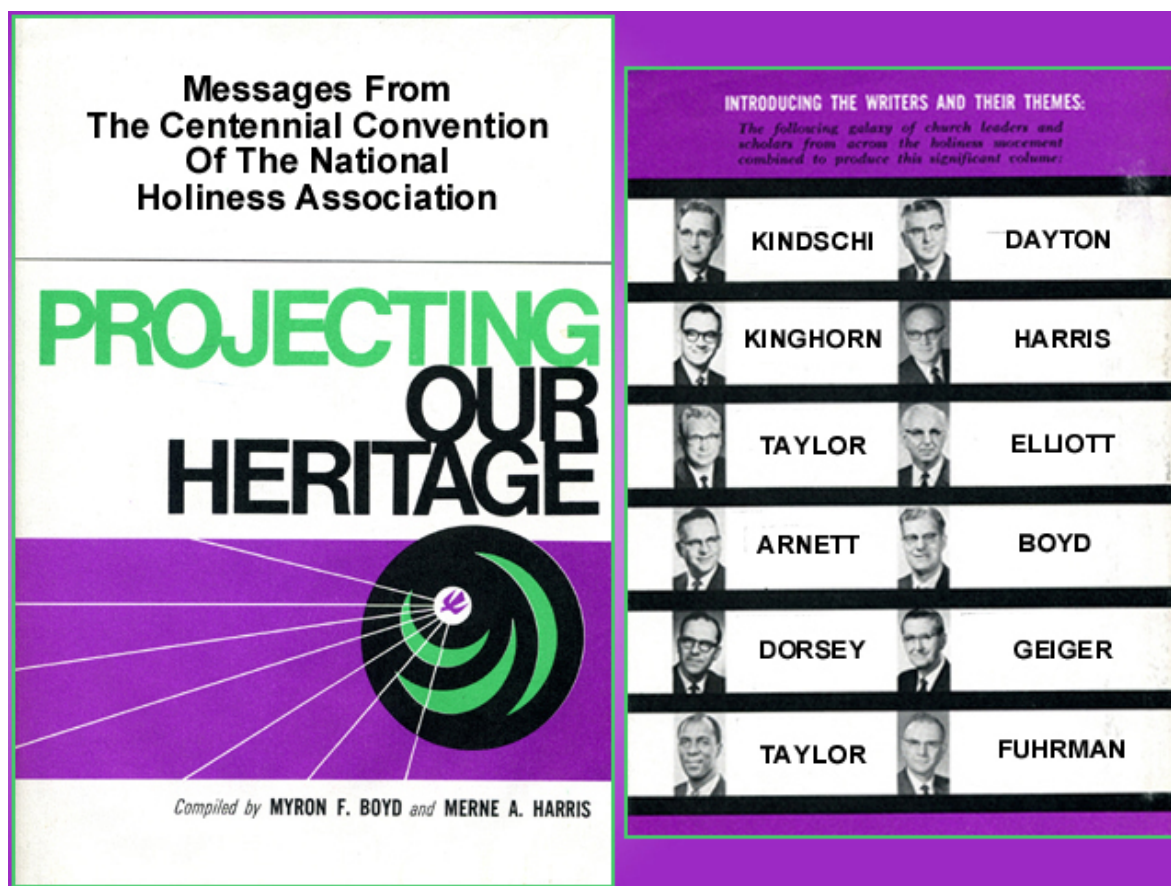


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PROJECTING OUR HERITAGE
Compiled By Myron F. Boyd
And Merne A. Harris



Papers and messages delivered at the Centennial Convention of the National Holiness Association Cleveland, Ohio, April 16-19, 1968

Beacon Hill Press Of Kansas City
Kansas City, Missouri

Library of Congress
Catalog Card Number 75-79957

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Printed in the United States of America

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Digital Edition 10/26/06
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ACKNOWLEDGMENTS

The following publishers have graciously granted permission to use quotations from their books as indicated in the footnotes:

Beacon Hill Press of Kansas City, Kansas City, Mo. William B. Eerdmans Publishing Company, Grand Rapids, Mich.

Light and Life Press, Winona Lake, Ind. The Westminster Press, Philadelphia, Pa.

Zondervan Publishing House, Grand Rapids, Mich.

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QUOTATION SOURCES

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FOREWORD

The doctrine of holiness has always been relevant in its application but not always contemporaneous in its communication. It has been relevant because the doctrine has been focused on the problem of sin. It has been contemporaneous only when it has creatively faced the most modern evidences of man's most ancient problem.

For example, God's command to love is three-dimensional, and to that command the truth of a pure heart has always been a direct and adequate enablement. But the areas of primary tension do change. Certainly the interpersonal tensions brought on by our frantic pace of living, our anonymous social relationships, or our intergroup antagonisms are a greater threat to a relationship of love than our forebears knew. And as the areas of tension change, so do the foci of challenge. It is to the credit of the National Holiness Association's leadership that the organization has, through campus seminars, national study conferences, and annual conventions, constantly sought to make the message contemporaneous by relating it to the area of challenge and primary tension.

This volume, consisting of papers delivered at the NHA Centennial Convention and other NHA-sponsored meetings, seems to represent a grand summation of recent attempts at contemporaneity which have characterized the ministry of the NHA for the past 15 years.

We believe you will find the papers and messages presented herein reassuringly relevant and refreshingly pertinent.

**Merne A. Harris, President
Wesleyan Theological Society**

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PREFACE

The National Holiness Association commemorated its centennial at its convention in Cleveland, Ohio, April 16-19, 1968. It was a momentous occasion, with a large number of representatives from every denomination, organization, and institution interested in the doctrine known as entire sanctification.

Scholars in the holiness movement were asked to prepare papers for the NHA Centennial Convention in 1968, and for the Wesleyan Theological Society Conferences in 1966, 1967, 1968. Several of these, along with other messages delivered at the convention, are herewith presented for a much wider circulation.

While the National Holiness Association was not asked to take any official action endorsing the papers, yet the convention did authorize their publication. The papers do in general represent the doctrinal position of the respective organizations identified with the NHA.

We hereby wish to thank the Beacon Hill Press of Kansas City for publishing and circulating this fourth book of messages and addresses sponsored by the National Holiness Association. We wish to thank with deep appreciation each of the 12 men who so ably prepared and delivered these messages, and who made them available to the NHA as their contribution to the spread of scriptural holiness.

By inclusion of these messages, we trust we have presented a wholesome and balanced continuity of doctrinal and inspirational material to give readers a clear understanding of the theological position of the National Holiness Association for the past 100 years. We believe these messages will be used by many ministers as a basis for preparing sermons for congregations throughout the world.

We also wish to thank all publishers and copyright owners for permission to quote from previously published materials listed below under "Acknowledgments."

Nearly every holiness denomination is now affiliated with the National Holiness Association. There are many individuals in other denominations, especially the United Methodist church, who hold membership in the NHA. In addition to these there are several nondenominational missionary organizations and educational institutions identified with the organization. The National Holiness Association represents not less than one million people.

The NHA is organized to serve as a catalyst for cooperative ministries carried on by two or more of its constituent affiliates or auxiliaries. These ministries include literature centers, educational centers, publishing projects, campus ministries in secular universities, exchange of missionaries, exchange of college

professors, high-level study conferences, seminars on college and seminary campuses, etc.

As we enter our second century in the ministry of the National Holiness Association, we thank God for the blessings of the past and ask Him for even greater wisdom and grace to accomplish our task in the future.

**Myron F. Boyd, President
National Holiness Association**

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01 -- NHA DOORS: CLOSED OR OPEN? -- By Paul L. Kindschi

About Paul L. Kindschi

General Secretary, Department of Sunday Schools, The Wesleyan Church.

Served 17 years as pastor, general evangelist, president of his conference, general secretary of the Department of Sunday Schools, in the Wesleyan Methodist church. NHA executive director, 1954-60; vice-president and convention manager, 1960-64; president, 1964-68. Member of the Wesleyan church.

Th.B., Miltonvale Wesleyan College; A.B., State College of Iowa; D.D., Houghton College.

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01 -- NHA DOORS: CLOSED OR OPEN?

As the National Holiness Association comes to the beginning of its second century, I cite you to a passage in the Gospel of St. John:20:19-29. This provides both a caution and a challenge. Observe especially John 20:19, "The doors were shut.., for fear."

Note the setting of this incident. The disciples had been with Christ through His popular ministry when great multitudes followed Him. They had seen this support fall away and Christ's popularity wane. They had observed the persecution, the betrayal, the trial, the crucifixion and death. Insofar as they could appraise the situation, it was all over. But an old habit pattern established while Christ was with them took over. We find them together in the evening on the first day of the week (v. 19).

At this little Christian gathering they secured themselves behind closed doors. What a shame! And yet no wonder. After all, their Leader had just been crucified. The disciples were certain that now the crowd would search out and

destroy His followers. Those to whom Christ had given the commission to evangelize the world worshiped behind closed doors. What a pitiful sight!

Here they carried on in subdued tones a little service of their own. The wind rattled a shutter on the window and they started with fear lest someone had found them and was trying to gain entrance. Footsteps sounded on the cobble streets, and as they came nearer, the disciples held their breath listening intently, only to sigh with relief as the steps of a passerby faded away. They were locked up physically and mentally because of fear.

Now into the midst of this tense, fear-stricken group, Jesus appeared. He was dead. They saw Him die. They administered the last rites. But here He was alive, and He spoke, "Peace be unto you."

What a shock! The emotional pendulum swung to its fullest extreme -- from fear to peace. The disciples registered this reaction, for we are told, "Then were the disciples glad, when they saw the Lord" (v. 20). I can imagine Peter leaped and shouted for joy. I think John wept out of relief and gratitude. And doubtless there were all of the orchestrated emotional reactions between the extremes registered among the various disciples.

Again Jesus spoke, "Peace be unto you." But He added: "As my Father hath sent me, even so send I you." It is as if He were saying, "What are you doing behind closed doors? As the Father sent Me into a hostile and sinful world to be misunderstood, hated, and even crucified, yet to serve and minister -- so send I you. Get out of here." Then He gave the key: "Receive ye the Holy Ghost," that ye might evangelize and see people's sins forgiven, or choose to stay behind closed doors and see the world go on in its sin.

By the way, what was going on out in the world then? Were the people hunting down the disciples to kill them? I think not. At Christ's death the earth quaked, rocks split, graves opened. There was great fear, and the world said, "Truly this was the Son of God" (Matthew 27:50-54).

Many in the world were undoubtedly saying, "Where are these Jesus people? Tell us about Him." Where were they? Behind closed doors protecting themselves.

I wish I could report that this was the last time Christ's followers hid behind closed doors, but it wasn't. Read on in this passage of Scripture. Where do you find them on the next Sunday? Behind closed doors again (v. 26). What had they accomplished during the week after the great spiritual blessing and emotional thrill? They brought with them one doubter, Thomas, who had failed to attend the previous Sunday.

Again Jesus appeared, and again He uttered the balm for their souls, "Peace be unto you." Isn't God good? In spite of our fears and failure to carry out the

commission to evangelize, He can get to us and does. He quiets our fears with His peace.

Let us never forget the criterion of a successful Christian life. It is not "feeling good" or "having good fellowship." Rather, it is evangelizing in an unfriendly world.

Now I still wish I could report to you that this was the last time we find the Church of Jesus Christ behind closed doors -- but it wasn't. This condition persists even to this day. We still find His followers behind closed doors for exactly the same reason -- FEAR.

It takes many forms. Fear of what people will say or think. Fear of who will get the credit. Fear of being misunderstood. Fear of the cost in time and money. Fear of each other. Fear of inadequate preparation. These fears, and many others, have hindered the NHA and its constituency from launching out in a great togetherness of evangelization and witnessing.

Will you please note that even though Jesus appeared, quieting their fears and speaking peace, He did not open their doors. This was their responsibility. They finally did go out, and followed His admonition to "receive. . . the Holy Ghost." They went to tarry in the Upper Room. Even in this act, they garnered 1,000 percent -- from 12 to 120. After that, thousands were added to the Church.

I believe God, the Holy Spirit, has come to the NHA and its various constituencies and individuals many times with His peace. Many times we have felt and enjoyed the thrill of His blessing and presence. It is time, however, for us to get out from behind closed doors of fear, out into the world, and dare some things in His name.

I would call again this year, as I did in the President's Message last year when we launched the Centennial Year, for united action.

"Let all holiness people close ranks and officially unite together that we might manifest a true "oneness in Christ," thus fulfilling His petition in the High Priestly prayer found in John 17.

"Let us declare ourselves by preparing and officially adopting position papers setting forth our doctrine and stance before the world. Too often we have relied upon some of the spiritual giants of our past for our position. In the past there were few lettered and able men, but today we have many. Together we should corporately declare ourselves to our contemporaries.

"Let us intensify our training by reactivating something similar to the school of the prophets in our early movement to give special training to our people in camps, conventions, and local churches on the crisis and life of being filled with the Holy Spirit.

"Let us develop and adhere to a "Philosophy of Holiness Education" for our institutions of higher learning lest they become merely colleges sponsored by a holiness constituency. We need to bring our present institutions into closer affiliation and avoid duplication by providing coordination and specialization in the training of the ministry. We need to develop some special training centers in evangelizing for short-term training of lay people. We can immediately back a campus ministry for secular universities such as our Aldersgate Student Fellowship.

"Let us continue and expand our joint efforts in publishing, including books, Sunday school curriculum, and study materials. We can also give thought to such periodicals as a joint family magazine, a preacher's magazine, newsstand paperbacks, etc.

"Let us extend our social outreach. This has always marked spiritual progress. It was apparent in Christ's ministry, in the New Testament Church, in the Wesleys' ministry, and in our early history. We should not be scared off ,by those who neglect the true preaching of the Word.

"Let us evangelize. The world now needs the message of Christ like it has never needed it. In the upheaval and revolution that is taking place, let us join hands to proclaim the saving and sanctifying message.

"Let us proclaim clearly and positively the message of the Spirit-filled life to the Christian world. At this time when churchmen everywhere are searching for a deep, meaningful Christian commitment, dare we hide behind closed doors?"

The National Holiness Association must open the doors which it has through fear closed upon itself, and step out.

We may be timid and even unsure at times. But let us dare to obey. Herein the peculiar power of the Holy Spirit will be manifested.

We have not been called upon to save our personal or denominational lives, but to lose them. Except we fall into the ground and die to self, we too will abide alone.

Let us not be cloistered, protected, fearful saints, but frontline expendables.

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02 -- THEOLOGY AND BIBLICAL INERRANCY -- By Wilber T. Dayton

About Wilber T. Dayton

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02 -- THEOLOGY AND BIBLICAL INERRANCY

Theology begins with an idea of God or with an awareness of God. Christian theology finds its meaning in the Christ who makes God known in redemption to man, who needs a Saviour. Scriptures are the means used by the self-revealing God to communicate His redemptive concern and activity in an objective and verifiable way to His creatures.

I. Inerrant Scriptures Implied In A High View Of God

The ability and concern of the Deity will determine the quality of the Word of God. If God is not able or not disposed to give an adequate disclosure of himself in terms understandable to man, the so-called Scriptures can never rise above human, fallible recording of the history of man or, at most, the imaginations of men about what God may be like or what His attitude may be toward man. A finite God would, at best, produce a limited and faulty Scripture. Or a God who did not love with an everlasting love would give an inadequate Scripture to unworthy and sinful man if he concerned himself at all with the human needs.

Therefore the idea of an inerrant Bible derives immediately from the idea of an infinite and loving God who, having used every other means of self-revelation, spoke at last "by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when: he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:2-3).

The Old Testament is not just a faulty human record of God's revelation to man. The communication is so intrinsically involved in the revelation itself that one must say that the Word is that revelation. God spoke (Heb. 1:1). And by their own constantly repeated insistence, the Old Testament writings are the Word of the Lord. That Word does not simply report concerning truth. As Jesus said to the Father, "Thy word is truth" (John 17:17). It is truth as the Old Testament revelation.

It is truth as the Old Testament predictions of the coming of Christ. It is truth in its total contents, which support the whole theme of redemptive revelation. It is all truth. "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). While Jesus does not use the late Latin word "inerrant," He goes beyond the term to its strictest possible application to the Old Testament. The Word of God cannot fail in the least degree.

II. Inerrant Scriptures Implied In The Authority Of Jesus Christ

Then out of the advent, person, and work of Jesus flows the New Testament. The Redeemer, redemption history, and the apostolic witness flow into one. The result is the New Testament. As the Old Testament (the words about the coming Jesus) had to be infallibly fulfilled, so these words of Jesus will not pass away (Matt. 24:35). They are the revelation of ultimate and absolute truth, and thus more sure than the heavens and the earth, which belong to the realm of changing phenomena. The New Testament is also the voice of the living God, deriving its existence and authority from the living Christ.

Thus, biblical inerrancy derives from theology. The infinite God and His well-beloved Son alone account for the Scriptures. And their Word is inerrant.

III. Conversely, Inerrant Scriptures Reveal God And Christ

The converse is also true. Our knowledge of God and of His Christ derives from the Scriptures. Modern man would be groping in pagan darkness but for the revelation of God in the written Word. If this is not an inerrant Word, there is no certain knowledge -- only another tantalizing mythology or human philosophy.

Yes, the circularity of the argument is evident. God is the Source of the inerrant Scriptures, and the Scriptures are the source of our knowledge of God. And who can tell, even in the current Christian community, which dawns first in the child's consciousness -- the basic, inevitable awareness of God or the relevance of the scriptural witness to God?

IV. Interlocking A Prioris

Nor does it matter. Man's approach to either God or the Scriptures is in the realm of the a priori. Only by faith can one be certain of the true God or of the truthfulness of the testimony of His Word. If one is sure of either, he has no reason to doubt the other. Conversely, if one disbelieves one, he can find no solid ground for accepting the other. We have here not one a priori fact and one or two inferences but two or three interlocking a prioris. Accept any one and the others become reasonable inferences. But it matters little with which you start. None is proved by "scientific" demonstration. Nor does it need to be. Each has its certainty in faith.

Begin with an infinite, loving God and it is reasonable that He would reveal himself explicitly in the Redeemer and universalize that revelation in an utterly reliable set of documents. Begin with Jesus Christ and He will reveal the Father, of whom He is "the express image." He will also embed this revelation in a totally relevant and authoritative form accessible to all men. Or begin with the inerrant Scriptures and there is no room to doubt the infinite, loving God or His well-pleasing Son. All stand together -- not as rival alternatives but as interlocking aspects of one progressive revelation, addressed primarily to faith. The approach is a priori -- not a posteriori. "Through faith we understand" (Heb. 11:2), and without faith it is impossible either to approach God or to please Him (Heb. 11:6).

V. Importance Of Biblical Inerrancy To Theology

If an inerrant Bible is related to a high view of God and to the authority of Jesus Christ, both as a direct implication of them and as our source of knowledge concerning them, who could deny the importance of biblical inerrancy to Christian theology? To deny or ignore biblical inerrancy would be to pull out the keystone and let the whole structure of theology collapse. Certainty could not survive in any area of doctrine. Man would be left to the subjectivity of his own opinions. The following 10 propositions, together with the brief commentary on them, underscore the crucial importance of biblical inerrancy to Christian theology.

A. Scripture is the primary source of Christian theology. In Protestantism at least, this is the one point on which more agree than on any other. All attribute their certainty to a sure Word of God. There was a time, of course, when the New Testament did not hold this place, simply because it was not yet written. Even then Jesus and the apostles used the Old Testament constantly to proclaim and to prove the great truths that were held sacred as from God himself. Jesus introduced some of His most radical teachings by the twofold affirmation that He came not to destroy but to fulfill the Old Testament, and that no part of the Old Testament, however tiny, would fall short of fulfillment (Matt. 5:17-18).

When Jesus was defending His life against the charge of blasphemy involved in claiming to be the Son of God, the common ground between Jesus and the Jews was the confidence of all that "the scripture cannot be broken" (John 10:35). Thus Paul said with confidence that "all scripture," God-breathed as it is, can be used with profit for doctrine. Jesus himself was not content, as the risen Lord, to proclaim the great truths about himself in His own words. He "opened. . . their understanding, that they might understand the scriptures" in the light of His declarations (Luke 24:44-48).

Following the example of Jesus and the apostles, the Early Church taught as authoritative only what the Scriptures said, as enlarged, of course, to contain the New Testament fulfillment. This has been the hallmark of a live and orthodox church through the centuries. As Wesley quotes Luther, "Divinity is nothing but a grammar of the language of the Holy Ghost."¹ The most significant exception to

this approach, the Roman church, did not so much set aside the Scriptures as add to them a tradition which they claimed to have preserved from apostolic times. Only the boldest deviant movements have dared to forego the claim of a biblical theology. And their lack has generally led to disaster or obscurity.

B. Scripture is the norm for distinguishing between truth and error, orthodoxy and heresy. Jesus told the crafty Sadducees that the source of their error was in "not knowing the scriptures." Lacking at this point, they failed in the practical consideration: neither did they know "the power of God" (Matt. 22:29). The same norm of truth as opposed to error is everywhere implicit and often explicit throughout the Scriptures. And the only effective appeal through the centuries by which the Church has been called back to truth, life, or purity has been a challenge to return to the Scriptures. No lasting reformation or spiritual revival has found its norm elsewhere. This is the basic weakness of the more recent movements of Barth, Bultmann, and Tillich. Other powers may bring change, but only the Scripture really reproveth and corrects (II Tim. 3:16).

C. Scripture gives Christian theology its unique authority and authenticity. Christian theology, unlike other systems, has not only a content and a norm, but also an authority from which a valid call may issue for a return to the truth and to the old paths. Because of a Scripture that claims to be inerrant, it is possible to believe that a consistency can exist among the various elements of revelation that extend over many centuries, that are mediated through a variety of men, that are communicated in at least three different languages, that occur in a variety of cultures, and that appeared under a variety of governments -- good and bad.

The principle of consistency is the authority of truth -- the utterance of the Living God. God's commandments, promises, predictions, and mighty works show an amazing self-consistency that steers a perfect path through the maze of man's sin, confusion, and rebellion. No other religion has the benefit of such authentic control as the inerrant Scriptures. Thus no other religion is in a position to develop a theology of such authority and authenticity as is possessed by a truly biblical theology. It is Scripture that gives valid form and preservation to the divine revelation.

D. The authority of Christian theology is based on the assumption of the utter reliability of the Scriptures. Christianity is a preaching religion. Its beliefs are not opinions to be discussed in forums but truths to be proclaimed. On these truths rest the destiny of the hearer, the individual happiness and effectiveness of the person, and the good of society. The preacher cannot afford to be wrong in his proclamation. His source must be reliable. The whole Bible, "all scripture," must be God-breathed and hence profitable in the variety of uses that grow out of its proclamation. If at any point the Bible is not reliable, it is no stronger than its weakest link. Scripture would then break under the pressure of real life.

John Wesley compressed life's problems to one. He said, "I want to know one thing, the way to heaven." The answer is likewise reduced to one. "God himself has condescended to teach me the way." The way is in one document. "He hath written it down in a book." So Wesley became a "man of one book." He said, "O give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me."²

This certainty concerning the reliability and effectiveness of the Scriptures is the mark of a truly Christian theology. Revelation cannot be separated from the God who gave it. God reveals himself in Scripture. Augustine puts into the mouth of God the words, "Indeed, O man, what My Scripture says, I say."⁸ This conviction of the utter reliability of the Scriptures is the foundation stone of theology.

E. This reliability is normally conceived in terms of inerrancy and infallibility. Examples hardly need to be given. Exceptions within the Church are mostly related to the modern attacks on the Scriptures by the same rationalistic biblical criticism that claims to make the Scriptures more understandable. Wesley's view is typical of the normal approach to the Scriptures when he cries, "Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess."⁴ And again when he says, "Nay, if there be any mistakes in the Bible there may as well be a thousand. If there be one falsehood in that book it did not come from the God of truth."⁵ Who can doubt that this thorough confidence in the inerrancy of the Scriptures was a vital factor in the effectiveness of Wesley in his contribution to the great Evangelical Revival?

Luther says in the same vein, "I have learned to ascribe the honor of infallibility only to those books that are accepted as canonical. I am profoundly convinced that none of these writers has erred."⁶ Anglican documents agree. In The Homilies we read that the Scriptures as a body were "written by the inspiration of the Holy Ghost" and are thus "the Word of the living God," "his infallible Word."⁷ The same idea pervades all parts of the New Testament, the Church Fathers, and the significant Christian works through the centuries, in words appropriate to the times.

F. The authority of Jesus Christ is at stake. This proposition applies in at least three ways. The veracity of Jesus' teaching is at stake. No one ever spoke more strongly than He about the detailed reliability of the Scriptures. God would not let one tiniest bit fail of fulfillment (Matt. 5:18). "The scripture cannot be broken" (John 10:35). Wesley comments: "That is, nothing which is written therein can be censured or rejected."⁸ Jesus knew, believed, studied, expounded, venerated, obeyed, and fulfilled the Scriptures. This amounts to complete endorsement of the Scriptures by both precept and example. If He points us unwaveringly to the written Word as a firm foundation of our faith and hope, His veracity is at stake in the decision that is to be made about the complete reliability of the Word. If He fails us here, we are betrayed.

The authority of Jesus is at stake in another way. If the Scriptures are not reliable in detail, we know very little about the Jesus who lived in Palestine. Virtually all that we know of Him is recorded in the Bible. If even part of the record is unreliable, we have no stick to measure what we can trust and what we cannot. There would be no stopping point short of Rudolph Bultmann's conclusion that we know little or nothing for sure of the historical Jesus.⁹ All would be colored by prejudiced reporting or would be under the shadow of uncertainty. He who takes away my Bible takes away my Lord, and "I know not where they have laid him" (John 20:13).

In still a third way the authority of Jesus is involved. In a peculiar sense the New Testament is His Book. He chose and commissioned the apostles. He gave them the power of proxy. Whoever received the apostle was actually so treating the Master (Matt. 10:40). As witnesses to Christ, and as Spirit-filled interpreters for Christ, they conveyed to the Apostolic Church the gospel which was given to them. As the apostles passed on the tradition which was given to them by the Lord, they believed that their Spirit-inspired witness was Christ himself speaking. Note Eph. 4:21, where Paul says the Ephesians heard Christ and were taught by Him.

To Paul it made no difference whether the tradition was taught by word or by epistle. The communication and the obligation were the same. (See II Thess. 2:15.) If the Spirit-inspired, apostolic witness to Christ, namely, the books of the New Testament, cannot be accepted as infallibly true, it is not the apostle that is discredited; it is the Lord himself. The authority of Jesus is at stake in the question of the inerrancy of the New Testament.

G. The validity of redemption is likewise at stake. If, as Jesus himself repeatedly declared, in harmony with the whole Old and New Testaments, the purpose of Jesus' coming was as a vicarious Redeemer, the history and authority called into question are redemption history and redemption authority. If the inerrant facticity of the biblical accounts cannot be trusted implicitly, which parts can or cannot be so trusted? Must I choose subjectively, according to my own inclination or philosophic background? Should I posit the source of redemption history in the truth of God or in the Gnostic mythology? If there is no sure Word of God that settles the issue straight across the board, I may, with Bultmann, find the idea of one person's dying for another as abhorrent to naturalism as is the idea of a fully inspired and inerrant Scripture. But in that case I would find myself a lost sinner without redemption.

H. Doubt or denial of inerrancy is historically accompanied by doubt or denial of other basic doctrines, widespread unbelief, a sick church, and vigorous and triumphant anti-Christian movements. Until recent times such doubt had little standing in the Church. It is a modern peculiarity that atheists and agnostics claim to be Christians, and that Christians claim to be atheists and agnostics. Those who have an inerrant Bible have not found their God dead. He is very much alive. One wonders if the compromise on the Bible is not the wedge that opened the door for

the massive unbelief that is sweeping over so much of the Church today. One wonders further if professed Christians can really find a resting place short of complete apostasy on the one hand or a return to a fully authoritative Word of God on the other. Currents run swiftly nowadays. One may not have long to wait for the answer.

I. Doubt or denial of inerrancy logically destroys the basis of Christian theology. If the doctrine of God, the person of Jesus Christ, and the fact of redemption could not survive with certainty the loss of inerrancy, what logical expectation is there of preserving any vital doctrine of Christian theology on the basis of an errant Scripture? To labor the point would be to insult one's intelligence.

J. The hope of Christen theology is in an inerrant Scripture. The answer is clear. Not only is inerrancy important to Christian theology; it is essential. The decision of this generation on inerrancy may determine the future of Christian theology for a long time to come, if Jesus tarries.

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03 -- BIBLICAL CONCEPTS OF SIN -- By Kenneth Cain Kinghorn

About Kenneth Cain Kinghorn

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Has done considerable work as Bible conference speaker; written many articles for church periodicals, and is now writing for the Encyclopedia of World Methodism. Director, Seminar on Doctrine, NHA Convention. Member of the United Methodist church.

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03 -- BIBLICAL CONCEPTS OF SIN

There is no precise biblical definition of sin. The Bible is concerned more with the remedy for sin than with a definition of sin. This study attempts to arrive at the biblical concepts of sin, and to show the relevancy of these concepts in the contemporary world.

It is true of the doctrine of sin, as it is true of other doctrines, that the concept of progressive revelation is important. To arrive at a biblical view of sin is possible only after a study of the doctrine of sin in both Testaments. Only gradually does the

doctrine of sin unfold throughout the centuries of God's dealing with the human family. Even as a student gradually comprehends truth, so the human family has only gradually grasped God's teaching concerning sin.

In the Old Testament there are numerous Hebrew terms for the concept of sin; indeed, more than the terms for goodness. The enormous number of times sin is mentioned in the Old Testament is a fair index for its preoccupation with this theological doctrine. Most standard Bible dictionary articles on sin will show the peculiar difficulty in defining precisely the meaning of this array of words. The difficulty is increased because the Hebrew words have a secular as well as a religious meaning. Thus, one can best arrive at the doctrine of sin in the Old Testament by a study of the concepts it teaches, rather than by limiting oneself strictly to word study.

God's early dealings with the human family are progressive. Sin was first learned as something outward before it was learned as something inward. Sin was regarded in earliest times as an act. Sin as an act dominated the Hebrew concept. Although the sin of our first parents was certainly inward before it was outward, nevertheless they were not punished until the deed became overt. Sin was seen as breaking a law or behaving in a certain way. The Hebrews first conceived of sin as an overt act of wrongdoing. The line was clear; it was a black-or-white issue. A more profound view of sin, although seen in germinal forms, was not generally understood at first.

This objective view of sin as an act is seen in the provisions connected with the Levitical law. Sins of ignorance were still sins because they were acts contrary to the command (Lev. 4:13-14). Although they were sins of ignorance, they were sins, and they needed forgiveness. In Lev. 5:17 it is said, "And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity" (ASV). The ethical concept of sin is eclipsed here, and it is the legalistic concept which prevails. The central idea here is not the free will, but a law which is broken. By an ethical concept of sin is meant the involvement of the human will in an act. By a legalistic concept of sin is meant the breaking of a rule, whether knowingly or unknowingly.

Developing at the same time, although slower to be understood, is the concept of inward sins which are not manifested in outward acts. This is seen in the Deuteronomic law which holds one guilty of murder only if one killed willfully. Here the motive is isolated from the act. Perhaps the tenth commandment is the best evidence for the concept of inward sin. God was teaching and preparing the soil for the later witness of men like Jeremiah and Ezekiel, who insisted on the corruption of man's heart as the basis of sin (cf. Jer. 17:9).

It must be emphasized that there is no neat pattern of the development of the idea of sin to be found in the Old Testament. Some men like Enoch were greatly ahead of their age, and others like the legalists to whom the prophets ministered

were behind their age. At the same time, there is a general growth of the understanding of sin which may be discerned in the Old Testament.

The covenant was another advance in the concept of sin. The covenant promises of God are contingent upon human obedience (Num. 15:30-31). Here the relationship is not to a law, but to a person. Man is in a covenant relationship with God, and sin is the breaking of this covenant. This is especially the witness of the prophets who insist that sin is a rebellion against God. Sin against God, or against one's fellowman who is a member of the covenant people, is an ethically responsible act. Social sin and religious sin are both against God. Man's relationship to God as a Person is at the basis of the covenant. Sin is more than breaking a law; it is a defection from the One who gives the law. The prophets often say, "Thus saith the Lord," not, "This is the law." External laws were seen as the will of Jehovah. Joseph understood this when he said, "How can I sin against God?" (Gen. 39:9) The Psalmist said, "Against thee, thee only, have I sinned" (Ps. 51:4). The ethical concept of sin is prominent in the Old Testament (Prov. 4:23). Personal responsibility and the motive of the heart are emphasized. Indeed, one can sin even when he externally keeps the law.

The concepts of sinfulness and a sinful nature are also seen in the Old Testament. The Psalmist declares, "Behold, I was brought forth in iniquity; and in sin did my mother conceive me" (Ps. 51:5, 10, ASV). A keen awareness of the sinful state of the heart is evident. The more sensitive souls of the Old Testament understood sin as an inward principle which produced outward sin.

In the Old Testament a very serious account is taken of sin. Sin is universal (I Kings 8:46; Prov. 20:9; Eccles. 7:20; Job 4:17-21; Ps. 51; 130:3; 143:2); sin always destroys communion with God (Isa. 59:2); and sin puts man in a hopeless situation (Hos. 13:9). Sin is not connected with man's humanity, nor is sin inherent in the flesh. Man's finitude is not sin (Gen. 1:27).

Thus the concept of sin in the Old Testament develops progressively, although not steadily nor without lapses and setbacks. The New Testament completes the Old Testament concepts of sin.

By the time of Jesus the concept is well-developed that sin may be more than an external breaking of the law. While Jesus does not discuss sin's origin or nature, nevertheless in some way He deals with this doctrine in almost all of His teachings and parables. In the teaching of sin, as in other areas, Jesus came to complete and to fulfill. Jesus emphasized the attitude of the heart (Matt. 5:8). He insisted that publicans and harlots might enter the kingdom of God before the moralistic Pharisees (Matt. 21:31). Sin has to do with one's relationship to and fellowship with the Heavenly Father.

To return again to the illustration of the student: In the elementary stages of teaching, certain rules are given, as it were, in black and white. For example, in

elementary grammar certain things may be done, and certain other things may not be done. But later, after the student matures, the teacher begins to unfold certain cases when the rules may be broken in order to produce a better piece of literature. The rules are to serve the literature, and literature is not to serve the rules. If certain of these legalistic concepts of sin are evident in the Old Testament, the New Testament interprets them in the spirit of the gospel. The New Testament in general and Paul in particular seek to show the depths to which sin has penetrated human nature and, at the same time, to show the remedy which grace affords. Sin in the New Testament is not primarily a breaking of a law or a covenant. It is anything which interrupts one's relationship with God.

This accounts for the primary New Testament witness that sin is known by the law (Rom. 3:20; 5:20). Paul observes, "Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet" (Rom. 7:7, ASV). This does not mean that before the law one does not sin; it means that before the knowledge of the law one is not guilty. "For until the law sin was in the world: but sin is not imputed when there is no law" (Rom. 5:13; see also Gal. 3:19; I Tim. 1:9).

Sin is universally present in all persons, and one is made aware of this sin through the law. Thus it seems to do violence to the Bible to assume all actions of men as bringing guilt simply because they fall short of the perfections of God. This is the mistake of many neoorthodox theologians. To call all of man's deeds sinful because they are human is to blur the biblical concept of sin. (Adam was not sinful before his fall, although he was completely human.) Human infirmities are not sin, and are taken into account by the Holy Spirit (Rom. 8:26). To make humanity coequal with sinfulness is to become almost, if not altogether, gnostic. On the other hand, sin may be present when one is not cognizant of it. Here is the point at which the concept of guilt is important. There may be sin, or transgression, without guilt.

Wesleyans have stoutly maintained that they do not hold to a sinless perfection. The obvious admission is, therefore, that in the best of men there is sin. But this sin does not bring guilt until it has the consent of the will. Yes, it is possible to sin without knowing it, and all such sin needs the benefit of Christ's atonement. While any sin -- be it a sin of the will or a sin of ignorance -- must be covered by the atonement, one may conceivably sin without culpability. Paul, writing to the Roman congregation, declares that all have sinned (hemarton, aorist) and fall short (husterountai, present) of the glory of God (Rom. 3:23). Obviously no one absolutely conforms to God's perfect will. Jesus urges us to pray daily for forgiveness (Matt. 6:12; Luke 11:4). No state of grace excludes these involuntary transgressions, and men need pardon constantly (Matt. 6:12; 18:23 ff.; I John 1:8-9).

Thus, if one insists on the statement that sin is a "willful transgression of a known law," he must be prepared immediately to qualify it. For example, that which has traditionally been called original sin in infants is anything but willful. But one can say original sin without implying original guilt.

This is why the clarification of guilt is necessary when discussing sin. All guilt presupposes sin, but all sin does not imply guilt.

If the question be raised, "But why call transgressions sins? Why not call them unfortunate human failings?" the answer is that the biblical concept is that these are sins. Jesus does not limit sin to only a class of people in open, willful rebellion to God. One of His most striking statements relates sinfulness to "righteous" men. He observes, "If ye then, being evil. . ." (Matt. 7:11). Elsewhere He has remarked that there is none good but God (Matt. 19:17; cf. I Kings 8:46; Prov. 20:9; Gal. 3:22). To overemphasize the subjective and ethical aspects of sin is to be in danger of the snare into which Abelard fell. Sin became, for him, relativistic and subjectivistic. Any act is sinful only if one willingly consents to evil. For him a deed is wrong only if one thinks it is wrong. Plainly, the conscience of man is not that trustworthy (I Cor. 8:7). Our guide must ever be, "What saith the Lord?"

There must be some objective standard, and the scriptural terms most used for sin in the Old Testament (chattath) and in the New Testament (hamartia) give us help at this point. Sin is a missing of the mark or a falling short. Indeed, this is the basic scriptural meaning for the term sin. However, as indicated, guilt comes only when one's will consents to disobedience to, or neglect of, God's will.

Anyone only slightly familiar with the history of Lutheran and Reformed doctrine recognizes that sin as falling short is basic as a definition. Those of Wesleyan persuasion do not feel that the definition of sin as anything less than the perfection of God is adequate. Wesleyans feel this definition overdraws the biblical concept, unless it is qualified. However, Wesleyans must be careful not to be too radical in their rejection of this definition in the face of the basic meaning of sin as a falling short or a missing the mark. To be driven to an extreme, and to insist that something is sin only if one believes it to be sin, is less than scriptural. The combined witness of the Lutheran and Reformed attempts to understand the biblical concept of sin must not be hastily branded with the cliché, "That is Calvinism." One is always the loser if he fails to learn the motives of his Christian brethren, and fails to appreciate what they are seeking to say.

An example of sin as missing the mark follows. Suppose a person is engaging in a sin, and has done so for years because he has grown up in a certain social climate where this sin was common practice. The person is ignorant of the fact that this is sin, but in spite of his ignorance he needs the atonement. However, guilt is not attached to this sin until the person becomes enlightened as to the fact that he is engaging in sin.

It is not a case of either/or, that is, an objective view or a subjective view of sin. The two concepts, which are both biblical, must be kept in a tension. Any biblical view of sin must take into account the aspects of human volition and the failure to reach the mark.

Essentially, the biblical concept of sin is a wrong relationship with God. Anything in thought, deed, or disposition which disrupts one's relationship with God is sin. This disrupted relationship with God may be a result of willful transgression, or it may be a result of one's failure to continue to grow in grace and the knowledge of God. This harmonizes exactly with the basic meaning of the terms for sin -- namely, to fall short, or to miss the mark. Sin is anything which disrupts one's relationship with God.

Thus there are two basic concepts of sin taught in the Scriptures. (1) There is the biblical concept of sin as willful transgression of the known will of God. This is the subjective view, often called the ethical view of sin. (2) There is also the biblical concept which emphasizes the falling short or missing the mark of a standard of God. This is the objective view, often called the legal view of sin. It would seem that both concepts are biblical, and each concept is a part of the total truth. They must be held in tension because either view, if carried to an extreme, leads to error.

It must be emphasized that these two biblical concepts of sin need to be part of the present-day Wesleyan witness to contemporary society. First, Wesleyans need to keep sharp their traditional emphasis upon sin as willful transgression of the known will of God. Failure to keep this emphasis will lead to either of two evils. On the one hand, it can cause one to call every human act sinful because it is not sublimely perfect. The fallacy here has been noted. On the other hand, a failure to keep this emphasis sharp could lead to quite the opposite effect. It could lead to a rationalizing away of the sins in one's own life. For example, when the conscience stabs for wrongdoing, one may tend to rationalize that the deed was not really willful after all; it was only a human infirmity. And instead of recognizing the faithfulness of the Holy Spirit in His conviction of a sinful act, one might only attribute such a stab of conscience to the devil, who is tempting one to doubt one's Christian experience. This is a particular pitfall into which one who professes to be "free from sin" is especially in danger of falling. Such a mistake not only hinders spiritual progress but makes the voice of God in the soul only the voice of a doubting conscience. Instead of advancing God's glory, this brings dishonor to His name. This is sin any way one looks at it. Any willful transgression is sin -- not error, not wounded id, not ignorance, but sin. No one in any state of grace is exempt from the possibility of willful sin in this life.

The second biblical witness that sin is a falling short of a mark is likewise relevant in today's society. The earnest Christian must not be satisfied to hide behind the statement that "sin is not imputed when there is no law" (Rom. 5:13). Sanctification is infinitely more than crisis. It is also progress. There is need for an emphasis upon growth in Christlikeness in this life. All holiness admits of growth. Jesus said, "Blessed are the poor in spirit. . ." (Matt. 5:3). That is, blessed is the one who sees the need of growth. If one wonders, What does this have to do with a biblical concept of sin? let him hear the words of St. James: "To him that knoweth

to do good, and doeth it not, to him it is sin" (Jas. 4:17). To know of the possibilities of growth and to fail to progress in that growth is to miss the mark it is to sin.

For example, the church is to be a light set upon a hill and any person, any church, or any movement which fails to be a light in this generation sins. Even as a light is seen only when it is taken from under a bushel and set upon a hill, so a Christian is effective as a witness only as he becomes involved in the age in which he finds himself. To fail to become involved in social issues is to miss the mark; it is to fall short. One must grow in his usefulness to God and man, and to fail to grow in this way is to sin. Twentieth-century Christians dare not fall short of the mark of social effectiveness because of an exclusiveness. They dare not fall short of the mark of theological contribution because of a love of tradition more than a love of truth. They dare not fall short of meeting human need because of a preoccupation with methods. The biblical witness to sin as a falling short speaks a relevant note at the point of emphasizing the process of growth in sanctification-an emphasis in some places long overdue. To fall short of the growth which comes in progressive sanctification is sin.

We come finally to a definition of the biblical concept of sin. Sin is both willful transgression and a falling short. It is both objective and subjective; it is both ethical and legal. These concepts must be kept in tension. A failure to keep these in balance is to hold a concept of sin which is less than biblical. Sin is any deed, thought, or disposition which is destructive of one's relationship with God.

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04 -- THE NEW MORALITY IN HISTORICAL PERSPECTIVE -- By Merne A. Harris

About Merne A. Harris

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04 -- THE NEW MORALITY IN HISTORICAL PERSPECTIVE

That there is something unique about twentieth-century man seems evident from the many attempts there have been to describe him. Writing in 1948, David

Riesman was convinced that Americans had become outer-directed rather than inner-directed, i.e., more concerned about what others thought about them than what they thought of themselves. The consequence, argued Riesman, was "a loosening sense of personal destiny."¹

Walter Lippman reached the same conclusion in describing modern man's release from the inhibiting traditions of another age, a release which allowed him to drift without moral commitments but also without existential fulfillment.² But one of the most recent analyses of man's aimlessness may be the most perceptive. For, in blaming the amoral context which seems to characterize contemporary social life in America upon a lack of love, William Glasser identifies the root position of the new moralist.³ Denied an intrinsic or extrinsic impulse to love, there is no discernible basis for "moral" behavior -- a loss which leads to a code of life which John Steinbeck described as the abandonment of "ethics, morals, codes of conduct, the stern rules which in the past we needed in order to survive" and which, he confesses, have never been violated without turning loose on society "a wild and terrible self-destructive binge."⁴

It is the judgment of many scholars, then, that modern man has indeed reached the relativistic position of the new morality: reactionary, liberated, self-centered -- and dangerous in his social irresponsibility. But it has been a long journey.

For in describing man's destructive involvement in the new morality scholars have succeeded only in pointing out the symptoms -- the sickness is much more complex, as is evidenced by the fact that no one really believes Steinbeck when he says that what we need is "a new set of rules."⁵ Rather we believe Walter Lippman, who says that "what is required is a new kind of man,"⁶ because something serious has happened to man on the way to his encounter with the new morality.

It really began with the so-called liberation of eighteenth-century serfs from their bondage to the soil-masters of western and central Europe. It was a Pyrrhic victory, however, since many of the serfs merely exchanged their bondage to the land and the feudal lord for the tyranny of the shop and the factory owner. It was a bondage no less real and fully as degrading to the human spirit in two important ways.

Prior to the deluge of wheels, pulleys, and engines which inundated England, and later much of the rest of the world, two centuries ago, a man's pride was his craft. Economic survival and community prestige depended almost exclusively upon his creative ingenuity and his careful craftsmanship. Industrialism pronounced a moratorium against all that, declaring that success is bigness, not goodness -- a persuasion deleterious indeed to the human spirit.

Another consequence of industrialism was the pronounced anonymity of the capitalistic system. Gone were the intimate relationships that had once existed

between distributor and producer, or between fellow laborers. Now the distributor was an image -- not an acquaintance -- and one's fellow worker an entity important chiefly as a part of a functioning unit. Or, as a 1965 report of United Evangelical Action on Social Concern put it, the laborer "is no longer working for men whom he knows, but for things and on things." The report concludes that "labor in industry develops an impersonal, dehumanizing stress of workers. The work would seem to deny him human dignity."⁷

Paul Johnson describes the situation in this way "In our time we have been uprooted from our former homeland, adrift in a mobile and changing society. We are lonely in crowds who seem not to care, pushed to and fro by machines to serve and be served, until we too become mechanical and act like machines. We meet other strangers, but mostly by external contacts, passing by day or bouncing away as if we were rubber balls."⁸

Denied a direct identification with the results of his labor or the environment in which he worked, the worker sought another frame of social reference, and found it in the security of an organization of cogs-in-the-wheel against the mover of the wheel. Hence collective bargaining began to dominate the jargon of the laboring man in the late nineteenth and early twentieth centuries, "frightened," as John Steinbeck says, "into organization for self-defense."⁹

It was a bloody struggle. With a world clamoring for what they could produce and a flood tide of immigrants desperate for work, capitalists were generally insensitive to demands for improved wages or safer conditions of labor. Gradually, however, the tide turned as groups like the Molly Maguires and the IWW's, leaders like Samuel Gompers, and John L. Lewis, or events like the Pullman Strike and the Haymarket Riot, focused the nation's attention upon the plight of the newly disenfranchised workingman.

The point to be made, however, is that the victory was costly; for man was now negotiating, not as an individual, but as one part of a large group. More than costly, the victory was abortive, for even the security of a group relationship faces serious challenge from a modern phenomenon, hydra-headed automation.

No longer does the workman cower at the tyranny of the ubiquitous but unseen owner -- the union sees to that. But he does have to cringe before the merciless decrees of the computer, clattering out the ominous message of his non-essentiality. For this problem the organization has offered no useful answer. It has not because it cannot, since, as James Cameron points out, "the complexities of modern, industrialized society no longer permit the individualism which characterized agrarian life in the United States before the Civil War."¹⁰

The consequence is, as Peter Vierech writes, "an orphan age" in which every individual is haunted by "a sense of desolation and incommunicable singularity"¹¹ -- a sense intensified by warnings such as the one voiced by John Steinbeck that

"we already have too many people and are in process of producing far too many."¹² The problem is what George Forell has termed "the death of man" in his conviction that the problem of our time is "the abolition of man as man, so deeply felt by the person who sees himself as a social security number on an IBM card or a computer tape."¹³

I am of the conviction that any generation which has been deprived of its importance to society has suffered a decimation in self-importance as well, a circumstance which gives rise to two reactions which must be understood if we are to correctly interpret the moral code of modern man.

For one thing, the search for security continues, and in an attempt to discover something bigger than the economic system which has made him its captive, the worker will turn to either God or government. More will be said about modern man and his God later; now we must explore the nature of his relationship to government.

More than any other word, paternalism seems to best describe the prevailing relationship between the governing and the governed in twentieth-century America. John Kennedy seems to have perceived this fact when, in his inaugural address, he pled with his countrymen to ask what they could do for their country rather than asking what their country could do for them. But it was a futile attempt to offset the paternalistic trend of a quarter of a century in American social life which, in the ultimate analysis, leaves us responsible for little we do not care to assume and reveals a significant shift in social responsibility -- a shift articulated by the cry of the creditor rather than that of the debtor; a shift symbolized by the grasping hand rather than the helping hand; a shift dramatized a dozen times daily in communities all over our nation where screams for help fall upon the deafened ears of the socially emancipated. It seems that John Steinbeck is right in contending that "the quality of responsibility has atrophied in modern Americans."¹⁴ But this is no more than the prominent American Socialist, Norman Thomas, has been saying for a long time -- that man will surrender anything to be economically secure.¹⁵

If it is true that modern man has found his haven in the largesse of the state, the implications are frightening to even the most casual student of twentieth-century European history. One important conclusion derived from such a vivid object lesson is that security and obedience maintain a parallel relationship. Citizens must not only avoid offending the state in the interest of security; they are just as secure when doing everything not prohibited by the state. It is therefore possible for man to know material security while living in a state of moral anarchy. In fact, subservience to the state in the interests of security may ultimately demand a surrender of moral absolutes. The second attitude to derive from a reduced sense of self-importance (and this is related to the first one just discussed) is that man admits no obligation to the moral codes of nongovernmental institutions within the society which has advertised his uselessness to itself. There is then but one court of moral adjudication -- personal self-interest.

Under the aegis of traditional morality, this would have been a reasonably safe position; for, to use Riesman's term, persons inner-directed are capable of surviving under the most amazing circumstances of moral challenge. But, due in large part to the ramifications of Sigmund Freud's war against the superego and the ego, man has been liberated from any inner convictions which owe their existence to an external disciplinary source. Steinbeck describes the transition well: "I'm not going to preach about any good old days. By our standards of comfort they were pretty awful. What did they have then that we are losing or have lost? Well, for one thing they had rules -- rules governing life, limb, and property, rules governing deportment, manners, conduct, and finally rules defining dishonesty, dishonor, misconduct and crime."¹⁶

But we have seen that the old rules are valid only under two considerations--the prolongation of security and the perpetuation of self-interest, two considerations not really separable the one from the other. And the demand for security does little to inspire a sense of volitional moral duty; rules are obeyed out of fear rather than love. And unredeemed self-interest has seldom ordered the highest good for the individual, so rules which contradict self-interest are held to be obsolete and therefore violate under the new regime. The ultimate end of a commitment to security and self-interest is a person with little sense of social responsibility or self-worth. William Glasser calls that kind of person inadequate because he leads a loveless life,¹⁷ and a loveless life creates no motivation towards moral behavior.¹⁸

I am persuaded that lovelessness characterizes the interpersonal and intrapersonal social relationships of modern man. All he asks of others is security enough to survive, and he promises to keep only those rules necessary to get it. All he demands of himself is that which he himself approves. Thus his moral code consists of the demands of a domineering social order and the dictates of a depraved self, both of whom hold mortgages upon his spirit as well as his soul. Or as Glasser puts it: "Where standards and values are not stressed, the most that therapists can accomplish is to help patients become more comfortable in their irresponsibility."¹⁹

Paralleling those things which were assaulting the soul of man were those influences directed against his spirit, compelling him to modify the spiritual as well as the moral values of human existence. For while society was experiencing the throes of the industrial revolution, it was reeling under the impact of the French philosophers -- an intrepid group of eighteenth-century pioneers who sought to light the road to human perfectability by extinguishing the Light of the World. It was a perfectability, however, which was dependent upon a drastic break with any traditions of the past which tended to paralyze humanity in its forward progress. No facet of the past was more crippling than religion, and no instrument of that facet was more restrictive than the Bible. God's Word, then, had to go, because there were other, more useful materials out of which to build the "heavenly city on earth."

Disenchanted with the credulity of God's Word, the philosophers were compelled to admit that they entertained nontraditional views about a God interested enough in the affairs of man to intervene therein. The Deists gave the apprehensions of the philosophers articulate expression in maintaining that God had set all things in motion, then had retreated to a position of nonintervention as He watched the movement of forces which derived their first cause from Him. Thus could American Transcendentalists espouse Emerson's doctrine of self-reliance and herald the English poem "Invictus," which describes man as "the captain of my soul" -- "the master of my fate."

So the notion of the "death of God" is not new, as George Forell so ably points out. It is but the culmination of a process operating from the sixteenth century onward -- a process highlighted by Copernicus' announcement that man no longer occupied the center of the cosmic state, a process emphasized by Darwin's studied attempt to reduce man to the level of the animals who were a part of his ancestry as well as environment, a process given substance by Freud's announcement that man was the helpless pawn of an unknowable and ungovernable subconscious, a process finally articulated by the romanticism of Frederich Nietzsche.²⁰ The result, opines Carl Henry, is that today "men are doubting God more and enjoying life less."²¹

But all the while man was denying the existence of a personal God his many failures accentuated the folly of that denial. For in describing the inequalities of American society, the depredations of the business community, and the corruption of American life as a whole, persons like Sinclair Lewis,²² Frank Norris,²³ and Upton Sinclair²⁴ made it evident that man needed help in creating "the best of all possible worlds." And this is exactly the construction liberal theologians of the 1920s attached to the mission of Christ. To them He had come -- not to relate man to the eternal absolutes of the heavenly Kingdom, but to create, still under the dictates of a depraved nature, the kingdom of God on earth. Hence the redemptive tenets of Christ's teachings were humanized in Frank Buckman's Moral Rearmament Crusade, secularized in Bruce Barton's image of Christ, or romanticized in Charles Sheldon's book, *In His Steps*. Reform-not redemption -- was the battle cry of the century; a cry distinctly related to the conviction of the philosophers that there was nothing basically evil about man, David Hume's "noble savage,"²⁵ but the evil was, as Rousseau had said, in the society in which man was compelled to live.²⁶ And, regrettably, the idea is not dead. Roderick Jellema insists that the modern view toward evil is that it is "a kind of social accident, and we can correct that."²⁷ The ideals, according to Carl Henry, germane to "influential secularist theologians, ecclesiastical turncoats who tailor their teachings to the empirical standards of natural man."²⁸ In doing so, they ignore the advice of Paul against substituting man's self-judgment in opposition to that of God: "What fools they are to measure themselves by themselves, to find in themselves their own standard of comparison!" (II Cor. 10:12, NEB)

The consequence of such a transition of moral responsibility is obvious: since man is innately good, he is bound by no extrinsic absolutes. Thus can it be true, as Gerald Parker, pastor of First Congregational Church in Manhasset, Long Island, notes, the only acknowledged obscenity of our day is "Thou shalt not." And in focusing the guilt on society for what man does, we are creating the very atmosphere of situational morality with which this paper began. Given an environment that is wrong, man's logical course is (1) to be as bad as society has made him, secure in the knowledge that the guilty cannot condemn, or (2) to contradict the decrees of an evil society, assured that all resistance against evil has been traditionally heralded as the good.

Without stopping to debate the interesting adjuncts of these premises, we can clearly see that it is going to take more than a new set of rules to effectively challenge the new morality. For rules come from Bibles, God, or society. The Bible is suspect; God is uninvolved and thus dead; society is the moral culprit of our day.

Something destructive has happened to man on his road to the new morality, so the reconstruction problem is at once clear and complex. First of all, man has to be restored to a position of importance -- as a spiritual being if not as a social being. Accordingly, man again becomes essential -- at least to God if to no one else -- and his behavior assumes a significance transcending neurotic concern for security or self-interest. It is thus reestablished that man is morally responsible, with the onus upon him rather than his environment. And that will create a demand for absolutes by which to establish responsibility, a demand which must restore God as the Author and Arbiter of a universal moral code revealed in His inspired Word and communicated to needy humans by His Holy Spirit.

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05 -- THE NEW BIRTH -- By Richard S. Taylor

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This paper is one of the two major position papers prepared and delivered to the Centennial Convention of the National Holiness Association; it was later delivered to the Wesleyan Theological Society.

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05 -- THE NEW BIRTH

The transforming, supernatural experience called the new birth is indispensable if one would enter the kingdom of God, taught Jesus in His interview with Nicodemus (John 3:3-8). While this familiar passage might be called the locus classicus of the doctrine because it declares the ultimatum so dramatically, it is by no means a solitary proof text compelled to carry the load single-handedly. Numerous passages witness to the necessity and nature of some such change. It is the underlying assumption of our Lord's teaching. In the Acts this experience was the aim of the evangelism. The entire New Testament bears witness to--

I. The Universal Need

A. Our Lord's ultimatum is not an arbitrary stipulation, imposed solely from above. Rather, it is a fundamental requirement necessitated by a crucial inability and unfitness in man himself. The *ou dunatai*, cannot, used in John 3:3, 5 is much more than a prohibition ("is not permitted") but an exclusion from within man's own nature. He cannot "see" (*ideim*) the Kingdom, because he is incapable of doing so. Paul corroborates this incapacity in these words: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can [ou dunatai] he know them, because they are spiritually discerned" (I Cor. 2:14). The kingdom of God (to which the "things of the Spirit" belong) represents a dimension of reality which the natural man cannot apprehend because as a "receiver" he is not in condition to pick up this particular "wavelength." In Japan we bought a small FM radio wired for wavelengths above 95 megacycles only. We could have said to our little instrument: "Except you be rewired, you cannot receive the stations -- which we -- particularly want to hear."

B. This condition of spiritual disqualification is not a state into which only the gross sinners bring themselves. On the contrary it is the state of all men, since "all have sinned, and come short of the glory of God" (Rom. 3:23). Nicodemus would have had no problem drawing a line between good and evil men, or between Jew and Gentile. But to draw the line between the kingdom of God and all who are morally accountable, with all such accountable members of the human race including the Jews and even Nicodemus himself, outside the Kingdom, was incomprehensible.

In Jesus' ultimatum the presuppositions of Nicodemus were swept away, and rights to the Kingdom were declared to be dependent, not on the accidents of birth,

nor even on religiosity or noble morality, but on a spiritual rebirth, as mandatory for the best of people as for the worst of people.

C. This universal condition which excludes the natural man from the Kingdom is elsewhere called death. The quickening of the Ephesians was necessitated, implies Paul, by the fact that they were "dead in trespasses and sins" (Eph. 2:1).

Obviously spiritual death, in distinction from physical death, was intended. But what is "spiritual death"? We should not suppose it to be the extinction of any faculties or any component element of man as man, so that a rebirth must be understood as a recreation of those faculties or the re-creation of a human spirit. The unconverted man is very much alive as a personal being, who functions physically, mentally, emotionally, and whose spirit, in the sense of self-awareness and self-identity, is not destroyed by the death of the body.

A lamp may be an object to the senses, a thing of beauty, and intact in all of its parts, but it may be said to be "dead" if it does not function as intended, i.e., if it gives no light. Its failure, hence its death, is due to its deprivation of electricity, and its restoration to life as a light-bearing entity can occur only through its reanimation by-'electricity flowing through it. Similarly, the spirit of man is alive spiritually only as it is inhabited by the Spirit of God and, by the Spirit, functions as the bond of union between man and God. When this bond is broken by the absence of the Spirit, man cannot function as intended. He is cut off from God, and as a consequence has lost his normal affinity for spiritual realities and values. His mind is darkened, and his spiritual faculties are dormant. Wesley describes this state in concrete and vivid terms: "While a man is in a mere natural state. . . he has, in the spiritual sense, eyes but sees not. . . he has ears, but hears not. . . his other spiritual senses are all locked up: he is in the same condition as if he had them not."1

However, the analogy of the lamp is not entirely apt. First, as an inanimate object, it is not responsible for its state of "deadness." While its owner may be displeased with it, he cannot justly be angry with it, nor can he properly punish it. The categories of condemnation and wrath are irrelevant to the nature of its being. In contrast, man has repulsed the light of the Spirit by deliberate sin, as a free moral agent. His death is the consequence of that sin. He is therefore justly condemnable for the deprivation of the Spirit, even though he is unable by his own power to restore the presence of the Spirit to himself. He is like a man who has no tools for restoring a broken connection in his light circuit, but is nevertheless to blame for the darkness because he is the one who willfully broke the connection. With man, therefore, spiritual death means not only darkness but condemnation, not only severance from God but alienation.

Second, a lamp may be "dead," yet in perfect condition, with no internal impairment whatsoever. Man, however, suffers the death not only of deprivation,

but of depravity. A restoration to life and light requires not only reanimation but repair. Man's nature has become fleshly rather than spiritual; i.e., he has contracted from the spiritual dimension to the natural (psychikos, natural; I Cor. 2:14). His polarity is now earthward and sensual. He tends to view all things from the standpoint of temporal advantage and value. In the place of God self is sovereign, and the natural drives and chosen goals of life tend to be self-oriented. Because of this human culture cannot, of itself, purge from human life its profoundly rooted anarchical and destructive forces.

Also because of this man in his unregenerate state cannot be normal as a human being. That indwelling of the Holy Spirit in the human spirit, that regality of the spiritual over the soulish and physical, that spontaneous affinity for God and His holiness -- these elements which were native to Adam as perfect man and essential to normal humanity are gone; full humanity is now impossible without a miracle of redemption. And while through prevenient grace man has some awareness of what true humanity is and should be, and knows some degree of aspiration for it, he finds himself gravitating instead to the beastly, weighed down by a thousand subnormalities, abnormalities, and perversions (Romans 7).

Such is the man who stands outside the Kingdom. His state of death disqualifies him from participation. He must be restored by that many-sided experience which we call salvation, the initiation into which is the new birth.

II. The Nature Of The New Birth

In turning from the delineation of death to a contrasting delineation of life an initial position needs to be taken. The Spirit was withdrawn because He was dishonored. He will not return without a moral basis for doing so.² This of course directs our attention to the atonement as this moral basis on the divine side, and to repentance and faith on the human side. The Spirit's action is never in isolation from the moral law of the Father and the blood of Christ, the Son.

The Spirit therefore is endeavoring to bring about the several things which must be done as indispensable and inseparable elements of the new birth. What are they?

They are implied by another (again), used three times by our Lord in His discourse with Nicodemus. While the word sometimes means "from above" (and may here), Nicodemus understood it to mean physical rebirth, or a "rerun" birth experience. This leads Vincent, Westcott, and others to believe the nuance Jesus intended was not "from above" but anew, meaning a birth which was qualitatively new, and at the same time restorative and corrective.

A. It is a new birth in the sense of a new beginning. This we call justification. The forgiveness of sins is always the fundamental thing in apostolic thinking, for without this there can be nothing else (Acts 3:19; 26:18; Col. 1:13-14; 2:13). This

presupposes repentance as an indispensable condition (Acts 2:37; 3:19), in the full sense of conversion -- turning "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:18).

In the forgiveness of sins there is not only discharge from the claims of violated law and release from the sentence of eternal death, but restoration to both favor and fellowship. Justification thus includes reconciliation. God reconciled the world to himself objectively in Christ (II Cor. 5:19), and we are exhorted, on the strength of that, to be "reconciled" to God personally and individually (v. 20). On our part we are reconciled to God's sovereignty and to His holiness: to what He is and what He does and what He requires. On God's part He is reconciled to us as the Governor forgiving the guilty on the basis of a morally justifiable atonement (Rom. 3:26) and specific conditions, and as a Father restoring the repentant and returned prodigal. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

B. It is furthermore a new birth in the sense of a new filiation. The Scriptures, in respect to this, link adoption with the witness of the Spirit. To speak of forgiveness and reconciliation is impossible apart from the joyous awareness of these gifts of grace. If I am the sinner, it is my sins which need to be forgiven, and my soul which needs to be brought into a sweet and happy relationship with God. These are twin events which concern me. Can they occur without my knowledge of them? Can I have the "peace with God" which belongs to justification without being conscious of being reconciled? -- without experiencing the unutterable relief of a resolved quarrel, and a sense of restoration to divine favor? The Scriptures assume always that the objective transaction is subjectively known, made known by the Spirit.

What He makes known is not only the assurance of forgiveness and of reconciliation, but also that we are brought into the Father's family, and given the inner assurance of full family rights. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" -- this is the spontaneous inner recognition of our new filial relationship to God "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:15-17; cf. Gal. 4:5-7).

The concept of adoption reminds us that we were formerly the children of the devil; therefore our sonship is the gift of grace through Christ, by which we are brought from one family and one household into another; it is not a natural right or native relationship. Furthermore, while the rights are fully ours, as "heirs of God, and joint-heirs with Christ," they are conditionally ours: "If so be that we suffer with him" (cf. Col. 1:21-23). However, the sonship and heirship are inseverable. As long as we are sons we are heirs, which means that every child of God whose sonship is demonstrated by the leadership of the Spirit (Rom. 8:14) has a "title clear. . . in the

skies," and "sudden death would mean sudden glory." A child of God, forgiven, reconciled, and adopted, is not lost. Through Christ he has been delivered "from the wrath to come" (I Thess. 1:10).

While full in respect to rights, our adoption in the new birth is not complete in realization, but anticipates the future consummation of our salvation in "the adoption, to wit, the redemption of our body" (Rom. 8:23). In the meanwhile we both "joy in God through our Lord Jesus Christ" (Rom. 5:11) and "groan within ourselves." Ours does not need to be a mixed state of holiness and sin, but it is a mixed state of joy and pain, of realization and anticipation. We live not only in faith but in hope.

C. It is also a new birth in the sense of new life. This is regeneration.

1. From the standpoint of moral change regeneration is a quickening, or impartation of life, out of the corruption of moral death. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him. . . ." (Col. 2:13). Paul views this as a spiritual resurrection, made possible by Christ's resurrection, so that in regeneration we are sharing with Christ (realized only in its initial stages) the life-giving power which liberated Him from the grave (Rom. 6:3-5).

a. Such regeneration is inseparable from sanctification, or imparted righteousness. The new life is holy, not only in its divine origin, but in its tendency and direction. Spiritual life is never morally neutral or indifferent, if the spiritual life is in Christ. When quickened with Christ we are no longer "dead in. . . sins" but alive unto righteousness. We are "delivered. . . from the power of darkness" when we are "translated. . . into the kingdom of his dear Son" (Col. 1:13). Jesus was sent to bless the Jews, Peter said, "in turning away every one of you from his iniquities." The whole tenor of the New Testament underscores the dictum: "No man is justified by faith whose faith does not make him just."

b. This spiritual life has a nature of its own, not only in its impulse to holiness, but in its response to all other facets of its native environment, the kingdom of God. The life of the Kingdom is the life of the regenerate soul, as the water of the sea is the water of the little cup that has been dipped into its limitless abundance. Therefore he who is spiritually alive is at home in a Kingdom environment. It is the nature of the Kingdom for its citizens to do the will of the Father, to love the Father, to enjoy the Father, to seek all that pertains to the Father -- His Word, His Church, His people, His ways. Because this is Kingdom nature, it is regenerate nature. A regenerate man is not a misfit in a prayer meeting; he is in his native air. He now has spiritual appetite and desires. "As newborn babes," writes Peter, "desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2).

The cleansing of conversion in turning from sinful living to righteous living, the cleansing of forgiveness, which "wipes the slate clean," combined with the

power of the new life to cast off the graveclothes of the old (II Cor. 5:17), together may be said to constitute the "washing of regeneration" (Titus 3:5). Insofar as acquired depravity is cleansed in this initial burst of life, and the newborn is again as a child (Luke 18:17), he experiences initial sanctification as a concomitant of regeneration.

c. Furthermore, this spiritual life is triumphant over the grave, judgment, and hell. While it is forfeitable by unbelief and disobedience, its security in Christ is absolute. "He that believeth on the Son hath everlasting life" (John 3:36); and again: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Here is a life that physical death cannot touch, and Satan cannot tarnish, and time cannot exhaust or diminish, but is eternally enriched in quality and open-ended in duration, because its source is God himself by way of His crucified Son.

2. But we see in regeneration another component element. From the standpoint of the new birth being a birth, the biblical use of *ginomai*, to become or beget, is significant (John 1:13; 3:5; 5:21, 25). Christ is the eternally begotten Son in a unique Trinitarian sense; but we are begotten sons, "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13; cf. I Pet. 1:3). This truth is the complement of the truth of adoption, neither aspect canceling the other. While we do not know altogether the meaning of this divine generation or begetting, we understand that in some mysterious way the new birth requires the direct action of the Spirit of God, and that its nature is such that it transcends psychological explanation on any naturalistic level, and cannot be duplicated by humanistic means. It is different from cultural changes which occur in response to environment. It is different from the reformation and rehabilitation of personality which can be achieved by benevolent societal agencies. It is different from the sudden transformation in response to loving discipline and understanding which can sometimes transform a rebel into a socially adjusted person. All of this we see in society; but if it lacks the supernatural touch of the Spirit of God, it is not regeneration.

But we press further. This new individual, begotten by the Spirit, is now in Christ and Christ is in him. As such, he is not only a "new creation" (II Cor. 5:17), but a member of the new race, created in Christ. We cannot join the kingdom of God; we must be born into it. It is in a very real sense racially unique, being composed in its earthly branch, the Church, of the twice-born who have been inducted into the body of Christ by the Holy Spirit out of every color and race and tribe and nation (Eph. 2:13-22; Rev. 5:9-10).

III. Relation To Sanctification

It has already been pointed out that the new life is holy. That justification demands sanctification as a corollary of its own nature is made abundantly clear in

Romans 6. This is true respecting both sanctification as a concomitant of regeneration and entire sanctification as a subsequent work of grace.

A. Notice, first, the respects in which the regenerate may be said to be sanctified:

1. All repentant and regenerate believers are committed to holy living; in this they strive to be ethically holy (I Cor. 6:9-12). They are called to be saints (I Cor. 1:2).

2. They are positionally holy by virtue of their relationship with God in Christ (I Cor. 1:2, "sanctified in Christ Jesus").

3. They are dispositionally holy in two respects: they desire full inward holiness (I John 3:3) and they find it morally impossible to continue living in known sin: "Whosoever is born of God doth not commit [practice] sin: for his seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9).

4. They are initially sanctified (as has been previously noted) insofar as they are cleansed of acquired depravity, which is the cumulative consequence of their own personal history of sinning. (But in actual fact such cleansing is not always complete at the moment of conversion. Sometimes perverted appetites and habits linger, and are sloughed off gradually as both strength and light increase.)³

B. Let us also note that regeneration is not entire sanctification, but impels to it (Rom. 6:12-22).

There are passages which seem to describe the change in the new birth in terms of absolutes (II Cor. 5:17). John Wesley tended to do the same in delineating this transformation, especially in some of his sermons. He described a person born again as if he were now a full saint, with nothing further needed. But in later years he made it clear that the new birth initiated the new life, with its new direction and power, but was only the beginning of that full-orbed transformation of character which was the goal. Describing the Methodists he says, "They know, indeed, that at the same time a man is justified, sanctification properly begins. For when he is justified, he is 'born again,' 'born from above,' 'born of the Spirit'; which, although it is not (as some suppose) the whole process of sanctification, is doubtless the gate of it."⁴ And while "all things have become new" essentially, in orientation and direction, and the believer is indeed a new creation, yet the new soon finds itself competing with the residue of the old nature. For spiritual life does not displace mental life with its memories and associations; neither does it displace soulish life with its cultural patterns and lifelong affections; or physical life with its appetites and propensities; but it first redirects the whole, and then gradually permeates all the various levels of life. And rooted somewhere in the old levels, or in their composite, holistic nature, is the original inborn bent to self-sovereignty, which

proves to be indeed a liability and a drag on the new life until extirpated by the baptism with the Holy Spirit.

C. The specific function of the new birth in relation to both initial and entire sanctification can be understood even more clearly if we look again at the concept of death. Earlier the essential meaning of spiritual death was discussed. Now we should note that the Bible indicates several kinds of death accruing directly or indirectly from the first Adam.

1. Physical death. Redemption in Christ does not include exemption from physical death (excepting for those alive at the Parousia), but deliverance out of death by the resurrection of the body (Rom. 8:10; I Cor. 15:1-58).

2. Racial condemnation, in the sense of severance from God and liability to share in Adam's punishment, due to our racial solidarity with him. This kind of death is canceled by prevenient grace as a universal benefit of the atonement, so that every infant "lives" in Christ (Rom. 5:18). A. T. Robertson says: "But what about infants and idiots in case of death? Do they have responsibility? Surely not. The sinful nature which they inherit is met by Christ's atoning death and grace."⁵ In this he was speaking, not as a consistent Calvinist, but as an Arminian, for his position is logically true only within the framework of the Arminian-Wesleyan doctrine of prevenient grace.

3. Racial corruption, which Paul calls the "law of sin and death" (Rom. 8:2; cf. 7:7-25). This is the inborn, indwelling sin, which is antagonized by the law, and leads to a renewed death, this time the personal death of the individual sinner. Paul said, "I was alive without the law once: but when the commandment came, sin revived [was activated by the law's challenge], and I died" (Rom. 7:9). The fourth, therefore, is--

4. Personal spiritual death. In infancy, Paul was alive, through prevenient grace. But when the age of accountability came, and he sinned voluntarily, prompted by the sin of his nature, he stepped out of that circle of innocency and safety into personal guiltiness, with its consequent condemnation and alienation. This is spiritual death resulting, not directly from Adam, but from one's own sinful choices as a moral agent.

It is this fourth death which primarily is the objective of the new birth. One's personal sins are forgiven and one's personal acquired depravity is cleansed, so that he again becomes as a "little child" (Luke 18:17). This is the initial requirement, Jesus said, for entrance into the Kingdom. But a child is cursed with indwelling sin (the third form of death -- see above). As long as this remains, the inner conflict with the law of God will persist, even though counteracted by the new spiritual life. This conflict jeopardizes the new reconciliation, for in the heart of the believer is a lurking nature which is not reconciled -- a latent "no" to God which is denied but not conquered by the conscious and official "yes." Consequently the new spiritual

life is burdened by a struggle with a contrary principle which creates an abnormal liability to backsliding, i.e., a reoccurrence of personal spiritual death.

Just as the new birth is necessary for deliverance from that spiritual death for which I am personally responsible, so entire sanctification is necessary for deliverance from that "law of sin and death" for which I am not personally responsible, but which is a perpetual jeopardy to my new spiritual life by the force of its abnormal impulsion toward renewed sinning.⁶

IV. Means To The New Birth

The Bible ascribes our salvation to God. We are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). God's are the initiative, the action, and the available resources. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11); and, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8; also I John 4:19; John 6:44).

A. God's means are the Blood, the Word, and the Spirit. Without the shedding of blood in an acceptable atonement there could be no moral basis for redemption (Heb. 9:22). Closely associated with the blood of Christ, however, is the Resurrection, as the validation of Calvary. We read, "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:9-10). Peter also specifies the "resurrection of Jesus Christ from the dead" as the means by which God "hath begotten us again unto a lively hope" (I Pet. 1:3).

Similarly the word of the gospel is an instrumental means in bringing us to self-knowledge and saving faith. When Jesus told Nicodemus that a man must be born of water and the Spirit, He was not referring to water baptism. Though interpreters differ concerning the exact signification, there is strong support for seeing in water a symbolic reference to the word of the gospel. Peter writes that we are "born again, not of corruptible seed, but of incorruptible, by the word of God. . . ." (I Pet. 1:23; cf. Eph. 5:26, RSV). He then clearly identifies this with "the word which by the gospel is preached unto you" (v. 25). The relation of this word to faith is stated by Paul: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). See also John 15:3.

The immediate divine Agent, however, in our new birth is the Holy Spirit, who woos, awakens, convicts, aids, and effects within us the great change.

B. But God has also means which He has assigned to man nor his voluntary use. These means are embraced in faith, which can be said to be the sole condition of the new birth.

1. It must be a confessional faith, which firmly takes hold of the crucified and resurrected Christ, and confesses Him openly (Acts 8:37; 16:31; Rom. 10:8-10, et al.).

2. It must also be a Spirit-enabled faith, which trusts God as well as believes gospel facts. While man must exercise faith volitionally, his ability to do so is a gift of grace, and his decision to do so needs that divine support which transmutes faith into assurance.

3. Furthermore, evangelical faith is inseparable from repentance.⁷ The relation of faith to repentance needs special care in statement. When the Bible distinguishes between them, repentance is prior as the moral ground of faith (Mark 1:15; Acts 20:21). At other times repentance and faith are used interchangeably, each implying the other. To the multitude on the Day of Pentecost, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Here faith is not mentioned, but it is implied (cf. Acts 11:18). On the other hand, Paul and Silas said to the Philippian jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved. . . ." (Acts 16:31). Repentance is not specified, but it is implied; and the jailor demonstrated it when he made restitution by washing their wounds.

4. Neither repentance nor faith should be understood as meritorious acts by which salvation can be earned, but as conditions on which free justification can be received. The repentance side of our faith is toward God the Father, since it is His law we have violated. The faith side of our repentance is toward Christ, since it is His person, incarnate, crucified, risen, and interceding, which is the sole ground of our hope (Acts 20:21). Faith must never be in faith as if it of itself had redemptive power or virtue.

Our faith can be said to be imputed to us for righteousness (Rom. 4:9, 23-25) because it accepts, as the sole ground of its footing, the word of the gospel concerning God's act in Christ. This imputation is justified not only by the fact that its Object is Christ and its ground the atonement, but by the fact that it is the kind of faith which obeys, and thus channels imparted righteousness as the gift of grace. Such imparted righteousness is the moral counterpart of imputed righteousness.

C. The great problem -- and perhaps the watershed between Calvinism and Arminianism -- is the question of the precise role played by man's agency in relation to God's agency in effecting conversion. Billy Graham confesses: "There is a mystery in one aspect of conversion that I have never been able to fathom and I have never read a book of theology that satisfies me at this point -- the relationship between the sovereignty of God and man's free will. It seems to me that they are both taught in the Scriptures and both are involved. Certainly we are ordered to proclaim the kerygma and man is besought to respond in repentance and faith."⁸ This confession shows a sound spiritual instinct. However, any interpretation of sovereignty and human responsibility which creates a real contradiction must be a

misunderstanding of the Scriptures. That extreme doctrine of sovereignty which makes man's repentance and freedom fictions, so that man repents and believes, not as a free agent, but as a puppet, is such a misunderstanding.

Wesleyanism is thoroughly Augustinian in postulating fallen man's inability to save himself, and the necessary priority and supremacy of God's grace. But instead of supposing that ability is imparted irresistibly by the divine act of regeneration, and from that imparted ability flow voluntary repentance, faith, and obedience, we believe the truly biblical position to be that ability to repent and believe is that universal and unconditional benefit of the atonement called prevenient grace, so that, as Wesley insisted, no man is entirely without grace. Indeed the sinner is spiritually "dead," but Wesley refused to admit that prior to the very moment of regeneration this death was absolute. In a letter to John Mason, November 21, 1776, he writes: "One of Mr. Fletcher's Checks considers at large the Calvinist supposition 'that a natural man is as dead as a stone'; and shows the utter falseness and absurdity of it, seeing no man living is without some preventing grace, and every degree of grace is a degree of life."⁹

This is scriptural. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). Furthermore the office work of the Spirit is to convict "the world [meaning 'dead' sinners] of sin, and of righteousness, and of judgment." Such awakening and conviction are aspects of prevenient grace, and must not be confused with regeneration.

Our position therefore is that, while the Spirit influences all, He coerces none; that He is ever striving with sinners and drawing them to Christ; yet His ministrations are only such as are necessary to restore that measure of moral equilibrium in the soul by which meaningful autonomy and responsible decision become possible. This makes repentance man's, not God's, just as we are glad to concede that the grace is God's, not man's. Man may be passive as a receiver of grace, but active as a responder -- or rejecter.

If we over-stress human ability, we minimize the need for grace. In this direction lies Pelagianism. If we overemphasize man's inability (confining ourselves to "effectual calling" or nothing), we minimize his moral responsibility, In this direction is bare determinism.

In summary we can say: (1) The initiative is God's; (2) the provision of atonement is God's; (3) the action of the Spirit upon the soul is God's. At these points Arminianism is thoroughly Augustinian. We just as firmly believe in man's natural depravity and inability apart from grace. We just as definitely affirm man's dependence on grace mediated by the Holy Spirit.

But by the doctrine of prevenient grace Arminianism avoids the terrible implications of ultra Calvinism: (1) The God who by decree is solely responsible for the salvation of the elect becomes thereby equally responsible for the damnation of

the lost, since He could have saved them too and chose not to. (2) Such an extreme monergism implies both sub-ethical holiness and sub-ethical sin, as the maximum possibilities, since both saint and sinner are robots rather than active moral agents in a responsible and meaningful way. Without free choice there can be neither sin nor holiness, in a fully ethical sense; and in this case there can be no just basis for moral judgment. (3) Under such an arrangement, the shadow cast on God's holiness, love, and power cannot be avoided.

The doctrine of prevenient grace preserves both the divine initiative and the human responsibility, thus placing the plan of salvation on a just and moral basis. God is glorified without in the same breath being dishonored.

And thus says the Word of God. In John 1:11-13, where the strongest affirmation is made concerning God's action in begetting us as children, there is a corresponding affirmation of the prior choice of a free agent. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is the free, voluntary, and individual reception of Christ which determines the identity of those who are born again. The "right" to become the son of God is not the divine decree, after which the impulse to receive Christ irresistibly occurs. On the contrary, the "right" is the consequence and the reward (made available to all by Christ) of a personal and voluntary choice of Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Summary

The chief characteristics of the new birth are the manifestations which belong to the nature of spiritual life, which include love for God and man, the enjoyment of peace with God, and an attitude of antipathy toward sin and affinity toward holiness.

The requisites are the divine initiative and the free human response. God's prior grace is required, made possible by the activity of the Trinity in the total redemptive provision. Within this matrix of grace man is required to repent and believe the gospel in such a manner that the objective facts of redemption become personally and subjectively realized, initially in the crisis experiences of full salvation, continuously in subsequent obedience and devotion, and ultimately in the future consummation of glorification. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified" and whom he justified, them he also glorified" (Rom. 8:29-30).

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06 -- THE HOLY SPIRIT'S WORK IN REGENERATION -- By Paul F. Elliott

About Paul F. Elliott

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06 -- THE HOLY SPIRIT'S WORK IN REGENERATION

Regeneration is a term used to express the communication of spiritual life to souls that were dead in trespasses and sins. The term regeneration (from the Greek words "again" and "birth" or "being born") means "born again." The word itself occurs but twice in the Scriptures. Matt. 19:28 -- "Ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon thrones, judging the twelve tribes of Israel," where it evidently has reference to "the restitution of all things" under the millennial economy; and Titus 3:5 -- "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," where it is equally evident that it designates the moral renovation of individuals through the virtue of Christ's atonement.

In regeneration one is made partaker of spiritual life who was utterly without it before. The change wrought in this experience is most decided and radical. The Scriptures speak of it as being made "a new creature" (II Cor. 5:17); as having "passed from death unto life" (John 5:24); as having been "quickened together with Christ" (Eph. 2:5); as having been "translated out of the kingdom of darkness into the kingdom of God's dear Son" (Col. 1:13); as having been made "partakers of the divine nature" (II Pet. 1:4); and as having "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

All genuine Christians are "twice-born men" -- born of the flesh by natural generation, and as decidedly "born again," "born of the Spirit," "born from above," by a supernatural process of regeneration.

John Wesley defines the new birth as:

"That change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is a change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus; when it is renewed after the image of God in righteousness and true holiness."¹

Man must cooperate with God, in the surrender of himself and in the exercise of desire and faith, but beyond this he can do no more. God must change the heart. As Wesley says, "It takes the power that made the world to make a Christian."

I. The Author Of Regeneration

If it now be asked, "By what agency is this great change in man's nature and character to be wrought?" the answer is, "By the agency of the Holy Spirit of God."

By having considered the nature of this change we have seen that the work is one which no man can accomplish for himself; that no process of reformation, education, cultivation, or development, through the example or efforts of others, can bring it to pass; in fact, a work such as no power short of the Infinite can effect. Hence the uniform testimony of Scripture is to the effect that to be spiritual men we must be "born of the Spirit." He alone can impart the new life of Christ. God the Father is its Source; God the Son, its procuring Cause; and God the Holy Spirit, the efficient Agent in its accomplishment.

"Born of the Spirit" is a scriptural phrase embodying the idea that the Spirit is the Agent in the accomplishment of this marvelous change. "It is the Spirit that quickeneth" (maketh alive), is another instance of the same kind; as also St. Paul's statement that "the letter killeth, but the spirit giveth life." See John 6:63 and II Cor. 3:6. The great apostle also refers to the same thought when he says (Rom. 8:2), "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In II Cor. 3:18 he also says, speaking of the transformation of personal character, "But we all, with open face beholding as in a glass the glory of the Lord, are changed [metamorphosed] into the same image from glory to glory, even as by the Spirit of the Lord." Then again we have the same thought presented in another form in Titus 3:5-6: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing [as in the laver of the Temple] of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." These are a few of the many scriptures which teach that the Holy Spirit is always the efficient Agent in the work of regeneration.

Except that the Holy Spirit awakens, illumines, convicts, and tenderly draws men Godward, none could or would repent, turn to God, and in faith, with prayer and supplication, seek His pardoning mercy. To all these offices the blessed Paraclete is faithful, however, and thereby He ever seeks to bring men into reconciliation with God, and into the experience of regenerating grace. How

imperative it is, then, that men act in these important matters while the Spirit awakens, calls, woos, and draws them, lest, being grieved, resisted, vexed, too often and too long, He should cease to perform these functions, and abandon the soul to a hopeless fate! God says, "My spirit shall not always strive with man" (Gen. 6:3).

II. The Holy Spirit Gives Assurance

The Holy Spirit always assures men of the fact when their sins are forgiven and their hearts renewed. "The Spirit itself [himself] beareth witness with our spirit, that we are the children of God" (Rom. 8:16). Is it asked, "In what does the witness of the Spirit consist?" No better answer has ever been given than that of John Wesley: "By the testimony of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God."²

III. Regeneration Is Partial Sanctification

Regeneration is incipient but incomplete sanctification. It is sanctification begun, in that it is the impartation of the germ or principle of holiness to him who receives it. Bishop Randolph S. Foster says, "All the principles of holiness are begotten in the heart at the instant of regeneration; entire sanctification adds not a single new grace."³ The Spirit by whom they have been regenerated is a Holy Spirit; and their regeneration by the impartation of holy principles is the first stage in the great work whereby He is to perfect them in holy character, and render them meet for the holy society of heaven.

But it is just as absurd to hold that we then have either entire sanctification or complete redemption as it would be to contend that, because in the newborn babe we have potentially the adult man or woman, therefore we have actually the adult man or woman. The potential sanctification included in regeneration must be wrought into actual and conscious experience in the heart and life before sanctification is complete and adult spiritual manhood reached. The Scriptures recognize the imperfect state of those who are newly born of God, as also of those who have failed to advance in spirituality since their regeneration, as they should have done.

IV. Sanctification Begun In Regeneration

The Holy Spirit's work of sanctification is begun and in a goodly degree accomplished in regeneration. In this experience a new life is begotten in the soul, a life of holy love, which thenceforth takes the ascendancy over all the carnal tendencies of human nature, bringing them into habitual subjugation to the law of Christ; so that, as Wesley says, "even babes in Christ are so far saved as not to commit sin." St. John says: "For his seed remaineth in him: and he cannot sin,

because he is born of God." We cannot insist too strongly on the fact that sanctification has its beginning in the work of regeneration.

But while the Holy Spirit begins the work of sanctification by the regeneration of the heart and life, it does not follow, nor is it true, that the work of sanctification is completed at the time of regeneration. The power of sin is broken, but its presence, in the form of sinful principles and propensities, is still within, and is a constant source of danger. It is a foe which lurks within the citadel awaiting the opportunity to betray it to its final overthrow, and which, when detected and resisted, struggles mightily for the mastery. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

Summation:

1. The Holy Spirit is the efficient Agent in the work of regeneration.
2. The Holy Spirit witnesses to the act of regeneration.
3. The Holy Spirit's work of sanctification is begun and, in a goodly degree, is accomplished in regeneration.⁴

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07 -- REQUISITES, EVIDENCES, CHARACTERISTICS OF ENTIRE SANCTIFICATION - - By William M. Arnett

About William M. Arnett

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This paper is one of the two major position papers prepared and delivered to the Centennial Convention of the National Holiness Association; it was later delivered to the Wesleyan Theological Society.

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07 -- REQUISITES, EVIDENCES, CHARACTERISTICS OF ENTIRE SANCTIFICATION

Introduction

One of the great divine imperatives upon men is holiness. It is a clearly stated fact in Holy Scriptures that God requires holiness (e.g., Lev. 11:44-45; 19:1-2; 20:7, 26; I Pet. 1:15-16; Heb. 12:14). Paradoxically, the divine requirement is precisely the reason that God himself has gone to such length to secure it -- otherwise it would be difficult to explain the unspeakable sacrifice of Calvary, the divine exertions of the Holy Spirit, the high-priestly ministry of our risen, glorified Lord, and the divine disciplines in a believer's life. Such activities are evidences of the mighty undertakings of divine energies and grace. And for what purpose? To make men holy.

Note: A comprehensive outline of this message is given at its close. See page 110.

It is within the context of the divine requirement of holiness that our consideration of entire sanctification necessarily takes its rise. It is a commonplace for us to note that sanctification in its initial stages begins with new life in Jesus Christ (e.g., I Cor. 1:2; 6:11), which is a result of God's justifying, regenerating ministry in the heart of the repentant, believing sinner. Just as initial sanctification has its beginning in the crisis experience of conversion, entire sanctification also has its beginning in a crisis experience in the grace of God. It is a necessary ingredient in the total scheme of salvation. The biblical demand for freedom from all sin in this life makes entire sanctification an indispensable factor in spiritual reality. The high-priestly prayer of our Lord for the sanctification of His disciples in John 17:17 and the earnest prayer of the Apostle Paul for the completed sanctification of the newly converted church at Thessalonica (I Thess. 5:23) reveal how deeply this truth is implanted in the Holy Scriptures.

This is not to suggest at the very outset of this discussion that entire sanctification is the panacea for all human ills, but it does mean that it is an integral part of God's gracious remedy for sin which is deeply rooted in the human heart. The provision of divine grace is more than a match for the tyranny of sin in man. This divine remedy is evidence that God graciously provides what He requires, and that the divine imperative, "Be ye holy" (I Pet. 1:15-16), encompasses a corresponding divine catharsis in the purifying of the heart (Acts 15:9).

By way of a brief definition, it would be difficult to improve on one given by our spiritual progenitor, John Wesley: "Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God. The Refiner's fire purges out all that is contrary to love."¹ The heart or core of it is expressed in three words by Wesley: "Love expelling sin."

A more extended statement reads as follows: "Entire sanctification is that work of God, subsequent to regeneration, through the baptism with the Holy Spirit, by which the fully consecrated believer, upon exercise of faith in the atoning blood of Christ, is cleansed in that moment from all inward sin, filled with the pure love of God, and empowered for life and service. The resulting relationship is attested by the witness of the Holy Spirit and is maintained by obedience and faith. Entire sanctification enables the believer to love God with all the heart, soul, mind, and strength, and his neighbor as himself, and prepares him for greater growth in grace."²

The experience of entire sanctification is also known by various descriptive terms representing its several aspects, such as "Christian perfection," "perfect love," "Christian holiness," "heart purity," "full sanctification," "full salvation," "the baptism with the Holy Spirit," and "the fullness of the blessing."

As the assigned topic suggests, this paper seeks to explore entire sanctification in its biblical context as a second definite work of grace in terms of requisites, evidences, and characteristics.

I. Entire Sanctification: Requisites

There are certain theological and experiential requisites for entire sanctification. These factors must be carefully, though briefly, scrutinized if full salvation is to be appreciated and realized.

A. Theological

The theological requisites bring into focus five great biblical truths: (1) the holiness of God; (2) the sinfulness of man; (3) the death of Christ; (4) the ministry of the Holy Spirit; and (5) the fullness of salvation. What a galaxy of facts within the spectrum of divine truth! It is necessary to examine each of these briefly.

1. The holiness of God. The holiness of God is not known by an intuition or inference, but by revelation. "I the Lord your God am holy" resounds over and over in written revelation (Lev. 11:44-45; 19:1-2; 20:26; I Pet. 1:15-16). "Holy, holy, holy, is the Lord of hosts" (Isa. 6:3). Holiness is more than a divine attribute; it is the essence of the divine character. These passages, with their contextual relations, indicate very clearly that holiness is not a mere quiescent principle in the divine nature. Holiness is not only the glorious fullness of God's moral excellence; it is moral expression and moral requirement as well. Hence the divine imperative: "Be ye holy" (I Pet. 1:15-16). Hence the divine burnings, the holy fire of God: "Cloven tongues like as of fire" (Acts 2:3). It is significant that the cleansing of Israel was to be effected "by the spirit of judgment, and by the spirit of burning" (Isa. 4:4). Holiness, then, is primarily the distinctive property of Deity, but is communicable to man and therefore involves an inescapable relationship to the Divine if it is to be humanly realized (cf. I Pet. 1:15-16; Matt. 5:48).

2. The sinfulness of man. Man is God's creature, whose image he bears. Man is highly created, but he is also deeply fallen. The impediment to holiness in man is sin, which basically is twofold in nature: (a) sin in principle (i.e., condition of sinfulness) -- Paul's spiritual pilgrimage brought to him a painful awareness of "the sin that dwelleth in me" (Rom. 7:17, 20); (b) sin in act -- transgressions and sins brought a cleavage between a holy God and Israel (Isa. 59:2). This twofold facet of our sin problem requires a twofold remedy, thus necessitating the justifying and sanctifying activity of God's grace. The apostle's great treatment of sanctification in Romans 6 -- 8 deals, therefore, with the total work of the Holy Spirit in cleansing and renewing human nature, and not merely with its beginning in the new birth.

3. The death of Christ. The amazing paradox of the Christian faith is that a holy God against whom man sins has chosen to bear the consequences of sin at Calvary. No greater truth can confront the human mind than the profound fact that "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). Only from our knees can we hope to view in any proper manner this mighty atoning deed. The Cross declares at once God's righteous judgment upon sin, the enormity and tragedy of that sin, and the victory of Holy Love over the malign powers of evil. As Paul declares in Rom. 3:25-26, the death of Christ meets a deep and fundamental demand of the holy nature of God, to the end "that he might be just," and at the same time "the justifier of him which believeth in Jesus." The cross of Calvary vindicates the holiness of God and His forbearance in the remission of sins. It is on such a bleak, yet triumphant background that the dimensions or provisions of the Cross are declared, for it was beyond the gate at Jerusalem that Jesus suffered in order to sanctify the people of God with His own blood (Heb. 13:12). "Christ also loved the church, and gave himself for it," to the end "that he might sanctify. . . it" (Eph. 5:25-27).

4. The ministry of the Holy Spirit. One of the Upper Room promises of our Lord is that the Holy Spirit will guide His disciples into "all truth" (John 16:13). The range of "all truth" encompasses God's sanctifying work, for Jesus prayed that His disciples "also might be sanctified through the truth" (John 17:19). The Holy Spirit is the Agent of the Godhead in the moral purification of the soul. Paul rejoiced grate^o fully with the believers at Thessalonica "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

5. The fullness of salvation. Salvation, in its broadest sense, includes the beginning of saving grace, and extends to our deliverance from this present evil world. The Scriptures, for example, speak of salvation in all three verb tenses: (a) in relation to the past, we have been saved (Eph. 2:5, 8; II Tim. 1:9; Titus 3:5); (b) in relation to the present, we are being saved (I Cor. 1:18; II Cor. 2:15, Greek); (c) in relation to the future, we shall be saved (Matt. 10:22; Acts 15:11; Rom. 13:11; I Pet. 1:5, 9). Hence there is biblical justification for our spiritual forebears distinguishing between free or initial salvation in justification, full salvation in entire sanctification,

continuous salvation in maturation in grace, and final salvation in glorification. Salvation in the New Testament sense includes all that is necessary to redeem man from all sin, to equip him for effective spiritual service, and to qualify him for entrance into and enjoyment of a holy heaven. In the classic passage in Titus 2:11-14, Paul declares that it is in the arena of this life that salvation has come by the grace of God, to redeem men from all iniquity, and to purify a people for Christ's own possession who are characterized by a zeal for good works.

B. Experiential

Entire sanctification is the spiritual birthright of Christian believers. As we have already observed, it was for God's people that Jesus suffered beyond the gate in order to sanctify them. Further, Paul says that Christ loved His Church and gave himself to sanctify it, When a believer has trusted Christ for the "saving of the soul" (Heb. 10:39b), he qualifies experientially for the "fulness of the blessing of the gospel of Christ." The steps whereby entire sanctification can become a reality could be given with profit at this point, but there is an even more appropriate place in a later development of the paper.

II. Entire Sanctification: Evidences

A. Biblical Evidence of Crisis in Entire Sanctification

Before embarking on the evidences of entire sanctification as a conscious enjoyment in the life of the believer, it is necessary first to consider the evidence from Scripture for the critical or instantaneous character of God's work in entire sanctification. There is a fivefold evidence available: (1) the evidence of similarity; (2) the evidence of terminology; (3) the evidence of the tenses; (4) the evidence in a missionary's prayer; and (5) the evidence of experience.

1. The evidence of similarity. There is an interesting similarity in the attendant factors or causes between justification and the new birth on the one hand and entire sanctification or holiness on the other. We note the following parallel features in the New Testament:

a. The moving or originating cause of justification and sanctification is divine love. This parallel is seen in John 3:16 and Eph. 5:25-27: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. . . that it should be holy and without blemish."

b. The procuring cause of justification and sanctification is the blood of Christ. Rom. 5:9 and Heb. 13:12 are parallel passages: "Much more then, being now justified by his blood, we shall be saved from wrath through him," and, "Wherefore

Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

c. The efficient cause of justification and sanctification is the effective ministry of the Holy Spirit. In Titus 3:5 we read that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In II Thess. 2:13, Paul writes: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

d. The instrumental cause of justification and sanctification is the Word of God. There is a parallel between I Pet. 1:23 and John 17:17: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," and, "Sanctify them through thy truth: thy word is truth."

e. The conditional cause of justification and sanctification is faith. In Rom. 5:1, Paul says "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," while Acts 15:8-9 declares, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

f. The determining cause of justification and sanctification is the cooperation of the divine and human wills. I Tim. 2:3-4: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," is paralleled by Heb. 10:10 and I Thess. 4:3, "By the which will [that is, God's will as accomplished in Christ's atoning death] we are sanctified through the offering of the body of Jesus Christ once for all"; "For this is the will of God, even your sanctification." In both spheres the challenge that Jesus made to men applies: "If any man will to do his will, he shall know of the doctrine" (John 7: 17).

If justification or the new birth is an act of divine grace which occurs at a given point in a believer's life, it seems logical to conclude that entire sanctification can also be a crisis experience, since, in both cases, the moving or originating cause is the love of God, the procuring cause is the blood of Christ, the efficient cause is the Holy Spirit, the instrumental cause is the Word of God, the conditional cause is faith, and the determining cause is cooperation between the divine and human wills.

2. The evidence of terminology. In setting forth the remedy for inbred sin or depravity, it is significant that words or terms were used that signify drastic, completed action. Such terms as crucifixion and death (Rom. 6:6, 11; Gal. 5:24; 2:20; Col. 3:5); cleanse and purify (Acts 15:9; Eph. 5:26; II Cor. 7:1; Titus 2:14; John 15:2); circumcision of heart (Deut. 30:6; Col. 2:11); destroy (Rom. 6:6); and sanctify (Heb. 13:12; I Thess. 5:23; John 17:17) are employed. The word baptism in

connection with the ministry of the Holy Spirit is likewise significant (Matt. 3:11-12; Acts 1:5), since it is a term that always implies action at a given time, not a never-ending process. The total impression is that these terms or words denote actions that are definite and climactic, actions which most naturally take place at a definite time and place.

3. The evidence of the tenses. Our attention is focused on the aorist tense of the Greek verbs, which signifies completion. It is this form of the verb that is used in regard to sanctification (I Thess. 5:23; John 17:17; Heb. 13:12), cleansing (II Cor. 7:1; I John 1:9), and purifying (Acts 15:9; Titus 2:14). If a continuing process that extends over a period of time were intended, the present or imperfect tenses would have been used. While this does not mean to imply that in every case these actions are instantaneous, yet the consistent use of the aorist rather than the present or imperfect surely favors an act rather than a process.

4. The evidence in a missionary's prayer. Paul's first letter to the young converts at Thessalonica has its focal point in verses 23 and 24 of chapter 5: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Four affirmations can be noted about this text, which also imply four negations: (a) it is a prayer for Christians (not for sinners); (b) it is the work of God (not of man); (c) it is a momentary work (not a mere process); and (d) it is a necessary work (not a mere option).

a. It is a prayer for Christians (not for sinners). Paul rejoices that the Thessalonians had been transformed (1:9, "Ye turned to God from idols"; 1:4, "Brethren beloved"; 2:13, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe"); that they were a working church (1:3, "Your work of faith, and labour of love"; 1:9, "To serve the living and true God"); and that they were a witnessing church (1:8, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad"). But his prayer is that their faith might be perfected (3:10), "to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (3:13).

b. It is a work of God (not of man). It is the "very God of peace" who sanctifies (5:23). Men consecrate fully as the human side of entire sanctification, but only God can sanctify wholly. God is the One who acts (i.e., "sanctify," Greek aorist).

c. It is a momentary work (not a mere process). The verb "sanctify" in verse 23 is in the aorist tense. Process may be involved, and usually is, but the burden of the prayer is upon an act of God that will be completed. In other words, the emphasis is upon completion, not upon a never-ending process.

d. It is a necessary work (not a mere option). Paul reminds the Thessalonians that this sanctification is God's will (4:3), and that He has "not called us unto uncleanness, but unto holiness" (4:7). Furthermore if anyone rejects this divine call, it is not simply the rejection of man, "but God, who hath also given unto us his holy Spirit" (4:8). Anything that defiles is excluded from a holy place called heaven (Rev. 21:27), and it is unthinkable that the carnal mind, which hates God, would ever enter therein. Therefore, at some time and some place all who expect to enter a holy heaven must be "sanctified wholly," either voluntarily or involuntarily (that is, unconditionally, as the thief on the cross).

5. The evidence of experience. To this fact there is a great cloud of witnesses. John Wesley, for example, was a close observer of many who professed the experience of entire sanctification. Over a period of years he examined with "searching questions" many of these, particularly concerning the manner in which the experience was obtained. The conclusion he reached is stated as follows:

"Every one of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous; that the change was wrought in a moment. . . . But as I have not found, in so long a space of time, a single person speaking thus [of gradual sanctification]; as all who believe they are sanctified, declare with one voice, that the change was wrought in a moment. I cannot but believe, that sanctification is commonly, if not always, an instantaneous work."³

The testimony of many thousands in the holiness movement, as well as a vast number outside, is a strong evidence to the reality of a crisis experience and indicates clearly that God is no respecter of persons.⁴

B. The Evidence of the Spirit's Witness

The reality of entire sanctification is a fact of conscious enjoyment in the life of the believer. Perhaps the New Testament standard for Christian experience and life is best expressed in Rom. 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." The indwelling Holy Spirit gives ample evidence of His presence and blessing.

1. Direct: The Witness of the Spirit. There are three vital factors in the Wesleyan doctrine of entire sanctification, according to Daniel Steele: (1) its entirety, (2) its instantaneousness, and (3) its certification.⁵ He insists that these are so related that they stand or fall together, and that the proof of any one of these points strongly supports the other two. Furthermore, the demonstration of two makes the third a necessary inference. Certification that the divine work is wrought in the heart is the witness of the Holy Spirit. In his significant sermon on "The Scripture Way of Salvation," Wesley writes: "To this confidence, that God is able and willing to sanctify us now, there needs to be added one thing more -- a divine

evidence and conviction that He doeth it. In that hour it is done: God says to the inmost soul, 'According to thy faith be it unto thee!'⁶ This witness of the Spirit is self-authenticating. His presence and His work are self-evidencing. A comprehensive statement of the teachings of the Holy Spirit is given in I Cor. 2:12: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Commenting on this passage, Steele observes: "The things is in the plural number, and includes all the operations of the Sanctifier. If, then, it is His office to sanctify, it is His mission also to certify that great and glorious work to the soul of the believer."⁷ Here is an area of Christian reality that is better experienced than it is explained. As Bishop Taylor observes: "We know the fact of the Spirit's witness although we cannot give a rationale of it."⁸ But as C. W. Ruth declared, "You need not go outside and light a candle to see if the sun has risen."⁹ Just so, the witness of the Spirit does not need secondary props to validate it. Peter ascribes the assurance of heart purity to God himself in these words: "And God, which knoweth the hearts, bare them witness" (Acts 15:8-9).

2. Indirect: The Fruit of the Spirit. Our attention is drawn immediately to the fruit or graces of the Spirit as enumerated by the Apostle Paul: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). Undoubtedly the fundamental grace of the Spirit is love, which He pours abundantly into our hearts (Rom. 5:5). John Wesley was most diligent in warning his hearers and readers against the folly of relying on any alleged testimony of the Spirit apart from the graces which the same Spirit imparts. The fruit of the Spirit begins to grow when we are born of the Spirit, but there are times when the manifestation of fruit is hampered by a carnal trait or proclivity. The life of the Spirit-filled Christian, however, is characterized by a consistent freedom from the works of the flesh and a growing manifestation of the graces of the Spirit. There is a conscious awareness that these graces are being manifest. Fruit, it should be noted, is from God. "It is not by striving, but by abiding; not by worrying, but by trusting; not of works, but of faith,"¹⁰ says Samuel Chadwick.

In his *A Plain Account of Christian Perfection*, Wesley insisted that the assurance in regard to entire sanctification has this twofold character. In answer to the question, "But how do you know that you are sanctified -- saved from your inbred corruption?" he replies: "I can know it no otherwise than I know that I am justified. 'Hereby know we that we are of God (in either sense), by the Spirit that he hath given us.' We know it by the witness and by the fruit of the Spirit." It is this sense of certainty, wrought in the Christian's heart by the Holy Spirit, and the awareness of the Spirit's graces that lay the groundwork for a positive witness to full salvation.

III. Entire Sanctification: Characteristics

A. The Effects of Entire Sanctification

The element of paradox stands at the very heart of the realization of full salvation. It is the paradox of dying to live. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Spiritual conquest comes through crucifixion, and larger life through willing death. Beyond willing death there is a glorious resurrection into fullness of life and power. Jesus came that we might have life, and that we might have it more abundantly. The sanctifying lordship of the Holy Spirit brings into reality the "life beyond the comma" -- ". . . and that they might have it more abundantly" (John 10:10). The basic work of God in the heart is the same, but the human manifestation and response vary. Three important results need to be observed.

1. The blessing of heart purity. The divine side of entire sanctification is purification, cleansing from the depravity of sin, or making holy. "Purifying [cleansing] their hearts by faith" is the essential feature of Pentecost and the corresponding experience of Cornelius and his household (Acts 15:9). It is not something that we can do for ourselves. It is the negative side of God's sanctifying work of grace in the heart, and is based on God's knowledge of the carnal corruptness of the heart, not our own knowledge (Acts 15:8). Inherited sin, which is not a part of essential personality, is eliminated. Purity of heart suggests three things: (a) spiritual health, (b) the vision of God, and (c) singularity of motive.

a. Spiritual health. Holiness is wholeness, or soul health. Lurking behind many of the psychological disorders in our time is a disturbed and divided heart. Sin not only separates from God; it can split the personality as well. The Spirit-filled life brings soul health at the deepest level.

b. The vision of God. The pure in heart see God. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). God cannot be discovered with our microscopes, and He is not within the range of man's telescopes, but the pure in heart see God in the changing scenes of life.

c. Singularity of motive. The pure in heart literally means "the single-minded." Purity of heart means to will one thing: the will of God. By contrast, "a double minded man is unstable in all his ways" (Jas. 1:8). Therefore, "cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8). Spiritual power is a correlate of spiritual cleansing, and the latter is basic to the former.

2. The blessing of love's perfection. The command of Christ, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), relates to love, as the context clearly indicates. It is agape love, the creation of the Holy Spirit (Rom. 5:6, 8), therefore supernatural, spontaneous, and flowing from within. God's commands are God's enabling acts, and the divine promise in Deut. 30:6 is that God will circumcise the heart of His people in order that they might love Him perfectly. In I John we are told three times about love's perfection (I John 2:5; 4:12, 17); and in Col. 3:14, Paul exhorts his readers to put on love, "which is the bond of perfectness." "By perfection," wrote Wesley, "I mean the humble, gentle, patient

love of God and man, ruling all the tempers, words, and actions, the whole heart and the whole life."¹² From the negative point of view, the quality of perfect love is pure, so that nothing inimical to love remains in the heart. On the positive side, the quality of this love is capable of continued enlargement (cf. Phil. 1:9 and I Thess. 3:12).

3. The blessing of the Spirit's power. Entire sanctification or perfect love is wrought in the heart by the baptism with the Holy Spirit (Acts 1:4-5; 15:8-9). We have seen that there is a basic work in cleansing, or the negative aspect in a thorough purging from all inner sin and unrighteousness. Positively, it is also a divine endowment of power through the fullness of the Holy Spirit for holy living and effective service. "Ye shall receive power, after that the Holy Ghost is come upon you. . . ." (Acts 1:8). The Spirit-filled life is the norm of Christian experience. The crises in Christian experience are not ends in themselves, but means to an end. The practical result of the Spirit's empowering is to witness for Jesus Christ. "Ye shall be witnesses unto me" (Acts 1:8). The grand theme of our witness is Jesus Christ; the dynamic of our witness is the Holy Spirit; the extent of our witness is to all the world. Scriptural holiness entails a compassion for all people everywhere.

The divine power of the Spirit also bears an intimate relationship with prayer, as Rom. 8:26 and Jude 20 emphasize. Every phase of Christian service necessitates the Spirit's anointing upon servants of the Lord, even deacons (e.g., Acts 6:1-3, 5).

B. The Implications of Entire Sanctification

The arena in which the fully sanctified life is lived is "this present evil world" (Gal. 1:4). There is a vast amount of natural beauty for God's people to enjoy, but morally the world is "not a friend to grace to help us on to God."

1. Holiness and the human element. "We have this treasure in earthen vessels" (II Cor. 4:7), and the natural desires and instincts remain for people whose hearts are pure. These human drives or instincts, however, are brought under the control of a higher power through God's saving and sanctifying grace, to the end that they might be constructively released and creatively employed. Paul suppressed or sublimated the physical body (I Cor. 9:27), but taught the crucifixion or destruction of the "flesh" as an evil principle (Gal. 5:24; Rom. 6:6). The body (that is, the material body as such) is not sin, but is instrumental in serving something deeper in the personality -- the intellect, the will, and the emotions. Members of the body -- eyes, ears, hands, feet, etc. -- are to be yielded fully to God as "instruments of righteousness unto God" (Rom. 6:13).

2. Holiness and temptation. Adam and Eve were tempted on the plane of moral purity. Legitimate desires can become the occasion of temptation. Our Saviour was tempted through legitimate desires to pursue goals by means that were unlawful. There is necessity for watchfulness and discipline to fortify the holy in heart. Temptations will come, but they can be overcome (Jas. 1:12), and

temptations overcome can lead to a glorious outcome. Temptations can become the occasion for growth and holy triumph.

3. Holiness and Christian growth. Holiness of heart and life provides the best climate in which growth in grace can take place. The holy habits -- such as prayer, Bible study, stewardship, and witnessing -- become most meaningful in such an atmosphere. An indication of the widening horizons of perfect love is seen in Paul's prayer for the church at Philippi: "That your love may abound yet more and more in knowledge and in all judgment [discernment]; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11). God's work of cleansing is a thorough, completed work insofar as cleansing from inward sin is concerned; but that crisis is only the beginning of a life of growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Indeed, the Scriptures liken holiness in its larger perspectives to a highway (Isa. 35:8), and in this sense the pursuit of holiness is to engage all our days. "Follow. . . [the] holiness, without which no man shall see the Lord" (Heb. 12:14). The context in Hebrews also warns that impediments can arise as detriments to holiness, against which it is our duty to watch: a "root of bitterness" (Heb. 12:15), impurity (watch carefully "lest there be any fornicator," Heb. 12:15-16), and worldliness ("or profane person," Heb. 12:16).

C. The Conditions of Entire Sanctification

As previously noted, entire sanctification is the spiritual birthright of Christian believers. A prerequisite, then, for this crisis experience is a clear-cut, definite experience of pardoning and regenerating grace. When a seeker believes to the "saving of the soul" (Heb. 10:39b), there are six clear steps into the reality of entire sanctification: (1) recognize the need; (2) realize God's provision; (3) face the crisis; (4) confess the barriers; (5) commit the self; and (6) appropriate the grace by faith. These human factors in Entire Sanctification need to be given brief attention.

1. Recognize the need. Basically there are two ways in which we can become aware of the need of sanctifying grace: (a) through Scripture, and (b) through experience.

a. Through Scripture. "The entrance of thy words giveth light" (Ps. 119:130a). Theoretically, at least, we can know that sin is twofold as a problem through an examination of God's Word. For example, when Paul said, "I am carnal," it is obvious that he was not confessing an overt act of sin, but was admitting a sinful condition of which he had become aware. The antagonism between "flesh" and "Spirit" in Gal. 5:17 is descriptive of many regenerated Christians. "Flesh" in this context does not refer to the human body (soma) but to the motivating principle of evil in human personality with which we are born.

b. Through experience. Dr. H. Orton Wiley insists that "inbred sin as a principle can be known only through its personal and actual manifestation."¹³ As a result of these manifestations (or "spells"), it is normal for an earnest Christian to yearn for deliverance from the duality of double-mindedness (cf. Jas. 1:8; 4:8b; Rom. 7:23). The Holy Spirit will create hunger for full salvation in the light of these experiences.

2. Realize God's provision. There are two avenues in realizing God's provision: (a) in the atonement of Christ, and (b) through the ministry of the Holy Spirit.

a. In the atonement of Christ. In addition to Heb. 13:12 and Eph. 5:25-26, the "how much more" passage in Heb. 9:12-14 contrasts the efficacy of "the blood of Christ" with "the blood of bulls and of goats"; and if the latter "sanctifieth to the purifying of the flesh," what greater possibility there is that the former would do a thoroughly purging work! Furthermore, it is the "blood of Christ" that "cleanseth from all sin" (I John 1:7), and a faithful God can "cleanse. . . from all unrighteousness" (I John 1:9).

b. Through the ministry of the Holy Spirit. The baptism with the Holy Spirit, in which the Spirit operates with the character of fire (cf. Matt. 3:11-12), and the consequent fullness of the Spirit, are the means by which entire sanctification is wrought. Thus, as we have already noted, the Holy Spirit serves as the Divine Agent in the soul's cleansing (Rom. 15:16; II Thess. 2:13; I Pet. 1:2).

3. Face the crisis. The hunger for full deliverance will move to a crisis in which the believer yearns for heart cleansing from inbred sin. "Hungering" and "thirsting" are indicative of the intensity with which the crisis is confronted. A nonchalant or proud or critical attitude will defeat the quest and leave the seeker impoverished.

4. Confess the barriers. The one big barrier to the entirely sanctified or Spirit-filled life is the carnal mind, which hates God (Rom. 8:7). It is the motivating principle of evil, the sinful condition with which we are born, This inner condition must be faced with rugged honesty and a humble, teachable spirit. The carnal mind, however, has a large brood of manifestations, one or more of which may specify the seeker's own particular need, such as jealousy, a volatile temper, touchiness, pride, self-centeredness, self-will, self-pity, self-importance, resentment, bitterness, a streak of meanness, prejudice, deceptiveness, vindictiveness, stinginess, lack of spiritual power, or fear of man. Whatever the "besetting" or "upsetting" sin, it must be confessed forthrightly. It is a truism in spiritual things that when we are willing to tell God the worst about ourselves, we are well on the way to God's best.

5. Commit the self. In other words, full consecration is the human side of holiness. Paul challenged the Christians at Rome to "yield yourselves unto God" (Rom. 6:13, 19) and to "present your bodies a living sacrifice" (Rom. 12:1), which is

their reasonable service. "Bodies" in this context stands for the total personality. There is a definite, drastic, and determined element about this consecration. It represents a complete, once-for-all gift. It is an act so thorough and so complete that "reconsecration" is as much out of place as "remarriage" is in the normal, happy home. As the song writer expressed it, entire consecration includes:

Friends, and time, and earthly store,
Soul and body, Thine to be,
Wholly Thine, forevermore.

6. Appropriate the grace by faith. Just as repentance is and must be linked with faith in conversion, so full consecration is and must be linked with faith in entire sanctification. As vital as it is to commit fully the self to God, ultimately we are not sanctified by consecration, but by faith (Acts 26:18; cf. Acts 15:8-9; Gal. 3:14). There comes a time in seeking God when it is just as important to believe Him implicitly as it was to confess the need in the first place. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Believing precedes receiving!

Conclusion

A renewed interest in sanctification that transcends various theological schools of thought is an important development in recent theology, according to William Hordern in his book, *New Directions in Theology Today*.¹⁴ Several factors have contributed to this revived concern with sanctification. For one thing, the Church is facing widespread criticism of its life and practice. The contemporary concern represents a desire to express the uniqueness of the Christian ethic. The background for this concern is the fact that the doctrine of sanctification was neglected in the earlier part of the twentieth century. An outstanding feature of this rediscovery is the effort to see sanctification in an indispensable relationship to the Church. Two basic themes in the New Testament are part of the new concern: first, that man's only hope is in God; and second, that a stern call of discipleship is laid upon a man who has been forgiven by God.

The need of our contemporary world calls for renewed vigor in proclaiming the message of entire sanctification.¹⁵ The explosive issues of our time cry aloud for men in all walks of life who know the priceless boon of a sound heart. These issues take varied forms, but it is our perennial challenge to perceive clearly the deeper facts behind them, namely, the deep-seated sinfulness of the human race, and the divine remedy in the justifying and sanctifying grace of God as man's solitary hope. The issues of life proceed out of the heart, and we need today, as always, men whose hearts God has touched. It is to this challenge that we need to address ourselves as the National Holiness Association begins its second century of anointed witness to a free salvation for all men, and a full salvation from all sin.

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Conclusion

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08 -- DEATH AND CRUCIFIXION -- By Myron F. Boyd

About Myron F. Boyd

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08 -- DEATH AND CRUCIFIXION

Ignorance of semantics often gets us into trouble or at least seriously embarrasses us. No doubt we have all heard the story of the woman whose husband was at an altar seeking the fullness of the Spirit in God's sanctifying grace. One would-be helper cried aloud: "Kill him, Lord. Let him die." The wife became alarmed and exclaimed: "Oh, please don't kill him. He does need a good

beating, but I don't want him to die." We are all agreed that great masses of people within and without the Church do not understand our traditional vocabulary in the holiness movement.

I. Five Different Meanings

The word "death" is used in our New Testament with at least five different meanings. The first four will be merely mentioned, with the remainder of the paper devoted to the fifth.

A. Christ's death as the supreme sacrifice for sin. "Christ died for our sins according to the scriptures" (I Cor. 15:3). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (I Thess. 5:9-10). No other death of any nature is equal in potential to that of Christ's. There is nothing that any of us can do to improve upon the great salvation as wrought through the death of Christ.

B. Physical death of man. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

C. Spiritual death. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

D. Eternal death. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). "The wages [result, consequences, final outcome] of sin is death" (Rom. 6:23).

E. Death to sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2)

The Bible makes clear, therefore, that we can become dead to sin and to our old or former nature. It also makes clear that in such a state we are fully alive to God.

II. Two Other Figures

Much of the spiritual teaching in the Bible is done by figures of speech. In the New Testament, in addition to the figure of death, we have two other figures which are used to describe the process in obtaining a sanctified heart.

A. Cleansing. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the flood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

B. Removing. Some have chosen to use the word "eradicate" in this connection. While the word is not used in Scripture, the idea is evidently taken from the following verses: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). ". . . seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:9-10). "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). Paul also uses the act of circumcision as an illustration. Circumcision is a hygienic measure. This fits right in with John's figure of cleansing from sin. Paul's idea is a spiritual operation in the heart (citadel of man's life), which he makes clear in Rom. 2:29 and Col. 2:11.

The teaching in these figures is the same as that of the figure of death to sin.

III. Hymns Back Up Scripture

A number of our hymns, written by men and women in many denominations, express clearly the thought of being dead to and cleansed from sin as well as being alive to God and filled with divine love.

Is your all on the altar of sacrifice laid?
Your heart, does the Spirit control?
You can only be blest
And have peace and sweet rest,
As you yield Him your body and soul.

-- Elisha A. Hoffman

I see the new creation rise;
I hear the speaking Blood.
It speaks! Polluted nature dies--
Sinks 'neath the crimson flood.

-- Phoebe Palmer

O God, my heart doth long for Thee;
Let me die, let me die.

**Now set my soul at liberty.
Let me die, let me die
To all the trifling things of earth;
They're now to me of little worth.
My Saviour calls; I must go forth.
Let me die, let me die.**

-- Jeanette Palmiter

IV. Negatively

In attempting to illustrate what we mean by being dead to sin and all that is carnal, let me employ an old method of showing, first, what we do not mean by it.

A. We do not mean a physical death. The body with its senses and systems will have to be kept under control by a will that is determined to please God in all things. Some of our strongest temptations present themselves through our natural human passions and appetites. Our nervous system can become a definite cross to us. Satan will take advantage of these facts and discourage or deceive us. We must, however, bring our bodies into subjection to our wills in harmony with the teachings of God's Word. Paul says: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). We should constantly remind ourselves that our bodies are the temples of the Holy Spirit (I Cor. 6:19).

B. We do not mean a social death. We will crave fellowship with others in our highest spiritual state. The desire for marriage, for instance, will be as acute in the sanctified heart as in the carnal heart.

C. We do not mean an intellectual death. In fact, we should be more alert and mentally active when we are dead to sin and alive to God. One way we are to show ourselves approved unto God is through our mental alertness and study (II Tim. 2:15).

D. We do not mean a death to our aesthetic nature. Many will be most sensitive to art and beauty. Some will show unusually good taste in the way they dress and decorate their homes. This may be true even in the highest spiritual state.

E. We do not mean death to the financial economy of the day. Our attitude will be comparable to Wesley's, who said, "Make all you can, save all you can, give all you can." One might be in a financial situation so that he could desire more, ask for more, work for more, and yet be fully consecrated and ready for God's will. The sanctified Christian will guard himself against the materialistic spirit of the day, yet he will live on a higher standard than during days of financial depression,

F. We do not mean a death to the existing political situation. We may prefer one political party over another; we may be deeply concerned and work hard to see certain men elected to office; we will maintain a strong attitude and witness for Christ and face death before going back on our faith in or devotion to Christ.

V. Positively

Paul uses the figure of death and its consequences to illustrate the spiritual truth of one's complete lack of activity or interest in anything that he knows to be displeasing to God. Death in this sense is viewed as an event and also a state.

Adam Clarke says of Rom. 6:11: "The phraseology of this verse is common among Hebrews, Greeks, and Latins. To die to a thing or person is to have nothing to do with it or him; to be totally separated from them; and to live to a thing or person is to be wholly given up to them; to have the most intimate connection with them."

Plautus, the Roman comic playwright, has one of his characters say to another: "I have nothing to do with thee; I am dead to thee Thou wast dead to me because I visited thee not."

One is either dead in sin or dead to sin. Shakespeare draws several pictures of a corrupt soul dead in sin: Lady Macbeth washing her sin-stained hands; Richard III aghast at the procession of the murdered which seems to stretch out to the crack of doom; and Iago, whom neither innocence, nor honor, nor trust, nor love will move.

Dr. Wilber T. Dayton says:

"The first verse of Romans six comes as a surprise. It is possible that Paul phrased this question ("Shall we continue in sin, that grace may abound?") with deliberate irony or a touch of sarcasm. With one burst of indignation Paul repudiates the whole idea that one can continue in sin and yet have abounding grace. We had to die to sin to be alive to Christ. . . . Every negative in the Scripture is for the sake of a positive. . . . There is cessation of the acts of sinning and there is the drastic deliverance from sin as a nature or condition."¹

VI. Total Depravity

Many have not understood what we mean by total depravity. H. Orton Wiley says: "Total depravity is not used intensively, that is, human nature is not regarded as being so thoroughly depraved that there can be no further degrees in wickedness; but extensively, as a contagion spread throughout man's entire being."² Dr. Wiley goes on to state: "The generally accepted idea of original sin is a depravation arising from deprivation. The evil arises as a result of the loss of the image of God."

VII. Christ Makes The Difference

Amos Binney says: "Justification is a change of our state from guilt to pardon; sanctification is a change of nature from sin to holiness. We do not need a lantern to see the sunrise. The evidences of the abiding presence of the Holy Spirit are oneness with Christ and easy victory over sin."²

Wilber T. Dayton in contrasting the spiritual man with the carnal says: "It is the tenant that is changed." In testifying of his faith and experience in Christ, Baron von Hugel, English theologian and writer, writes: "I should not be physically alive at this moment. I should be, were I alive at all, a corrupt or at least an incredibly unhappy, violent, bitter, self-occupied destructive soul, were it not for Christ -- for His having come and saved me from myself -- He, and nothing else."

VIII. Illustrations

John Bunyan suggested: "We are never out of gunshot of the devil until we are dead to sin." A Spirit-filled man in Russia was placed on trial for something he had not done. He refused to confess a lie because of his loyalty to Christ and Christian standards. No amount of persecution, even the threat of death, could induce him to go back on his convictions and thus grieve his Lord. That is death to sin.

A Sunday school boy who was a devoted Christian refused to steal because he loved Christ too much to disappoint Him. He was subjected to physical suffering and finally death because of his faith. To the last he refused to do that which he knew to be sin. That is death to sin.

A young boy was asked by a doctor to give his blood in order to save his sister's life. The boy thought it would mean death for him. Down deep in his heart he made a decision to give his life if that were necessary to save his sister's life. Something comparable to that is what takes place in our hearts when we die to sin and consecrate to give our lives in service for Christ and our fellowmen. Such a sanctified heart is centered in Christ. In Paul's writings he uses the phrase "in Christ" 164 times. The testimony of truly sanctified souls is expressed in the words of this hymn.

O Jesus, Delight of my soul,
How can I Thy goodness proclaim?
'Twas Thou that didst make my heart whole;
All honor be unto Thy name.
Thou didst light up my spirit within,
Proclaiming salvation so free,
When burdened with sorrow and guilt,
And vileness was all I could see.

**This poor, faithless world shall all go;
Forever I turn from it now!
For none but my Jesus I'll know;
Recorded on high is my vow.
I am Thine, blessed Jesus, all Thine!
The witness impart unto me.
The death that I die is to sin;
The life that I live is to Thee.**

-- Louis Hartsough

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09 -- THE HOLY SPIRIT AND ENTIRE SANCTIFICATION -- By Morton W. Dorsey

About Morton W. Dorsey

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09 -- THE HOLY SPIRIT AND ENTIRE SANCTIFICATION

To properly understand the beautiful truth of entire sanctification, one must see its relation to the broad spectrum of Christian holiness, of which entire sanctification is a part.

The New Testament presents three aspects of sanctification:

1. Initial Sanctification. In a limited sense, every believer is sanctified. He is set apart from the world and is acceptable to God. If he should die in that state, he would go to heaven. Thus Paul could address the carnal Christians of Corinth as "sanctified in Christ Jesus" (I Cor. 1:2). However, Paul said more in that salutation. He said, "Sanctified in Christ Jesus, called to be saints." Because the word translated "sanctified" is the verb form of that rendered "saints," and because it, in turn, means "holy," the verse might properly be translated, "Holy in Christ Jesus, called to be holy," or, "Sanctified in Christ Jesus [positionally], called to be entirely sanctified [holy]."

We insist that this is a limited aspect of the word, for the believer enjoys initial or "positional" sanctification only until he is exposed to light on the presence of the carnal mind and the possibility of inward cleansing. As he embraces the new light, the Holy Spirit sanctifies him wholly.

2. Progressive Sanctification. The New Testament also uses the word "sanctification" to speak of the extended process of spiritual development which begins with conviction for sin and does not end until the believer stands glorified in the presence of his beloved Saviour. It includes regeneration, entire sanctification, spiritual nurture, suffering, self-denial, and discipline, all of which the Holy Spirit uses to bring us to full stature in the image of Jesus.¹ We are thus enjoined, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness" (II Cor. 7:1). Thus, also, we are reminded by John that everyone who has the Christian hope in him "purifieth himself, even as he is pure" (I John 3:3).

3. Entire Sanctification. Involved in progressive sanctification and indispensable to it is the experience of entire sanctification. The phrase stems from Paul's words to the Thessalonians, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

By way of definition, entire sanctification is that work of grace wrought in the Christian by the Holy Spirit, subsequent to regeneration, in response to the believer's consecration and faith, wherein his whole being is possessed by the Holy Spirit, cleansed from the carnal mind, made perfect in love, and enabled to experience a more satisfying growth in grace.

This is the work of the Holy Spirit, but no more so than is regeneration. The whole of the Godhead is involved in all of human redemption. However, it appears that the Holy Spirit is the Agent of personal salvation and it is He who makes His abode in those wholly sanctified, not to magnify himself, but to produce in them an ever increasing Christlikeness.

The question may be raised, But does not each Christian have the Holy Spirit? Yes, certainly. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). However, there is a vital distinction. While each Christian has the Holy Spirit, the Spirit does not truly have every Christian. He can take full possession only when a full consecration is made. He does not subvert human freedom.

I stepped into the car of a friend. The car had me, but I did not have the car. I went where it went and stopped when it stopped. The title was in another's name. Someone else was at the controls. Later I stepped into my own car. Now the car had me, but I also had the car. It was titled in my name. It went at my wish and stopped at my bidding. That is the vital difference in status between the regenerate and

those wholly sanctified. It is the same Spirit, but He sustains a vastly different relationship.

The objective of entire sanctification is to bring the believer into the abiding fullness of the Holy Spirit. The destruction of sin is a means to that end. That was the "glory" with which man was crowned in creation. It was lost to the race by the sin of Adam. Losing the Spirit, Adam was consequently depraved. As federal head of the race, with power to beget children in his own likeness, he passed both that deprivation and depravity to all of his descendants. The sad history of man reflects the haunting emptiness and debilitating inadequacy with which he faces life when not fully possessed by the Holy Spirit.

Jesus, the second Adam, won victory over the same forces which defeated the first. He won, therefore, the right to bestow upon His children the heritage which was lost to them by the first Adam. Thus, John could prophesy, "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11), and Jesus could say, "Behold, I send the promise of my Father upon you" (Luke 24:49). Simon Peter's announcement has tremendous redemptive significance, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

Much effort has been expended to analyze and define inherited depravity. Too often it has been equated with the physical body and its desires. Some have thought it to be an alien substance implanted within the human nature by Satan. Such reasoning must lead only to increasing confusion. The carnal mind does not result from the presence of something, but from the absence of Someone. Its cure is effected, not by the removal of an identifiable entity, but by the enthroning of a Divine Person.

What is the carnal mind? It is that subjective state of depravity which has affected the moral being of every descendant of Adam. The tragedy and devastation of it are shown historically in man's "own-wayness" lamented by Isaiah (53:6). It is the condition which results when the human nature is not possessed by the Holy Spirit and empowered by Him to do the complete will of God. Apart from the direction and enablement which He gives, the powerful human drives are turned in upon oneself and man is self-centered, wanting his own way and rebelling against God and His will. How well Paul knew that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

Is entire sanctification eradication? If by eradication we mean the destruction of the carnal mind with its rebellious drive to self-centeredness, yes. That condition of inward unholiness is destroyed and the results are blessed and lasting. If by eradication one means the removing of any essential human quality, or the destruction of one's natural desires, no. The Spirit abides within us and empowers us to do the will of God, but does not cancel out our individuality or our natural appetites.² He does not even exercise control over us. He rather strengthens us in

self-control. A part of the fruit which He produces is temperance or self-control (Gal. 5:22-23). In such a life, the members of the physical body become instruments of righteousness unto holiness.

Thus, we must recognize, it is possible for a sanctified person to sin. Let the saints never drop their guard. The destruction of the carnal mind does not remove the possibility of temptation nor, therefore, of sin. Both Adam and Jesus were tempted to sin when neither was carnal. James teaches that desires which are wholesome within themselves can become the occasion of temptation and, if improperly gratified, that indulgence is sin.

Entire sanctification does not remove the possibility of sinning. It removes the necessity of sinning. It does more. It greatly reduces the likelihood of sinning. Sin, in a holy life, is an isolated accident over which the Christian will grieve and pray until forgiven, and against which he will set more careful defenses that it does not recur.

If a person who has been fully sanctified loses the fullness of love, must he assume that he has lost all grace and begin again at the beginning? Many have said so, and have cited the analogy that when a person falls over a cliff, he goes all the way to the bottom.

However this does not seem to harmonize with the teachings of Jesus. The Bible does not compare the sanctified life to cliff dwelling, but to matrimony. We are the bride of Christ. It is not the nature of marriage to die from one misunderstanding. A true marriage is strong and resilient. If ever it goes to the grave, that grave will likely result from a long series of little "digs." The relationship of a soul with the Spirit is strong and abiding. He does not depart in a huff the first time we falter or fumble. He rather checks and strives to make the Christian see and correct the error of his way. When correction is made, the case is settled out of court and the relationship remains undamaged.³

The case of the Ephesian church (Rev. 2:1-7) teaches us that even when a Christian leaves his first love he has not necessarily lost everything, for the warning remains that more will be taken from him if he does not repent. The lesson is clear, as declared by John Wesley and the saintly Fletcher, that one may lose the fullness of love without losing all of grace, and that if one recognizes his loss, he can be restored without going all the way into backsliding.

(Actually, one sees a dangerous outgrowth of the idea that one cannot lose any grace without losing all. It makes it easy to rationalize, I cannot lose any without losing all; I have not lost all; therefore I have not lost any. Could this account for the many people in our churches who give ample evidence of having left their first love but who make no move to repent and be restored? This lukewarmness is one of the greatest problems which we face as we enter our second century.)

How does the Christian receive entire sanctification? By honestly recognizing the presence of the carnal mind until that recognition becomes a hungering and thirsting after righteousness (Matt. 5:6). That hunger will motivate consecration, which is a full abandonment of oneself to the perfect will of God. When such consecration is made, it becomes easy to claim God's promise and trust Him to fill with the Holy Spirit. When He comes, He does the sanctifying. And because it is by faith, it can happen now.

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10 -- SANCTIFICATION AND GROWTH -- By Kenneth E. Geiger

About Kenneth E. Geiger

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10 -- SANCTIFICATION AND GROWTH

Growth is implicit in life -- all forms of life. In the Scriptures, with special reference to spiritual life, growth is also explicit.

It is scriptural and Wesleyan to emphasize both the crises experiences of grace and the lifelong process of growth in grace, or Christian nurture, in which the Church is to play a prominent role (Eph. 4: 11-13). We must always keep in proper perspective a present experience of heart purity and perfect love (frequently called Christian perfection), while at the same time we say with Paul: "Not as though we had already attained, either were already perfect" (Phil. 3:12-15; II Cor. 7:1).

These seemingly paradoxical concepts and realities must be kept in sharp focus if our message is to be reasonable, relevant, and redemptive. In the judgment of this writer, a failure to properly relate growth to the crisis experience of entire sanctification is to lose both the biblical authority and the hope of acceptance of our message.

Erich Sauer, in his book *The Triumph of the Crucified*, lists a number of "counter workings" and gives supporting scripture references:

"We have redemption (Ephesians 1:7; Colossians 1:14) and we await redemption (Romans 8:23).

"We have eternal life (John 3:16) and we lay hold of eternal life (I Timothy 6:12).

"We are the sons of God (Romans 8:14) and we await sonship (Romans 8:23).

"We are already in the kingdom (Colossians 1:13; Hebrews 12:22) and we enter hereafter into the kingdom (Acts 14:22), we inherit the kingdom (I Corinthians 6:9, 10; Ephesians 5:5; I Thessalonians 2:12).

"God has glorified us (Romans 8:30) and He will glorify us (Romans 8:17).

"This is the contrast between present and future, being and coming to be, not having and yet having. "Faith brings the fulness of the future into the poverty of the present." Christ the firstfruits (I Corinthians 15:20) gives to His own even now the gift of firstfruits (Romans 8:23).

"We enjoy the present, and at the same time it is not yet the fulfillment. In Christ the new age is livingly present and yet the old is not yet gone. Salvation is at once present and future, for it is eternal.

"But it is precisely the certainty of the "now" which establishes the high contrast of the "not yet." The very greatness of our today causes us to look longingly for the still greater tomorrow. Our very longing is a blessed enjoyment, and by being satisfied our hunger grows (Philippians 3:12; Matthew 5:6)."¹

Sanctification is indeed both a crisis and a process. It is Wesleyan to state that sanctification begins at regeneration and continues to and beyond the crisis experience of entire sanctification. John Wesley is clear in his teaching at this point. Instantaneous and gradual sanctification are not inconsistent according to the following quotation:

"You are all agreed, we may be saved from all sin before death. The substance then is settled; but, as to the circumstance, is the change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not. But should we in preaching insist both on one and the other? Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist

on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are "saved by hope," by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or, rather decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous."2

The idea of growth is in full harmony with purity and holiness as a present state of grace. Our finite minds cannot fully comprehend the miracle of the Incarnation whereby our Lord became man and subjected himself to the limitations of humanity. As a man He grew and "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). His body and mind were human and He usually learned as we do. He suffered temptation and often resorted to prayer with His Heavenly Father. Growth was essential in the role Jesus filled as the God-man while at the same time He was free from sin.

Christian growth or nurture is not inconsistent with the doctrine of Christian perfection. Fruit may be regarded as perfect at any stage of its development. God measures capacities and numbers talents but requires only faithfulness, whether it be in little or much. God, who knows motives and purposes and looks on the heart, while man looks on the outward appearance (I Sam. 16:7), pronounces the individual perfect who loves Him with all his heart, mind, soul, and strength and his neighbor as himself (Luke 10:27). One's present capacity for and practice of love may not fully please God tomorrow, but in the present moment of full obedience even an imperfect performance is judged "well-pleasing in his sight" (Heb. 13:20-21).

The call to Christian growth is a biblical admonition. It could be correctly stated that it is a Pauline emphasis, but it is not overlooked by other New Testament writers. A splendid illustration would be found in I Pet. 2:1-2: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

The Bible defines specific areas of growth.

St. Paul speaks of a growing relationship with Christ through the Holy Spirit. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

There must be ever increasing knowledge. The Christian should partake of the "strong meat" of the Word. We must more and more become a people who know

and love the Book! While Wesleyan-Arminians hold quite uniformly a high view of Scripture, we do well when we establish a reputation as people who live in the Word and whose message is the authoritative "Thus saith the Lord." There must also be increased knowledge of the will of God. Paul's recorded prayer in Col. 1:9 is, "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Obedience and vigilance are requirements for growth.

Christian growth involves complete deliverance from sin; freedom from not only sins of the flesh, but sins of the spirit. The call to growth quoted in I Pet. 2:1 is a command to lay "aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" -- sins of the spirit. There has been a disturbing proneness to measure Christian victory and maturity in terms of freedom from the commonly committed sins of the flesh and remain insensitive to dispositional irregularities and un-Christlike attitudes which grieve the Holy Spirit and destroy the unity of the body of Christ.

Closely related to the area of growth just mentioned is what might be called personal growth. This is the process wherein the Holy Spirit, through willingly accepted disciplines, enables the sanctified Christian to overcome objectionable temperamental and other personality traits which so often distort the image of Christ projected to the world. In this sensitive, delicate area many perplexing questions will arise. For example, why is there an apparent lack of uniformity in disposition and refinement among the sanctified? The purpose of this paper is not to answer this or other related questions. Let it be noted that a pure heart and holy motivations toward Christlikeness will go a long way toward disciplined growth in this area of life.

Growth in grace, in love, in holiness is the only effective answer to the problems which are surely to be faced in human relations with both the saved and the unsaved.

Someone has said, "The biggest room in the world is the room for improvement." From this "room" we should never graduate. This fact should not minimize the possibility of and need for sainthood. God can and does change human nature. But saints pursue saintliness or Christlikeness. One of the greatest of God's saints, St. Paul, once said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

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11 -- GOD'S UNCHANGING PRINCIPLES -- By Wingrove Taylor

About Wingrove Taylor

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11 -- GOD'S UNCHANGING PRINCIPLES

We are surely not so naive as to think that our holiness heritage will be effortlessly projected. There are real problems, including a group of people suggested by this scripture: "Now a new king arose over Egypt, who did not know Joseph" (Exod. 1:8, Amp. OT).

The first chapter of his record is negative: he knew not Joseph. This brief statement of denial brings to mind a series of unfortunate inferences. Pharaoh did not know purity, humility, holy dreams, magnanimity, marital faithfulness, cheerfulness, patience, kindness, forgiveness, nor faith. Our hearts ought to be deeply burdened for modern "new kings" who have no experiential knowledge of the blessed Trinity, who do not know true repentance, genuine conversion, and entire sanctification. We must not let fear of being branded pessimists make us blind to the real possibility that there may be too many unknowing "new kings" in the church.

Whatever doubts we may have concerning the implications of the new Pharaoh not knowing Joseph are completely swept away when we read the second chapter of his record, which is positive. He knew envy. Carnal comparisons burned like fire in his heart: "He said unto his people, Behold, the . . . children of Israel are more and mightier than we." He knew craftiness: "Come on, let us deal wisely [cunningly] with them." He knew suspicion: ". . . lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." He knew malice, fear, tyranny, murder, and bestiality. The presence of such traits should not be too surprising, for in moral and spiritual matters where there is a frightening negative there is most likely to be a foul positive. There is no need to go far to find the answer to the heartrending moral, social, national, and spiritual conditions which plague the world when there is a superabundance of "new kings who know not Joseph."

Such was Pharaoh's record. What was the reason for this? Let us suggest that he may have suffered historical starvation. Four hundred years or more stretched between Joseph's day and the generation of the new king. How easy it is to get out of touch with the past! Against the dark background of a recent assassination, the bold outlines of racial conflict seem more blood-red. Sociologists and other scientists struggle to find the solution. In agony of spirit, Joseph H. Smith no doubt voiced the answer. He wept over the failure of the

holiness movement to minister to "our brothers in black." Without meaning to add hurt to already bleeding hearts, I might comment tenderly. It does seem that you have taken holiness to the West Indies, to Africa, and other lands, but perhaps you have not done as much as you should have for the black man in North America. Yes, indeed, if historical bridges are not erected or are destroyed, we will be shut up to speculation in trying to find reasons for present problems and we will be exposed to error in trying to adjust to present pressures.

Another suggestion could be that the new king was guilty of willful rejection, that he purposely refused to be governed by the righteous principles and sound policies of the past. To Belshazzar, who persisted in debauchery although he knew his father's history, Daniel's straightforward message was, "Thou his son. . . hast not humbled thine heart, though thou knewest all this" (knew it and was defiant). How many mothers and fathers have been brokenhearted over sons and daughters who, knowing the God of their parents, have deliberately rejected Him!

We may also suggest that the new king may have been disillusioned by Israelitish corruption. Did the Israelites become conformed, commercial, and corrupt? If they were new kindred who knew not Joseph, then it is relatively understandable that Pharaoh should be a new king who also did not know him. Do we dare face the possibility that the appalling spiritual conditions in too many areas of the world may be due to an Ephesian and Laodicean church?

The real reasons may be buried beneath the dust of antiquity, but what is more important just now is not the reasons for the record but the representation. The new king is representative of persons, possessions, nations, denominations, and generations.

Cain, Eli's sons, Belshazzar, and a host of others make up a tragic list of persons who have turned their backs on parental or personal heritage. I was shocked and pained when a profligate son crassly said to me that if his godly father thought giving him the name of a celebrated Christian would influence him to be a saint he was sadly mistaken.

All of us can possibly cite examples of symbolical new-status kings, of sincere Christians who gained new social, financial, or educational standing, and suddenly the gains created in their lives new Pharaoh-like kings which knew not Joseph and destroyed past grace and good.

Nations, too, have gone this way. Africa, once a stronghold of early Christianity, is now a seat of Mohammedanism. Europe and England, once the seedbed of missions, are now plagued by spiritual barrenness or by noxious spiritual weeds. Many have lamented the pitifully poor percentage of practicing Christians in England today, and all of us are aware that Luther's Reformation Germany became Hitler's ruthless Germany. The reason for this is, of course, that

new kings arose who did not know Joseph. America surely needs to beware lest we turn our backs on everything that made America great.

What is true of persons and of nations is regrettably true of denominations. The Puritans were born out of a burden to preserve spiritual purity, but with the passing of the years new-generation Puritans themselves needed to be purified. You note that I have gone far into the past for an ecclesiastical example, because, while we seem to raise no objections to the denunciation of Edom, Ammon, and Moab, we become rather restive, defensive, or even aggressive when the searchlight is turned on the transgressions of our darling Judah or Israel.

My friends, I only ask each denominational group here to probe its own conscience. In doing so, let us not forget that the genius of backsliding is a subtle insensitivity which becomes less subtle but more insensitive with each succeeding spiritual loss. Millenniums ago, Hosea cried of Israel: "Strangers have devoured his strength, and he knows it not; yes, grey hairs are sprinkled here and there upon him, and he does not know it. And the pride of Israel testifies against him and to his face. But they do not return to the Lord their God, nor seek nor inquire of nor require Him, in spite of all this" (Hos. 7:9-10, Amp. OT). How sternly relevant is this word!

Perhaps the most glaringly crucial representation of "a new king which knew not Joseph" is the social. There are many staggering modern phenomena. The rising generation is one of the most staggering. Each New Year issue of Time magazine highlights the person who in the estimation of Time's editors is "The Man of the Year." Can we miss the telling significance that Time's "Man of the Year, 1966" was not an individual, But a generation -- the New Generation: the 25-and-under age-group, which comprises half the population of the United States?

It is called the New Generation because its patterns of development are so divergent from those of other generations. It is a generation fighting amidst great odds to find itself.

So, then, it is called not only the New Generation but the Now Generation. The Now Generation has a verbal approach all its own -- a new language bag of constantly changing lingo. This uncertainty, skepticism, and unbelief of the Now People is vividly portrayed by a young lyricist's words, "It's become out of style to lay yourself open, to approach people with your arms open. . . knowing you may get kicked." How contrary this is to the spirit of Christ's Sermon on the Mount! How damaging to faith, without which it is impossible to please God!

Ah, yes, we know, and thank God, that the devil does not possess all the young people, nor command all the youthful talent, but this fact really is an insufficient refuge from the swelling tides of rebellion.

Somebody says that it is better to light a candle than to curse the darkness. This is true, but cursing the darkness is not what I am advocating; instead I am attempting, rather inadequately perhaps, to confront the darkness.

Indeed, the new social situation is so electric that significant heart-searching phrases are being born: "the third world" -- new nations, former colonized peoples, on the march for self-determination and identity; "intergenerational cleavage" -- the new generation in conflict with the old; "generation gap" -- the old and the new generation seriously out of touch. A keen young surgeon specialist made me smart recently by his decisive comment that the Church is busily engaged in preaching to people who do not exist. I am sorry I do not have the source, but somewhere I read in this connection that the relationship between the generations may become the central, social issue of the next 50 years. The tragic personal, national, and denominational representation is greatly aggravated by this exploding new generation to which, for the most part, we have not effectively introduced the God of our fathers.

Far more than one candle for this darkness is the "ahead-of-dateness" of the Bible. For instance, human heart-transplant operations are relatively new to medical science, but the Bible declares that God has been successfully "transplanting hearts," without the headaches of rejection, ever since man fatally damaged his heart in the Fall (Ezek. 11:19). Similarly, the Bible has an ancient record of generational upheaval, a phenomenon so new and frustrating to us; it gives us a picture of this in the graphic words, "And Joseph died, and all his brethren, and all that generation. And the children [descendants] of Israel were fruitful, and increased abundantly, and. . . a new king [arose] over Egypt, which knew not Joseph."

While our challenge derives from a new king who did not know Joseph, our courage comes from the King who "shall reign for ever and ever" (Exod. 15:18). How stabilizing that for the mad chaos of changing generations we have the majestic continuity of the unchanging God! Let us adoringly and reassuringly note some truths here.

A. Let us note the unchanging purposes of God. The king who knew not Joseph thought to reduce and to subject Israel, but God's purpose is that they should inhabit the land of Canaan. In Gen. 12:7, God had said, "I will give this land to your descendants" (Amp. OT). The new king for a time victimized Israel but he could not forever void the purposes of God.

In the light of the outworkings of God's purposes for Israel, we may think calmly of His purposes for the Church and for the individuals who comprise His Church. New kings may have revolutionary new plans similar to Pharaoh's, but all men should know that God is righteously and steadily working out His purpose whether this affects Israel, individuals, the Church, or the universe.

B. Let us note, too, the unchanging principles of God. Think of His unchanging principle of holiness. In the Old Testament, God's requirement is, "Ye shall be holy." With fuller, more personal and experiential implications, the unchanged requirement in the New Testament is, "Be holy in every department of your lives" (I Pet. 1:15, Amp. NT); and throughout the glad eternities it is, "He that is holy, let him be holy still" (Rev. 22:11).

Think also of God's unchanging principle of righteousness. Today, in the name of truth, men teach a complete moral relativity in which standards are derived exclusively from man's desires and values. God and His standards are considered nonexistent; but God does have unchanging ethical standards. The new king Pharaoh found this out. Belshazzar, too, discovered this when, weighed in God's scales of justice, he stood condemned.

Extremely loose morals characterize modern society. Adultery and other forms of vice are commonplace, but God's "Thou shalt not commit adultery" still stands, and the morally impure who are eternally unrepentant will find themselves with the liars condemned to eternal punishment.

There is urgent need to think also of God's unchanging principle of separation from the world. It is the imperative which God uses to stress the necessity of coming out from the world. This was God's demand upon Israel from the days of Abraham. His similar demand is upon the Church. I must confess that I am distressed over the trends to worldly conformity in the Church. God's unchanging principle is that the Christian is not to be mixed with "human society organized on wrong principles, possessing base desires and having false values."

Neither the separation which leaves Christians secluded nor the participation which makes us polluted is the New Testament standard of separation. Jesus made the Church's relationship to the world perfectly clear when He stated that those peculiarly His own are in the world but not of it. Jesus was atoningly involved in the world but never was adversely influenced by it. He set himself up as the Standard of separation and prayed, not that we might be taken out of the world, but that we might be kept from its physical and mental lusts and from its vainglory.

C. Briefly, we may note also the unchanging promises of God, and the unchanging power of God.

Our scripture context contains rich illustrations of such promises and power.

When Canaan was conquered and settled, after Israel's too long, yet clearly providential, journey from Egypt, Joshua gratefully acknowledged, "There failed not aught [no part] of any good thing which the Lord had spoken unto the house of Israel; all came to pass." To us likewise God has given exceeding great and precious promises and these, though often conditional, are nonetheless unchanging.

Much earlier, when the Lord saved Israel out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore, Moses, divinely inspired, wrote a poetic masterpiece (Exod. 15:1-19) to celebrate the victory. In verse 6, Moses sang, "Your right hand, O Lord, is glorious in power; your right hand, O Lord, shatters the enemy" (Amp. OT). Centuries later the eternal Word, who is God, said to the nucleus of the Church, "All authority -- all power of rule -- in heaven and on earth has been given to Me. Go therefore and make disciples" (Amp. NT).

We have considered on the one hand our changing, chaotic world and on the other the high, holy, and unchanging God. The vital, living link between the two is our prerogative to project our heritage (Exod. 1:17).

We must let neither Pharaoh's brutal oppression of the Israelites nor their bitter cries of sorrow and suffering make us overlook a truly glorious fact: that the midwives who did not as the king of Egypt commanded were obviously contemporaries of the new king who knew not Joseph (of course, so also were Amram and Jochebed and dear little Miriam). This inspiring fact speaks eloquently for the noble army of godly persons in every age who have shared the same period of history with godless new kings.

We think, too, of sweet Samuel; of daring Daniel; of the heroic Hebrews -- Shadrach, Meshach, and Abednego; of the company of overcomers, particularly the saints in Sardis, all members of "the seven churches which are in Asia"; and even of the quiet queen, or queen mother, a rose blooming on the dunghill of Belshazzar's grossly heathen court (Dan. 5:11).

Perhaps it should be pointed out here that contemporaneity can present problems: some find it difficult to be different in their day; others wonder just what stand to take; yet others keenly feel the slowness of traditional minds to keep abreast. Let us fearlessly acknowledge that there is a wholesome contemporaneity, that the new which is good and helpful should be adopted. In the light of our study, however, Christians who use the easy excuse, "Times have changed," to justify their conformity to the current that is basically worldly should conscientiously check to see if it is not more true that they have changed, that they themselves have become new kings who no longer know Joseph.

Oh, may we tell it out on the mountains that God requires His people to be consistently clean in the midst of the change which corrupts!

We are not surprised that these midwives, Shiphrah and Puah, were women of character. It is not necessary to make them New Testament saints, nor to stumble over their apparently disguised prevarication; the Bible says they "feared God." That is, they regarded God's law and dreaded His wrath more than they did Pharaoh's.

It seems that the social and spiritual pressures of our day constitute a new king more forbidding than any Pharaoh, and that we will have to possess more than ordinary mettle to stem the turbulent tides of thought sweeping all about us. The task of projecting our heritage in this generation may seem as overwhelming to us as the conquest of Canaan did to the Israelites. Their encouragement also may therefore be ours: "Be strong, courageous and firm, fear not nor be in terror. . . . It is the Lord who goes before you. He will not fail you or let you go or forsake you; let there be no cowardice or flinching, but fear not, neither become depressed, discouraged and unnerved with alarm" (Deut. 31:7-8, Amp. OT). There is also New Testament encouragement: "Rekindle the embers, fan the flame and keep burning the gracious gift of God, the inner fire that is in you. . . . For God did not give us a spirit of cowardice, of craven and cringing fear., but He has given us a spirit of power" (II Tim. 1:6-7, Amp. NT).

I do not think we do injustice to apply to ourselves some words from Paul's victory speech, "Amid the things which confront us we too can be more than conquerors and gain a surpassing victory through Him who loves us" (Rom. 8:37, Amp. NT).

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12 -- ENDURING EMPHASES IN ENTIRE SANCTIFICATION -- By Eldon R. Fuhrman

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12 -- ENDURING EMPHASES IN ENTIRE SANCTIFICATION

Signs of change are on every hand. From Poland to Japan to Russia to Germany to France to Britain to North and South America, the story is the same-change! Whether the economy is capitalistic, communistic, socialistic, or some combination of these, all are under attack; all are undergoing change.

Socially and politically, the story is the same-more change. In the United States the transition from rural to urban life is far advanced, bringing with it the complexities and problems that always arise with high-density population -- a revamped morality, a hue and cry for permissiveness, a clamor for change.

Nor is the story different theologically. Passing in swift succession have been the theological fads of liberalism, neoorthodoxy, demythologization, and now - - the demise of God! As a result, near chaos has ensued while men grope frantically for some semblance of stability and hope.

Thus it is a day of change -- swift, dramatic, astonishing, and dismaying. Some changes are peripheral; others are fundamental. Either way, change is the order of the day.

But in the midst of profound change, there are some things that are permanently changeless! "The foundation of the Lord standeth sure" (II Tim. 2:9). "Jesus Christ [is] the same yesterday, and to day, and for ever" (Heb. 13:8). The gospel of Jesus Christ is still the power of God unto salvation" (Rom. 1:16). The call to holiness of heart and life is as insistent as ever (I Pet. 1:15-16). The Gibaltars of our holy faith remain fixed and firm in the midst of the shifting scenes of change in our time.

As we of the National Holiness Association celebrate our first 100 years of life and service, and prepare to launch into the second century of our existence, it is well to remind ourselves that we have a permanent commission -- to spread scriptural holiness throughout these lands, to bear witness to a free and a full salvation through the sanctifying baptism with the Holy Spirit, to keep this sacred and abiding truth before the eyes and minds of earnest and seeking Christians everywhere. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24), Thus, as we resume our task, we do well to consider together again some of the enduring essentials of the doctrine of entire sanctification, truths that are clearly revealed, truths that are always relevant.

I. The Unchanging Sovereignty Of A Holy God

Hear the testimony of the children of Israel perhaps 1,500 years before Christ: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. 15:11)

Hear also the testimony of the Psalmist: "Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever" (Ps. 93:5).

Hearken to the words of the prophet Malachi: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

And then, listen to the Apostle John on Patmos: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:4).

There you have it! From one part of the Bible to another, and from one age to another, the enduring fact remains! The sovereign God is eternally the same, absolutely holy!

It is this unchanging truth that has prompted men in all ages to bow down in worship before God, in reverence, obedience, and awe -- men like Moses before the burning bush (Exod. 3:5-6); like Isaiah in the Temple (Isa. 6:1-4); like Saul of Tarsus on the Damascus road (Acts 26:12-19). It is this same glorious truth that men need to see and hear and know today if their hunger for the knowledge of the supernatural is to be satisfied. Neither exotic enchantments nor the rites of mysticism nor mind-expanding drugs can take its place. Only the God who speaks in His everlasting holiness can bring the sure word of peace and life and victory! To this unchanging truth we must hold fast! It is revealed; therefore it is relevant.

II. The Unchanging Polarity Between Sin And Grace

In this day of fluid morality and experimental ethics, it is well to remind ourselves that the unchanging holiness of God preserves moral distinctions and perpetuates moral demands. It was Paul who said, "God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). It was Peter who said, "But as he which hath called you is holy, so be ye holy in all manner of conversation [living]" (I Pet. 1:15). Thus, whatever changes this world's revolution brings, we shall need to keep on saying, with boldness and originality, that grace and sin are as different as a holy God and an incorrigible devil.

The contrast between sin and grace is found throughout the Bible. Sin enslaves (John 8:34); grace sets us free (Rom. 6:22). Sin brings condemnation (Rom. 3:9, 19-20); grace brings pardon and peace (Rom. 5:1). Sin is a work of the devil (I John 3:8); grace is God's generous provision for man's need (II Cor. 8:9). Sin is lawlessness (I John 3:4); grace enables us to live righteously (Titus 2:12). Sin cuts us off from God (Ezek. 18:4); grace gives us the hope of eternal life (Titus 3:7). Sin destroys (Eccles. 9:18); grace restores (I Cor. 15:10). Sin brings sorrow (Gen. 3:16); grace gives a song (Col. 3:16). Sin brings failure (Rom. 3:23); grace brings victory (II Cor. 12:9). Sin kills (Eph. 2:1-3); grace gives life (Eph. 2:4-9).

But the Scriptures likewise tell us of the divine conquest: "But where sin abounded, grace did much more abound" (Rom. 5:20). Thus "the law of the Spirit of life in Christ Jesus" makes us "free from the law of sin and death" (Rom. 8:2). Indwelling sin may be replaced by the indwelling Spirit (Rom. 7:17; 8:9-11). Those who are "carnally minded" may become "spiritually minded" (Rom. 8:16). Those who are doubleminded may become single-minded (Jas. 4:8). The works of the flesh

may give way to the fruit of the Spirit (Gal. 5:19-23). "The old man with his deeds" is to be "put off," that we may "put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:9-10). The crucifixion of the self-centered life makes possible the Christ-centered life (Gal. 2:19-20). Men who once gloried in the flesh may now glory in the cross of Christ for deliverance from the corruptions of worldliness (Gal. 6:14).

Thus, there is no place among us for temporizing with sin! If Jesus Christ is an uttermost Saviour, and He is (Heb. 7:25); if the Holy Spirit is a powerful Sanctifier, and He is (Rom. 15:16); if the Holy Scriptures promise cleansing from all sin now, and they do (I John 1:7-9), then let us keep a clear distinction between sin and grace and bear glad, free witness to God's offer of full salvation now!

III. The Unchanging Totality Of The Divine Command

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:30). "With all thy heart," not part, not half, but all! All for love, and love for all! Here is God's demand for total devotion, and a timeless demand it is! The proper answer to this is the Christian response of total dedication. "Yield yourselves unto God" (Rom. 6:13), is one way of saying it; "But sanctify the Lord God in your hearts" (I Pet. 3:15), is another. But both Paul and Peter mean the same thing. We must yield our all, our entire being -- body, soul, and spirit -- as "a living sacrifice, holy, acceptable unto God" (Rom. 12:1), if the call to total devotion is to be fulfilled. It is our all for God's all, all the way! As with total devotion, there are no time limits here either.

To God's demand and our reply there comes one more thing, the promise of a total deliverance. "And the very God of peace sanctify you wholly" (I Thess. 5:23). Note the strength of that word wholly. "It means completely, fully, entirely, in every part, with nothing omitted. Phillips translates it, "Make you holy through and through"; and The New English Bible gives it, "Make you holy in every part." In any event, the idea is the same: the entire being of man is to be sanctified by the very God of peace. Nothing is to be excluded, so that his "whole spirit and soul and body" may be "preserved blameless unto the coming of our Lord Jesus Christ." An entire dedication to God's demand for an entire devotion, when performed in faith; leads to entire sanctification. Such is Paul's teaching here and such is the extent of deliverance we may expect in this life!

Now, as we know so well, there are many things that entire sanctification does not mean. It does not deliver from human infirmities, nor ignorance, nor the need for discipline and growth, nor from all prejudice and misunderstanding. But there are many things it does do. It does deliver from a carnal spirit; it does inaugurate a heavenly rest; it does bring an inward release; it does promote confidence in God; it does clarify our vision of the indwelling Christ; it does bring a plus where there had been a minus; it does unite us in a joyous fellowship of the

Holy Spirit; it does bring a fullness of life and love -- something the next century will need as much as the past. To this gracious work of God in the hearts of His people we must be true, and by His help we will!

As we bring this message to a close, and consider our commission for the future, we would do well to recall the words of a distinguished speaker at another service much like this. On January 25, 1866, Dr. John McClintock spoke in New York City at the Centenary Celebration of American Methodism. His topic was "The Distinctive Features of Methodism," and what he said could then with very little accommodation be said to us now. Among other things, he declared:

"Methodism takes the old theology of the Christian Church, but it takes one element which no other Christian Church has dared to put forward as a prominent feature of theology. In ours it is the very point from which we view all theology. . . . Knowing exactly what I say and taking the full responsibility of it, I repeat, we are the only church in history from the Apostles' time until now that has put forward as its very elemental thought -- the great central pervading idea of the whole book of God from beginning to the end -- the holiness of the human soul, heart, mind and will. Go through all the confessions of all the churches; you will find this in no other, you will find even some of them that blame us in their books and writings. It may be called fanaticism, but dear friends, that is our mission. If we keep to that, the next century is ours; if we keep to that, the triumphs of the next century shall throw those that are past far in the shade. Our work is a moral work--that is to say, the work of making men holy, our preaching is to that, our church agencies are for that, our schools, colleges, universities, and our theological seminaries are for that. There is our mission -- there is our glory -- there is our power and there shall be the ground of of triumph."¹

Yes, there is our mission, our glory, our power, and the ground of our triumph -- to spread scriptural holiness throughout these lands; and if this is our commission to continue, here also is our courage to carry on. For "faithful is he that calleth you, who also will do it" (I Thess. 5:24).

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05 -- CHAPTER

1 Sermon, "The New Birth," *Works*, VI, 70.

2 There. . . . is a threefold reception of the Spirit -- (1) He is "received" incognito and non-volitionally in awakening and conviction; (2) He is received as the unidentified Agent of our new birth, when we consciously receive Christ as Savior; (3) He is received consciously and volitionally as a Person in His own right, by a regenerate child of God, to indwell and rule completely as Christ's ever present Other Self.

3 The relationship of saving faith to sanctification is expressed by Dr. H. Orton Wiley as follows: "The faith by which we are justified is a *rides formata*, or a faith which has in it the inherent power of righteousness. It is as the Wesleyans commonly expressed it, 'a faith which works by love and purifies the heart.' Arminianism holds that while the act of imputation is logically precedent, actually it is always accompanied by inward sanctification. It maintains that justification, regeneration, adoption and initial sanctification are concomitant blessings, all of which are included in the broader sense of conversion" (Christian Theology, Vol. II, p. 396).

4 " On God's Vineyard," Works, VII, 205,

5 Word Pictures in the New Testament, IV, 358.

6 The Scriptures also speak of "the second death" (Rev. 2:11; 20:6, 14; 21:8), which is spiritual death become final and eternal.

7 Since all "have sinned" (Rom. 3:23), all need forgiveness; but just as unforgiven sins constitute an impassable moral roadblock between a holy God and man, preventing at-one-ment (Isa. 59:1-2), so unforsaken sins constitute a moral impediment to the forgiveness of sins. Only as rebellion ceases can there be a rapprochement between the Divine Sovereign and the outlaw, and the sentence of condemnation be lifted.

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THE END