



THE MEANING OF SANCTIFICATION

KEY VERSE:"

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection (Hebrews 6:1).

Matthew 3:11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

5:8. Blessed are the pure in heart: for they shall see God.

Acts 8:14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17. Then laid they their hands on them, and they received the Holy Ghost.

Titus 2:11. For the grace of God that bringeth salvation hath appeared to all men,

12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Background Scriptures

Romans 6:11-14; Colossians 3:5-14;

1 Thessalonians 5:23, 24

Devotional Reading

Acts 2:1-8

Central Truth:

Entire sanctification is experienced as a second blessing of grace subsequent to regeneration.



THE LESSON EXPOSITION

BACKGROUND

The work of the Holy Spirit in bringing to pass the salvation of the soul is both a process and a crisis. The Holy Spirit begins this process by convicting the sinner of the awfulness of sin and wooing the heart to repentance and forsaking of sin. This conviction and wooing may be a brief or long process, but when the sinner submits to the Holy Spirit's dealings and repents of sin, there results an instantaneous crisis work of conversion, often referred to as regeneration or the new birth. This the Bible speaks of as "The washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

The Holy Spirit enables the justified, newborn Christian to walk in the light and to trust the blood of Jesus Christ to cleanse from all sin. The process leading up to both justification and sanctification is gradual, but justification and sanctification proper are **acts** of God whereby sins are forgiven and the spiritual nature of the believer is purged, purified, and cleansed from all sin. The early disciples followed Jesus in obedience until "suddenly" the Holy Spirit came upon them "purifying their hearts by faith" (Acts 15:9).

Sin is of such a nature that the heart cannot be gradually or partially cleansed of it. If the heart is sinful, it is not pure. If it is pure, it is not sinful. It's in the crisis experience of sanctification that the heart is cleansed – freed from moral and spiritual depravity.



I. A DOCTRINE TO BE BELIEVED (Matt. 3:11, 12; 5:8)

Matthew 3:11. I indeed baptize you with water unto repentance ... he shall baptize you with the Holy Ghost, and with fire. "This verse is one of the most significant ones in Matthew's Gospel. The implication of John the Baptist's statement is too often ignored. There is nothing distinctively Christian about water baptism. The Jews baptized Gentile proselytes as a sign of washing away their ceremonial uncleanness. Other religions have practiced water baptism. The only uniquely Christian baptism is the baptism of the Holy Spirit. It seems best to take **and with fire** as indicating that the coming of the Holy Spirit is a fiery, cleansing baptism of the human heart. Cleansing is an important part of salvation from sin (cf. 1 John 1:7, 9). Much is made in both the Old Testament and the New of the fact that God will purify His people. This purification is not done in the external rite of water baptism, but in the internal experience of the baptism with the Spirit, who fills the heart when He cleanses it (cf. Acts 15:8, 9)" (Terry Pollard).

12. Whose fan is in his hand, and he will thoroughly purge his floor. "This is a picture of the final judgment. Here Christ is pictured as cleansing his threshing floor, a smooth area of hard earth or rock outside each village, preferably located on a high spot so as to catch the wind. On this floor the grain was threshed until the kernels were separated. Then a man took a winnowing fork – here called fan – and threw the grain high in the air. The kernels fell to the ground, while the lighter chaff blew away in the breeze. John the Baptist stated of Christ that **he will burn up the chaff with unquenchable fire**. In the Greek **unquenchable** is *asbestos*, which gives us our English word. This is the final act of judgment. The certainty of God's judgment demands that we repent of our sins and be delivered from all sin in our lives" (Terry Pollard).

5.8. Blessed are the pure in heart. The heart is mentioned over 800 times in the Scripture. Generally it's referred to as the seat of thought, desire and motive of man. Just as the physical heart is at the centre of life, supplying all the life-giving fluid to the body (**Lev. 17:11**), figuratively speaking, the spiritual mechanism, called the heart, sends forth all the issues of the moral life (**Prov. 4:23**). For this reason, the Lord placed His emphasis on **Blessed are the pure in heart**. Notice this is present tense, meaning, of course, that some have pure hearts in this present world. Of this condition, Weldon writes, "Here is a trait of character which God's Spirit alone can produce. This is sanctification." McLaughlin said, "A pure heart is a heart with nothing therein contrary to the love of God." Wesley states, "These are the ones whose hearts God hath purified 'even as he is pure;' who are purified through faith in the blood of Jesus, from every unholy affection, who, being cleansed 'from all filthiness of the flesh and spirit, [perfect] holiness in the [loving] fear of God" (**Wesley Works**).

Shall see God. When the heart is clean, the eye is clear. When the conscience is purged and the heart is thus sprinkled, there is light to see God, not only in this world, but in the world to come. Hear the psalmist as he stated, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (**Ps. 17:15**).



II. AN EXPERIENCE TO BE ENJOYED (**Acts 8:14-17**)

Acts 8:14. That Samaria had received. Verse 5 says that Philip had gone into Samaria and preached Christ unto them. In verse 6 and 12 notice that they received the good news that Philip delivered. Then in this verse observe that the apostles at Jerusalem had received knowledge of this great revival, and **they sent unto them Peter and John**, who before had been united (**chapters 3 and 4**) in the work of the ministry. They were delegated to aid Philip with their efforts and authority, that the people who had already believed and had been baptized might experience the infilling of the Holy Spirit.

15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost. McLaughlin states, "We see that they were not sinners but believers. Sinners are not eligible to receive the gift of the Holy Ghost. This passage alone ought to forever silence those who say we 'get all there is at conversion.' A careful study of the New Testament will show that there was always in that day a second work of confirmation that the church insisted upon after a company of people had been converted ... It is strange that any should deny the second work, entire sanctification, with an open Bible."

16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) This verse is placed parenthetically in explanation of the mission of Peter and John. It implies that there was no connection between baptism and being sanctified by the infilling of the Holy Spirit. This experience is not common only to the apostles, but has been enjoyed also by multitudes of obedient, consecrated seekers, from Pentecost until now.

17. Then laid they their hands on them. This is not intended to teach that spiritual life, gifts, or graces necessarily come from the laying on of hands. For example, in the typical case of Cornelius and his friends, the gift came without laying on of the hands. Before this, the Holy Spirit came on the group in the upper room without hands being laid on them. The laying on of the hands "is the formal outward expression of the blessing imparted by God and the church to those who are proper candidates. Some go through the form but get nothing because they are not in the will of God, nor qualified in the heart to receive spiritual blessing" (**McLaughlin Comm.**). Clarke suggests that hands were probably laid "only on some select persons, who were thought proper for public use in the Church." **They received the Holy Ghost.** Having met all the prerequisites, they were filled with the Holy Ghost.



III. A LIFE TO BE LIVED (**Titus 2:11-14**)

Titus 2:11. The grace of God that bringeth salvation hath appeared to all men. The grace of God is seen in His kindness and love of man. His infinite mercy extends to all mankind. It appeared as a revelation, in the incarnation and also in its visible results and so it is both heard and recognized. This grace is given to men to be dispensed by them to others and if men fail to respond to it, they are said to fall short of it (**Heb. 12:15**).

12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. This might be translated, "It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age." A holy character, which assures holy conduct, is the product of a sanctified heart. It is the very nature of a sanctified person to shun "all appearance of evil" (**1 Thess. 5:22**) and to live **soberly, righteously, and godly, in this present world**. Adam Clarke says to this, "Not supposing that anything will be purified in the world to come that is not cleansed in this. The three words above evidently include our duty to God, to our neighbour and to ourselves. (1) We are to live

soberly in respect to ourselves, (2) **righteously** in respect to our neighbour, and (3) **godly**, or piously, in respect to our Maker."

13. Looking for that blessed hope, and the glorious appearing. "That holy life, just urged on the believer, of quiet self-restraint, of love to others, of piety toward God, must be lit up by a blessed hope, by a hope which is far more than a hope; that holy life of the faithful must be a continued waiting for a blessed hope – 'the hope which is laid up for [us] in heaven' (Col. 1:5). It may be asked, what is this hope? We answer, it is the hope of glory! which we shall share with the Son of God, when we behold Him as He is. So for us the hope of glory is intimately bound up with the Second Coming of the Lord. Then the life of the lover of the Lord must be one continued looking for, waiting for, the coming of the Lord in glory ... In that life and light, in that majesty and glory, His own will share.

Of the great God and Saviour Jesus Christ. From the English version, it would seem that Saint Paul's idea was that the Christian should live, waiting for the glorious appearing of the great God, accompanied with our Lord Jesus Christ. In this sublime passage the glory of the only-begotten Son alone is mentioned. Taken thus, it is a studied declaration of the divinity of the Eternal Son, who is here styled 'our great God and Saviour' " (Spence).

14. Who gave himself for us. He gave His whole self, the greatest gift ever given. **That he might redeem us from all iniquity.** "This is the 'manward' aspect of the sanctifying effect of the atonement. **And purify unto himself a peculiar people.** He not only frees believers from the bondage of lawlessness (cf. 1 John 3:4), but He so purifies them that they are fit to be His very own people (cf. Eze. 37:23). Holiness is the grand aim of the atonement (cf. Heb. 13:12, 13). The cost of man's perfect redemption is such that he is no longer to serve his own interests, but he is to promote the glory of God (cf. 1 Cor. 6:19, 20). What Christ did for man shows His love for him and man's value to Him. As a consequence of this divine investment in the redeemed and purified, they are to be **zealous of good works ...** Paul was exceedingly (and rightly) concerned with the image of the church in Crete (and elsewhere) which the public and private lives of its members would give. Consequently he insisted upon **good works** as the outward evidence of an inward experience of the transforming grace of God" (**Wesleyan Bible Comm.**).



"KEY" COMMENTS

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection (Heb. 6:1).

The new Christian is to leave the principles (beginning) of the doctrine of Christ in the same sense that he leaves his childhood needs and desires. He does not need to constantly repent of sins past, nor to seek for saving faith, etc., since these elementary issues are settled. Thereafter he is going on to further development. "Note, that to 'leave the first principles' does not mean to abandon them. Rather, we are to leave them as a tree leaves its root, and yet never lets it go; as a full-grown man leaves slops for solid food, and yet does not [avoid] the use of milk; as a building leaves its 'foundation' ...yet rests its whole weight upon it" (**Pulpit Comm.**).

Go on. The original word here literally means "Be brought" or "be borne." The actual thought to be conveyed is, "Let us be brought (or borne) on to perfection (completeness, consummation)." Evidently a gradual maturity of Christian character is not here being considered (although this does progressively unfold in the life), but rather, a definite crisis experience of the heart which is not to be attained by one's own efforts, but is a work of God's grace. This perfection is that of the heart, or perfect love (1 John 4:17, 18), not that of the life. Nevertheless, after the heart is made perfect in love, it becomes a much richer development area for Christian character. This development is gradual and will be completed only when the saints are glorified. It takes three works of grace, each perfect in its sphere, to prepare men for the heaven-world. A man is **justified** freely before God when every sin is under the blood; he is **sanctified** wholly when all sin is cleansed from his heart; he shall be eternally **glorified** when all the scars of sin are removed and he stands faultless before God in His perfect image and likeness.

Concerning Christian perfection, I quote the following excerpt from John Wesley: "But whom, then, do you mean by 'one that is perfect'? We mean one in whom is 'the mind which was in Christ,' and who so 'walketh as Christ also walked'; a man 'that hath clean hands and a pure heart,' or that is 'cleansed from all filthiness of flesh and spirit'; one in whom is no 'occasion of stumbling,' and who, accordingly, 'does not commit sin.' To declare this a little more particularly: we understand by that scriptural expression, 'a perfect man,' one in whom God hath fulfilled His faithful word, 'from all your filthiness and from all your idols I will cleanse you: I will also save you from all your uncleanness.' We understand, hereby, one whom God hath 'sanctified throughout, in body, soul, and spirit'; one who 'walketh in the light, as he is in the light, in whom is no darkness at all; the blood of Jesus Christ his Son having cleansed him from all sin.' "



EXPOSITION **DOCTRINAL DISCUSSION**

Any attempt to give the meaning of the experience of sanctification and its doctrinal originations is going to be looked upon with a wary eye if that person happens to be of another opinion. That is why it is one of the issues that divides the evangelical world as to whether there are two works of grace that we can enjoy during this present life.

"All evangelical Christians hold that it (sanctification) is a Bible doctrine, that it includes freedom from sin, that it is accomplished through the merits of Christ's death, and that it is the heritage of those who are already believers ... There are those who assert that this experience is concomitant with regeneration and is completed at that time.

Others regard its attainment as a growth ... still others hold that it is attained at death" (**Introduction to Christian Theology**).

It is true that sanctification begins in the first work of grace through the merits of the cleansing blood, but that there is a further meaning to sanctification we believe is evidenced by the following words addressed to people who are believers. We believe that a careful study of them will also explain sanctification.

The word that is often used in the Greek to describe this experience of getting rid of carnality (receiving sanctification) is *katharidzo*. This word carries the idea of cleansing, of purifying. Scriptures that clarify this idea are: **Acts 15:9; II Cor. 7:1; and Titus 2:14**. In each of these verses the Greek word for purify and cleanse is a form of the same word.

The following verses also use this word to describe cleansing or purifying: **Matt. 23:25, 26; Luke 11:39; Eph. 5:26; Heb. 10:14; and James 4:8**.

Romans 6:6 use the word *katargeo* to show that the body of sin can be destroyed. Purkiser, in the book **Exploring Christian Holiness**, says, "The term 'destroyed' must not be weakened. Here the NIV translation, 'rendered powerless,' is more interpretation than translation. *Katargein* is used variously in the New Testament. Its use in **1 Cor. 6:13; 15:26; II Cor. 3:13; Eph. 2:15; II Thess. 2:8; and Heb. 2:14** shows the depth and intensity of the term." I believe that "destroyed" agrees with the tenor of the sixth chapter of Romans.

Another word that is indicative of the destruction of the carnal or fleshly is *stauroo*. This word is used in such a way to indicate that one has become dead to sin, and fellowship with the carnal nature is, and remains, finished. From this, we believe that the carnal in our personality is gone. Note **Galatians 5:24** that expresses this idea, as well as **Galatians 2:19** that tells of crucifixion.

Hagiadzo is often used to express the setting apart of the believer and also making one holy. **John 17:17** is one example of this usage.

There are other words that indicate the carnal is to be taken out of our personality. One must be careful to note that the carnal as far as the spirit is concerned, is embedded in personality traits that cause a believer to be carnal and a sinner to be sinful. We were all born with the absence of the Holy Spirit and with the generic tendencies of carnality in us. It is my contention that when one is entirely sanctified wholly, that which is carnal is taken out.

We should be careful to note that nothing essential to our personality is destroyed. The capability of our sanctified personality to misuse any characteristic such as love, anger, or gentleness is ours just as it was in Adam. The difference is that Adam did not have a human personality that had been affected by sin. While our spirit is perfected, our body and brain await the resurrection in order to be perfected. Therefore we are in need of the grace of God every moment of our lives to maintain an experience with the Lord. It is true also that there are unknown things that we do that God does not approve, and there are judgments that we make which are wrong, and wrong actions occur as a result. All these must have the atoning blood to keep us as sons of God. It goes without saying that God does not count them as sins. But whenever we become aware of these acts, we must ask God to forgive and cleanse us for them if we desire to continue in our Christian walk.

Perhaps a study of the differences between the two works of grace would enable people not only to see the differences but the meaning of them as well.

What are the differences?

There is a difference in the terms used for them.

The first work is:

- 1. A birth (John 3:3)***
- 2. Regeneration (Titus 3:5)***
- 3. Pardon (Ps. 25:11)***
- 4. Conversion (Acts 3:19)***

The second work is:

- 1. a death***
- 2. refining (Matt. 3:11, 12)***
- 3. purity (Acts 15:8, 9)***
- 4. cleansing (II Cor. 7:1)***

This should help us to establish the meaning of sanctification.

When we consider the second work of grace, we note that it is always addressed to people who are born again. Consider the Book of **Ephesians**. In **chapter 1**, Paul says they have redemption (v. 7). In **chapter 2** he says they have been quickened or made alive (v. 5). In **3:12-20** we find these "alive" Christians being prayed for in order that they might have the dynamic of God (v. 16) and His fullness (v. 19). When they have this infilling, they will have the second work of grace, and they will put away the works of the flesh and walk in pure love. What more could we say? Will you be a Corinthian or an Ephesian? While the Ephesians left their first love, it is remarkable how straight their doctrine remained! It is, however, possible to retain the love they were commanded to walk in (**5:2**). **Hebrews 12:14** tells us that we are to "follow peace with all men, and holiness, without which no man shall see the Lord." Many exegetes say the word holiness could be translated "the life of holiness." To follow the life of holiness we must first have it. Again we have a clear command in **1 Peter 1:16**, "Be ye holy; for I am holy."

It is rather difficult to discuss sanctification without contrasting it with the first work of grace to some degree. In a further lesson, the differences will be stressed and not the meanings.



FOCUS
WORKING WITH THE WORD!

"He shall baptize you with the Holy Ghost, and with fire (Matt. 3:11). What is the significance of the words **and with fire?** Matthew was contrasting the baptism in water with the baptism of the Spirit. It seems best to take the words 'and with fire' as indicating that the coming of the Holy Spirit will be a fiery, cleansing baptism of the human heart.

Cleansing is an important part of salvation from sin (cf. 1 John 1:7, 9). This purification is not done in the external rite of water baptism with the Spirit, who fills the heart when He cleanses it (cf. Acts 15:8, 9) (Terry Pollard).

Pure (Matt. 5:8). Thayer says this means to be "free from admixture or adhesion of anything that soils, adulterates, corrupts," and "ethically; free from corrupt desire." This word is most often translated "pure" or "clean," but in one place (Rev. 21:18) it is translated "clear." It always carries the meaning of a purity that is unmixed with any contaminants. Indeed this is a radical purity and does not allow for coexistence with the corruption of sin. This kind of purity of heart could never be brought into being by culture, education, or suppression of evil, but must result from the cleansing of the blood of Christ applied by the Holy Spirit. Also, this kind of purity is not a gradual process, for there are no degrees of purity indicated. It must be wholly pure, or it is not pure. Thank God that He will not require of one anything that He will not give! Purity of heart is the present possibility of every child of God.

They ... receive the Holy Ghost (Acts 8:15). The idea inherent in receiving is **"to take,"** or to **"take hold of,"** and it presents a picture of a gift being offered and of one putting out his hand to take it. Jesus taught that the Heavenly Father delights in giving the Holy Ghost to His children. One would think by listening to some praying that one must beg God until He, somewhat reluctantly, gives the Holy Spirit. But that is not scriptural at all. When man has met God's condition of unconditional surrender, then he may "receive" the blessed Holy Spirit that God delights to give him. And he receives not just one gift of the Spirit, but the third person of the Trinity himself.

Peculiar (Titus 2:14). No knowledge of Greek is necessary to properly understand the meaning of this word. One simply needs to understand King James English. This word has nothing to do with being "odd"; nor is "separation" a key ingredient in this word. Certainly a holy person is a separated person, but the positive assertion of this word is that the pure are an "especially precious" people to God. The word may indeed call Christians odd or treat them as despised outcasts, but they are the special favourites of the Almighty. This also teaches that Christians "belong" to God. Satan doesn't control Christians; the world doesn't own them; they don't even belong to themselves; but they are "bought with a price." They are the exclusive property of Him "who gave himself for us."

Zealous (v. 14). Sanctified people are to be "burning with zeal or eagerness" for good works. Sanctification does not just eradicate the carnal appetites and evil desires of the heart, but it replants within an earnest enthusiasm for good works. One of the evidences of the Spirit-filled life is fruit bearing. Christians used to be called, in derision, "do-gooders," but they so seldom live up to that title that it has been shelved. If the Holy Spirit abides in His purifying presence, then certainly there will be a burning desire to serve and please God.

DICTIONARY

garner – Matthew 3:12 – Granary. ; **peculiar** – Titus 2:14 –
Special; "that which is peculiarly one's own."



POINTS OF SPECIAL INTEREST
Kill the Spider!

An old deacon who used to pray every Wednesday night at prayer meeting always concluded his prayer with the same words, "And, Lord, clean all the cobwebs out of my life."

I think you know what he was talking about. The cobwebs – those things that ought not to have been there, but had gathered during the week.

Well, it got too much for one man in the prayer meeting, and he heard the old deacon one time too often. So, when the old man made that prayer, this fellow jumped to his feet and, in a loud voice, said, "Lord, Lord, don't do it! Kill the spider!"

That is just what is needed. The old nature must be put in the place of death!

The Sermon Was Never Preached

The sermon was on holiness; it was prepared a week in advance; so the preacher concluded he would practice it a week before preaching it. But before the week of practice was ended, he found it necessary to revise the sermon,

so he concluded he would revise the sermon and practice it another week before preaching it. Before the second week of practice was ended, he found the sermon needed still another revision, and so it went on, and the sermon will probably never be preached. He wanted to make it clear to his people that they were wholly sanctified when they were converted, but when he came to put it into practice, there was a conflict between his theory and his practice. Under provocation he had heart trouble that led him to doubt whether, after all, he was sanctified wholly when he was converted. He was as sincere as a man could be, and he had a theory that he really thought was scriptural, but he found it did not agree with the facts in the case. The Scriptures and the facts of Christian experience will not conflict with each other. That which by the grace of God cannot be brought into the experience of daily life is not scriptural. Would it not be well for us all to practice what we preach?

- The Good Way

Swimming Into Water?

Some people don't believe in a crisis experience, but believe one grows into holiness. Nobody can grow **into** holiness any more than you can swim **into** the water. You can't grow **into** holiness a bit more than you can grow a piggy **into** a pen. Put it halfway in or nine-tenths in, and feed it, and watch it grow, but you can't grow it **into** the pen. No, sir. The part that is outside, grows the same as the part that is inside; and you never can grow carnality out of your heart. But I'll tell you what you **can** do. If you will take the pig, put it over inside the pen, and then feed him well, he can grow **in** the pen. And if you will die out to everybody and everything but God's perfect will and trust Him, you can get sanctified wholly. Remember that you are to grow **in** the experience, not **into** the experience.

- J. Wesley Adcock in The Church Herald and Holiness Banner



Notes: Instruction tips

- 1. What is entire sanctification?** "The second definite work of grace whereby the heart of a justified person is cleansed from the Adamic nature and is filled with the Holy Spirit" (**The New Testament Church**, Yocum). It includes a total submission to God's will and the allowance of His Spirit to cleanse the heart from the tendency to sin and then to fill it with His presence.
- 2. What is consecration?** This is an act on our part whereby we totally give God control over every part of our lives – career, possessions, family, dreams, occupation – both present and future. We hold absolutely nothing back. God will not sanctify us unless we consecrate our all to Him.
- 3. Is sanctification the same thing as consecration?** No. We consecrate, or turn over, our hearts and lives to God. He then sanctifies us. That is, He cleanses and fills our hearts with the Holy Spirit and sets us apart for service to Him.
- 4. What are some other names for entire sanctification?** Christian perfection, perfect love, heart purity, baptism of the Holy Spirit, the fullness of the blessing, **full** salvation, the deeper life, Christian holiness, scriptural holiness, the promise of the Father.
- 5. What is the difference between salvation and entire sanctification?** **1 John 3:4** says that "sin is the transgression of the law." Each of us has done things we knew to be against God's laws. These acts of sin have caused us to be in spiritual disharmony with God. In order to be restored to a proper spiritual relationship with God, we must with godly sorrow repent for our wrongdoings and believe that God for Christ's sake forgives us of our acts of sin. This redemption, regeneration, and justification of such a sinner are called salvation. There is still a natural tendency to do wrong with which each person is born. It has been labeled with various names including carnality. Since we inherited it at birth, it is not an act of sin for which we can be forgiven. It must be cleansed, purged, eradicated, or removed by the cleansing power of the Holy Spirit. We consecrate our all to God, and He cleanses our heart of this tendency to sin and fills us with His presence. This is entire sanctification.
- 6. Can a person get both salvation and entire sanctification at the same time? Explain.** No, they are two distinct, separate, definite works of grace as previously defined. Let's consider several scriptures which help point this out.

1 John 1:9 says that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." **Acts 2:38** says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" while **Acts 16:31** says, "Believe on the Lord Jesus Christ, and thou shalt be saved." **Acts 3:19** further says, "Repent ye therefore, and be converted, that your sins may be blotted out."

The scriptures point out that the sincere repentance for acts of sin coupled with faith for the ensuing forgiveness by God yields salvation from God. This is the first definite work of grace done in the heart of a sinner.

Other scriptures point out that the infilling of the Holy Spirit or entire sanctification is a second definite work of grace. It comes only to those who are forgiven of sins. Consider several such scriptures. **Acts 19:2** asks, "Have ye received the Holy Ghost since ye believed?" Believed what? Believed that God forgave them of their sins in a work of salvation. **Matthew 3:6-11** tells us that John the Baptist spoke of both works. Verse 6 indicates people "were baptized of him in Jordan, confessing their sins." This would indicate salvation. However, verse 11 points out that John said, "I indeed baptize you with water unto repentance: but he [Jesus Christ] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." This gift of the Holy Ghost, or entire sanctification, would go to those who had repented of their acts of sin and had been saved. In **John 14:16, 17** Jesus indicates that entire sanctification is a second definite work of grace for people who are already forgiven of sins. He said to His disciples, "And I will pray the Father, and he shall give you

another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Finally, **Ephesians 1:13** points out the two distinct works of grace as it says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise."

7. Is entire sanctification a crisis experience, or is it a process? Can you just grow into it? The term grow in grace indicates that as we continue to walk in the light or directions God gives us, we have fellowship with Him. We will grow spiritually.

While we may grow in grace we don't grow into grace. We must definitely seek to be saved from our sins if a sinner. If saved, we then must at a definite time and place seek entire sanctification if we expect to get it. We can't grow into it. The scriptures point out the fact of a crisis experience. Consider some of them.

Ephesians 4:22 tells us, "That ye put off concerning the former conversation of the old man." The old man here speaks of this natural tendency to sin and is to be put off, not grown out of. **1 John 1:7** tells us in part that "the blood of Jesus Christ his Son cleanseth us from all sin." Again, it's instantaneous cleansing. **James 1:21** refers to carnality as "filthiness and superfluity of naughtiness" and tells us to "lay apart" all of it in a definite act – not in a process of growth.

8. If entire sanctification is so important, why can't a person simply skip salvation and get sanctified right off? Jesus pointed out that the world (sinners) can't receive the indwelling of the Holy Spirit because they serve a different lord, Satan. One must have his heart prepared for cleansing by having forgiveness of all acts of sin. Then, as he is a follower of Christ, he can seek the fullness of the blessing as the Holy Spirit cleanses the regenerated heart from inbred sin and fills it with His power and presence.

Certainly, salvation is essential for a right relationship with God. We must have our sins forgiven as the first definite work of grace. Yet, we need to go further and allow the Holy Spirit to remove the tendency to sin from our hearts and then purify us and fill us with His presence as a second definite work of grace – entire sanctification.



PERTINENT PRINCIPLES

* In reality holiness is the possession and expression of the mind of Christ in contradistinction to being "carnally minded."

- S.D. Herron

* The essence of Christian Holiness is simplicity and purity; one design; one desire; entire devotion to God.

- John Wesley

* God is in the cleansing business, not the white-washing business.

* Sanctification is an instantaneous experience of cleansing from the carnal nature, subsequent to regeneration, conditioned upon entire consecration and faith, the privilege of every believer, to be experienced and enjoyed in this life.