

ET 101
The Holy Life



Instructor's Handbook

**West Africa Nazarene Leadership
Institute**

Leadership Institute
Church of the Nazarene
Africa West Field

ET 101 Holiness 1—The Holy Life (Saint te 1)

Certificate Level
Syllabus

Course Professors / Authors

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Course Description

This course will explore biblical and theological foundations of holiness particularly as they relate to the experience of entire sanctification and the journey of life in the Spirit. Focus will be given to exemplifying the grace of holiness in daily living and preaching holiness in light of other interpretations of holiness.

Course Rationale

Narration

The importance of the doctrine and the living of Christian holiness is such that one course on the subject is not sufficient for a minister in the Church of the Nazarene. Whereas Holiness 1 focused on the biblical and historical basis for the doctrine with focus on its formulation by John Wesley, this course will concentrate on biblical and theological bases for entering the experience of holiness and for living the holy life.

Certain aspects from daily life will be considered such as temptation, spiritual mistakes, dry moments in the spiritual life, and the speed of spiritual growth that sometimes slows down. Other aspects impact life in community with non-believers in other branches of Christianity that believe and preach certain religious phenomena as obligatory to receiving this grace.

Ministers in the Church of the Nazarene have a responsibility not only to teach the biblical basis of entire sanctification, but also the daily results that should accompany it. This course cannot be taken until after a student has passed Doctrine of Holiness 1.

Program Outcomes

The following program outcomes assigned to this module are identifiable competencies required of the student in this course.

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|-------|--|
| CN 4 | Appreciation of the theological foundations of the Christian faith from the Biblical point-of-view when read from a Wesleyan perspective |
| CN 5 | Appreciation of the theological foundations of the Christian faith from the Biblical point-of-view when read from a Wesleyan perspective |
| CN 8 | Appreciation of the position and teaching of the Church of the Nazarene concerning religious phenomenon |
| CN 10 | Knowledge of the basic theory and art of communication, especially that which concerns preaching and teaching |
| CP 3 | Ability to defend the doctrines and positions of the Church of the Nazarene |
| CP 4 | Ability to teach the Word of God and make disciples that can make other disciples |
| CP 10 | Ability to interpret and apply the Bible according to the best principles of Biblical interpretation |

CA 3	Ability to worship God by using personal and public means of grace
CA 5	Ability to express humility and interdependence in all of one's personal relationships
CA 6	Ability to give value to relationships through openness, righteousness, and honesty
CA 8	Ability to stay faithful to the Church of the Nazarene and maintain a spirit of collaboration
CA 11	Ability to love God with all one's heart, soul, mind and strength
CA 13	Ability to live the experience of entire sanctification
CX 4	Ability to understand the differences between the worldviews of the Western world, that of Africa, and that of the Bible
CX 5	Ability to interpret on a scientific and biblical bases the Christian position on magic, spiritism, medicine and traditional healing

Course Outcomes for this module

For achieving the competencies listed above, this module organizes several learning activities and requirements around the following intended learning outcomes for this course :

At the end of the course, the student will be able to:

1. Have a deep appreciation for the doctrine of holiness (CP 3; CA 13)
2. To identify and articulate Old Testament foundations for the doctrine of holiness (CN 5, CP 4, CP 10)
3. To identify and articulate New Testament foundations for the doctrine of holiness, particularly relating to entering the experience of holiness and living the holy life (CN 5, CP 4, CP 10)
4. Grasp the differences between the Calvinistic and Catholic interpretation from the Wesleyan order of salvation (CN 4, CN 5; CA 8)
5. To understand the distinction between the process and crisis of sanctification (CN 4; CN 5; CA 8)
6. To identify important landmarks on the holiness journey (CN 4; CN 5; CA 8)]
7. Understand the testimony of the Spirit from the Wesleyan perspective. (CN 5)
8. Understand and correctly teach the gifts and fruit of the Spirit (CN 5, CN 8; CP 3)
9. Understand and teach practical aspects of the doctrine of holiness such as the emotions, attitudes, temptations, etc. (CA 5, CA 11; CX 4)
10. To relate living the holy life to the Wesleyan doctrine of the "means of grace." (CA 3)
11. Promote humbly the Nazarene position on speaking in unknown tongues and prophecy as religious phenomena. (CN 8; CP 10, CA 5; CA 6; CA 8)
12. Testify to the experience of entire sanctification. (CA 11, 13)
13. Preach and/or teach the doctrine of holiness in a way that is culturally relevant. (CN 10; CP 10, CX 5)
14. Actively seek the experience of entire sanctification.
15. Grow in one's understanding of a holiness ethic (CR 6)

The lessons and activities of this course are distributed according to the following percentages of the 4 Cs:

Content	25%
Competence	20%
Character	40%
Context	15%.

Course Resources

The sessions and course readings may be taken from the following texts in English or French:

Becoming Holy People. RIIIE Course Module. Kansas City: Clergy Services, 2004.
 Drury, Keith. La Sainteté Pour Tous. (Beacon Hill Press of Kansas City: Kansas City, MO, E.U.A.), 1992.

Greathouse, William M. La Plénitude de l'Esprit. (Beacon Hill Press of Kansas City, Kansas City, MO, E.U.A.), 1986.

Horton, Stanley M. La Bible et le Saint-Esprit. (Éditions Vida : Deerfield, Floride, E.U.A.), n. d.

Hughes, Ted. Face à la question du Parler en Langues. (Bureau Régional de la Littérature : Republic of South Africa), 1997.

Lyons, George. Sainteté dans la vie quotidienne. Dakar : PFCOTN

Moore, Frank. Breaking Free from Sin's Grip (Beacon Hill Press of Kansas City; Kansas City, MO), 2001.

Purkiser, W.T. Concepts Contradictaires de la Sainteté. (La Maison des Publications Nazaréennes : Kansas City, MO, E.U.A.), 1984.

Purkiser, W.T. Les Dons de l'Esprit. (Nazarene Literature Co-ordination: Republic of South Africa), 1998.

Student handbook: Experiencing Holiness prepared by Matt Price.

The student will be obliged to bring to class the following:

The Bible
 Student handbook based on this course

Course Requirements

1. Regular attendance to all course sessions and preparation of all assignments prior to their deadlines. A student that is absent that misses eight hours of class sessions will have a reduced final mark by 25%. If the student misses two full days of class, they will not be able to pass the course.
2. Students will share an oral testimony on their personal experience and growth in the life of holiness. In this testimony students offer a personal report on their progress in understanding the doctrine of holiness and the transformation that they notice in their daily lives. (course outcomes 9, 12).
3. Students will be grouped in twos or threes to discuss the role of the Holy Spirit from a Wesleyan-Holiness perspective in the practice of living a holy life, including:
 - the testimony of the Spirit in our entire sanctification,
 - the gifts of the Spirit,
 - the fruit of the Spirit, and
 - the Nazarene position on speaking in an unknown tongue
 The group will select a spokesperson to share with the instructor their findings (course outcomes 7, 8, 11)
4. Students will share at least two stories from daily life that help in understanding and explaining the practical side of the holy life. (course outcome 13, 15)
5. Students will draw a line (or diagram or picture) of life (grace of holiness continuum) designed to teach 12-15 year olds (or adult learners in a Church of the Nazarene membership class). This will be an in- class exercise without notes (quiz). The diagram will depict the following :
 - God's prevenient pursuing grace before coming to Christ in the initial experience of grace
 - The crisis (event) experience of the first work of grace in its various realities : regeneration, justification, adoption, redemption, reconciliation, initial sanctification. Give at least two Scripture verses (or passages) for each of these six realities of the first work of grace.
 - Progressive sanctification (or growth in grace). Cite at least two Scriptures.
 - The crisis (event) of entire sanctification (give at least two Scripture verses (or passages)
 - Progressive sanctification following entire sanctification (more growth in grace, accessing the 'means of grace' for living the holy life).

- Final sanctification (or glorification). Cite two Scriptures.

The student will explain the drawing to the instructor or to a designated instructor's assistant. (Course outcomes 2, 3, 5, 6,10).

6. Students will be put in groups of twos and threes as spiritual accountability partners. They will spend a certain time during each session discussing their personal spiritual development as it relates to what has been discussed in class. Students will share a three minute summary of their discussions with the instructor or a designated instructor's assistant. (course outcome 1)
7. Students will participate in a role play where they will try to lead a seeker toward the experience of entire sanctification. (course outcome 14)
8. Students will take a final exam. (course outcomes 2, 3, 4, 8, 10)

Course Evaluation

Attendance and participation	10%
Activity 2, Testimony	15%
Activity 3, Study on the Holy Spirit	15%
Activity 4, Illustrations	10%
Activity 5, Teaching Diagram	10%
Activity 6 Discussion Summary	10%
Activity 7, Role play	15%
Activity 8, Final Exam	15%

Course Schedule

This course can be offered in several ways: intensive, semi-intensive, some nights during the week, weekends, etc. For an intensive, it would be helpful to make the course materials available prior to the beginning of the first session. It is important that the teacher give enough time for the accountability group discussions. The teacher should offer a break between morning and afternoon sessions to give students time to prepare for the next session.

WHY WE BELIEVE IN HOLINESS

• An Introduction

Basic Questions (Discussion activity)
 Definition of Holiness
 "Holiness is Not . . ."
 Potential Questions about Holiness

• Biblical Perfection

Old Testament and Perfection
 New Testament Concept of Perfection

• Our Sin Problem

Sin, defined
 Two Types of Sin: Original and Actual
 Sin as rebellion, deed, actions
 Sin nature
 Sin as Conditioning and Social Structure

• God's Grace Response

WHAT WE BELIEVE ABOUT HOLINESS

• Coming to Terms with the Terms: Regeneration—Justification—Sanctification

Defining Justification and Sanctification

Four Views of Sanctification

• Entire Sanctification, defined

“An Act of God . . .”

“Subsequent to Regeneration”

“Free from Original Sin”

“Entire Devotement to God”

“Holy Obedience of Love Made Perfect”

Purity: “Baptism of the Holy Spirit, Cleansing of the Heart”

Maturity: “Abiding, Indwelling Presence of the Holy Spirit, Empowering Believer for life and service”

• Preparation of Grace

Consecration

Faith

Inward and Outward Holiness

The Role of the Holy Spirit (including a Small Group Discussion)

Growing in Grace through the Means of Grace

• History Behind the Holiness Message: John Wesley

Excerpts from *A Plain Account of Christian Perfection*

• More Readings from John Wesley’s Writings

John Wesley on Searching the Scriptures

John Wesley on Prayer

John Wesley on Entire Sanctification (On Repentance in Believers)

John Wesley’s 30 Biblical References for Holiness

HOW WE EXPERIENCE HOLINESS

• Objections and Obstacles to an Instantaneous Second Work of Grace

The “Myth” of Perfectionism

The Pharisees

Suppression Theory of Sanctification

Imputed Holiness: Being “In Christ”

Continual Growth Theory (Keswick)

• Hindrances to Holiness

Problems and Promises of Philippians 3:11-15

Perfectionism: The myth of perfectionism.

Legalism: The Suppression Theory and the Pharisees

Judgmentalism: Imputed and Imparted Holiness

Privatism: Not Alone But in Community

Introspection: Continual Growth Theory

Self-deception: Rationalizing Sin

Avoiding These Hindrances to Holiness

• Mistakes, Failures, and Human Weaknesses in the Holy Life

• Holy Living: What is the Difference?

• Going on the Journey to Christlikeness (Guideposts chart)

- **How Can We Live Scriptural Holiness?**
- **Covenant of Christian Conduct: How can you live a holy life in your context today?**
- **Presenting the Decisive Moment of Entire Sanctification: What must one do to be filled with the Spirit? (Role Play)**

Why We Believe in Holiness

- An Introduction

(Opening Activity)

What comes to mind when I say the word: "Holiness" (Reflect individually)

What comes to mind when I say the words "Entire Sanctification" (Pair share)

What comes to mind when I say the words "Perfect Love" (Group discussion)

- **Definition of Holiness**

Holiness is simply living the Christian life, the life of Christ. This life is entered by faith to the fullness of holy living through the experience of **ENTIRE SANCTIFICATION**.

So, the Christian who is entirely sanctified can be described as being "**PERFECTED** in love"—love for God and others.

Discussion:

--Do you remember holiness being taught and preached to you?

--How did that preaching and teaching affect the way you tried to live your life?

To be perfect in love is to have **SPIRITUAL** equilibrium—

this comes from an educational term disequilibrium that happens when one realizes all that I knew is different from what I know now—just the opposite occurs in the experience of holiness—all that I expected the Christian life should be now is a reality—I can have an equilibrium between what I expect, what I believe, and how I live.).

(Recall the individual reflection from earlier in the session)

Discussion

--If you could have picked one word to equate with holiness, what would that word have been?

Holiness, or "perfect love," is . . .

Not a description of a PERSONALITY type—tense, laid back, passive, aggressive, compulsive, sarcastic, goofy, cranky, all can be perfect in love.

Not a CONSISTENT experience for all people—All believers will experience entire sanctification prior to death (Protestant view; Catholics allow for purgatory), Some will experience this decisive moment soon after their initial conversion, All enter a life of perfect love by grace through faith.

Not breaking bad HABITS or developing new ones—though the holy lifestyle will be a process of conforming to Christlikeness.

Not a unique, fanatical occurrence for the spiritual ELITE—but a completely normal and expected event in the life of the Christian believer.

Not a distinctive doctrine of a SINGLE denomination--Nazarenes, Free Methodists, Evangelical Friends (Quakers), Wesleyans, Salvation Army all believe in a definite second work of grace leading to the possibility of living a holy life.

Holiness is the very DEFINITION of the Christian life.

Bumper Sticker theology compared to Biblical Holiness (What life to you choose?)

“Christians aren’t perfect, just forgiven”

versus

“Be perfect, therefore, as your heavenly Father is perfect.”

(Matthew 5:48, NIV)

Is there more to the Christian life?

What is the goal of the Christian life?

“The Christian gospel is not primarily about having one’s sins forgiven and spending a blissful eternity with God after somehow getting through this life with one’s faith reasonably intact. This view, which I do not hesitate to call heretical, is the result of a misreading of the New Testament. If a person constantly reads the New Testament in light of the Old, which the Church Fathers clearly intended by their joining of the two into one canon, then it becomes unmistakably clear what the purpose of the Gospel is. It is the same purpose that God has had from Genesis 4 onwards: the transformation of human behavior in this world with the consequent possibility of living with God through all eternity. The Old Testament shows us what that transformation is, and the New Testament shows us what God has done to make the transformation possible.” (John Oswalt, *Called to be Holy*, 1999, page 3)

Review the Course Schedule given in the syllabus.

These sessions are a synopsis of God’s response to the apostle’s basic question from Romans 7:24: “Who will rescue me from this body of death?”

Do you have any questions about holiness you would like to add? Anything you have not understood, wondered about, or want answered?

Possible questions:

Is holiness possible?

Does the Bible teach holiness as a second work of grace?

What do we believe about holiness?

Why do believers need to experience entire sanctification?

What benefit is there for a church to be holy?

How can we communicate the message of scriptural holiness?

Required Student Activity: Spiritual Accountability Groups

This is required Course Requirement 6 found in the syllabus.

Students will be put in groups of twos and threes as spiritual accountability partners. They will spend a certain time during each session discussing their personal spiritual development as it relates to what has been discussed in class. Students will share a three minute (maximum) summary of their discussions with the instructor or a designated instructor's assistant. (This activity fulfills Course Outcome 1).

• **Biblical Perfection**

God wants renewed **FELLOWSHIP** (koinonia) with His people.

This is why in Exodus the giving of the Covenant (10 commandments and torah-law, ch. 20-24) is followed by the account of the Tabernacle (ch. 25-31)

What good is life in the promised land without God's presence?

However, the Book of Leviticus offers the possibility of fellowship only for those in whom the covenant is producing **GOD-LIKE CHARACTER.**

"Be holy, because I am holy." (Lev. 11:44; 19:2; 20:7-8)
(Sound familiar, hint; Matthew 5:48)

"Wesley did not like the phrase "Christian perfection" but it is in the Bible so he used it (Matthew 5:48, Frank Moore, More Coffeeshop Theology, 1998, page 69)

• **Old Testament and Perfection**

TMM (tamim) = Hebrew word for complete or without fault

Used to describe **SACRIFICIAL** animals, not show animals, but they had no defects

See Exodus 12:5 ("without defect," NIV); Leviticus 22:21 (without defect or blemish," NIV)

Genesis 6:9, "Noah was a righteous [just] man, blameless [tamim] among the people of his time"

Genesis 17:1, God commanded Abraham to "walk before me and be blameless [tamim]."

Deuteronomy 18:13, "You must be blameless [tamim] before the LORD your God."

2 Samuel 22:33, "God . . . makes my way perfect [tamim]."

Same word used to describe God in

2 Samuel 22:31, "As for God, his way is perfect."

God's holy character is a quality offered to David

See again Matthew 5:48

Common Objection: What about David's horrible sin against Bathsheba and Uriah?

David **CONFESSES** his horror at the realization of his sin and disobedience

Psalms 51:1-2; Psalm 19:12-13; Psalm 139:23-24

“Perfection is marked by unblemished devotion and obedience that is not necessarily perfect in performance.”

(John Oswalt, *Called to Be Holy*, 1999, page 51)

H. Orton Wiley wrote: It’s about perfect love, not perfect knowledge. There will be mistakes in judgment and practice—the result should be humiliation and regret, not guilt and condemnation. (Wiley, *Christian Theology*, vol. 2, page 507)

More recently, Frank Moore wrote: “our actions are not flawless, but our intentions are pure” (*More Coffeeshop Theology*, 1998, page 69)

***lev shalem* = Hebrew phrase, perfect heart**

1 Chronicles 12:38 (earliest chronological use in Bible)

for David’s men who had perfect hearts = undivided, no uncertainty, single-minded devotion to their leader

1 Chronicles 28:9; 29:19

David prays for Solomon to have a perfect heart toward God

Verse 9 refers to a **LIVING** experience with God that acknowledges the corruptibility of human **IMAGINATION** and heart

Verse 19 refers to the call to absolute loyalty and **OBEDIENCE** to God

David realized people want leaders who are completely given to God, because they are less likely to oppress or take advantage of those lower on the organizational chart.

It’s not very difficult to submit oneself to one who is submitted to God (Oswalt)

A person with a perfect heart has a new set of attitudes and **INCLINATIONS** (to obey rather than to disobey)

1 Kings 11:4 – Solomon did not have **EXCLUSIVE** devotion to God,

1 Kings 15:14 – Asa fell short of perfect performance, though he did so in

IGNORANCE

2 Chronicles 25:2 – Amaziah “did **RIGHT**, but did not have a perfect heart”

“God wants a life totally given over to Him.” (Oswalt)

New Testament Concept of Perfection

teleios = Greek word, “complete, finished, perfect”

used most often to translate "tamim" by translators of Greek version of the Old Testament, the Septuagint, they also used amemphomai: "without blame, blameless, guiltless"

(have students look up the passage, have them note translation of word)

1 Corinthians 14:20

Hebrews 5:13-14

Colossians 1:28

James 1:4

Romans 12:2

Hebrews 9:11

Teleios denotes a "life and behavior [that] lacks nothing of that which could justly be expected of a follower of Christ." (Oswalt, 1999, page 137)

Matthew 5:48

1 Corinthians 13:10

1 John 4:18

"It is possible to experience an unreserved love for God and self-forgetful love for others." (Oswalt, 1999, page 138)

Both terms, "teleios" and "amemphomai" are used in

1 Thessalonians 5:23-24

"May God himself, the God of peace, sanctify you through and through [**oloteleios**]. May your whole spirit, soul and body be kept blameless [**amemphomai**] at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it."

Most commentators refer to fact that 1 Thessalonians ch. 4 & 5 refer to moral instruction within the community, but this section on ethics is bracketed by prayers for persons to seek holiness: 3:11-13 & 5:23-24

What's the problem? Why have prayers and instruction for moral behavior?

• Our Sin Problem

What happened in Genesis chapter 3? (Adam and Eve sinned)

Sin, Defined:

Augustine and Aquinas defined sin as "**INHERITED DEPRAVITY**" guilt passed through the generations

John Calvin agreed but also determined sin as occurring "every day in word, thought, and deed"

John Wesley defined sin more specifically as "willful transgressions of a known law of God" but held to a depravity that is inherent but foreign presence to the nature of humans

Paul Tillich defined sin as "**ESTRANGEMENT** from God"

H. Ray Dunning called sin "defective or perverted **LOVE**"

Sin reigns when unchecked so sinner is under the power of sin, enslaved to sin.

There are two types of sin

ACTUAL sin: actions, sins

ORIGINAL sin: inclination, attitude, disposition toward sin, sin principle in human heart, proneness to sin; "the sin"

Sin principle, sin nature, original sin:

Sin with definite article: "the sin" found 29 times in Romans 5:12-8:10

A.M. Hills once wrote: "Inbred sin cannot be grown out of the heart any more than weeds can be grown out of a garden; it must be destroyed." (Hills, FCT, p254)

Because of the actions of Adam and Eve recorded in Genesis 3, the result is

DEATH and impermanence.

The Problem: Sin (refer students to the chart below: give them the three blanks: rebellion, clean, and transformed and then direct them to the chart to list the Bible verses mentioned below)

Sin as rebellion, deed, actions

("dead in trespasses and sins" (Eph. 2:1)

Wesley: "Sin, properly so called", "transgression of a known law of God"

"If we sin deliberately . . ." (Hebrews 10:26)

*The need is for **REBELLION** to end and new life to begin.*

Sin Nature

Sin as depravity (Romans 5:12-21)

"Death," "mind of the flesh" (Colossians 2:18; Romans 7)

"Hostility" (Romans 8:7; Colossians 1:21-22, Ephesians 2:15-16)

"Inability" (Romans 5:6, 14, 17, 21)

Sarx, Greek for "flesh" (NIV "sinful nature" not body)

The need is for a CLEAN heart (Acts 15:9)

Sin as Conditioning, Deprivation, Demonic Social Structures

The residual effects of sin (Ephesians 4:22-33; Colossians 3:8-11)

"Let us lay aside every weight and sin which clings so closely" (Hebrews 12:1)

Jesus to Peter:

"You do not have a mind for the things of God" (Matthew 16:23) (1 Corinthians 2:14)

The need is for a TRANSFORMED mind (Romans 12:1-2)

• God's Response of GRACE

God responded to Abraham with an offer to reverse the end-result of human existence of death and impermanence through new **LAND** and promised

OFFSPRING.

Israelite description of God in Old Testament

(Exodus 34:6b-7; Numbers 14:18; Deuteronomy 4:31; Nehemiah 9:17; Psalms 103:3-4; Joel 2:13; Jonah 4:2)

God offers grace through the work of His Son Jesus Christ and the presence of the Holy Spirit

Because the sin problem is two-fold: sins and the sin, so is God's response through two works of grace.

What We Believe about Holiness

- **Coming to Terms with the Terms:
Regeneration—Justification—Sanctification**

"Holiness consists in doing the will of God with a smile."
Mother Theresa

- **Defining Justification and Sanctification**

Sanctification: *sanctus + facio* (Latin, make **HOLY**)

Justification: *justus + facio* (Latin, make **RIGHT**)

Story about the ship voyage and the buffet or crackers

"A famous story tells of a **poor man** who dreamed of taking a **journey on a great ocean liner**. He **saved his money carefully** for many years and finally calculated that he had enough money to buy the ticket. But when everything had been added up he **realized that he did not have enough** money left over to **pay for the kind of sumptuous meals** he had heard they served on ocean liners. So he took what he had **and bought a large box of soda crackers and some cheese** and took it about with him. So **when the rest of the passengers went to the dining room for their meals, this man stayed in his room and ate crackers and cheese, just counting himself fortunate to be having this experience at all**. But **on the last day afloat**, he determined that **he would have at least one of those wonderful meals**, so he took **all the money he had left, hoping it would be enough**, and went to the dining room. *Imagine his surprise and chagrin when he was told by the steward that they had been holding his place all week because the price of the meals was included in the price of the ticket.*"

(Oswalt, 1999, page 150)

An alternative quotation to use in place of the story above is from Soren Kierkegaard, a Danish philosopher and theologian. Kierkegaard criticized the "religiousness" that calls itself Christianity, by saying, it is "just as genuine as tea made with a bit of paper which once had been used to wrap a few dried teas-leaves from which tea had already been made three times." We cannot let the "weak tasting" forms of religion substitute for the "rich and full taste" of righteous action arising from a love for God and a love for neighbor. (Quoted in James Adamson, *The Epistle of James* (NICNT, 1976, page 86)

This reflects the **experience of too many Christian believers—
Life in the Spirit is theirs—**
to **live in OBEDIENCE**, to be **FREE** from self-centeredness,
to **learn and do God’s will with COMPLETE joy—**
all purchased on the Cross.

The **Holy Spirit’s power is in them** ready to be **unleashed to enable them to
live blameless before God, without defect in God’s sight.**

Yet they **continue to struggle on with their “crackers-n-cheese” experience,**
when a **gourmet buffet is prepared** and a **place is reserved for them at the
feast.**

In God’s way of doing things,
“You cannot possess what you do not have the faith to ask for.”
(Oswalt, 1999, 150)

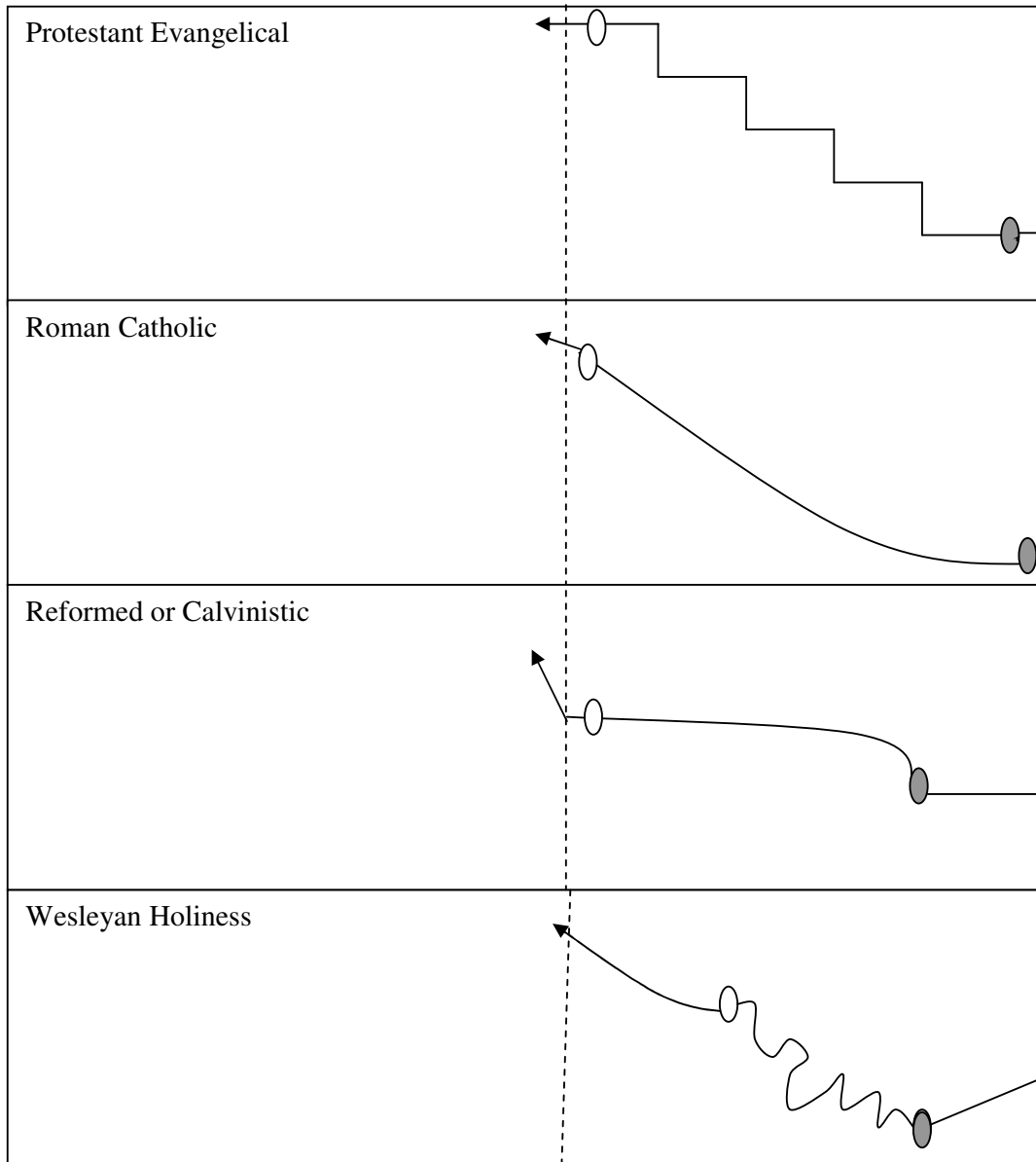
So how do we move beyond the crackers and cheese Christianity
to a life lived in the Spirit?

Let’s look at the four views of sanctification in the next section.

Here are **four views of sanctification**, or “being made holy and living spiritually complete lives, perfecting of love, holiness of heart and life”—

The **gray oval** represents the **new Christian believer** (initial sanctification),

The **white oval** represents the **Christian believer made pure** (entire sanctification)



The **Protestant Evangelical View** represents an undercurrent among popular American Christianity. It relies more on **20th century psychology** than anything else. We **grow and develop**, reaching **new plateaus after times of searching and seeking and improving**. Sometimes **we take a step** back, but we strive to go higher.

Error—staggered growth is **uncertain and frustrating**, relies too much on **self-IMPROVEMENT**, than **God's cleansing and empowering GRACE**. **We believe** that **there is growth**, continually, but **that growth is impeded by our disposition toward sin**. A **second work of divine grace** is needed to continue "walking in the Spirit" (Gal 5).

The **Roman Catholic View** represents a **continual growth: sanctification occurs then justification**

(made holy **THROUGHOUT** life, then justified or made right at death or afterward).

Error--Tridentine councils made room for **supererogation** (or works righteousness), if **I only confess, seek absolution, and do penance** (to make up for past sins), then **I am right with God**. If I commit to receiving sacraments, then my **practice solicits the grace needed for salvation**. And when all else fails, **I still have purgatory** ("purge" sins after death).

We believe with all Protestants that **God accomplishes His work by grace as we believe**, to have faith and trust in Him, to do what He says.

But it's by **GRACE** through **FAITH**.

The **Reformed, Calvinistic View** represents the **realization of one's election to God's provision of salvation**. We discover that we are His—our choice is only effective by grace.

Error—**imputed righteousness** related to **substitutionary atonement**. In other words, **Christ took upon Himself the punishment due to me** for my sin, as a **Substitute for me upon the Cross**. As long as **I stand "in Christ,"** God's grace **covers me (imputed)**, and **He only sees Christ's goodness** covering my **sinfulness like a blanket**. Sinful actions are suppressed; if it occurs, since **Christ's work already has effect in my life**.

Rather, Wesleyans believe God makes us right and makes us holy—there is a **real change and transformation in our hearts and lives**, not just a **higher status between sinners and saints**.

The **Wesleyan Holiness View** recognizes **the inner conflict** (Rm. 7) & the **DISSONANCE** of our failure to live **spiritually complete, holy lives** as a real, but **UNNECESSARY**, aspect of Christian living.

Again, inner conflict & spiritual failure are real but unnecessary

The solution: **A Clean Heart** and a **Mature Living**

This two-fold solution occurs in the **experience of Entire Sanctification**

Entire Sanctification, defined in the *Manual*

"Entire sanctification is that **act of God, subsequent to regeneration**, by which believers are made **free from original sin**, or depravity, and brought into a state of **entire devotement to God**, and the **holy obedience of love made perfect**. It is wrought by the **baptism of the Holy Spirit**, and comprehends in **one experience** the **cleansing of the heart from sin** and the **abiding indwelling presence of the Holy Spirit, empowering the believer for life and service**. Entire sanctification is **provided by the blood of Jesus**, is wrought **instantaneously by faith, preceded by entire consecration**; and to this work and state of grace **the Holy Spirit bears witness**."

(Manual Church of the Nazarene 2001-2005, Article X, paragraph 13)

Let's breakdown this Manual statement & unpack the relevant phrases.

The following simple definition has always stayed with me:

"Entire Sanctification is **all that God does in us and through us** to make us **into the image of His Son** Jesus Christ." Dr. David Cubie. Retired MVNC

"An Act of God"

John Wesley encouraged believers to **"go on to perfection"**

This comes from Hebrews 6:1, "Therefore let us leave the elementary teachings about Christ and go on to maturity [literally "carried on to perfection"] . . ."

Wiley notes that this is a **passive verb not an active one**, therefore it's a **divine work, not HUMAN**, an "act of God," the result of **"grace" not effort**.

Entire Sanctification result from cooperation with God---it occurs in the medium of **DIVINE** action and human response---there is a divine-human experience---

the **THRESHOLD** of encountering God is where we enter into the fullness of life in Christ---

- like the North American custom of a groom carrying his bride over the threshold (**What are "threshold" experiences in this culture? Discuss.**)

- like standing in the doorway during an earthquake:

too dangerous to stay inside as things crumble inside
while too awe-struck to step outside the old life.

"Subsequent to Regeneration"

The new birth is not enough to fully experience life, we also need a new heart

There is a **definite SECONDNESS** to the work of entire sanctification

How did you know you were an adult? (moved out, got job, turned 21, an experience occurred that made us realize we were in new phase of life)

Scriptural Examples from John of Wesley's Stages of the Christian Life (Refer students to the chart entitled An Analysis of the Christian Life)

the classic statement in Scripture **1 John 2:12-14:**

Little Children, Young men, Father

Little Children

INITIAL Sanctification

Sins Forgiven (v. 12)
Know the Father (v. 13)

Young Men

ENTIRE Sanctification

"You are strong"
"The Word of God lives in you" (v. 14)
"You have overcome the evil one" (v. 13, 14)

Fathers

GROWTH in Grace

"You know him who is from the beginning" (vv. 13, 14): Christ

John 17:11b-23

Covenant of ADOPTION (11b-16)

Initial Sanctification

"In" the world, but not "of" (vv. 11, 14, 16)
The world "hates" them (v. 14), but God "protects" and "keeps" them (vv. 12, 15)
Unity: "one even as we are one" (v. 11)
Perfection: "full measure of my joy within them" (v. 13)

Covenant of SANCTIFICATION (vv. 17-21) Entire Sanctification

They are "sent into" the world (v. 18)
Unity: "those who believe in me . . . all of them will be one." (v. 20-21)
Perfection: "those who have been truly sanctified" (v. 19)

Covenant of GLORY (v. 22-23)

Growth in Grace

"So that the world may know that you sent me and loved them" (v. 23)
Unity & Perfection together: "Perfected into one" (v. 23)
("brought into complete unity" NIV)

"It's not so important when or where you are sanctified, but the important thing is that you walk in the light."

Dr. Louie Bustle, August 27, 2002, Kansas City, Missouri - missionary intern training session

"Free from Original Sin"

There is a **CLEANSING** from guilt and stain, but **LIABLE** to make mistakes

A.M. Hills Entire Sanctification does not imply or involve the infallibility of knowledge, or judgment, or memory. There is still room for innocent mistakes. The heart may be right, while the judgment is wrong." (FCT, 225)
He adds, in reference to Ezekiel 36:25-27, 29,

"Here is a perfect cleansing from all sinful **DISPOSITION, TENDENCIES, and habits**, and a **perfect RENEWAL**, and the gift of the Holy Spirit, for perfect **OBEDIENCE**. And it is all God's work." (FCT, 230)

Dunning (GFH, 422) uses these criteria for what represents the carnal traits cleansed from the heart:

- (1) self-sovereignty
- (2) Self-gratification
- (3) Self-centeredness

Wesley wrote in the Plain Account (page 36)

"We cannot from any ground in Scripture to suppose, that any inhabitant of a house of clay is wholly exempt either

-----from **bodily infirmities**, or

-----from **ignorance of many things**, or

-----to imagine any is incapable of **mistake**, or

-----falling into **divers temptations**." Wesley, Plain Account (page 36)

What are some examples of each that do not meet Dunning's criteria for carnal traits?

(biochemical reactions, lack of education, car accidents, turning the head at the beach (Billy Graham always said it wasn't the first glance that gets you, but the second, third, fourth, etc.), strongly admiring that layperson's/pastor's new car as you drive to lunch after deputation service, wanting to pull off the road and go home while on deputation service!)

- Complete Openness as Freedom from Sin

Dunning uses the concept of "complete openness" to describe the restored relationship to God.

In Genesis, "the absence of clothes symbolized the radical openness marking the love relationship between the first pair." (GFH, 490)

In Colossians 2:9-11, especially 11, we witness this stripping away of the sarx, the flesh, the sin nature: "**PUTTING OFF** of the sinful nature."

The Greek word is APEKDUSEI,

APO, "separateness" "apart from" preposition

EKDUNO, "put off, strip down"

Duno, "setting of the sun"

Sin's stranglehold upon our hearts can be obliterated, and draw us into a new relationship with God.

"Entire Devotement to God"

As we are separated to God, love is awakened in our hearts.

"Holiness is "a deeper nature that **unites LOVE for righteousness**, right living, and a **HATRED of iniquity and sin.**" (Hebrews 1:9, "You have loved righteousness and hated wickedness" (Psalm 45:6)

Instead of sinning every day in word, thought, and deed, Wesley calls us to: *"In every thought of our hearts, in every word of our tongues, in every work of our hands, to 'show forth His praise, who hath called us out of darkness into His marvelous light.'"* (Plain Account, page 37)

"To be **INWARDLY** and **OUTWARDLY** devoted to God; all devoted in heart and life." (Wesley, Plain Account, page 38)

"Holy Obedience of Love Made Perfect"

"His one desire, is the one design of his life; namely, 'to do not his own will, but the will of Him who sent him.' His one intention at all times and in all places is, not to please himself, but Him whom his soul loveth . . . God reigns alone; all that is in the soul is 'holiness to the Lord.'" (Wesley, Plain Account, page 19)

Wiley noted that entire sanctification is a "perfected [or completed] act though capable of divine increase." God may not be done with the believer yet, there is more to learn, more challenges to face, more life to be lived.

Wiley called Entire Sanctification a "**COMPREHENSIVE** experience" encompassing the heart cleansing, indwelling presence of the Spirit, and the empowering for service. (2:495)

"It is **love excluding sin**; love filling the heart, taking up the whole capacity of the soul...For as long as love takes up the whole heart, what room is there for sin?" Wesley's Works, 6:46, 52

There is a two-sided work in holiness, according to H. Ray Dunning:

--Eliminating the negative: "the **eradication of SIN**"

--Accentuating the positive: "the **infusing of LOVE**"

In *Grace, Faith, and Holiness*,

Dunning spent **5 pages on this noun** denoting an act of uprooting:

(pp. 480-485)

Dunning spent **14 pages on the verb** of infusing with love: (pp. 485-498)

In his treatment of holiness.

J. A. Wood stated it as a matter of **PURITY** and **MATURITY**

Let's start with the idea of **purity, or cleansing of the heart.**

Purity: “Baptism of the Holy Spirit, Cleansing of the Heart”

The phrase “baptism of the Holy Spirit” was popularized by the American holiness movement to describe the second work of grace.

There are some **who don’t like the phrase:**

John Wesley: he **didn’t want people to think that** God’s work through **Christ was insufficient to bring people into the kingdom**. John Wesley wanted to avoid the notion that God needed to **ADD** to what Christ did by sending the Holy Spirit—when in fact, salvation is one huge work of God—Father, Son, and Spirit.

There are **some who like the phrase:**

John Fletcher (Wesley’s right-hand theologian) was **first to connect**

PENTECOST and entire sanctification

Also, holiness preacher, Phoebe Palmer & the Nazarene Manual like the phrase

There are **some who like the phrase but need it clarified**

Kenneth Grider who considers

“Baptism **WITH** the Holy Spirit” a better translation to assuage Wesley’s concern about Christ’s sufficiency and to encompass the meaning of the **Paraclete**, or One Who Stand Beside Us and With Us (“Counselor” (NIV) John 14:16; 15:26) (Illustrate as one who enters the trenches and stands beside the troops)

We will talk more about the **Holiness Movement** in a later session.

The biblical metaphor of **BAPTISM** also emphasizes **cleansing**

katharizo (to cleanse, cognate to English catharsis)

Acts 15:8,9: ⁸God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. ⁹He made no distinction between us and them, for he **purified** their hearts by faith.

Ephesians 5:26: “as Christ loved the church and gave himself up for her ²⁶to make her holy, **cleansing** her by the washing with water through the word, ²⁷and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.”

ekkathairo (to cleanse thoroughly, to purge out, to eliminate)

1 Cor 5:7 ⁷**Get rid** of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed.

2 Tim 2:21 ²⁰In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. ²¹If a man **cleanses himself from the latter**, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work. ²²Flee the evil

desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a **pure heart**. (katharas kardias)

If you were having guests over to your house what would you do?

(clean house by hide the piles in closets, under the beds, etc. We do not clean but re-arrange our mess. That is not what happens when God visits one's life. He wants to cleanse. He wants to visit your hidden mess and purify you.)

The **Spirit's infilling** in our personal Pentecost was to the "*exclusion of all sin, but [also] to be continually filled in **ever-larging capacity***" (Wiley, 2:441)

This leads us to the **positive aspect of holiness—**

the maturity of perfecting love in the life

Maturity: "Abiding, Indwelling Presence of the Holy Spirit, Empowering Believer for life and service"

There is a need for purity, not only for purity of heart, which is preparatory and the work of the **MOMENT**, but also for purification of the whole **PERSON**, which is the work of a **LIFETIME**." (Cubie, Doctrine of Sanctification notes, 1994).

We are **cleansed** (Acts 15:9; Matthew 5:6-8) and **empowered** (Luke 24:48-49; Acts 1:8) & That makes us **BELIEVABLE witnesses** (John 17:20-21)

Why should a pure heart and Spirit-empowered lifestyle make us more believable as Christ's witnesses?

"The Gospel of Christ knows of **no holiness, but SOCIAL holiness**. Faith working by love is the length and breadth and depth and height of Christian perfection." Preface to hymns and Sacred Poems, 1739 hymnbook.

Preparation of Grace:

Gradual process leading up to and following the experience of **Entire Sanctification—**

What needs to happen before & after the work of entire sanctification?

Three things:

- 1) **CONSECRATION**
- 2) **FAITH**
- 3) **INWARD and Outward Holiness**
- 4) The **WITNESS** of the Spirit

Consecration

If you were having guests over to your house what would you do?

If you were having guests over to your house what would you do?

(clean house by hide the piles in closets, under the beds, etc. We do not clean but re-arrange our mess. That is not what happens when God visits one's life. He wants to cleanse. He wants to visit your hidden mess and purify you.)

In the same way, Christians receive a Fresh start in saving grace, but More light needed to get us really clean.

Consecrate in Old Testament sense—"open **HAND** of priest giving offering"
OT ceremony for consecrating priests was called **male yad**, or "filling the hand"
The priest had to have something in their hands to offer to God
(see Leviticus 8:27-28, *"He put all these in the hand of Aaron and his sons and waved them before the Lord . . . Then Moses took them from their hands and burned them as an ordination offering, a pleasing aroma, an offering made to the Lord by fire."*)

Consecration is OUR part; sanctification is GOD'S part.
"Laying all at the altar"

Self-SUBMISSION, not self-annihilation (as taught by Eastern religions.
(Dunning) Dying to self, not so much the dying of self.

Easy for missionaries: we give up so much, laid bare our lives, what do we have left to offer? (allow for responses)

Can we offer our faith, (our trust)? That's the most difficult thing to do?

Faith

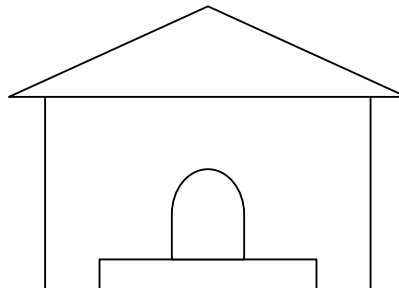
Faith does not cause salvation (that's God's grace), but it's the **CONDITION** for entering the experience of God, His grace, and His life for us.

porch-door-house analogy (Wesley's Works, VIII, p. 472)

Idea—Doctrine--Response
Porch—original sin—repentance

Door-Justification by faith--faith

House—Holiness--holiness



The Porch

- Human sinful and resultant need of **REPENTANCE**

Truth about Salvation: It's **NECESSARY**

The Door

- **FAITH** (human response to)
- **FORGIVENESS** (God's work of justifying grace)
- By Grace thru Faith
- Truth about Salvation:

Salvation is **FREE** & Unmerited;

Salvation is **OPEN** to all (Universal Availability);

Salvation is **PERSONAL** and consciously experienced
(assurance through the Spirit's witness)

The House

- Holiness of heart and **LIFE**—sanctification and perfection
- Truth about Salvation is **WHOLLY INCLUSIVE** of every aspect of our lives
(every room & closet, under every rug, every nook, crack, stain, and crevice.
Description of genuine Christian life, Wesley would call it Scriptural Christianity)

Required Student Activity: Two Real-Life Illustrations for Explaining Holiness

This required activity is based on Course Requirement 4 found in the syllabus.

Students will share at least two stories from daily life that help in understanding and explaining the practical side of the holy life.

Give students time to brainstorm illustrations together in small groups. Each student should either submit the stories in writing or share them before the class. (This activity fulfills Course Outcomes 13 and 15)

Inward & Outward Holiness

God's Holiness (in OT): *hagios* in reference to God

Christian Holiness (in NT) *hagios* in used to describe: **CHRIST, HOLY**

SPIRIT, also **BELIEVERS** ("saints," or holy ones)

Works of **PIETY** (Inward Holiness) and Works of **MERCY** (Outward Holiness)

• Works of piety and mercy are **MEANS** of grace:

“. . . outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, and sanctifying grace.”

John Wesley

• **Growing in Grace** through the Means of Grace

Works of Piety (our spiritual disciplines)	Works of Mercy (our mission)
Prayer Searching the Scriptures Holy Communion Fasting Christian Community Healthy Living	Doing Good Visiting the Sick and Prisoners Feeding and Clothing People Earning, Saving, Giving All One Can Opposition to Slavery and Oppression

The Role of the Holy Spirit (Group Work)

Offer the overview the following subjects on the role of the Holy Spirit in the holy life. Then, guide the students in a small group discussion activity that follows.

The Witness of the Spirit

“The Spirit himself testifies with our spirit, that we are the children of God.”

Romans 8:16

In a sermon based on that Bible verse, Wesley preached the following:

“It is hard to find words in the language of men to explain the deep things of God. Indeed, there are none that will adequately express what the Spirit of God works in his children. But perhaps one might say—desiring any who are taught of God to correct, soften or strengthen the expression—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.

Wesley, Witness of the Spirit; Discourse II, I.2

"**inward impression on the soul**" like a king's signet ring upon wax.

Two witnesses: SPIRIT OF GOD & MY SPIRIT

Immediate and direct: no need for external confirmation, though the outward "fruits of the Spirit" should follow the inward experience.

Child of God is promised **two RESULTS in the Spirit's witness:**

- 1) Christ loves and given himself for me: God is Savior and Lord
- 2) All my sins are blotted out, and I am reconciled to God: Justify & Sanctify

Gifts of the Spirit

1 Corinthians 12 offers an amazing view of life in the **BODY** of Christ. There is one Spirit but many gifts for all who live in the Spirit. (1 Cor. 12:11)

Paul offers several lists of the gifts that can be given to each believer to build up the Church and communicate the Good News to the world (Romans 12:6-8; 1 Corinthians 12:8-10; Ephesians 4:11).

Peter also offers a similar list in 1 Peter 4:9-11.

Fruit of the Spirit

The lists given in Paul's letters give Christians a vivid description of a life lived by the **DIRECTION** of the Holy Spirit.

These lists can be found in 2 Corinthians 6:6; Galatians 5:22-23; Colossians 3:12-13.

The **FRUIT** (actions and attitudes of a holy life) is produced in one's life (a branch) through its connection to God (the vine). John 15:4.

For more see, Neville Bartle, The Fruit of the Spirit, pp. 75-84 in the *Work of the Holy Spirit* (2002).

The Supernatural Gift of Speaking in Other Languages

The Church of the Nazarene believes some believer's may be gifted to speak in other languages. There are two ways to view the phenomenon of speaking in tongues in the Church of the Nazarene.

- 1) For some, this means the ability to **LEARN** other languages quickly and helping translate and interpret between languages to increase understanding.

2) For others, this means the ability to speak in languages they do not

UNDERSTAND to help communicate the Gospel, such as happened to the disciples on the Day of Pentecost in Acts chapter 2.

3) Unfortunately, some believe they have the gift of a **SPECIAL** language to communicate more directly to God and for God. This can create problems in the Church that Paul addresses in 1 Corinthians 12-14. Because of the problems involved with this interpretation of the gift of speaking in tongues, the Church of the Nazarene does not support this third view. (*Manual*, paragraph 903.9)

Required Student Activity: Small Group Discussion

This activity is based on Course Activity 3 in the course syllabus.

Students will be grouped in twos or threes to discuss the role of the Holy Spirit from a Wesleyan-Holiness perspective in the practice of living a holy life, including:

- the testimony of the Spirit in our entire sanctification,
- the gifts of the Spirit,
- the fruit of the Spirit, and
- the Nazarene position on speaking in an unknown tongue

The group will select a spokesperson to share their findings with the instructor or other students (This activity fulfills Course Outcomes 7, 8, 11)

History Behind the Holiness Message: John Wesley

- Established the **HOLY CLUB** with his brother and friends to study Scripture and live scriptural holiness

- Published magazine that promoted holiness called the **ARMINIAN** (We will not spend much time on the subject of James Arminius. The big question for this 16th century Protestant Dutch theologian was: Is the Bible or are the creeds the final authority for orthodox belief?" He believed the Bible is.) –

The subject for him was not the doctrine of predestination (Arminius is usually used as a counterpoint to Calvinism), but the control of the political magistrate over religious beliefs.

- Called Methodist due to the methods they used for **SPIRITUAL ACCOUNTABILITY**

- **Anti-establishment in method** (outdoor preaching, helping the impoverished, small group accountability), but **theologically faithful to the established church.**

- **Defined grace in relation to one's faith in Christ**

- Identified a deeper walk with God as **entire sanctification**

He has a Q&A section in the book *A Plain Account of Christian Perfection*.

Excerpts from *A Plain Account of Christian Perfection*

"Q. But how can a liableness to mistake consist with perfect love? Is not a person who is perfected in love every moment under its influence? And can any mistake flow from pure love?"

"A. I answer, (1.) Many mistakes may consist with pure love; (2.) Some may accidentally flow from it: I mean, love itself may incline us to mistake. The pure love of our neighbour, springing from the love of God, thinketh no evil, believeth and hopeth all things. Now, this very temper, unsuspecting, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are. Here then is a manifest mistake, accidentally flowing from pure love.

"Q. How shall we avoid setting perfection too high or too low?"

"A. By keeping to the Bible, and setting it just as high as the Scripture does. It is nothing higher and nothing lower than this,--the pure love of God and man; the loving God with all our heart and soul, and our neighbour as ourselves. It is love governing the heart and life, running through all our tempers, words, and actions.

"Q. But can any one who has a pure heart prefer pleasing to unpleasing food; or use any pleasure of sense which is not strictly necessary? If so, how do they differ from others?"

"A. The difference between these and others in taking pleasant food is, (1.) They need none of these things to make them happy; for they have a spring of happiness within. They see and love God. Hence they rejoice evermore, and in everything give thanks. (2.) They may use them, they do not seek them. (3.) They use them sparingly, and not for the sake of the thing itself. This being premised, we answer directly, -- Such a one may use pleasing food, without the danger which attends those who are not saved from sin. **He may prefer it to unpleasing, though equally wholesome, food, as a means of increasing thankfulness, with a single eye to God, who giveth US all things richly to enjoy: On the same principle, he may smell to a flower, or eat a bunch of grapes, or take any other pleasure which does not lessen but increase his delight in God.**

Therefore, neither can we say that one perfected in love would be incapable of marriage, and of worldly business: **If he were called thereto, he would be more**

capable than ever; as being able to do all things without hurry or carefulness, without any distraction of spirit.

"Q. When may a person judge himself to have attained this [the experience of entire sanctification?]

"A. When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that 'to feel all love and no sin' is a sufficient proof. Several have experienced this for a time, before their souls were fully renewed. None therefore ought to believe that the work is done, till there is added the testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification.

[In another place] Scripture perfection is, **pure love filling the heart, and governing all the words and actions.** *If your idea includes anything more or anything else, it is not scriptural; and then no wonder, that a scripturally perfect Christian does not come up to it.*

"Q. Is this death to sin, and renewal in love, gradual or instantaneous?

"A. A man may be dying for some time; yet he does not, properly speaking, die, till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, **he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from his soul; and in that instant he lives the full life of love.** And as the change undergone, when the body dies, is of a different kind, and infinitely greater than any we had known before, yea, such as till then it is impossible to conceive; so the change wrought, when the soul dies to sin, is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it. Yet he still grows in grace, in the knowledge of Christ, in the love and image of God; and will do so, not only till death, but to all eternity.

"Q. How are we to wait for this change?

"A. Not in careless indifference, or indolent inactivity; **but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting and a close attendance on all the ordinances of God.** And if any man dream of attaining it any other way, (yea, or of keeping it when it is attained, when he has received it even in the largest measure,) he deceive his own soul. It is true, we receive it by simple faith: But God does not, will not, give that faith, unless we seek it with all diligence, in the way which he hath ordained.

"This consideration may satisfy those who inquire, why so few have received the blessing. Inquire, how many are seeking it in this way; and you have a sufficient answer.

Questions for Discussion or the Exam

- What impact do mistakes have in the Christian's pursuit of holiness?
- How does Wesley define Christian perfection?
- Compare and contrast purity and pleasure in the life of a person seeking holiness.
- How may a Christian be assured of being entirely sanctified?
- In your own words, recount what Wesley writes about the gradual and instantaneous work of God in making His people holy?

More Readings from John Wesley's Writings

(Handout)

John Wesley on Searching the Scriptures

Excerpt from the Preface to Notes to the Old Testament, EDINBURGH, April 25, 1765.

If you desire to read the scripture in such a manner as may most effectually answer this end, would it not be advisable,

1. To set apart a little time, if you can, every morning and evening for that purpose?
2. At each time if you have leisure, to read a chapter out of the Old, and one out of the New Testament: is you cannot do this, to take a single chapter, or a part of one?
3. To read this with a single eye, to know the whole will of God, and a fixt resolution to do it? In order to know his will, you should,
4. Have a constant eye to the analogy of faith; the connexion and harmony there is between those grand, fundamental doctrines, Original Sin, Justification by Faith, the New Birth, Inward and Outward Holiness.
5. Serious and earnest prayer should be constantly used, before we consult the oracles of God, seeing "scripture can only be understood thro' the same Spirit whereby "it was given." Our reading should likewise be closed with prayer, that what we read may be written on our hearts.
6. It might also be of use, if while we read, we were frequently to pause, and examine ourselves by what we read, both with regard to our hearts, and lives.

This would furnish us with matter of praise, where we found God had enabled us to conform to his blessed will, and matter of humiliation and prayer, where we were conscious of having fallen short. And whatever light you then receive, should be used to the uttermost, and that immediately. Let there be no delay. Whatever you resolve, begin to execute the first moment you can. So you shall find this word to be indeed the power of God unto present and eternal salvation.

Questions for Discussion or Examination

- How much Scripture should a Christian read?
- What does it mean to "read with a single eye"?
- What practical suggestions does Wesley give in how to read the Bible?
- For the next week, practice reading Scripture using the suggestions given by John Wesley.

John Wesley on Prayer

From *A Plain Account of Christian Perfection*, as believed and taught by the Reverend Mr. John Wesley, from the year 1725 to the year 1777.

God's command to "pray without ceasing" is founded on the necessity we have of his grace to preserve the life of God in the soul, which can no more subsist one moment without it, than the body can without air.

Whether we think of; or speak to, God, whether we act or suffer for him, all is prayer, when we have no other object than his love, and the desire of pleasing him.

All that a Christian does, even in eating and sleeping, is prayer, when it is done in simplicity, according to the order of God, without either adding to or diminishing from it by his own choice.

Prayer continues in the desire of the heart, though the understanding be employed on outward things.

In souls filled with love, the desire to please God is a continual prayer.

As the furious hate which the devil bears us is termed the roaring of a lion, so our vehement love may be termed crying after God.

God only requires of his adult children, that their hearts be truly purified, and that they offer him continually the wishes and vows that naturally spring from perfect love. For these desires, being the genuine fruits of love, are the most perfect prayers that can spring from it.

Questions for Discussion or Examination

- How does a Christian pray according to Wesley?
- What images and phrases does Wesley use to describe a prayerful life?
- How does prayerful life lead to a holy life, or vice versa?
- In what ways can our prayer life be filled with perfect love?

John Wesley on Entire Sanctification

From the sermon On Repentance in Believers, a sermon by John Wesley

On the contrary, a deep conviction that we are not yet whole; that our hearts are not fully purified; that there is yet in us a "carnal mind," which is still in its nature "enmity against God;" that a whole body of sin remains in our heart, weakened indeed, but not destroyed; shows, beyond all possibility of doubt, the absolute necessity of a farther change.

We allow, that at the very moment of justification, we are born again: In that instant we experience that inward change from "darkness into marvelous light;" from the image of the brute and the devil, into the image of God; from the earthly, sensual, devilish mind, to the mind which was in Christ Jesus.

But are we then entirely changed? Are we wholly transformed into the image of him that created us? Far from it: we still retain a depth of sin; and it is the consciousness of this which constrains us to groan, for a full deliverance, to him that is mighty to save.

Hence it is, that those believers who are not convinced of the deep corruption of their hearts, or but slightly, and, as it were, notionally convinced, have little concern about entire sanctification. They may possibly hold the opinion, that such a thing is to be, either at death, or some time they know not when, before it. But they have no great uneasiness for the want of it, and no great hunger or thirst after it. They cannot, until they know themselves better, until they repent in the sense above described, until God unveils the inbred monster's face, and shows them the real state of their souls. Then only, when they feel the burden, will they groan for deliverance from it. Then, and not till then, will they cry out, in the agony of their soul,

*Break off the yoke of inbred sin,
And fully set my spirit free!
I cannot rest till pure within,
Till I am wholly lost in Thee.*

. . . When we thus, as it were, go out of ourselves, in order to be swallowed up in him; when we sink into nothing, that he may be all in all. Then, his almighty grace having abolished "every high thing which exalted itself against him," every temper, and thought, and word, and work "is brought to the obedience of Christ."

Questions for Discussion or Examination

- What words, phrases, and images does John Wesley employ to describe sin and the sin nature in this portion of the sermon?
- What is accomplished in justification in the life of one who repents?
- What role does God play in bringing believers into the experience of entire sanctification?
- How could you re-word this sermon portion to explain to someone how to be entirely sanctified?

Concluding remarks

Holiness as God's Will for the Believer,

Entire Sanctification as a second crisis experience leading to life of holiness;

There is a need for consecration (our response of faith) and purification (God's work of grace); then there can be Christ-like obedience in life from a heart perfect in love.

Wesley's 30 References

Old Testament

Deuteronomy 30:6

Jeremiah 31:31-34

Ezekiel 36:25-27

Malachi 3:2-3

Gospels and Acts

Matthew 3:11-12

Matthew 5:8

Matthew 5:43-48

Luke 3:16-17

John 7:37-39

John 14:15-23

John 17:6-20

Acts 1:5

Acts 2:1-4

Acts 15:8-9

Paul's Letters, part 1

Romans 6:11-13, 19

Romans 8:1-4; 8-14

Romans 12:1-2

Romans 12:9-21

1 Corinthians 13

2 Corinthians 6:14-7:1

Paul's Letters, part 2

Galatians 2:20

Galatians 5:16-25

Ephesians 3:14-21

Ephesians 5:17-18, 25-27

Philippians 1:9-11

Philippians 3:10-15

Colossians 3:1-17

1 Thessalonians 3:13

1 Thessalonians 4:7-8

1 Thessalonians 5:23-24

Other New Testament Letters

Hebrews 4:9-11

Hebrews 6:1

Hebrews 10:10-17

Hebrews 12:1-2

Hebrews 13:12

1 Peter 1:15-16

1 Peter 1:22

2 Peter 1:1-11

2 Peter 3:18

1 John 1:7,9

Jude 20-21

Read a grouping of Bible references per day and answer the following questions in a journal format.

1) *What word or phrase in the Bible reference was most meaningful to you today?*

2) *Reword the Bible reference as a prayer to God.*

3) *How does the Bible reference encourage you in living a holy life?*

Objections and Obstacles to an Instantaneous Second Work of Grace

Here is a summary of what we have learned about holiness:

Holiness as God's Will for the Believer;

Entire Sanctification as a second crisis experience leading to life of holiness;

There is a need for consecration (our response of faith) and purification (God's work of grace); then there can be Christ-like obedience in life from a heart perfected in love.

There are several objections to an Instantaneous Second Work of Grace. These objections are in fact obstacles to living holiness in everyday life.

These objections and obstacles are the myth of perfectionism, the Suppression Theory, Imputed Holiness, Continual Growth Theory. We will look at these objections and obstacles in more depth under the next heading "hindrances to holiness."

Hindrances to Holiness

(John Oswalt, *Called to Be Holy*)

There is a common misunderstanding to holiness that can be attributed to a misunderstanding of Scriptures that speak about holiness, or Christian perfection.

The Problems and Promises of Philippians 3:12-14

Look at Philippians 3:11-15.

"¹¹ I want to know Christ and the power of His resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection of the dead. ¹² Not that I have already obtained all this [i.e., the resurrection from the dead], or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of it. ¹³ Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, ¹⁴ I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. ¹⁵ All of us who are mature [*teleois*, the same term translated 'perfect' in v. 12] should take such a view of things." (Purkiser, ECH, 1:177)

In this passage we find resurrection perfection in verse 11-12 and evangelical perfection in verse 15.

Perfect in the resurrection sense, is what the redeemed gain the end of this life and the beginning of the new one.

Perfect in the evangelical sense means "something that has become in fact what was ideally meant to be." (E.S. Scott)

Are you fit to run the race [**PERFECTLY READY**] as much as you are ready to receive the prize [**COMPLETED THE RACE**]?

Various meanings of Perfection (Paul S. Rees in Purkiser, *Exploring Christian Holiness*, volume 1, 1983)

Absolute perfection: is not possible beyond the Deity.

Legal perfection: returns to the law and to retreat from grace.

Service perfection: overlooks obvious awkwardness and clumsiness.

Behavioral perfection: ignores a hundred flaws in our manners.

Sinless perfection: implies a status identical with our "unfallen" Lord.

Affectional/Dispositional perfection: "God's own gift to totally committed children of His, who, renouncing self-pleasing and men-pleasing, are imbued with a passionate eagerness to PLEASE Him in all things."

The **Promise of Christian Perfection** is found in this statement.

As Oswald Chambers has written, "*Perfection does not mean the full maturity and consummation of a man's powers, but **PERFECT FITNESS FOR DOING THE WILL OF GOD**."* (in *If Thou Wilt Be Perfect*, 117 in Purkiser, *Exploring Christian Holiness*, 1:178)

As Sören Kierkegaard said, Christian perfection is "**TO WILL ONE THING**" in order to be "pure in heart." To commit to doing the will of God and to enter into a life that seeks God's will in all things is the heart of holiness.

PERFECTIONISM:

"We live with a sense of condemnation and failure. Because we are afraid of falling again, we stop daring for God."

The English word "perfect" has meanings unlike the biblical sense of the word "perfect." When one speaks of Christian perfection we do not mean sinless perfection. All humanity "falls short of the glory of God." (Romans 3:23). That is a fact—our world and our experience is a constant reminder that this is so.

God does not call humanity to a perfect performance, but rather a desire to live fully and completely in His will and way. Our divided hearts are united into one heart devoted completely to God. We are perfect in that we are whole and belong to God.

LEGALISM:

"Holiness is a love relationship, and any attempt to quantify it will change it from the saving, freeing relationship it is intended to be into one of the legalities and judgments."

In the **19th century** two well-known American preachers, **Charles Finney and Asa Mahan** encouraged holiness revival that began at Oberlin College where they taught and spread throughout the United States. However, they encouraged a form of holiness known as "**Suppression theory**," or suppressing one's sinful nature and desires instead of allowing God to heal them by His grace.

Legalism encourages believers seeking a holy life by suppress sin and sinful urges. We are tempted to create lists of "dos" and "don'ts." Christian perfection can then become a game in keeping the "rules" rather than living courageously for God.

JUDGMENTALISM:

"*Our* failures are not so bad, because *theirs* are so much worse."

The "suppression theory" unfortunately helps one to justify one's failures in light of others.

Another temptation is to view holiness as a protection against the evil, sin, and temptations that assail others. This is the idea of "**imputed holiness**," meaning "I am holy because I am in Christ. Christ covers my continued failures and inability to reflect His likeness. So, instead of seeing me, God sees Christ over me." We change clothes, therefore we are a different person. We know that that is not entirely true. We may change clothes, but remain the same person inside.

Ted Hughes offers a clear explanation of the imputed holiness theory in the following paragraph:

"How does holiness happen? If a person starts from the idea that holiness is impossible in this life, some doctrine must be invented to reconcile that concept to the clear biblical statements to the contrary. The Calvinists have cleverly done this by teaching that we are not really made holy at all. It is just that our sinfulness has been covered (i.e. hidden) by Christ's righteousness. According to this teaching, when God looks at us, He sees Christ's righteousness instead of our sinfulness. They say that holiness is imputed rather than imparted. There is a vast difference. The imputed theory is that God fools Himself into believing what is not really true."
(Ted Hughes, *Holiness: a jewel of many facets*, 1997, 63)

God, through the life of Christ and the indwelling of the Holy Spirit, wants to change us from the inside outward. **His holiness is imparted—made a part of who we**

are. We are **to be transformed into Christ's likeness**, not just made to look righteous through superficial measures.

PRIVATISM:

"Our enemy is not very particular about the ways in which he can get us to focus upon ourselves. He would prefer to do it by getting us enslaved to the grosser sins of the flesh. But if he can not do it that way, he is perfectly willing to do so by getting us to focus upon our piety."

By trying to do things individually to emphasize holiness, we miss the aspect of community in living holiness. I am not alone, but I am part of a community. The danger of emphasizing personal piety rather than communal living of holiness can be found in the Continual Growth Theory as explained under the next heading.

INTROSPECTION:

Morbid self-doubt: "when we cannot stop examining ourselves and when it begins to make us lose our confidence in God's work in us."

Privatism and Introspection are encouraged by another misunderstanding of holiness known as the **Continual Growth Theory, or Keswick** understanding of holiness. It is the current Methodist opinion as well. It holds that once we are saved we are **continually made more like Christ every day without the need or even the possibility of a second crisis** experience.

The hindrance to holy living arises when one thinks Christian perfection is attained by what one does or how one's performance can be measured. Pious actions can never bring us closer to God. Our lives were not meant to be a continuous season of Lent, or strenuous introspection. That leads only to perpetual pessimism and not the rewards found in the optimism of God's grace.

One may think, "If I fail today, maybe I can be better tomorrow." But, humanity can never be better by itself. God's grace is the only balm (treatment) for what makes us sick with sin. The spiritual battle with the sin disease is won through the life-changing moment that believers encounter with God that turns one's heart from sin and breaks the spell of the sinful nature to the all-encompassing love of God.

SELF-DECEPTION:

We may set standards too high for our spiritual and emotional maturity. "I begin to excuse myself and to say that what someone else might call a sin really was not, because after all, I have believed God to make me blameless in holiness, and God is faithful to do what he has promised!"

This is where many Nazarenes get into trouble. One cannot afford to rationalize sin. Although one's heart and life can be graced by God for living in holiness, one is always susceptible to temptation and the sin that may follow. It is important to stay

vigilant and diligent in acknowledging our constant need for God and His grace in our lives.

How do we avoid these hindrances to holiness?

Look at the **PHARISEES** (from John Oswalt, *Called to Be Holy*)

- Their holiness was a *performance of following rules*, not a passion to follow God.
- Their holiness was an "it" focused *on measurable behavior rather than relationship*.
- Their holiness did not presuppose faith, surrender and trust, *but effort, rigor, and commitment*.

So, the question is not "Am I holy?", but:

- **"Is Jesus the sole, reigning Lord of my life?"**
- **"Is Jesus' mind being created in me?"**
- **"Is Jesus being glorified by my behavior?"**
- **"Are people being drawn to Jesus because of my life?"**
- **"Is Jesus becoming more beautiful, more desirable because of what he is doing in my life?"**

Holiness is when we "de-emphasize ourselves , with our performance and achievements,

Holiness is when "everything in us is as a result of his life being lived through us." (Oswalt)

Andrew Murray wrote: "Do not expect to be immediately proficient in prayer or any other part of the Christian life. But do expect and be confident of this one thing because you have trusted yourself to Christ,. . . He will lead and teach you." (The Ministry of Intercession, 1982, p. 86)

Review (optional)

--The Myth of Perfectionism and the Call to Christian Perfection

(The English word "perfect" has meanings unlike the biblical sense of the word "perfect.")

--Suppression theory (Oberlin-Finney—Mahan)

--Imputed Holiness: Christian in good standing (Plymouth Brethren—Calvinistic)

--Continual Growth Theory (Keswick—Current Methodist position)

-- Problem with Phil. 3:12-14, resurrection perfection in verse 11, evangelical perfection in verse 15

--Avoiding the Pharisee Trap

Holiness—Mistakes, Failures, Human weakness

The Example of Peter

from J. Kenneth Grider, *Entire Sanctification*, Beacon Hill Press, 1980, p. 110-112

Racial prejudice—it is not inherited from Adam;

this kind of sinful behavior and attitude is **LEARNED**.

As a devout Jew, Peter learned to be prejudice against Gentiles until God showed him otherwise (Acts 10). "God has shown me that I should not call any man unholy or unclean." (Acts 10.28) Also, Peter was still not completely over his weakness in desiring to please people (Galatians 2.11-21).

"If a person today tends to talk too much, or otherwise to act impulsively (like Peter) because of his temperament, entire sanctification will not transform him into a different type of human being...the Holy Spirit indwelling a person...[will] help him more and more to bring his temperament into subjection to God's will." (p. 111)

Pitfalls in Holiness Teaching

W.T. Purkiser, *These Earthen Vessels—the Christian: His failures, foibles, and infirmities*, Beacon Hill Press, 1985 p. 15-17

FALSE expectations.

"We may be hoping to see in full salvation (sanctification) only what can rightfully be anticipated in final salvation (glorification). We could be expecting in a moment of time what really comes only from a lifetime of growth." He continues to say that more spiritual fatalities occur due to discouragement than deliberate disobedience.

Spiritual HEROES.

"Our tendency to feel that if we had...[in terms of God's grace], we should be as outstanding as they."

Peter preached in Jerusalem on the first Christian Day of Pentecost and 3,000 were saved (Acts 2:14-14). Thirty years later when Paul preached there, the audience almost killed him (Acts 22:1-25).

Rationalization of SINFUL behavior and attitudes.

On the other hand, for some people, sanctification means too little. "Acts, practices, and attitudes that are essentially sinful may be passed off as unavoidable human weaknesses. One man's carnality can become another man's humanity." On the other hand, "others would insist upon a perfection that would rob man of his humanity." (Chambers quoted by Purkiser, p. 16)

Daniel Steele coined the phrase: "The Wesleyan Paradox" for the gracious gift of sanctification that includes an instant decision and a lifelong process. (The difference between a wedding ceremony and a life of marriage together.)

W.T. Purkiser once wrote:

"The best of saints still have a long road to travel. There are rough places to be smoothed, kinks [twisted places] of mind and personality to be strengthened. Weakness is not necessarily wickedness. One may have the fullness of the Spirit and still need help with personal problems of emotional adjustment...It's easy to confuse direction with distance...there is no instant sainthood." (See p. 100)

Sanctification or Sanctifier? (Purkiser, pp. 42-45)

We speak of an "experience," "the second blessing," and the "work", which leads to talking about "it." "Have you found it? Have you received it?"

"Such Christians have been seeking an 'it,' and an 'it' can never do for them what the divine Person alone can do."

It's always WHO we seek, not What we find that makes a difference:

"Souls are made sweet not by taking the acid fluids out, but by putting something in—a great Love, a new Spirit, the Spirit of Christ. Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all." It's not will-power that changes us, not time that changes us, only "Christ does." (Henry Drummond quoted by Purkiser, p. 43) (Illustration of putting sugar cubes into tea to make it sweet.)

"More than salvation, we need a Savior; more than sanctification, we need a Sanctifier; more than holiness, it is the Holy Spirit."

The founder of Christian Missionary Alliance (CMA), A.B. Simpson wrote:

*Once it was the blessing, Now it is the Lord;
Once it was the feeling, Now it is His Word;
Once His gifts I wanted, Now the Giver own [meaning I have the Giver];
Once I sought for healing, Now himself alone.*

"Our earthen vessels are created by God, corrupted by sin, and corrected by grace. But they are still conditioned by aspects of our humanity."

We are part of a fallen creation, suffering the "residual effects" of the Fall. "Adam's sin—compounded by those of his descendents—has left humanity **maimed, crippled, disoriented physically, emotionally, volitionally, and rationally.** These effects **go far beyond the moral and spiritual damage** we have suffered." Included here are "all human disease, suffering, and death [that] is the ultimate result of...rebellion in the human race." (Imbalance in political power, poverty, war, racism, immoral sexuality, pornography, corruption)

Evidences of Our Humanity (Purkiser, p. 29) **2 Corinthians 4.8-9**

"We are hard pressed on every side, but not crushed"

Pressures and stresses of outside **CIRCUMSTANCES**

"Perplexed, but not in despair"

Intellectual **DIFFICULTIES**; do not have answers to all our questions. Doubt meaning that which seeks, reaches out for answers, asking difficult questions. (Doubt that is sinful is that which refuses to trust God or make a decision for Him (see James 1)).

"Persecuted, but not abandoned"

PERSECUTION is opposition from others specifically because of Christian faith. Persecution is any opposition arising from the actions/attitudes of others.

"Struck down, but not destroyed"

PHYSICAL problems, such as illness, disease, accident, crippling, life-threatening events, reminders of our vulnerability

Rise and Fall (ups and downs of life)

John Wesley: "A will steadily and uniformly devoted to God is essential to a state of sanctification; but not a uniformity of joy, or peace, or happy communion with God. These may **rise and fall in various degrees**; nay, and may be affected either by the body or by diabolic agency, in a manner which all our wisdom can neither understand nor prevent."

Promise on the Upside of Life: "Now we are [the] children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is." (1 John 3:2)

Promise on the Downside of Life: "As we have in his life 'borne the [damaged] likeness of the earthly man, so shall we bear the likeness of the man from heaven.'" (1 Corinthians 15:49)

Holy Living: So What's the Difference?

*What we give He takes;
What He takes He cleanses;
What He cleanses He fills;
What He fills He uses.*

(Author Unknown)

Sin is the exception and not the rule for a sanctified believer.

No **boat** leaves the shore expecting to sink before it gets where it's going. No boat sinks "every day in word, thought, or deed" (like we read in the Westminster Confession about human sin). But the boat will still carry enough lifeboats if needed.

C.W. Ruth, early Nazarene preacher, gave this **illustration of a flat tire**.

Every vehicle on the road is intended to run on inflated tires. No one sets upon a journey expecting a flat tire. Flat tires are not the norm. If a car needs a new tire every time it is driven, it needs new tires. A good driver carries a spare tire in case the unexpected happens. If there is a flat tire, one can limp slowly to the next town, damaging other parts of the vehicle. The other option is to stop, change the tire, and get back on the road.

If a sanctified believer sins, one choice is to limp slowly in our walk with Christ until the next prayer meeting or devotional time to "get back on track." Or, we can immediately confess our sin; ask the Holy Spirit to help us; and walk with the Spirit. We are not talking about sin as the result of a long, pre-planned process, but a "surprise sin" after serious temptation.

John Wesley:

"A believer may fall, and not fall away. He may even fall and rise again. And if he should fall, even into sin, yet this case, dreadful as it is, is not desperate. For 'we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.' But let him above all things beware, lest his 'heart be hardened by the deceitfulness of sin'; lest he should sink lower and lower, till he wholly falls away, till he became as salt that hath [has] lost its savor."

- **Confession and repentance are always the response to God's gracious offer of forgiveness.**
- **Faith in God's work and consecration to His will is always necessary to put our lives in His hands.**

**There are still questions:
What does it mean to lead a holy life?
How do I know I'm living a holy life?**

One response is "Look at what I do."

Covenant of Christian Conduct—practical application of a sanctified heart.

A summary of Manual paragraphs 33-41

Entertainment options, gambling, oath-bound secret societies, immoral forms of dancing, using, buying or selling alcohol and tobacco, and using drugs as hallucinogenics, stimulants, and depressants; and upholding a Biblical view on marriage, sanctity of life, human sexuality, and stewardship of material resources. **What's missing on this list from the African context?**

Commitment to the *Covenant of Christian Conduct* is required of all church officers.

Paragraph 34.1 quotes John Wesley: Practices the sanctified believer should avoid are "whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin"

One danger is LEGALISM: I am only as holy as the rules I keep.

One response is "Look at who I am"

Covenant of Christian Character, Manual paragraph 27—Biblical guidelines for the sanctified believer.

The evidences that church members are committed to God are threefold

- 1) Living according to God's Word—the rule for faith and practice
- 2) Avoiding evil
- 3) "By **abiding in hearty fellowship** with the church, not inveighing against but wholly committed to its doctrines and usages and actively involved in its continuing witness and outreach (Eph 2:18-22; 4:1-3, 11-16; Ph 2:1-8, 1 Peter 2:9-10)"

**One danger is a "holier-than-thou" attitude
(an attitude of spiritual superiority over others).**

But, we are not "born against" but "born again."

To **AVOID** the dangers of legalism and spiritual superiority we need to focus on John Wesley's guidance in paragraph 34 and the third evidence in paragraph 27

Remember that we cannot judge what sin is for every person if the action is not expressly condemned in the Bible (re: John Wesley's guideline). And, the *Covenant of Christian Character* is for church members and these expectations are only cultivated through grace.

Bring people to the Sanctifier and watch them surpass these expectations.

Life in the Spirit

What Enables Holy Living? Only the Spirit filling us up and dwelling in us continually.

"What the life of God in the soul of the believer is...it immediately and necessarily implies the continual inspiration of God's Holy Spirit; God's breathing into the soul, and the soul's breathing back what it first receives from God; a continual action of God upon the soul, and a re-action of the soul upon God; an unceasing presence of God, the loving, pardoning God, manifested to the heart, and perceived by faith; and an unceasing return of love, praise, and prayer, offering up all the thoughts of our hearts, all the words of our tongues, all the works of our hands, all our body, soul, and spirit, to be a holy sacrifice, acceptable unto God in Christ Jesus."

The Great Privilege of Those That Are Born of God, *Wesley's Works* 5:232

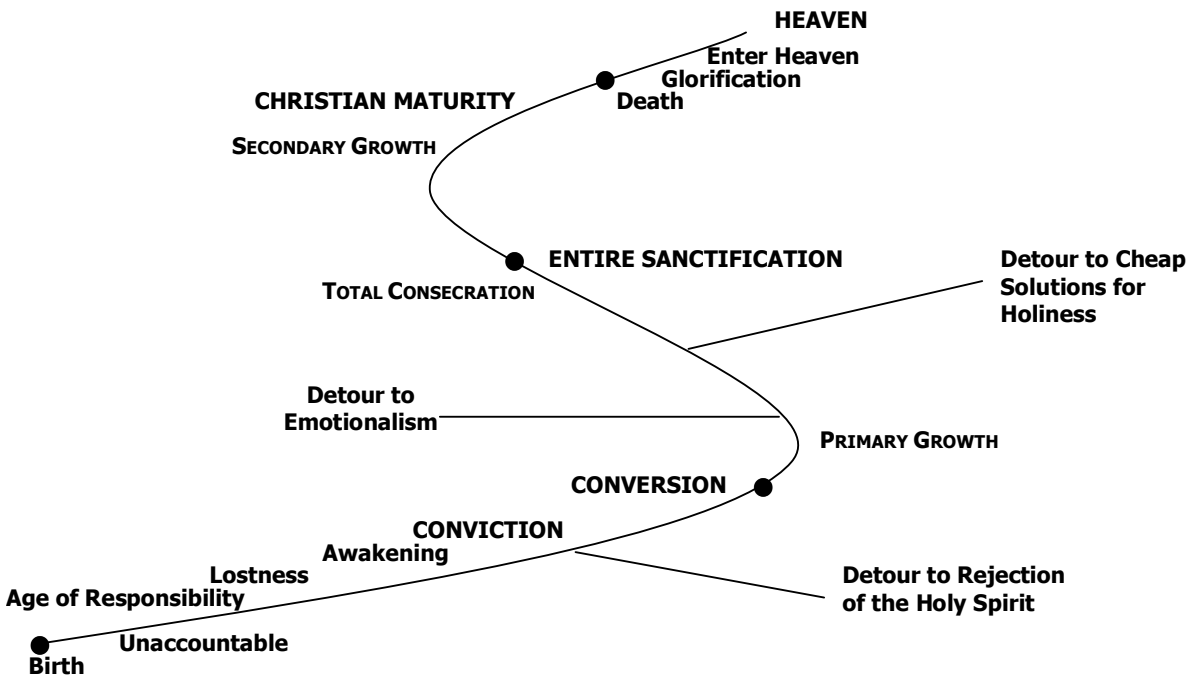
Ted Hughes gives the following steps from Thessalonians as the experience of the Christian journey

Going on the Journey to Christlikeness

(Ted Hughes, *Guideposts on the Christian Journey*)

- Go through Born-again Conversion Experience
- Seek Opportunities for Spiritual Growth
- Be Established in Faith
- Experience Entire Sanctification
- Grow into Christian Maturity

Diagram from Ted Hughes, *Guideposts on the Christian Journey*, 1997, page 35



What guideposts do we find on this journey? Let's take a closer look at the following Guideposts chart:

Guidepost	1. Lostness	2. Conviction	3. Conversion	4. Primary Growth
Condition	Condition at birth. Depravity, lost in sin. Spiritual death	Need of an awareness of sin.	Condemned before the law of God. Spiritually dead.	The need to grow in Christian experience.
Type of Experience	Continuous condition	It may involve both instantaneous and continuous experiences.	Takes place in an instant	A process
The Human Part	Not responsible. Can do nothing.	Recognize guilt for sins committed.	Repentance and saving faith (trusting in Jesus).	Prayer, Bible study, Baptism, Obedience.
God's Part	Prevenient grace. God searches for them.	Creates an awareness of sin and guilt and the need for salvation.	Justification. Regeneration. Adoption.	Blessing. Guidance. Grace.
Results	Continuation of the race. Unconditional salvation of the innocent. Accountability.	Accountability. A positive response leads to salvation, otherwise there is no hope.	Spiritual life, new birth, freedom, joy.	Knowledge, fellowship with God. Understanding of the Word.
Biblical Basis	Rom 3:23; Rom 5:8; Rom 5:18; Ps 51:5	John 1:9; John 16:8	John 3:3; Rom 5:1; 1 Jn 1:9; 2 Cor 5:17	1 Peter 2:2-3; Heb 5:12; 2 Pet 3:17-18; Jn 14:26
Guidepost	5. Entire Sanctification	6. Secondary Growth	7. Christian Maturity	8. Glorification
Condition	The sinful nature (inbred sin)	The need for fast, deeper growth.	The need to become a strong, mature Christian.	Final liberation from the effects of sin resulting from a sin-cursed world.
Type of Experience	An instantaneous experience.	A process throughout the rest of life.	A continuation of the growth process.	It will happen in an instant.
The Human Part	Total consecration.	Spiritual check-ups. Obedience. Diligence.	Faithfulness. Self-discipline. Obedience.	Perseverance to the end.
God's Part	Cleansing. Filling. Witness of the Spirit.	Guidance, insight, strength, and grace	Testing. Revelation.	Resurrection or rapture, and the transformation of our bodies.
Results	Inner peace. Spiritual power. Intimacy with God.	A closer walk. Deeper roots. A closer walk. More stability. Better service.	Communion with God. Strength, stability. Deeper roots. Greater service.	Ready for heaven. Eternity with God.
Biblical Basis	Jn 17:19; 1 Thes 4:3; 1 Thes 5:23; Heb 12:14; Acts 1:9; Acts 2:4; Acts 15:9; Heb 4:6; Rom 8:16	Eph 4:13, 15; 1 Pet 2:2	Heb 5:14; Heb 6:1; Heb 12:5-6; 1 Cor 13:11; James 1:2-4	Heb 3:14; Heb 6:11; Heb 12:1; Mt 10:22; 1 Cor 15:51-52; Phil 3:20-21

Ted Hughes, *Guideposts on the Christian Journey*, 1997, p. 44

Student Activity: Diagram the Holy Life for teaching a youth class

This activity is based on course requirement 5 in the syllabus.

Students will draw a line (or diagram or picture) of life (grace of holiness continuum) designed to teach 12-15 year olds (or adult learners in a Church of the Nazarene membership class). This will be an in-class exercise without notes (quiz). The diagram will depict the following :

- God's prevenient pursuing grace before coming to Christ in the initial experience of grace
- The crisis (event) experience of the first work of grace in its various realities: regeneration, justification, adoption, redemption, reconciliation, initial sanctification. Give at least two Scripture verses (or passages) for each of these six realities of the first work of grace.
- Progressive sanctification (or growth in grace). Cite at least two Scriptures.
- The crisis (event) of entire sanctification (give at least two Scripture verses (or passages)
- Progressive sanctification following entire sanctification (more growth in grace, accessing the 'means of grace' for living the holy life).
- Final sanctification (or glorification). Cite two Scriptures.

The student will explain the drawing to the instructor or to a designated instructor's assistant. (Course outcomes 2, 3, 5, 6,10).

How can we progress on this journey? How can we live Scriptural Holiness?

How Do We Live Scriptural Holiness?

Jerry Bridges, *The Pursuit of Holiness*, NavPress, 1978.

- Develop convictions about living a holy life by reading God's Word and applying what He says to our lives.
- Nurture a disciplined intake of God's word using a *planned* time & method.
- **Go to God's Word like a human sponge:**
 - Hearing** the Word as taught by pastor or other others (Jeremiah 3:15)
 - Reading** the Bible (2 Timothy 3:16-17; Deuteronomy 17:19)
 - Studying** the Scriptures intently (Proverbs 2:1-5)
 - Memorizing** key passages (Psalm 119:11)
 - Meditating** constantly on God's Word (Joshua 1:8)

"To meditate on God's Word is to think about them, turning them over in our minds, and applying them to our life's situations."

(Bridges, p. 102)

One method to saturate your mind with the **wisdom of God's Word about holiness** is to use **John Wesley's 30 Biblical References about holiness**. Read **one verse or passage each day** and **mediate, pray, and live the truth** of God's Word about the holy life.

Covenant of Christian Conduct: How can you live a holy life in your context today?

How can you live a holy life in your context today?

(Give students time to respond and brainstorm. Prod them to think through what it means to reflect holiness in our lives. Do not allow them merely to quote back to you statements they may have heard in the lectures or read somewhere.)

It is difficult to deal with questions of what we should do, hear, say, and act in conforming with Christlikeness. There are cultural standards for good living and they differ from country to country, region to region, and even town to town. But, the standard of holiness is primarily Biblical. We can also use the standards of tradition (historical precedent), reason (common knowledge, law, common sense), and experience (the influence and presence of the Holy Spirit in our midst).

The Church of the Nazarene has a guide to help us in determining a "holiness ethic." It is found in the Manual under the heading "The Covenant of Christian Conduct."

The **Covenant of Christian Conduct** (*Manual*, paragraph 33-41) relates "timeless biblical principles to contemporary society in such a way that the doctrines and covenants of the church may be known and understood in many lands and within a variety of cultures. We hold that the Ten Commandments, as reaffirmed in the New Testament, constitute the basic Christian ethic and ought to be obeyed in all particulars" and is "illuminated and guided by the Holy Spirit." (*Manual*, paragraphs 33.1 and 33.2)

Group Discussion: What are areas of life in your context that need to be addressed that are not found in the Covenant of Christian Conduct?

Let us review

What Does It Take to Lead a Holy Life?

(Summarized from Ted Hughes, *Holiness: A jewel of many facets*, 1997, pp. 32-40).

There is only one word to describe the life God wants for His people:

HOLY.

2 Peter 3:11 "You ought to live holy and godly lives"

1 Thessalonians 4:7 "For God did not call us to be impure, but to live a holy life."

Hebrews 12:14 "Make every effort . . . to be holy"

To live a holy life one needs a holy heart. **To try living a holy life without a holy heart is a frustrating struggle.**

A person with a pure heart may want to sin, but he or she does not *want to sin*. "Can both fresh water and salt water flow from the same spring?" (James 3:11)

Purity of heart, however, does not guarantee good judgment but it will always **prompt action from right motives**. An impure heart may originate good acts from selfish motives, but a pure heart cannot act from wrong motives. Conceivably a double-minded person may do some good things, but sooner or later, in one way or another, his or her true nature will be revealed. **The heart is the root (nature) which determines the kind of fruit (acts)**. The person who wants to live a holy life should start by seeking a holy heart. **To think that you will become holy by doing things is to have it backwards.**

A holy life is lived in obedience to God.

There is no place for willful disobedience. Allowance is made for the limitation of human understanding and the weaknesses natural to our humanity, but a holy heart will make every effort to avoid sin.

2 Peter 1:3; 2 Peter 1:10; 1 Corinthians 10:13; Romans 6:19)

The living Word (Christ) is the perfect example. The written Word provides guidance.

A holy life is lived under divine GUIDANCE.

The Spirit will "guide you into all truth" (John 16:13). Giving God control of our lives is meaningless unless we also have a willingness to seek and follow His leading (through study of the Word, prayer, strong inner conviction, counsel of godly believers, inner peace in obedience).

The Spirit guided the early Christian leaders (Acts 8:29; Acts 10:19; Acts 11:12; Acts 13:2; Acts 16:7; Acts 20:22; plus warns them about obstacles in Acts 20:23).

A Spirit-controlled life is the goal of every believer. When He enters a heart in His fullness we do not get more of Him, He gets more of us.

A holy life is lived in communion with God

Adam's sin broke fellowship with God. Christ's work is to restore this deep, abiding communion.

This communion with God is not isolation from the world, but rather enjoying continuous fellowship with God as He promised to be "with you always, to the end of the age." (Matthew 28:20).

A holy life is characterized by humility.

Carnal pride cannot co-exist with the work of the Holy Spirit. Believers have no reason to boast in their past as a sinner or in their relationship with God made possibly only by Christ. There is no room for spiritual pride—that one's holiness is somehow better than someone else's. Paul wrote to remind us: "May I never boast except in the cross of our Lord Jesus Christ. . ." (Galatians 6:14)

Christ is the center not our selves or status symbols or external beauty or positions of authority. Only Christ is our calling.

Humility from holiness should not be viewed as a lack of self-worth. Rather, the human spirit rises to its highest level of worth and dignity when filled with the Holy Spirit.

A holy life is MOTIVATED by love.

There are two commandments for Christians to love God with "all your heart and with all your soul and with all of your mind and with all your strength" (Mark 12:30) and loving "your neighbor as yourself" (Matthew 22:39). "God has poured out his love into our hearts by the Holy Spirit, whom he has given us" (Romans 5:5). A holy heart will never suggest actions that do not fit together with love.

A holy life will meet with OPPOSITION.

Wherever holiness confronts sin there will be conflict and struggle. Jesus said, "the world has hated them, for they are not of the world (John 17:14). But, our struggle is not against people, but spiritual powers. Paul wrote, "For our struggle is not against flesh and blood, but against . . . the powers of this dark world." (Ephesians 6:12)

Many times a person attempting to live a holy life is ridiculed as being narrow-minded and stupid. The rest of the world may live by different standards: convenience, desire, and feeling. However, Christian believers living a holy life hold to the Word of God as their standard.

Opposition to worldly standards does not need to be hostile (2 Corinthians 10:4). The fruit of the Spirit must shine through even in conflict. How often has the cause of holiness suffered from persons acting with good motives and bad attitudes?

A holy life that does not experience opposition should be questioned. The good news is that in our conflict with the world, we have been promised all of the grace and strength we need to be "more than conquerors" (Romans 8:37).

A holy .life is more than showing your goodness by what you do not do.

Paul said, "Hold on to the good. Avoid every kind of evil." (1 Thessalonians 5:21-22). What do those living a holy life "hold on to" and what should they "avoid"?

True holiness is much more than a list of things to avoid. A holy heart is not the result of human efforts to do good works. Being made holy is the work of the Holy Spirit. A heart purified by the Holy Spirit will seek ways of doing good and meeting the needs of others, even one's enemies (Luke 6:27; Titus 2:11-14).

Holy living involves a balance between avoiding evil and doing good. To emphasize one to the neglect of the other leads to legalism or sentimentalism. Neither is true holiness.

Opportunities should be taken to lift heavy burdens, speak words of encouragement, or supply the needs of others. At times a person's personal "rights" will be less important than the conscience of a weaker brother (Romans 14:13-15; 1 Corinthians 8:9).

A holy life is TESTED in the area of human relationships.

True holiness is shown in an attitude of courtesy, respect, and gentleness to all people. Holiness is never hostile, hurtful, or rude. It does not show itself in a spirit of bitterness. It seeks peace and understanding (Hebrews 12:14).

Creating discord in the Body of Christ is a strategic method of the enemy to defeat the purposes of God. Fighting and conflict make the church ineffective in its mission. It loses its attractiveness and credibility. The most repeated theme in Christ's prayer for the church (John 17) is for its unity. This unity convinces many to believe in Christ (John 17:21).

In a community of holiness, there is no place for a person to seek position or power. A good standard for practice is: If it hurts the church, it is wrong!

Among human beings there will always be differing opinions. A sanctified person should be willing to sacrifice personal preferences for the good of maintaining harmony in the body. Stubbornness on lesser issues may indicate a spiritual flaw or lack of maturity. Only when a key Biblical principle is at stake should someone not waver on a point of contention.

Even in marriages, church assemblies, and partnerships, major problems develop over minor issues. Discord, jealousy, ambition, selfish ambition, dissensions, and factions are the result of the "acts of the sinful nature" (Galatians 5:19-20). When they begin to appear among God's people it is time to reflect on one's own life and need for God's grace to overcome these hurtful and ungodly problems.

Holy persons are not concerned about personal rights or overcoming injustices against themselves. Holiness produces harmony among God's people (1 Peter 3:8).

A holy life is an ongoing EXPERIENCE of growth in Christ.

A purified heart may belong to a person who still needs to grow closer to God. Holy people need to grow in their understanding of God's word. There is a need to grow in wisdom as the Spirit leads us. There is growth into maturity as we learn from experience. There is growth in our ability to serve God. There is growth in our ability to worship God and enjoy spiritual disciplines.

A holy heart should be thought of as a beginning rather than an end. Holiness promotes spiritual growth just as a garden grows better when the weeds have been removed. During our spiritual journey each person should evaluate his or her spiritual progress in all areas.

A Holy Life Is Good for You

(reading selection from Ted Hughes, *Holiness*, pp. 39-40)

Holiness is good for everyone. It is a bonus for any life. It is always positive. It never restricts, restrains, or takes away anything that is good for us. It is far better than any alternative. It always leads to joy and satisfaction.

A holy life is good for you physically. A life that is free of sinful habits and abuses is healthier. When a person understands that the body is the temple of the Holy Spirit, he or she will take better care of it. The saying, "Cleanliness is next to godliness" is not in the Bible, but is true nonetheless. A clean heart and a dirty body is a contradiction. Holiness promotes health.

A holy life is good for you mentally. Holiness is positive thinking. It means focusing the mind on things that are true, noble, right, pure, lovely, admirable, excellent, and praiseworthy (Philippians 4:8). It avoids feeding on lust and violence. Holiness is good mental health and practice.

Holiness is good for the human spirit. Holiness is for the spirit what health is for the body. Humanity is designed to live a holy life. Sin is moral sickness. The human spirit does not function well when it is sick.

Holiness leads to a better life. Holy people experience real joy. Positive thought patterns, good habits, and wholesome relationships lead to a happier life. Economic prosperity cannot be guaranteed, but even financial management goes better under the concept of total stewardship. A person's resources are used for things that are beneficial rather than being wasted on harmful habits or empty pleasures. In short, holiness lifts the quality of life. Human beings function better under the rules established by our Creator. We were designed for holiness.

Holiness is good for the family. Parents with holy hearts are better equipped to raise their children. A family characterized by the fruit of the Spirit provides a peaceful, sure atmosphere. Holiness leads to happiness. It promotes kindness, courtesy, and respect.

Holiness simplifies life. When a holy life becomes our highest goal, it results in a singleness of purpose. It does away with divided loyalties and the frustrations that result from them. Decisions regarding behavior are easier. We will seek what helps us live holy lives. Whatever hinders us will be avoided. The desire of holy hearts wants

to stay far from sin and close to God. If there is any doubt about an attitude or action, it is better to wait until it is clear.

Holiness beautifies. Holiness is beautiful. It beautifies everything to which it relates. The psalmist spoke of the "splendor of his holiness" (Psalm 96:9). Holiness gives dignity and meaning to life. It gives value and importance to the individual. It improves everything it touches. All human experience is made better within the context of a pure heart. Human relationships, love, marriage, health, and sex reach their highest levels of beauty in holy living.

Presenting the Decisive Moment of Entire Sanctification: What must one do to be filled with the Spirit?

(Based on Neville Bartle, *Holy God Holy People*, 2003, pp. 88-95)

What must we do to be filled with the Spirit?

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- 1. You must be sure of your salvation**
 - 2. Reject and renounce all the evil desires of the sinful nature.**
 - 3. Desire the Holy Spirit to cleanse you and fill you.**
 - 4. Give yourself and all that we have to God. Be willing to obey whatever He says.**
 - 5. Ask God to fill you with the Holy Spirit.**
 - 6. Believe that God will fill you with the Holy Spirit and make you holy. (Acts 2:39; Acts 5:32; Luke 11:13)**
-

If you want the Holy Spirit to fill you entirely, and make you holy, you must search your heart. David prayed like this:

Psalm 139:23-24: Examine me, O God, and know my mind; test me, and discover my thoughts. Find out if there is any evil in me and guide me in the everlasting way.

Psalm 51:7,10: Remove my sin and I will be clean; Wash me [and]. . . Create a pure heart in me, O God, and put a new and loyal spirit in me.

There is no formula, sacred word or phrase necessary to filled with the Holy Spirit. You may pray the simplest of words at any time in any place. The following is merely a suggestion for someone who is seeking holiness in approaching God in prayer:

Lord Jesus, I give myself to you. Cleanse my entire heart and mind. I give myself totally to you as a sacrifice. I humble myself before You. I want the Holy Spirit to fill every part of my life, so that He is truly Lord of my life. I want my whole heart and life to be holy, pure, and pleasing to You.

I want my body to be the temple of the Holy Spirit and Jesus can sit on the throne of my heart. Lord Jesus, I believe you hear my prayer

today. I believe the Holy Spirit is working to fill my life, my heart and thoughts entirely. Now in the power of the Holy Spirit, I can walk in the life of holiness.

I thank you and give you glory in the name of the Lord Jesus Christ. Amen.

Conclusion:

When we talk of being filled with the Holy Spirit, we should not think of filling a bucket with water from the tap. We should think of these expressions: She was full of love or He was full of anger. These expressions tell us what is controlling this person. In the same way the person full of the Holy Spirit's presence is guided by the Holy Spirit. Even a person full of anger may calm down. Two people full of love for each other, if they are not careful, may let their love grow cold or see it even turn to hatred. **Holiness is a love relationship with God that is maintained by continual obedience to God.**

Required Student Activity: Role-play to Lead Seekers to be Entirely Sanctified

This required activity is based on Course Requirement 7 in the syllabus.

Students will participate in a role play where they will try to lead a seeker toward the experience of entire sanctification. Have students get into pairs. They should practice using the method presented by Neville Bartle to assist in leading the other student through the presentation in counselling someone to be filled with the Holy Spirit and be entirely sanctified.

This activity fulfils Course Outcome 14.

Required Student Activity: Student Testimony Shared with Instructor

This is required Course Requirement 2. This activity may fulfill the requirement for a final exam for certificate level students. The Course Outcomes covered by the Final Exam are covered in various ways throughout the course (Course Outcomes 2, 3, 4, 8, 10). If necessary, daily oral quizzes may be used in combination with this testimony activity to ensure the course outcomes are met for certificate.

Students will share an oral testimony on their personal experience and growth in the life of holiness. In this testimony students offer a personal report on their progress in understanding the doctrine of holiness and the transformation that they notice in their daily lives.

This activity fulfils Course Outcomes 9 and 12.

Reflect on What We Have Done

These questions can be used as a summary discussion at the end of the course, or as final exam questions for written or oral response.

- What surprises and discoveries did you make during these sessions?
- What images or metaphors will be helpful to you in telling others about entire sanctification?
- How would you approach a new believer about the need for entire sanctification?
- In what ways can we emphasize holiness in our personal devotions, group learning times, corporate worship experiences, and service to others?
- Why is holiness important for ministers to believe, to experience, and to communicate?