it down of myself" (John 10:17, 18). Here is the voluntary act of Jesus; consecrating or sanctifying Himself to the death of the cross. I sanctify myself; devote myself; "To this end was I born." Not sanctify myself in the sense of cleanse but according to the primary meaning. I set myself apart to this holy purpose, that they might be sanctified or cleansed through the blood that is shed.

The term sanctify is used in both senses in the Bible "Sanctify ye a fast. call a solemn assembly" (Joel 1:14). Set apart a day of fasting. "Sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place" (2 Chron. 29:5). "And the priests went into the inner part of the house of the Lord to cleanse it" (2 Chron. 26:16).

Here King Hezekiah commanded the priests to sanctify the house of the Lord, and they at once began the work of sanctifying the temple, and when the work was finished they brought in the report. "We have cleansed all the house of the Lord."

Beautiful type of holiness. "Your bodies are the temple of the Lord." Jesus, the great High Priest, will come in and cleanse this temple of all uncleanness if invited. Jesus sanctified Himself that you might be sanctified. The Jewish law with its ritual, could not sanctify; but the blood of Jesus can. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God [sanctified Himself, having no sin], purge your conscience from dead works to serve the living God?" (Heb. 9:13,14).

Opposer: But doesn't the Bible say that he that saith he liveth and sinneth not is a liar, and the truth is not in him?

Answer: No. But it does say, "Awake to righteousness, and sin not" (1 Cor. 15:34). "These things write I unto you, that ye sin not" (1 John 2:1). "He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil" (1 John 3:6-10).

Opposer: In what are they manifest?

Answer: In the fact that the children of God don't sin and the children of the Devil do. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith ... We know that whatsoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:4,18).

Opposer: But you teach that a sanctified man can't sin, and is not even tempted.

Answer: We do not. Christ "was in all points tempted like as we are, yet without sin" (Heb. 4:15). Sanctification does not destroy our free moral agency; we still have right of choice. We may commit sin any day that we choose, but we must first lay aside our Christianity before we sin; a no one can sin and yet be a Christian at the same time, any more than a man can steal and yet be honest.

"When a righteous man doth turn from his righteousness, and commit iniquity ... he shall die in his sin, and his righteousness which he hath done shall not be remembered" (Ezek. 3:20).

"Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33).

We believe that Christ is our example, and if we are Christians we are following in His footsteps.

"Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not" (I Pet. 2:21-23).

"But I say unto you, resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

Opposer: I don't believe any one living can do that.

Answer: "Without me ye can do nothing" (John 15:5). "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37) "Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).

Opposer: My soul is all right, but this old body sins.

Answer: "Every sin that a man doeth is without the body" (1 Cor. 6:18). Sanctification preserves soul, spirit and body (1 Thess. 5:23). "The soul that sinneth, it shall die" (Ezek. 18:4). "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Opposer: But doesn't Paul say, "In my flesh dwelleth no good thing"?

Answer: "But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you" (Rom. 8:9) "And they that are Christ's have crucified the flesh" (Gal. 5:24).

Opposer: This all sounds very nice, but I don't believe we can keep all the commandments.

Answer: "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth

him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17). "Be filled with the Spirit" (Eph. 5:18).

Opposer: What do you mean by the Spirit?

Answer: They were all filled with the Spirit on the day of Pentecost.

Opposer: But the Holy Ghost was for the apostles only.

Answer: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Opposer: What promise?

Answer: "Behold, I send the promise of my Father upon you" (Luke 24:49). "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" (Acts 1:4, 5).

Opposer: But no one but the apostles ever received the Holy Ghost.

Answer: There were one hundred and twenty who received the Holy Ghost on the day of Pentecost, many of whom were women (Acts 1:14, 15). The Samaritans received Him after conversion (Acts 8:5-8, 12-17). Paul asked the Ephesian church, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). "What! know ye not that your body is the temple of the Holy Ghost?" which temple you are (1 Cor. 6:19).

Opposer: You know that Peter says: "sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15).

Answer: Very well, brother, the very text you quote tells me that I must have the Lord God sanctified in my heart, not in my head, as some people think. The world is full of head religion, and everybody has their theory of sanctification, but we insist on a real heart experience as the Bible teaches. Paul says, "Christ in you, the hope of glory" (Col. 1:27). "That Christ may dwell in your hearts by faith" (Eph. 3:17). "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). "For he dwelleth with you, and shall be in you" (John 14:17).

Opposer: Yes; but all this about Christ in you has nothing to do with sanctification.

Answer: "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. 36:23).

Christ will not dwell in an unclean temple. While here on earth, when he visited the temple He cast out the buyers and sellers, and all other uncleanness. So when He sends the Holy Ghost to represent Him, He must have a clean temple. "What! know ye not that your body is the temple of

the Holy Ghost?" (1 Cor. 6:19). "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:16,17).

Holiness means well, whole, freedom from sinful affections. This was God's original purpose with man. "According as he hath chosen us in him before the foundation of the world, that we should be holy" (Eph. 1:4).

Hence you see that holiness was ordered before the foundation of the world.

Again, Paul tells us that we are called to salvation from the beginning. God hath from the beginning chosen you to salvation through sanctification of the Spirit" (2 Thess. 2:13).

My next reason is, God named the people and the way. Thou shalt be called by a new name, which the mouth of the Lord shall name" "and they shall call them, The holy people" (Isaiah 62:2 and 12).

I have never heard of any people, way, or movement being called holy or holiness but second blessing people, and the modern holiness movement. Thus you see we are fulfilling prophecy to the letter. My next reason is, it is God's will that I be sanctified. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

"For this is the will of God, even your sanctification" (1 Thess. 4:3).

If I could find one verse in the Bible that said in plain language, -- "This is the will of God that all be baptized by immersion," how quickly I could settle all controversy on the mode of baptism; or if I could find one verse that said plainly, "This is the will of God, that you have your babies sprinkled," how easy the question of infant baptism would be settled. But, brother, God doesn't talk thus plain about non-essentials -- but here is verse and chapter two times that it is God's will that you be sanctified. What will you do about it?

Not only is it God's will, but listen: God calls us to it. For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

Not only does He call you to holiness and provide for it in His will, but He commands holiness clear and plain.

"And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:1,2).

This command given in the Old Testament to Israel, God's chosen people, is repeated by Peter to the church: His called out ones: "But as he which hath called you is holy. so he ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy" (1 Pet. 1:15,16)

Just as truly as God commands all men everywhere to repent, so He commands the church, God's true Israel, to be holy. Thank God, what He wills and calls and commands, He has provided for.

"Having made peace through the blood of his cross. by him to reconcile all things unto himself ... in the body of his flesh through death. to present you holy and unblameable and unproveable in his sight" (Col. 1:20-22),

Opposer: But that means we will be presented holy and unblameable and unproveable on the morning of the resurrection as all know that no one can live like that in this present evil world.

Answer: Paul said "Preach the word," so we will go to the Bible again. The oath which he swore to our father Abraham, that he would grant unto us [not unto resurrected beings], that we, being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75). Again, "That ye maybe blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom, ye shine as lights in the world" (Phil. 2:15).

Again, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21).

From the three texts above God teaches that we can live holy, after being made holy, all the days of our life, and shine for God in this crooked nation, and be ready to work for Him. In fact, sanctification is the all-qualifying endowment of power for service. God wants a clean heart filled with the Holy Ghost. A real Pentecostal experience with Pentecostal results following.

And then comes my next reason: It is holiness or hell.

Opposer: Now, come, don't preach me into hell, for you know I just can't believe in holiness at all.

Answer: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Brother. I want to see Him, and have made up my mind to see Him even if it does take holiness to see Him. When Isaiah the prophet saw Him in a vision the seraphim were crying, "Holy! Holy! Holy!" and the young prophet did not have the blessing, and he cried., "Woe is me, for I am undone," and then flew the seraphim with the purifying fire that cleansed the prophet.

God is holy; angels are holy; heaven is holy; and all who enter His holy place must be holy beings. When I make this statement I am in harmony with all theology the world over; for even the Roman Catholics teach that if we are not made holy here we are to go to purgatory until we are entirely cleansed before we can enter heaven.

The same prayer is prayed at the baptism of infants, thus recognizing the presence of the old Adam, the carnal affections, in the infant and in the converted adult alike. There in infancy: still there after regeneration. Conversion does not remove it according to Methodist theology.

Opposer: I admit that none can enter heaven until they are sanctified. But I believe we are sanctified wholly in conversion.

Answer: No, brother, there is not a printed creed that teaches the complete cleansing of the heart from indwelling sin in conversion.

Opposer: But my preacher preaches that the "old man" is destroyed, and that we are sanctified wholly in conversion.

Answer: Let us examine your printed creed. Here is the prayer of a Methodist minister when the adult believer is baptized:

"O, merciful God, grant that the old Adam in this person may be so buried that the new man may be raised up in him. Grant that all carnal affections may die in him, and that all belonging to the Spirit may live and grow in him, Amen."

But the preacher recognizes the necessity of its removal, and thus prays for the old Adam, the carnal affections, to die and be buried in the person now being baptized. This prayer is in perfect harmony with Romans 6:6, "Knowing this, that our old man is crucified," and with Col, 3:9 "Put off the old man with his deeds."

The Cumberland Presbyterians say, in Art. 20 in their Confession of Faith,, that "the remains of this corrupt nature are felt by those who are regenerate."

The plan of salvation is not completed in us until we are saved from all sin, both outward and indwelling.

Opposer: But we can never be free from all this sin in the flesh as long as we are in the flesh.

Answer: "God sending his own Son in the likeness of sinful flesh ... condemned sin in the flesh" (Rom. 8:3) "Who gave himself for us, that he might redeem us from all iniquity" (Titus 2:14). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Notice this is the work of the Son of God through His blood, and this cleansing can take place now. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness" (Rom. 6:22).

Made free from sin now; have fruit unto holiness now. Thank God, we do not have to wait until death, but can be made free by the blood of the Son now. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Opposer: Well, this all sounds very nice, yet I can't believe in your theory of sanctification.

Answer: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out

of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 43).
"Perfect love casteth out fear" (1 John 4:18).

WHAT WE STAND FOR

We believe in holiness, or entire sanctification; that it is a second definite work of grace in the heart, whereby we are thoroughly cleansed from all sin; that only those who are justified and walking in the favor of God can receive this grace; that it is not absolute perfection -- that belongs to God alone. It does not make a man infallible. It is perfect love -- the pure love of God filling a clean heart. It is capable of increase. It prepares for more rapid growth in grace. It may be lost, and we need to continually watch and pray. It is received by faith. It is accomplished by the baptism with the Holy Ghost, which is the baptism of Jesus Christ, foretold by John the Baptist. It is loving the Lord our God with all our heart, soul, mind, and strength, and our neighbor as ourself (Matt. 22:37, 39). It was this which the apostles and disciples received in the upper room at Jerusalem on the day of Pentecost, for which Jesus commanded them to wait. It is the inheritance of the church; and with it comes preparation, anointing, illumination, and power for the work to which God has called us. Our preachers are to definitely preach it and urge it upon all believers. It is the privilege and duty of all believers to seek and obtain it. It is this to which we are called, "That we might be partakers of his holiness" (Heb. 12:10).

Many honest inquirers after light tell us they readily see sanctification taught in the Bible; but they can't see the second work, or double cure. To help such we offer the following Bible reasons for believing in the two works:

Many say, "I have had more than the second blessing: I have had a thousand." This is true. God's children have numerous blessings daily, all through life. But there are two distinct works of grace to be wrought in the heart by the power of God, and each is separate from the other, each a complete work of itself. The first is Regeneration, which is new birth, which blots out all of our past sins and plants a new life in the heart. The second is Entire Sanctification, which cleanses the heart from moral corruption and frees us from all sin, and prepares us for a more rapid growth in grace.

The Bible, from start to finish, teaches these two works in its types, shadows, metaphors, allegories, and the clear teachings of Christ and the apostles. Let us study closely and prayerfully some of these types and shadows.

"For whatsoever things were written aforetime were written for our learning" (Pom. 15:4).
"All scripture [the Old as well as the New Testament] is given by inspiration of God, and is profitable for doctrine" (2 Tim. 3:16).

The Bible is a twofold book, containing the Old and New Testaments. God designed to teach the twofold work in the creation of man. He took a handful of dust and fashioned it into a man. When He wanted to make a woman, the second work, why did He not get more dust and form her? They would in every way have been equal. He wanted to teach the two works, and show that the first must really exist and be alive before the second could be brought out of it. Adam was a

real live man, capable of giving correct names to all the animals, and seeing that each had its mate, while for himself there was none (Gen. 2:19,20).

He longed for a constant companion; some one to come and live with him -- to make his home her home. Just so with the, truly converted longing for the abiding Comforter.

In order that Eve (the comforter) might come to live, old Adam must die. The Lord caused a deep sleep to fall upon Adam (sanctification means death to the old man), and took one of his ribs and made his wife. Just so God causes the old man to die and makes a second work out of the first, and they two become one. As woman is more refined, loving, kind, and affectionate than man, so is the second work than the first.

Take another: In the process of time Cain and Abel, became worshipers. Both built an altar, both offered sacrifice to God; the elder piled on his offering, but no fire fell; the younger offered two sacrifices, or offerings, and God answered by fire, accepting his offerings but rejecting the elder's. The elder son raised Cain the first time they talked the matter over, and killed his brother. To modernize, he said: "We must stop this second blessing business on the spot." Haven't you seen the opposer raise "Cain" about the second blessing crowd?

But, you say, "Where does the second work come in?" Read: "And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Notice, an offering -- just one. "And Abel, he also brought of the firstlings [notice the plural number, firstlings] of his flock" (Gen. 4:3, 4). He surely brought two, or at least more than one. So you see Abel was a second blessing man, and Cain was not. Read again, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness ... God testifying of his gifts." Notice the plural again -- more than one gift.

This twofold offering is in strict accordance with God's law for offering sacrifices. Read Leviticus, eighth chapter, verses 18 to 30. Here we have two offerings: a sin offering and a consecration offering, and at the end of the second offering the fire falls from heaven and the people shout (Lev. 9:23, 24).

Now let us take up Abraham's family: the two sons born in the home. Ishmael, the wild man (Gen. 10:11, 12), the result of Abraham's sin; the type of natural birth or the carnal mind; Isaac, the supernatural birth, the new birth or conversion. Both stay for a year or two in the same home (heart) until Isaac (which means joy or laughter) was weaned, for Sarah said, "God hath made me to laugh, so that all that hear me will laugh with me" (Gen. 21:6). This happened at the birth of Isaac, the supernatural birth (conversion). Did God ever make you laugh? and did not all who heard you laugh with you when you were converted? But there came a time when Ishmael (the old man, the wild man of nature) must go; so he is cast out. Sanctification casts out the carnal mind; then Isaac can laugh and, leap all he pleases.

Take another: God's dealings with Israel on their journey from Egypt (sin) to Canaan (entire sanctification). Paul says, "Now all things happened unto them for ensamples: and they are written for our admonition" (1 Cor. 10:11). They were in bondage (sin) in Egypt; God's servant led them to the Red Sea, God opened the sea with His own power and delivered them out of the

hands of their enemies, washing their former masters away in the sea. They sang a new song and had a season of praise on the banks of deliverance, all their former masters being gone. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration" (Titus 3:5).

A splendid type of conversion, but they were not yet in Canaan, their inheritance. They just now begin the up-and-down wilderness life so common today. In order to get into Canaan, God brought them to the banks of Jordan, and there He opened the way for the second crossing, and as soon as they crossed they shouted down Jericho and began to take possession. They are now in their settled inheritance after the second crossing. See the two works, and both of God! for He opened the waters both times.

Take another: "The law having a shadow of good things to come" (Heb. 10:1). Regeneration and sanctification are both good things, and the law on two tables of stone is a shadow of these two works. Why was the law written on two tables of stone? Why not one? Why not on three? The only reason is that it was to be the shadow of their two good things. Moses broke the bare, naked tables upon 'he slightest provocation. Just so have you in your justified life. Then God calls him up into the mountain the second time, and renews His covenant with him. This time He tells him to go down and make the ark of the covenant (a type of the human heart), and put the law into it to help protect it from being so easily broken. "This is the covenant that I will make with the house of Israel ... I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). Then God told Moses to make a tabernacle containing two rooms, and to put the ark containing the law in the second room (blessing) behind the second veil. Then he told him to make two angels: one at either end of the ark to stand guard. "He that dwelleth in the secret place [the second room of the Most High shall abide under the shadow of the Almighty ... for he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:1,11).

Notice -- Two stones, two rooms, two angels, two times in the mount, two crossings, and two sacrifices. What do all these twos mean? They are shadows of good things. "The law was our schoolmaster to bring us unto Christ" (Gal. 3:24). "For whatsoever things were written aforetime were written for our learning" (Rom. 15:4).

During the ministry of Christ He cleansed the temple twice: once at the beginning of His ministry, and once at its close; one recorded in John 2:13 -- 17, the other in Matthew 21:12. He also teaches the two works in the two touches that He gave the blind man, in Mark 8:22-26. The first touch his vision was not clear; just so in regeneration; but the second touch brought in the clear light. The two works are clearly taught in the eighth chapter of the Acts. In verse 5, Philip preaches Christ; verse 6, the people hear and heed; verse 7, devils are cast out; verse 8, there is great joy. Surely they are converted. As an evidence of their conversion, in verse 12, all the believers are baptized; the church is organized. Now read verses 14 to 17, and see where they got a second work in answer to prayer: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Surely this is a second work. They were already baptized

believers, but had not been sanctified wholly, so they had a second meeting -- a prayer-meeting -- and the Holy Ghost fell on them in answer to prayer, just as He does now.

"But," says one, "they were not converted till Peter and John came down." Let us see: The same Philip preached the same Christ to the eunuch, and gave him the same water baptism; was he converted? If so, the Samaritans got two works. If the Samaritans did not get the second work, then the eunuch never was converted.*

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*[Transcriber Note: At the conclusion of his booklet, C. B. Jernigan next listed in comparative, side-by-side columns, statements concerning Justification in the left column, and statements about Sanctification in the right column. This portion of the booklet was followed by Bible readings on Holiness: Facts listed on the left of the page and their respective Scripture references on the right side of the page. This was followed by similar listings regarding Sanctification, Sin Not A Necessity, The Holy Ghost, The Gift of The Holy Ghost, Christian Perfection, and Examples of Men Who God Said Were Perfect In Heart. Because of the way this text OCR'd, and because the material in such listings can be readily and easily obtained otherwise by the computer user, I have omitted this portion of the booklet.]

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THE END