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Toward a Pentecostal Theology of Sanctification

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Toward a Pentecostal Theology of Sanctification

By

J. Benjiman Wiles

A Thesis Submitted for the Degree of
Doctor of Philosophy
School of History, Philosophy and Social Sciences
College of Arts, Education, and Humanities
Bangor University
2021

DECLARATION

Yr wyf drwy hyn yn datgan mai canlyniad fy ymchwil fy hun yw'r thesis hwn, ac eithrio lle nodir yn wahanol. Caiff ffynonellau eraill eu cydnabod gan droednodiadau yn rhoi cyfeiriadau eglur. Nid yw sylwedd y gwaith hwn wedi cael ei dderbyn o'r blaen ar gyfer unrhyw radd, ac nid yw'n cael ei gyflwyno ar yr un pryd mewn ymgeisiaeth am unrhyw radd oni bai ei fod, fel y cytunwyd gan y Brifysgol, am gymwysterau deuol cymeradwy.

I hereby declare that this thesis is the results of my own investigations, except where otherwise stated. All other sources are acknowledged by bibliographic references. This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree unless, as agreed by the University, for approved dual awards.

ABSTRACT

From the very beginning of the Pentecostal revival at Azusa Street in Los Angeles in 1906, sanctification has been an important part of the theological milieu of the movement. Sanctification theology was also the focus of one of the earliest controversies in the movement, ultimately leading to a division over how it should be understood and experienced. This thesis begins with a bibliographic review analyzing monographs which include a focus on the topic of sanctification from 1914 to 2018 written by established voices from across the tradition. This analysis reveals that, to this point, few academics writing on the topic of sanctification have attended to a close reading of early Pentecostal periodicals which were primary sources of communication, teaching, and theological development in their day. This thesis is presented as an effort to fill that gap.

First, using the reception history method pioneered by Dr. Kimberly Alexander, this thesis explores twelve different periodicals from 1906 to 1920 – over 16,000 pages in total – across the Pentecostal spectrum in the United States. This collection of sermons, teachings, testimonies, and articles offers a well-informed reading of the sanctification theology of early Pentecostals.

Second, there are no theological structures imposed on these periodical readings. Rather than arranging them based on previously defined categories of ‘Finished Work’ or ‘Wesleyan-Holiness’, this thesis arranges them based on their chronological relationship to the early sanctification controversy in the movement. Thus, these voices are heard in fresh ways, allowing theological categories to arise naturally, and offering new insights into this era in Pentecostal history. These insights are used to construct models representative of early Pentecostal sanctification theology.

Finally, these early voices are brought together with contemporary voices in the tradition, as well as helpful voices from outside the tradition, in order to offer a ‘re-visioning’ of certain early Pentecostal theological loci. This, in turn, allows some proposals for a unifying theology of sanctification faithfully rooted in the early tradition to be brought forward as an overture toward future reflections on this topic.

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A work of this magnitude is only done with the support of others.

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ABBREVIATIONS

Early Pentecostal Periodicals


AF	<i>The Apostolic Faith, Los Angeles</i>
CE	<i>Christian Evangel</i>
COGE	<i>The Church of God Evangel</i>
LRE	<i>Latter Rain Evangel</i>
MDS	<i>Meat in Due Season</i>
PE	<i>The Pentecostal Evangel</i>
PT	<i>The Pentecostal Testimony</i>
PHA	<i>The Pentecostal Holiness Advocate</i>
TBM	<i>The Bridegroom's Messenger</i>
TGR	<i>The Good Report</i>
TOF	<i>Triumphs of Faith</i>
WE	<i>Weekly Evangel</i>
WT	<i>The Whole Truth</i>
WW	<i>Word and Witness</i>

Other

AG	Assemblies of God
ASM	Azusa Street Mission
BHS	Baptism in the Holy Spirit
CG	The Church of God (Cleveland, TN)
CMA	Christian Missionary Alliance
COGIC	The Church of God in Christ
FW	Finished Work
JPT	<i>Journal of Pentecostal Theology</i>
JPTSup	Journal of Pentecostal Theology, Supplement Series
NIDPCM	<i>New International Dictionary of Pentecostal and Charismatic Movements (revised)</i>
NT	New Testament
OP	Oneness Pentecostal
OT	Old Testament
PHC	Pentecostal Holiness Church
SW	Second Work


Timelines of Periodicals Read

Setting the Stage


AF*  1906-1908 (13)

PT*  1909-1912 (6)

Spanning the Controversy

TOF*  1906-1920 (179)

TBM*  1907-1920 (208)

LRE*  1908-1920 (141)

Trajectories Beyond the Controversy

COGE  1910-1920 (374)

WT  1911 (1)

TGR*  1911-1914 (13)

MDS*  1915-1917 (3)

WW  1912-1915 (28)

WE/CE/PE  1913-1920 (272)

PHA  1917-1920 (177)

*Independent Periodical

CHAPTER 1

INTRODUCTION AND METHODOLOGY

Introduction.

Pentecostal theologian Steven Land wrote,

Sanctification was the center or heart of 'Bible Salvation' for the believers at Azusa and millions subsequently. It was 'God's design through the ages and through all His work with the children of men ... to implant His own nature – love, in a fallen race'.¹

Sanctification has been a topic of great interest for Pentecostal writers over the last century and is the subject of renewed interest from the Pentecostal academy in more recent years. However, there has been no attempt up to this point to perform a careful analysis of early Pentecostal thought on the topic of sanctification from a close reading of their periodical literature. This thesis is meant to fill that gap.

Chapter 1 presents the methodology for the thesis. Chapter 2 presents a survey of literature on the topic of sanctification from a Pentecostal perspective from the early days of the movement in North America to the current day.² Chapters 3 through 5 will consist of a historical analysis of early Pentecostalism which is based on an inductive reading of early Pentecostal literature drawing on the methodology of Kimberly Alexander³ with some slight modifications which will be explained below. This survey of periodical literature will include an examination of twelve publications spanning the Pentecostal tradition in the U.S. during the years 1906 to 1920 with an eye to understanding the beliefs and practices regarding sanctification theology during these early years in the Pentecostal movement. Chapter 6 will offer a summary of the findings from this investigation as well as present an overture toward a contemporary Pentecostal theology of sanctification that attends to the voices represented in these

¹ Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), p. 141.

² Because of the space constraints of this study, in this chapter I focus on monographs written on the topic of sanctification or that include significant contributions to the topic of sanctification. As a result, journal articles and other items such as entries in dictionaries were not included as a focus of this chapter.

³ See Kimberly Ervin Alexander, *Pentecostal Healing: Models in Theology and Practice* (JPTSup 29; Dorset, UK: Deo, 2006). Other studies that have utilized this methodology include Chris E.W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012); Larry R. McQueen, *Toward a Pentecostal Eschatology: Discerning the Way Forward* (JPTSup 39; Dorset, UK: Deo Publishing, 2012); Melissa L. Archer, *'I Was in the Spirit on the Lord's Day': A Pentecostal Engagement with Worship in the Apocalypse* (Cleveland, TN: CPT Press, 2015); and David R. Johnson, *Pneumatic Discernment in the Apocalypse: An Intertextual and Pentecostal Exploration* (Cleveland, TN: CPT Press, 2018).

periodicals as well as Pentecostals who are speaking today. In addition, certain other dialogue partners from outside of the tradition will be brought to bear in the hope that their contribution could serve to inform and enrich this endeavor. Finally, chapter 7 will offer my concluding comments and suggestions for further research.

I. Time Frame.

An explanation for the selected time frame for this reading is appropriate at this point. Tracing the beginning point of Pentecostalism is a difficult task. But for purposes of this study, the selected time frame will be April 1906 to April 1920. This is mainly based on the work of Walter Hollenweger who contends that the 'heart' of the Pentecostal movement is found in its first ten years which, using the Azusa Street Revival as the starting point, would be April 1906 to April 1916.⁴ Secondly, as will be shown, a significant controversy arose in the Pentecostal movement beginning in 1910 and continued for some time thereafter. This controversy was centered around contrary views of sanctification and, subsequent to other controversies, was ultimately followed by a schism in the movement. For this reason, this time frame is doubly significant for a study seeking to understand a Pentecostal theology of sanctification. Further, the time frame in view in this study will extend beyond Hollenweger's ten-year window to provide an opportunity to examine some of the residual effects of the controversy concerning sanctification as the movement matured by the end of 1920. Potentially, this will also shed more light on the contours of the schism mentioned above.

II. Source Material.

Hollenweger suggests that the growth of Pentecostalism is credited to its African-American roots, which he describes as including the following: 1) Orality of liturgy; 2) Narrativity of theology and witness; 3) Maximum participation at the levels of reflection, prayer and decision making and therefore a form of community that is reconciliatory; 4) Inclusion of dreams and visions into personal and public forms of worship; they function as a kind of icon for the individual and community; 5) An understanding of the body / mind relationship that is informed by experiences of

⁴ W.J. Hollenweger, 'Pentecostals and the Charismatic Movement', in C. Jones, G. Wainwright, and E. Yarnold, SJ (eds.), *The Study of Spirituality* (London, UK: SPCK, 1986), pp. 549-54 (551). A notable exception to the claim of Azusa Street as the starting point is that of James R. Goff who claims that Charles Parham from Topeka, KS should be recognized as the founder of the Pentecostal movement. See James R. Goff, *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville: University of Arkansas Press, 1988), p. 11.

correspondence between body and mind; the most striking application of this insight is in the ministry of healing by prayer.⁵

Testimony is another important aspect of Pentecostal spirituality. Cheryl Bridges Johns notes that testimonies serve to empower other members of the community. In effect this makes all members, even children, potentially part of the teaching community of the church! Johns says,

As they name reality, testimonies speak of tragedies, of failures, of fears, of oppression, and of violence ... When a person has experienced an encounter with God, they are usually asked to testify. This serves to submit individual experience to corporate judgment (with Scripture being held as the final authority) and to allow for experience to be given interpretive meaning.⁶

With these ideas in mind, it seems that a study of these early Pentecostal sources is valuable based on the fact that they not only contain the writings of denominational leaders and teachers, but also include testimonies, prayer requests, ministry reports, dreams, visions, and other contributions from missionaries and evangelists 'on the field' as well as 'grass-roots' adherents to the movement who were not in ministry positions. In some cases, one will find obituaries as well. All of these taken together serve to give the contours of actual beliefs and practices in the movement at the time, rather than just the view 'from the top' as it were.

Furthermore, an analysis of this type gives priority to the democratization of the voice of the Spirit in the Church. As Alexander puts it,

Another important aspect of this type of first-hand view lies in the fact that in this early literature one hears the voices of the masses who shaped the spirituality of the movement. They are multi-racial and multi-cultural, from differing age groups and of both genders.⁷

The study that follows will include an inductive reading from twelve periodicals, representative of the Pentecostal movement in the U.S. and published between April 1906 and December 1920 (inclusive). However, the current approach will veer slightly from that employed by Alexander. A brief historical note is in order at this point to make sense of the methodological choice made for the present study.

From the inception of the Pentecostal movement in the early 20th century, the almost universally held view of sanctification was as an instantaneous second work of grace by

⁵ Hollenwegger, 'Pentecostals and the Charismatic Movement', pp. 551-52.

⁶ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (JPTSup 2; Sheffield: Sheffield Academic Press, 1993), pp. 126-27.

⁷ Alexander, *Pentecostal Healing*, p. 67.

which 'inbred sin' is cleansed from the believer.⁸ However, controversy arose in May 1910 when William Durham preached a sermon at a Pentecostal Convention at the Stone Church in Chicago. The message, entitled, 'The Finished Work of Calvary', advanced the idea that salvation should be understood in terms of identification with Christ which both saves and sanctifies. In this view, the idea of sanctification as a second work of grace is seen as unscriptural.⁹ The resulting controversy eventually split the Pentecostal tradition into what Hollenweger has referred to as 'three-stage' and 'two-stage' Pentecostalism.¹⁰

Donald Dayton distinguishes between these two strands of Pentecostalism in terms of their understanding of the 'full gospel'. 'Three-stage' Pentecostals (referred to in the present study as 'second work' [SW] Pentecostals) held to sanctification as a distinct work of grace subsequent to justification and thus understood the gospel as having five themes – justification, sanctification, BHS, divine healing, and the imminent second coming of Jesus. The 'two-stage' Pentecostals (referred to in this study as 'finished work' [FW] Pentecostals, based on the common designation for the teaching propagated by William Durham) did not see sanctification as a distinct work of grace. Thus, in their view, the full gospel would include the four themes of salvation, BHS, divine healing, and the imminent second coming of Jesus.¹¹

Rather than grouping the publications based on their soteriological position (SW / Wesleyan-Pentecostal or FW) as Alexander did,¹² this study will group the publications based on their chronological relationship to the aforementioned sanctification controversy. It will be helpful to offer a brief outline of this approach for the sake of clarity.

The reading approach undertaken in this study will group the periodicals into three phases: periodicals published prior to/ during the sanctification controversy (AF and

⁸ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1997), p. 149.

⁹ William D. Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (JPTSUP10; Dorset, UK: Deo Publishing, 2009), p. 237.

¹⁰ The final stage being the Baptism in the Holy Spirit. Walter Hollenweger, *The Pentecostals* (trans. R. A. Wilson; London: SCM Press Ltd., 1972), pp. 24-26. Allen Clayton offers the alternative thesis that it was not the doctrine of sanctification *per se* that led to the schism as much as the doctrine represented a rising tide of Christocentrism that ultimately culminated in the emergence of the 'Jesus Only' movement that split the FW stream in 1916, see Allen Clayton, 'The Significance of William H. Durham for Pentecostal Historiography', *Pneuma* 1.2 (Fall 1979), pp. 27-42.

¹¹ Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids: Baker Academic, 1987), pp. 20-21.

¹² Alexander, *Pentecostal Healing*, p. 68.

PT); periodicals whose publication dates spanned the controversy (*TOF*, *TBM*, and *LRE*), and periodicals with extant issues that mainly fall during and after the controversy (*COGE*, *WT*, *TGR*, *MDS*, *WW*, *CE/WE/PE*, and *PHA*). In effect, rather than basing the present study on existing analyses of the causes and outcomes of the sanctification controversy, this reading strategy is an attempt at an inductive approach which includes the controversy itself. A study of this type has the potential to reveal new insights into the beliefs and practices related to sanctification theology in general as well as the contours of the sanctification controversy from the perspective of stake holders from across the Pentecostal tradition at the time. This method limits the analysis to periodicals that came from the North American context, in particular the United States. Voices from around the globe are heard, however, in these periodicals. Further, William Kay notes the significance of the U.S. context in the early days of the Pentecostal movement saying it provided rich resources for the movement which then enabled its rapid spread around the globe.¹³

The first phase of this study consists of two periodicals which serve to provide a means of understanding the theological milieu regarding sanctification as well as the initial nature of the controversy itself. *Apostolic Faith* (*AF*) was published by the Apostolic Faith Movement at 312 Azusa Street in Los Angeles under the leadership of William Seymour¹⁴ beginning in April 1906 and continuing until May 1908. In the first issue, it is noted that there was no paid subscription list and papers would be ‘sent in any quantities needed, as the Lord furnishes the means’.¹⁵ After May 1908, publication of the paper was relocated to Portland, OR under the editorship of Florence Crawford.

The second periodical reviewed in the first phase of this study is *Pentecostal Testimony* (*PT*), edited and published by William Durham. Only six full issues (the earliest in March 1909 and the last one a posthumous edition published sometime after July 1912) and a compilation of articles were available for review. However, as Durham is seen as the seminal proponent of the FW view, these issues provide valuable insight into the beginning of the controversy and the content of Durham’s argument.

¹³ William Kay, *Pentecostalism* (Norwich, UK: SCM Press, 2009), p. 25.

¹⁴ This version of *Apostolic Faith* is not to be confused with the publication and movement of the same name under the leadership of Charles F. Parham. Seymour was a student of Parham’s in his school in Houston, TX. Blumhofer notes that when Seymour went to Los Angeles, he took Parham’s message as well as the name of the movement (Apostolic Faith) and used it for his own message and paper. See E.L. Blumhofer, ‘Apostolic Faith Movement, Origins’, in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 327-29 (328).

¹⁵ *AF* 1.1 (Sep, 1906), p. 2.

The second phase of the study will consist of three periodicals, *Triumphs of Faith* (TOF), *The Bridegroom's Messenger* (TBM), and *Latter Rain Evangel* (LRE), whose publication dates spanned the chronology of the sanctification controversy. Using this approach, it will become possible not only to grasp the content of their sanctification theology prior to the controversy, but also reactions to the controversy by the editors and contributors, including subsequent changes in their understanding and presentation of their teaching on sanctification.

The first of these three periodicals is TOF which was published by Carrie Judd Montgomery. TOF began publication January 1881 with the heading, 'Devoted to Faith-Healing and to the Promotion of Christian Holiness'.¹⁶ Montgomery edited and published TOF over 60 years, first in Buffalo, NY and later in Oakland, CA. Montgomery's ministry began in the Episcopal church and included involvement in the 19th century Holiness healing movement, the Christian Missionary Alliance, the Salvation Army, and eventually the Pentecostal movement as a charter member of the General Council of the Assemblies of God.¹⁷ Montgomery's ability to transcend denominations coupled with her informed view on sanctification (owing to her roots in the 19th century Holiness movement) provide a unique perspective on sanctification theology in the Pentecostal movement prior to, during, and after the FW controversy.

The second periodical reviewed in this phase of the study is TBM. The paper began publication as a monthly on 1 October 1907 under the editorship of G.B. Cashwell who had experienced the BHS at Azusa Street in Los Angeles. In December 1907 TBM became a bi-weekly paper. Cashwell's desire was to have a paper for the southern United States that faithfully declared Pentecostal truth 'in full fellowship with all the saints'.¹⁸ Cashwell resigned as editor in 1908 and was replaced by Elizabeth Sexton.

The third periodical reviewed in this phase of the study is LRE which began publication in 1908 under the editorship of William Hamner Piper, who was also pastor of the Stone Church in Chicago, IL. Piper came into the Pentecostal movement in 1907 and, owing to its central location in Chicago, his church became the site for many large conventions and enjoyed the ministry of many well-known Pentecostal preachers and

¹⁶ TOF 1.1 (Jan, 1881), p. 1. She changed the heading in 1885 to 'Now thanks be unto God, which always causeth us to triumph in Christ. 2 Cor. 2.14' See TOF 5.1 (Jan, 1885), p. 1.

¹⁷ W.E. Warner, 'Carrie Judd Montgomery', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 904-906.

¹⁸ G.B. Cashwell, 'An Explanation', TBM 1.1 (Oct 1, 1907), p. 1.

teachers that were changing trains in the city.¹⁹ In this environment, Piper and his wife, Lydia, began publishing the *LRE* with the stated mission of ‘proclaiming the love of God the Father, and the speedy return of His Son, Jesus Christ, to this earth to reign’.²⁰ Piper died suddenly in December 1911 and editorship of the paper was handed off to Anna Reiff.²¹

The final phase of this study will include a variety of periodicals published during or subsequent to the FW controversy. The goal is to broaden the reading horizon to continue to investigate various views on sanctification theology, as well as the fall-out of the FW controversy from various angles including theological, organizational, and individual experiences.

The first periodical for this phase of the study will be *Church of God Evangel* (COGE) which began publication in March 1910 in Cleveland, TN, the headquarters of the CG, a significant Pentecostal denomination in the southeastern United States. A.J. Tomlinson, General Overseer of the CG, served as editor of the publication from 1910 to 1922. The paper began as a bi-weekly denominational publication and expanded to a weekly by 1914.²²

The second periodical in this phase of the study will be the single extant issue from the period of time being examined of *Whole Truth* (WT). This was the official publication of COGIC, a predominantly African-American Pentecostal denomination under the leadership of Charles H. Mason. WT was published at Argenta, AR and edited by Justus Bowe. It was published ‘at no set time, but at such times as the Lord leads and provides the means’.²³

The next set of periodicals from this phase of the study are two early OP periodicals – *The Good Report* (TGR) and *Meat in Due Season* (MDS). R.E. McAlister attended the revival at Azusa Street where he accepted the Pentecostal experience and returned to his

¹⁹ Edith Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Chicago, IL: University of Illinois Press, 1993), p. 80.

²⁰ *LRE* 1.1 (Oct, 1908), p. 14.

²¹ Anna C. Reiff, ‘Asleep in Jesus’, *LRE* 4.4 (Jan, 1912), pp. 2-4.

²² No issues from 1911 through 1913 are extant except one, so it is unclear when the actual change was made to a weekly periodical. It was sometime after 15 September 1912 because in that single extant issue, the question is posed to the readers, ‘Shall the Evangel be made a weekly paper?’ COGE 3.14 (Sep 15, 1912), p. 1.

²³ WT 4.4 (Oct, 1911), p. 2.

home in Canada and began publishing *TGR* in May 1911.²⁴ Frank Ewart was assistant pastor to William Durham in Los Angeles. When Durham died, Ewart took over pastoral duties in Durham's place.²⁵ Ewart was the first Pentecostal to teach the oneness of God rather than the doctrine of the Trinity.²⁶ McAlister and Ewart merged their publications together into one which retained the title *TGR*.²⁷ Eventually Ewart began publication of *MDS* which was instrumental in spreading the message of OP internationally.²⁸ In addition to the extant issues of *TGR* and *MDS*, an undated supplement to *TGR* on the FW edited by McAlister was reviewed for this study.²⁹

Following this, another set of periodicals examined in this phase of the study will consist of two papers, *Word and Witness* (WW), published by E.N. Bell and *Christian Evangel* (CE) published by J. Roswell Flower. These two papers began independently and were eventually selected as the official organs of the newly formed AG in 1914.³⁰ After this time, WW was published monthly, and CE was published weekly until 1916 when they were merged together into one 16 page weekly, *Weekly Evangel* (WE).³¹ From this point, the name of the paper reverted to CE in June 1918, and *Pentecostal Evangel* (PE) in October 1919.

Finally, this phase of the study will conclude with an examination of *Pentecostal Holiness Advocate* (PHA), which began publication in May 1917 under the editorship of G.H. Taylor. PHA was the official organ of the PHC, another significant Pentecostal denomination in the southeast United States. The weekly paper first emanated from Falcon, NC and later moved to Franklin Springs, GA. Taylor notes a particularly strong editorial hand in this paper when he writes,

²⁴ The header of the first issues recognizes 'Jesus our Savior, Sanctifier, Healer, Baptizer, Glorious Lord and Coming King'. See *TGR* 1 (May, 1911), p. 1; R.E. McA, 'Apostolic Faith Movement', *TGR* 1 (May, 1911), p. 3.

²⁵ J.L. Hall, 'Frank J. Ewart', in *IDPCM*, (ed. by Stanley Burgess; rev. and expanded edn; Grand Rapids, MI: Zondervan, 2002), pp. 623-24 (623).

²⁶ J.L. Hall, 'Frank J. Ewart', p. 624.

²⁷ 'It is now six months since the "Good Report and The Apostolic Faith" were amalgamated and sent forth under the first name', Ewart & McAlister, 'Letter To Our Readers and Correspondents', *TGR* 1.7 (Dec 1, 1913), p. 2.

²⁸ D.A. Reed, 'Oneness Pentecostalism, in *IDPCM*, (ed. by Stanley Burgess; rev. and expanded edn; Grand Rapids, MI: Zondervan, 2002), pp. 936-44 (937).

²⁹ A third early OP periodical, *The Blessed Truth*, was reviewed but did not yield any insights relevant to the present study.

³⁰ William Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), p. 104.

³¹ WW 12.11 (Nov, 1915), p. 3.

All contributed matter must pass [the editor's] examination. He is to be the judge as to what should enter the paper, and what should be left out ... The Discipline of the Pentecostal Holiness Church might be taken as an outline for the doctrines of this paper.³²

As can be seen from this brief overview, this approach, much like the work of Kimberly Alexander, will facilitate an investigation into sanctification theology in the early Pentecostal movement in various geographical areas in the United States from diverse editorial perspectives including African-American,³³ feminine,³⁴ in addition to predominantly white males, and includes both a Trinitarian and OP perspective.

One final methodological note is in order before proceeding. The reader should be aware that only *explicit* references to sanctification were taken into consideration for purposes of this analysis. The reason for this is two-fold. First, this is an effort to stay true to an inductive reading of the periodicals, allowing them to speak for themselves. Although in many cases it would be easy to defend the use of passages that *imply* some aspect of sanctification theology, the chosen method will help mitigate against the possibility of misreading these implicit passages thereby making them say something the original author did not intend. Second, and more pragmatically, incorporating such implicit passages would be an impossibility under the given parameters of the present study.

³² 'Our Policy', *PHA* 1.1 (May 3, 1917), p. 9.

³³ Represented by William Seymour in *AF*, and the reading of *WT*.

³⁴ Examples include Carrie Judd Montgomery, Hattie Barth, Elizabeth Sexton, Lydia Piper, and Anna Reiff, among others.

CHAPTER 2

BIBLIOGRAPHIC REVIEW OF PENTECOSTAL SANCTIFICATION THEOLOGY: DISCERNING THE TRENDS

Introduction.

The purpose of this chapter is to provide an overview of publications regarding sanctification theology in the Pentecostal tradition from the early twentieth century to now. The review will be divided into three parts. The first two will be based on the writer's perceived affiliation with either the Wesleyan/SW or Keswick/FW stream of sanctification¹ and the last will be a selection of more contemporary constructive efforts from within the Pentecostal tradition. Within each group the works will be addressed in chronological order.

This bibliographic review is not intended to be exhaustive. However, it does offer a representative view of the themes of the discussion surrounding sanctification theology in the Pentecostal tradition over the last century. Some are representative monographs dedicated to the topic of sanctification, others are systematic treatises that include a section on the topic, and others have significant sanctification themes woven throughout their writing on larger topics. Some of the works reviewed are written at a popular level and others are written from a more scholarly perspective. This too has the potential to offer insight into connections (and disconnections) between the academy and the churches in the movement regarding sanctification theology. The findings that emerge from this review will contribute to my own research later in this study.

I. Wesleyan/Second Work Sanctification Perspectives.

A. J.H. King

J.H. King was General Superintendent of the PHC from 1917 to 1946. The book, *From Passover to Pentecost* first published in 1914² is King's endeavor to present a Wesleyan

¹ At this stage of the study, I am using the terms Wesleyan/SW and Keswick/FW for reasons that I believe will become clearer as the study progresses. The designation will be determined wherever possible by denominational/organizational affiliation rather than by what is actually written by the author. This will offer further insight into fluidity of doctrinal views within these theological streams which is in itself an important consideration in fully understanding the ebb and flow of Pentecostal sanctification theology. In the following chapters, I revert to using the terms SW and FW in my review of early Pentecostal periodicals.

² This review is based on the 1914 edition. I owe a debt of gratitude to Dr. Kimberly Alexander for sharing her treasured find with me for purposes of this research.

Pentecostal soteriology using a primarily typological reading of OT texts coupled with supporting readings from the NT. In the Prolegomena, King sets forth his intention of looking at the Passover seeking both an *institutional* and *festal* significance.³ In his view, the institutional significance of the Passover points to the atoning work of Christ. King does not take away from the fundamental importance of the death of Christ as underlying the whole program of redemption. However, he suggests that this is an incomplete understanding of Passover, partly because it does not include an experiential aspect of the atonement.⁴

King's remedy is to consider the festal character of Passover, which is the annual observance of Passover in the Promised Land. The significance of Passover to Israel is enhanced by the giving of the law, allowing them to appreciate Passover's meaning more fully than they were able to in Egypt.⁵ In the same way, King suggests that it is a mistake to limit one's understanding of Passover to be symbolic of redemption if that means excluding the work of Christ in relation to believers.⁶ Atonement must not only be considered, but redemption applied in the human experience. The institutional and festal significance of Passover take both of these into consideration.

King lays out a careful presentation of the institutional significance of Passover by his exposition on the 'five constituents of the converted life' which constitute the 'one great experience of salvation – these are 'pardon, justification, regeneration, adoption, and assurance'.⁷

When discussing sin, King describes the twofold manner in which it exists in the unsaved heart – sins (acts), and sin (condition).⁸ He relates the two, saying sin 'descends to us by transmission from Adam's fall', while sins are 'acts of disobedience against God's law'.⁹ Based on this, King sees God's dealing with sin/sins as also being twofold with 'sins' being dealt with prior to 'sin'.¹⁰ The removal of Adamic (original) sin is called 'sanctification of the believer', 'full salvation', or 'the second work of grace'.¹¹ A large

³ J.H. King, *From Passover to Pentecost* (Senath, MO: F.E. Short, 1914), pp. 5-6.

⁴ King, *Passover to Pentecost*, p. 6.

⁵ King, *Passover to Pentecost*, p. 5.

⁶ King, *Passover to Pentecost*, p. 6.

⁷ King, *Passover to Pentecost*, pp. 9-15.

⁸ King, *Passover to Pentecost*, p. 15.

⁹ Sin is called the 'old man', while sins are called 'transgressions'. King, *Passover to Pentecost*, p. 15

¹⁰ King, *Passover to Pentecost*, pp. 17-18.

¹¹ King prefers the term 'second work of grace', King, *Passover to Pentecost*, p. 18.

portion of the subsequent chapters provide a biblical argument for the idea of a cleansing from original sin using OT types and symbols to illustrate and support his view of sanctification as the second work of grace.¹²

King advances his argument for a subsequent, sanctifying experience using various NT texts to demonstrate the clear distinction he sees between initial conversion and a subsequent experience of sanctification.¹³ He points to the account in John 13 of the washing of the disciples' feet as the moment they were sanctified. Here he points out the distinction between the two words used for washing in Jn 13:10 (*leloumenos* and *nipsasthai*), the first indicating a more complete washing which King sees as referring to regeneration. The second is a local washing, such as of the hands or feet, which King believes is the application of the blood removing inbred sin, in other words – sanctification.¹⁴

After taking the time to demonstrate his position biblically, King turns his attention specifically to the 'finished work' theory of the atonement which he refers to as 'damnable heresy',¹⁵ further calling it 'Antinomianism, Darbyism, dressed up in Zinzendorfian garb'.¹⁶ He describes this teaching among Pentecostals as, 'When we are

¹² These included Abel's offering, Abram's call, Abram's new name, Isaac and Ishmael, The birthright and the blessing, Bethel and Peniel, Israel at Sinai, the Tabernacle of Moses, The Sabbath Day and the Sabbath Year, Gideon's Band, the Lord's instruction to Abram to 'walk before me and be thou perfect' (Gen. 17.1-2), Moses at the burning bush, and Isaiah's vision (Isaiah 6). King, *Passover to Pentecost*, pp. 19-49.

¹³ He seeks to accomplish this first by demonstrating his view that the disciples were actually converted prior to the death of Christ based on various examples in the gospels illustrating either a conversion experience or evidence of already having been converted. Specifically, King suggests that all who were baptized of John were saved. He also points to the words of Jesus concerning Nathanael, 'an Israelite indeed in whom there is no guile' as evidence of his salvation. Third, the statement in Jn 2.11 that, after the miracle at the wedding of Cana, 'the disciples believed on Him' is, for King, evidence of having been converted. Fourth, in John 6 the departure of the multitude, save the twelve, upon Jesus' declaration that they must 'eat His flesh and drink His blood' is further evidence of their conversion. Fifth, the success of the mission after Jesus sent out the twelve coupled with the similar success of the seventy that were sent out and Jesus' statement to them that they should rejoice in the fact that they had been able to cast out demons but in the fact that their names were written in heaven. Sixth, the divine revelation given to Peter that Jesus was the 'Christ of God'. And finally, the willingness of the disciples to leave all and follow him (in light of the rich young ruler's unwillingness to do the same) points to their converted state in King's view. (King, *Passover to Pentecost*, pp. 49-53).

¹⁴ King, *Passover to Pentecost*, p. 55. King appeals to several other NT passages to build support for his view of sanctification being subsequent to conversion including Romans 6; 1 Cor. 3.1-3; Jn 15.1-2; 2 Cor. 6.17-18, 7.1; and 1 John 1, see King, *Passover to Pentecost*, pp. 57-77.

¹⁵ King traces the appearance of this teaching in the Pentecostal movement back to the 'Antinomians and Plymouth brethren of England and America'. King, *Passover to Pentecost*, pp. 80-81.

¹⁶ King, *Passover to Pentecost*, p. 81.

saved the atonement is applied to us with a “finishing stroke”, removing sin of all kinds, so that we are sanctified wholly at the moment of pardon’.¹⁷

King bases his rejection of FW on the following points. First, ‘It makes no distinction between objective completeness of the atonement and its subjective completeness in the heart and life of believers’.¹⁸ Second, ‘It is a limitation put on the atonement – implying that there is no more to be done in or for us in its provisions’. King suggests that even FW advocates are inconsistent on this point.¹⁹ Finally, ‘It places the greatest and most extensive work of God outside and beyond the atonement’. This includes such experiences as BHS, healing of the body, victory over the world and Satan, and entering through the gates into the City of Light.²⁰ King makes his final point on the topic with a call to those who hold to the FW view to ‘never preach another blessing or benefit beyond [the finished work of Calvary], because it is not in Christ, as nothing can come from or through Christ except His blood’.²¹ Otherwise they [FW advocates] should ‘be consistent, be honest, be sober, and quit using the phrase in relation to sin’s destruction alone, as that is misleading, unscriptural, and false’.²²

King makes the following statement to conclude the matter, which demonstrates that, in his view, the subjective benefits of the atonement will continue to be extended toward the believers in this life as well as in the life to come:

we boldly assert that there can come no blessing, benefit, experience, or victory in body, mind, or spirit, in time or eternity, except as it comes through the Blood of Jesus and that alone. The blood purchased absolutely everything for us. The ‘finished work of Christ’ subjectively does not end with this life. The resurrection and glorification come through the Blood of Jesus, and so far as we know, everything in the eternal ages will come through the Blood of Jesus. We do not believe that the work of the atonement will ever be finished in and upon us in time and eternity, subjectively.²³

For the remainder of the work, King turns his attention to the festal understanding of *From Passover to Pentecost*. The Passover was instituted in Egypt at Jehovah’s command. Israel departed Egypt and eventually made their way to Sinai where God delivered to Moses the conditions of the covenant with Israel. After Israel confirmed the covenant,

¹⁷ King, *Passover to Pentecost*, p. 82.

¹⁸ King, *Passover to Pentecost*, p. 82.

¹⁹ King suggests that even FW advocates do not believe this since they ‘teach that there are other experiences and blessings beyond justification’, King, *Passover to Pentecost*, pp. 82-83.

²⁰ King, *Passover to Pentecost*, pp. 83-84.

²¹ King, *Passover to Pentecost*, p. 84.

²² King, *Passover to Pentecost*, p. 84.

²³ King, *Passover to Pentecost*, pp. 84-85.

they were instructed to sanctify themselves in preparation for Jehovah to descend from Heaven on the third day and speak to them in their hearing. King correlates this event with Pentecost, noting that sanctification 'must always precede the descent of Jehovah in great power, or in the power of Pentecost'.²⁴ The Sinai event was 'typical' and 'prophetic of the Jerusalem Pentecost'.²⁵

B. J.P. Hughes

J.P. Hughes, a minister in the Church of God (Cleveland, TN),²⁶ published a booklet, circa 1935, dedicated to an explanation of the doctrine of entire sanctification.²⁷ For Hughes, the key thought in understanding entire sanctification is 'knowing Christ and Him crucified' (1 Cor. 2.1-2).²⁸ Hughes approaches this topic from an eschatological standpoint when he suggests the 'eternal purpose' of God in his Son is to bring about an entirely new order of things and restore the world to its original state, when all creation was 'good and very good'. With regard to the crucifixion, then, the old order of things was nailed to the cross and at the resurrection the new creation began.²⁹ The Christian life begins at the cross, but Christians are to 'walk in the light and glory of the cross and not in its shadow'.³⁰

Those who walk in the Spirit are able to discern this and can say with Paul 'forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus' (Phil. 3.13-15). For Hughes, this means there is no time to look back in the spiritual life because the

²⁴ King, *Passover to Pentecost*, p. 85. He calls the Sinai event the 'Pentecost of the law, of the Old Testament', King, *Passover to Pentecost*, p. 86.

²⁵ King, *Passover to Pentecost*, p. 88.

²⁶ It appears that, for a time, Hughes followed A.J. Tomlinson in what historian Wade H. Phillips refers to as the 'disruption' in 1923 which effectively resulted in two factions, one led by Tomlinson and the other led by F.J. Lee, who was J.P. Hughes' father-in-law. See Wade H. Phillips, *Quest to Restore God's House - A Theological History of the Church of God (Cleveland, Tennessee), Volume I 1886-1923* (Cleveland, TN: CPT Press, 2014), pp. 466-635, *COGE* 14.46 (Nov 10, 1923), p. 1. Phillips also notes that Hughes was reconciled to his father-in-law before Lee's death in 1928, after which Hughes stood against Tomlinson and his followers, Phillips, *Quest to Restore God's House*, p. 558 n.

²⁷ J.P. Hughes, *Entire Sanctification: What It Is, What It Does, Who It Is For* (Cleveland, TN: Church of God Publishing House, n.d.). The booklet was published at the latest in 1935 as it is listed in an advertisement in *COGE* in March that year, see *COGE* 26.5 (Mar 30, 1935), p. 16.

²⁸ Hughes, *Entire Sanctification*, p. 3.

²⁹ Hughes, *Entire Sanctification*, p. 6.

³⁰ Hughes' inclusion of such eschatological language is uncommon in the writing of the Pentecostals during this era with regard to the doctrine of sanctification, the typical emphasis was more strictly juridical in nature. Hughes, *Entire Sanctification*, p. 6.

‘glory of the future and the desire for the prize that lies before occupies all the time’.³¹ Those who do not know about Christian perfection do not understand what it means ‘to know Christ and Him crucified’.³²

Hughes grounds regeneration and sanctification in the atoning work of Christ. Christ ‘is made’ unto us our sanctification (1 Cor. 1.30), which means ‘His [Christ’s] own self’. Therefore to be sanctified means that we put off the former things and put on Christ, who is the head of the new creation (Eph. 4.22-24; Col. 3.8-10).³³ Furthermore, Hughes clearly holds to a second definite work position stating that ‘knowledge, experience, and the Bible’ all prove that position. Hughes considers the FW view one of the ‘most erroneous’.³⁴

At this point, Hughes corrects what he sees are two errant views regarding justification. The first is the FW claim that ‘there is no need for two applications of the blood and, therefore, justification and sanctification is one work and experienced simultaneously’. The other view he addresses is that of ‘those who claim that the blood has no part in the plan of salvation until people are sanctified’.³⁵ Hughes holds to the belief that the Bible proves justification *by* the blood of Jesus and sanctification *with* the blood of Jesus (Rom. 5.9; Col. 1.14; Heb. 13.12).³⁶ The purpose of sanctification, in Hughes’ estimation, is to ‘keep those who are saved and cause them to stand in times of temptation’ (1 Thess. 5.23-24).³⁷ Hughes uses types and symbols from the OT to demonstrate the need for sanctification as a second work to deal with inbred sin.³⁸

Hughes goes on to address his view of what sanctification *does*, seeing a need for what he calls a ‘defensive campaign’ due to the fact that some who have claimed

³¹ Hughes, *Entire Sanctification*, p. 7.

³² Hughes, *Entire Sanctification*, pp. 7-8.

³³ Hughes, *Entire Sanctification*, p. 9.

³⁴ In support of his claim, he points to Jesus’ prayer for his disciples in John 17, where Jesus prays for his disciples who were already ‘not of this world’ to be sanctified. He also refers to Paul’s teaching in Rom. 5.1-5 that those who have been justified by faith have ‘access into another grace’, which he suggests is sanctification. Hughes, *Entire Sanctification*, pp. 11-13.

³⁵ Hughes, *Entire Sanctification*, pp. 13-14.

³⁶ Hughes, *Entire Sanctification*, p. 14. Emphasis mine.

³⁷ He cites 1 Thess. 5.23-24 emphasizing Paul’s exhortation to be ‘sanctified wholly’ and ‘preserved blameless’ as support. Hughes, *Entire Sanctification*, pp. 15-16.

³⁸ These include the Day of Atonement and the two offerings made by lepers who were being restored to the community (a trespass offering and a sin offering) all of which is fulfilled in Christ. Hughes, *Entire Sanctification*, pp. 19-20.

sanctification are not showing the fruit of the Spirit in their lives.³⁹ Hughes starts by pointing to relational unity as evidence of sanctification saying, 'when there is division among believers it is for the lack of perfection that sanctification brings' (1 Cor. 3.3).⁴⁰ Believers must exercise a 'double-reckoning' of being crucified with Christ and living to God through him (Rom. 6.10-11). This allows one to 'live a life of victorious service for the Master without the slightest degree of self-glory or egotism'.⁴¹

Hughes stresses that sanctification is for the whole person because spirit, soul and body all need to be regenerated and sanctified by faith in Christ.⁴² Failing to do this, humans are in effect 'as natural brute beasts because they walk after the flesh in uncleanness' (2 Pet. 2.10-12, Jude 10). This is contrasted with Jesus Christ, the second Adam, of whom Hughes says, 'in Him we can see the real man ... He was the perfect, whole man and in Him is redemption for the fallen, broken, lopsided human race ... without Jesus man is not whole and in reality man is not man until he accepts Christ'.⁴³ This is further supported by Paul's concern in 1 Thess. 5.23 that the whole spirit, soul, and body be preserved blameless, which Hughes equates to being sanctified wholly. It is those who had been made 'whole' in regeneration that Paul wanted sanctified and preserved blameless. This is evidence that sanctification is subsequent to regeneration. The sinner is made whole by grace through faith and is ready to be sanctified wholly – spirit, soul, and body.⁴⁴

Hughes distinguishes between spirit and soul (Heb. 4.12) first saying spirit is the 'knowing part of man'.⁴⁵ The unregenerated only know earthly things, but when one is born again, the spirit is linked with spiritual things and is receptive to the things of God, although full knowledge of the things of God is not given.⁴⁶ While regeneration gives the individual a spiritual nature, the knowledge of evil is still present, making the individual double-minded (Jas 1.8) and in need of heart purification (Jas 4.8), which Hughes equates with sanctification.⁴⁷

³⁹ Hughes, *Entire Sanctification*, p. 23.

⁴⁰ Hughes, *Entire Sanctification*, p. 24.

⁴¹ Hughes, *Entire Sanctification*, pp. 31-32.

⁴² Hughes, *Entire Sanctification*, pp. 32-37.

⁴³ Hughes, *Entire Sanctification*, p. 36.

⁴⁴ Hughes, *Entire Sanctification*, p. 37.

⁴⁵ Hughes, *Entire Sanctification*, p. 37.

⁴⁶ Hughes, *Entire Sanctification*, p. 38.

⁴⁷ Hughes, *Entire Sanctification*, pp. 38-40.

The soul is the 'living part of man', the 'sphere of affections, desires, and emotions, and the seat of the appetites'.⁴⁸ 'If the soul is redeemed, the life is also redeemed, but if it is lost, all is lost' (Pss. 42.5; 107.5; Mt. 16.26; 26.38).⁴⁹ In Hughes' estimation, the soul is the intermediate between spirit and body, and is the real essence of life. Because of Adam's sin, the 'souls of all men were made slaves and are therefore lost' (Rom. 5.19; 7.14; 1 Pet. 1.18-19).⁵⁰ Hughes says the power of sin must be destroyed to prevent it from laying claim to the soul of the believer. If sin could cause Adam to fall in his 'perfect and innocent state' it could do the same in the redeemed. The answer is for the soul to be sanctified and destroy the sin that is lodged there.⁵¹

Finally, Hughes turns to the issue of sanctification of the physical body. The body is the 'organized material part of man and the seat of the senses'. It too has been corrupted by the fall and is subject to death.⁵² Even after believers are sanctified and baptized in the Holy Spirit there is yet a groaning for the redemption of the body and, until that happens, believers are not fully redeemed.⁵³ However, this view does not allow one to point to the weakness of the body as an excuse for sin, because the 'propelling power is within' the body, not the body itself (1 Cor. 6.18; Mk 7.21-23).⁵⁴

C. William H. Turner

Reverend William H. Turner, missionary, evangelist, and pastor in the PHC, who served as superintendent of Pentecostal Holiness Missions in China, published a series of booklets designed to answer doctrinal and biblical questions for his readers. He wrote a number of these over the course of his career, several of which directly address the issue of sanctification. Noting in particular the lack of a 'suitable book' on the subject of sanctification for use in training his Chinese workers, in 1948 Turner compiled his lectures on the subject into a book, *The Sanctified Way of Life*, and subsequently also had

⁴⁸ Hughes, *Entire Sanctification*, p. 40.

⁴⁹ Hughes, *Entire Sanctification*, p. 40.

⁵⁰ Hughes, *Entire Sanctification*, pp. 41-42.

⁵¹ Hughes, *Entire Sanctification*, p. 42.

⁵² Hughes, *Entire Sanctification*, p. 43.

⁵³ Hughes, *Entire Sanctification*, p. 45.

⁵⁴ Hughes, *Entire Sanctification*, pp. 45-46.

it translated into English.⁵⁵ This book will be in focus for this review, with the support of some smaller booklets published by Turner in 1947.⁵⁶

Turner's approach to sanctification is divided into three parts. The first deals with offering a biblical definition of sanctification and ends with a survey of different theories on sanctification. The second part focuses on the idea that sanctification is a second work of grace. The final part focuses on the believer's appropriation of sanctification and ends with a focus on living the victorious life. Each of these will be summarized in turn.

In the first part of his argument, Turner presents the need for sanctification based on the 'two-fold nature of sin' – sins and sin. Sin, or the 'old man', is inherited; sins, or 'transgressions', are committed.⁵⁷ All humanity participated in Adam's sin of disobedience in the Garden, thus each person has received the effect and results of his sin as well as their own disobedience.⁵⁸ Since sin is two-fold in nature, God's dealing with it is as well, beginning with sin in acts, or transgressions. Original sin is dealt with separately from acts of sin.⁵⁹ The 'old man's' death and removal is a 'distinct experience', different from conversion, and subsequent to it. This is called sanctification of the believer.⁶⁰

In the way of biblical support, Turner begins in the OT noting that humanity is made in the image of God (Gen. 1.27) and this is still God's will for humanity (1 Thess. 4.3).⁶¹ He then gives examples of OT figures that were sanctified.⁶² Malachi ends the OT with

⁵⁵ William H. Turner, *The Sanctified Way of Life* (Franklin Springs, GA: Rev. W.H. Turner, 1948).

⁵⁶ William H. Turner, *Finished Work or Second Blessing – Which?* (Franklin Springs, GA: Rev. W.H. Turner, 1947); William H. Turner, *What the Churches Say About Sanctification* (Franklin Springs, GA: Rev. W.H. Turner, 1947); William H. Turner, *The Difference Between Regeneration, Sanctification And The Pentecostal Baptism* (Franklin Springs, GA: Rev. W.H. Turner, 1947); William H. Turner, *How May the Experience of Sanctification Be Obtained?* (Franklin Springs, GA: Rev. W.H. Turner, 1947).

⁵⁷ One can hear the voice of J.H. King in Turner's writing, a fact which he acknowledges in his introduction to the book. For example, Turner's discussion on sin sounds very similar to King's in *Passover to Pentecost*. Turner, *The Sanctified Way of Life*, p. 12.

⁵⁸ Turner, *The Sanctified Way of Life*, p. 13.

⁵⁹ Turner, *The Sanctified Way of Life*, p. 16.

⁶⁰ Turner offers several scriptural supports for the idea of sin persisting in the justified believer, including Jn 15.2; Gal. 5.17; 1 Cor. 3.1-3; 2 Cor. 7.1; Rev. 2.2-4; 13-16; 3.2-3. Turner, *The Sanctified Way of Life*, pp. 17-20.

⁶¹ Turner, *The Sanctified Way of Life*, p. 22.

⁶² These included Noah (Gen. 6.9), Abraham (Gen. 17.1), Enoch (Heb. 11.5), Jacob (Gen. 48.16), Job (Job 1.1), Isaiah (Isa. 6.1-7), and Hezekiah (2 Kgs 20.3), Turner, *The Sanctified Way of Life*, pp. 22-27.

the prophecy that the 'sons of Levi should be purified', which Turner also understands as referring to sanctification.⁶³

In the NT, Matthew wrote that Jesus would 'save his people from their sins' which Turner calls 'regeneration' and is followed by 'the sanctified life set forth' in Mt. 5.6-8, 48.⁶⁴ Other examples of sanctification teaching in the NT include Lk. 1.73 and Paul's commission to preach in Acts 26.12-18 which includes the words 'that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me'.⁶⁵ Turner next uses biblical types and symbols to teach sanctification including the call of Abraham from Ur of the Chaldeans, Isaac and Ishmael, the Israelites camped before Sinai, the Tabernacle of Moses, and 'Gideon's Mighty Band'.⁶⁶

Turner suggests different ways that believers are taught to deal with the ongoing presence of the 'old man' in their post-conversion experience. These methods include the 'Purgatorial Theory' of the Roman Catholic Church, the 'Death Theory' which is the notion that purity can only come to the soul in the moment of death, the 'Suppression Theory' which teaches the believer to 'suppress the remains of sin', and the 'Reformation Theory' which is the exhortation to 'bid men to quit their badness'.⁶⁷ Turner then points to the 'Zinzendorfan', or 'Finished Work' Theory, which is the idea that sanctification is obtained in regeneration. Turner considers this 'false theology' and concerning because it results in a claim to have the BHS that is countered by the ongoing presence of carnality in the individual.⁶⁸

Turner next addresses the 'Growth Theory', which is gradual perfection of the believer. In response, he quotes John Fletcher saying, 'how unscriptural and irrational it is to suppose that, when God fully baptizes a soul with His sanctifying Spirit, and with the celestial fire of His love, He cannot in an instant destroy the man of sin'.⁶⁹ Turner

⁶³ Turner, *The Sanctified Way of Life*, p. 28.

⁶⁴ Turner, *The Sanctified Way of Life*, p. 30.

⁶⁵ Turner points out evidence of Paul fulfilling this commission in Rom. 1.3-4; 6.6, 11, 14; 7.14-25; 12.1-2; Gal. 2.20; Eph. 4.11-13; 5.25-27; Phil. 3.10-15; 1 Thess. 3.10-13; 4.3, 7-8; 2 Thess. 2.13; 1 Tim. 1.5; 2 Tim. 3.16-17; and Tit. 2.11-14. Other NT sanctification passages Turner includes are Heb. 2.11; 6.1; 10.14-15; 12.14; 13.12-13; Jas 4.8; 1 Pet. 3.15; 1 Jn 1.7; Jude 1; and Rev. 22.11. Turner, *The Sanctified Way of Life*, pp. 30-46.

⁶⁶ Turner, *The Sanctified Way of Life*, pp. 49-63.

⁶⁷ Turner makes the point that all churches agree that sanctification is to be possessed. The difference is the 'time in which it may be obtained, and the agency or power through which it is effected'. Turner, *The Sanctified Way of Life*, pp. 64-70; Turner, *What the Churches Say About Sanctification*, pp. 7-15.

⁶⁸ Turner, *The Sanctified Way of Life*, pp. 70-72. Turner, *What the Churches Say About Sanctification*, p. 16.

⁶⁹ Turner, *The Sanctified Way of Life*, pp. 73-78; Turner, *What the Churches Say About Sanctification*, pp. 21-22.

closes this part of the survey with the 'Imputation Theory' which claims the heart is never made entirely clean in this life, but 'purity is imputed to it through Christ'. Turner rejects this because the believer is not only brought into Heaven in a legal sense but is 'fitted for it as well' requiring imparted purity as well as imputed purity.⁷⁰

The second phase of Turner's study focuses on the aspect of subsequence in sanctification theology. Turner sets forth the view of sanctification as a SW by use of the writings of Wesley.⁷¹ He then undertakes a brief historical theology tracing the origin and flow of the FW view from antinomianism, to Zinzendorf, to the Plymouth Brethren – with special emphasis given to John Nelson Darby.⁷² Turner bemoans the fact that the FW view made its way into the ranks of Pentecostalism. For Turner, FW is 'Antinomianism, Zinzendorfism, Darbyism, all dressed up in a new modern outfit, but all the essential principles are the same'. It is a teaching that Turner sees as having resulted in the split of the Pentecostal movement into several camps and an accompanying breaking down of the power that comes from unity.⁷³

Before moving to his biblical argument, Turner engages in a diatribe with an imaginary objector to SW teaching. Here Turner utilizes biblical typology to respond to the notion that God does a SW instead of doing everything in one work. His argument includes a six-day creation, the two-state creation of humanity (first Adam, then Eve), the two covenants (Old and New), and the two touches of Christ on the blind man. Interestingly, Turner suggests that redemption should not be considered one work but that it should actually be considered as six works – conviction, regeneration, entire sanctification, baptism of the Holy Ghost, Divine healing, and the resurrection.⁷⁴

Turner next argues for sanctification as a SW of grace from a scriptural standpoint. He uses the example of Isaiah 1-6, demonstrating that the canonical placement of Isaiah's throne room encounter in chapter 6 should give rise to the notion that this is a sanctifying experience based on the fact that Isaiah had already been in the role of

⁷⁰ Turner, *The Sanctified Way of Life*, pp. 78-79.

⁷¹ Turner, *The Sanctified Way of Life*, pp. 84-90; Turner, *What the Churches Say About Sanctification*, pp. 21-22.

⁷² Turner, *The Sanctified Way of Life*, pp. 90-94; Turner, *Finished Work or Second Blessing – Which?*, pp. 26-33.

⁷³ Turner, *The Sanctified Way of Life*, pp. 95-96; Turner, *Finished Work or Second Blessing – Which?*, p. 34.

⁷⁴ Turner, *The Sanctified Way of Life*, pp. 96-99; In making an almost identical argument one year earlier, Turner did not include Divine healing so he spoke of only five works of redemption – conviction, regeneration, entire sanctification, baptism of the Holy Ghost and resurrection. See Turner, *Finished Work or Second Blessing – Which?*, pp. 35-38.

prophet in chapters 1–5.⁷⁵ Turner then addresses the question of the timing of the salvation of the twelve disciples suggesting that the unfolding of their story reveals an early faith in Christ as their Savior. He supports this by claiming the statement ‘the disciples believed in him’ at Cana (Jn 2.11) indicates a saving faith. Also, their willingness to leave all for Jesus and the commissioning of the twelve and the seventy to preach the gospel is further evidence of their salvation.⁷⁶

Turner sees a typology of sanctification in the rite of foot washing that is recorded in John 13, an echo of J.H. King's argument in *Passover to Pentecost*.⁷⁷ He also draws deeply from King in his view of the vine and the branches in John 15 as a type of sanctification.⁷⁸ Finally, Turner cites 1 Cor. 3.1-4 as a passage that teaches the second blessing by its reference to carnal Christians.⁷⁹

Next, Turner sets out to demonstrate that ‘no single evangelical denomination from the days of the apostles until this day, held the view that there was no remaining sin in believers ... with the exception of the followers of Count Zinzendorf including the Plymouth Brethren’.⁸⁰ He seeks to accomplish this by a rather cursory examination of the doctrinal statements of various churches and demonstrating that each of them embraces a view that accepts the existence of original sin in believers.⁸¹

In the third phase of his teaching, Turner explains the relationship of sanctification to the ‘other two great experiences’, regeneration and the BHS. Similar to King, Turner breaks conversion into five distinct things – pardon, justification, regeneration, adoption, and assurance. Taken together these represent salvation from ‘sins’.⁸² Conversion is ‘an act of God’s free grace whereby He for Christ’s sake forgives and blots

⁷⁵ Turner, *The Sanctified Way of Life*, pp. 100-103; Turner, *Finished Work or Second Blessing – Which?*, pp. 40-43.

⁷⁶ Turner, *The Sanctified Way of Life*, p. 103; Turner, *Finished Work or Second Blessing – Which?*, pp. 45-46.

⁷⁷ Turner, *The Sanctified Way of Life*, pp. 105-12; King, *From Passover to Pentecost*, p. 55.

⁷⁸ Turner, *The Sanctified Way of Life*, pp. 112-13; Turner, *Finished Work or Second Blessing – Which?*, pp. 46-60; King, *From Passover to Pentecost*, pp. 66-70.

⁷⁹ Turner, *The Sanctified Way of Life*, pp. 113-14; Turner, *Finished Work or Second Blessing – Which?*, pp. 60-61.

⁸⁰ Turner, *The Sanctified Way of Life*, p. 116; Turner, *What the Churches Say About Sanctification*, p. 5.

⁸¹ He does so by appealing to the doctrine of such groups as the Protestant Church, the Presbyterian Church, the Lutheran Church, the Congregational Church, the Shakers, the Salvation Army, the Cumberland Presbyterian Church, the Reformed Church of Germany, the Swiss Church, the Baptist Church, and the Methodist Church. Turner, *The Sanctified Way of Life*, pp. 116-30; Turner, *What the Churches Say About Sanctification*, 25.

⁸² Turner, *The Sanctified Way of Life*, p. 132.

out all of our transgressions, and regenerates in us the life of Christ'.⁸³ Turner explains sanctification as 'that participation of the Divine nature which excludes all original sin from the heart, and fills it with perfect love to God and man ... Justification is a change of our state from guilt to pardon; Sanctification is a change of nature from sin to holiness'.⁸⁴ It is the instantaneous 'eradication of the "old man" of sin'.⁸⁵ This is not the same as the BHS.⁸⁶

Turner offers practical help to those seeking sanctification subsequent to their regeneration. He elaborates on the need for one first to be born again followed by the experience of a deep need for sanctification as well as a willingness to be sanctified.⁸⁷ From that point, there seems to be great emphasis given to the human side of a Divine/human synergistic effort in the work of sanctification. According to Turner, before one experiences the blessing of sanctification by faith, it is necessary to obey God's command to holiness and 'lay hold of the promises'⁸⁸ found in the Scripture.⁸⁹ The next step is for the individual to empty the self of such things as spiritual pride, selfish ambition, jealousy, resentment, bitterness, a rebellious spirit, and issues requiring restitution or restoration of relationships with others.⁹⁰ Following this, one must cleanse oneself of idols in the heart, followed by total consecration for divine purposes. This should be followed by a full surrender to the will of God.⁹¹ Only then should one 'urge your case' in fervent prayer, whether loudly or quietly, and to receive the blessing by faith.⁹²

⁸³ Turner, *The Sanctified Way of Life*, pp. 132-33; Turner, *The Difference Between Regeneration, Sanctification And The Pentecostal Baptism*, pp. 7-8.

⁸⁴ Turner, *The Sanctified Way of Life*, p. 138; Turner, *The Difference Between Regeneration, Sanctification And The Pentecostal Baptism*, p. 16.

⁸⁵ Turner, *The Sanctified Way of Life*, pp. 139-41; Turner, *The Difference Between Regeneration, Sanctification And The Pentecostal Baptism*, pp. 20-21.

⁸⁶ Turner, *The Sanctified Way of Life*, pp. 143-46.

⁸⁷ Turner, *The Sanctified Way of Life*, pp. 148-50; Turner, *How May the Experience of Sanctification Be Obtained?*, pp. 5-8.

⁸⁸ The commands are in Deut. 10.12-14; 1 Chron. 28.9; and Mt. 5.48. The promises are found in Deut. 30.6; Jer. 24.7; 31.33; Lk. 1.74-75; Mt. 5.6; and 1 Jn 1.7-9.

⁸⁹ Turner, *The Sanctified Way of Life*, pp. 151-53; Turner, *How May the Experience of Sanctification Be Obtained?*, pp. 9-12.

⁹⁰ Turner, *The Sanctified Way of Life*, pp. 153-55; Turner, *How May the Experience of Sanctification Be Obtained?*, pp. 12-15.

⁹¹ Turner, *The Sanctified Way of Life*, pp. 156-66; Turner, *How May the Experience of Sanctification Be Obtained?*, pp. 16-31.

⁹² Turner, *The Sanctified Way of Life*, pp. 167-73; Turner, *How May the Experience of Sanctification Be Obtained?*, pp. 31-40.

Turner stresses that sanctification can be lost just like any other experience of grace in this life.⁹³ Against the idea that sanctification makes it impossible for one to sin, Turner offers the following qualifiers: sanctification is not absolute perfection in knowledge; it does not preclude the possibility of making mistakes; it does not free one from infirmities;⁹⁴ it does not free one from temptation; it does not take away one's free moral agency; it does not result in infallibility; it does not instantly convey maturity; it does not guarantee one will 'get on' with everyone they meet.⁹⁵ Sanctification can be lost by failing to give one's testimony in witness to it, by allowing the soul to become burdened again, through disobedience, and by letting down on one's consecration.⁹⁶

Finally, Turner offers several keys to 'keeping' one's sanctification and living a 'victorious life'. These include: faith; witnessing to the experience; humility, modesty and meekness of mind; accept the 'ebb and flow' and 'peaks and valleys' of life; maintain a teachable spirit and be quick to admit error when in the wrong; keep the heart from spiritual pride; have no desire but for God and his will; be patient under suffering; set one's heart to run the race to the end no matter what; resist the devil at all times; let divine love completely dominate every thought, deed, and action.⁹⁷

D. L.W. Sisk

L.W. Sisk was a missionary educator in the Church of God (Cleveland, TN) at the International Preparatory Institute. In a brief book, possibly published circa 1951, he set out to write his treatise on the subject of entire sanctification. He considered it a 'clear and scriptural defense' of an essential truth that was 'being attacked' or 'treated with indifference'.⁹⁸

Sisk considered the human heart depraved (Jer. 17.9; Gen. 6.5) out of which flows the issues of life. This is an inherited corruption of the human nature that affects one from birth to death unless corrected by the blood of Christ (Gen. 8.21; Ps. 51.5; Job 14.4; Rom.

⁹³ Turner, *The Sanctified Way of Life*, p. 174.

⁹⁴ By which Turner means bodily infirmities as well as inward and outward imperfections that are not of a moral nature.

⁹⁵ Turner, *The Sanctified Way of Life*, pp. 174-83.

⁹⁶ Turner, *The Sanctified Way of Life*, pp. 186-92.

⁹⁷ Turner, *The Sanctified Way of Life*, pp. 194-220.

⁹⁸ L.W. Sisk, *Entire Sanctification: An Instantaneous Work of Grace* (n.p.: 2nd edn, n.d.), Preface. Although this edition of the book is undated and makes no reference to the publication date of the first edition, based on an advertisement in *COGE* the latest year of publication (possibly for the first edition) would be 1951, see *COGE* 42.17 (Jun 23, 1951), p. 16.

7.17).⁹⁹ This state of corruption must be addressed by sanctification, ‘that work of divine grace which deals the deathblow to that state of moral corruption’.¹⁰⁰

Sisk clarifies the term ‘entire sanctification’ does not refer to maturity, but rather ‘entirely cleansed ... from all sin and its pollution’.¹⁰¹ Using various dictionaries Sisk demonstrates that sanctification is neither referring to ‘growth in grace’ nor referring to justification. Rather it is an experience that is subsequent to justification and is the ‘act of making holy ... an act and not a process working in us ... performed by the Holy Ghost with the blood of the covenant’.¹⁰²

Sisk posits that the two-fold nature of sin requires two works of divine grace to ‘settle the sin question’. Both works of grace dealing with sin (justification and entire sanctification) are instantaneous.¹⁰³ New birth is always ‘positive’ – an impartation of divine life to a soul that was formerly dead in sin. Conversely, sanctification is seen as ‘negative’ – a setting apart for sacred use that necessitates the complete removal of all defilement.¹⁰⁴ For Sisk, this inward cleansing is the basic purpose of redemption (1 Jn 3.8). It is the eradication of the ‘sin principle’. Sanctification is not bringing about the maturity of the Christian, it is the removal of tendencies which prevent maturity from taking place.¹⁰⁵

Sisk stresses the importance of the instantaneous aspect of sanctification as protecting one against ‘basic heresies which have undermined, and in many instances completely destroyed, the living faith of Christian professors and organizations in the past’.¹⁰⁶ He suggests that when sanctification is spoken of as being by the blood or by faith it is always an instantaneous work. He states that in the Scripture each time the apostles discuss someone being sanctified it is ‘never by growth, but always by the power of God, and the act is always charged to the Father, the blood of the Son, or to the Spirit,

⁹⁹ Sisk also affirms the position of the Methodist Church which clarifies that original sin ‘standeth not in the following of Adam (as the Pelagians do vainly talk), but is the corruption of the nature of every man’. Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 13-15.

¹⁰⁰ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 15.

¹⁰¹ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 17.

¹⁰² Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 17-22.

¹⁰³ He allows for ‘processes leading up to the new birth which are slow and gradual’ but ‘there comes a time when the child is born’. Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 23.

¹⁰⁴ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 24.

¹⁰⁵ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 25.

¹⁰⁶ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 27.

and never to growth, death, the grave or the resurrection'.¹⁰⁷ If one fails to acknowledge the possibility of entire sanctification in the present life, then many NT scriptures are meaningless.¹⁰⁸ It is a divine act 'provided for by the sprinkling of the blood of Christ', and is done 'according to the election and foreknowledge of God' (1 Pet. 1.2; Eph. 1.4; Rom. 8.29). Sisk notes the doctrine of predestination viewed in this light is 'full of comfort' and 'in no way contradicts the principle of "free moral agency"'.¹⁰⁹

Sisk concludes his discourse by making two important distinctions. The first is between what he terms as 'humanity' versus 'carnality', the misunderstanding of which Sisk sees as the cause of confusion and doubt about entire sanctification.¹¹⁰ Sisk explains this contrast saying human nature is not inherently sinful, while carnality is 'a warp, twist, bent, or perversion of our mind, affection and will'. This 'warped or bent' state of humanity comes both by inheritance from Adam as well as by one's own conduct, and results in humans being out of harmony with the divine will and remaining this way until sanctification frees us from depravity.¹¹¹ The presence of this carnality is agreed upon by all 'orthodox leaders' but not all agree on what to do about it. Sisk briefly considers several views, quickly dismissing the Roman Catholic doctrine of purgatory as well as the belief that the physical body is the location of carnality which would require getting rid of the body before sanctification is possible.¹¹²

Sisk expresses disagreement with those who teach that carnality remains after the new birth and cannot be eradicated until death. In this view, the infilling of the Holy Spirit is meant to give one complete victory over sin by suppressing the evil nature.¹¹³ Sisk then mentions the 'eradicationists' or 'holiness people' who have always taught

¹⁰⁷ In support, he uses NT references which speak of sanctification in the past tense. Examples referenced by Sisk include Acts 26.16,18; Rom. 15.16; Eph. 5.25-26; Heb. 10.10, 29; 1 Pet. 1.2; and Jude 1. Note also the author's polemic tone in this statement when he adds, 'If my opponents desire to play on words, I think I have as much ground as do they'. Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 26-29.

¹⁰⁸ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 31.

¹⁰⁹ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 30-32.

¹¹⁰ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 33.

¹¹¹ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 33.

¹¹² Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 34-35.

¹¹³ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 35. Of this group, Sisk says, 'These people are very clear in their teaching as to a person's being filled with the Spirit after he is born again, but please do not forget that Satan is most interested in blocking the way to complete cleansing. He knows if we stop short of that, he stands a much better chance of defeating us'.

that, while the evil nature remains after conversion, it can always be eradicated, or washed away, in the blood of Christ subsequent to the new birth.¹¹⁴

Sisk makes a very clarifying statement about his use of the term 'humanity' when he notes that even before the Fall, Adam and Eve displayed weakness and fallibility. God designed humans to depend on him for strength and power. Thus, holiness is not the absence of weakness. It is, however, freedom from carnality and sin.¹¹⁵ Sisk suggests that the 'suppressionists' are right in believing in suppression, but they are trying to suppress the wrong thing. 'They should get rid of their carnality and suppress, by the help of God, their humanity.'¹¹⁶

The traits of carnality are found in Gal. 5.20, and the presence of any of these traits, whether acted upon or not, is evidence that the individual is not 'wholly sanctified'.¹¹⁷ A sanctified person has no carnality to resist, but it will still be necessary for such persons to suppress their humanity as long as they live in this 'temple of clay'. Sisk lifts up no less than the example of Christ as one who, contrary to the first Adam, suppressed his humanity, keeping it in subjection to the will of his Father.¹¹⁸

The second distinction Sisk makes is between 'purity' and 'maturity'. It is possible to be pure and not mature. Sanctification is about making one pure through the eradication of depravity from the human nature. But one who is entirely sanctified in this way is not fully grown. Because of this, signs of human weakness appear from time to time.¹¹⁹

Finally, Sisk addresses the possibility of one 'losing' their experience of sanctification. He allows that it is possible, 'though not necessary', for a sanctified believer to 'permit the infiltration of carnal traits back into his nature'. In such a case, the 'appropriation by faith in the blood of Christ for a second cleansing ... would be necessary'. However, this should not be considered progressive sanctification because 'to become a victim of carnality is ... the lack of progress'.¹²⁰

¹¹⁴ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 35.

¹¹⁵ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 36-37.

¹¹⁶ Sisk suggests the possibility of making mistakes due to carnality at times and due to humanity at other times. In support of this view, he says that if only carnal people make mistakes then Adam was carnal from the beginning. If one is truly to be conformed to the image of Christ, then carnality must be 'uprooted and eradicated instantly'. Conversely, humanity must be suppressed. Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 36-39.

¹¹⁷ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 37-38.

¹¹⁸ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, pp. 40-41.

¹¹⁹ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 44.

¹²⁰ Sisk, *Entire Sanctification: An Instantaneous Work of Grace*, p. 57.

E. C.E. Bowen

In a 1955 book entitled *The Lord's Supper and Feet Washing*,¹²¹ C.E. Bowen, a pastor in the CG, devoted a chapter to the topic of 'Sanctification by Request'. Bowen offers a multi-faceted definition of sanctification beginning with, 'sanctification is the state of being sanctified, and consecrated, and set apart from a common use to a sacred use'. This aspect is seen in OT references to vessels, the Tabernacle, persons, the priest, and the congregation.¹²² A 'fuller' meaning of sanctification is 'purging ... of the things to cleanse, or make holy before they are to be used as sacred', which is accomplished with blood (Heb. 9.21-22; 13.12).¹²³

Bowen uses the notion of the two-fold problem of sin as the basis for his argument that it must be dealt with in a two-fold manner. He points out the prayer of David in Psalm 51 where David's confession regarding sin is two-fold. He was 'born ... a sinner (v. 5), and he prayed 'wash me ... from my iniquity' (v. 2). Bowen avers that David is crying out to the Lord to deal with both his inbred sin and his own personal crimes of iniquity.¹²⁴ Bowen further supports this by pointing to what he sees as an allusion to this two-fold view of sin in 1 Jn 1.7-9 where, upon the ground of our confession, the Lord will both forgive our sins and cleanse us from all unrighteousness.¹²⁵

For Bowen, sanctification is uniquely an act of God. It is necessary because nothing else can accomplish the same result (Heb. 12.14). The scriptural benefits of sanctification include heart purity (Mt. 5.8), great joy (Lk. 24.50-53), unity among the saints (Acts 2.1), and deliverance from bondage to carnality (Lk. 1.73-75).¹²⁶ Sanctification is a two-fold crucifixion in which the believer is crucified to the world and the world is crucified to the believer (Rom. 6.6-7; Gal. 2.20; 1 Jn 2.15-16).¹²⁷ Sanctification is God's will for all believers (1 Thess. 4.3). It is impossible for the unsanctified person to be fully free (Rom. 8.7), which is the impetus for preaching sanctification – 'to free the believer from inbred sin and free the believer from the power of the flesh that opposes God'.¹²⁸

¹²¹ C.E. Bowen, *The Lord's Supper and Feet Washing* (Cleveland, TN: Church of God Publications, 1955).

¹²² Bowen, *The Lord's Supper and Feetwashing*, p. 115.

¹²³ Bowen allows that some passages only refer to sanctification as 'setting apart'. One example is Jn 17.19 where, since Jesus did not possess inbred sin, he was 'setting apart' himself to sanctify the disciples. Bowen, *The Lord's Supper and Feetwashing*, pp. 115-16.

¹²⁴ Bowen, *The Lord's Supper and Feetwashing*, p. 117.

¹²⁵ Bowen, *The Lord's Supper and Feetwashing*, pp. 117-18.

¹²⁶ Bowen, *The Lord's Supper and Feetwashing*, p. 118.

¹²⁷ Bowen, *The Lord's Supper and Feetwashing*, p. 119.

¹²⁸ Bowen, *The Lord's Supper and Feetwashing*, pp. 119-20.

Bowen then combines a reading of John 15 with the fruit of the Spirit (Gal. 5.22-23). The image of the gardener pruning the vine for increased fruitfulness is, for Bowen, a picture of sanctification – the purging of the sin principle, not just ‘setting them apart’.¹²⁹ In his discussion of faith, he notes that sanctification causes an increase in faith because carnality is removed, which helps prepare one for the BHS.¹³⁰

When discussing the timing of sanctification, Bowen takes on various views which he considers unscriptural. These include: 1) The Roman Catholic view of purgatory; 2) the ‘death theory’ which teaches sanctification at physical death, and 3) the ‘New Birth’ theory which states that sanctification takes place when one is regenerated. Bowen notes this final view is unsupported in Scripture because the word ‘sanctify’ is not a ‘birth’ therefore it cannot mean the same thing as ‘born’.¹³¹ He also refers to a ‘popular theory among some people that you are sanctified when you are baptised [sic] with the Holy Ghost’ which he also rejects as unscriptural.¹³²

Bowen finally states his view on the timing of sanctification being ‘after a person is born by the Spirit, or regenerated according to the Scripture’.¹³³ In support he uses the example of the disciples, noting both their being sent out (Matthew 10) and Peter's confession (Matthew 16) chronologically took place before Jesus' prayer for their sanctification (John 17) in which he identified them with himself. Taken together, these show the disciples were saved at that point in time, *prior* to his request for God to sanctify them.¹³⁴

Having addressed the timing of sanctification, Bowen turns attention to the nature of the experience itself, specifically whether it is a growth experience or an instantaneous experience. Lest the reader be left in doubt, Bowen immediately states his view that the ‘growth theory’ is ‘false, unscriptural, and denied for there is no place or time when this doctrine brings a person into the experience of sanctification’.¹³⁵ He supports this with

¹²⁹ Bowen, *The Lord's Supper and Footwashing*, pp. 120-26.

¹³⁰ Bowen, *The Lord's Supper and Footwashing*, p. 124.

¹³¹ Bowen, *The Lord's Supper and Footwashing*, p. 126.

¹³² The logic of his critique of this view is almost circular when he says ‘it is unscriptural and denied because a person must be sanctified before they are baptised [sic] with the Holy Ghost’. In effect, he argues that it is ‘not true’ because it is ‘not true’! He does refer to the word ‘baptise’ [sic], which he argues ‘does not refer to cleansing or making holy’. Bowen, *The Lord's Supper and Footwashing*, p. 126.

¹³³ Bowen, *The Lord's Supper and Footwashing*, p. 126.

¹³⁴ He further supports this view by referring again to the vine and the branches in Jn 15.2, pointing out that the branch that is being purged is presently in the vine and bearing fruit, as well as supporting texts from Acts 26.18 and 1 Thess. 5.22-23. Bowen, *The Lord's Supper and Footwashing*, pp. 127-29.

¹³⁵ Bowen, *The Lord's Supper and Footwashing*, p. 129.

various scriptures pointing out the present tense use of the word.¹³⁶ Those who interpret Paul's words 'I die daily' in 1 Cor. 15.31 as supporting the 'growth theory' are simply misreading the text because it is not referring to sanctification. It refers to the danger that Paul was in daily from his preaching.¹³⁷ Bowen is clear in his view that sanctification is a definite, instantaneous work of grace happening at a fixed time – when you believe.¹³⁸

F. Philemon Roberts

CG author Philemon Roberts wrote on the topic of sanctification¹³⁹ in 1958 in a book entitled *God's Will for God's People*.¹⁴⁰ Roberts defines sin as both an act and a state.¹⁴¹ Sin as an act is defined as 'something done by the individual which is wrong' and it is done with 'a certain amount of knowledge'. Such acts are subject to God's judgment (Rom. 2.11-16) but are 'remitted at the time of believing' (1 Jn 1.9; Acts 13.38).¹⁴² Sin as a state (also referred to as 'original sin', 'total depravity', or 'inbred sin') is defined as 'the natural corruption and depravity inherent in all mankind'. According to Roberts, 'Man is not a sinner because he sins; he sins because he is a sinner'.¹⁴³ Roberts states that one aspect of entire sanctification subsequent to regeneration is the eradication of original sin after which believers are free to 'yield [their] members servants to righteousness unto holiness' (Rom. 6.6, 19, 22). Roberts contrasts this with subduing the 'inner man of conflict'.¹⁴⁴ He then offers several NT examples to support this need for eradication of

¹³⁶ Examples of this include Jude 1 and Heb. 2.11. He also supports this view using a typological argument from the OT based on Jacob's encounter that resulted in a change of his name and nature in Genesis 32, and Abraham's name change in Genesis 17 (see Bowen, *The Lord's Supper and Footwashing*, p. 130).

¹³⁷ Bowen, *The Lord's Supper and Footwashing*, p. 131.

¹³⁸ Bowen, *The Lord's Supper and Footwashing*, p. 131.

¹³⁹ According to one Pentecostal writer from this era, when Ray Hughes, then General Overseer of the CG, was asked about the doctrine of sanctification, Hughes directed him to Philemon Roberts' book. See Ned Sauls, 'Initial Sanctification', *The Effects of Entire Sanctification on the Human Nature* (n.p.: n.p., 1958).

¹⁴⁰ Philemon Roberts, *God's Will for God's People* (Cleveland, TN: Pathway Press, 1958).

¹⁴¹ Roberts, *God's Will for God's People*, p. 32.

¹⁴² Biblical examples for sin as an act include Lk. 15.29; 1 Jn 1.9; Jas 4.17; Rom. 7.7, Roberts, *God's Will for God's People*, pp. 32-33.

¹⁴³ Biblical support for sin as a state includes Gen. 6.5; Prov. 22.15; Job 14.4; Pss. 14.2-3; 51.5; Mk 7.20-23; the term 'indwelling sin' is taken from Rom. 7.17-18; other scriptures include Rom. 8.5-6, 13; Gal. 5.24. Roberts, *God's Will for God's People*, pp. 34-36.

¹⁴⁴ Roberts declares that 'it is difficult enough for Christians to fight outward influences (principalities, powers, etc.) of Satan, then to wage war on two battlefields and have an additional, continual conflict with a nature of sin'. Roberts, *God's Will for God's People*, pp. 37-38.

original sin.¹⁴⁵ Roberts states the Church is a body of sanctified believers who have been cleansed and purified (Eph. 5.25-27), vested with the image of God and living a life 'indicative of purity and holiness' (1 Thess. 3.12-13; 4.3,7).¹⁴⁶

Roberts moves to discuss the 'initial state of salvation' which includes regeneration, justification, adoption,¹⁴⁷ and the Baptism of the Holy Ghost, each of which he will distinguish from entire sanctification.¹⁴⁸ Roberts considers justification to be a Divine judicial declaration of righteousness coupled with the imputation of righteousness to the person. Justification also addresses remission of sins (Mt. 6.33; Acts 13.39).¹⁴⁹ This is rooted in the atoning work of Christ, through faith, and is an instantaneous work (Rom. 3.25; Jn 3.36).¹⁵⁰ The result is that one is forgiven by God and the power of sin is broken. Roberts expects that a justified believer will not sin because sin's dominating power has been broken (Rom. 4.6-8; 1 Jn 3.4-9). But Roberts is careful to point out that original sin does remain in the justified believer and must be addressed by entire sanctification.¹⁵¹

Roberts posits that regeneration is often confused with sanctification and some have tried to make it synonymous.¹⁵² It is a 'new birth' resulting in moral transformation and it comes through faith in Christ (Jn 1.12-13; 3.14-15; 1 Pet. 1.23).¹⁵³ Roberts considers regeneration a 'passing from death to life' (Jn 5.24; Eph. 2.1; 5; Col. 2.13; 1 Jn 3.14).¹⁵⁴ Roberts' main distinction between regeneration and sanctification is that regeneration is 'the positive aspect of conversion' and is 'never negative nor does it bear any resemblance to a cleansing or a purging of the vessel'. Conversely, sanctification is the 'negative working of God'.¹⁵⁵ Roberts distinguishes 'initial sanctification' from

¹⁴⁵ These include 1 Cor. 1.2; 3.1; 2 Cor. 7.1; Eph. 1.1, 4; 3.19; and 4.22-24.

¹⁴⁶ Roberts, *God's Will for God's People*, p. 39.

¹⁴⁷ Roberts doesn't offer much treatment for the term 'adoption' only stating that it is a 'glorious doctrine' but it is 'not important for our study'. Roberts, *God's Will for God's People*, p. 54.

¹⁴⁸ He subsumes 'regeneration, justification, and adoption' under the heading of 'conversion'. Roberts, *God's Will for God's People*, p. 43.

¹⁴⁹ Roberts, *God's Will for God's People*, pp. 43-44.

¹⁵⁰ Roberts, *God's Will for God's People*, pp. 44-45.

¹⁵¹ Roberts, *God's Will for God's People*, pp. 45-47.

¹⁵² He states that the 'Calvinistic position' is particularly problematic. Roberts writes, 'It is the author's firm and historically substantiated opinion that the curse thrown upon the doctrine of holiness has been engendered by those who have tried to maintain a Calvinistic [sic] position and yet try to hold a modified doctrine of sanctification'. Roberts, *God's Will for God's People*, p. 51.

¹⁵³ He notes this is also called 'born of God' (1 Jn 4.7; 5.1; 3.5-6), Roberts, *God's Will for God's People*, p. 48.

¹⁵⁴ Roberts, *God's Will for God's People*, p. 49.

¹⁵⁵ Roberts, *God's Will for God's People*, p. 51.

regeneration by defining it as 'the cleansing from the polluted condition of man which comes from guilt and acquired depravity. This is the depravity that comes as a result of sinful acts. It is not the inherited or inbred sin which is dealt with in entire sanctification.'¹⁵⁶

Roberts also distinguishes between sanctification and 'Holy Ghost Baptism'. He states that the 'Holy Spirit effects the sanctification of the vessel, and after purging the chaff (inbred sin) of the believer, it can make its entrance and abide to empower and make the person fully fit for service'.¹⁵⁷ Roberts summarizes the work of the Holy Spirit in terms of degrees of spiritual fulness. He refers to an 'emotional fulness' as one becomes a regenerate creature. Second, there is a 'charismatic fulness' which he says is enjoyed by 'modern day evangelists having enormous results in numbering conversions but who do not enjoy further experiential works'. Third, an 'ethical fulness' which the Holy Spirit gives at the instant of entire sanctification. This is the filling of righteousness promised by Jesus (Mt. 5.6). Finally, the 'Pentecostal fulness' which is the 'baptism with the Holy Ghost'. He stresses that the 'ethical fulness' is a pre-requisite to the baptism with the Holy Ghost.¹⁵⁸

Roberts rejects the idea of progressive sanctification. For him it is a gift of God by the Holy Spirit on the basis of the atonement and with the primary condition of faith.¹⁵⁹ Growth is a part of the picture (Lk. 2.52; 2 Pet. 3.18) but in order to grow in grace, one must have 'grace to grow in'. Roberts writes, 'One grows in grace not into grace; also, one grows in sanctification, brings forth fruit, but does not grow into sanctification'.¹⁶⁰ The confusion, according to Roberts, is found in the difference between 'purity' (sanctification) and 'maturity', which refers to increase in knowledge and alludes to 'such things ... which are continuous and progressive'.¹⁶¹

At the same time, Roberts does allow for three designated ways that sanctification can be said to be progressive. First, the process of 'initial sanctification' along with the 'seed of life' obtained in regeneration designate a beginning of the process of becoming

¹⁵⁶ Roberts, *God's Will for God's People*, p. 52.

¹⁵⁷ Roberts, *God's Will for God's People*, p. 56.

¹⁵⁸ Roberts, *God's Will for God's People*, pp. 56-57.

¹⁵⁹ Here Roberts refers to Darwinism which he says has clouded the minds of biblical creationists and led to the notion that everything must be reached by a means of progressive attainment or growth. See Roberts, *God's Will for God's People*, pp. 62-63.

¹⁶⁰ Roberts, *God's Will for God's People*, pp. 63-64.

¹⁶¹ Roberts, *God's Will for God's People*, p. 64.

sanctified.¹⁶² Second, the gradual preparation for sanctification, or ‘crucifixion’, by the believer for the instantaneous completion by God, including consecration, separation from worldliness, and the putting away of ‘unchristian practices and vices’.¹⁶³ Third, ‘when holiness is completely bestowed it requires a continuous fulfillment of conditions to keep it’ (1 Jn 1.7; 1 Pet. 1.2).¹⁶⁴

Roberts next considers ‘Christian perfection’. Sanctification brings the love of God to fullness, to a perfected state as commanded in Mt. 22.37. However, before this can happen there must be a complete removal of anything that would hinder the function of this perfect love (Deut. 30.6).¹⁶⁵ He stresses ‘love is the fulfillment of the law’ (Mt. 22.40) and that God promised to put his laws into human hearts and minds in the new covenant (Heb. 10.16-18). In this new covenant, love will ‘reign supreme’ without ‘antagonistic elements to subdue its effectiveness’.¹⁶⁶

However, Roberts points out two kinds of perfection used in the scriptures – terrestrial and celestial perfection. Paul does not claim ‘celestial’ perfection (Phil. 3.12) but, at the same time, numbers himself among those who have ‘terrestrial’ perfection (Phil. 3.15). Terrestrial perfection is not absolute perfection but is a perfection that fits the imperfect conditions that remain in the earthly realm.¹⁶⁷ This is not an ‘Adamic perfection’ since the believer is not taken back to the original, pre-fallen, state. Neither is this an angelic perfection. It is also not a perfection of the human body, which retains the same God-given passions and desires, meaning the sanctified believer is subject to temptation, and a lack of knowledge might result in a mistake in choice or direction.¹⁶⁸ One’s experience of perfection is based on the purity of love, not the quantity. This speaks of a ‘perfection of motive’ behind one’s actions.¹⁶⁹

Continuing the discussion on the state of the sanctified believer, Roberts looks at the distinction between ‘humanity’ and ‘carnality’. Here he draws from the ideas of L.W. Sisk on carnality as a ‘warp, twist, bent, or perversion of our mind, affection, and

¹⁶² Roberts, *God’s Will for God’s People*, p. 65.

¹⁶³ Roberts, *God’s Will for God’s People*, p. 66.

¹⁶⁴ Roberts, *God’s Will for God’s People*, p. 66.

¹⁶⁵ Roberts, *God’s Will for God’s People*, pp. 73-74.

¹⁶⁶ Roberts, *God’s Will for God’s People*, pp. 74-75.

¹⁶⁷ Roberts, *God’s Will for God’s People*, pp. 76-77.

¹⁶⁸ Roberts, *God’s Will for God’s People*, p. 78.

¹⁶⁹ Roberts, *God’s Will for God’s People*, pp. 78-79.

will'.¹⁷⁰ The problem, according to Roberts, is whether this carnal nature can be gotten rid of or whether it remains until the believer is glorified. Those that say it remains and the believer is given power over it are called 'suppressionists'. Roberts likens this view to the 'Catholic purgatorial theory'.¹⁷¹ Roberts expressly holds to the eradicationist view which teaches that 'every vestige of impurity ... can and will be removed by faith in the shed blood of Christ'.¹⁷² However, this carnality must be seen as different than 'humanity' which includes all the God-given passions and motives that reside within the body and are not problematic as long as they are 'used properly and discreetly and are subject to the moral code of God'.¹⁷³

Roberts concludes his book with a discussion on faith, which is the 'primary and basic means of attaining sanctification'.¹⁷⁴ However, he lists other conditions that 'emit the faith that brings about the experience [of sanctification] itself'. One must see the necessity of holiness, obey the known will of God and be willing to confess to both God and other humans.¹⁷⁵ The final condition – consecration – is one that Roberts sees as problematic for many because they have tried to make consecration and sanctification the same thing. Roberts stresses here that 'sanctification is God's work in man ... consecration becomes man's part of the preparatory work for receiving this blessed experience'.¹⁷⁶

A couple of interesting points in the question and answer section of this book shed further light on Roberts' sanctification theology. First, the question is posed, 'is sin in the body'? Roberts denies that sin is located in matter or that matter itself is evil. He says, 'if sin were located in the body we would not need the surgical knife of God's Holy Spirit to remove it, but would rather turn to the surgical knife of a local physician to remove its cancerous growth'.¹⁷⁷ Second, Roberts takes on the 'imputation theories' which he defines as the idea that 'a person only enjoys a standing in Christ in reference to sanctification and not a real state of sanctification'. This is rejected on the grounds that

¹⁷⁰ Roberts, *God's Will for God's People*, p. 88. Also see Sisk, *Entire Sanctification*, p. 33.

¹⁷¹ Roberts, *God's Will for God's People*, p. 89.

¹⁷² Roberts, *God's Will for God's People*, pp. 89-90.

¹⁷³ Roberts, *God's Will for God's People*, pp. 91-92.

¹⁷⁴ Roberts, *God's Will for God's People*, p. 104.

¹⁷⁵ Roberts, *God's Will for God's People*, pp. 104-105.

¹⁷⁶ Humanity's part is referred to in Rom. 6.13, 19 while God's part is in view in 1 Thess. 5.23, Roberts, *God's Will for God's People*, pp. 105-106.

¹⁷⁷ Roberts, *God's Will for God's People*, p. 111.

the ones who ‘hunger and thirst after righteousness’ will be filled (Mt. 5.6), and believers are told ‘be filled with the Spirit (Eph. 5.18) and ‘be ye holy’ (1 Pet. 1.16). These blessings can be imparted and are promises to the living, not the dead.¹⁷⁸

G. James L. Slay

James L. Slay was well known as a preacher, missionary leader, and teacher in the Church of God (Cleveland, TN). In the early 1960s Slay was commissioned by the denomination’s National Sunday School and Youth Department to systematize the doctrinal position of the denomination. In his book *This We Believe*, published in 1963, the author states in his introduction that ‘nothing contained in the following pages does violence to the doctrinal epitome as set forth in the “Teachings Made Prominent”. Nor does the spirit of this book violate any teaching mentioned in the “Declaration of Faith”’.¹⁷⁹

Compared to other, earlier, works in this stream which have already been examined, one is struck by the fact that Slay does not take great pains to distinguish between transgressions and original sin. Justification results in one being ‘acquitted of all guilt’¹⁸⁰ and regeneration, synonymous with ‘new birth’, is ‘a supernatural beginning’ which makes holy the ‘governing disposition’ of the soul whereas before such a disposition simply did not exist in the individual.¹⁸¹

Slay understands sanctification to be about separation, or being ‘set apart’, which he considers to be subsequent to justification and regeneration.¹⁸² Thus it is an experience for the believing Christian and is grounded in the atoning blood of Christ.¹⁸³ Sanctification begins in regeneration and is the result of ‘faith in the blood of Jesus Christ, through the Word and by the Holy Spirit’.¹⁸⁴ In sanctification, the ‘sinner saved from sin ... must present himself, a cleansed vessel ready for the work of the Lord’.¹⁸⁵ Pointing to letters to believers in apostolic times as evidence (1 Thess. 5.23; 2 Cor. 7.1),

¹⁷⁸ Roberts, *God’s Will for God’s People*, pp. 121-22.

¹⁷⁹ James L. Slay, *This We Believe* (Cleveland, TN: Pathway Press, 1963). It should be noted that in the Foreword of the book, it is stated that ‘to this point the Church [of God] has not systematized it [what it believes and preaches] in a definitive work. This points to the perceived significance of this book to the movement in its day.

¹⁸⁰ Slay, *This We Believe*, p. 59.

¹⁸¹ Slay, *This We Believe*, p. 61.

¹⁸² Slay, *This We Believe*, p. 65.

¹⁸³ Slay, *This We Believe*, p. 65.

¹⁸⁴ Slay, *This We Believe*, p. 66.

¹⁸⁵ Slay, *This We Believe*, p. 65.

Slay unequivocally states that a 'Christian cannot and will not grow until he, by a vital experience, submits to the work of the Holy Spirit in his life. By this act he will obtain and be able to maintain the blessing of sanctification.'¹⁸⁶ From this discussion one will note there is no mention of eradication of original sin in Slay's treatment of sanctification, it is merely to be 'set apart' for the work of God. This is different from other Wesleyan/SW approaches up to this point.

Slay next turns his attention to sanctification in the 'practical sense', stressing both the necessity and attainability of holiness, a term which he equates with 'entire sanctification'.¹⁸⁷ God desires us to possess his holiness in the sense of 'moral excellence and ethical perfection'.¹⁸⁸ Slay notes three abiding messages about holiness in the OT: 1) perfection is a relative moral condition and not an absolute condition (Gen. 6.9; Isa. 18.5); 2) perfection is a condition of the heart in relation to God (Deut. 18.9-13; Ps. 18.21-23; 3) the word is sometimes linked with walking (Gen. 17.1; Pss. 15.1-2; 84.11; 2 Kgs 20.3).¹⁸⁹

Slay highlights four NT words translated as 'perfect', including *telaio*s (an adjective) and *teleioo* (the verb form of the same word). The adjective includes the ideas of 'full growth, maturity, workability, soundness, and completeness'.¹⁹⁰ The other words of interest are *katarizo* (to repair, to restore to a former good condition, to prepare, to fit out, to equip) and *akribes* (exactly, accurately, diligently). From this it can be seen that wholeness, holiness, maturity, and completion are God's will for all and is a 'normal, healthy Christian experience'.¹⁹¹

Slay clarifies his understanding of holiness by positing what it is 'not'. First, holiness is 'not a state of perpetual rapturous joy'.¹⁹² Second, it is not a state of freedom from temptation. Jesus was tempted, and James tells us to rejoice when we are tempted (Jas

¹⁸⁶ Slay, *This We Believe*, pp. 65-66.

¹⁸⁷ Slay, *This We Believe*, p. 67.

¹⁸⁸ Slay, *This We Believe*, p. 68.

¹⁸⁹ Slay, *This We Believe*, pp. 68-69.

¹⁹⁰ Slay, *This We Believe*, p. 69.

¹⁹¹ Slay, *This We Believe*, p. 70.

¹⁹² He qualifies this by saying that joy may be the normal state of the holy person, but one can never forget that we are living in a fallen world filled with temptation and ruled by Satan. Slay, *This We Believe*, p. 71.

1.2-4). The fully sanctified Christian, according to Slay, will have the strength and stamina to withstand temptation.¹⁹³

Third, Slay states that holiness is not a state of freedom from infirmities. Here he points to the example of Paul's thorn in the flesh, which Slay suggests may have been weak eyes. Slay avers that no one doubts Paul was a believer in and a possessor of a holiness experience, regardless of what his thorn in the flesh was.¹⁹⁴

Fourth, Slay states that holiness is not a state in which there is no further growth. He is clear that a sanctified person has a clean heart and can be no holier or purer, but it is still necessary to 'grow in things spiritual'. Because sin is 'entirely conquered in the heart' rapid growth is possible. Slay posits, 'The real test of sanctification is not the way a man acts when he wholly dedicates himself to God, but rather the course of his spiritual progress after the crisis experience'.¹⁹⁵ Finally, Slay notes that holiness is not a state from which one cannot fall. Pointing to the fall of angels, as well as Adam, Slay says the sanctified believer has 'appetitive desires which must be regulated by the Word of God and dominated by the love of Jesus' if one is to 'stand perfect and complete in all the will of God' (Col. 4.12).¹⁹⁶

Slay summarizes by defining holiness as 'a state of conformity to the divine nature and will of God'.¹⁹⁷ Using Rom. 12.1-2, he suggests five points concerning holiness: 1) 'after we are regenerated, there is yet another work for us to do, embodying the dedication of a holy heart at the behest of the human will';¹⁹⁸ 2) this act of dedication is necessary for believers to 'render Him proper homage and service'; 3) this setting apart 'distinguishes us from this present evil world and subjugates our minds and wills to the mind and will of God'; 4) obeying this command¹⁹⁹ is proving what is 'good, acceptable,

¹⁹³ Slay, *This We Believe*, p. 71.

¹⁹⁴ Slay, *This We Believe*, p. 71.

¹⁹⁵ Slay, *This We Believe*, p. 72.

¹⁹⁶ Slay, *This We Believe*, p. 72.

¹⁹⁷ Slay, *This We Believe*, p. 72.

¹⁹⁸ It is statements like this that are potentially vague as to what Slay is actually trying to say. There is a clear doctrine of subsequence in this statement ('after we are regenerated') that coupled with the use of the term 'holy heart' suggests a Wesleyan perspective of moral integration. However, the meaning of the term 'at the behest of the human will' might cause one to argue that there is some form of a doctrine of suppression at work in Slay's thought as well.

¹⁹⁹ Presumably he is referring to the command in Rom. 12.1 to 'present your bodies a living sacrifice'.

and perfect, in His eyes'.²⁰⁰ Slay points to this type of Christianity as normative when he says 'the healthy Christian is the sanctified Christian'.²⁰¹

H. Noel Brooks

Noel Brooks was a British scholar who served as a link between the English and North American PHC. He served as a member of the faculty at Southwestern Christian University as well as president of two Bible colleges and superintendent of the British Pentecostal Holiness Church. This review will examine three small books written by Brooks, *Scriptural Holiness* – which is a compilation of lectures originally published in 1967,²⁰² *Pardon, Purity, and Power*, published in 1969,²⁰³ and *Bible Validation for Sanctification*, published in 1975.²⁰⁴

In *Scriptural Holiness*, Brooks compiles four lectures that were given at the King Memorial Lectures. He addresses the issue of holiness from the dual standpoint of holiness in the progress of scriptural revelation as well as holiness in the order of salvation. Beginning in the OT, Brooks lifts up Abraham's call to 'Walk before me and be thou perfect' (Gen. 17.1). Here Brooks sees an exhortation revealing God's ideal for humanity given to a justified and regenerated believer who was at the time 'bogged down in spiritual failure'.²⁰⁵ The only way for Abram to be 'lifted up from the morass of carnality' was through the power of God. This moment represents a second great spiritual crisis in his life.²⁰⁶ In regard to Mosaic legislation, Brooks draws attention to the encounter of Israel with YHWH at Sinai in Exod. 19.3-6 as a call to holiness that is directed to a redeemed people.²⁰⁷ This represents the fundamental concept of scriptural holiness, 'belonging to the Lord' which, for Brooks, implies a 'distinctive kind of

²⁰⁰ Slay, *This We Believe*, p. 73

²⁰¹ Slay, *This We Believe*, p. 73.

²⁰² Although the lectures were originally compiled in 1967, this survey is based on a later edition, Noel Brooks, *Scriptural Holiness* (LifeSprings Classics; Franklin Springs, GA: LifeSprings Resources, 2002). The first copyright date is 1967.

²⁰³ Noel Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit* (Franklin Springs, GA: Advocate Press, 1969).

²⁰⁴ Noel Brooks, *Bible Validation for Sanctification* (Franklin Springs, GA: Advocate Press, 1975).

²⁰⁵ Brooks, *Scriptural Holiness*, pp. 11-12.

²⁰⁶ Brooks, *Scriptural Holiness*, p. 12.

²⁰⁷ Their redemption is based on God's deliverance of Israel from Egypt and the establishment of the Passover sacrifice which is a type of Christ, Brooks, *Scriptural Holiness*, p. 13.

conduct and character'.²⁰⁸ Notably, Brooks points out that several passages in Deuteronomy go beyond merely external taboos and appeal to 'spiritual circumcision and wholehearted love for God'.²⁰⁹

Brooks concludes his survey of the OT by making several general observations about holiness in the prophetic revelation. In his brief survey of the prophetic writings he makes three general observations: 1) the prophetic revelation underscores the moral aspect of holiness (Isa. 1.10-17; Jer. 7.21-23; Mic. 6.6-8; Amos 5.21-24);²¹⁰ 2) prophetic revelation reveals hard-heartedness to be the cause of Israel's failure to keep God's Covenant (Jer. 4.4; 7.23-26; Ezek. 3.7);²¹¹ 3) prophetic revelation reveals the divine plan for the sanctification of God's people – a new heart that has God's law written upon it, so that they will love it, and love God (Jer. 31.31-32; Ezek. 36.24-28).²¹² Biblical poetry also gives witness to the possibility of 'perfection' (Job 1.1, 8; 2.3; Pss. 119.1-2; 32, 35, 47, 80, 127, 161, 165; Prov. 1.7; 3.5-6; Eccl. 12.13, Song 2.16).²¹³ Brooks summarizes his OT reading by saying, 'a holy people are a people who are united to God in a relationship of love, and are faithful to that relationship. A holy people are a people who love God sincerely, fervently, wholeheartedly, and constantly'.²¹⁴

Moving to the NT, Brooks emphasizes continuity with the OT. However, the word of the Lord regarding holiness in the OT is not merely repeated, it is deepened and expanded and brought to consummation and climax.²¹⁵ Brooks sees in the teaching of Jesus that holiness is fundamentally an inward thing with the inclusion of a telling statement in the Sermon on the Mount, 'except your righteousness shall exceed the righteousness of the Pharisees, ye shall in no case enter into the kingdom of heaven' (Mt. 5.20). In Jesus' teaching, holiness is not mere 'outward punctiliousness' but an inner spirit.²¹⁶ A second significant point of Jesus' teaching is the essence of holiness as love (Mt. 5.43-48; 22.37-40). Brooks interprets Jesus' statement in Mt. 5.48 to be a 'perfection

²⁰⁸ In support of this extension and implication, Brooks points to several representative passages including Exod. 22.31; Lev. 11.44; 19.2; 20.7-8; 20.26; Deut. 14.2-3; 23.14, Brooks, *Scriptural Holiness*, pp. 13-15; Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, p. 11.

²⁰⁹ Brooks, *Scriptural Holiness*, pp. 15-16.

²¹⁰ Brooks, *Scriptural Holiness*, pp. 17-18.

²¹¹ Brooks, *Scriptural Holiness*, pp. 18-19.

²¹² Brooks, *Scriptural Holiness*, p. 19.

²¹³ Brooks, *Scriptural Holiness*, pp. 20-21.

²¹⁴ Brooks, *Scriptural Holiness*, p. 22.

²¹⁵ Brooks, *Scriptural Holiness*, p. 23.

²¹⁶ Brooks, *Scriptural Holiness*, p. 24.

of love'.²¹⁷ A third point of Jesus' teaching is that holiness is an embracing of the way of the Cross, a call to self-sacrifice, self-denial, and self-renunciation (Mt. 16.2; 19.21).²¹⁸

Finally, holiness springs out of a personal relationship with Jesus Christ which is in view in the parable of the vine and branches (Jn 15.1-8). Holiness is 'Christ Himself living out His own life in those who are united to Him by faith'.²¹⁹ Brooks posits that Jesus' life and character sum up what the entire Bible teaches about holiness, thus one can speak of holiness as *Christlikeness*.²²⁰ Further, in the high priestly prayer of Jesus in John 17 Jesus is praying for a deeper work of divine grace to be done in those who had been 'severed from the world' to be sanctified 'in a true manner' (Jn 17.19).²²¹ The practical meaning of this sanctification is revealed in Jesus' prayer for his disciples to be 'made perfect in one'. Sanctification is not only personal and individual but also corporate. God's desire is that his people be sanctified and that they love each other.²²²

Brooks makes several observations that relational holiness, as evidenced in the OT, is present in the Epistles. Israel was a 'holy nation' in that it was redeemed and belonged to God, and the same is said about the Church (Phil. 4.21-22; 2 Cor. 1.1; 1 Pet. 2.5, 9).²²³ God calls a person who is united to Christ by a living faith a 'saint' because they belong to God.²²⁴ But this is not meant to imply a non-moral holiness or a 'sinning religion'. Basic holiness always involves some degree of actual holiness as well as an obligation to seek for more holiness' (Eph. 1.4; 5.27; Col. 1.22; 2 Tim. 1.9; Heb. 13.12; 1 Thess. 3.12-13).²²⁵ One cannot separate basic holiness from real holiness of the heart and life. A religious faith not resulting in holy living is a 'dead faith' (Rom. 6.1-2; 1 Thess. 4.3-7; 1 Tim. 2.15; Tit. 1.8; 1 Pet. 1.14-16; 2 Pet. 3.11; Jas 2.17).²²⁶ At times this is in the form of love (Rom. 13.10; Gal. 5.14, 22-23; 1 Cor. 13.13; Eph. 1.4; Jas 2.8; 1 Pet. 1.22; 1 Jn 4.7-8; 11-12;

²¹⁷ Brooks, *Scriptural Holiness*, p. 25.

²¹⁸ Brooks, *Scriptural Holiness*, p. 26.

²¹⁹ Brooks, *Scriptural Holiness*, pp. 26-27.

²²⁰ Brooks, *Scriptural Holiness*, pp. 27-29. More specifically his vision of sanctification is based on five aspects of Christ's character: 1) his loyalty to God's Word, 2) his zeal for God's house, 3) his devotion to God's service, 4) his delight in God's will, and 5) his dedication to God's program.; Brooks, *Bible Validation for Sanctification*, pp. 5-6.

²²¹ Brooks, *Scriptural Holiness*, p. 30.

²²² Brooks, *Scriptural Holiness*, pp. 30-31.

²²³ Brooks, *Scriptural Holiness*, pp. 31-32.

²²⁴ Brooks, *Scriptural Holiness*, p. 32.

²²⁵ Brooks, *Scriptural Holiness*, pp. 32-33.

²²⁶ Brooks, *Scriptural Holiness*, pp. 33-34.

16-21),²²⁷ at other times the emphasis is on Christlikeness because love is Christlikeness.²²⁸

Brooks sees John's Apocalypse contributing to the discussion of holiness in two ways. First, the use of the word 'saints' to describe the followers of Christ, which carries with it connotations of purity.²²⁹ The second, and most significant, contribution is its emphasis on the 'overcoming life'. In particular the letters to the seven churches in Revelation 2 and 3 all include a special promise 'to him that overcometh' (Rev. 2.7, 11, 17, 26; 3.5, 12, 21).²³⁰ Brooks draws a general statement about holiness from both the OT and NT – it is 'the maintenance of loyalty to Christ'.²³¹

Brooks now turns his attention to holiness in the order of salvation, where he emphasizes both the process and crisis aspects of sanctification. Regeneration is the moment when one by faith receives the life of Christ. Sanctification is the 'consequence of regeneration' in that it is the 'development of the regenerate life'.²³² Brooks uses several NT analogies to show that complete sanctification is 'gradually and progressively accomplished'.²³³ These include growth (2 Pet. 3.18; Eph. 4.15; 1 Jn 2.12-14), a race (Phil. 3.13-14; Heb. 12.1-3), and a continual metamorphosis (2 Cor. 3.18).²³⁴ The methods God uses to accomplish this growth include the 'ministrations of the Holy Spirit in the Church' (Eph. 4.11-16) as well as the 'machinery of life' (Rom. 8.28-29).²³⁵

Next, Brooks clarifies the words 'entire', 'second', 'definite', and 'instantaneous' as they pertain to crisis sanctification. Based on 1 Thess. 5.23, Brooks interprets 'entire' to

²²⁷ Brooks, *Scriptural Holiness*, pp. 34-35.

²²⁸ For Brooks, this is a means of avoiding an abstract concept of love that could give 'rise to all sorts of parodies and perversions of thought and practice'. To be holy is to have the Spirit of Christ (Rom. 8.9), the 'mind of Christ' (1 Cor. 2.16), to be 'conformed to the image of Christ' (Rom. 8.29), to 'walk in love as Christ also loved us' (Eph. 5.1-2), and to 'follow in the steps of Christ' (1 Pet. 2.21; 1 Jn 2.6), Brooks, *Scriptural Holiness*, p. 36.

²²⁹ The 'saints' are those who have washed their robes and made them white in the blood of the Lamb (Rev. 7.14), who 'keep the commandments of God (12.17), those who 'follow the Lamb whithersoever he goeth' (14.4), and '... called, and chosen, and faithful' (17.14), Brooks, *Scriptural Holiness*, p. 38.

²³⁰ Brooks, *Scriptural Holiness*, pp. 38-39.

²³¹ Brooks, *Scriptural Holiness*, p. 39.

²³² Brooks, *Scriptural Holiness*, p. 44; Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, p. 13.

²³³ Brooks defends Calvinism from those who say it denies the 'necessity and importance of sanctification and holiness'. He contrasts his Wesleyan view with Calvinism by saying Calvinists emphasize the progressiveness of sanctification while Wesleyans emphasize both the instantaneous and progressive aspects, Brooks, *Scriptural Holiness*, pp. 48-49.

²³⁴ Brooks, *Scriptural Holiness*, pp. 47-48.

²³⁵ Brooks, *Scriptural Holiness*, pp. 50-53.

means 'perfect soundness' which he contrasts with 'full maturity'.²³⁶ Brooks thinks the word 'second' should be agreed upon by all since it is accepted that Christians are not wholly sanctified at conversion.²³⁷ Brooks defends 'definite' only saying it is the nature of authentic NT Christianity in spite of the fact that some prefer vagueness and indefiniteness in religion.²³⁸ The word 'instantaneous' is defended based on the use of the Greek Aorist tense to describe sanctification in such passages as Jn 17.17; Rom. 6.6; 12.1; 2 Cor. 7.1; and 1 Thess. 5.23.²³⁹

The crisis of sanctification has both a negative and positive aspect. In a negative sense, it is a work of 'cleansing, or spiritual circumcision, and of crucifixion' in which God deals with the sin principle in the human heart.²⁴⁰ Brooks does not see the sin principle in a substantive sense, rather he sees it as a 'disease, a pollution, a perversion of our nature within the heart'.²⁴¹ This negative side of sanctification was *potentially* accomplished once for all in the death of Christ, but it must be *actualized* in the believer.²⁴²

The positive aspect of crisis sanctification is total dedication to God. This was in view in Christ's statement that he had 'sanctified Himself'.²⁴³ This is the ultimate aim of the negative aspect of sanctification. Cleansing precedes consecration.²⁴⁴ Brooks enumerates four abiding results of the sanctification crisis: 1) a state of spiritual health which greatly aids and accelerates the process of sanctification; 2) a life of perfect love; 3) a life of sacrificial service to God; 4) a kind of 'Copernican revolution' which results in God, rather than sin, being at the center of one's life.²⁴⁵

²³⁶ 'The youngest Christian can have ... perfect spiritual soundness by the grace of God', Brooks, *Scriptural Holiness*, pp. 55-56; Brooks, *Bible Validation for Sanctification*, pp. 6-7.

²³⁷ Brooks, *Scriptural Holiness*, p. 56.

²³⁸ Brooks, *Scriptural Holiness*, p. 56.

²³⁹ Brooks does downplay the literalness of the term 'instantaneous', noting that certain processes over a period of time may be involved. But these processes do result in a climactic moment of consummation. Brooks, *Scriptural Holiness*, pp. 56-57; Brooks, *Bible Validation for Sanctification*, pp. 11-12.

²⁴⁰ Brooks, *Scriptural Holiness*, p. 58. The carnal (unsanctified) state is 'when a man has Jesus within him and still has the old man within him'. Brooks describes this state as 'two spirits are trying to share and occupy the same throne. The experience of sanctification does away with this conflict', Brooks, *Bible Validation for Sanctification*, p. 12; Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, pp. 13-14.

²⁴¹ Brooks, *Scriptural Holiness*, p. 58.

²⁴² Brooks, *Scriptural Holiness*, pp. 59-60.

²⁴³ Brooks, *Scriptural Holiness*, pp. 61-62.

²⁴⁴ Brooks, *Scriptural Holiness*, pp. 63-64; Brooks, *Bible Validation for Sanctification*, p. 11.

²⁴⁵ Brooks, *Scriptural Holiness*, pp. 64-68.

In *Bible Validation for Sanctification*, Brooks compiled a series of lessons into book format to addresses practical and theological issues concerning his views on sanctification.²⁴⁶ Fallen human nature, also called 'the carnal mind', the 'flesh', and the 'old man', is the 'fundamental hindrance' to true sanctification.²⁴⁷ The term 'flesh' should not be taken to mean the physical body, rather it is an 'anti-Christ spirit in every unsanctified heart'.²⁴⁸ Brooks notes that when Jesus prayed 'that we might all be truly sanctified, He was praying that this anti-Christ spirit might be taken from our hearts'.²⁴⁹

Brooks lists ten marks of the sanctified life. These are: 1) great peace in the soul (Rom. 8.6); 2) delight in God's will; 3) surer victory in temptation; 4) pure love for God (Mt. 22.37); 5) deeper desire for prayer; 6) eagerness for God's word (Psalm 119); 7) rapid growth in grace; 8) willingness for Divine service; 9) a continual hunger for the fullness of the Holy Spirit; 10) death to the world (Gal. 6.14).²⁵⁰

There is a sense in which every believer is sanctified since 'if any man have not the spirit of Christ he is none of his' (Rom. 8.9), but there is a difference between sanctification and entire sanctification.²⁵¹ Brooks sees three types of people in 1 Cor. 3.1: 1) natural people who have never been born again; 2) carnal people who have been born again but are still carnal; 3) spiritual people who have been regenerated and sanctified.²⁵² In order to go from being a carnal person to a spiritual person one must first consent to it, desire it, determine to have it, to have faith in the blood of Jesus, and to surrender absolutely in full consecration.²⁵³

Once the experience of sanctification is obtained, it must also be retained. It is possible for a sanctified believer to commit a sin, but it is not a necessity.²⁵⁴ Sanctification ends the warfare of Romans 7, but it doesn't end the warfare of Ephesians 6.²⁵⁵

²⁴⁶ In this and the following book, I will only consider Brooks' thoughts in addition to those expressed in *Scriptural Holiness*. Overlapping ideas are footnoted there.

²⁴⁷ Brooks likes the term 'stiff neck', Brooks, *Bible Validation for Sanctification*, p. 7.

²⁴⁸ Brooks, *Bible Validation for Sanctification*, pp. 8-10.

²⁴⁹ Brooks, *Bible Validation for Sanctification*, p. 10.

²⁵⁰ Brooks, *Bible Validation for Sanctification*, pp. 11-18.

²⁵¹ Brooks, *Bible Validation for Sanctification*, p. 21.

²⁵² Brooks, *Bible Validation for Sanctification*, pp. 21-22.

²⁵³ Brooks, *Bible Validation for Sanctification*, pp. 22-25.

²⁵⁴ Brooks, *Bible Validation for Sanctification*, p. 25.

²⁵⁵ Brooks, *Bible Validation for Sanctification*, p. 35.

In *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit* Brooks offers his definition of sin as being reflected in Isa. 53.6 – ‘turning from God’s way to our own way, from Divine control, to *self-control*’.²⁵⁶ Conversion involves four things, from the human side there is repentance and faith. From God’s side there is justification (the remission of sins), and regeneration (the gift of eternal life).²⁵⁷ ‘The sanctification of God’s people is effected by the communication to them of the holiness of God.’²⁵⁸ Christ is made unto us ... sanctification (1 Cor. 1.30) in a three stage process: 1) the miracle of the new birth, 2) the crisis of heart cleansing, and 3) the processes of growth.²⁵⁹

Brooks states that ‘teachers of scriptural holiness have had to grapple with confusion in the minds of critics between “purity” and “maturity”’.²⁶⁰ In Scripture, Brooks sees various stages of development in the life of the believer including ‘new born babes in Christ’ (1 Pet. 2.2.), and ‘little children, young men, and fathers’ (1 Jn 2.12-14). The implication being that Christian maturity is reached ‘gradually and progressively’.²⁶¹ However he also finds the phenomenon of *arrested development* (1 Cor 3.1-4; Heb. 5.12-14) which is dealt with through the crisis of heart cleansing, the immediate result of which is not maturity, but ‘a condition of inward cleanness which assists and accelerates the processes of growth’.²⁶² These processes of growth are aided by ‘learning in God’s school’, the use of the means of grace, and bodily discipline.²⁶³

Finally, Brooks is careful to point out the logical distinction between purity and power. However, he does not want to make the mistake of assuming they are unrelated. Brooks teaches the relationship between the two as one conditioning the other. Purity precedes power. Furthermore, Brooks states, ‘it is our conviction that, if a believer, once filled with the Holy Spirit, draws back from “light” to “darkness”, goes into reverse spiritually and morally, and persists in doing so, he will forfeit the power of the Holy Spirit in his life’.²⁶⁴

²⁵⁶ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, p. 7.

²⁵⁷ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, pp. 8-9.

²⁵⁸ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, p. 12.

²⁵⁹ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, pp. 12-15.

²⁶⁰ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, p. 15.

²⁶¹ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, p. 15.

²⁶² Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, pp. 15-16.

²⁶³ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, pp. 16-17.

²⁶⁴ Brooks, *Pardon, Purity and Power: The Threefold Ministry of the Holy Spirit*, pp. 29-30.

I. Donald Bowdle

Donald Bowdle was a professor of history and religion at Lee University. Based on his estimation of a need for an 'intellectually responsible and thoroughly relevant Pentecostalism', Bowdle wrote *Redemption Accomplished and Applied* in 1972. The book was used as part of the Church Training Course series for the CG.

Bowdle begins the section on sanctification by using biblical terminology to define sanctification as 'separation to the end of consecration and devotion to the service of the Deity'.²⁶⁵ He presents this in two aspects, positional and practical.

Positional sanctification is experienced as a result of the new believer's justification and regeneration. The 'old man' is 'rendered inoperative' (Rom. 6.6-8) and one is dead to sin and has 'life with Christ' (Gal. 2.20).²⁶⁶ Practical sanctification is 'a pursuit of the devotional life'. Believers are told to 'reckon themselves' dead to sin (Rom. 6.11) while at the same time to 'mortify ... members which are upon the earth' (Col. 3.5).²⁶⁷ Bowdle stresses the subsequence of practical sanctification by grounding it in justification, 'the acquittal of guilt for acts of sin committed', and regeneration, 'the communication of divine life'.²⁶⁸

Concerning the sin nature, Bowdle notes that it is not addressed in justification or regeneration. The new life is an often protracted and painful conflict with the old life (Rom. 7.7-24).²⁶⁹ Practical sanctification is the work of the Holy Spirit to strengthen the 'holy disposition' that was imparted in conversion. This must be sought and cultivated by the believer as it is not merely a natural process.²⁷⁰ The 'new man' is like a new-born child, whole but undeveloped, which must 'grow in grace'. Practical sanctification is 'putting off and putting on' practically what one has already 'put off and put on' positionally (Col. 3.8-12).²⁷¹ Thus, Bowdle's definition for practical sanctification is 'the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness'.²⁷²

²⁶⁵ Bowdle, *Redemption Accomplished and Applied*, pp. 92-95.

²⁶⁶ Bowdle, *Redemption Accomplished and Applied*, pp. 95-96.

²⁶⁷ Bowdle, *Redemption Accomplished and Applied*, p. 96.

²⁶⁸ Bowdle, *Redemption Accomplished and Applied*, pp. 96-97.

²⁶⁹ Bowdle, *Redemption Accomplished and Applied*, pp. 97-98.

²⁷⁰ Bowdle, *Redemption Accomplished and Applied*, p. 98.

²⁷¹ Romans 8.13; 2 Cor. 7.1; Eph. 4.11-15, Bowdle, *Redemption Accomplished and Applied*, p. 99.

²⁷² Taken from the *Westminster Shorter Catechism*, Bowdle, *Redemption Accomplished and Applied*, pp. 99-100.

In light of this, Scripture mandates the pursuit of holiness (Heb. 12.14). No experience of grace renders one immune to temptation. Scripture instructs believers to avoid sin, but provision is made for any who do sin (1 Jn 2.1-2) with repentance being the condition.²⁷³

J. R. Hollis Gause

R. Hollis Gause was a professor of NT and Theology at the Pentecostal Theological Seminary. He thoroughly outlined his soteriological views in *Living in the Spirit*, originally published in 1980.²⁷⁴ In the section on sanctification, Gause closely studies two passages of scripture to treat sanctification as 'redemptive provision and claim of faith', and also as 'the provision of Christ's intercession'.²⁷⁵

Gause begins by establishing sanctification as logically and temporally subsequent to justification, regeneration, and adoption. He explicitly rejects the 'finished work' view that argues for sanctification 'fully accomplished' in conversion.²⁷⁶ Arguing from Romans 6, Gause shows that sanctification is a redemptive provision. The believer is baptized into Christ's death, the next step is the 'death of sin in relation to the believer'. This is the thrust of Rom. 6.6.²⁷⁷ The terms 'old man' and 'body of sin' in this verse are best understood as the carnal nature.²⁷⁸ The 'redemptive consequences' of this crucifixion of the 'old man' are freedom from sin (v. 7) and living by Christ's life (v. 8).²⁷⁹

Sanctification is also a redemptive experience which one appropriates by a 'claim of faith' (vv. 6-11) based on God's grace.²⁸⁰ This claim of faith has three applications: 1) one is not to allow sin to rule, which is a perpetual denial of the rulership of sin (v. 12); 2) one must not 'yield their members' in the service to sin, but put them 'once for all' at the service of God. This is both a continual denial of sin and an established way of life (v.

²⁷³ Bowdle, *Redemption Accomplished and Applied*, pp. 101-103.

²⁷⁴ This review uses a more recent edition, R. Hollis Gause, *Living in the Spirit: The Way of Salvation* (Rev. and expanded edn; Cleveland, TN: CPT Press, 2012).

²⁷⁵ Gause, *Living in the Spirit: The Way of Salvation*, pp. 93-109.

²⁷⁶ This is based on Gause's reading of Jesus' prayer in John 17 which he will be focusing on at a later point in the study, Gause, *Living in the Spirit: The Way of Salvation*, p. 94.

²⁷⁷ Gause, *Living in the Spirit: The Way of Salvation*, p. 96.

²⁷⁸ Gause notes 'amplifying terms' in Romans 7-8 that aid our understanding of this idea. These include 'motions (affections) of sin' (7.5); the 'sin which dwells in me' (7.17, 20); the 'law in my members' (7.23); the 'law of sin' (7.23, 25); the 'body of this death' (7.24); the 'law of sin and death' (8.2); and the 'deeds of the body' (8.13), Gause, *Living in the Spirit: The Way of Salvation*, pp. 96-97.

²⁷⁹ Gause, *Living in the Spirit: The Way of Salvation*, p. 97.

²⁸⁰ Gause, *Living in the Spirit: The Way of Salvation*, p. 98.

13); 3) the believer is no longer under law, so this denial of sin is done as a partaker of grace (v. 14).²⁸¹ This grace is given by the agency of the Holy Spirit and is preparatory for the BHS.²⁸²

Gause next moves to justify the place of sanctification in the order of salvation.²⁸³ He notes that those who do not include it as such define sanctification as 'separation and consecration'. While Gause considers these necessary and biblical, they do not reflect the full meaning of sanctification.²⁸⁴ Sin exists in specific transgressions of God's law as well as 'the corruption which sin brings'. The former is dealt with by 'the believer's change of judicial position by the forgiveness of sin' while the latter is 'met in the ... purifying of nature in sanctification'.²⁸⁵

Jesus' prayer in John 17 is his 'high-priestly prayer' thus it is based on 'atonement provisions and applications'.²⁸⁶ John 17.2-4 offers three identifying marks of those for whom Christ was praying: 1) they were those whom the Father had given him; 2) he has already given them eternal life; 3) they had known the Father and his Son Jesus Christ. Thus, they were in a 'saved relationship' with him and the Father.²⁸⁷ Based on this, Gause states that Christ's prayer to 'sanctify them' (v. 17) was about purification rather than separation, because he had already established their separation from the world (v. 16). Furthermore, the kind of verb used in the prayer anticipates action at a specific point rather than a process.²⁸⁸

²⁸¹ Gause, *Living in the Spirit: The Way of Salvation*, p. 99.

²⁸² Gause, *Living in the Spirit: The Way of Salvation*, p. 100.

²⁸³ Although this study is utilizing the term *via salutis* elsewhere, this review will defer to Gause's *ordo salutis* language.

²⁸⁴ Gause, *Living in the Spirit: The Way of Salvation*, p. 102. In a paper presented to the Oneness-Trinitarian Dialogue meeting in conjunction with the Society of Pentecostal Studies meeting in 2006, Gause reflects a similar notion. He addresses the issue of sanctification from a trinitarian viewpoint, with special emphasis given to the role of the Holy Spirit in the process. Gause clarifies his view of sanctification by pointing out that while the concept of being 'set apart' is an important component of sanctification, it is not the primary emphasis. Separation, in Gause's estimation, should be inherent to one's initial experience of conversion. He elaborates by pointing out that Scripture references urging readers on to sanctification are directed toward believers and the emphasis and instruction of these passages depend on words such as *hagiadzo* and *katharidzo*. While these are words of separation, they are more specifically words of cleansing and purification. The concept of 'separation' is not adequate to embrace fully the import of such words. This leads him to the conclusion that a Wesleyan theology involves the language of impartation, cleansing, and transformation. This is incompatible with forensic, positional, or imputational language. See Hollis R. Gause, 'Pentecostal Understanding of Sanctification from a Pentecostal Perspective', *Journal of Pentecostal Theology* 18 (2009), pp. 95-110 (96).

²⁸⁵ Gause, *Living in the Spirit: The Way of Salvation*, p. 103.

²⁸⁶ Gause, *Living in the Spirit: The Way of Salvation*, p. 103.

²⁸⁷ Gause, *Living in the Spirit: The Way of Salvation*, pp. 104-105.

²⁸⁸ Gause, *Living in the Spirit: The Way of Salvation*, p. 106.

The instrument of this sanctification would be the Word of God (v. 17), but not in the sense of a 'progression in sanctification'. Rather, the Word is the agent of sanctification just as it is the agent of justification and regeneration.²⁸⁹ Sanctification is grounded in the redemptive provision of Jesus sanctifying himself (v. 19). Here, Gause responds to those who would question the necessity of the sinless Christ's sanctification. He explains that just as in the OT the sin was placed upon the sacrificial animals to be burned 'without the camp', Christ was made to be sin by imputation by placing upon him both acts of sin and the corruption of sin. He also 'suffered outside the gate ... that he might sanctify' (Heb. 13.11-12; 2 Cor. 5.21).²⁹⁰

Gause notes this prayer was not just for the disciples, but for future believers as well. The epitome of sanctification then for all of his disciples in this life are: purging (vv. 17-19); unity (vv. 11, 21-23); joy of Christ fulfilled in the believer (vv. 13, 22-23); and the glory of Christ resting on them (v. 22).²⁹¹ The result will be a witness of the commission of the Father upon the Son as well as the witness of 'God's shared love in the world'.²⁹²

II. Keswick/Finished Work Sanctification Perspectives

A. William G. Schell

William G. Schell began his ministerial journey in the Church of God (Anderson, IN) and eventually joined the AG after experiencing the baptism in the Holy Spirit under a minister who embraced the FW view. At the time Schell, by his own admission, 'had too much second-workism in him to be open hearted towards a contrary doctrine'.²⁹³ Eventually, however, he came to appreciate William Durham as a teacher and considered his teaching to be given by the Holy Spirit.²⁹⁴ In writing *Sanctification and Holiness: The False and the True* in 1922, Schell's stated purpose is a 'vindication of the doctrine taught by Bro. Durham, also ... a refutation of the second-work theory'.²⁹⁵

Schell posits that the 'great stumbling block' for those embracing a SW view is the 'passion of anger' which continues to manifest even after a SW of grace. This results in

²⁸⁹ Gause, *Living in the Spirit: The Way of Salvation*, pp. 106-107.

²⁹⁰ Gause, *Living in the Spirit: The Way of Salvation*, p. 107.

²⁹¹ Gause, *Living in the Spirit: The Way of Salvation*, p. 108.

²⁹² Gause, *Living in the Spirit: The Way of Salvation*, pp. 108-109.

²⁹³ Wm. G. Schell, *Sanctification and Holiness: The False and the True* (Fostoria, OH: Wm. G. Schell, 1922), p. 3.

²⁹⁴ Schell, *Sanctification and Holiness: The False and the True*, p. 3.

²⁹⁵ Schell, *Sanctification and Holiness: The False and the True*, p. 3.

one either believing they have fallen from grace or have never fully obtained sanctification, both of which eventually end up no longer believing in a SW.²⁹⁶ Schell's definition of the words 'holiness' and sanctification' is the same – 'separate', or 'set apart' – and incorrectly defining the word 'sanctify' as 'cleans' is, for him, the underlying error of the SW.²⁹⁷ This is particularly problematic in Jn 17.19 implying Jesus cleansed himself.²⁹⁸

Schell refutes several views of sanctification he finds problematic. He rejects the idea the second cleansing is received coincident with the BHS pointing out a lack of evidentiary support for a cleansing component in the BHS.²⁹⁹ Another is teaching that members of the churches to which Paul wrote had not received the second cleansing at the time of his writing. Schell refutes this noting that they had received the BHS.³⁰⁰ Schell dismisses the notion of 'perfect love' in that it implies the existence of 'imperfect love'. Schell finds no biblical support for the idea that the believer receives God's 'imperfect love' in the first cleansing and his 'perfect love' in the second.³⁰¹

A major cornerstone of Schell's theology is his denial of an inherited sinful nature in humanity in favor of inherited guilt. Schell bases his view on a 'divine law' that 'God marks the sins of men against all their descendants forever' (Num. 16.22-33; Josh. 7.24; 1 Kgs 16.1-4; 2 Kgs 9.8-9; 10.1-11).³⁰² Thus, when Adam sinned, guilt fell upon the entire human family (Rom. 5.16, 18, 19) which resulted in physical death as the penalty for that sin being 'fixed upon Adam and his descendants' (Rom. 5.12, 14-15; 1 Cor. 15.21-22).³⁰³ Schell rejects the use of the biblical terms 'flesh', 'carnal / carnally minded', and 'old man' as references to original sin.

²⁹⁶ Schell, *Sanctification and Holiness: The False and the True*, p. 5.

²⁹⁷ Schell, *Sanctification and Holiness: The False and the True*, pp. 5-6.

²⁹⁸ Schell, *Sanctification and Holiness: The False and the True*, p. 8.

²⁹⁹ This argument is probably directed toward the holiness tradition similar to that out of which Schell himself emerged. Schell, *Sanctification and Holiness: The False and the True*, p. 8.

³⁰⁰ This would be problematic because the SW view requires one to be sanctified prior to the BHS. This, again, is also an argument that would seem to be directed toward non-Pentecostals in the Holiness tradition. Schell, *Sanctification and Holiness: The False and the True*, p. 8.

³⁰¹ Schell, *Sanctification and Holiness: The False and the True*, p. 9.

³⁰² Schell, *Sanctification and Holiness: The False and the True*, p. 11.

³⁰³ Schell also points out that it was under this same law that Levi acquiesced in the paying of tithes by Abraham to Melchizedek (Heb. 7.9-10). Schell also addresses the question of the sin-guilt of an infant by his use of Rom. 7.8-11 and Paul's language of being 'alive without the law'. In Schell's view, based on this passage the infant has life without the law of God (i.e. no knowledge of good and evil). Therefore, the sin of the infant is dead until the arrival of this knowledge whereupon the sin is 'resurrected'. Until such time, Schell says, the infant is covered with the blood of the Savior. He clearly states, 'there is no such thing as infant damnation'. Schell, *Sanctification and Holiness: The False and the True*, pp. 12-14.

Schell argues that, 'carnal' means 'fleshly' and 'flesh' in the NT should be understood in relation to 'spirit'. Human nature is a dyad of a 'heavenly nature' in the spirit and an 'earthly nature' in the flesh. In the sinful state, the flesh brings the spirit under its control, but when one is saved the spirit brings the flesh under control.³⁰⁴ Schell offers a similar argument for the terms 'body of sin' and 'body of death', both of which refer to the human body which is the 'instrument of sin' (Rom. 8.13; 1 Cor. 6.18; Jas 1.14-15). In the saved state the body of sin is crucified and powerless as long as it is 'kept under' (Gal 5. 24; 1 Cor. 9.27).³⁰⁵

Concerning the 'old man', Schell presents the interesting argument that the emphasis is always given to the evil nature being generationally transmitted but the same is not true of a good nature. He makes the case that if a man and his wife are both sanctified according to holiness doctrine, they are 'partakers of a nature that is perfectly pure' thus, this pure nature should be passed to their children by the same rule as the evil nature. Schell posits that 'holiness folk must draw back from the logical outcome of their own doctrine'.³⁰⁶ Schell's understanding of the terms 'old man' and 'new man' are based on his reading of Eph. 2.13-15 and Col. 3.9-11 where Paul speaks of 'one new man' which is the new Christian race which is made out of the two old races, Jews and Gentiles, coming together in Christ. Based on this definition, the 'old man' is the old human race with Adam at its head.³⁰⁷

Schell also mentions a 'new kind of second-work doctrine that has recently been put forth by the Church of God'. The doctrine he references is the idea that pardon of sin is received without the blood of Christ, which he views as an attempt to maintain the SW theory without the 'absurdity of two applications of the blood'.³⁰⁸

Reminding the reader of the 'true meaning' of sanctification, Schell offers the examples of the sanctified things and people including: holy days, the firstborn, the seventh day, and Israel.³⁰⁹ However, he brings cleansing into view saying both sanctification and cleansing were purchased by Christ's death (Eph. 5.26-27; 1 Jn 1.7,9),

³⁰⁴ Schell, *Sanctification and Holiness: The False and the True*, pp. 14-15.

³⁰⁵ Schell, *Sanctification and Holiness: The False and the True*, pp. 16-17.

³⁰⁶ Schell, *Sanctification and Holiness: The False and the True*, pp. 15-16.

³⁰⁷ Schell, *Sanctification and Holiness: The False and the True*, pp. 15-16.

³⁰⁸ Schell, *Sanctification and Holiness: The False and the True*, p. 17. He clarifies that he is referring to 'Brother Tomlinson's Church of God'. The development and fate of this marginal teaching in the CG will be addressed later in this study.

³⁰⁹ Schell, *Sanctification and Holiness: The False and the True*, pp. 20-23.

but this does not require a SW because cleansing is received when sins are forgiven. This is evidence of God's pardon, which is necessary because pardon takes place in the mind of God and cleansing is the evidence of pardon. Cleansed people are then sanctified as God's people.³¹⁰ Perfection consists of a purging of the conscience from dead works, which is a cleansing from past sins (Heb. 9.9, 13-14; 10.1-2). Since this is obtained when sins are pardoned, there is no need for a second work to accomplish it. Those who have been 'once purged' are ready for the BHS.³¹¹

Although Schell points to several uses of the word sanctification with his stated definition, only one more will be mentioned here.³¹² Schell offers a type of *via salutis* in his chapter on 'Sanctification Before Justification'. Appealing to 1 Cor. 6.11 Schell claims that Paul is describing the works of salvation in regular order: 'but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God'. For Schell, the washing is accomplished when the blood is applied at repentance. Justification in this passage is the BHS which Schell considers to be different than the justification referenced in Rom. 5.1 which takes place when sin is pardoned. In view here is the idea of the BHS as a 'sealing'.³¹³ Schell then states that sanctification in this passage is accomplished in water baptism, a claim which he also makes of Eph. 5.26.³¹⁴ To support his claim, Schell references the writing of various ancient fathers as well as the seventh council of Carthage. Schell points out these voices 'continually speak of being sanctified in baptism', which, in Schell's understanding of the term would be the 'setting apart' or 'separation' of the believer to God.³¹⁵

B. P.C. Nelson

P.C. Nelson was a Baptist pastor and theologian who was baptized in the Holy Spirit and launched into evangelistic ministry in 1921. He aligned with the AG in 1925 and

³¹⁰ Schell further illustrates this view by pointing to Jesus' words in Jn 15.3 'Now ye are clean through the word which I have spoken unto you'. He says 'Jesus cleansed His disciples during His lifetime, that His Father might have a clean people to sanctify at His death'. Schell, *Sanctification and Holiness: The False and the True*, pp. 24-25.

³¹¹ Schell, *Sanctification and Holiness: The False and the True*, pp. 25-26.

³¹² Specifically, he discusses the sanctification of meats in the Scripture, the believer's sanctification from uncleanness, sanctified by the [brazen] altar, sanctified by the glory of God are examples. For more detail on these and others see Schell, *Sanctification and Holiness: The False and the True*, pp. 30-35, 37-48.

³¹³ Schell, *Sanctification and Holiness: The False and the True*, p. 35.

³¹⁴ Schell, *Sanctification and Holiness: The False and the True*, p. 35.

³¹⁵ Schell, *Sanctification and Holiness: The False and the True*, p. 36.

quickly became a leader in the area of education and training. His book *Bible Doctrines*³¹⁶ was originally written as a series of lessons for *Christ Ambassador's Monthly* which was targeted at AG young people and designed to help them understand the doctrines of the AG. The material was first compiled into book form in 1934 for wider distribution. Since Nelson's death in 1948, the AG has revised his book to reflect wording changes in the SFT and other minor revisions.³¹⁷

In a chapter titled 'Entire Sanctification',³¹⁸ Nelson defines sanctification using the two-fold meaning of separation from evil and devotion to God.³¹⁹ Nelson points out sanctification is both an instantaneous and progressive work, beginning when one believes. The instantaneous aspect is an imputation of the 'holiness of the Lord Jesus Christ' resulting in the believer standing 'complete in Him ... with His full righteousness placed to our credit' (Col. 1.28; 2.10).³²⁰ The actualization of that holiness is a process, which consists of 'many experiences, including many chastenings of the Lord' in which Christ operates through the agency of the Holy Spirit to transform us over time into his own image (Heb. 12.10; 2 Pet. 3.18; 2 Cor. 3.18; 1 Thess. 5.23-24).³²¹

Nelson emphasizes a Divine/human synergism in the process of sanctification. It is a Trinitarian activity wherein Jesus prayed to the Father to 'Sanctify them through thy truth' (Jn 17.17); God purifies our heart by faith (Acts 15.9); Christ is 'made unto us sanctification' (1 Cor. 1.30), having offered himself to sanctify believers (Heb. 10.10, Eph. 5.25, 27); and the Holy Spirit makes us partakers of the holiness of God by showing us the truth of Scripture, clarifying our vision of Christ, and filling us with a longing to be like him (1 Pet. 1.2; Rom. 15.16).³²² Humans are sanctified by faith (Acts 26.18) and must cooperate by 'cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Cor. 7.1), purifying themselves (1 Jn. 3.2-3), and striving to reach the goal of perfection (Phil. 3.12-14).³²³

³¹⁶ P.C. Nelson, *Bible Doctrines* (Springfield, MO: Gospel Publishing House, 1948).

³¹⁷ Note this summary is based on the 1948 edition rather than the original 1934 edition.

³¹⁸ This title was changed in the 1962 revision to 'Sanctification' to reflect changes in the Assemblies of God Statement of Fundamental Truths. This revision included updating several heading titles for the sake of clarity. See Glen W. Gohr, 'The Historical Development of the Statement of Fundamental Truths', p. 32 (2012), pp. 61-65 (64).

³¹⁹ Nelson, *Bible Doctrines*, p. 103.

³²⁰ Nelson, *Bible Doctrines*, p. 105.

³²¹ Nelson, *Bible Doctrines*, p. 105.

³²² Nelson, *Bible Doctrines*, pp. 105-106.

³²³ Nelson, *Bible Doctrines*, pp. 106-107.

The means of sanctification are prayerful study and attentiveness to Scripture (Jn 17.17), five-fold ministry gifts in the church (Eph. 4.11-12), chastisements of the Lord that produce the 'peaceable fruit of righteousness' (Heb. 12.14), and the responsibility of the believer to be completely devoted to God and his service (Romans 6; 2 Corinthians 6; Eph. 4.13).³²⁴

An excerpt of a letter from E.S. Williams is included in a footnote at the end of the section on sanctification in which Williams notes a 'weakness in the movement, when it comes to preaching sanctification',

It seems to me that if we teach that positionally we were sanctified when we were saved, and that gradually we are being sanctified, and eventually we will be wholly sanctified in the glory world, people are likely to look upon sanctification as a rather vague process, whereas I believe the Bible does teach that sin shall not have dominion over us, and that it is our privilege every moment to live victoriously as we reckon ourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord. While we know sanctification is progressive, I would like to see more emphasis put upon a present experience as we take our position in the Lord.³²⁵

C. William I. Evans

In 1935, AG minister and Principal of Central Bible Institute William I. Evans wrote a series of articles in *PE* entitled 'Sanctification as Set Forth in the Word of God'.³²⁶ He later revised the manuscript and filed it away and it was ultimately released posthumously as a booklet in 1959 under the title *This Is Holiness*.³²⁷ His introductory statement indicates his purpose in writing is to seek for the 'simplest setting forth of the truth of Sanctification in the Scriptures' due to his belief that 'there is not a truth believed among us that is so misunderstood and so neglected in proportion to its importance as that of sanctification'.³²⁸

Evans begins by discussing the definition of the word 'sanctification' in its OT usage, which he limits to the concept of 'separation' (Exod. 29.21; 38.16; Lev. 27.14, 2 Chron. 29.16-17).³²⁹ In NT usage he defines the term using the word 'abstain' (1 Thess. 4.3; 5.22-

³²⁴ Nelson, *Bible Doctrines*, pp. 107-108.

³²⁵ Nelson, *Bible Doctrines*, p. 108 n.

³²⁶ *PE* 1095 (Apr 20, 1935), pp. 1, 6-7, *PE* 1096 (Apr 27, 1935), pp. 2-3; *PE* 1097 (May 4, 1935), p. 2; *PE* 1098 (May 11, 1935), pp. 2-3.

³²⁷ In this bibliographic review, I am placing this book chronologically based on the original 1935 date of Evans' writing on the topic as his earlier thoughts are preserved in the later manuscript. William I. Evans, *This is Holiness* (Indianapolis, IN: Parkway Press, 1959), p. 2.

³²⁸ Evans, *This is Holiness*, p. 4.

³²⁹ Evans, *This is Holiness*, pp. 5-6.

23).³³⁰ But he also contends that the idea in 2 Cor. 7.1 of 'perfecting holiness in the fear of the Lord' is a 'coming back from defiling, contaminating evil, into a walk with God in purity and cleanliness'.³³¹ This is not 'going on by stages into a perfect state'. Rather it is becoming defiled with sinful things and needing to get back 'into the way before we can live Christian lives'.³³²

Provision is made for the child of God not to sin (1 Jn 2.1).³³³ Evans asserts that Romans 6 teaches sanctification is affected through the death and resurrection of Jesus Christ in which Jesus not only 'wiped away ... our committed sins, ... but there took care of the cause of sin in the human life. The body of sin was destroyed'.³³⁴ The death of the sin nature is not progressive, it is a 'quick and painless demise'. The 'old man was crucified', it is not 'being crucified'.³³⁵ It is interesting to note that Evans' discourse does not seem to be focused on disproving the need for sanctification as a SW. His critique is focused on those who would teach that a Christian who is 'reckoning themselves' dead to sin and alive unto God also carries around a 'sin manufactory' in the heart and is fated to do so the rest of their life. Such a life would be marked by 'struggling, doing the best you can to suppress it and keep it from expressing itself in overt acts, with the hope that you are gradually ... dying to it'. Proponents of such an idea need to be reminded of Jesus on the cross, that he shed his blood to cleanse people from all unrighteousness.³³⁶

It is 'dishonoring to the Lord Jesus Christ and to His perfect work on Calvary' for a believer to claim to have to struggle and fight with sin throughout their life. If such a person does defile themselves with sin, the need is to confess it and be cleansed. One

³³⁰ Evans, *This is Holiness*, pp. 6-7.

³³¹ Evans, *This is Holiness*, p. 8.

³³² Evans likens this notion to a mechanical device that fails to operate normally and thus requires repairs and adjustments, Evans, *This is Holiness*, p. 8.

³³³ Evans, *This is Holiness*, p. 9.

³³⁴ Evans illustrates this point with the following: 'Here is a factory in town putting on the market a product which the authorities consider harmful to the welfare of the people. The entire police force is commissioned to go throughout the town and countryside round about, into all the retail stores, to search the shelves and the closets, to gather all that product together to destroy it. And so the policemen go faithfully about their duty. They go into every store and shop where perchance this product may be, they take the product off the shelves and out of the closets, gather it into their trucks and carry it to some point where they destroy it all ... But the chief of police says "What about the factory? Is the machinery still intact that produced that article?" They say, "Oh, we had not thought of that." "Well go and smash that machinery. Go, smash it!" And until the machinery is smashed the trouble is not ended, the product could be turned out by the thousands and sold, and still give trouble. But if the machinery is destroyed then the product is not so likely to be put on the market again'. Evans, *This is Holiness*, pp. 10-12.

³³⁵ Evans, *This is Holiness*, p. 13.

³³⁶ Evans, *This is Holiness*, p. 15.

cannot cleanse it, tear it out, or eradicate it themselves (1 Jn 1.9).³³⁷ But one should not go on sinning. Instead one should live in the consciousness that the blood cleanses our hearts from all sin. Evans sees this as the foundation of sanctification and suggests that, instead of emphasizing progressive sanctification, it is better to emphasize 'continuous sanctification ... When the blood has cleansed and purified our hearts, if we walk in the light as he is in the light the blood keeps cleansing us from all sin'.³³⁸ 'Standing on the Word', which is the 'pure water' that washes (Jn 15.3; 17.17; Heb. 10.19-22; Eph. 5.25) is the human responsibility in sanctification.³³⁹ Evil suggestions don't come from the heart, they come from the mind and subsequently defile the heart unless one is 'walking in the Spirit' and 'fortified by the Word of God'.³⁴⁰

Evans sees sin as approaching the sanctified believer from without as opposed to from within. This is demonstrated by his understanding of the command to 'mortify' the members/deeds of the body which means 'to put sin to death before it ever gets inside, for if it gets inside it will defile you' (Col. 3.1; Rom. 8.13).³⁴¹ One should 'keep the Word of God so upon your life in your daily walk that these things cannot attach themselves to you' because 'the enemy of a sanctified child of God is on the outside'.³⁴² Another important means of guarding against this enemy is being 'preoccupied in love'. This is not just the receiving of the love of God but to let the love of God, 'in its pure unselfish urgent efforts to serve and bless others, pour itself through you outwardly'.³⁴³

D. Myer Pearlman

Myer Pearlman was an early theological voice in the AG and a faculty member at Central Bible Institute (now Evangel University) in Springfield, MO. His book *Knowing the Doctrines of the Bible*, originally written in 1937³⁴⁴ is, in his words, 'a combination of

³³⁷ Evans, *This is Holiness*, pp. 19-20. To explain the concept of 'dying daily', Evans points to its use in 1 Corinthians 15 where Paul is speaking about the bodily resurrection. He suggests that the 'dying daily' that Paul speaks about is his likelihood to die any day as a result of his preaching the gospel under sometimes hostile circumstances. He rejects the notion that Paul is talking about sin and reiterates again that 'when God cleanses the heart from sin it is purified. A cleansed Christian is not a man or woman going around with a load of sin in the heart', Evans, *This is Holiness*, pp. 17-19.

³³⁸ Evans, *This is Holiness*, pp. 22-23.

³³⁹ Evans, *This is Holiness*, pp. 24-25.

³⁴⁰ Evans, *This is Holiness*, p. 25.

³⁴¹ Evans, *This is Holiness*, pp. 26-27.

³⁴² Evans, *This is Holiness*, pp. 27-29.

³⁴³ Evans, *This is Holiness*, pp. 29-30.

³⁴⁴ For this review, I used the 1990 fourth printing, Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield, MO: Gospel Publishing House, 1990).

Biblical and systematic theology' which served to represent his understanding of the theology of the AG.³⁴⁵

Pearlman places his discussion of sanctification under the category of salvation along with the topics of justification, regeneration, and security. Pearlman's definition of the word 'holy' is synonymous with 'separation', 'dedication', 'purification', 'consecration', and 'service'.³⁴⁶ For Pearlman, the notion of being 'holy' is rooted primarily in the idea of separation. God's holiness is that which makes him separate from all that is earthly and human. Specifically, this refers to his moral perfection and divine majesty.³⁴⁷ Based on this understanding of holiness, it follows that an individual is made 'holy' when God, the Holy One, determines to use a person or object in his service and so separates them from common use. They are made 'holy' by virtue of this separation.³⁴⁸

God's selection and separation of a person for his services is coupled with an action on his part that 'constitutes the person or object holy' thus purifying it.³⁴⁹ Pearlman stresses that cleanliness is only a 'condition' of holiness, not holiness itself' which he maintains as being 'primarily separation and dedication'.³⁵⁰ This requires consecration which is seen in the fact that when Israel was set apart (sanctification) by God, they were given a code of laws by which to live. In the same way, those who God sanctified (Heb. 10.10) are exhorted to follow holiness (Heb. 12.14) and those who have been cleansed (1 Cor. 6.11) are told to cleanse themselves (2 Cor. 7.1).³⁵¹ Pearlman considers service to God 'an essential element of sanctification or holiness, because this is the only sense in which men can belong to God, namely as His worshipers doing Him service'.³⁵²

³⁴⁵ Pearlman, *Knowing the Doctrines of the Bible*, p. 12.

³⁴⁶ Pearlman, *Knowing the Doctrines of the Bible*, pp. 249-52.

³⁴⁷ Pearlman, *Knowing the Doctrines of the Bible*, p. 249.

³⁴⁸ Pearlman, *Knowing the Doctrines of the Bible*, p. 249.

³⁴⁹ Pearlman, *Knowing the Doctrines of the Bible*, p. 250.

³⁵⁰ To illustrate this, Pearlman uses various 'types' from the book of Exodus in which 'inanimate objects were consecrated by being anointed with oil', the nation of Israel was sanctified by the blood of a covenant sacrifice, and priests were sanctified when Moses washed them with water, anointed them with oil, and sprinkled them with the blood from a sacrifice. For Pearlman, the washings and anointings of the Mosaic system are types of sanctification that are available to us by the work of Christ, Pearlman, *Knowing the Doctrines of the Bible*, p. 250.

³⁵¹ Pearlman, *Knowing the Doctrines of the Bible*, p. 251.

³⁵² Being set apart as God's people implies a worshipping community in covenant relationship. Service to God in this context is priesthood, just as Israel was said to be a holy nation and kingdom of priests so is the NT Christian (Exod. 19.6; 1 Pet. 2.9, 5; Heb. 13.15). Pearlman, *Knowing the Doctrines of the Bible*, pp. 251-52.

Pearlman sees sanctification as occurring simultaneously with justification.³⁵³ He directly confronts the notion that a believer can be justified and not sanctified by saying that the Christians to whom Paul wrote in 1 Corinthians were 'called to be saints but were not walking worthy of the vocation wherewith they had been called'.³⁵⁴ But the initial setting apart is only the beginning of the sanctification experience which is necessarily followed by a progression of the believer's conformity to the image of Christ.³⁵⁵ Sanctification is both 'absolute and progressive'. It is absolute in that it is a work done once for all (Heb. 10.14), progressive in the sense that the Christian must follow after holiness (Heb. 12.14), and 'perfect his consecration by cleansing himself from all defilement' (2 Cor. 7.1).³⁵⁶

The means of sanctification include the blood of Christ, the Holy Spirit, and the Word of God. The blood of Christ points to the FW of Christ, which results in a change for the believer from defiled to holy and continues to be applied as needed (Heb. 10.10, 14; 13.12; 1 Jn 1.7).³⁵⁷ The role of the Holy Spirit is bringing individuals to the full knowledge of justification through faith in the blood of Christ (1 Cor. 6.11; 2 Thess. 2.13; 1 Pet. 1.1-2; Rom. 15.16).³⁵⁸ The Word of God deals with 'external and practical sanctification' by awakening individuals to the presence of sin in their lives, leading them to confess and repent and be made clean through faith in Christ (Jn 17.17; Eph. 5.26; Jn 15.3; Ps. 119.9; Jas 1.23-25).³⁵⁹

Next, Pearlman addresses views which he considers erroneous. He quickly dismisses the notion of eradication of inbred sin as unscriptural and contrary to experience.³⁶⁰ Likewise, he considers legalism unscriptural based on his reading of Romans 6 and Paul's letter to the Galatian Christians.³⁶¹ Finally, he rejects asceticism as an idea that is rooted in the gnostic belief that all matter is evil. Attempting to overcome the flesh by deadening it is ineffective – the flesh can only be overcome in the power of the Holy

³⁵³ Pearlman, *Knowing the Doctrines of the Bible*, p. 253.

³⁵⁴ Pearlman, *Knowing the Doctrines of the Bible*, p. 253.

³⁵⁵ Pearlman, *Knowing the Doctrines of the Bible*, p. 253.

³⁵⁶ Pearlman, *Knowing the Doctrines of the Bible*, p. 254.

³⁵⁷ Confession of ongoing sin coupled with faith in the eternal sacrifice of Christ is necessary for removing barriers to fellowship with God in all believers (1 Jn 1.9). Pearlman, *Knowing the Doctrines of the Bible*, p. 255.

³⁵⁸ Pearlman, *Knowing the Doctrines of the Bible*, pp. 255-56.

³⁵⁹ Pearlman, *Knowing the Doctrines of the Bible*, pp. 256-57.

³⁶⁰ Pearlman, *Knowing the Doctrines of the Bible*, p. 257.

³⁶¹ Pearlman, *Knowing the Doctrines of the Bible*, pp. 257-58.

Spirit.³⁶² For Pearlman, the only proper method of sanctification is faith in the atonement coupled with the individual's obedient response to the Spirit.³⁶³ The believer must participate in three deaths: death *in* sin (condemnation), death *for* sin (justification), and death *to* sin (sanctification). This third one is the work of the Holy Spirit whose indwelling crowds out the imperfections and habits of the old life.³⁶⁴

Pearlman concludes his treatment of sanctification with a focus on entire sanctification. Pearlman sees two aspects of perfection in the NT – perfection as a gift of grace, which is positional, and perfection as actually wrought in the believer's character.³⁶⁵ He cautions between holding to an extreme view of both of these either by overemphasizing the first to the neglect of practical Christianity or overemphasizing the second by denying any perfection other than what they find in their own experience.³⁶⁶

Pearlman observes that the NT affirms the possibility of deliverance from the power of sin, so it is incumbent on the believer to 'strive after perfection' (Phil. 3.12; Heb. 6.1). He allows for the possibility that progress in sanctification can often involve crisis experiences that are 'almost as definite as that of conversion'. Some have called such experiences a SW of grace.³⁶⁷ Regardless of one's experiences, however, there will always be temptation 'from without and within' so the believer must remain vigilant (Gal. 6.1; 1 Cor. 10.12).³⁶⁸

E. Ernest S. Williams

Ernest S. Williams was an early General Superintendent of the AG as well as a contributor to the theological development of the movement. In his *Systematic Theology* published in 1953, he sets forth his teaching on the theology of sanctification by

³⁶² Pearlman, *Knowing the Doctrines of the Bible*, p. 258.

³⁶³ Pearlman, *Knowing the Doctrines of the Bible*, pp. 258-63.

³⁶⁴ Pearlman, *Knowing the Doctrines of the Bible*, pp. 262-63.

³⁶⁵ Pearlman, *Knowing the Doctrines of the Bible*, p. 264.

³⁶⁶ Pearlman uses a quote from Wesley as an example of one who found the middle ground between these two extremes in that he acknowledged the sanctification of an individual at conversion while still affirming the necessity of entire sanctification as another work of grace. He then quotes John Calvin as another example of one who stressed the believer's perfection as a finished work at conversion yet had a zeal for holiness as well. Pearlman, *Knowing the Doctrines of the Bible*, pp. 264-66.

³⁶⁷ In these moments, one 'receives a revelation of the holiness of God' followed by a 'consciousness of defilement'. This results in confession of past failures, re-consecration, and a resulting 'new accession of peace, joy, and victory' along with the 'witness that God has accepted his consecration'. Pearlman, *Knowing the Doctrines of the Bible*, p. 266. Pearlman suggests the possibility that an 'awakening to one's position in Christ' could constitute what some have referred to as a 'second definitive work of grace', Pearlman, *Knowing the Doctrines of the Bible*, p. 261.

³⁶⁸ Pearlman, *Knowing the Doctrines of the Bible*, p. 266.

beginning with the OT meaning of the term 1) to dedicate, 2) to set apart for holy use, and 3) to make holy.³⁶⁹ From these terms he states, 'sanctification may be looked upon as the act whereby persons or things are made holy'.³⁷⁰

Turning to the NT, Williams focuses on the idea of 'separation'. Believers 'sanctify the Lord God in your hearts' which means the heart is separated to God, following this, the life is given to God, kept separate from all that is evil, and presented to him for the fulfillment of his will (1 Pet. 3.15).³⁷¹ However, one cannot live a sanctified life without help from God, who directs them into holiness through the Word of God (1 Thess. 5.23; Jn 17.17). 'It is as the believer lives in the Word that he maintains a sanctified life' (Acts 20.32).³⁷²

Williams posits that one is positionally sanctified upon accepting Christ. By this he means that upon salvation one gives their life to God and separates from the world.³⁷³ He distinguishes between positional sanctification and 'experimental sanctification', using the Corinthian church as an example of a people who had been 'positionally sanctified' but were not 'experimentally sanctified' (1 Cor. 1.2; 2 Cor. 6.14-18; 7.1).³⁷⁴

For Williams, sanctification is a work of the Spirit, who strengthens and increases the 'holy qualities' born into a regenerated believer. This process is divine in origin (1 Thess. 5.23; Heb. 13.20-21) but also requires the cooperation of the believer. 'It is the result of union by the spirit man to the life of Christ (Jn 15.4; Gal 2.20; 4.19; Eph. 4.25)', the evidence of which is 'production of the fruit of the Spirit (Gal. 5.22)'.³⁷⁵

Williams sees two phases of sanctification. First, is the 'mortifying the deeds of the body' or the 'old man' which is defined as 'human nature as it is under the control of sin' (Rom. 6.6; 7; Gal. 5.24). Following this mortification is the 'quickening grace of Christ which brings forth the fruit of righteousness'. Conversely, when a person 'leaves

³⁶⁹ Ernest Swing Williams, *Systematic Theology: Volume Two* (Springfield, MO: Gospel Publishing House, 1953), p. 256. This summary of Williams will focus on his 1953 systematic theology, but will be supplemented by an earlier work, published in 1939, Ernest S. Williams, *Not I But Christ: Practical Thoughts on Victorious Living* (Springfield, MO: Gospel Publishing House, 1939), and a later work published in 1968, Ernest S. Williams, *Your Questions ... Answered* (Springfield, MO: Gospel Publishing House, 1968).

³⁷⁰ Williams, *Systematic Theology: Volume Two*, p. 257.

³⁷¹ Williams, *Systematic Theology: Volume Two*, p. 257.

³⁷² Williams, *Systematic Theology: Volume Two*, pp. 257-58.

³⁷³ Williams, *Systematic Theology: Volume Two*, p. 258.

³⁷⁴ Williams, *Systematic Theology: Volume Two*, p. 258.

³⁷⁵ Williams, *Systematic Theology: Volume Two*, p. 259; Williams, *Not I But Christ: Practical Thoughts on Victorious Living*, pp. 22, 34-41.

holiness and begins to walk after the flesh, he has lost his sanctification'.³⁷⁶ The result of this two phase process takes place in the inner life, and 'when the heart is right the whole being is right also' (Rom. 6.12; 1 Cor. 6.15, 20; 2 Cor. 5.17). Rather than the body being an instrument of the soul whereby the sinful desires are expressed, it becomes 'the vehicle of holiness through the indwelling presence of God'.³⁷⁷

Williams laments that, 'unfortunately in our day, too many believe in sanctification only as progressive'. Williams sees the need for these individuals 'to start with entrance into the experience, since a person cannot progress in something which he does not possess'.³⁷⁸ Furthermore, he states that Wesley held to both imputed and imparted sanctification, but Williams reiterates that one can have the former and not the latter (Eph. 1.1; 1 Cor. 1.2).³⁷⁹

Williams rejects as error the teaching of the destruction of the Adamic nature in entire sanctification, stressing instead the need to live a life of total dedication to God.³⁸⁰ The Christian life is a conflict with principalities and powers and the Christian needs to wear the full armor of God for the battle. At times the enemy will try to provoke the Christian to 'evil feelings' and try to convince them that the evil is in the heart. The Christian must remember the promise that 'sin will not have dominion over you'.³⁸¹

Williams did expect moral transformation to take place as the believer progresses in sanctification, noting there are 'sinful qualities inherited, as well as acquired, that must be destroyed'. Concerning these things, Williams instructs the believer to take those things to God which they do not have mastery of because it is not his will for them to remain to 'wreck your life'. These things must be destroyed to allow for spiritual progress, and as new things emerge, they must be dealt with in the same fashion. The end result will be that God will take one's humanity and make it a 'vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work'.³⁸²

³⁷⁶ Williams, *Systematic Theology: Volume Two*, p. 259.

³⁷⁷ Williams, *Systematic Theology: Volume Two*, p. 259; Williams, *Not I But Christ: Practical Thoughts on Victorious Living*, pp. 25-34.

³⁷⁸ Williams, *Systematic Theology: Volume Two*, p. 260.

³⁷⁹ Williams, *Systematic Theology: Volume Two*, p. 260.

³⁸⁰ Williams, *Systematic Theology: Volume Two*, pp. 260-61; Williams, *Your Questions ... Answered*, p. 64.

³⁸¹ Williams, *Not I But Christ: Practical Thoughts on Victorious Living*, p. 43.

³⁸² Williams, *Not I But Christ: Practical Thoughts on Victorious Living*, p. 64.

F. David Bernard

David Bernard, General Superintendent of the United Pentecostal Church International and founding president of Urshan College and Urshan Graduate School of Theology has written fairly extensively on theological topics for the OP tradition including his book *Practical Holiness: A Second Look*, published in 1985.³⁸³ Bernard's purpose in writing the book was to investigate the theology of holiness including such topics as the sinful nature, legalism, and Christian liberty.³⁸⁴ He includes a section in the book on general principles of holiness which is the focus of this summary.

Bernard presents sanctification as a continuing work of salvation which finds its beginning in the new birth. From that moment, the believer must submit to the leadership and control of the Spirit on a daily basis. Sanctification, like the new birth, is necessary in order for one to see the Lord (Heb. 12.14).³⁸⁵ Bernard offers a two-fold definition of holiness: 1) separation from sin and worldliness, and 2) dedication to God and his will. One must 'put off' former conduct and 'put on the new man' in righteousness and holiness.³⁸⁶ Holiness means one cannot love the 'ungodly world system' but instead must 'keep himself unspotted' from it (Jas 1.27).³⁸⁷

Bernard gives significant emphasis to the importance of both inward and outward holiness, and he stresses that holiness (sanctification) is not a means of earning salvation, it is a result of salvation.³⁸⁸ The believer receives an 'immediate sanctification' (separation from sin) through the death of Christ when baptized in Jesus' name and filled with the Holy Spirit. But there is a progressive work of sanctification which follows. He notes 'we are already sanctified, but we are also called to be saints (sanctified, holy ones)' (1 Cor. 1.2).³⁸⁹ This progressive work requires personal effort, as the believer uses the power God has provided in the Spirit to 'force the flesh to obey His

³⁸³ David K. Bernard, *Practical Holiness: A Second Look* (Series in Pentecostal Theology 4; Hazelwood, MO: Word Aflame Press, 1985).

³⁸⁴ Bernard, *Practical Holiness*, p. 11.

³⁸⁵ Bernard, *Practical Holiness*, p. 31. Bernard appears to use the terms 'holiness' and 'sanctification' interchangeably, thus I will follow his logic with that in mind and use his chosen term in each case.

³⁸⁶ Bernard, *Practical Holiness*, pp. 32-33.

³⁸⁷ Bernard, *Practical Holiness*, p. 33.

³⁸⁸ Bernard, *Practical Holiness*, pp. 33-34.

³⁸⁹ Bernard, *Practical Holiness*, p. 34.

word'.³⁹⁰ Simply put, Bernard understands holiness in terms of obedience to God's word and resisting temptation to sin.³⁹¹

G. Duffield and Van Cleave

In 1983, Foursquare theologians Guy P. Duffield and Nathaniel M. Van Cleave wrote *Foundations of Pentecostal Theology*³⁹² as a systematic theology for Pentecostals. The topic of sanctification in this work is positioned within the discussion of soteriology as one of the applications of the provisions of the doctrine of salvation.

Duffield and Van Cleave offer a two-fold definition for sanctification. The first, and primary, meaning is 'a dedication, consecration, or setting apart for some specific and holy use'. This definition is supported by the use of several OT types including: the sanctification of a house (Lev. 27:14), the sanctification of a field (Lev. 2:16), and sanctification of the temple vessels (2 Chr. 29:19).³⁹³ The secondary meaning of sanctification 'involves cleansing and purging from moral defilement', which, according to the authors, is a crisis/process experience.³⁹⁴

Duffield and Van Cleave elaborate on their theology of sanctification by describing its three aspects: positional; practical; complete and final. The positional aspect of sanctification refers to the moment that a person is born again (1 Cor. 6:11; 2 Thess. 2:13). At this moment, the holiness of Jesus is imputed to the believer even though the believer may not yet be holy in their day-to-day living. For Duffield and Van Cleave there is a difference between righteousness and holiness; righteousness refers to right conduct, but holiness is related to character.³⁹⁵

The second aspect of sanctification is its practicality. This means that, for justified believers, 'imputed holiness should progressively become a practical part of their daily Christian living' (1 Thess. 5:23; 2 Thess. 2:13; Col. 3:8-12).³⁹⁶ In the authors' view this is a continuing process that lasts throughout the Christian's lifetime. It is not measured by what one avoids doing, it is measured by what one does. It is a 'positive conformation to

³⁹⁰ Bernard, *Practical Holiness*, p. 36.

³⁹¹ Bernard, *Practical Holiness*, p. 40.

³⁹² This analysis is based on the 2008 edition of the book, Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: Foursquare Media, 2008).

³⁹³ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, pp. 242-43.

³⁹⁴ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, p. 244.

³⁹⁵ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, p. 244.

³⁹⁶ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, pp. 244-45.

the image of Christ'.³⁹⁷ Duffield and Van Cleave explicitly reject the notion of a 'second work of grace' that purges inbred sin. The flesh is not overcome by eradication or suppression, only through 'identification with Christ'.³⁹⁸ Believers are to 'consider yourselves to be dead to sin, but alive to God in Christ Jesus' (Rom. 6.11). The authors stress that all believers have died to sin in Christ's sacrifice, but not all have 'claimed the riches which were provided for them by that death'.³⁹⁹ But this does not result in absolute perfection of the believer. There is an ongoing need to resist sin and submit one's members as instruments of righteousness' (Rom. 6.12-13). Although perfection is a biblical term, it should be understood as 'growth in spiritual stature, not sinless perfection'.⁴⁰⁰ 1 John 3.9 does not teach the impossibility of practicing sin, rather that sinning is not the usual experience of the believer's life.⁴⁰¹ Sinless perfection and being wholly sanctified must await the *parousia* (Phil. 3.20-21). The believer has been saved from the penalty of sin, is being saved from the power of sin, and will yet be saved from the presence of sin. This is the third aspect of sanctification.⁴⁰²

Sanctification is obtained synergistically. On the divine side of the equation, the authors attribute different functions to each person of the Trinity. The Father reckons the holiness of Jesus to the account of the believer, perfects the believer, and when necessary will discipline the believer to aid in the process of sanctification. The Son accomplished the believer's sanctification through the shedding of his blood. The Holy Spirit gives the believer victory over the flesh by the development of the fruit of the Spirit as the believer abides in Christ. The fullness of the Spirit causes the things of the world to 'drop off' by 'the expulsive power of a new affection'.⁴⁰³ On the human side of the equation, the believer must 'sanctify, cleanse, and purge himself' by the means that have

³⁹⁷ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, p. 245.

³⁹⁸ It is worth mentioning that the authors equate 'flesh' with the carnal nature and, much like J.H. King and others, use the story of Isaac and Ishmael as a type of flesh vs. spirit, concluding that the way to deal with the flesh is for it to be 'cast out'. But they follow this with an argument *against* the idea of eradication. To them casting out the flesh means reckoning oneself dead to sin. Duffield and Van Cleave, *Foundations of Pentecostal Theology*, pp. 245-46.

³⁹⁹ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, pp. 246-47.

⁴⁰⁰ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, p. 247.

⁴⁰¹ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, p. 247.

⁴⁰² Duffield and Van Cleave, *Foundations of Pentecostal Theology*, pp. 247-48.

⁴⁰³ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, pp. 248-49.

been placed at their disposal by God – faith, obedience to the Word, yielding to the Holy Spirit, and personal commitment.⁴⁰⁴

H. William Menzies and Stanley Horton

In *Bible Doctrines: A Pentecostal Perspective*, first published in 1993, Dr. Stanley Horton, Bible and Theology Professor and minister in the AG, undertook a revision and enlargement of an earlier training course entitled *Understanding our Doctrine* written by Dr. William Menzies.⁴⁰⁵ The book uses the AG ‘Statement of Fundamental Truths’ as its outline.⁴⁰⁶ In keeping with that outline, the section dedicated to the discussion of sanctification is positioned after the sections on the BHS and tongues as initial physical evidence.

The author states that sanctification is positional and instantaneous in one aspect and practical and progressive in another. The chief aspect is the progressive work of the Spirit in the life of the believer.⁴⁰⁷ ‘Separation’ is the core concept of sanctification, ‘set apart from sin in order to be set apart to God’. God’s desire is that those he has separated to himself would be fashioned into ‘Godlike people’. This includes righteousness (conformity to divine law), and holiness (conformity to divine nature). God’s concern is not just for outward obedience, it is with an ‘inward wellspring of motivation that is cleansed and pure’ (Mk 7.6; Lk. 6.45).⁴⁰⁸ As the Spirit and Word flood the heart and mind, the believer is expected to respond by ‘removing himself from defilement’ (2 Cor. 7.1; Heb. 12.13-15) thereby participating in the process of purification and engaging in acts of consecration.⁴⁰⁹

Sanctification has three facets. The first is positional holiness which is grounded in God’s own declaration of our holiness at the beginning of our Christian lives. This is identical to or at least simultaneous with, initial justification.⁴¹⁰ The second facet of

⁴⁰⁴ Duffield and Van Cleave, *Foundations of Pentecostal Theology*, pp. 249-50.

⁴⁰⁵ My review is based on a 2012 printing of the book, Stanley M. Horton and William Menzies, *Bible Doctrines: A Pentecostal Perspective* (Springfield, MO: Gospel Publishing House, 2012). Note, in reviewing this book I will use the generic term ‘the author’ due to the inability to discern what is Horton’s addition/revision to Menzies’ work.

⁴⁰⁶ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, p. 8. In the preface, Horton posits that the book is not merely an effort to promote AG doctrine but, rather, to ‘bring out the biblical basis and applications of these fundamental Bible truths’ regardless of the readers’ background or denomination.

⁴⁰⁷ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, pp. 147-48.

⁴⁰⁸ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, pp. 148-49.

⁴⁰⁹ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, p. 149.

⁴¹⁰ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, pp. 149-50.

sanctification is a 'growing stage of holiness' (Heb. 5.12-14; 1 Pet. 2.1-3) accomplished by a 'daily renewal of our consecration and dedication to God'. The ministry of the Holy Spirit is an important part of this process.⁴¹¹ At this point, the author does a brief excursus on the 'Wesleyan doctrine of eradication' saying unequivocally the 'old nature is not "rooted out"'.⁴¹² In his view, the eradicationist perspective is based on an understanding of sin as a 'thing' rather than as a relationship. Rather than the 'eradication of the old nature', the believer can experience victory over sinful temptations in proportion to their yielding to the work of the Holy Spirit, which Horton points out is a work of faith.⁴¹³

The author stresses that although the believer can experience victory over sin in this life, one will never come to the place where there is no capacity to sin. But one can come to a place where they are able not to sin.⁴¹⁴ In this view, then, 'living in the Spirit' day-by-day increases one's capacity for spiritual things.⁴¹⁵ Positional sanctification, declared at the moment of conversion, becomes increasingly actualized as one is given the means to 'grow in grace'.⁴¹⁶ This process, which Horton refers to as a 'period of probation',⁴¹⁷ will culminate in the third facet of sanctification, final holiness or 'glorification' at the end of the believer's life.⁴¹⁸

Stanley Horton also wrote 'The Pentecostal Perspective' in the edited work *Five Views on Sanctification*, published in 1987.⁴¹⁹ After a brief historical section, Horton sets out to explain the AG view of sanctification.⁴²⁰ He starts with the instantaneous aspect of sanctification which is separation from sin unto God the moment one believes in Christ. This is necessary before one can live a life of holiness (Heb. 10.10). Horton calls this a

⁴¹¹ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, p. 150.

⁴¹² Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, pp. 151-52.

⁴¹³ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, pp. 151-52.

⁴¹⁴ In a related note, the author suggests that the phrase 'have not sinned' in 1 Jn 1.10 might be better translated as 'If we say we have come to a place, or have had an experience, where we cannot or do not sin any more – we make God a liar, Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, p. 152 n.

⁴¹⁵ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, pp. 152-53.

⁴¹⁶ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, p. 153.

⁴¹⁷ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, p. 154.

⁴¹⁸ Horton and Menzies, *Bible Doctrines: A Pentecostal Perspective*, p. 154.

⁴¹⁹ Horton, Stanley M., 'The Pentecostal Perspective' in Stanley Gundry (ed.), *Five Views on Sanctification* (Grand Rapids, MI: Zondervan, 1987), pp. 105-35.

⁴²⁰ Horton makes the observation that among some of the local assemblies, 'there is not as much emphasis on the external aspects of holiness nor the standards inherited from the holiness movement of the nineteenth century', Horton, 'The Pentecostal Perspective', p. 115.

‘positional sanctification’ and refers to it as the ‘finished work of Calvary’.⁴²¹ Progressive sanctification is in view when Paul refers to Corinthian Christians as ‘spiritual but worldly’ (1 Cor. 3.1) because ‘their condition was not measuring up to their position’.⁴²² This is the meaning of the exhortation to ‘grow in grace’ and Horton considers this the meaning of 1 Thess. 4.3-4. The believer is ‘dead to sin through our identification with Christ’ (Col. 3.3) but must also ‘put to death ... whatever belongs to your earthly nature’ and ‘be made new in the attitude of your minds ... put on the new self’ (Col. 3.5-10; Eph. 4.22-24).⁴²³ The divine means for progressive sanctification include the blood of Christ, the Holy Spirit, and the Word of God.⁴²⁴ The Holy Spirit aids in this process in at least three ways: 1) making the believer conscious of sin that was either unrecognized or ‘shielded by self-justification’; 2) creating a hunger and thirst for righteousness and helping the believer sense their own helplessness in achieving holiness; 3) helping the believer put off the ‘old man’ and put on the ‘new man’.⁴²⁵

The term ‘entire sanctification’ is used in three ways. First, it describes believers who ‘live up to the light they have’. They are not yet mature, but they desire to follow Christ and are doing so the best they know how with the help of the Holy Spirit, thus they are participating in ‘entire sanctification’.⁴²⁶ Horton quotes Pearlman saying that entire sanctification is understood as ‘the wholehearted desire and determination to do the will of God’ or ‘complete in the sense of being apt or fit for a certain task or end ... attained through growth in mental and moral development’ through the Spirit and the Word.⁴²⁷ This is a relative, not absolute, perfection. The believer is never free from temptation and the ‘old nature is still able to make demands’.⁴²⁸ Another use of the term ‘entire sanctification’ is ‘the state to which we will be transformed at Christ’s second coming’ (1 Cor. 15.52; Eph. 4.13; 1 Jn 3.2).⁴²⁹

⁴²¹ Horton, ‘The Pentecostal Perspective’, pp. 115-16.

⁴²² Horton, ‘The Pentecostal Perspective’, p. 116.

⁴²³ Horton, ‘The Pentecostal Perspective’, p. 117.

⁴²⁴ Horton, ‘The Pentecostal Perspective’, pp. 117-23.

⁴²⁵ Horton, ‘The Pentecostal Perspective’, p. 128.

⁴²⁶ Horton, ‘The Pentecostal Perspective’, pp. 123-24.

⁴²⁷ Horton, ‘The Pentecostal Perspective’, p. 124.

⁴²⁸ Horton, ‘The Pentecostal Perspective’, p. 124.

⁴²⁹ Horton, ‘The Pentecostal Perspective’, p. 125.

III. Contemporary Constructive Works

A. Steven Jack Land

In 1993, Steven Land, Professor of Pentecostal Theology at Pentecostal Theological Seminary, authored his groundbreaking work, *Pentecostal Spirituality: A Passion for the Kingdom*,⁴³⁰ which has opened the door to much constructive theological work among Pentecostals. Land's work is informed by his view that Pentecostalism cannot be identified with a 'rationalistic or scholastic type of evangelicalism'. Nor can it be assimilated into other Christian denominations without their fundamental alteration.⁴³¹ In order to accomplish his task, Land examines the beliefs and practices of early Pentecostals, specifically in the first ten years of the movement which he considers to be the 'heart and not the infancy' of the movement.⁴³²

Land's theological method is a correlation of theology and spirituality. Spirituality is defined as 'the integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs and practices'.⁴³³ The theological task, then, is the 'ongoing integration of beliefs, affections, and actions' or, put another way, 'orthodoxy, orthopathy, and orthopraxy'.⁴³⁴ In Land's theological vision, the affections are 'belief shaped, praxis-oriented, and characteristic of a person', thus they are the integrating center of orthodoxy and orthopraxy.⁴³⁵ Affections are not 'episodic, feeling states, or individualistic sentiments'. They are 'shaped and determined by the biblical story and evidence the marks of particular communal and historical locations'.⁴³⁶ Furthermore, what Land seeks is not a tenuous balance between reason and emotion. For Land, the idea of 'balance' privileges reason and fails to grasp the fundamental role of affections in salvation. This is why he prefers the term 'integration'.⁴³⁷

Another important point of Land's methodology is its eschatological emphasis. Land distinguishes Pentecostalism from fundamentalist and dispensationalist views noting

⁴³⁰ This review is based on a 2010 edition, Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010). However, it is placed chronologically based on the original 1993 publication date.

⁴³¹ Land, *Pentecostal Spirituality*, p. 18.

⁴³² Land, *Pentecostal Spirituality*, p. 37.

⁴³³ Land, *Pentecostal Spirituality*, p. 1.

⁴³⁴ Land, *Pentecostal Spirituality*, pp. 30-31.

⁴³⁵ Land, *Pentecostal Spirituality*, p. 34.

⁴³⁶ Land, *Pentecostal Spirituality*, p. 34.

⁴³⁷ Land, *Pentecostal Spirituality*, p. 34.

that they sharply distinguish between the 'Church Age' and the 'Kingdom Age'. In contrast, Pentecostals 'testified to and rejoiced in the inbreaking of the kingdom of God', which was evidenced by the sign-gifts of the apostolic age.⁴³⁸ Furthermore, Land notes, 'To believe in that kingdom was to walk according to the nature, will and goal of the king. Salvation was participation in the life of God through transformations by grace through faith.'⁴³⁹

Under examination here is Land's reflection on Pentecostal sanctification theology. Land envisions salvation to be a crisis-development process which moves the Christian forward, not passively but passionately.⁴⁴⁰ This involves the 'giving and ordering of life' in which the believer receives the Spirit of righteousness and is 'led into all truth as it comes to be unto the end'. Furthermore, salvation is love because participation requires that all be done in love else it is profitless.⁴⁴¹

For Land, entire sanctification is affective transformation with love as its integrating center.⁴⁴² The question of sanctification is not about subsequence or eradication of some evil substance. It is about the 'kind of measure of love that is appropriate ... to one who "so loved" the world'. Land's answer to this question is 'nothing but a wholehearted love is adequate to this'.⁴⁴³ Land understands that a believer's sin 'in its most serious guise' is not a lack of conformity to God's will, although conformity is the ultimate goal. Penultimately, sin is a 'betrayal, a willful resistance of that purpose for which we were called'.⁴⁴⁴ Land says:

The passion of Christ 'on the cross' is finished. The passion of the believer and the church in Christ is not. In him that passion becomes compassion, a wholehearted longing to see all and everyone redeemed, and a pursuit of peace and holiness without which no one will see the Lord.⁴⁴⁵

Furthermore, the sanctification of the believer and the church is the 'motive and analog' for the sanctification of the world as it is called to repentance and to righteousness.⁴⁴⁶

⁴³⁸ Land, *Pentecostal Spirituality*, p. 44.

⁴³⁹ Land, *Pentecostal Spirituality*, p. 62.

⁴⁴⁰ Land, *Pentecostal Spirituality*, p. 200.

⁴⁴¹ Land, *Pentecostal Spirituality*, p. 201.

⁴⁴² Land, *Pentecostal Spirituality*, p. 202.

⁴⁴³ Land, *Pentecostal Spirituality*, p. 202.

⁴⁴⁴ Land, *Pentecostal Spirituality*, p. 202.

⁴⁴⁵ Land, *Pentecostal Spirituality*, p. 202.

⁴⁴⁶ Land, *Pentecostal Spirituality*, p. 206.

Land uses the term ‘moral integration’ to describe his understanding of sanctification and he situates it in a ‘lifelong process of discipleship and growth’.⁴⁴⁷ In doing this, he hopes to avoid moralism and presumption by maintaining a focus on ‘humble love through abiding in Christ’. This moral integration will require struggle and mortification, but Land does not see it as either a works righteousness or mere sentimentality. For Land, this type of moral integration/ affective transformation is what is required if one is to take seriously the demand of the Gospel to ‘deny oneself, take up the cross daily, follow, love as he loved, and walk as he walked (Mt. 16.24-26; Mk 8.34-38; Lk. 14.26-35)’.⁴⁴⁸

B. Frank D. Macchia

Frank Macchia, systematic theologian and professor at Vanguard University, has broken new ground in the discussion of soteriology from a Pentecostal perspective. In particular, in his 2006 book, *Baptized in the Spirit: A Global Pentecostal Theology*, he seeks to find a way to mediate the distinctions between Pauline and Lukan emphases on the Holy Spirit by integrating them along with other canonical voices such as Matthew and John.⁴⁴⁹ Specifically, Macchia seeks to reframe the theological discussion using Spirit baptism as the organizing principle of a Pentecostal theology.⁴⁵⁰

Macchia points to theological fragmentation caused by the early Pentecostal tendency to isolate Christian initiation from charismatic empowerment, a move that was occasioned by the historical shift from sanctification to Spirit baptism.⁴⁵¹ He suggests that by defining sanctification as a Christological category, the Pentecostals effectively splintered Christ’s sanctifying from his Spirit baptismal ministry resulting in a weakened Christological criterion for the higher life.⁴⁵²

As a remedy, Macchia proposes to redefine Spirit baptism in the light of sanctification and eschatology, ‘augmenting the kingdom of God motif with the sanctification theme

⁴⁴⁷ Land, *Pentecostal Spirituality*, p. 211.

⁴⁴⁸ Land, *Pentecostal Spirituality*, p. 211.

⁴⁴⁹ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), p. 16.

⁴⁵⁰ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 17.

⁴⁵¹ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 27.

⁴⁵² Macchia suggests that this was done for ecclesiological reasons, i.e. to aid Pentecostals in preserving their uniqueness as an empowered and charismatically endowed community. See Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 80.

of participation in, and union with God'.⁴⁵³ His conclusion is that 'Spirit baptism is a baptism in the love of God that sanctifies, renews, and empowers until Spirit baptism turns all of creation into the final dwelling place of God'.⁴⁵⁴ Rather than viewing sanctification merely negatively as a cleansing or separation from sin, it should also be seen positively as a consecration to God in preparation for a holy task. Indeed, it is a transformation by the Spirit of God into the very image of Christ 'from glory to glory' (2 Cor. 3.18).⁴⁵⁵

Macchia proposes a revision of justification and sanctification in the light of Spirit baptism as 'metaphors of the renewal of creation into the dwelling place of God'.⁴⁵⁶ In this paradigm, justification is understood as 'a liberating and redemptive concept that reorders life toward justice and mercy'.⁴⁵⁷ Rather than a mere forensic understanding of justification which is a 'juridical transference' of Christ's merits, it is Christ's victory over sin and death that gets 'reckoned to us in faith'.⁴⁵⁸ The justified believer is able to participate in the "'baptism" of Christ's birth, life, death, and resurrection, which is expansively opened to creation through Christ's role as the Spirit Baptizer and Inaugurator of the kingdom of God'.⁴⁵⁹

This view allows us to discern overlap between justification and sanctification/theosis.⁴⁶⁰ Indeed, Macchia considers them as 'overlapping metaphors of the Christian life' and rejects the traditional objective/subjective distinction made between justification and sanctification.⁴⁶¹ Rather, Macchia suggests a distinction of emphasis. In this sense, justification focuses on the 'eschatological judgment of God in "righteousing" us in Christ, while sanctification implies the divine act of consecrating us from sin and transforming us into a living temple of praise'.⁴⁶² Macchia is careful to stress that, in light of Jesus' own sanctification (Jn 17.18), we must not understand the concept to mean escape from the world. Macchia asks, 'If Jesus fulfilled all righteousness

⁴⁵³ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 42.

⁴⁵⁴ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 60.

⁴⁵⁵ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 83.

⁴⁵⁶ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 129.

⁴⁵⁷ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 132.

⁴⁵⁸ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 138.

⁴⁵⁹ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 139.

⁴⁶⁰ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 139.

⁴⁶¹ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 140.

⁴⁶² Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, p. 140.

by bearing the burdens of sinners, how can we interpret kingdom sanctification as an avoidance of the sinners?’⁴⁶³

C. Amos Yong

Amos Yong, systematic theologian and Dean of the Schools of Theology and Intercultural Studies at Fuller University, has written extensively on a variety of theological topics. In view in this summary is his 2014 book *Renewing Christian Theology* in which Yong seeks to develop a global systematic theology which takes into account the ‘radicality of renewal Christianity’. He advances his goal by using the World Assemblies of God Fellowship’s (WAGF) Statement of Faith (SF) as a template.⁴⁶⁴ In particular, Yong seeks to orient his work by rethinking theological doctrines with a focus on the Spirit of Christ. In order to do this, he reverses the order of the WAGF SF to begin with eschatology, which Yong does not consider to be ‘otherworldly or escapist’. Instead he sees the possibility of eschatology being ‘appropriately this-worldly in terms of what the gospel requires’. In doing this the fifth aspect of the fivefold gospel, Jesus the coming king, might shed light on the other aspects of the fivefold gospel – Jesus as savior, healer, sanctifier, and Spirit Baptizer.⁴⁶⁵

Based on the WAGF SF, Yong defines sanctification as ‘a work of the Holy Spirit designed to produce Christ-like holiness’.⁴⁶⁶ To illustrate this, Yong reflects on a character vignette of Mary, the mother of Jesus. Mary’s ‘coming to terms with her giving of herself, literally and fully in her pregnancy, to the will of God’ illustrates the idea of being separated from the world and dedicated to the work of God.⁴⁶⁷ Similarly, the surrendering of her body and life as mother culminates in her own *via dolorosa* at the foot of cross. Yong queries, ‘is this the path of sanctification’?⁴⁶⁸ Yong also sees Mary as the prototype of the Spirit-baptized life who, not only brought forth the Messiah himself, but also empowered her own ongoing witness to God’s sanctifying work in the world.⁴⁶⁹

⁴⁶³ Macchia, *Baptized in the Spirit: A Global Pentecostal Theology*, pp. 143-44.

⁴⁶⁴ Amos Yong, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco, TX: Baylor University Press, 2014), p. 11.

⁴⁶⁵ Yong, *Renewing Christian Theology*, p. 15.

⁴⁶⁶ Yong, *Renewing Christian Theology*, p. 103.

⁴⁶⁷ Yong, *Renewing Christian Theology*, p. 104.

⁴⁶⁸ Yong, *Renewing Christian Theology*, p. 107.

⁴⁶⁹ Yong, *Renewing Christian Theology*, p. 107.

Yong traces four trajectories of Christian perfection that preceded modern Pentecostalism. These include: the moral (concerned with moral behavior), the eschatological (anticipating a future realization of full holiness), the formal (positional/ confessional holiness), and the mystical (unity with Christ).⁴⁷⁰ Yong suggests a different set of categories to include: the moral orientation which emphasizes the interconnectedness of loving God and neighbor; the dualistic which defines sanctification as opposition between living after the flesh versus being in Christ and in the Spirit; the cultic which calls for defiled bodies and lives to be purified in order to approach the divine presence; and the ecclesial/ social which establishes solidarity in the body of Christ over and against 'the world'.⁴⁷¹

Yong then traces ways that these models have played out in various quests for holiness in the Christian tradition. Of particular note is Yong's treatment of Wesleyan theology which he sees as being challenged by changing philosophical and cultural currents. With regard to sanctification, the emerging dilemma is a reassertion of more traditional understandings of the doctrine of entire sanctification alongside more relational understandings of holiness. In the former, sanctification is the eradication of inbred sin in a subsequent work of grace, in the latter sanctification is a dynamic process of being made perfect in love according to the image of Christ by the power of the Spirit.⁴⁷²

Yong's constructive effort is focused on the use of 1 John, recognizing it as Wesley's 'canon-within-the-canon'.⁴⁷³ Based on the text, Yong makes three major observations related to sanctification and holiness. First, he notes that while absolute sinlessness is an eschatological reality, the present lives of Christians are empowered by Christ and the Spirit to desire holiness and resist sin and sinning.⁴⁷⁴ Second, holiness of life is evidenced by one's keeping God's commandments and loving others.⁴⁷⁵ Third, believers' capacity to love comes not from themselves but from God.⁴⁷⁶ Yong notes that

⁴⁷⁰ Yong, *Renewing Christian Theology*, p. 108.

⁴⁷¹ Yong recognizes that these four models presume and rely upon one another in various ways thus are not discrete, Yong, *Renewing Christian Theology*, p. 108.

⁴⁷² Yong, *Renewing Christian Theology*, pp. 113-15.

⁴⁷³ Yong, *Renewing Christian Theology*, p. 117.

⁴⁷⁴ Yong, *Renewing Christian Theology*, p. 118.

⁴⁷⁵ Yong, *Renewing Christian Theology*, p. 119.

⁴⁷⁶ Yong, *Renewing Christian Theology*, p. 119.

these ideas cannot be reduced to a 'gradualistic view of holiness', rather there is a sense in Scripture that believers are expected at some point to discontinue their sinful ways.⁴⁷⁷

Returning to a discussion of traditional Wesleyan views of sanctification, Yong notes the belief that the atoning work of Christ allows for the forgiveness of sin while the renewing work of the Spirit accomplishes the eradication of sinful tendencies and proclivities in the human heart. But rather than seeing these as two separate works of grace, Yong suggests that a more 'relational and dynamic perspective realizes that human progression with God is marked by any number of concrete encounters'.⁴⁷⁸

Furthermore, Yong rejects the idea of the sinful nature being passed on to each succeeding generation through the lustful act of sexual intercourse. Instead, he notes that 'all creation labors under the bondage of sin thus humans struggle with sinful relationships, life systems, and environments from their conception'.⁴⁷⁹ Similarly, sanctification is social as well, thus purification from sin and consecration to holiness necessarily involves reconciling alienated relations, redemption and renewal of social structures, and the healing of the world.⁴⁸⁰ Yong stresses that in saying this he is not downplaying the importance of the soteriological ideas of 'regeneration' or 'sanctification'. He only suggests that sanctifying and perfecting grace also involves the body of Christ empowered by the fellowship of the Spirit to 'bear witness to the possibilities of realizing the divine holiness in a still sinful world'.⁴⁸¹ Yong also stresses the broadly ecumenical implications of building bridges to other 'traditions of holiness also seeking the sanctification of individuals of the world'. Here he includes indigenous and world religious traditions even while acknowledging the 'christomorphic character of Christian holiness remains matchlessly distinctive and particular'.⁴⁸² He presses his point home saying, 'the point about Christian holiness is bearing witness to others, to the world, for the perfect love of God manifest in Christ, by the power of the Spirit without denying that the Spirit's sanctifying effects may yet be displayed outside the church'.⁴⁸³

⁴⁷⁷ Yong, *Renewing Christian Theology*, p. 121.

⁴⁷⁸ Yong, *Renewing Christian Theology*, p. 125.

⁴⁷⁹ Yong, *Renewing Christian Theology*, p. 125.

⁴⁸⁰ Yong, *Renewing Christian Theology*, p. 125.

⁴⁸¹ Yong, *Renewing Christian Theology*, p. 125.

⁴⁸² Yong, *Renewing Christian Theology*, p. 129.

⁴⁸³ Yong, *Renewing Christian Theology*, p. 129.

D. Chris E.W. Green

Chris Green, systematic theologian and Professor of Theology at Southeastern University, has proposed some intriguing ideas concerning sanctification theology and the sanctifying effect of Scripture reading in his 2015 book *Sanctifying Interpretation*.⁴⁸⁴ Green's work consists of three major movements. The first is an attempt to help the reader rethink what Green perceives as a persistent dichotomy in theological reflection between *being* and *doing* or between *sanctification* and *vocation*. Second, Green offers a reimagination of the character of holiness and the sanctified life, in particular challenging the notion of 'set-apartness' as a call to live with and join with Christ in openness to and intercession for our neighbors. Finally, Green focuses on the practice of reading Scripture and ways that we are drawn by it into this understanding of holiness.

In the first movement, Green points to the fact that the church, as a priestly people, shares the same responsibility as did the people of Israel in the OT – the work of connecting God to the people and God's people to one another, as well as to the world entrusted to their care. This is accomplished, both for Israel and the church, through the functions of service, protection, mediation, and representation. The question then becomes whether we are enacting these functions faithfully, in ways that are 'formed by love through faith and hope in what God has done, is doing, and has promised still to do in Christ'.⁴⁸⁵ Green posits that as we cooperate with Jesus in the Spirit to accomplish the vocation to which we have been called, not only do we bear witness with him of the promise that in the glory of God's Kingdom all things are brought into their particular glory, we ourselves are brought into our own glory.⁴⁸⁶ Here Green stresses the aspect of interpreting our experiences as a means of mediating them to the rest of creation. Thus, God acts to save us in ways that make us 'truer interpreters'.⁴⁸⁷ Green describes this process:

God uses our agonizing and never-quite-successful efforts to speak faithfully to God and for God as means of grace for us. Our effort to bring God's Word faithfully to bear in our own words actually somehow makes room for the transfiguring nearness of the Spirit in our neighbor's lives as well as our own.⁴⁸⁸

⁴⁸⁴ Chris E.W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland, TN: CPT Press, 2015).

⁴⁸⁵ Green, *Sanctifying Interpretation*, p. 30.

⁴⁸⁶ Green, *Sanctifying Interpretation*, p. 32.

⁴⁸⁷ Green, *Sanctifying Interpretation*, p. 39.

⁴⁸⁸ Green, *Sanctifying Interpretation*, p. 44.

In his second movement, Green's vision of sanctification is on full display. He sets the stage for what follows by describing what he perceives as the most basic failure of holiness movements – the description of sanctification in terms of overcoming sin rather than in terms of being conformed to Christ.⁴⁸⁹ Rather than aspiring to avoid sin, Green suggests the believer aspire to the promised end of the Gospel – 'theotic participation with Christ and his Spirit in their intercessory, priestly mission for the Father's creation'. Green notes that such participation 'wreaks havoc with the sin at work in and around us'.⁴⁹⁰ Green notes a second fundamental mistake of using the term 'separateness from the world' as simply a call to separate from sin. Instead, Green envisions it as the 'first sweep of a movement that has as its goal saving identification *with* the world'.⁴⁹¹ Taken together, the two corrections offered by Green result in his understanding of sanctification as 'transfiguring participation in the incarnate Lord's life and ongoing priestly ministry'.⁴⁹²

This transfiguration leads one into Christlike character which Green contrasts with the idea of morality. Rather, it is a way of being that may force one into conflict with accepted moral standards and regnant worldviews.⁴⁹³ Indeed authentic sanctification, as Green is presenting it, only takes root 'just as we let the Spirit rend apart and break open the moral frames of reference formed in us "naturally" by the (dis)ordered powers that give shape and energy to our world'.⁴⁹⁴ But Green does not just offer a deconstructive vision of sanctification. Instead he suggests that one is shaped for living justly by 'sustained attention to reality' and 'long-term, intense moral struggle'. Keeping his vocational integration in mind, Green suggests holiness comes when 'we painstakingly, longsufferingly, set our eyes on God and look after our neighbors with divine attention'.⁴⁹⁵

Green follows this with a series of meditations which he offers in the hope of reimagining holiness in ways that 'do justice to the complexity of the biblical witness, the mysteries of human being-in-the-world, and the deeply intricate wisdom of the

⁴⁸⁹ Green, *Sanctifying Interpretation*, p. 64.

⁴⁹⁰ Green, *Sanctifying Interpretation*, p. 65.

⁴⁹¹ Green, *Sanctifying Interpretation*, p. 66.

⁴⁹² Green, *Sanctifying Interpretation*, p. 73.

⁴⁹³ Green, *Sanctifying Interpretation*, p. 75.

⁴⁹⁴ Green, *Sanctifying Interpretation*, p. 76.

⁴⁹⁵ Green, *Sanctifying Interpretation*, p. 82.

Christian spiritual and theological traditions'.⁴⁹⁶ He speaks of embracing the beauty of Christ that we once despised thereby becoming 'as strange as he is' and following him in bearing the infirmities, diseases, woundedness, and iniquity of our neighbors.⁴⁹⁷ Green describes living 'eucharistically' as showing hospitality to others including the impure and sinners thus revealing God's holiness.⁴⁹⁸

Green speaks of Spirit baptism as being empowered for 'a life of self-emptying intercession ... bearing others in their sin ... suffering with and for them so they are borne along toward forgiveness, restoration, and healing'.⁴⁹⁹ He then describes the life of saints in various ways including: 1) transparency which reflects God's 'roominess' to invite others to participate in his life, 2) endurance which enables one to live 'in step with the Spirit', 3) transgression manifested as a willingness to transcend the priestly 'code of separation' in order to give oneself in service to the broken and defiled; and 4) strangeness in the sense of being incapable of simply 'playing by the rules, submitting to the expectations and demands of the status quo'.⁵⁰⁰ Green concludes this movement by cautioning the reader on two points. First, the need to avoid fixating on experiences of God's presence by being open to 'deeper crucifixions'.⁵⁰¹ And second, he reminds the reader that strangeness does not imply abandonment of the world. Instead, holiness is a call to intercession as sanctification moves one 'deeper in, more toward the center of the church-community, and so into the heart of the world'. In doing so one takes up the 'prophetic and priestly task not by withdrawing from the world, but by running into its midst, standing with ... those ... who in their estrangement seem to stand condemned under the judgment of God' (Eph. 2.3).⁵⁰²

In the final movement of the book Green focuses on the act of interpreting Scripture as a means of '(trans)forming us for our vocation as Christ's co-sanctified co-sanctifiers'.⁵⁰³ Green presents an early Pentecostal Christ-centered hermeneutic which results in Christ being formed in the reader. Green envisions the reading of Scripture as creating space for transformative encounters with the Spirit and elevates the interpretive

⁴⁹⁶ Green, *Sanctifying Interpretation*, p. 83.

⁴⁹⁷ Green, *Sanctifying Interpretation*, pp. 84-85.

⁴⁹⁸ Green, *Sanctifying Interpretation*, pp. 86-89.

⁴⁹⁹ Green, *Sanctifying Interpretation*, pp. 89-90.

⁵⁰⁰ Green, *Sanctifying Interpretation*, pp. 89-100.

⁵⁰¹ Green, *Sanctifying Interpretation*, pp. 101-102.

⁵⁰² Green, *Sanctifying Interpretation*, p. 106.

⁵⁰³ Green, *Sanctifying Interpretation*, p. 109.

act as being sacramental in the sense that, as one interprets Scripture, they are doing so 'with and in Christ'.⁵⁰⁴ Furthermore, Green suggests the sanctifying work of the Scriptures takes place as one is 'forced into the process of discernment by the difficulties of making faithful sense of the biblical texts' which in turn trains the believer for 'making faithful sense of our lives together before God in the world'.⁵⁰⁵ Green concludes by suggesting some practices that support this sanctifying reading of Scripture. These include: 1) saturating ourselves, corporately and individually, with the Scriptures; 2) allowing the Spirit to act as our teacher; 3) (re)reading in community with all of God's people, living and dead, within and without one's tradition; 4) (re)reading for Christ in two ways – asking how a particular passage bears witness to him, and with the expectation that the Spirit will conform us to his image; 5) (re)reading from the heart, by which Green means an openness to the affective dimension of the biblical text; and 6) (re)reading toward faithful performance.⁵⁰⁶

E. Wolfgang Vondey

Wolfgang Vondey is Reader in Contemporary Christianity and Pentecostal Studies at the University of Birmingham, UK and is also the director of the Centre for Pentecostal and Charismatic Studies.⁵⁰⁷ Under review here is Vondey's 2018 book *Pentecostal Theology: Living the Full Gospel*, which represents his proposal for development of a Pentecostal Systematic Theology.⁵⁰⁸

Vondey begins explaining his methodology by identifying Pentecost as the 'core theological symbol' of Pentecostalism.⁵⁰⁹ Thus Pentecostalism is 'a form of living fundamentally concerned with the renewing work of God as it emerges from the outpouring of the Holy Spirit on the day of Pentecost'.⁵¹⁰ Vondey then utilizes the 'five-fold gospel' (which he calls the 'full gospel') as the narrative framework to describe this form of living. It is an expression of Pentecostal spirituality and experience, emphasizing

⁵⁰⁴ Green, *Sanctifying Interpretation*, pp. 121-23.

⁵⁰⁵ Green, *Sanctifying Interpretation*, p. 125.

⁵⁰⁶ Green, *Sanctifying Interpretation*, pp. 142-60.

⁵⁰⁷ Although Vondey currently works in the European context he did his graduate and postgraduate study in the United States at Pentecostal Theological Seminary and Marquette University respectively. He also taught at Regent University prior to his current appointment.

⁵⁰⁸ Wolfgang Vondey, *Pentecostal Theology: Living The Full Gospel*, (New York: T&T Clark, 2018).

⁵⁰⁹ Vondey, *Pentecostal Theology*, p. 11.

⁵¹⁰ Vondey, *Pentecostal Theology*, p. 12.

the centrality of Christ identified by underlying experiences of the Holy Spirit.⁵¹¹ To avoid speaking abstractly, Vondey makes use of the ways the elements of the full gospel have been experienced at the altar in Pentecostal worship in the first part of the book.⁵¹² He then uses his construction of this full gospel theological narrative in the context of the altar as a means of constructing various loci of Pentecostal theology in the second major part of the book. These loci include creation, humanity, society, church, and God. This examination will focus on Vondey's discussion of sanctification in the first part of the book with a brief mention of how sanctification is applied to the various theological constructive efforts in the second part of the book.

Vondey considers the full gospel to be soteriological from beginning to end.⁵¹³ Jesus' work of redemption is experienced at conversion, sanctification, Spirit baptism, divine healing, and the coming kingdom. Of these, sanctification is demonstrably the most contested teaching based on its presence in the fivefold gospel but absence in the fourfold gospel.⁵¹⁴ Using his altar metaphor, Vondey argues that the doctrinal positioning of sanctification is overshadowed by its ritual character for Pentecostals, which is centered in the practice of tarrying for the presence of Jesus and the coming of the Spirit.⁵¹⁵ Put another way, the pursuit of sanctification at the altar is the pursuit of Pentecost.⁵¹⁶ Another ritual expression of sanctification is the act of footwashing which is cleansing for the one whose feet is being washed as well as the humbling and cleaning effect on the one doing the washing.⁵¹⁷

Vondey states that holiness is the heart of the doctrine of salvation for Pentecostals but also notes their different views on the place and effect of sanctification in the order of salvation.⁵¹⁸ Vondey offers a historical overview of the doctrine in the Pentecostal movement summarizing it by a comparison of two major trajectories, the 'Reformed evangelical' and 'Pentecostal holiness'. Both agree that initial sanctification is in conversion and it is distinguished from entire sanctification as either instantaneous in a

⁵¹¹ Vondey, *Pentecostal Theology*, p. 22

⁵¹² Vondey, *Pentecostal Theology*, pp. 31-32.

⁵¹³ Vondey, *Pentecostal Theology*, p. 37.

⁵¹⁴ Vondey, *Pentecostal Theology*, p. 59.

⁵¹⁵ Vondey, *Pentecostal Theology*, p. 60.

⁵¹⁶ Otherwise referred to metaphorically as 'lingering', 'tarrying', 'laying', and 'giving yourself' at the altar, Vondey, *Pentecostal Theology*, pp. 61-62.

⁵¹⁷ Vondey, *Pentecostal Theology*, p. 66.

⁵¹⁸ Vondey, *Pentecostal Theology*, p. 67.

second crisis or progressive. But the Reformed evangelical view sees this initial sanctification as positional through which the believer is enabled to begin a sanctified life. In this view the sanctifying work of the Holy Spirit is largely in juridical terms. The Pentecostal holiness trajectory views sanctification as being instantaneous in terms of 'immediate, actual and complete sanctification' with the sanctifying work of the Spirit considered in terms of ontological transformation.⁵¹⁹

Continuing the comparison, there is a shared belief in the ongoing actualization of the sanctified life. The Reformed group sees progressive sanctification as a 'gradual increase of holiness' while the holiness group speaks of it in terms of 'actualization of the full sanctification already obtained'. Both groups speak of entire sanctification, but the Reformed group considers this in eschatological terms (seeking maturity) and the holiness group in historical terms (living the mature life). The Reformed group is more overtly Christological emphasizing the 'accomplishment and expectation of sanctification'. The holiness group is more pneumatological emphasizing the 'pursuit and application of sanctification'. Vondey draws out these differences and makes the point that they tend to overshadow attempts at reconciliation and the integration of Pentecostal rituals of sanctification in the broader Christian landscape.⁵²⁰

The ritual practices surrounding sanctification among Pentecostals not only demonstrate that sanctification is an 'overarching term for the Christian life as a whole', but that it is to be pursued as a goal in its own right.⁵²¹ Vondey suggests from the standpoint of ritual, sanctification is both positional and instantaneous as well as practical and progressive.⁵²² The ritual move forward to the altar and the presence of God is a shift of position that is symbolic of the believer's participation in the divine life. It 'anticipates and practices separation from sin and unto God as an act of Christ-like obedience through the Holy Spirit as it is needed in everyday Christian life'. In a ritual sense, sanctification must be instantaneous to be efficacious as the Holy Spirit pours out the fulness of sanctifying grace. Pentecostals refer to this experience as 'deliverance' and 'being set free'.⁵²³

⁵¹⁹ Vondey, *Pentecostal Theology*, pp. 72-73.

⁵²⁰ Vondey, *Pentecostal Theology*, p. 73.

⁵²¹ Vondey, *Pentecostal Theology*, p. 79.

⁵²² Vondey, *Pentecostal Theology*, p. 79.

⁵²³ Vondey, *Pentecostal Theology*, pp. 79-80.

Sanctification is practical as the believer ‘practices participation in the sanctifying grace of Christ’. Further, it is personal (practiced by the believer), pragmatic (practiced for the purpose of being sanctified), ecclesial (practiced by the congregation and in a particular space and time), and missional (empowering the believer to be a witness to the kingdom of God).⁵²⁴ Sanctification is progressive in that these ritual practices are repeated in order to ‘maintain and reaffirm the efficacy of the ritual in the life of the individual and the community’.⁵²⁵

Space only allows a brief mention of Vondey’s application of sanctification in his constructive efforts in the second part of the book. A Pentecostal cosmology seeks the sanctifying impact of the outpouring of the Holy Spirit to transcend the Christian and church to include all of life and creation.⁵²⁶ In this construct, holiness is cosmological because all of creation is sacred space and will ultimately be baptized in the Spirit. It is anthropological because the human vocation is to serve and care for creation. It is ecological because the whole created order is the eschatological dwelling place of God. It is ecclesiological because the church, the body of Christ, embodies the sanctifying work of the Spirit in its sanctified practices which allow the world to participate in God’s holiness.⁵²⁷

Vondey’s vision of Pentecostal anthropology recognizes the distinctive role humanity plays in God’s design evidenced by humanity’s ability to participate in the divine life. But this must be actualized in each individual life. Human spirituality is participation in the effort to ‘overcome the polychotomy of body, soul, and spirit, as well as of divine Spirit and human spirit’.⁵²⁸ The ‘integrative centre’ of human spirituality is the ‘heart’ composed of affections, beliefs, and practices. In particular the affections, or ‘abiding dispositions’ of the heart play a central role in the Pentecostal understanding of human spirituality and transformative encounters with God.⁵²⁹ The affections are able to ‘grasp the human being as a whole’ and direct a person towards an object. Left to itself the heart is affectively drawn to the desires of human nature rather than God. Sanctification as the pursuit of the image of God in humanity is the human spirit being directed by

⁵²⁴ Vondey, *Pentecostal Theology*, p. 80.

⁵²⁵ Vondey, *Pentecostal Theology*, p. 80.

⁵²⁶ Vondey, *Pentecostal Theology*, p. 161.

⁵²⁷ Vondey, *Pentecostal Theology*, pp. 162-63.

⁵²⁸ Vondey, *Pentecostal Theology*, p. 183.

⁵²⁹ Vondey, *Pentecostal Theology*, pp. 183-84.

and towards the Holy Spirit. The passions are sanctified into right affections which must be integrated with right beliefs and right practices of the whole person.⁵³⁰ Returning to the metaphor of the altar, Vondey notes this integration requires 'holistic habits of the individual empowered by the divine Spirit and embodied in sanctifying practices of the human being in communion with others'.⁵³¹

Vondey describes the role of sanctification in social and cultural anthropology as a catalyst that 'modifies a soteriological resistance through exposure to Pentecostal spirituality towards the goal of transforming culture by participation in the sanctified practices of the body of Christ'.⁵³² Rather than reducing sanctification to consecration, Vondey suggests individual and personal sanctification are the 'cogs and wheels' of civilization and social transformation.⁵³³ Further, this mission is not just to the margins but also to the center with the goal of sanctification being the 'dissolution of the center / margin dichotomy'. This is accomplished as sanctified practices participate in transformation across the sociocultural spectrum leading to a social and cultural moral vision of human flourishing.⁵³⁴ Vondey calls for a 'theologically responsible syncretism' that brings together church and society for the purpose of transformation and redemption. The Spirit works in this environment to purify the secular culture, delivering it from evil, poverty, sickness, and hardship. At the same time the Spirit works in the ecclesial environment, consecrating and reforming it of prejudices, isolation, and stagnation.⁵³⁵ Sanctification in Pentecostal theology does not exist merely for its own purposes, but points to the good of all creation.⁵³⁶

Turning to ecclesiology, Vondey asks, 'How can we speak of the church as holy when the church exists historically only amidst the sinful structures of the world?'⁵³⁷ His response is that the church can only be holy insofar as sanctification identifies the process of the community in becoming the church.⁵³⁸ The continuing reception of the Spirit marks the church as a sanctified community in the process of becoming holy in the

⁵³⁰ Vondey, *Pentecostal Theology*, p. 184.

⁵³¹ Vondey, *Pentecostal Theology*, p. 184.

⁵³² Vondey, *Pentecostal Theology*, p. 207.

⁵³³ Vondey, *Pentecostal Theology*, p. 207.

⁵³⁴ Vondey, *Pentecostal Theology*, p. 208.

⁵³⁵ Vondey, *Pentecostal Theology*, pp. 209-10.

⁵³⁶ Vondey, *Pentecostal Theology*, p. 211.

⁵³⁷ Vondey, *Pentecostal Theology*, p. 233.

⁵³⁸ Vondey, *Pentecostal Theology*, p. 234.

midst of 'adverse contexts for living out and being held accountable to God's call to holiness'.⁵³⁹ The church exists in the paradox of being 'called out' and 'being sent'. From the perspective of sanctification the mark of the church is 'hospitality' as it reflects the hospitality of God seen in the sending of Christ and the Spirit.⁵⁴⁰ When the altar metaphor is extended into the world, sanctification is a process of confrontation and transformation for the sake of the gospel.⁵⁴¹ The mission of the church is to the whole world, but the environment within the church must be sanctified by its purifying and consecrating rituals, facing the injustices, inequalities, and oppressions of the world in its own body.⁵⁴²

Finally, Vondey offers a Pentecostal doctrine of God, which he insists is not primarily epistemological but is ontological and soteriological.⁵⁴³ Pentecostal doxology resolves the tension between divine immanence and transcendence in the experience of God's presence. Specifically, sanctification understood as the participation of creation in the divine life reveals the divine movement towards creation within the eternal being of the God who sanctifies.⁵⁴⁴ Referencing Karl Rahner's axiom that the eternal being of God is reflected in his activity in the world, Vondey suggests Pentecostals can engage in trinitarian reflection through the symbol of Pentecost. This enables Pentecostals to say the encounter with God the savior is made possible by the experience of the Spirit who gives access to the redemptive activity of the incarnate Son. The Spirit poured out at Pentecost is the Spirit in the life of Jesus, thus the Spirit is essential to Christ's redemptive work as well as the believer's participation in that work.⁵⁴⁵

Sanctification is an experience of worship as the worshipper is drawn into the holiness of God through the activity of the Spirit of Christ.⁵⁴⁶ Sanctification is the immanence of the Spirit at the altar of Christ, directing the worshipper in the work of the Spirit through the sacrifice of the Son to the Father. The Father is the most 'utterly other' person of the Trinity, and is only encountered immanently through the mission of

⁵³⁹ Vondey, *Pentecostal Theology*, p. 234.

⁵⁴⁰ Vondey, *Pentecostal Theology*, pp. 234-35.

⁵⁴¹ Vondey, *Pentecostal Theology*, pp. 235-36.

⁵⁴² Vondey, *Pentecostal Theology*, p. 236.

⁵⁴³ Vondey, *Pentecostal Theology*, p. 256.

⁵⁴⁴ Vondey, *Pentecostal Theology*, p. 262.

⁵⁴⁵ Vondey, *Pentecostal Theology*, pp. 262-63.

⁵⁴⁶ Vondey, *Pentecostal Theology*, p. 263.

the Son and Spirit.⁵⁴⁷ Sanctification, as the proper mission of the Spirit, relates the human being to the Father through the Son (Rom. 8.15-16). This is a 'soteriological extension' of the sanctifying sacrifice of the Son in which the Spirit is closer to the human Spirit than the Son and the Father.⁵⁴⁸

IV. Tentative Conclusions.

This bibliographic review demonstrates the variety of approaches taken to sanctification theology within the Pentecostal tradition over the last century. In attempting to identify categories it is necessary to consider two broad ideas: the nature of sin and the question of subsequence.

Concerning the nature of sin, two perspectives seem to be in view. The first is a binary view of sin as transgression/corruption. In this approach, sanctification is seen to address, in some fashion, the question of corruption. In the Wesleyan SW view, sanctification is subsequent to initial conversion and results in the eradication of the sin nature. The Keswick/FW denies sanctification as a subsequent work that eradicates the sin nature. However, this group is further divided by the effect sanctification is seen to have on the corrupting sin nature. In the FW view, this sin nature is eradicated in conversion. In the Keswick view, the sin nature is not eradicated. Instead, the Holy Spirit is given in order to suppress the sinful nature.⁵⁴⁹ It is notable that within the Keswick/FW stream there is a marked transition toward the Keswick view as the century progressed until the earlier FW view is no longer evident.⁵⁵⁰

In the more recent constructive work, various approaches are taken to address the question of sin and sanctification. Sin tends to be seen relationally/affectively rather than substantively. Sanctification is then spoken of in pneumatological terms of affective/ontological transformation rather than sin eradication.

This bibliographic review reveals that sanctification theology within the Pentecostal tradition is not a settled matter. Ongoing attempts have been made to transcend earlier divisions within the movement. However, no attempt has been made based on an

⁵⁴⁷ Vondey, *Pentecostal Theology*, p. 265.

⁵⁴⁸ Vondey, *Pentecostal Theology*, p. 266.

⁵⁴⁹ Synan, *The Holiness-Pentecostal Tradition*, p. 144; J. Robertson McQuilkin, 'The Keswick Perspective', in Stanley Gundry (ed.), *Five Views on Sanctification* (Grand Rapids, MI: Zondervan, 1987), pp. 151-83.

⁵⁵⁰ It is also notable that Bowdle, and possibly Slay, seem to hold to a Keswick view in spite of being part of a Wesleyan SW organization, the Church of God (Cleveland, TN).

examination of sanctification theology in early Pentecostal literature. The chapters that follow represent an effort to fill that gap.

CHAPTER 3

SANCTIFICATION IN EARLY PENTECOSTAL LITERATURE: SETTING THE STAGE

I. Apostolic Faith.

A. Introduction

The birth of the North American Pentecostal movement has been dated by many to 1906 in the city of Los Angeles. William J. Seymour, an African-American holiness preacher, who had been invited there to speak had been locked out of the Holiness Church on Santa Fe Street because he insisted on preaching the doctrine of the baptism with the Holy Spirit with the initial evidence of speaking in tongues based on Acts 2.4. Seymour was then invited to stay in the home of Mr. and Mrs. Edward Lee, who were members of the church, and subsequently began to preach in the living room at the Asbery home on Bonnie Brae Street.¹

Interestingly, it was only after several days of services in the Asbery home before Seymour himself experienced the phenomenon he had preached that had caused him to be locked out of the church. Attendance began to grow to the point that the weight of the crowds in the house caused the floor to cave in. Thus, it became necessary to secure a more permanent location for the meetings, which resulted in their relocation to an abandoned AME church at 312 Azusa Street. From this point, according to historian Vinson Synan, a 'monumental revival began'.²

The revival continued for three and a half years at what became known as the Apostolic Faith Mission (AFM). Eventually, the number of visitors to the Mission would be in the thousands coming from all over the continent and beyond. Word spread by the secular and religious press, as well as by testimonies of those who had been in attendance. In addition to this, from 1906 to 1908, the AFM produced a free, four-page paper, *The Apostolic Faith*, to further the message of the 'full gospel'. Its pages contain the teachings of the mission leaders as well as testimonies and contributions from the grassroots levels of the movement as it spread globally, thus providing a cross section of thought within the movement at the time.

¹ Faupel, *The Everlasting Gospel*, pp. 200-201.

² Synan, *The Holiness Pentecostal Tradition*, p. 97.

B. Sanctification Testimony

Under Seymour's influence, the nascent Pentecostal movement held to the belief of entire sanctification as a second work subsequent to justification.³ Contributors to *AF* reflect this in the consistency of the testimony of a distinct sanctification experience as a part of their spiritual journey. From the first page of the *AF*, the report was that, 'Pentecost has surely come and with it the Bible evidences are following, many being converted and sanctified and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost'.⁴ Regular reports of individuals receiving justification and a distinct, subsequent experience of sanctification filled the pages of *AF*.⁵

In addition, some who had conflated sanctification with the BHS in their teaching were testifying to changing their position and seeking to 'receive [their] Pentecost' subsequent to their sanctification.⁶ The 'holiness people' who did not accept the Pentecostal view were equated with the five foolish virgins who would soon discover that their 'lamps are beginning to go out, burning low' because they refused to seek the 'double supply of oil'.⁷ Those who are like the five foolish virgins will not be able to attend the marriage supper but might be 'able to buy oil during the rapture'.⁸ However, it was allowed that those who 'had not light' on the Pentecostal view yet are sanctified will have a part in this event.⁹

³ Faupel suggests that Seymour adopted this view during his time with the Methodists in Indianapolis, if not before, Faupel, *The Everlasting Gospel*, p. 197.

⁴ 'Pentecost Has Come', *AF* 1.1 (Sep, 1906), p. 1.

⁵ References to the articles in all periodicals will include a title when possible, otherwise only the issue and page number will be referenced in the notes. The latter will be the case for most listed testimonies throughout this study. *AF* 1.1 (Sep, 1906), pp. 1, 3, 4; *AF* 1.2 (Oct, 1906), pp. 1, 2, 3, 4; *AF* 1.3 (Nov, 1906), pp. 1, 3, 4; *AF* 1.4 (Dec, 1906), pp. 1, 3, 4; *AF* 1.4 (Dec, 1906), p. 2; *AF* 1.5 (Jan, 1907), pp. 1, 3, 4; *AF* 1.6 (Feb-Mar, 1907), pp. 1, 2, 3, 4, 5, 6, 7, 8; *AF* 1.7 (Apr, 1907), pp. 1, 2, 4; *AF* 1.8 (May, 1907), pp. 1, 2, 3, 4; *AF* 1.9 (Jun-Sep, 1907), pp. 1, 2, 3; *AF* 1.10 (Sep, 1907), pp. 1, 4; *AF* 1.11 (Oct, 1907-Jan, 1908), pp. 1, 3, 4; *AF* 1.12 (Jan, 1908), p. 1; *AF* 2.13 (May, 1908), p. 1.

⁶ *AF* 1.1 (Sep, 1906), p. 1; *AF* 1.2 (Oct, 1906), p. 1; *AF* 1.6 (Feb-Mar, 1907), pp. 4, 5, 6, 7, 8; *AF* 1.7 (Apr, 1907), p. 1; *AF* 1.9 (Jun-Sep, 1907), p. 1; *AF* 1.10 (Sep, 1907), p. 4.

⁷ 'The Ten Virgins', *AF* 1.3 (Nov, 1906), p. 4; W.J.S., 'Behold the Bridegroom Cometh', *AF* 1.5 (Jan, 1907), p. 2; W.J.S., 'Receive Ye the Holy Ghost', *AF* 1.5 (Jan, 1907), p. 2; 'Full Overcomers', *AF* 1.12 (Jan, 1908), p. 2.

⁸ 'Behold the Bridegroom Cometh', *AF* 1.5 (Jan, 1907), p. 2. Seymour gives a similar teaching using Rebecca, Isaac's wife, as a type of the bride of Christ, W.J.S., 'Rebecca; Type of the Bride of Christ - Gen. 24', *AF* 1.6 (Feb-Mar, 1907), p. 2.

⁹ Here it is referred to as the 'first resurrection', 'Notes on the Coming of Jesus', *AF* 1.10 (Sep, 1907), p. 4. Some testified to visions that even more explicitly condemned those who rejected the Pentecostal message. One woman claimed seeing a vision of an open hell behind the pulpit in one such holiness church that rejected the Pentecostal message, 'with the awful, lurid flames coming up, and people sitting around the altar with their feet hanging over into the open hell, unconscious of their condition'. some professors of holiness were running toward the opening and 'looking too high to see it ... dash[ed] right into it' to the sounds of demonic laughter, 'Visions of Hell', *AF* 1.3 (Nov, 1906), p. 4.

C. Sanctification Defined¹⁰

The first issue of *AF* explained the teachings of the AFM on sanctification, among other doctrinal issues.¹¹ Sanctification was seen as the ‘second work of grace and the last work of grace by which He makes us Holy’ (Jn 17.15, 17 – ‘sanctify them through Thy Truth; Thy word is truth’; 1 Thess. 4.3; 5.23; Heb. 2.11; 12.14; 13.12).¹² This was understood in the sense of ‘cleansing to make holy’. The disciples were sanctified prior to Pentecost based on when Jesus declared them clean (Jn 13.10; 15.13) and when Jesus ‘breathed on them the Holy Ghost’ (Jn 20.21-22). In this way, Jesus ‘cleansed and got all doubt out of His church before He went back to glory’.¹³ As with the disciples, the BHS is a ‘gift of power on the sanctified life’.¹⁴ Those who are ‘sanctified and baptized with the Holy Ghost and fire ... are married to [Christ] already’ in the Spirit (Rom. 7.2, 4).¹⁵

The atonement first provides forgiveness of sins and, second, provides sanctification through the blood of Jesus – who suffered ‘without the gate’ to sanctify the people with his own blood (Heb. 13.12).¹⁶ ‘Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren (Heb. 2.11).’¹⁷

¹⁰ In addition to passages explicitly referencing sanctification, the idea is implied in *AF* using such terms as ‘holiness’, ‘holy living’, separateness from the world, the flesh, and the devil, language implying cleansing of the heart and/or life, references to the cleansing blood or cleansing power, ‘fire falling on the purified sacrifice’

¹¹ ‘The Apostolic Faith Movement’, *AF* 1.1 (Sep, 1906), p. 2. The same statement is published again in subsequent issues, *AF* 1.3 (Nov, 1906), p. 2; ‘The Apostolic Faith Mission’, *AF* 1.10 (Sep, 1907), p. 2; ‘The Apostolic Faith Mission’, *AF* 1.12 (Jan, 1908), p. 2; ‘The Apostolic Faith Mission’, *AF* 2.13 (May, 1908), p. 2.

¹² ‘The Apostolic Faith Movement’, *AF* 1.1 (Sep, 1906), p. 2.

¹³ One contributor placed the John 20 event at the same time as the disciples being upbraided for their unbelief in Mk 16.14, ‘Tongues As A Sign’, *AF* 1.1 (Sep, 1906), p. 2. Seymour also referred to this as the ‘unction of the Holy Spirit’, W.J.S., ‘Receive Ye the Holy Ghost’, *AF* 1.5 (Jan, 1907), p. 2.

¹⁴ ‘The Apostolic Faith Movement’, *AF* 1.1 (Sep, 1906), p. 2; W.J. Seymour, ‘The Precious Atonement’, *AF* 1.1 (Sep, 1906), p. 2; ‘The Spirit Follows the Blood’, *AF* 1.1 (Sep, 1906), p. 3; W.J. Seymour, ‘River of Living Water’, *AF* 1.3 (Nov, 1906), p. 2; ‘Sanctification and Power’, *AF* 1.3 (Nov, 1906), p. 4; F.E. Hill, ‘Baptized with the Holy Ghost’, *AF* 1.4 (Dec, 1906), p. 2; One contributor suggested that the disciples had 8 of the 9 gifts of the Spirit, only lacking the gift of tongues, prior to Pentecost, ‘Sanctified Before Pentecost’, *AF* 1.4 (Dec 1906), p. 2; ‘Cured of Doubts and Fears’, *AF* 1.9 (Jun-Sep, 1907), p. 2.

¹⁵ W.J.S., ‘The Holy Ghost and the Bride’, *AF* 2.13 (May, 1908), p. 4.

¹⁶ W.J. Seymore [sic], ‘The Precious Atonement’, *AF* 1.1 (Sep, 1906), p. 2; W.J. Seymour, ‘The Way Into the Holiest’, *AF* 1.2 (Oct, 1906), p. 4. Salvation and sanctification by the blood was taught in the partaking of the Lord’s Supper, ‘The Ordinances Taught By Our Lord’, *AF* 1.10 (Sep, 1907), p. 2.

¹⁷ It is suggested that Jesus would be ashamed to call unsanctified people brethren, W.J. Seymour, ‘The Precious Atonement’, *AF* 1.1 (Sep, 1906), p. 2. Like a clean dress that is still wrinkled, the justified believer needs to be sanctified. A person would be ashamed to just take the clothes off the line and wear them without ironing them and ‘Jesus would be ashamed to present you before the Father if you were not sanctified’, Ophelia Wiley, ‘Sermon From a Dress’, *AF* 1.2 (Oct, 1906), p. 2.

Sanctification is not just for the soul, but it is also for the body from inherited disease.¹⁸ The Holy Spirit is praying 'the very God of peace sanctify you wholly ... your whole spirit and soul and body be preserved blameless unto the coming of the Lord' (1 Thess. 5.23).¹⁹

D. Via Salutis

The view that sanctification and Spirit baptism were the same experience was prevalent among the holiness churches²⁰ and quickly gave rise to the need for an apologetic of the Pentecostal view on the pages of *AF*. This apologetic is reflected in testimonies and also in didactic passages meant to inform and defend the emerging Pentecostal view of Spirit baptism *subsequent* to the experience of sanctification.

The principles of the doctrine of Christ are: 1) Repentance. 2) Faith in our Lord and Saviour [sic] Jesus Christ. 3) Water Baptism. 4) Sanctification. 5) The baptism with the Holy Spirit. 6) Second coming of our Lord Jesus Christ. 7) Final white throne judgment.²¹

One's 'actual sins' are dealt with in justification. After this, the believer still has to fight 'sin inside and sin outside'.²² The internal war is caused by 'old inherited sin' and when the believer accepts the word that 'It is the will of God, even your sanctification', then the 'blood comes in and takes away all inherited sin',²³ the 'old man is crucified, the body of sin destroyed' (Rom. 6.6).²⁴ When the 'old man' is crucified, Jesus Christ is

¹⁸ W.J. Seymour, 'The Precious Atonement', *AF* 1.1 (Sep, 1906), p. 2.

¹⁹ 'Salvation and Healing', *AF* 1.4 (Dec, 1906), p. 2; *AF* 1.6 (Feb-Mar, 1907), p. 6; 'Healing', *AF* 1.10 (Sep, 1907), p. 2; *AF* 1.12 (Jan, 1908), p. 4.

²⁰ Consider Seymour's testimony of his call to Los Angeles prior to the revival at Azusa Street Mission. At this point Seymour was already teaching a view on sanctification and Spirit baptism that would be normative for the Azusa Street Revival and he was challenged by a Bro. Roberts who was president of the Holiness Association and came to 'settle the doctrine of the Baptism with the Holy Ghost that it was simply sanctification'. (See 'Bro. Seymour's Call', *AF* 1.1 (Sep, 1906), p. 1). Also, "'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water". We took that to mean sanctification, but since we have received the Pentecost, we see what the rivers of living water mean. It is the Lord preaching His own sermons and singing His own songs and prophesying'. *AF* 1.1 (Sep, 1906), p. 4. The concern not to confuse Spirit baptism with sanctification is reflected in the teaching statements in *AF*. See 'The Apostolic Faith Movement', *AF* 1.1 (Sep, 1906), p. 2; *AF* 1.3 (Nov, 1906), p. 2; 'The Apostolic Faith Mission', *AF* 1.10 (Sep, 1907), p. 2; 'The Apostolic Faith Mission', *AF* 1.12 (Jan, 1908), p. 2; 'The Apostolic Faith Mission', *AF* 2.13 (May, 1908), p. 2. For more examples of this see *AF* 1.2 (Oct, 1906), pp. 3, 4; *AF* 1.5 (Jan, 1907), p. 2; *AF* 1.6 (Feb-Mar, 1907), pp. 3, 4, 5, 6, 7, 8; *AF* 1.7 (Apr, 1907), p. 3; *AF* 1.8 (May, 1907), p. 4.

²¹ *AF* 1.11 (Oct, 1907-Jan, 1908), p. 4.

²² 'Two Works of Grace and the Gift of the Holy Ghost', *AF* 1.1 (Sep, 1906), p. 3.

²³ 'Two Works of Grace and the Gift of the Holy Ghost', *AF* 1.1 (Sep, 1906), p. 3.

²⁴ 'The Enduement of Power', *AF* 1.4 (Dec, 1906), p. 2. This is contrasted with the 'suppression theory' in which 'now and again the "old man" would pop up in a greater or less degree', Antoinette Moomau, 'China Missionary Receives Pentecost', *AF* 1.11 (Oct, 1907-Jan, 1908), p. 3. According to Seymour, it is also

‘enthroned in the heart and crowned within’,²⁵ at which point the believer is ready to receive the BHS.²⁶ It is not the work of the Spirit to ‘burn up inherited sin and carnality, He is not our Savior’.²⁷

The Holy Spirit ‘witnesses in your heart that you are sanctified’ (Heb. 10.14-15).²⁸ Seymour taught this is what happened to the disciples when Jesus breathed upon them in John 20 and said, ‘Receive ye the Holy Ghost’. The Spirit gave witness to the disciples that ‘both He that sanctifieth and they who are sanctified are all one’. Jesus had ‘opened the Scriptures to them (Lk. 24.32) and their understanding was opened (Lk. 24.45) and He had opened their eyes (Lk. 24.31)’. In the same way, sanctified believers receive the witness of the Spirit in the heart to their sanctification, the Scriptures are opened to them and they understand them, their eyes are anointed, and they begin bearing the fruit of the Spirit.²⁹ It was noted, however, that ‘too many have confused the grace of Sanctification with the enduement of Power, or the Baptism with the Holy Ghost’ while others had confused ‘the anointing that abideth’³⁰ with the BHS and failed to reach a ‘true Pentecost’.³¹

The Pentecostal *via salutis* was foreshadowed in the design of Moses’ wilderness tabernacle.³² The court of the tabernacle with the brazen altar spoke of Jesus as a

‘not sufficient to have the old man stunned or knocked down, for he will rise again’, W.J.S., ‘Sanctified on the Cross’, AF 2.13 (May, 1908), p. 2.

²⁵ This is also typified by the ‘old Ishmael’ representing the ‘old man’ who can no longer ‘pinch little Isaac ... to make him cry. Jesus Christ is enthroned in the house’, AF 1.10 (Sep, 1907), p. 2.

²⁶ AF 1.4 (Dec 1906), p. 1; W.J.S., ‘Receive Ye The Holy Ghost’, AF 1.5 (Jan, 1907), p. 2; ‘Bearing His Reproach’, AF 1.5 (Jan, 1907), p. 2; T. Hezmalhalch, ‘Among the Indians at Needles, California’, AF 1.5 (Jan, 1907), p. 3; ‘Digging For Oil’, AF 1.6 (Feb–Mar, 1907), p. 2; G.B. Cashwell, ‘Hundreds Baptized in the South’, AF 1.6 (Feb–Mar, 1907), p. 3; W.J.S. ‘The Baptism With the Holy Ghost’, AF 1.6 (Feb–Mar, 1907), p. 7; ‘Type of Pentecost’, II Chron. 5’, AF 1.7 (Apr, 1907), p. 3; AF 1.5 (Jan, 1907), p. 2; W.J.S. ‘Letter to One Seeking the Holy Ghost’, AF 1.9 (Jun–Sep, 1907), p. 3; ‘Questions Answered’, AF 1.11 (Oct, 1907–Jan, 1908), p. 2; Antoinette Moomau, ‘China Missionary Receives Pentecost’, AF 1.11 (Oct, 1907–Jan, 1908), p. 3; ‘The Baptism With the Holy Ghost’, AF 1.11 (Oct, 1907–Jan, 1908), p. 4; ‘The Salvation of Jesus’, AF 1.12 (Jan, 1908), p. 4; W.J.S., ‘The Baptism of the Holy Ghost’, AF 2.13 (May, 1908), p. 3.

²⁷ ‘The Spirit Follows the Blood’, AF 1.1 (Sep, 1906), p. 3.

²⁸ ‘Two Works of Grace and the Gift of the Holy Ghost’, AF 1.1 (Sep, 1906), p. 3; ‘The Enduement of Power’, AF 1.4 (Dec, 1906), p. 2.

²⁹ W.J.S., ‘Rebecca; Type of the Bride of Christ – Gen. 24’, AF 1.6 (Feb–Mar, 1907), p. 2; AF 1.6 (Feb–Mar, 1907), p. 5.

³⁰ Or ‘abiding anointing’, AF 1.6 (Feb–Mar, 1907), p. 1.

³¹ ‘The Apostolic Faith Movement’, AF 1.1 (Sep, 1906), p. 2; ‘Tongues As A Sign’, AF 1.1 (Sep, 1906), p. 2. Note, however, that failing to have the ‘abiding anointing’ means one has a counterfeit sanctification’, ‘Christ Abides in Sanctification’, AF 1.9 (Jun–Sep, 1907), p. 2; ‘Pentecostal Notes’, AF 1.10 (Sep, 1907), p. 3; Florence Crawford, ‘A Cheering Testimony’, AF 1.11 (Oct, 1907–Jan, 1908), p. 4.

³² ‘The Baptism with the Holy Ghost Foreshadowed’, AF 1.4 (Dec, 1906), p. 2; ‘Salvation According to the True Tabernacle’, AF 1.10 (Sep, 1907), p. 3; M.J.D., ‘Press Toward the Mark’, AF 1.12 (Jan, 1908), p. 2.

sacrifice which ‘pardons us of our sins and plants the new birth in our souls ... We are justified’. The Holy Place contains the ‘believer’s altar which is the golden altar’. Here justified believers ‘sanctify ... and consecrate [themselves] to God as a living sacrifice, and ... the precious blood ... sanctifies and cleanses ... from all sin, crucifies the old man, the body of sin, and carnality, and makes ... holy’. Moving into the Holy of Holies, it is noted there is no altar because no consecration needs to be made there – it was all made in sanctification in the Holy Place. Instead one finds the ark of the covenant containing Aaron’s rod that budded which stands for justification, the pot of hidden manna representing sanctification, and the tables of stone representing the BHS. The two altars represent ‘two works of grace’ and the Holy of Holies is ‘the gift of power upon the sanctified, cleansed life’.³³

E. Post-Sanctification Growth

It should be noted that, although perfection and holiness were expected before one could experience the BHS, there is also an expectation of further ‘perfection and maturity’ even after that experience. ‘God has many things to teach us as we remain humble at his feet’³⁴ and the cleansed believer must remain in the Word lest one ‘wander into dangerous paths’.³⁵ One must ‘meditate on all the promises and commands of Jesus ... day and night, on the street car, on trains, in the workshop, and in the silent watches of the night’. By doing this, the believer will be planted by the rivers of waters, ‘that is by the Holy Ghost which is the river of water flowing out of our souls’.³⁶

Furthermore, one must ‘live under the Blood’ lest the works of the flesh manifest themselves again.³⁷ Certainly, tongues are a sign of Spirit baptism, but tongues are not the ‘real evidence’ of the baptism. One has perfect union with Christ in sanctification and the power of Christ in the BHS. The Holy Spirit is the Spirit of holiness which makes one more like Christ. One never moves beyond holiness.³⁸ The Christian life must measure with the fruits [sic] of the Spirit. ‘If you get angry, or speak evil, or backbite ...

³³ ‘The Baptism with the Holy Ghost Foreshadowed’, *AF* 1.4 (Dec, 1906), p. 2.

³⁴ ‘The Millennium’, *AF* 1.1 (Sep, 1906), p. 3.

³⁵ *AF* 1.6 (Feb–Mar, 1907), p. 3; *AF* 1.12 (Jan, 1908), p. 2.

³⁶ ‘Notes on the Coming of Jesus’, *AF* 1.10 (Sep, 1907), p. 4.

³⁷ *AF* 1.6 (Feb–Mar, 1907), p. 5; ‘Preserved and Sealed’, *AF* 1.6 (Feb–Mar, 1907), p. 7; *AF* 1.12 (Jan, 1908), p. 3; W.J.S., ‘Sanctified on the Cross’, *AF* 2.13 (May, 1908), p. 2.

³⁸ ‘The Baptism With the Holy Ghost’, *AF* 1.11 (Oct, 1907–Jan, 1908), p. 4; ‘Character and Work of the Holy Ghost’, *AF* 2.13 (May, 1908), p. 2.

you have not the baptism with the Holy Spirit ... You need the blood in your soul.'³⁹ A harsh spirit, even in the act of speaking in tongues, indicates a lack of fruit.⁴⁰ A refusal to 'keep under the Blood', will result in the loss of the 'Spirit of Jesus which is divine love', and one will 'have only gifts which will be as sounding brass and a tinkling cymbal, and sooner or later these will be taken away'.⁴¹

Indeed, the qualification for continued membership in the church of Christ is to live free from sin. Jesus' eyes are upon every church and 'His finger ... is upon every heart that does not measure to the fulness [sic] of holiness'.⁴² It is possible to be 'ensnared by the enemy' and lose justification, sanctification, and the BHS.⁴³ Repentance is needed else the 'Holy Ghost, the chairman and bishop, the presiding elder, turns them out, and they know when they are turned out of this church'. However, one may be accepted back into the church if 'when they feel the lack in their souls ... they will confess their sins'.⁴⁴ It is then necessary to repent and do the first works, and to consecrate oneself to receive sanctification, then wait for the BHS. If one is willing to do this, their Pentecost can be 'restored'.⁴⁵ But that is not the case for those who have committed the 'unpardonable sin', who have 'trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing' (Heb. 10.28-29).⁴⁶

F. Summary of AF

The foregoing analysis reveals a consistent SW view of sanctification in *AF*. The idea presented is primarily that of cleansing from inbred sin resulting in the enthronement of Christ in the heart. Sanctification results in union with Christ and ongoing growth in holiness. Furthermore, sanctification is not just for the removal of inbred sin, but also for the removal of inherited disease as the believer is to be sanctified 'wholly ... spirit, soul, and body'. The cleansing of sanctification was seen as the necessary pre-requisite to the

³⁹ 'To the Baptised Saints', *AF* 1.9 (Jun-Sep, 1907), p. 2; *AF* 1.12 (Jan, 1908), p. 3.

⁴⁰ 'Character and Work of the Holy Ghost', *AF* 2.13 (May, 1908), p. 2.

⁴¹ 'To the Baptised Saints', *AF* 1.9 (Jun-Sep, 1907), p. 2.

⁴² This fullness of holiness includes avoiding such things as fornication and adultery, two wives, two husbands, not paying grocery bills, water bills, furniture bills, coal bills, gas bills, and all honest bills. W. J. Seymour, 'Christ's Message to the Church', *AF* 1.11 (Oct, 1907-Jan, 1908), p. 3.

⁴³ 'The Sin Against the Holy Ghost', *AF* 1.4 (Dec, 1906), p. 4.

⁴⁴ W.J.S., 'The Holy Spirit, Bishop of the Church', *AF* 1.9 (Jun-Sep, 1907), p. 3.

⁴⁵ 'Questions Answered', *AF* 1.11 (Oct, 1907-Jan, 1908), p. 2.

⁴⁶ 'The Sin Against the Holy Ghost', *AF* 1.4 (Dec, 1906), p. 4; *AF* 1.10 (Sep, 1907), p. 2.

BHS, and it was expected that the believer would continue to ‘keep under the blood’ lest they lose their justification, sanctification, and BHS.

II. Pentecostal Testimony.

A. Introduction

As previously noted, the dominant view of sanctification from the beginning of the Pentecostal movement at AFM was the SW view which held to sanctification as a distinct work of grace subsequent to justification and prior to the BHS in which the Adamic nature is ‘eradicated’ from the believer. However, a variant view of sanctification often referred to as the ‘finished work’ view (FW), did eventually find voice in William Durham, pastor of North Avenue Mission in Chicago. After experiencing the Pentecostal baptism at the Azusa Street Mission in March 1907, Durham returned to Chicago championing the Pentecostal experience. His ministry there became very influential with thousands flocking to Chicago to hear the ‘pulpit prodigy’ preach,⁴⁷ including some who would later become significant leaders in the Pentecostal movement. Durham broadened his audience even further through the publication of his paper *Pentecostal Testimony*. In May 1910, Durham preached at the Pentecostal convention at Stone Church in Chicago. The topic of his sermon was the FW which Faupel characterized as a ‘gauntlet thrown down for the Pentecostal movement’.⁴⁸

Durham eventually left Chicago and, in February of 1911, took over meetings at AFM in Los Angeles where he continued to preach the FW. He describes his success on the pages of *PT* saying,

As the message began to go forth, the saints came from all directions, and inside of a few days the place was crowded to the doors, and many turned away. Sometimes

⁴⁷ Faupel, *The Everlasting Gospel*, p. 232.

⁴⁸ Faupel, *The Everlasting Gospel*, p. 240. Christopher Richmann offers a challenge to the accepted history that Durham actually preached such a sermon at Stone Church in May 1910, claiming this is based on ‘inadequate citation’ and facts he claims contradict the accepted narrative. He prefers to credit A.S. Copley as the ‘Forgotten Theologian’ of the FW. Copley’s contribution notwithstanding, this study, in agreement with Faupel, will support the idea that Durham was seen as a central figure in this controversy. This is the consistent testimony of contributors to these periodicals in both the FW and SW streams, as well as early OP publications both during the peak of the controversy and even after Durham’s death. Simply put, in the periodical literature, William Durham, not A.S. Copley is identified as the figurehead of the FW by both his supporters and detractors, thus his importance should not be minimized. I will address some of Richmann’s other critiques later in my summary of this analysis. See Christopher Richmann, ‘William H. Durham and Early Pentecostalism: A Multifaceted Reassessment’, *Pneuma* 37 (2015), pp. 224-43.

there would be more than a hundred at the altar in a single service ... soon the very air was filled with notes of praise and shouts of victory.⁴⁹

In spite of the success Durham describes, his teaching began to cause issues for him with other Pentecostal believers in Los Angeles and up and down the West Coast who held to the SW position. According to Durham, some refused fellowship with him 'on the grounds that we were crooked in doctrine, in that we did not believe that sanctification was a definite, second work of grace'.⁵⁰

Durham's preaching at AFM continued until William Seymour returned from his travels in the East and conflict ensued. Seymour was ultimately able to have Durham removed from preaching at the Mission and Durham relocated to another hall in Los Angeles, continuing his meetings there. Reflecting on these experiences it was Durham's judgment that Seymour had, 'gotten into such a condition that he was no longer worthy of the confidence and respect of the saints ... though once a mighty man, he is such no longer'.⁵¹

From Los Angeles, Durham's ministry continued to expand into the Pacific Northwest and Canada, influencing R.E. Mcalister and A.H. Argue who would later work to spread the FW teaching throughout that region.⁵² In 1912, Durham returned to Chicago and planned to open up a second headquarters. However, he fell ill in June of that year and returned to Los Angeles to be with his family. He died there on 7 July, 1912.

Although Durham died at a relatively young age, his influence on the movement is undeniable. In the last two years of his life, 382,000 copies of *PT* and 250,000 of his tracts

⁴⁹ 'The Great Revival at Azusa Street Mission – How It Began and How It Ended', *PT* 1.8 (1911.), p. 3.

⁵⁰ 'The Great Revival at Azusa Street Mission – How It Began and How It Ended', *PT* 1.8 (1911), p. 3.

⁵¹ Durham makes little effort to hide his opinion about what happened in this episode. He writes that he called for a vote from the congregation as to whether Seymour should take the work or Durham should continue. By his count, out of several hundred people, only ten or less voted to continue with Seymour. But that vote did not end the situation. Durham continues by saying, 'When we came to the Mission Tuesday we found that Seymour had influenced a few of the officers of the Mission, men of his own color, to stand with him, and they had locked and bolted the door'. 'The Great Revival at Azusa Street Mission – How It Began and How It Ended', *PT* 1.8 (1911), p. 4. Charles Fox, in his PhD dissertation on William Seymour suggests concerning Seymour's waning influence in the movement that what Parham could not do through his racial remarks, Durham accomplished through theological dispute. See Charles R. Fox, 'William J. Seymour: A Critical Investigation of His Soteriology, Pneumatology, and Ecclesiology' (PhD dissertation, Regent University School of Divinity, 2009), p. 157.

⁵² Faupel, *The Everlasting Gospel*, p. 241. It seems the events at ASM were repeated at a mission in Seattle, WA. Durham was invited to preach the FW there, but the leaders of the mission took issue with some of his teaching and decided to end the meetings. Durham demanded a vote be taken. The people in attendance at the meetings sided with Durham and the leader of the mission turned it over to him and left. See M.R. Tatman, *Why I Left the Mission* (Seattle, 1911).

were distributed around the world.⁵³ Many of his followers would ultimately lay the groundwork for what became the AG in 1914. However, Durham never had the same level of influence in the southern holiness groups such as the CG and the PHC, as well as the Apostolic Faith associations of Charles Parham and Florence Crawford.⁵⁴

B. Durham's Initial Testimony

PT was published to stand for 'real full salvation in Christ, and for the real baptism in the Holy Spirit'.⁵⁵ Durham's own testimony was given in the March 1909 issue. He describes his salvation taking place in 1898 as a period of time seeking God ending in the decision to 'yield myself to Him and call upon Him for mercy', which resulted in the witness of the Spirit that he was saved.⁵⁶ He was subsequently told he needed to seek after sanctification. After three years of having 'sought for this blessing', the Spirit gave witness to him that he was sanctified after he was given light from God to 'definitely trust the blood of Christ and rest my faith on His finished works'. Durham notes he mistakenly believed he had 'received the Holy Ghost' at that time.⁵⁷ After attending the Azusa Street Revival and witnessing his friend J.C. Sinclair 'sing and speak in other tongues', Durham decided that this was the way the Holy Spirit manifested himself. Consequently, he began to seek for the filling of the Holy Spirit. During this time, Durham notes he searched his heart because he 'well knew that God would never come in till I was clean and empty'.⁵⁸ He ultimately received the BHS with tongues in early 1907. He distinguishes his prior experiences with the BHS saying,

Reader, I have emphasized the Spirit's dealing with me, before He remained in me, to show you that you may have had some wonderful experience, and yet not have received the Holy Ghost. In fact, up till I received this new light on the Word, I had never seen anything so wonderful as the two experiences, which I have described, which I had before He finished His work and took up His abode within me.⁵⁹

From this it can be seen that Durham, at this point at least, recognized two experiences prior to his reception of the Holy Spirit at Azusa Street. These experiences were his conversion and his sanctification. In light of Durham's own testimony, it seems

⁵³ Faupel, *The Everlasting Gospel*, p. 242.

⁵⁴ Menzies, *Anointed to Serve*, p. 77.

⁵⁵ 'Editorial', *PT* 1.5 (Jul 1, 1910), p. 1.

⁵⁶ 'Personal Testimony of Pastor Durham', *PT* (Mar, 1909), p. 5.

⁵⁷ 'Personal Testimony of Pastor Durham', *PT* (Mar, 1909), p. 6.

⁵⁸ 'Personal Testimony of Pastor Durham', *PT* (Mar, 1909), p. 6.

⁵⁹ 'Personal Testimony of Pastor Durham', *PT* (Mar, 1909), p. 7.

unsurprising that as early as August 1907, individuals in Durham's church in Chicago were testifying to 'blessed experiences of sanctification' prior to receiving the BHS according to the report of E.N. Bell.⁶⁰

Even after the May 1910 sermon at Stone Church, *PT* still included references to meetings with the goal of 'the glory of God in the salvation of souls, that they may also be sanctified with the Blood, and Baptized with the Holy Spirit'.⁶¹ If a believer would seek God 'for His Spirit's power', it was first necessary to 'be fully cleansed in the Blood of Christ and made clean and pure in the sight of God'.⁶²

C. The Finished Work Teaching

By 1911, Durham's ministry had relocated to Los Angeles, and the writing in *PT* took a more polemic turn. Durham's writing contradicted the idea that sanctification was a second work of grace, a doctrine which Durham referred to as 'one of the weakest, and most unscriptural doctrines that is being taught in the Pentecostal movement'.⁶³ Durham understood his denial of this doctrine as being on biblical grounds, and his claim included his belief that SW advocates could only prove their view scripturally by 'misapplication or misrepresentation of Scripture', and in similar fashion, he dismissed Wesley's teaching on sanctification as a SW as being based on experience rather than Scripture.⁶⁴

Durham's perspective on sanctification was that it was 'a state, and an experience or life as well'. In the sense of it being a 'state', Durham refers to the moment of conversion when the believer comes 'into Christ, our Sanctifier', and is made holy, as well as righteous.⁶⁵ 'The only foundation we have for our justification is that our old man was crucified with Christ (Rom. 6.6-7)'.⁶⁶ The believer is to 'reckon himself dead' (Rom. 6.11) and 'present himself to God as alive from the dead (Rom. 6.13), not to seek for a second

⁶⁰ 'Testimony of a Baptist Pastor', *PT* (Mar, 1909), p. 8.

⁶¹ 'State Encampment', *PT* 1.5 (Jul 1, 1910), p. 10.

⁶² 'Manifestations', *PT* 1.5 (Jul 1, 1910), p. 8.

⁶³ 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 1.

⁶⁴ 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 1.

⁶⁵ 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 2.

⁶⁶ 'The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies', *PT* 2.1 (Jan, 1912), p. 2; 'The Gospel of Christ', *PT* 2.1 (Jan, 1912), p. 9.

work of grace'.⁶⁷ In conversion, one becomes identified with Christ and comes into a state of sanctification, after which it is necessary to 'live the sanctified life in the Holy Spirit'.⁶⁸ 'The man who is not cleansed is not saved' because old things are passed away and all things are become new (2 Cor. 5.17).⁶⁹

Durham was concerned about the teaching that 'there is an experience that removes the necessity for bearing the daily cross' because the Christian life is a 'battle from conversion to glorification'. The believer is saved by faith and must use just as much faith to 'keep right with God'.⁷⁰

What some considered sanctification was, in Durham's view, more properly called 'reclamation'. Concerning holiness teachings about the Galatian Christians, Durham said, 'What a mistake holiness teachers have made in teaching that the Galatians were justified and not sanctified ... They had begun in the Spirit and were ending in the flesh, and as a result were losing their justification, and of course their sanctification.'⁷¹ In Durham's view of the Galatians, the need was not for a second work of grace. Instead they needed to 'repent and get back into the grace they had once been in'. Similar exhortations in the Pauline epistles to 'stand fast, to live a holy separate life ... to put off the old man with all that pertains to him, to put on Christ' were not exhortations to a second work of grace. They were a call to repentance, because they had left their first love which they had when they were converted.⁷² Durham's view of those who claimed to have experienced sanctification as a SW is simple – they are calling their experience by the wrong name.⁷³

⁶⁷ 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 2.

⁶⁸ 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 2; 'The Great Revival at Azusa Street Mission – How It Began and How It Ended', *PT* 1.8 (1911), p. 3; 'The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies', *PT* 2.1 (Jan, 1912), p. 3.

⁶⁹ 'The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies', *PT* 2.1 (Jan, 1912), p. 2.

⁷⁰ 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 2; 'The Great Need of the Hour', *PT* 2.1 (Jan, 1912), p. 10.

⁷¹ 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 2.

⁷² 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 2; 'Sanctification, Is It a Definite, Second, Instantaneous Work of Grace?' in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', pp. 20-21.

⁷³ 'The Second Work of Grace People Answered', *PT* 1.8 (1911), p. 7.

D. The Issue of Subsequence

One contributor testified that Durham had given him the ‘true light’ on sanctification, specifically mentioning Jn 17.15-17 as the most convincing passage. His explanation of this passage, presumably received from Durham, is enlightening. He writes,

The Disciples were already clean as (Jn 15.3) proves, and now Jesus prays, Sanctify, or set them apart, through thy truth (Jn 17.19)! And for their sakes I sanctify myself that they also might be sanctified through the truth. If we make the word sanctify mean cleanse in this verse, we make Jesus unclean, but the Scripture says that ‘He was holy, harmless, undefiled, separate from sinners’. Jesus was not praying for the Disciples’ sanctification in the sense of cleansing, for verse 16 puts them on an equal footing with Him in that respect. The difference between us and the holiness teaching is only one of time. We have always taught that a soul could be sanctified a minute subsequent to justification. Now we know that this minute is man’s limiting God, and we strike it out and make the two blessings one.⁷⁴

This is interesting because it indicates the difference between SW and FW from Durham’s perspective. Specifically, the only difference was the rejection of the need for a subsequent experience to sanctify the believer.⁷⁵ One can extrapolate from this that the subjective nature of sanctification is not in dispute.⁷⁶ Durham critiques those teachers who claim that in conversion (justification) one is saved from outward iniquities and sins but is left full of inbred sin. A sinner is ‘out of Christ’ and a believer is ‘in Christ’. It is not possible to come into Christ with the ‘old man’ intact, thus it was understood that ‘all who are in Christ are crucified with Him, and their old man is dead in Him’.⁷⁷ In

⁷⁴ R.J. Scott, ‘Testimony’, *PT* 1.8 (1911), p. 5. Also see ‘The Second Work of Grace People Answered’, *PT* 1.8 (1911), pp. 7-8.

⁷⁵ Durham writes, ‘We agree with all that teach that without holiness no man shall see the Lord, for that is what the Bible teaches; but we do not agree with them that it takes two works of grace to make a man holy’. See ‘The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies’, *PT* 2.1 (Jan, 1912), p. 3.

⁷⁶ This is in agreement with the thesis of Thomas Farkas who concluded that Durham’s teaching could be considered a ‘radicalized Wesleyanism’ which embraced a ‘single work perfectionism’ which allowed for eradication of original sin while rejecting subsequence. See Thomas George Farkas, ‘William H. Durham and the Sanctification Controversy in Early American Pentecostalism: 1906-16’ (PhD dissertation, Southern Baptist Theological Seminary, 1993), p. 266; Henry H. Knight III, *Anticipating Heaven Below: Optimism of Grace from Wesley to the Pentecostals* (Eugene: Cascade, 2014), p. 94. It is noteworthy that Faupel, while initially disagreeing with Farkas’ conclusion, eventually came to agree with Farkas. Faupel also rightly notes that Durham’s FW doctrine has not prevailed. See D. William Faupel, ‘William H. Durham and the Finished Work of Calvary’, in Henry Knight III (ed.), *From Aldersgate to Azusa Street: Wesley, Holiness, and Pentecostal Visions of the New Creation* (Eugene: Pickwick, 2010), p. 242. Frank Macchia also expresses agreement with Farkas in Frank D. Macchia, ‘Pentecost as the Power of the Cross: The Witness of Seymour and Durham’, *Pneuma* 30 (2008), p. 1.

⁷⁷ ‘The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies’, *PT* 2.1 (Jan, 1912), p. 2. See also, ‘The Finished Work of Calvary – It Makes Plain the Great Work of Redemption’, *PT* 2.2 (1912), p. 2. [Note: This article was reprinted in *PT* 2.3 (1912), pp. 4-7]. Durham regularly rejected a quote by holiness preacher Ralph Horner which said, ‘the saved man has enough sin in him to damn a nation’. See, for example, ‘The Finished Work of Calvary. Identification with Jesus Christ Saves and

Christ the believer is complete with everything that pertains to salvation.⁷⁸ Durham expressly rejects the belief that a saved individual has the 'old man' of sin in him. To press the point further, he rejects other similar terms which are synonymous with 'the old man' such as 'the carnal mind', 'inbred corruption', 'the roots of bitterness and sin', 'the remains of iniquity', 'the superfluity of naughtiness', 'the bent to sinning', 'the inherited tendencies to evil', 'the Adamic nature', 'inbred sin', and 'the stump of the tree of sin'.⁷⁹ Durham stated his agreement with all who teach 'without holiness no man shall see the Lord' (Heb. 12.14). His disagreement was focused mainly on the belief that it takes two works of grace to make one holy.⁸⁰

Durham recognized only two 'great, definite experiences' taught in the NT – conversion and BHS. In conversion, one 'receives Jesus Christ, and God accepts him, and imparts to him eternal life. "He that hath the Son hath life."' ⁸¹ He writes, 'In conversion both the state and the nature of a man is changed. In conversion a man is changed from a state of sin to a state of righteousness. He is made a new creature, not partly new ... He is now in a condition to receive anything God has promised to His children.'⁸² This includes the BHS, which is the 'seal of a finished salvation in Jesus

Sanctifies', *PT* 2.1 (Jan, 1912), p. 2; 'The Finished Work of Calvary – It Makes Plain the Great Work of Redemption', *PT* 2.2 (1912), p. 3; 'Some Other Phases of Sanctification', *PT* 2.2 (1912), p. 8 [Note: This article was reprinted in *PT* 2.3 (1912), pp. 9-11].

⁷⁸ 'The Great Battle of Nineteen Eleven', *PT* 2.1 (Jan, 1912), p. 6.

⁷⁹ 'The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies', *PT* 2.1 (Jan, 1912), p. 2. Durham adds 'the hydra-headed monster' and 'a nest of vipers' to this list of terms in a later issue. His belief on this issue remains the same, 'I deny that a man who is converted or born again is outwardly washed and cleansed and his heart left unclean with enmity against God in it. I do not believe a man is saved who had that in his heart which the holiness people claim all saved people have in them'. See 'Some Other Phases of Sanctification', *PT* 2.2 (1912), p. 8.

⁸⁰ 'The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies', *PT* 2.1, p. 3. 'Now all the teaching of the second work people has to do with the destruction of the "old man". They teach that a saved person has a dual nature ... Now as soon as it is established that the "old man" is crucified and slain in conversion, the whole foundation from under their theory is entirely removed, and their structure tumbles to the ground ...', 'Sanctification, Is It a Definite, Second, Instantaneous Work of Grace?' in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', p. 17. Durham lamented the fact that tracts and pamphlets had been written against him because of his stand for the FW teaching. He recognized that some of the writers did so from the view that 'only those who are sanctified as a second work of grace are sanctified at all', concerning which he refers to his own writing where he expressed his firm belief in entire sanctification. He also allowed for the possibility that some of his detractors just simply didn't understand his real position and teaching, but he also believed that most of what he characterized as 'false reports' against him had been 'willful and malicious'. See 'Concerning Self-Defense, Misrepresentations, Etc.', *PT* 2.2 (1912), p. 12, also see 'A Holy and Separate Life' in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', pp. 42-43.

⁸¹ 'The Two Great Experiences', *PT* 1.8 (1911), p. 5.

⁸² 'The Two Great Experiences', *PT* 1.8 (1911), p. 6, 'The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies', *PT* 2.1 (Jan, 1912), p. 2.

Christ'.⁸³ Durham stressed in his teaching that the only role of the Holy Spirit with regard to salvation is that he 'brings the knowledge of sin and reveals the only Savior, Jesus Christ, and the blood as the only means of cleansing, and faith as the means by which it is appropriated'.⁸⁴

E. The Importance of Water Baptism in the Finished Work

At times, Durham seems to approach a *via salutis* that anticipates OP. In his explanation of what it means to identify with Christ he says,

We are identified with Him by faith in His death on the Cross, and in His burial by our immersion in water; and in His glorious resurrection life by the blessed Holy Spirit, Who is supposed to come upon us when we come up out of the water.⁸⁵

In Durham's view, water baptism was the means of expressing faith in God's plan of salvation. The ordinance of water baptism signals the believer's identification with Christ as the believer is 'buried with Him through baptism' and eventually will 'rise to walk with Him in newness of life'.⁸⁶ Water baptism was the 'dividing line' between the old life and the new. The flesh or 'old man' ruled in the old life, but the 'old man' symbolically only clings to the believer up to the time of baptism. At that point the 'old man' is buried there never to rise again.⁸⁷ Faith then 'quickens' one into newness of life and Rom. 8.1 is made real to them because 'the condemnation ... rests on the old man'.⁸⁸

Notably, after Durham's death in July 1912, a revision of his own 1909 testimony was published in PT and appears to be a retroactive application of the FW teaching.⁸⁹ Rather than testifying to coming into a distinct experience of sanctification three years after his conversion as he described in 1909, the 1912 version speaks of this experience as having 'brought me back into the same state of entire sanctification and heavenly rest, peace,

⁸³ 'The Work of God in Los Angeles: How God Overruled the Attempt of the Devil to Stop It', *PT* 1.8 (1911), p. 11.

⁸⁴ 'What is the Evidence of the Baptism in the Holy Ghost? No. 3', *PT* 2.1 (Jan, 1912), p. 4.

⁸⁵ 'The Gospel of Christ', *PT* 2.1 (Jan, 1912), p. 9.

⁸⁶ 'Identification with Christ', in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', p. 27.

⁸⁷ 'Sanctification, Is It a Definite, Second, Instantaneous Work of Grace?' in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', p. 16. See also, 'Identification with Christ', in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', pp. 27-29.

⁸⁸ 'Identification with Christ', in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', p. 28.

⁸⁹ See 'Personal Testimony of Pastor Durham (Rewritten and published to Glorify Jesus)', *PT* 2.3 (1912), pp. 3-4; Also printed in 'Personal Testimony of Pastor Durham in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', pp. 43-47.

and joy, which I had the first time I stood in the same place'.⁹⁰ His experiences were attributed to the failure of the leaders around him at the time to lead him into water baptism and the laying on of hands to receive the Holy Ghost.⁹¹ He recollects his teachers telling him that what he needed was sanctification, when what he came to believe they should have told him was that he was 'partially backslidden, that [he] had lost the joy of [his] experience, and needed to get back under the Blood, where [he] was in the first place'.⁹²

F. The Need For Growth and Maturity

Durham registered his agreement with the 'most radical advocates of experimental holiness' in their call for 'growth in grace'. He distinguishes himself from them by saying 'we believe that, as this growth is gradual and will only end with death or at translation, it cannot correctly be referred to as a definite ... second work of grace. It is a continual work or operation of the free grace of God'.⁹³ Durham taught that sanctification, or heart purity, could be received instantaneously, but maturity was a different matter. Noting that salvation in Christ leaves believers in the condition of 'little, innocent, helpless babes, perfectly clean, but with the whole Christian life and experience in front of us'.⁹⁴ Durham does allow that sanctification doesn't just refer to cleansing, it also refers to the believer being 'set apart' for service to God after conversion. This is the sense in which Jesus was sanctified by the Father in Jn 10.36.⁹⁵ The believer is sanctified when saved, and afterward the believer is sanctified many times by being set apart for God's holy service. But Durham stresses the distinction between these two 'phases' of sanctification by saying that at the end 'he may not be a particle more saved or cleansed than he was to start with'.⁹⁶ Subsequent to conversion, there is no other cleansing experience needed.

⁹⁰ 'Personal Testimony of Pastor Durham (Rewritten and published to Glorify Jesus)', *PT* 2.3 (1912), p. 3.

⁹¹ 'Personal Testimony of Pastor Durham (Rewritten and published to Glorify Jesus)', *PT* 2.3 (1912), p. 3.

⁹² 'Sanctification: Is It a Definite, Second, Instantaneous Work of Grace?' in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', p. 19.

⁹³ 'The Second Work of Grace People Answered', *PT* 1.8 (1911), p. 8.

⁹⁴ 'The Great Need of the Hour', *PT* 2.1 (Jan, 1912), p. 10. Elsewhere he notes that Paul called the Corinthian Christians 'sanctified' but also referred to them as 'babes', 'The Second Work of Grace People Answered', *PT* 1.8 (1911), p. 8.

⁹⁵ 'Some Other Phases of Sanctification', *PT* 2.2 (1912), p. 9.

⁹⁶ 'Some Other Phases of Sanctification', *PT* 2.2 (1912), p. 9.

Durham lifts up leaders in the Pentecostal movement who are the 'strongest advocates of the second blessing theory on the face of the earth' as examples of those who, rather than 'taking their place as babies ... they take it for granted that they are perfect'. This results in their becoming 'confirmed babies or spiritual dwarfs ... claiming ... to be in a state of grace unknown to many'.⁹⁷ The remedy for this is to 'give up all your great names for your experiences, and simply cling to Christ ... you will find you have "Wisdom, righteousness, sanctification, and redemption" in Him'.⁹⁸ He also warns of the possibility that the SW view mitigated against such growth into maturity because it kept people in 'continual doubt as to whether they were sanctified or not'.⁹⁹

G. A Call To Battle

Durham considered the FW controversy to be a matter of correcting error in the Pentecostal movement. A failure to accept the truth of the FW that was being revealed by the Holy Spirit would result in darkness and confusion.¹⁰⁰ He noted the opposition he faced but also stated the more he was opposed 'the more the Spirit moved upon [him] to preach it and to challenge the opposers to find anything in the Scriptures that established the second work theory'.¹⁰¹ Durham felt that he was in a battle for the truth. He further stated there were those who held the same view as he did and yet were being silent. Of them, Durham asked,

Brethren, in the name of our Lord Jesus Christ, are you going to wait until the battle is fought out and this precious truth established ... and then come take a stand for it, after the smoke of battle is cleared away?¹⁰²

And again,

Brethren, pray and search the Word, and take your stand with me on the Word, and help fight this great battle ... you will have the joy of knowing you are suffering for the truth, and that the reproach you are bearing is the reproach of the Cross of Jesus Christ.¹⁰³

⁹⁷ 'The Second Work of Grace People Answered', *PT* 1.8 (1911), p. 9.

⁹⁸ 'The Second Work of Grace People Answered', *PT* 1.8 (1911), p. 9.

⁹⁹ 'The Great Battle of Nineteen Eleven', *PT* 2.1 (Jan, 1912), p. 7.

¹⁰⁰ 'An Open Letter To My Brother Ministers In And Out of the Pentecostal Movement. A Strong Appeal', *PT* 1.8 (1911), p. 12 [Note: This article was reprinted in *PT* 2.3 (1912), pp. 13-14].

¹⁰¹ 'An Open Letter To My Brother Ministers In And Out of the Pentecostal Movement. A Strong Appeal', *PT* 1.8 (1911), p. 13.

¹⁰² 'An Open Letter To My Brother Ministers In And Out of the Pentecostal Movement. A Strong Appeal', *PT* 1.8 (1911), p. 13.

¹⁰³ 'An Open Letter To My Brother Ministers In And Out of the Pentecostal Movement. A Strong Appeal', *PT* 1.8 (1911), p. 13.

Durham refused to find any common ground with those who held the SW view. In his view the time had come ‘when God would expose and overthrow ... the theory that sanctification is a “second, definite, instantaneous work of grace”’. Furthermore, God was establishing the ‘simple, primitive Gospel’ in all the earth and the FW was the central theme, ‘yea, the very germ and life of that Gospel’.¹⁰⁴ In a later issue of *PT*, the banner on the first page shows a candle that is almost burned out. Durham explains this imagery as representing ‘the passing out of the second work of grace theory. It must be replaced by the precious truth of the Finished Work of Christ, in which all truth centers.’¹⁰⁵

H. Summary of *PT*

From this analysis of Durham’s writing in *PT*, it can be seen that the FW teaching effectively collapsed sanctification into justification making them one of ‘two great experiences’ – salvation and the BHS. Because of one’s identification with Christ in his crucifixion, it was impossible for Durham to imagine the ‘old man’ of inbred sin could persist beyond the initial point of salvation. This identification is symbolized in the rite of water baptism which was the ‘dividing line’ between the old life and the new.

Durham also allowed for a second meaning of sanctification in the sense of being ‘set apart’ for God’s purposes. This may happen many times in the believer’s life, but Durham stressed that at the end of it all, one is no more cleansed than they were at the beginning of their Christian life.

Finally, it seems clear that Durham was, at the very least, inflexible in his views and, at worst, combative. This is evidenced by the tactics he used to take over the AFM, the battle language describing the FW controversy, and the seeming unwillingness to allow for the possibility that, in the long run, the SW view could continue to coexist with the FW in the Pentecostal movement.

III. Setting the Stage – Tentative Conclusions.

The foregoing analysis serves to set the stage for understanding the emerging controversy and contours of sanctification theology in early Pentecostalism. A clear distinction can be seen between the *AF* editor and contributors who held to a SW perspective, contrasted with Durham’s view reflected in *PT* which rejected the need for

¹⁰⁴ ‘The Great Battle of Nineteen Eleven’, *PT* 2.1 (Jan, 1912), p. 6.

¹⁰⁵ ‘Acknowledgement’, *PT* 2.2 (1912), p. 16.

a subsequent work of grace. Instead, sanctification was accomplished coincidentally with justification. Another, related, distinction between *AF* and *PT* is the presence and activity of the Holy Spirit in the sanctified believer. Both make a clear distinction between sanctification and the BHS and view the conflating of the two as being a biblical error. However, *AF* seems to indicate a more pneumatological orientation, particularly in the idea of the 'abiding anointing' and the 'unction of the Holy Spirit', the disciples received in Jn 20.22. There is no corollary to this in *PT*, which makes a much clearer distinction between the Christological nature of salvation and the subsequent empowering of the Holy Spirit.¹⁰⁶

It is worth noting those things that are in common between *AF* and *PT* as well. While a significant difference between the SW and FW views was the issue of sanctification as an experience subsequent to justification, the subjective result of sanctification, for all intents and purposes, was the same.¹⁰⁷ Another point of agreement is that both *AF* and *PT* insisted on the necessity of sanctification prior to the BHS. Both *PT* and *AF* agreed on the need for holiness in the life of the believer. And both agreed on the need for further growth in the believer as well, even beyond the experience of Spirit baptism. There was an expressed need to 'stay under the blood' and to 'bear the cross' on a daily basis in order to maintain a right relationship to God. Both *AF* and *PT* allow for the possibility that a believer can 'backslide' at any point in their spiritual journey, and both allow for the possibility of repentance and renewal. In Durham's view, this is what happened to those who were having subsequent experiences they mistakenly called 'sanctification' instead of what they really were – 'reclamation'.

One other observation of note is on the issue of evidence of sanctification. The overall expectation in *AF* was a subjective inner witness of the Spirit. However, Durham seems to substitute that internal witness with the very observable external witness of water

¹⁰⁶ Allen Clayton suggests an inherent tension in early Pentecostalism between its pneumatocentric roots and Christocentric inclinations. Further, he opines that this tension is personified in Durham. Clayton identifies Durham's teaching as the first outward manifestation of a rising 'Jesus-piety' in early Pentecostalism which ultimately took shape in Oneness Pentecostalism. See Allen L. Clayton, 'The Significance of William H. Durham for Pentecostal Historiography', *Pneuma* 1.2 (1979), pp. 27-42.

¹⁰⁷ Faupel notes that the interruption of the Oneness controversy diverted the energies of Durham's followers away from systematizing his teaching. An exception was Franklin Small who many years later, recognizing that Durham's original teaching was being misunderstood, wrote several essays. One of them was 'The Finished Work of Calvary Versus Modern Interpretations – Their Origin Exposed'. Small notes that the growing movement had developed 'schools of learning' and the teachers had acquired books from the 'hand of so-called fundamentalists' which taught the existence of Adamic sin in believers. See Faupel, 'William H. Durham', pp. 244-45. Also see Franklin Small, *Living Waters: A Sure Guide For Your Faith* (Winnipeg: Columbia Press, n.d.).

baptism. Granted, he does not speak of this in evidentiary terms, but he does stress the importance of water baptism as a sign of the believer's identity with Christ, which includes sanctification, and as a 'dividing line' between the old life and the new.

CHAPTER 4

SANCTIFICATION IN EARLY PENTECOSTAL LITERATURE: SPANNING THE CONTROVERSY

I. Triumphs of Faith.

A. Introduction

Carrie Judd Montgomery was the editor and publisher of *Triumphs of Faith* (TOF) from its inception until her death in 1946.¹ At seventeen, she suffered an injury from a hard fall on the ice. Her condition grew worse until she was eventually confined to bed with a serious nerve condition. Eventually exhausting available medical resources, Carrie's condition continued to worsen.² After reading an article in the newspaper about the healing ministry of Sarah Mix, Carrie's father convinced her of its significance, and she asked her sister to write a letter to Mix. Mix responded to her, telling her to get rid of all her medications and trust 'wholly in the care of the Almighty', to begin to 'pray by faith', and prepare to 'act in faith' regardless of her feelings. Carrie was healed on the night that Mix had set aside to have prayer for her at her regular meeting.³

Following her healing, Carrie published her first book, *The Prayer of Faith*, and also began publishing *Triumphs of Faith*, which she described as 'a monthly journal, purely undenominational, and devoted to the promotion of Christian Holiness and Divine Healing'.⁴ Carrie's ministry included the establishment of healing homes and involvement with the Christian Missionary Alliance which she helped establish with A.B. Simpson. She also became involved with the Salvation Army through her husband, George Montgomery.⁵

Carrie's initial encounter with the emerging Pentecostal movement came through her husband's visit to the AFM in 1906.⁶ She received the BHS in Chicago in 1908⁷ and

¹ After her death, the paper continued to be published into the 1970s. Warner, 'Carrie Judd Montgomery', pp. 904-906 (906).

² Jennifer Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery (1858-1946)* (Cleveland, CPT Press, 2012), pp. 15-18.

³ Miskov, *Life on Wings*, pp. 19-21.

⁴ Miskov, *Life on Wings*, pp. 23, 28.

⁵ Warner, 'Carrie Judd Montgomery', pp. 904-905; Miskov, *Life on Wings*, p. 87.

⁶ Miskov, *Life on Wings*, p. 112.

⁷ Miskov, *Life on Wings*, pp. 114-15, For Montgomery's testimony in her own words see, Carrie Judd Montgomery, 'The Promise of the Father', *TOF* 28.7 (Jul, 1908), pp. 145-49.

subsequently began publishing articles in *TOF* about the Pentecostal outpouring, although she continued to emphasize divine healing and holiness topics as well.⁸ While she eventually became a charter member of the AG, she maintained her non-Pentecostal ministry connections as well.⁹

B. January 1906 – May 1910

There is a clear call to sanctification by the editor and contributors of *TOF*. Even prior to the revival at AFM, *TOF* used Pentecostal language, stressing the need to be ‘thoroughly saved, sanctified, and filled with the blessed Holy Ghost’.¹⁰ Only in this way can the natural human affections be preserved in their ‘gentleness and sweetness’. The ‘inflow from the blessed Creator’ is necessary to purify and fill the natural affections from the ‘sweet fountains of the love of Jesus’¹¹. Sanctification is the ‘will of God’ (1 Thess. 4.3).¹²

1. Testimonies of Sanctification

Various contributors testified to a personal distinct experience of entire sanctification subsequent to initial conversion, and meeting reports including the same were for people to be sanctified was included on the pages of *TOF* as well.¹³ As Montgomery moved into the Pentecostal tradition, these testimonies also included sanctification as being prior to the BHS.¹⁴ B.H. Irwin testified to his recognition of the need to be justified and sanctified before obtaining the BHS.¹⁵ He described entire sanctification as ‘perfect sincerity and truth in the inward parts, and perfect whiteness and purity in the deepest regions of the soul’. Irwin notes the ‘witness of the blessed Holy Spirit’ that he was ‘sanctified wholly’.¹⁶

⁸ Warner, ‘Carrie Judd Montgomery’, p. 906.

⁹ Warner, ‘Carrie Judd Montgomery’, p. 906.

¹⁰ Rev. G.D. Watson, ‘Cold Love’, *TOF* 26.1 (Jan, 1906), p. 19.

¹¹ Rev. G.D. Watson, ‘Cold Love’, *TOF* 26.1 (Jan, 1906), p. 19.

¹² J. A. Wood, ‘The Will of God’, *TOF* 26.2 (Feb, 1906), p. 31; Alfred Cookman, ‘The Will of God’, *TOF* 27.10 (Oct, 1907), p. 219.

¹³ Mr. J. Pulis, ‘The Pre-Eminence of Jesus Christ’, *TOF* 27.5 (May, 1907), p. 108.

¹⁴ See, for example Archdeacon Phair, ‘Testimony From a Church of England Archdeacon’, *TOF* 29.7 (Jul, 1909), pp. 154-55; A.T. Lange, ‘The Glory That Excelleth’, *TOF* 29.11 (Nov, 1909), pp. 250-56.

¹⁵ B.H. Irwin, ‘My Pentecostal Baptism – A Christmas Gift’, *TOF* 27.5 (May, 1907), p. 114.

¹⁶ B.H. Irwin, ‘My Pentecostal Baptism – A Christmas Gift’, *TOF* 27.5 (May, 1907), p. 115.

2. Sanctification Defined

In *TOF*, the idea that one is partially sanctified followed by years of growth resulting in entire sanctification is a 'pernicious error'. In sanctification the 'old man' is taken out.¹⁷ This is accomplished by the indwelling of Jesus through the power of the Holy Spirit which is 'definitely received and retained by faith' (Gal 2.20; Eph. 3.17; 1 Jn 5.13).¹⁸ The very nature of Christ is imparted to the believer in sanctification, thus the believer lives 'by the indwelling Christ as He lived by the indwelling Father' (Jn 6.57, Jn 14.18-20). One is delivered from the power of indwelling sin (Rom. 8.2), the righteousness of the law is fulfilled (Rom. 8.4), one is kept from committing sin (1 Jn 3.6), and can overcome whatever is contrary to Christ and of the world (1 Jn 4.4-5). In this way, God works in his children to do that which is 'well pleasing in His sight through Jesus Christ' (Heb. 8.20-21).¹⁹ A fully sanctified heart is free from 'all inward inducement to sin'.²⁰

The distinctiveness of Montgomery's views is revealed in her inclusion of a statement about those who spoke of sanctification merely in terms of 'eradication' or those who held to a view of 'suppression of the old nature'. On the pages of *TOF* it is more than either of those. It is 'death and resurrection'. Specifically, the 'believer's death to the old life in Adam, and his resurrection to the new life in Christ' (Rom. 6.11).²¹ In a similar vein, A.B. Simpson defined salvation as 'union with Christ and deliverance from the curse of the law through sharing His death and resurrection'.²² Subsumed under this is justification, which Simpson defined as being 'clothed with the righteousness of Christ and accepted in the Well-beloved'. Sanctification is 'Christ made unto us of God, wisdom, righteousness, sanctification, and redemption'.²³ One does not seek "a

¹⁷ J.A. Wood, 'The Will Of God', *TOF* 26.2 (Feb, 1906), pp. 33-34. The 'old man' is also called inbred sin, uncleanness, and corruption. Joseph H. Smith, 'Called to Holiness', *TOF* 26.9 (Sep, 1906), p. 184.

¹⁸ 'How Shall We Be Ready to Meet the Lord When He Comes?', *TOF* 28.1 (Jan, 1908), p. 22.

¹⁹ 'How Shall We Be Ready to Meet the Lord When He Comes?', *TOF* 28.1 (Jan, 1908), p. 22.

²⁰ J.A. Wood, 'The Will of God', *TOF* 26.2 (Feb, 1906), p. 31. The importance of sanctification seems clear in the view that those who are believers but not 'sufficiently cleansed and sanctified' are not ready to be raptured. Instead they may be like Elisha witnessing the departure of Elijah, or the disciples watching the ascension of their Master. G.H. Palmer, 'Enoch's Translation', *TOF* 26.1 (Jan, 1906), p. 22. For a similar idea concerning the 'first resurrection', see, Geo. D. Watson, 'First Resurrection', *TOF* 29.11 (Nov, 1909), pp. 261-64.

²¹ *TOF* 29.3 (Mar, 1909), p. 60.

²² A.B. Simpson, 'A Message from the Throne', *TOF* 28.5 (May, 1908), pp. 110-11.

²³ A.B. Simpson, 'A Message from the Throne', *TOF* 28.5 (May, 1908), p. 111.

blessing", or "a state", or a "thing, or an it", one should seek the divine person. It is idolatry to do otherwise.²⁴

In order to be sanctified, the believer must be consecrated to God. This is an 'entire surrender of a personal human being to a personal God' and need only happen once.²⁵ This is not the same as abandoning 'actual sins' because that is done in conversion. Rather, this is for the removal of 'inbred sin' which is accomplished by divine initiative in entire sanctification. Consecration proceeds from humanity to God, and entire sanctification proceeds from God to humanity.²⁶

Entire sanctification results in a 'confidence and trust that nothing can disturb'. This confidence is based on a reliance on the atoning blood of Christ. It is erroneous to believe that one can come into a state of Christian purity that negates the need for this constant reliance.²⁷

3. Sanctification and Divine Healing

Sanctification and healing are connected because 'when we "live and yet not we, but Christ liveth in us", we are ready to appreciate that "the body is for the Lord"'. This is a union of 'saint and the Sanctifier', who will 'impart to our body His own strength and holiness'.²⁸ According to Romans 5, the works of the 'second Adam' completely reversed the effects of the failures of the first Adam, which include sickness and disease.²⁹

God's highest purpose for his children is to sanctify them wholly and to preserve the whole spirit, soul, and body blameless unto the coming of the Lord Jesus Christ (1 Thess. 5.23). Based on this, the 'ultimate design of Divine healing, which includes holiness, is preparation for translation'.³⁰ One *TOF* contributor noted the reverse order of 1 Thess. 5.23³¹ as being a devilish tactic to cause the body to master the soul and spirit. In this view, sickness is a slavery of the soul and spirit to the body. Those held captive

²⁴ 'True and False Fire', *TOF* 26.10 (Oct, 1906), p. 197.

²⁵ Dougan Clark, 'Consecration', *TOF* 28.11 (Nov, 1908), pp. 250-51. Also see C.C. Murray, 'He Takes Our Gift', *TOF* 29.4 (Apr, 1909), pp. 84-85.

²⁶ Dougan Clark, 'Consecration', *TOF* 28.11 (Nov, 1908), pp. 250-51.

²⁷ J. A. Wood, 'The Will of God', *TOF* 26.2 (Feb, 1906), p. 32.

²⁸ Rev. K. Mackenzie, 'The Divine Motive in Healing', *TOF* 26.3 (Mar, 1906), pp. 70-71; Rev. A.B. Simpson, 'A Message from the Throne', *TOF* 28.5 (May, 1908), p. 110.

²⁹ Rev. J.M. Pollock, 'Life Abounding', *TOF* 29.4 (Apr, 1909), p. 86; Rev. Wm Franklin, 'Healing in the Atonement', *TOF* 30.3 (Mar, 1910), pp. 56-58.

³⁰ 'The Sacredness of Divine Healing', *TOF* 27.9 (Sep, 1907), p. 215; Carrie Judd Montgomery, 'The Sacredness of the Body', *TOF* 30.2 (Feb, 1910), pp. 25-26.

³¹ 'Body, soul, and spirit' as opposed to 'spirit, soul, and body'.

this way should 'yield their bodies as instruments of righteousness' and trust the Lord for healing so that he can 'have our bodies as His temples, expressing Him in our whole being' (1 Cor. 6.19-20).³²

Some testified to taking the Lord as Sanctifier at the same time as taking him as Healer because if they received their healing, they knew they must get their soul right with him.³³ Montgomery noted that one can only keep the 'heavenly treasures' by relying on the 'Holy Ghost which dwelleth in us'.

Have we been saved? He must, by His indwelling, keep us saved. Have we been sanctified? He must continually keep us cleansed. Have we been healed in the body by His blessed touch? The Holy Ghost, whose temple we are, must keep us healed by His blessed life quickening our mortal bodies.³⁴

4. *The Via Salutis*

Justification precedes sanctification but that does not mean it is a less perfect work. In nature, there is 'first the blade, then the ear, and then the full corn'. The 'blade is as perfect in itself as is the full corn in itself'.³⁵ There is a 'primary sanctification' in conversion in which the heart is purged of the hardness and corruption accumulated from a life of sinning. In this state the 'body of sin' or 'inborn depravity' is repressed but not removed. But 'entire sanctification as a second and distinct work of grace' is when it is 'entirely washed away' and the Holy Spirit is received as the 'Abiding Comforter' which witnesses to the completion of this work.³⁶ All of this is accomplished by faith,³⁷ but that does not negate the need for good works, because 'true faith brings forth love in action, and where divine love does not come forth in good deeds there is no saving faith'.³⁸

³² Mrs. M. Baxter, 'The Vocation of the Body', *TOF* 30.4 (Apr, 1910), pp. 79-82; The same article is reprinted in *TOF* 33.11 (Nov, 1913), pp. 255-58.

³³ Mrs. A.A. Van Curen, 'My Testimony On Divine Healing', *TOF* 26.12 (Dec, 1906), p. 260. See also, C.E. Smith, 'Healed of Consumption', *TOF* 27.2 (Feb, 1907), p. 33.

³⁴ Carrie Judd Montgomery, 'Not the Spirit of Fear', *TOF* 28.1 (Jan, 1908), p. 3.

³⁵ Alfred Cookman, 'The Will of God', *TOF* 27.10 (Oct, 1907), p. 222; 'In 1738 we saw likewise that men are justified before they are sanctified', 'John and Charles Wesley', *TOF* 28.4 (Apr, 1908), p. 76.

³⁶ 'Entire Sanctification', *TOF* 28.5 (May, 1908), p. 106.

³⁷ 'No matter what we are seeking from the Lord whether it be healing, or sanctification, or the baptism of the Holy Ghost, we must come to this higher type of faith at last, and take it from God, and give thanks that it is done, and trust Him to manifest it', Carrie Judd Montgomery, 'Praying and Not Fainting', *TOF* 28.12 (Dec, 1908), p. 266.

³⁸ Geo. D. Watson, 'The Need of Good Works', *TOF* 28.10 (Oct, 1908), p. 220.

An article by Elizabeth Sexton reprinted from *TBM* stressed the ‘important truth that sanctification is the necessary preparation for receiving the gift of the Holy Ghost’.³⁹ In this article, Sexton uses OT typology to teach the *via salutis*. She also allows for the possibility that justification and sanctification begin at the same time if ‘we can at once comprehend justification and the yielded life’. The feast of unleavened bread (sanctification) was a continuation of the Passover (justification); it would be like stepping from the court of the tabernacle (justification) into the holy place (sanctification).⁴⁰ The BHS is not a work of grace because ‘by it we are neither saved nor sanctified’. The Holy Spirit ‘bears witness to ... our justification and sanctification’ (Rom. 8.16; Heb. 10.1).⁴¹ The BHS is the ‘complete filling and possessing of a cleansed temple by the Holy Ghost’. Like the disciples and others, it is necessary for all believers to be sanctified prior to the BHS (Acts 15.8-9).⁴² None should stumble at the fact that ‘many receive the baptism soon after being saved’ and argue against the need for sanctification prior to the BHS. Just as it was not God’s best plan for Israel to wander in the wilderness for forty years, so he wants believers to ‘be led directly to our possessions promised to us’.⁴³

5. *Growth in Grace*

Accelerated growth in grace is another outcome of entire sanctification. Rather than sanctification being a climax of the believer’s journey, it actually results in ‘the most steady and rapid growth in grace possible this side of glory’.⁴⁴ One cannot become a mature Christian in a moment, but it is possible to become a pure Christian in an instant.⁴⁵ If sanctified believers will follow the ‘Divine teacher’ closely, he has ‘many things to say ... concerning our walk in the way of holiness’. One who does this will find

³⁹ E.A.S., ‘Sanctification and the Gift of the Holy Ghost’, *TOF* 29.9 (Sep, 1909), p. 200.

⁴⁰ E.A.S., ‘Sanctification and the Gift of the Holy Ghost’, *TOF* 29.9 (Sep, 1909), pp. 200-201.

⁴¹ E.A.S., ‘Sanctification and the Gift of the Holy Ghost’, *TOF* 29.9 (Sep, 1909), p. 201.

⁴² E.A.S., ‘Sanctification and the Gift of the Holy Ghost’, *TOF* 29.9 (Sep, 1909), p. 201.

⁴³ E.A.S., ‘Sanctification and the Gift of the Holy Ghost’, *TOF* 29.9 (Sep, 1909), p. 202.

⁴⁴ J.A. Wood, ‘The Will of God’, *TOF* 26.2 (Feb, 1906), p. 33. In justification there is growth as well, but it is ‘spasmodic’ whereas in sanctification the growth is ‘steady’. See, Alfred Cookman, ‘The Will of God’, *TOF* 27.10 (Oct, 1907), p. 223.

⁴⁵ J.A. Wood, ‘The Will of God’, *TOF* 26.2 (Feb, 1906), p. 34; Dr. W.B. Godbey, ‘The Work of the Holy Spirit’, *TOF* 29.4 (Apr, 1909), pp. 93-94. One contributor describes this as there being a ‘babyhood in sanctification’ which follows on into ‘real growth in grace’ because the ‘weeds in our soul’s garden’ are pulled up by the root (Mt. 15.13), all that is needed is to ‘bask in the showers and sunshine of God’s mercies, and grow and bring forth fruit’, Mrs. L.F. Hinkle, ‘Testimony’, *TOF* 29.12 (Dec, 1909), p. 269.

that God is able to keep them 'moment by moment'.⁴⁶ Part of the post-sanctification growth experience is the crucifixion of the self.⁴⁷ A.B. Simpson wrote that one lives out their 'inward experience of sanctification' by 'presenting our bodies as a living sacrifice to God and our whole being ... yielded up to Him' (Romans 12).⁴⁸ Such experiences of growth can at times be attended by feelings of crushing heaviness and brokenness.⁴⁹ God can also use suffering and sickness as part of the process of growth, however he does this indirectly by giving permission to Satan.⁵⁰

C. June 1910 – December 1920

As the controversy over Durham's FW teaching erupted and grew, the tone and message in *TOF* remained much the same. Testimonies and ministry reports continued to be printed in *TOF* of individuals receiving a distinct sanctification experience, some including a subsequent BHS.⁵¹ Sanctification in spirit, soul, and body continued to be understood as God's will for the believer (1 Thess. 4.3).⁵² Sanctification frees one from selfishness. It takes the love of the world out of the believer and empties the soul of self and sin. It is a cure for lukewarmness and backsliding tendencies. It kills sectarianism. It gives rest from servitude to sin, and rest from doubt, discord, and discontentment. It imparts a new sense of the divine presence in which God controls the movement and

⁴⁶ Abbie Mills, 'Now – Moment by Moment – Forever', *TOF* 26.11 (Nov, 1906), pp. 235-36.

⁴⁷ G.D. Watson, 'Touching the Cross', *TOF* 27.11 (Nov, 1907), pp. 261-63.

⁴⁸ Rev. A.B. Simpson, 'Practical Consecration', *TOF* 28.1 (Jan, 1908), pp. 19-21. Based on Romans 12 Simpson elaborates on his teaching to include being transfigured by the renewing of our mind so that we will choose the perfect will of God, ministry according to the grace given and the calling bestowed by God, 'beautiful Christian deportment in the family and the social world', 'bringing glory to God from the transactions of business and the tests of daily life', being 'patient and submissive when trials come', and 'not quarrelsome, sensitive, or ready to get into trouble with his neighbors'.

⁴⁹ Joseph H. Smith, 'Satanic Accusation', *TOF* 28.9 (Sep, 1908), pp. 206-209.

⁵⁰ Rev. A.B. Simpson, 'The Place of Sickness In the Divine Discipline', *TOF* 28.12 (Dec, 1908), pp. 270-71.

⁵¹ 'How Rev. William Bramwell Received Entire Sanctification', *TOF* 31.4 (Apr, 1911), p. 82; W.F. Bryant, 'Mountain Missionary Work in Tennessee, North Carolina, and Georgia', *TOF* 31.10 (Oct, 1911), p. 228; Nettie L. Jackson, 'Healed by the Great Physician', *TOF* 32.6 (Jun, 1912), pp. 124-25; A.C. Van House, 'Healed of Cancer', *TOF* 32.8 (Aug, 1912), pp. 177-79; 'The Gift of Faith', *TOF* 32.8 (Aug, 1912), pp. 186-88; Mrs. Mary Bean Loud, 'Jehovah Rophi; The Lord My Healer', *TOF* 33.8 (Aug, 1913), pp. 176-77; Ethel L. Opie, 'Healed and Baptized', *TOF* 34.7 (Jul, 1914), pp. 155-57; Elizabeth Sexton, 'Thy Sun Shall No More Go Down', *TOF* 37.4 (Apr, 1917), pp. 82-83; Charles Roads, 'Wonderful Answers to Prayer with Faith', *TOF* 37.5 (May, 1917), pp. 107-108; A. Virginia Womeldorff, 'The Wonders of His Grace', *TOF* 38.4 (Apr, 1918), pp. 79-80; Ella J. Staley, 'Answers To Prayer', *TOF* 38.7 (Jul, 1918), pp. 151-52; 'Spiritual Effects of Divine Healing', *TOF* 39.2 (Feb, 1919), pp. 40-41; Mrs. J.M. Broyles, 'A Precious Testimony', *TOF* 40.12 (Dec, 1920), p. 280.

⁵² Andrew Murray, 'The Will of God', *TOF* 34.1 (Jan, 1914), pp. 21-22; Mrs. M. Baxter, 'If It Be Thy Will', *TOF* 35.7 (Jul, 1915), pp. 164-65; E.S.S., 'The "I Wills" of Faith', *TOF* 39.2 (Feb, 1919), p. 29.

environment of the soul.⁵³ Sanctification comes by 'naked faith', not feelings. The witness of the Spirit is not sanctification, it is a testimony to what a person has previously received by faith.⁵⁴

1. Identification With Christ Versus Doctrinal Experiences

However, it does seem that Montgomery at times attempted to downplay 'doctrinal experiences' as a means of living the overcoming life. She noted, '1 Cor. 1.30 tells us that Christ Jesus is "made unto us sanctification"'. In seeking a life of complete victory we must not get our eyes on some experience as though holiness was an abstract thing which He could give us separate from Himself.'⁵⁵ One attendee at Montgomery's meeting reported an experience of being 'suddenly filled and flooded with [God's] life and light and joy'. In her prayer she said,

'Lord, had I never been saved? Is this conversion?' He replied, 'No'. Then she asked, 'Is it sanctification?' He said, 'No'. 'Lord, is it the baptism of the Holy Spirit?' Again He said, 'No'. 'Lord, what is it?' And the answer came, 'It is I'.⁵⁶

Rather than discrete experiences being her focus, Montgomery often preferred to speak in terms of 'perfect identification with Christ' as critical to understanding all the soteriological benefits available to humanity. In being 'jointly-crucified (Rom. 6.4), and jointly-risen' (Rom. 6.8) with Jesus, one can see by faith the factuality of being 'legally and actually free from "our old man"' and that in the resurrection, Christ has 'wrought out for us an entirely new life, which has no connection to the old'.⁵⁷ Like Lazarus who Jesus raised from the dead, some Christians are 'alive in Christ' but 'bound hand and foot'. Only the one who has 'raised them from the dead' can free them from the 'bondage of the old man of sin'.⁵⁸ The believer is complete in Christ (Col. 2.10),

⁵³ Bishop William Taylor, 'Sanctification: Why Many Fail to Obtain It', *TOF* 31.8 (Aug, 1911), pp. 181-82.

⁵⁴ 'Sanctified by Faith', *TOF* 31.1 (Jan, 1911), p. 18.

⁵⁵ Carrie Judd Montgomery, 'Complete in Him', *TOF* 32.5 (May, 1912), p. 99. In June 1912, Montgomery approvingly quotes a letter from a ministerial couple she has spent time with who said something similar – 'We just hold up Jesus and the life of holiness lived without sin, through the power of the indwelling Christ'. The couple notes that they had not experienced any contention and were willing to 'receive all, no matter what their belief or denomination, providing they do not try to force their doctrinal views on us', cf. 'A Life Transformed', *TOF* 32.6 (Jun, 1912), p. 127. This idea is similarly presented in Stanley Frodsham, 'Jesus', *TOF* 36.10 (Oct, 1916), pp. 224-27.

⁵⁶ This incident was reported by Montgomery's secretary, Sadie Cody, who noted it illustrated what Montgomery's Monday meetings stand for, Sadie Cody, 'The Work and Workers', *TOF* 32.12 (Dec, 1912), p. 273. Also see Mrs. Maude J. Neer, 'Made Alive From the Dead By the Power of God', *TOF* 36.3 (Mar, 1916), pp. 54-57.

⁵⁷ Carrie Judd Montgomery, 'Joint-Death and Joint-Life With Christ', *TOF* 31.5 (May, 1911), pp. 97-98; Mrs. C. Nuzum, 'Crucified With Christ', *TOF* 37.10 (Oct, 1917), pp. 226-29.

⁵⁸ Carrie Judd Montgomery, 'Thou Art Loosed', *TOF* 39.12 (Dec, 1919), p. 268.

circumcised with Him (Col. 2.11), 'buried with Him in baptism and ... risen with Him' (Col. 2.12), and 'quickened together with Him' (Col. 2.13).⁵⁹ The blood of Jesus Christ cleanses from sin and the sin principle, all one has to do is accept that as true then say with the Apostle Paul, 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me' (Gal. 2.20).⁶⁰

Christ becomes Sanctifier as 'He rules in and reigns over the soul' to the extent that 'He ... swallows us up; so enfolds ... our wills and our souls in His that we are willingly led captive by Him. We will and do as He wills within us.'⁶¹ This is not a hostile takeover, rather 'He charms the will into a universal bending to His will'. This takes place as 'we are revealed to ourselves and He revealed to us', so that 'we receive Him and put Him on'.⁶²

2. Sanctification and Divine Healing

One contributor to *TOF* suggested that the 'old man' represented 'human nature, together with all sin, sickness, weakness, fears – all that the fall and Satan have put upon us'. Such a view would suggest that soteriology in *TOF* is much more holistic as it deals with all of these aspects.⁶³ The difference between Divine healing and other methods of healing is that the purpose of Divine healing is not just to remove sickness, but also the deeper cause of sickness – sin (Gen. 2.17). Jesus 'came to destroy the works of the devil' (1 Jn 3.8) and to 'deliver his captives' (Lk. 4.18).⁶⁴ God's desire is to heal spirit, soul, and body. It is to 'fit the man ... for heaven and heavenly service'.⁶⁵ Many who seek healing stumble at this because 'they are not prepared to yield up spirit, soul, and body to Jesus ... they are willing to be healed, but not to be sanctified' (1 Thess. 5.22),⁶⁶ but 'the Lord's

⁵⁹ Carrie Judd Montgomery, 'Complete in Him', *TOF* 32.5 (May, 1912), pp. 97-99. Also see Andrew Murray, 'Take Time To Meet God', *TOF* 37.6 (Jun, 1917), p. 138.

⁶⁰ Carrie Judd Montgomery, 'The Healing Waters', *TOF* 35.10 (Oct, 1915), p. 217; Mrs. C. Nuzum, 'The Power of the Blood of Christ', *TOF* 38.1 (Jan, 1918), p. 11.

⁶¹ 'Finney on Sanctification', *TOF* 32.3 (Mar, 1912), pp. 62-63; H.W.S., 'The Way To Be Holy', *TOF* 35.6 (Jun, 1915), pp. 132-35; 'Subdued', *TOF* 40.5 (May, 1920), pp. 103-104.

⁶² 'Finney on Sanctification', *TOF* 32.3 (Mar, 1912), p. 63.

⁶³ Mrs. C. Nuzum, 'Ye Are Dead', *TOF* 40.10 (Oct, 1920), p. 232.

⁶⁴ Anna W. Prosser, 'The Connection of Satan With Disease', *TOF* 33.5 (May, 1913), pp. 111-14; Andrew Murray, 'The Will of God', *TOF* 34.1 (Jan, 1914), pp. 21-22; Fannie F. Rowe, 'Healing in the Atonement' *TOF* 34.1 (Jan, 1914), pp. 17-21; Fannie Rowe, 'Healing in the Atonement (continued)', *TOF* 34.2 (Feb, 1914), pp. 31-34; Fannie F. Rowe, 'Healing in the Atonement (concluded)', *TOF* 34.3 (Mar, 1914), pp. 59-62.

⁶⁵ 'Our Lord's Ministry of Healing', *TOF* 30.6 (Jun, 1910), p. 139.

⁶⁶ 'Our Lord's Ministry of Healing', *TOF* 30.6 (Jun, 1910), p. 139; Rev. A.B. Simpson, 'Gospel Healing', *TOF* 34.4 (Apr, 1914), p. 82.

healing' is 'subsequent to the Lord's sanctifying grace'.⁶⁷ Even if one is healed who has a 'shallow and rudimentary experience', they will not be able to keep their healing unless they 'come and remain in close touch with the Lord'.⁶⁸

The body is sacred, and God's intention is that the 'Lord ... be incarnate in the bodies of His own disciples' (Rom. 8.11). This idea goes beyond one being influenced by the Holy Spirit – it means 'Christ Himself the Living Person coming within and taking possession'.⁶⁹ In doing this, the indwelling Christ does more than put away disease, he becomes the 'Life-Giver', the source of Divine health, fulfilling John's prayer, 'I wish above all things that thou mayest be in [Divine] health ... even as thy soul prospereth'.⁷⁰

The life of Christ is manifest in weak mortal bodies, but 'as we glory in our infirmities, the power of Christ shall so rest upon us, as to swallow up and bring to naught those very infirmities'.⁷¹ This is what the Scripture means concerning the 'perishing of the outward man' and the 'renewing of the inward man day by day' (2 Cor. 4.16). This is not just in the realm of the soul, it is God 'wholly sanctifying' the three-fold being – spirit, soul, and body – implied in 1 Thess. 5.23.⁷² The Holy Spirit gives witness to the believer as the child of God regarding salvation, sanctification, and assurance of the healing of the body (Rom. 8.6).⁷³

⁶⁷ A.B. Simpson, 'How To Receive Divine Healing', *TOF* 31.4 (Apr, 1911), p. 88.

⁶⁸ A.B. Simpson, 'How To Receive Divine Healing', *TOF* 31.4 (Apr, 1911), p. 88. The testimony of A.A. Boddy's wife concerning her healing fits this view. In her effort to fulfill her duties as the wife of a vicar, she fell ill to chronic asthma and bronchitis. After searching the Scripture, she said she 'believed the Word and received Jesus to come into me as my physical life. He did so, and I was made whole.' After this experience, she testified 'the Lord began to reveal sin in me as I never saw it before'. Ultimately she said God showed her that she had 'died in Him, and ... was loosed ... by the act of death from the old life', a view which she contrasted with her previous view of trying to 'keep sin down', Mrs. A.A. Boddy, 'The Testimony of a Vicar's Wife', *TOF* 32.11 (Nov, 1912), pp. 244-45. Also see Mr. Max Reich, 'Divine Healing', *TOF* 33.9 (Sep, 1913), p. 205.

⁶⁹ 'The Sacredness of the Human Body', *TOF* 30.7 (Jul, 1910), p. 166; Carrie Judd Montgomery, 'The Law of the Spirit of Life', *TOF* 35.6 (Jun, 1915), pp. 121-22; Rev. A.B. Simpson, 'Springs, Or the Spontaneous Life', *TOF* 35.7 (Jul, 1915), pp. 155-58.

⁷⁰ 'The Sacredness of the Human Body', *TOF* 30.7 (Jul, 1910), p. 167.

⁷¹ Carrie Judd Montgomery, 'Joint-Death and Joint-Life With Christ', *TOF* 31.5 (May, 1911), p. 99.

⁷² Carrie Judd Montgomery, 'The Life of Jesus in Our Mortal Body', *TOF* 33.3 (Mar, 1913), p. 51; Fannie F. Rowe, 'Healing in the Atonement' *TOF* 34.1 (Jan, 1914), pp. 17-21; Fannie Rowe, 'Healing in the Atonement (continued)', *TOF* 34.2 (Feb, 1914), pp. 31-34; Fannie F. Rowe, 'Healing in the Atonement (concluded)', *TOF* 34.3 (Mar, 1914), pp. 59-62; Rev. A.B. Simpson, 'Gospel Healing', *TOF* 34.4 (Apr, 1914), p. 86; *TOF* 34.6 (Jun, 1914), p. 136; Dr. Henry Wilson, 'Fullness of Life For the Body', *TOF* 35.6 (Jun, 1915), pp. 136-38; Evelyn A. Luce, 'The Lord for the Body', *TOF* 35.10 (Oct, 1915), pp. 223-26; Carrie Judd Montgomery, 'Our Bodies Preserved Blameless Unto His Coming', *TOF* 37.8 (Aug, 1917), pp. 169-72.

⁷³ Carrie Judd Montgomery, 'Joint-Death and Joint-Life With Christ', *TOF* 31.5 (May, 1911), p. 99.

3. *Via Salutis*

If one is to be part of the Bride of Christ, it is necessary to go beyond the purifying of justification and sanctification. In the BHS, the 'purified natural life is "baptized into his death" ... Crucified, so Christ the quickening Spirit ... is come into our flesh'.⁷⁴ A.A. Boddy noted his practice of making sure a seeker for the BHS is 'trusting the blood to sanctify them wholly'.⁷⁵

Using Leviticus' guidelines for cleansing a leper as a type, Montgomery explains the difference between the new birth and sanctification is the same as the difference between 'healed and cleansed' in Leviticus.⁷⁶ This was indicative of a need for a 'further recognition of the atonement of the Lord Jesus Christ'.⁷⁷ She describes the process outlined for cleansing the leper, which is correlated with the 'great heart searching, the perfect consecration, the complete separation from the least compromise with sin'.⁷⁸ Following this, the blood is applied to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot which represents cleansed hearing, service, and walk, respectively.⁷⁹

Montgomery also includes a pneumatological element to the process by pointing out the practice of putting the oil over the blood, which she correlates with the disciples receiving 'a measure of the Holy Spirit' in Jn 20.22.⁸⁰ This is distinct from the subsequent BHS, because there was a 'remnant of the oil' in the priest's hand according to Lev. 14.18 yet to be poured out. This remnant is the 'promise of the Father'.⁸¹

⁷⁴ Seeley D. Kinney, 'The Bride – The Lamb's Wife', *TOF* 30.6 (Jun, 1910), pp. 141-42.

⁷⁵ Rev. A.A. Boddy, 'Pentecostal Outpouring', *TOF* 32.10 (Oct, 1912), p. 232.

⁷⁶ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), pp. 241-44.

⁷⁷ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 241.

⁷⁸ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 242.

⁷⁹ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 242; Carrie Judd Montgomery, 'The Remnant of the Oil', *TOF* 31.12 (Dec, 1911), p. 268.

⁸⁰ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 243. Later, Montgomery seems to speak more explicitly to the role of the Spirit in sanctification when she describes a post-conversion experience as having 'the blood applied by the Holy Spirit', the outcome of which is a 'glorious deliverance' from the 'old man'. Carrie Judd Montgomery 'Thou Art Loosed', *TOF* 39.12 (Dec, 1919), p. 267.

⁸¹ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 244; Carrie Judd Montgomery, 'The Remnant of the Oil', *TOF* 31.12 (Dec, 1911), pp. 265-70. For a similar perspective on the Spirit's role in conversion, sanctification, and subsequent BHS see Cecil Polhill, 'How To Receive the Baptism of the Holy Ghost and Fire', *TOF* 37.1 (Jan, 1917), pp. 7-8.

4. Post-Sanctification Growth

Jesus' prayer in John 17 reveals the 'aim and object' of sanctification to be Christlikeness.⁸² This begins when one enters into the sanctified life, through faith in the blood of Jesus, and is cleansed from sin. But it continues as the Holy Spirit begins the work of transformation as long as the sanctified believer remains 'attuned to the Infinite' and holds 'the vision of "the glory of the Lord"' rather than focusing on the glory of one's experience.⁸³ One must continue to 'walk in the light' in order for the blood of Jesus to cleanse from all sin.⁸⁴

In ongoing growth, sin is not the only issue in view, 'self' is also a concern. In *TOF*, 'self' is that thing in a person which opposes God. It continues to be an issue post-conversion and even post-sanctification. 'Sanctified self', may have 'the greatest devotion, the greatest self-sacrifice on one hand, but it may be for the object of obtaining holiness in ourselves, for the satisfaction of being, and being known as holy people, but this is self still'.⁸⁵ The only cure for self is to 'hand it over to Jesus ... our new ... eternal self ... Not I live, but Christ liveth in me'.⁸⁶

D. The Finished Work Controversy

The fact that the FW controversy gets only a few oblique references in *TOF* is significant. Although Montgomery might be considered part of the FW stream of early Pentecostalism because of her association with the AG, it seems from this analysis that

⁸² M. Collins Jones, 'Sanctification', *TOF* 30.12 (Dec, 1910), p. 274.

⁸³ M. Collins Jones, 'Sanctification', *TOF* 30.12 (Dec, 1910), p. 274.

⁸⁴ F.F. Bosworth, 'The Wonders of Faith', *TOF* 33.10 (Oct, 1913), p. 234. Bosworth, also declares 'I care not how wonderfully a person was blessed yesterday or forty years ago when he was sanctified, his heart is not pure today unless he has maintained that same yieldedness to the will of God'. Montgomery herself posits, 'The blood of Jesus keeps cleansing all the time', Carrie Judd Montgomery, 'Temples of the Holy Ghost', *TOF* 32.4 (Apr, 1912), p. 74.

⁸⁵ Mrs. M. Baxter, 'What Is Self?', *TOF* 40.10 (Oct, 1920), pp. 238-39. Baxter also notes that 'Converted self' may still have the same 'self-seeking, self-esteem, self-pity, self-justification ... only on another ground'.

⁸⁶ Mrs. M. Baxter, 'What Is Self?', *TOF* 40.10 (Oct, 1920), p. 239.

her doctrinal stance does not lend itself to full agreement with Durham's FW teaching.⁸⁷ Thus it is unsurprising that *TOF* does not seem to take either side in the controversy.⁸⁸

Montgomery did not ignore the reality of doctrinal controversy; she simply preferred the 'more excellent way' of love. In her view, minor differences in doctrine should not be cause for separation.⁸⁹ One contributor suggested it is a 'trick of the enemy' to cause dispute over doctrinal points over which people disagree. This will 'break the ranks and cause the Spirit to leak out'. God allowed for people to have different opinions on some biblical texts as an opportunity for love to be shown. 'Did he say, "By this shall all men know that ye are My disciples if ye see the Bible just alike?" No, He made love the test of discipleship.'⁹⁰

In *TOF*, the key to resolving issues of disunity is a proper understanding and appropriation of sanctification. Sanctification is 'perfect love' which is 'Divine love'. In sanctification, one is filled with Divine love so that they may be in union with Christ. Not only this, but perfect love will 'make us one with everyone that God is at one with'.⁹¹

Entire sanctification will entirely 'unself' us and make us entirely at one with God, and relate us to the whole Church of God, even as He is related ... Let none dare to profess entire sanctification, who so blindly hold doctrines and man-made terms that they fail to discern the Holy Christ in their sanctified brother's heart.⁹²

Montgomery believed unity would not be found in uniformity of opinion or Bible doctrine. It could only be accomplished as 'we meet at the Mercy Seat, under the shelter of the cleansing blood, and abide in His perfect love' and realize 'we are one in Him'.⁹³ In late 1912, she visited a Pentecostal Mission where she found 'a sweet spirit of love and unity'. Whatever doctrinal division had existed there had faded and 'all ... agreed

⁸⁷ Cf. Alexander, *Pentecostal Healing*, p. 151. Kimberly Alexander does place Montgomery in the FW stream and also notes a mention of Montgomery and her husband George in Durham's periodical claiming their approval of his FW message. It is noteworthy that Durham himself gets no such endorsement on the pages of *TOF*, however. It is possible that this is another example of Montgomery's ability to move and work among those with diverse theological views.

⁸⁸ Miskov also notes that this was Montgomery's approach to the controversy over tongues as initial evidence of Spirit Baptism and other debates over what she considered to be 'uncritical issues', Miskov, *Life on Wings*, p. 265.

⁸⁹ Carrie Judd Montgomery, 'The Editor in Los Angeles, Calif.', *TOF* 30.2 (Feb, 1910), pp. 27-28.

⁹⁰ Addie M. Otis, 'Keeping Rank', *TOF* 32.9 (Sep, 1912), p. 201.

⁹¹ M. Collins Jones, 'Sanctification', *TOF* 30.12 (Dec, 1910), p. 275.

⁹² M. Collins Jones, 'Sanctification', *TOF* 30.12 (Dec, 1910), p. 275.

⁹³ 'The Oil and the Dew', *TOF* 32.10 (Oct, 1912), pp. 219-20. Also see D.W. Griffin, 'Walk in Love', *TOF* 37.7 (Jul, 1917), p. 151.

to meet in the fellowship of Christ's love'. However she also lamented that there were still those who would not fellowship with other Christians 'because they speak a little different "Shibboleth" from themselves'. She trusted Christ's prayer 'that they all may be one' would ultimately be answered.⁹⁴

E. Summary of *TOF*

This summary of *TOF* reveals the distinct soteriological vision of Carrie Judd Montgomery. Owing to her roots in the 19th century holiness and healing movements, Montgomery's soteriology seems to be more wholistic in nature. Montgomery did teach about experiences in the *via salutis*, but the distinctions among those experiences are blurred as opposed to the clearer delineation between justification, sanctification, and BHS in the SW view or justification/ sanctification and BHS in the FW view.

Rather than focusing on distinct experiences, it appears that Montgomery preferred to think of salvation in terms of identification (or union) with Christ. In addition to its cleansing effect, Montgomery understood sanctification as the first touch of the oil of the Holy Spirit on the believer. The BHS was the pouring out of the 'remnant of the oil' left over from the cleansing of sanctification. As Jennifer Miskov notes, Montgomery's perspective views the BHS as a fuller measure of something that had already been given in sanctification.⁹⁵ The experiences in the *via salutis* overlap in *TOF*. Miskov rightly suggests that Montgomery tended to think in terms of 'measures of the Spirit' instead of stages or experiences.⁹⁶

Another important insight is the connection of divine healing to sanctification. From its inception, Montgomery's ministry had a significant focus on healing of the body. In *TOF*, sanctification and divine healing were so closely related that persons testified to being sanctified either prior to or immediately following a physical healing. Healing was not just an additional experience available to the believer, it was a critical part of the work of the indwelling Christ who was sanctifying the believer in spirit, soul, and body.

⁹⁴ Carrie Judd Montgomery, 'Service for the Master', *TOF* 32.11 (Nov, 1912), p. 253.

⁹⁵ Miskov, *Life on Wings*, p. 268.

⁹⁶ Miskov, *Life on Wings*, pp. 266-76.

II. The Bridegroom's Messenger.

Introduction

TBM was published for the purpose of representing the Pentecostal work in the Southeast United States. The original editor of *TBM* was G.B Cashwell, the 'Apostle of Pentecost' to the South⁹⁷ who experienced his own Pentecostal baptism in Los Angeles after overcoming his resistance to the interracial nature of AFM and asking a group of African-Americans including Seymour to lay hands on him so he might receive the baptism of the Holy Ghost.⁹⁸ Upon his return to Dunn, NC, Cashwell's influence would lead other Holiness leaders in the south in a conversion to the Pentecostal view and experience. These leaders would eventually contribute to the rise of several major Pentecostal denominations in the United States.⁹⁹ In 1908, Cashwell discontinued his position as editor and was subsequently replaced by Elizabeth Sexton.¹⁰⁰

A. October 1907 – May 1910

1. Testimonies of Sanctification

The editor and contributors of *TBM* held to a SW position on the issue of sanctification.¹⁰¹ Those who tried to collapse sanctification into justification and those who tried to collapse the BHS into sanctification were equally mistaken.¹⁰² Space does not permit one to mention every testimony that is in *TBM* due to the fact that there are multiple examples in almost every issue. The sheer magnitude of the number of submitted testimonies, personal prayer requests, meeting reports (including requests for prayer for such meetings), and missionary reports gives witness to the nature of *TBM*'s

⁹⁷ H.V. Synan, 'Gaston Barnabas Cashwell', in Stanley Burgess (ed.), *NIDPCM*, (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 457-58 (457).

⁹⁸ Synan, 'Cashwell', p. 457.

⁹⁹ Alexander, *Pentecostal Healing*, p. 86; Synan, 'Cashwell', p. 457.

¹⁰⁰ E.A.S., 'Watchman, What of the Night?', *TBM* 3.47 (Oct 1, 1909), p. 1.

¹⁰¹ 'Doctrine of the Pentecostal Movement', *TBM* 2.37 (May 1, 1909), p. 1; reprinted in *TBM* 3.60 (Apr 15, 1910), p. 1.

¹⁰² *TBM* 1.1 (Oct 1, 1907), p. 1; 'Editorials', *TBM* 1.5 (Jan 1, 1908), p. 1; G.B.C., 'Have Faith In God', *TBM* 1.12 (Apr 15, 1908), p. 1. Although in the early days of *TBM*, a significant issue at hand was this distinction between sanctification and Spirit baptism, there is another, albeit outlier, issue that is mentioned in G.B. Cashwell, 'Letter From Bro. Cashwell', *TBM* 2.23 (Oct 1, 1908), p. 4. It seems he encountered some followers of Charles Parham who held to a view that the believer is sanctified *before* regeneration. Cashwell describes this as 'the poison of false teaching'. No further elaboration is given, and there is no other evidence of this being dealt with in the pages of *TBM*. In an email exchange on Mar 6, 2016 with Dr. Jim Goff who has compiled significant work on Parham's history [Goff, *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism*], Goff said that 'Parham was also under suspicion and was losing credibility during this period so it would be difficult to distinguish what he actually taught from what others said he taught during these crisis years'. Dr. Jim Goff, 'Personal Email', Mar 6, 2016.

understanding of the experience of sanctification as a distinct experience that was to be sought subsequent to one's conversion and necessarily prior to receiving the BHS.¹⁰³

2. Sanctification Defined

In *TBM*, sanctification is defined as a second work of grace and 'cleansing by the blood from inbred sin'. Jesus, 'that He might sanctify the people with His own blood, suffered without the gate' (1 Thess. 4.3; 5.23; Heb. 10.10; 13.12; Eph. 5.26).¹⁰⁴ In the sanctified experience, one is 'free from the bent or inclination to sin'.¹⁰⁵ The evidence that one has been sanctified is the witness of the Holy Spirit.¹⁰⁶ Sanctification is available before one's death. It is not the grave but 'the work of our blessed Lord, who is made unto us "wisdom, and righteousness, and sanctification, and redemption", and the mysterious presence of the divine personality of the Holy Ghost in us who is the power and potency of this new life out of death'.¹⁰⁷

The 'Bible condition' for sanctification is to 'present our bodies a living sacrifice, holy, acceptable unto God'. When one complies with the condition of sanctification, the work is done.¹⁰⁸ We are sanctified by the Holy Ghost with the blood of Jesus who 'suffered without the gate' (Heb. 13.12), and the Holy Spirit bears us witness (Heb. 10.15). But this

¹⁰³ Due to the quantity of examples and also because of the lack of titles attached to many testimonies, prayer requests, and reports printed in *TBM*, this representative list only includes relevant issue and page number information. *TBM* 1.1 (Oct 1, 1907), pp. 2, 3, 4; *TBM* 1.2 (Nov 1, 1907), pp. 1, 2, 3, 4; *TBM* 1.3 (Dec 1, 1907), pp. 1, 2, 3, 4; *TBM* 1.4 (Dec 15, 1907), pp. 1, 2, 3, 4; *TBM* 1.5 (Jan 1, 1908), pp. 1, 2, 3, 4; *TBM* 1.6 (Jan 15, 1908), pp. 2, 3; *TBM* 1.7 (Feb 1, 1908), pp. 2, 3; *TBM* 1.8 (Feb 15, 1908), pp. 1, 2, 3, 4; *TBM* 1.9 (Mar 1, 1908), pp. 2, 3, 4; *TBM* 1.11 (Apr 1, 1908), pp. 1, 3, 4; *TBM* 1.12 (Apr 15, 1908), pp. 1, 3, 4; *TBM* 1.13 (May 1, 1908), pp. 3, 4; *TBM* 1.14 (May 15, 1908), pp. 1, 2, 3, 4; *TBM* 1.15 (Jun 1, 1908), pp. 1, 2, 3, 4; *TBM* 1.16 (Jun 15, 1908), pp. 1, 2, 3; *TBM* 1.17 (Jul 1, 1908), pp. 1, 2, 3; *TBM* 1.18 (Jul 15, 1908), pp. 1, 2, 3, 4; *TBM* 1.19 (Aug 1, 1908), pp. 1, 2, 3, 4; *TBM* 1.22 (Sep 15, 1908), pp. 1, 2, 3, 4; *TBM* 2.23 (Oct 1, 1908), pp. 2, 3, 4; *TBM* 2.25 (Nov 1, 1908), pp. 1, 2, 3, 4; *TBM* 2.26 (Nov 15, 1908), pp. 1, 2, 3, 4; *TBM* 2.27 (Dec 1, 1908), pp. 2, 3; *TBM* 2.29 (Jan 1, 1909), pp. 1, 2, 3, 4; *TBM* 2.30 (Jan 15, 1909), pp. 2, 3; *TBM* 2.31 (Feb 1, 1909), pp. 1, 2, 4; *TBM* 2.32 (Feb 15, 1909), pp. 1, 2, 3, 4; *TBM* 2.33 (Mar 1, 1909), pp. 1, 2, 3; *TBM* 2.34 (Mar 15, 1909), pp. 1, 3, 4; *TBM* 2.35 (Apr 1, 1909), pp. 3, 4; *TBM* 2.36 (Apr 15, 1909), pp. 1, 2, 3, 4; *TBM* 2.37 (May 1, 1909), pp. 1, 2, 3, 4; *TBM* 2.38 (May 15, 1909), pp. 2, 3, 4; *TBM* 2.39 (Jun 1, 1909), pp. 1, 3, 4; *TBM* 2.40 (Jun 15, 1909), pp. 1, 2, 3, 4; *TBM* 2.41 (Jul 1, 1909), pp. 1, 2, 3, 4; *TBM* 2.42 (Jul 15, 1909), pp. 1, 2, 3; *TBM* 2.43 (Aug 1, 1909), pp. 2, 3, 4; *TBM* 2.44 (Aug 15, 1909), pp. 2, 3, 4; *TBM* 2.45 (Sep 1, 1909), pp. 1, 3, 4; *TBM* 2.46 (Sep 15, 1909), pp. 2, 3, 4; *TBM* 3.47 (Oct 1, 1909), pp. 1, 2, 3; *TBM* 3.48 (Oct 15, 1909), pp. 2, 3, 4; *TBM* 3.49 (Nov 1, 1909), pp. 1, 2, 3, 4; *TBM* 3.50 (Nov 15, 1909), pp. 1, 2, 3; *TBM* 3.51 (Dec 1, 1909), pp. 2, 3, 4; *TBM* 3.52 (Dec 15, 1909), pp. 1, 3; *TBM* 3.53 (Jan 1, 1910), pp. 2, 3; *TBM* 3.54 (Jan 15, 1910), pp. 2, 3, 4; *TBM* 3.55 (Feb 1, 1910), pp. 2, 3, 4; *TBM* 3.56 (Feb 15, 1910), pp. 2, 3, 4; *TBM* 3.57 (Mar 1, 1910), pp. 1, 2, 3; *TBM* 3.58 (Mar 15, 1910), pp. 1, 2, 3, 4; *TBM* 3.59 (Apr 1, 1910), pp. 1, 2, 3, 4; *TBM* 3.60 (Apr 15, 1910), pp. 1, 2, 3, 4; *TBM* 3.61 (May 1, 1910), pp. 2, 3; *TBM* 3.62 (May 15, 1910), pp. 2, 3, 4.

¹⁰⁴ 'Doctrine of the Pentecostal Movement', *TBM* 2.37 (May 1, 1909), p. 1; reprinted in *TBM* 3.60 (Apr 15, 1910), p. 1.

¹⁰⁵ E.G. Murrah, 'Three Epochs In My Life', *TBM* 1.1 (Oct 1, 1907), p. 3.

¹⁰⁶ 'Mrs. A.E.C. Vaughn's Letter', *TBM* 1.2 (Nov 1, 1907), p. 3.

¹⁰⁷ 'Easter Thoughts', *TBM* 3.59 (Apr 1, 1910), p. 1.

¹⁰⁸ A.H. Butler, 'From Bro. Butler', *TBM* 1.5 (Jan 1, 1908), p. 4.

process must be done in faith (Acts 26.18) because 'no one has the witness of the Holy Ghost to the work of ... sanctification until they present to God their faith'.¹⁰⁹

J.H. King writes concerning sanctification in Romans 6 that it is a 'baptism into death'. This baptism deals with the 'sin question to its full and final destruction'. This union with Christ in his death is publicly declared in the act of water baptism.¹¹⁰ It is a baptism of death from both actual sins and from the 'innate sin principle'.¹¹¹ One undergoes a 'process of death' in justification in the 'severing ... from former relations and conditions, and establishing new ones of a heavenly nature' while sanctification is the 'separation from the old man ... by the process of death'.¹¹² The Holy Spirit is operative in the believer in both cases, but the term for this is 'being born of the Spirit' and the Spirit's 'operation on us through the blood, removing the sin principle'. Neither are the same as the BHS.¹¹³ Hattie Barth used the story of Isaac and Ishmael as a type to illustrate the 'old man' (Ishmael) warring against the 'new man' (Isaac). Just as Ishmael was removed from Abraham's camp, so must the 'old man' be put off by crucifixion so that the 'new man' can be put on. Barth notes this 'putting off ... implies the complete yielding up of the self life that the life of Christ may be lived out in us ... this is the work of sanctification'.¹¹⁴

A.A. Boddy also spoke of sanctification from Romans 6 when asked about the Pentecostal work in Great Britain. He noted entire sanctification was a condition for receiving the BHS. Whereas King only spoke of Romans 6 as union with Christ in a 'baptism into death',¹¹⁵ Boddy spoke of it in terms of 'union with Christ in His crucifixion, His death and burial, then union with Him in resurrection and ascension, followed by Pentecost'.¹¹⁶

¹⁰⁹ A.H. Butler, 'From Bro. Butler', *TBM* 1.5 (Jan 1, 1908), p. 4; 'Editorials', *TBM* 1.6 (Jan 15, 1908), p. 1; G.B.C., 'Have Faith In God', *TBM* 1.12 (Apr 15, 1908), p. 1; 'A Portion of a Tract by A.G. Garr', *TBM* 1.12 (Apr 15, 1908), p. 4.

¹¹⁰ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), pp. 2-3.

¹¹¹ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹¹² J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹¹³ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2. On this point see also: A.H. Butler, 'From Bro. Butler', *TBM* 1.5 (Jan 1, 1908), p. 4; J.A. Culbreth, 'The Baptism and Evidence of Pentecost Foreshadowed', *TBM* 1.8 (Feb 15, 1908), p. 2.

¹¹⁴ Hattie M. Barth, 'Justification, Sanctification, and the Baptism of the Holy Ghost', *TBM* 1.6 (Jan 15, 1908), p. 2.

¹¹⁵ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹¹⁶ Emil Meyer, 'Conference of Pentecostal Saints at Hamburg, Germany', *TBM* 2.32 (Feb 15, 1909), p. 2.

3. *Via Salutis*

The position of the editor and contributors of *TBM* was that one must first be justified and sanctified before receiving the BHS.¹¹⁷ The importance of initial conversion is not downplayed in *TBM*. Regeneration is the 'planting within us of a new nature and the washing of our hearts from the stain of sin'.¹¹⁸ The fruit of the Spirit is planted in justification, then in sanctification that which is 'antagonistic' to the fruit is removed.¹¹⁹ The BHS is subsequent to sanctification 'not as a third work of grace, but a fulfillment of the promise of the Father'.¹²⁰ Elizabeth Sexton warned her readers about the 'harmful teaching that it is not necessary to be sanctified before receiving the gift of the Holy Ghost'. If one's heart was not cleansed, there was 'danger of the enemy imposing a counterfeit'.¹²¹

This view of the *via salutis* was supported by a narrative reading of certain passages of Scripture. For example, based on the fact that Jesus 'had power on earth to forgive sin' and had told the disciples their names were written in heaven, they were saved. Then in Jn 15.3, Jesus told the disciples they were clean, which should be understood as sanctified through the word he had spoken to them.¹²² His prayer for their sanctification in Jn 17.18-19 was for them to be sanctified in the sense that he was sanctified, hence not a removal of inbred sin since Jesus had none.¹²³ Thus, in John 17 the disciples were

¹¹⁷ G.B. Cashwell, 'Speaking in Other Tongues', *TBM* 1.1 (Oct. 1, 1907), p. 2; E.G. Murrah, 'Three Epochs In My Life', *TBM* 1.1 (Oct. 1, 1907), p. 3; W.J. Seymour, 'Letter From Bro. Seymore [sic]', *TBM* 1.5 (Jan 1, 1908), p. 2; A.H. Butler, 'From Bro. Butler', *TBM* 1.5 (Jan 1, 1908), p. 4; 'Questions and Answers', *TBM* 1.7 (Feb 1, 1908), p. 2; J.A. Culbreth, 'The Baptism and Evidence of Pentecostal Foreshadowed', *TBM* 1.8 (Feb 15, 1908), p. 2; M.M. Pinson, 'Field Notes', *TBM* 1.15 (Jun 1, 1908), p. 2; C.H. Cook, 'Letter From London, England', *TBM* 2.23 (Oct 1, 1908), p. 2; Thomas Junk, 'Letter From Thomas Junk', *TBM* 2.42 (Jul 15, 1909), p. 1; 'The Way to Your Pentecostal Baptism', *TBM* 2.42 (Jul 15, 1909), p. 4. One contributor suggested that entire sanctification should not be considered the 'second blessing' since 'conviction, justification, and regeneration all come before it', D.R. Brown, 'Numbering Blessings', *TBM* 1.1 (Oct 1, 1907), p. 4.

¹¹⁸ Hattie M. Barth, 'Justification, Sanctification, and the Baptism of the Holy Ghost', *TBM* 1.6 (Jan 15, 1908), p. 2.

¹¹⁹ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹²⁰ 'Doctrine of the Pentecostal Movement', *TBM* 2.37 (May 1, 1909), p. 1; reprinted in *TBM* 3.60 (Apr 15, 1910), p. 1.

¹²¹ E.A.S. 'Sanctification and the Gift of the Holy Ghost', *TBM* 2.29 (Jan 1, 1909), p. 2; 'A Word of Warning', *TBM* 2.30 (Jan 15, 1909), p. 2; E.K. Fisher, 'Stand For the Bible Evidence', *TBM* 2.40 (Jun 15, 1909), p. 2.

¹²² 'Questions and Answers', *TBM* 1.7 (Feb 1, 1908), p. 2; 'Questions and Answers', *TBM* 2.25 (Nov 1, 1908), p. 2; E.A.S. 'Sanctification and the Gift of the Holy Ghost', *TBM* 2.29 (Jan 1, 1909), p. 2. Sexton also suggests that the disciples' cleansing was evident in Jn 13.10 in Mrs. E.A. Sexton, 'The Promise of the Father', *TBM* 1.13 (May 1, 1908), p. 2.

¹²³ 'Questions and Answers', *TBM* 1.7 (Feb 1, 1908), p. 2; 'Questions and Answers', *TBM* 2.25 (Nov 1, 1908), p. 2.

sanctified in the sense of being 'wholly set apart for holy purposes'.¹²⁴ The events at Cornelius' house also lent further support to the *via salutis* outlined in *TBM*. Peter's recounting of the experience included the fact that their hearts had been 'purified by faith' (Acts 15.8-9) and God had declared them cleansed in Peter's housetop vision prior to their receiving the BHS (Acts 10.16).¹²⁵

Biblical typology was another method of presenting the *via salutis* in *TBM*. Moses' tabernacle was as a type of justification, sanctification, and the BHS. The altar and laver in the tabernacle court typified justification, the holy place containing the table of shewbread typified sanctification, and the holy of holies typified the BHS.¹²⁶ In the vision of a river in Ezekiel 47 the waters to the ankles suggests the new birth, the water up to the knees speaks of sanctification, and the water up to the loins refers to the BHS.¹²⁷ In the NT, Jesus' image of the kingdom as 'first the blade, then the ear, after that the full corn in the ear' (Mk 4.28), were shown to represent conversion, sanctification, and the BHS respectively.¹²⁸

However, at times the writers in *TBM* seemed to blur the chronological distinctions of the various points in the *via salutis*. One example of this is in J.H. King's article on the baptism of death in Romans 6. King suggests this is actually one baptism in two installments because one cannot endure the process of it being administered fully at once.¹²⁹ He writes,

the sin question is one, as the fountain and stream are one, and the baptism is one, dealing with the same ... the first application received in the initial stage ... justification, and the second application in the final stage ... sanctification ... Justification is holiness begun; sanctification is holiness finished. Sin is the same, as actual sin is original sin expressed ... two aspects of the same thing, and its destruction is in the two stages of grace (the grace being the same in both).¹³⁰

King reiterates that justification and sanctification are 'not two experiences, but one experience with a two-fold aspect of the one experience'. He allows for the possibility

¹²⁴ Mrs. E.A. Sexton, 'The Promise of the Father', *TBM* 1.13 (May 1, 1908), p. 2.

¹²⁵ E.A.S. 'Sanctification and the Gift of the Holy Ghost', *TBM* 2.29 (Jan 1, 1909), p. 2; E.A.S., 'Some Questions Answered', *TBM* 2.45 (Sep 1, 1909), p. 1.

¹²⁶ Hattie M. Barth, 'Justification, Sanctification, and the Baptism of the Holy Ghost', *TBM* 1.6 (Jan 15, 1908), p. 2. See also, 'Salvation According to the True Tabernacle', *TBM* 1.6 (Jan 15, 1908), p. 4.

¹²⁷ E.A.S., 'River of Water of Life', *TBM* 3.48 (Oct 15, 1909), p. 1.

¹²⁸ F.M. Britton, 'The Last Days', *TBM* 1.6 (Jan 15, 1908), p. 1.

¹²⁹ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹³⁰ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

that they could be received at once were it not for the limited faith of the recipient.¹³¹ Hattie Barth makes a similar statement which she illustrates by using Jewish feasts. The feast of unleavened bread, which typifies sanctification, was actually a continuation of the feast of the Passover, which typifies justification. From this Barth avers that it would seem that justification and sanctification 'may, and no doubt should, begin at the same time' if one could comprehend both at once.¹³² Barth suggests that, had the Israelites been fully obedient to God, he would have led them by a short route into Canaan. Referring to her tabernacle imagery, she says this would be 'just like stepping from one room into another, as passing from the court of the tabernacle (type of justification) into the holy place (type of sanctification)'. She believed this was God's desire 'if we will let Him'.¹³³

Another example of this blurring of lines is the implication that one can 'have the Holy Spirit and yet not have the baptism in the Holy Spirit'. For example, some testified that previously they had been sanctified as they prayed for the BHS. But now, in light of their new Pentecostal understanding of the BHS, they were raising the question of what they actually received in that scenario.¹³⁴ In response, it was suggested that 'God does not answer according to the words we utter (Isa. 29.13), but rather according to the desire of the heart'.¹³⁵ Just as Moses first sprinkled the priest with a mixture of blood and oil (Exod. 29.21) followed by the residue of the oil (Exod. 29.7; 30.32, Lev. 8.11-12), they had received a 'sprinkling of the Holy Spirit'. This is what happened to the disciples when Jesus breathed on them in Jn 20.22 and they received the residue of the Spirit on the day of Pentecost.¹³⁶

4. *Post-Sanctification Growth*

Although the editors and contributors viewed sanctification as a full deliverance from inbred sin, that does not mean they lacked an expectation of further growth beyond sanctification and even beyond one's BHS. 'Every new experience in this Christian life

¹³¹ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹³² Hattie M. Barth, 'Justification, Sanctification, and the Baptism of the Holy Ghost', *TBM* 1.6 (Jan 15, 1908), p. 2.

¹³³ Hattie M. Barth, 'Justification, Sanctification, and the Baptism of the Holy Ghost', *TBM* 1.6 (Jan 15, 1908), p. 2. Elizabeth Sexton makes a similar point about the unnecessary length of the journey of the Israelites and 'stepping from one room into another' in the tabernacle in, E.A.S, 'Sanctification and the Gift of the Holy Ghost', *TBM* 2.29 (Jan 1, 1909), p. 2.

¹³⁴ 'The Holy Ghost in Samaria', *TBM* 1.16 (Jun 15, 1908), p. 4.

¹³⁵ 'The Holy Ghost in Samaria', *TBM* 1.16 (Jun 15, 1908), p. 4.

¹³⁶ 'The Holy Ghost in Samaria', *TBM* 1.16 (Jun 15, 1908), p. 4.

enlarges our faith and intensifies our love and joy and peace.¹³⁷ One contributor noted the possibility of one 'receiving their Pentecost before passing well through the crucifixion'. In such a case, they must endure the crucifixion after the BHS lest they risk losing their experience.¹³⁸ 'To be sanctified and baptized with the Holy Ghost does not mean that you are an overcomer, but that you have power to overcome.'¹³⁹

J.H. King wrote that the chaff is necessary for the growth of the wheat up to maturity, at which point it must be removed. King equates the chaff with 'that in us which is not sinful in itself, but at a certain time in experience must be removed'.¹⁴⁰ The death of 'the sin principle or original sin', is implied by Paul in Gal. 2.20, 'I am crucified with Christ; nevertheless I live'. But he spoke in Philippians 3 about 'pressing on with all his might that he might know [Christ], and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death'.¹⁴¹ This speaks of a 'gradual process of self-annihilation ... the chaff is burned and we are more deeply separated and detached from the lawful in life ... and more intimately united to Christ'.¹⁴²

There is a difference between a 'sanctified heart' and a 'sanctified mind'. Even though Satan is 'cast out of your heart', he works 'through the mind from the outside'. This is true even after the BHS. It is necessary for the mind and heart to be renewed. From 1 Thess. 5.23, it is seen that 'body, heart, and mind need to be sanctified'. It is necessary for one to keep the mind 'stayed on God' and 'claim the Holy Spirit to sanctify our mind and control it'.¹⁴³ This is a journey of 'following Jesus up the hill of Calvary' and it is where one learns the meaning of 'Sanctification by the Word'.¹⁴⁴ The farther one goes in 'spirit life' the more clearly the Holy Spirit is able to reveal the 'subtle effort of self to retain some authority'.¹⁴⁵ One must continue to bear their cross because 'only at the top of the hill is the end of the journey'.¹⁴⁶

¹³⁷ 'Questions and Answers', *TBM* 1.7 (Feb 1, 1908), p. 2; 'Questions and Answers', *TBM* 2.25 (Nov 1, 1908), p. 2.

¹³⁸ G.B. Studd, 'Some Further Observations Upon This Pentecostal Life', *TBM* 1.9 (Mar 1, 1908), p. 4; reprinted in *TBM* 3.47 (Oct 1, 1909), p. 4.

¹³⁹ *TBM* 3.49 (Nov 1, 1909), p. 2.

¹⁴⁰ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹⁴¹ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹⁴² J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 2.

¹⁴³ G. Krieger, 'A Sanctified Mind', *TBM* 2.29 (Jan 1, 1909), p. 4.

¹⁴⁴ C.A. Sexton, 'The Journey Up Calvary', *TBM* 3.53 (Jan 1, 1910), p. 3.

¹⁴⁵ C.A. Sexton, 'The Journey Up Calvary', *TBM* 3.53 (Jan 1, 1910), p. 3.

¹⁴⁶ C.A. Sexton, 'The Journey Up Calvary', *TBM* 3.53 (Jan 1, 1910), p. 3.

TBM stressed the need for prophetic words to be examined and tested by ‘truly sanctified leaders’ (1 Thess. 5.19-22).¹⁴⁷ In addition to this, it is incumbent on the Spirit baptized believer to ‘obtain and maintain’ the work of sanctification to protect against ‘the enemy’s taint’ in ‘messages, tongues, prophecies, and all manifestations’.¹⁴⁸ The deepening of the sanctified life would help protect against errors in judgment and would reveal the subtle ways that Satan works.¹⁴⁹

Elizabeth Sexton wrote that God sees his children in the Son – ‘accepted in the Beloved’. Interestingly, she uses the term ‘finished work of our Lord Jesus’ in an eschatological sense to describe ‘what we will be when He is through with us’. This is what God sees in his children, like a sculptor sees an image in the marble before he begins the work of transforming it. She further notes that God sees the finished work of Jesus ‘in the one hundred and forty-four thousand redeemed souls with a new song’.¹⁵⁰

B. June 1910 – December 1920

1. Previous Position on Sanctification Reaffirmed

From mid-1910 and forward, testimonies, reports, and prayer requests continued to fill the pages of *TBM*.¹⁵¹ The official position of *TBM* on sanctification remained

¹⁴⁷ ‘Read! Read!’, *TBM* 2.43 (Aug 1, 1909), p. 1.

¹⁴⁸ ‘Read! Read!’, *TBM* 2.43 (Aug 1, 1909), p. 1.

¹⁴⁹ ‘Read! Read!’, *TBM* 2.43 (Aug 1, 1909), p. 1; *TBM* 3.55 (Feb 1, 1910), p. 4.

¹⁵⁰ E.A.S., ‘The Refiner’s Fire’, *TBM* 3.50 (Nov 15, 1909), p. 1. Sexton also uses the term ‘finished work of our Lord’ again defining it as ‘His full redemption for this sin-cursed world through His atoning blood’, E.A.S., ‘The Sword of the Spirit’, *TBM* 3.51 (Dec 1, 1909), p. 1.

¹⁵¹ *TBM* 3.63 (Jun 1, 1910), pp. 2, 3, 4; *TBM* 3.64 (Jun 15, 1910), pp. 1, 2, 3, 4; *TBM* 3.65 (Jul 1, 1910), pp. 1, 3; *TBM* 3.66 (Jul 15, 1910), pp. 2, 3, 4; *TBM* 3.67 (Aug 1, 1910), pp. 3, 4; *TBM* 3.68 (Aug 15, 1910), pp. 1, 2, 3; *TBM* 3.69 (Sep 1, 1910), pp. 2, 3; *TBM* 3.70 (Sep 15, 1910), pp. 1, 2, 3, 4; *TBM* 3.71 (Oct 1, 1910), pp. 2, 3; *TBM* 4.72 (Oct 15, 1910), pp. 2, 3, 4; *TBM* 4.73 (Nov 1, 1910), pp. 1, 2, 3; *TBM* 4.74 (Nov 15, 1910), pp. 2, 3; *TBM* 4.75 (Dec 1, 1910), pp. 1, 3, 4; *TBM* 4.76 (Dec 15, 1910), pp. 1, 2, 3; *TBM* 4.77 (Jan 1, 1911), p. 3; *TBM* 4.78 (Jan 15, 1911), pp. 2, 3, 4; *TBM* 4.79 (Feb 1, 1911), pp. 1, 2, 3, 4; *TBM* 4.80 (Feb 15, 1911), pp. 1, 2, 3; *TBM* 4.81 (Mar 1, 1911), pp. 2, 3, 4; *TBM* 4.82 (Mar 15, 1911), pp. 1, 2, 3, 4; *TBM* 4.83 (Apr 1, 1911), pp. 1, 3, 4; *TBM* 4.84 (Apr 15, 1911), pp. 1, 3, 4; *TBM* 4.85 (May 1, 1911), pp. 1, 2, 3, 4; *TBM* 4.86 (May 15, 1911), pp. 2, 3, 4; *TBM* 4.87 (Jun 1, 1911), pp. 2, 3, 4; *TBM* 4.88 (Jun 15, 1911), pp. 2, 3, 4; *TBM* 4.89 (Jul 1, 1911), pp. 2, 3; *TBM* 4.90 (Jul 15, 1911), pp. 2, 3, 4; *TBM* 4.91 (Aug 1, 1911), pp. 2, 3; *TBM* 4.92 (Aug 15, 1911), pp. 1, 2, 3; *TBM* 4.93 (Sep 1, 1911), pp. 3, 4; *TBM* 4.94 (Sep 15, 1911), pp. 1, 2, 3; *TBM* 5.95 (Oct 1, 1911), pp. 1, 2, 3; *TBM* 5.96 (Oct 15, 1911), pp. 1, 2, 3; *TBM* 5.97 (Nov 1, 1911), pp. 1, 3; *TBM* 5.98 (Nov 15, 1911), pp. 2, 3; *TBM* 5.99 (Dec 1, 1911), pp. 3, 4; *TBM* 5.100 (Dec 15, 1911), pp. 1, 2, 3; *TBM* 5.101 (Jan 1, 1912), pp. 2, 3; *TBM* 5.102 (Jan 15, 1912), pp. 2, 3; *TBM* 5.103 (Feb 1, 1912), p. 3; *TBM* 5.104 (Feb 15, 1912), pp. 3, 4; *TBM* 5.105 (Mar 1, 1912), pp. 2, 3; *TBM* 5.106 (Mar 16, 1912), pp. 2, 3; *TBM* 5.107 (Apr 1, 1912), pp. 2, 3; *TBM* 5.108 (Apr 15, 1912), p. 3; *TBM* 5.109 (May 15, 1912), pp. 2, 3, 4; *TBM* 5.110 (May 15, 1912), pp. 2, 3; *TBM* 5.111 (Jun 1, 1912), pp. 1, 3; *TBM* 5.113 (Jul 1, 1912), pp. 1, 2, 3; *TBM* 5.114 (Jul 15, 1912), p. 3; *TBM* 5.115 (Aug 1, 1912), p. 2; *TBM* 5.116 (Aug 15, 1912), p. 3; *TBM* 5.117 (Sep 1, 1912), pp. 2, 3; *TBM* 5.118 (Sep 15, 1912), pp. 2, 3, 4; *TBM* 5.119 (Oct 15, 1912), pp. 2, 3; *TBM* 5.120 (Nov 1, 1912), p. 1; *TBM* 6.121 (Nov 15, 1912), pp. 2, 3; *TBM* 6.122 (Dec 1, 1912), p. 2; *TBM* 6.123 (Dec 15, 1912), pp. 2, 4; *TBM* 6.125 (Jan 15, 1913), pp. 2, 3; *TBM* 6.126 (Feb 1, 1913), pp. 2, 3; *TBM* 6.127 (Feb 15, 1913), pp. 1, 2; *TBM* 6.129 (Mar 15, 1913), p. 3; *TBM* 6.130 (Apr 1, 1913), pp. 3, 4; *TBM* 6.131 (Apr 15, 1913), pp. 2, 3; *TBM* 6.132 (May 1, 1913), pp. 2, 3; *TBM* 6.133 (May 15, 1913), p. 2;

unchanged.¹⁵² It was a 'second work of grace, cleansing by the blood from inbred sin', and a necessary prerequisite for the BHS and regular contributions to the paper addressed these issues.¹⁵³ The readers of *TBM* were reminded about the potential of the 'enemy imposing a counterfeit' due to the teaching that sanctification is not necessary prior to receiving the BHS.¹⁵⁴ The fact that the BHS is not a work of grace, but is the promise of the Father fulfilled is also reiterated.¹⁵⁵ However, one does receive the 'witness of the Spirit' in sanctification.¹⁵⁶

TBM 6.134 (Jun 1, 1913), p. 2; *TBM* 6.135 (Jun 15, 1913), p. 1; *TBM* 6.136 (Jul 1, 1913), p. 2; *TBM* 6.137 (Aug 1, 1913), pp. 2, 3; *TBM* 6.138 (Aug 15, 1913), p. 3; *TBM* 6.139 (Sep 1, 1913), pp. 2, 3; *TBM* 6.140 (Sep 15, 1913), p. 3; *TBM* 7.141 (Oct 1, 1913), pp. 1, 2, 4; *TBM* 7.142 (Oct 15, 1913), pp. 2, 3; *TBM* 7.143 (Nov 1, 1913), pp. 3, 4; *TBM* 7.145 (Dec 1, 1913), pp. 1, 2; *TBM* 7.146 (Dec 15, 1913), pp. 2, 4; *TBM* 7.148 (Jan 1, 1914), p. 3; *TBM* 7.149 (Feb 1, 1914), pp. 2, 4; *TBM* 7.150 (Feb 15, 1914), pp. 2, 3; *TBM* 7.152 (Mar 15, 1914), pp. 1, 4; *TBM* 7.153 (Apr 1, 1914), pp. 2, 3; *TBM* 7.155 (May 15, 1914), p. 3; *TBM* 7.156 (Jun 1, 1914), pp. 2, 3; *TBM* 7.157 (Jun 15, 1914), p. 4; *TBM* 7.158 (Jul 1, 1914), pp. 2, 3; *TBM* 7.159 (Aug 1, 1914), pp. 1, 3; *TBM* 7.162 (Sep 15, 1914), p. 3; *TBM* 8.163 (Oct 1, 1914), p. 3; *TBM* 8.165 (Dec 1, 1914), p. 3; *TBM* 8.166 (Jan 1, 1915), p. 2; *TBM* 8.167 (Feb 1, 1914), p. 4; *TBM* 8.168 (Mar 1, 1915), pp. 3, 4; *TBM* 8.169 (Apr 1, 1915), pp. 2, 3, 4; *TBM* 8.170 (May 1, 1915), p. 3; *TBM* 8.171 (Jun 1, 1915), p. 1; *TBM* 8.174 (Sep 1, 1915), p. 2; *TBM* 9.176 (Nov 1, 1915), pp. 2, 4; *TBM* 9.177 (Dec 1, 1915), p. 3; *TBM* 9.179 (Feb 1, 1916), p. 2; *TBM* 9.180 (Mar 1, 1916), pp. 2, 4; *TBM* 9.182 (May 1, 1916), pp. 2, 3, 4; *TBM* 9.184 (Jul 1, 1916), p. 4; *TBM* 9.185 (Aug 1, 1916), p. 1; *TBM* 9.187 (Oct 1, 1916), pp. 2, 3; *TBM* 10.188 (Nov 1, 1916), p. 2; *TBM* 10.189 (Dec 1, 1916), p. 4; *TBM* 10.190 (Jan 1, 1917), p. 4; *TBM* 10.191 (Feb 1, 1917), p. 3; *TBM* 10.192 (Mar 1, 1917), p. 1; *TBM* 10.198 (Apr 1, 1917), p. 2; *TBM* 10.199 (May 1, 1917), p. 3; *TBM* 10.201 (Jul 1, 1917), pp. 1, 2, 4; *TBM* 11.204 (1918), pp. 3, 4; *TBM* 11.205 (1918), p. 2; *TBM* 11.206 (Oct 1, 1918), p. 2; *TBM* 12.207 (Nov 1918), p. 4; *TBM* 12.212 (Apr 1919), p. 2; *TBM* 12.215 (Jul–Aug, 1919), p. 2; *TBM* 12.216 (Sep 1919), p. 3; *TBM* 13.218 (Nov–Dec 1919), p. 2; *TBM* 13.221 (Mar 1920), p. 3

¹⁵² 'Doctrinal Teaching', *TBM* 5.109 (May 1, 1912), p. 1; 'Seven Years Old', *TBM* 7.162 (Sep 15, 1914), p. 1.

¹⁵³ E.A.S., 'Sanctification the Necessary Preparation for the Pentecostal Baptism', *TBM* 3.65 (Jul 1, 1910), p. 1; E.N. Bell, 'Sanctification Not the Baptism', *TBM* 3.68 (Aug 15, 1910), p. 4; *TBM* 4.86 (May 15, 1911), p. 4; 'Entering the Fifth Year of Service', *TBM* 5.95 (Oct 1, 1911), p. 1; S.P. Jacobs, 'The Spirit Before Pentecost', *TBM* 5.99 (Dec 1, 1911), p. 4; 'The Baptism of the Holy Ghost', *TBM* 5.107 (Apr 1, 1912), p. 2; H.A. James, 'Justification-Sanctification', *TBM* 5.108 (Apr 15, 1912), p. 1; Evangelist Andrew A. Van Brunt, 'Father's Will', *TBM* 5.110 (May 15, 1912), p. 3; 'Sanctification of Believers', *TBM* 5.113 (Jul 1, 1912), p. 2; R.M. Evans, 'Nassau, N.P., Bahama Islands', *TBM* 5.114 (Jul 15, 1912), p. 3; Mrs. Hattie M. Barth, 'A Question and Answer', *TBM* 5.115 (Aug 1, 1912), p. 2; Hattie M. Barth, 'Sanctification – The Yielded Life', *TBM* 5.117 (Sep 1, 1912), p. 2; 'How to Reckon', *TBM* 6.135 (Jun 15, 1913), p. 3; Pastor Paul, 'How To Get the Baptism', *TBM* 7.156 (Jun 1, 1914), p. 4; Hannah A. James, 'The Baptism of the Holy Ghost', *TBM* 7.158 (Jul 1, 1914), p. 3; S.A. Bishop, 'Knowing the Word of God', *TBM* 7.160 (Aug 15, 1914), p. 1; 'Entire Sanctification', *TBM* 8.170 (May 1, 1915), p. 2; 'Grace and Great Grace', *TBM* 9.176 (Nov 1, 1915), p. 1; 'God Answers', *TBM* 9.183 (Jun 1, 1916), p. 3; J.O. McClurkan, 'Sanctification', *TBM* 10.189 (Dec 1, 1916), p. 1; *TBM* 10.191 (Feb 1, 1917), p. 3; A.D. Floyd, 'The Church the Lord's Body', *TBM* 10.198 (Apr 1, 1917), p. 2; 'Justification and Sanctification', *TBM* 10.200 (Jun 1, 1917), p. 1; 'To Seekers for the Baptism of the Holy Ghost', *TBM* 10.200 (Jun 1, 1917), p. 3; Mrs. A.E.C. Vaughan, 'My Pentecostal Experience', *TBM* 11.205 (Jul 1, 1918), p. 2; Charles G. Finney, 'Sanctification', *TBM* 11.206 (Oct 1, 1918), p. 2; W.V. Kneisley, 'Entire Sanctification', *TBM* 12.218 (Nov–Dec, 1919), p. 4; 'Counting the Cost', *TBM* 13.220 (Feb 1, 1920), p. 1; 'The First Methodist Conferences on Sanctification', *TBM* 14.266 (Oct–Nov, 1920), p. 2.

¹⁵⁴ E.A.S., 'Sanctification the Necessary Preparation for the Pentecostal Baptism', *TBM* 3.65 (Jul 1, 1910), p. 1.

¹⁵⁵ E.A.S., 'Sanctification the Necessary Preparation for the Pentecostal Baptism', *TBM* 3.65 (Jul 1, 1910), p. 1; J.T. Boddy, 'Sanctification', *TBM* 5.101 (Jan 1, 1912), p. 4; 'The Baptism of the Holy Ghost', *TBM* 5.107 (Apr 1, 1912), p. 2.

¹⁵⁶ 'The Baptism of the Holy Ghost', *TBM* 5.107 (Apr 1, 1912), p. 2.

Even with the reaffirmation of their views on sanctification, there were occasions when the teaching presented a possible variation regarding the status of the sin nature in sanctification. A July 1911 editorial was written to offer a brief presentation of the basis for the teaching on sanctification in *TBM*. Justification was defined as ‘the imputation of Christ’s righteousness’, and sanctification was ‘the renovation of the nature by the Holy Ghost’ and ‘to make sacred or holy; to set apart to a holy or religious use; to be a partaker of holy things’.¹⁵⁷ It is interesting to note that there is no mention of inbred sin in this definition of sanctification. Instead Sexton seems to be leaning on the idea of being ‘set apart’ in her appropriation of OT priesthood as a type of the sanctified life (Lev. 22.2).¹⁵⁸ This was described as ‘a willful sacrifice of many things lawful for a Christian, but which must be surrendered if God’s very best is our choice’ (1 Cor. 10.23).¹⁵⁹ It is a ‘deeper consecration’, a ‘giving up of our own natural rights and privileges that God may work in us ... transforming us into the image of His dear Son’.¹⁶⁰ The ‘offering up of our bodies a living sacrifice, Rom. 12.1, is subsequent to justification’. The believer is said to have received ‘standing grace’ in Rom. 5.1-10, and is exhorted to ‘move into this grace’ in Heb. 6.1. The second work of grace is referred to in 2 Cor. 1.15, and 1 Thess. 5.23 as a prayer for the ‘saints [to] be wholly sanctified’ which means ‘to lay down a willing sacrifice the things which the natural and even the good human has a perfect right to enjoy’.¹⁶¹ Once again, it is notable that no reference is made to inbred sin, ‘Adamic nature’, ‘old man’, and other terms for original sin in this definition of sanctification as was common in SW teaching.

Another view represented in *TBM* suggests inbred sin is ‘inoperative and lying in abeyance’ rather than crucified or removed.¹⁶² In this case, the sanctified believer is in Christ by the ‘union of faith’, covered ‘with His stainless righteousness and ... filled with His sinless life’.¹⁶³ However, the prevailing view of *TBM* vis á vis inbred sin in the

¹⁵⁷ These definitions came from Cruden’s Concordance and Webster’s dictionary; ‘Sanctification’, *TBM* 4.89 (Jul 1, 1911), p. 1.

¹⁵⁸ ‘Sanctification’, *TBM* 4.89 (Jul 1, 1911), p. 1. Also see, ‘Holiness Unto the Lord’, *TBM* 12.212 (Apr 1, 1919), p. 1; Miss Ruth Olson, ‘Scarlet Thread’, *TBM* 13.219 (Jan 1, 1920), p. 4.

¹⁵⁹ ‘Sanctification’, *TBM* 4.89 (Jul 1, 1911), p. 1.

¹⁶⁰ ‘Sanctification’, *TBM* 4.89 (Jul 1, 1911), p. 1.

¹⁶¹ ‘Sanctification’, *TBM* 4.89 (Jul 1, 1911), p. 1.

¹⁶² *TBM* 5.107 (Apr 1, 1912), p. 1.

¹⁶³ *TBM* 5.107 (Apr 1, 1912), p. 1. This is very close to the view presented by Hattie Barth when she spoke of it as being in a ‘death state’, Hattie M. Barth, ‘Sanctification – The Yielded Life’, *TBM* 5.117 (Sep 1, 1912), p. 2.

sanctified believer spoke in terms of crucifixion and/or removal. Allowing the inbred sin to persist in this life was not actually sanctification, just a 'vague notion of gradual growth in grace after the new birth, and a constant continual warfare with sin'.¹⁶⁴

2. *Via Salutis*

Contra those who were teaching that sanctification is received in justification, the position of *TBM* remained that sanctification was a work of grace subsequent to justification.¹⁶⁵ However, there is no need for there to be any significant chronological gap between the two experiences. Similar to previous statements of this nature, Passover (a type of justification) was immediately followed by the Feast of Unleavened Bread (a type of sanctification); crossing the Red Sea (a type of justification) could have been followed by the Israelites entering into Canaan (a type of sanctification) by a short route if they had been obedient and faithful; and the court of the tabernacle (a type of justification) was only one step away from the holy place (a type of sanctification).¹⁶⁶ All that is needed for one to be sanctified is to meet the 'condition' of 'full surrender, or yielding the old man for crucifixion' and then to 'reckon the work done'.¹⁶⁷ The fact that some had been 'saved, sanctified and filled with the Spirit on the same day' was just further evidence that God was 'hastening ... His coming'.¹⁶⁸

Sanctification is not the BHS. Sanctification is 'of' or 'by' the Spirit and 'with the Blood'. In sanctification, one does have 'the witness of the Spirit' and 'the breathing of the Holy Ghost' upon them, but sanctification is holiness while the BHS is the enduement with power given only to those who are sanctified.¹⁶⁹ Sexton reasserted previously covered biblical arguments for sanctification as being necessary prior to the BHS including the teaching of the disciples being sanctified prior to their Pentecost, and

¹⁶⁴ Geo. D. Watson, 'Thoughts on the Second Work', *TBM* 5.98 (Nov 15, 1911), p. 4.

¹⁶⁵ 'Sanctification', *TBM* 4.89 (Jul 1, 1911), p. 1.

¹⁶⁶ And the holy of holies typifies Spirit Baptism. 'Sanctification', *TBM* 4.89 (Jul 1, 1911), p. 1. Also see, E.A.S., 'Sanctification the Necessary Preparation for the Pentecostal Baptism', *TBM* 3.65 (Jul 1, 1910), p. 1; 'The Baptism of the Holy Ghost', *TBM* 7.142 (Oct 15, 1913), p. 1; 'God's Temple Set Up In Our Hearts', *TBM* 10.192 (Mar 1, 1917), p. 2.

¹⁶⁷ 'Consecration', *TBM* 7.158 (Jul 1, 1914), p. 4; 'How to Reckon', *TBM* 6.135 (Jun 15, 1913), p. 3; 'The Altar Sanctifies the Gift', *TBM* 9.179 (Feb 1, 1916), p. 1.

¹⁶⁸ 'How to Reckon', *TBM* 6.135 (Jun 15, 1913), p. 3. Hattie Barth encourages the effort to help people receive 'this fullness of salvation before leaving the altar, or as soon as they are able to receive', 'The Day of His Power', *TBM* 7.154 (May 1, 1914), p. 1.

¹⁶⁹ 'The Baptism of the Holy Ghost', *TBM* 5.107 (Apr 1, 1912), p. 2. At times the language of being 'set apart' was used to describe the full consecration of the individual followed by sanctification as 'purifying' or 'making holy' being the Divine side of the experience, as in Rev. E.M. Stanton, 'The Holy Spirit', *TBM* 10.190 (Jan 1, 1917), p. 4.

the incident at Cornelius' house.¹⁷⁰ According to E.T. Slaybaugh, those who do not see the necessity of the BHS after their sanctification are like the foolish virgins in Matthew 25 and will not be ready at the second coming of the Lord.¹⁷¹

R.M. Evans spoke of a 'triune salvation' in which the soul is converted, the heart (or spirit) is sanctified and the body is sanctified and subsequently becomes a temple of the Holy Ghost (Rom. 12.1; 1 Cor. 3.16). He believed this should be preached 'even if the Lord sees fit to cut it short in righteousness' (Rom. 9.28). By this Evans meant the possibility of salvation being presented 'in full conviction, repentance, and a consecration to God' such that 'the experience of sanctification may be hardly discernible'. In such a case, Evans avers it is 'unscriptural to ignore it, although the sojourner should be as transcendent [sic] as possible'.¹⁷²

This 'Trinity of salvation' in the *via salutis* is seen typified throughout Scripture,

The dispensation of the Father, Son, and Holy Ghost; the three Patriarchs; the three divisions of the temple with the blood applied to each; the three classes in Ezekiel's vision of the holy waters (Ezek. 47.1-12). God's dealing with Israel, Red Sea, Jordan, and the finished Temple. Ask, seek, and knock (Lk. 11.9). The three loaves distinct, although they may be eaten at one meal (Lk. 11.5-9). The blade, the ear, and the full corn in the ear (Mk 4.26-28). The 1st, 2nd, and 3rd heavens (2 Cor. 12.2). The triune man in the image of the triune God.¹⁷³

3. Post-Sanctification Growth

The editor and contributors to *TBM* were also consistent in their expectation of post-sanctification growth in the life of the believer. One might not grow to the point of it being impossible to sin but being brought to a place where one *may never sin* was

¹⁷⁰ 'Sanctification', *TBM* 4.89 (Jul 1, 1911), p. 1. These points were made one year earlier in E.A.S., 'Sanctification the Necessary Preparation for the Pentecostal Baptism', *TBM* 3.65 (Jul 1, 1910), p. 1. Cornelius is also mentioned in E.L. Moore, 'Holy Ghost in Last Days', *TBM* 8.164 (Nov 1, 1914), p. 4.

¹⁷¹ E.T. Slaybaugh, 'Jesus is Coming Soon', *TBM* 6.137 (Aug 1, 1913), p. 4. There is an editorial note about the articles submitted to *TBM* by Slaybaugh that they did not fully endorse his teaching but the differences were minor and they would just leave them for the 'Spirit to adjust'. Specific mention, however, is given to the teaching on the ten virgins which did not fully meet editorial approval, but no further explanation was given beyond that statement, 'To Our Subscribers', *TBM* 6.137 (Aug 1, 1913), pp. 3-4.

¹⁷² R.M. Evans, 'The Trinity of the Word of God', *TBM* 5.111 (Jun 1, 1912), p. 1. Evans later clarifies his point on the patriarchs that Abraham represents salvation, Isaac was the son of promise and Ishmael represented the carnal mind which needed to be cast out in sanctification while Jacob is a type of the BHS, R.M. Evans, 'Nassau, N.P., Bahama Islands', *TBM* 5.114 (Jul 15, 1912), p. 3.

¹⁷³ R.M. Evans, 'The Trinity of the Word of God', *TBM* 5.111 (Jun 1, 1912), p. 1. Also the triune God (Gen. 1.26); the three fold nature of humanity (Deut. 6.5; 1 Thess. 5.23), the three levels of Noah's Ark (Gen. 6.16), the tabernacle and the court of the congregation, three symbols of water in the three dispensations – the Father as an overflowing cup (Ps. 23.5), the Son as an artesian well (Jn 4.14), the Holy Spirit as rivers of living water (Jn 7.37-39). R.M. Evans, 'A Three-Fold Salvation For a Triune Being', *TBM* 8.166 (Jan 1, 1915), p. 4 and continued in *TBM* 8.167 (Feb 1, 1915), p. 4.

possible.¹⁷⁴ 'Growth in grace after sanctification means growth in repugnance to sin, a strong perception of its turpitude.'¹⁷⁵

In some cases, this growth in grace was taught as part of a two-phase approach to sanctification, one that is both instantaneous and progressive. Sexton wrote,

The work of sanctification is always progressive, and the cleansing blood of Calvary is an open fountain (1 Jn 1.7) that is needed through all our Christian life to keep us cleansed from the defilement of the world and the poisonous atmosphere of unbelief, so rank in places, although the time for entering into the experience is definite.¹⁷⁶

The difference between the two phases was illustrated using the concepts of 'purity' and 'maturity', respectively. Purity of heart is 'abolition of sin itself' and the 'plucking up of the weeds of inbred sin', which hinders the growth of Christian graces, while maturity 'builds up the soul in vigor and beauty'.¹⁷⁷ Purity is 'wrought in a moment' while maturity 'is a natural process, involving culture and discipline'.¹⁷⁸ The importance of not confusing purity with growth in grace was stressed because 'sin is not something we grow out of, but something that is cleansed away' and also purity is a 'present and instantaneous blessing'.¹⁷⁹

Some felt this second, progressive, phase of sanctification held implications for one being ready to receive the BHS. This is seen in the story of Jacob in the OT who is a type of the 'Holy Ghost dispensation'. Whereas Isaac was hindered by Ishmael, a type of depravity speaking of the need for sanctification, Jacob was confronted with Esau, who represents – not depravity – but the 'natural self'.¹⁸⁰ Just as Jacob had to confront and 'dispose of' Esau, so must the sanctified believer crucify the self-life before receiving the BHS (Gal. 2.20; Rom. 12.1; 1 Cor. 3.16-17; 6.19-20; 2 Cor. 6.16). This was also exemplified in the disciples who Jesus said were 'every whit clean' in Jn 13.10 and 'clean through the

¹⁷⁴ *TBM* 4.87 (Jun 1, 1911), p. 4.

¹⁷⁵ 'With Him In His Throne', *TBM* 6.135 (Jun 15, 1913), p. 1.

¹⁷⁶ E.A.S., 'Sanctification the Necessary Preparation for the Pentecostal Baptism', *TBM* 3.65 (Jul 1, 1910), p. 1. Also see 'Sanctification', *TBM* 4.89 (Jul 1, 1911), p. 1; Thomas Cook, 'Entire Sanctification', *TBM* 4.93 (Sep 1, 1911), p. 3; 'Overcomers', *TBM* 9.180 (Mar 1, 1916), p. 1.

¹⁷⁷ Thomas Cook, 'Entire Sanctification', *TBM* 4.93 (Sep 1, 1911), p. 3; J.O. McClurkan, 'Sanctification', *TBM* 10.189 (Dec 1, 1916), p. 1.

¹⁷⁸ Thomas Cook, 'Entire Sanctification', *TBM* 4.93 (Sep 1, 1911), p. 3; *TBM* 7.159 (Aug 1, 1914), p. 3.

¹⁷⁹ Thomas Cook, 'Entire Sanctification', *TBM* 4.93 (Sep 1, 1911), p. 3; Deliverance from 'all carnality' is referred to as 'the lowest degree of entire sanctification' in E.H. Blake, 'Who Shall Escape?', *TBM* 6.121 (Nov 15, 1912), p. 4; Sexton also refers to a 'sanctification of the mind (soul)', followed by a sanctification of the body as it is 'presented a living sacrifice', 'Grace and Great Grace', *TBM* 9.176 (Nov 1, 1915), p. 2. E.M. Stanton, 'The Baptism with the Holy Spirit', *TBM* 13.222 (Apr–May 1, 1920), p. 4.

¹⁸⁰ R.M. Evans, 'Nassau, N.P., Bahama Islands', *TBM* 5.114 (Jul 15, 1912), p. 3.

Word which I have spoken to you' in Jn 15.3. This is the 'first phase of sanctification'. Jesus' prayer for them to be sanctified in Jn 17.19-23 is the second phase, to be sanctified in the same sense as Jesus – 'set apart to a holy use'.¹⁸¹

Another, more therapeutic view, suggested that even after the cleansing of sanctification there are 'defects and imperfections of our perverted humanity' which were a result of sin. Sanctified humanity is 'impaired, but cleansed' like the house from which a filthy tenant was evicted, or a laundered garment that must be ironed before it can be worn.¹⁸² J.T. Boddy writes of this idea,

Sin has left us full of mars and scars, and even when as pure as the blood can make us, we are very conscious of grievous defects, which we deplore. We must not confuse effect with cause.¹⁸³

Cleansing can be a quick operation, but these 'mars and scars' are a slower process which may continue until one's glorification.¹⁸⁴

Additionally, this growth in grace continues even after receiving the BHS. Some felt this was an ongoing battle with sin with the Spirit acting like a 'refining fire' which also burns 'unquenchably against all sin', to destroy, refine, purify, and brighten one into the image of Christ (Rom. 12.1).¹⁸⁵ Others taught it was more about dealing with one's 'sanctified humanity' by refusing to give in to the desires of 'our good, respectable, moral upright "self"', instead choosing to 'let Christ be all in all to us' (Gal. 2.20, Col. 3.10; Rom. 8.29; 12.1-2).¹⁸⁶

C. Finished Work Controversy

The editor and contributors of *TBM* seemed to take a conciliatory tone to the FW controversy, while still holding to the SW view. *TBM* included advertisements for

¹⁸¹ R.M. Evans, 'Nassau, N.P., Bahama Islands', *TBM* 5.114 (Jul 15, 1912), p. 3.

¹⁸² J.T. Boddy, 'Sanctification', *TBM* 5.101 (Jan 1, 1912), p. 4.

¹⁸³ J.T. Boddy, 'Sanctification', *TBM* 5.101 (Jan 1, 1912), p. 4. Boddy suggests these defects are what are referred to as 'spots and wrinkles' in Eph. 5.27.

¹⁸⁴ J.T. Boddy, 'Sanctification', *TBM* 5.101 (Jan 1, 1912), p. 4.

¹⁸⁵ 'Keep the Fire Burning', *TBM* 4.77 (Jan 1, 1911), p. 1; 'International Pentecostal Council Issues Declaration', *TBM* 6.126 (Feb 1, 1913), p. 1. The ceremonial washing of the priest is contrasted with the regular washing of their hands and feet in the brazen laver, the former being a type of regeneration and the latter being a type of the cleansing of sanctification. Continual washing is needed because 'The daily walk in a sinful world defiles our feet and contaminates our pure lives and makes needful the daily washing of sanctification', 'The Fire on the Altar', *TBM* 7.144 (Nov 15, 1913), p. 1.

¹⁸⁶ 'Promises to Overcomers', *TBM* 5.107 (Apr 1, 1912), p. 1; E.T. Slaybaugh, 'Jesus is Coming Soon', *TBM* 6.130 (Apr 1, 1913), p. 4; 'What Are These?', *TBM* 8.167 (Feb 1, 1915), p. 1; 'Consecration', *TBM* 9.183 (Jun 1, 1916), p. 4, A.E.S., 'Promise To Overcomers of This Age', *TBM* 13.225 (Sep 1, 1920), p. 1.

services conducted by William Durham¹⁸⁷ and also included an obituary for Durham's wife.¹⁸⁸ In October 1910, Durham himself contributed to *TBM*¹⁸⁹ and in 1911 contributors to *TBM* reported positively on meetings being led by Durham.¹⁹⁰

An editorial in April 1911 referenced doctrinal schism in the body, acknowledging that controversy can limit the effectiveness of the movement. However, Sexton was still confident that God would ultimately resolve the differences and bring the church into unity to be presented 'without spot or wrinkle'.¹⁹¹

In a possible attempt to re-purpose the language of FW, Sexton used the term 'the finished work of Christ' as the basis for 'every promise of God that we plant our feet on by faith' (Heb. 4.3; 10.14).¹⁹² However, like the children of Israel, some of whom failed to possess their inheritance in Canaan because of unbelief, one is only able to receive that 'which we are bold enough to possess'.¹⁹³ Although the work of Christ was finished centuries prior, one must not believe that they enter into their full inheritance in the new birth. 'We have all that we can receive and we have all prospectively.'¹⁹⁴ God looks past the 'sin-marred features and ... imperfections' of his children, and sees the finished work of Christ like a 'sculptor sees an angel in a rough stone; as the potter sees the beautiful vase in a lump of clay; as an architect sees the mansion while it is yet on paper'.¹⁹⁵

During the height of the controversy, contrasting views were represented by contributors to *TBM*. Some contributors spoke positively of the FW saying, 'it is opening up to us our possibilities in Jesus as never before ... God is cutting short the work in

¹⁸⁷ 'The Pentecostal Camp Meetings', *TBM* 2.45 (Sep 1, 1909), p. 2; 'Coming to America', *TBM* 3.47 (Oct 1, 1909), p. 2.

¹⁸⁸ 'Pentecostal Workers Called Home', *TBM* 2.46 (Sep 15, 1909), p. 2.

¹⁸⁹ Pastor Durham, 'The Miraculous, Instantaneous Healing of Mabel Sipes From Consumption', *TBM* 4.72 (Oct 15, 1910), p. 3; Wm. H. Durham, 'The Latest News', *TBM* 4.72 (Oct 15, 1910), p. 4.

¹⁹⁰ It is highly probable that Durham would have preached on the FW in this meeting because his topic was 'the plan of redemption' although no mention is made of the content of the messages, Thomas Thompson, 'Report of Convention and Anniversary of Apostolic Faith Mission at New Rochelle, New York', *TBM* 4.77 (Jan 1, 1911), p. 3; M.M. Pinson, 'Field Notes From Bro. M.M. Pinson', *TBM* 4.84 (Apr 15, 1911), p. 3.

¹⁹¹ 'Importance of Doctrinal Teaching', *TBM* 4.83 (Apr 1, 1911), p. 1.

¹⁹² 'Our Lord's Finished Work', *TBM* 5.104 (Feb 15, 1912), p. 1.

¹⁹³ 'Our Lord's Finished Work', *TBM* 5.104 (Feb 15, 1912), p. 1.

¹⁹⁴ 'Our Lord's Finished Work', *TBM* 5.104 (Feb 15, 1912), p. 1.

¹⁹⁵ 'Our Lord's Finished Work', *TBM* 5.104 (Feb 15, 1912), p. 1. As previously mentioned, Sexton was using this understanding of the term 'finished work' as early as 1909. However, she tends to use it in an eschatological sense describing it as 'what we will be when He is through with us'. See E.A.S. 'The Refiner's Fire', *TBM* 3.50 (Nov 15, 1909), p. 1; E.A.S., 'The Sword of the Spirit', *TBM* 3.51 (Dec 1, 1909), p. 1.

righteousness for the elect's sake'.¹⁹⁶ One contributor, without any specific mention of the FW or any other controversy, lamented the present lack of unity in the Pentecostal movement due to those who were 'trying to make their experiences a standard for the work' and a 'shibboleth ... in the land' for which the only remedy is the 'blood of Calvary and the dear old Book'.¹⁹⁷ Other contributors felt the need to confirm clearly to the editor and readers of *TBM* that they did not accept the FW teaching, but stood 'for the doctrines as they were poured out at the beginning'.¹⁹⁸ Some felt that the doctrinal division among Pentecostals was permitted by God to act as a 'sieve' for the movement. All of the 'true ones' just needed to 'keep sweet in God's hands' so all would come out right and the 'rubbish will be sifted out'. There was no effort to identify who the 'true ones' were.¹⁹⁹

In May 1912, the editor of *TBM* indicated that some had questioned the doctrinal teaching of *TBM* in light of the FW controversy. In an attempt to respond to any question, *TBM* reprinted, with no revision, the doctrinal statement that had originally been published several years prior.²⁰⁰ In commenting on the perceived nature of the controversy itself, the editor writes,

All recognize the importance of sanctification and are agreed in the main, except as to a question of time. Surely this difference is hardly momentous enough to justify the striving to pull down the old established way in order to introduce the so-called 'new light'.²⁰¹

The editor of *TBM* judged that the division was not on account of doctrinal teaching, but 'because of the disposition of some to force their convictions on others' instead of allowing God to gently reveal the truth to 'honest hearts'.²⁰²

In September 1912, a resolution by A.A. Boddy was published in *TBM*. The text of the resolution was as follows:

¹⁹⁶ C.E. Kent, 'Winnipeg, Man., Canada', *TBM* 5.100 (Dec 15, 1911), p. 2; G.S. Brelsford and Wife, 'Good News From Egypt', *TBM* 5.102 (Jan 15, 1912), p. 4.

¹⁹⁷ C.E. Kent, 'Unity', *TBM* 4.90 (Jul 15, 1911), p. 4.

¹⁹⁸ Bro. and Sis. Thos. Harwood, 'Shanghai, China', *TBM* 5.110 (May 15, 1912), p. 3.

¹⁹⁹ G.E. Berg, 'Brother George E. Berg's Letter', *TBM* 5.113 (Jul 1, 1912), p. 1.

²⁰⁰ 'Doctrinal Teaching', *TBM* 5.109 (May 1, 1912), p. 1. This doctrinal statement had also been published in tract form for distribution. Earlier printings of the same statement can be found in, 'Doctrine of the Pentecostal Movement', *TBM* 2.37 (May 1, 1909), p. 1; 'Doctrine of the Pentecostal Movement', *TBM* 3.60 (Apr 15, 1910), p. 1.

²⁰¹ 'Doctrinal Teaching', *TBM* 5.109 (May 1, 1912), p. 1.

²⁰² 'In Honor Preferring One Another', *TBM* 5.118 (Sep 15, 1912), p. 1.

Recognizing the great need of unity in the body of the Lord ... and noting the opportunities Satan is getting through sad divisions, we, by the help and grace of our Lord, do undertake, individually and collectively, to refrain from condemning one another on the matter of the question known on the one hand as 'The Second Work of Grace', and on the other as 'The Finished Work of Christ'.

We also undertake to do all we can, in love, to dissuade our beloved brethren and sisters in Pentecost from giving way to a spirit of harshness in those matters, but allowing each one to be fully persuaded in his own mind.²⁰³

By this time, however, the controversy had begun to affect the circulation of *TBM*. Interestingly, the editor was receiving complaints both from people sympathetic to the FW as well as those who held to the SW view. It seems each side felt *TBM* was too sympathetic to the other side and many were cancelling their subscriptions.²⁰⁴ In response, Hattie Barth suggested the difference in the two views did not necessitate such division. Her reason was based on perceived commonalities held by all involved, including a belief in sanctification.²⁰⁵ The only difference, in Barth's view, was 'one believes that both justification and sanctification are included in conversion, and the other believes that the two are separate'. She qualified the latter by adding that those same people also believed that justification and sanctification 'may be received at one altar service' as well as separately. Regardless, both sides believed sanctification was a necessary condition prior to the BHS.²⁰⁶ Barth adds this statement,

We believe that many Holiness people have gone to extremes, and now the pendulum has swung the other way ... God's standard for a Christian is one saved, sanctified and filled with the Holy Ghost ... He would have them enter without relay[sic] on this full inheritance and not get it piecemeal, and would have us as Christians endeavor to so present the conditions and so help them that they shall without delay receive their full inheritance. On the other hand, we trust God will enable our dear one work of grace brethren to see the possibility of there being an interval of time interposed between the receiving of the two.²⁰⁷

Even over a year after Durham's death, references to the FW controversy continued to appear from time to time in *TBM*. One contributor submitted a word of warning to *TBM* advising people to stay out of the FW controversy, noting that 'God is working fast' and

²⁰³ 'A Suggested Resolution', *TBM* 5.118 (Sep 15, 1912), p. 2. This resolution was presented at the Colegrove Campmeeting in Los Angeles, CA. One attendee at that meeting said 'our souls were refreshed and edified' hearing Boddy's unifying message there, S.J. Mead, 'Rev. A.A. Boddy in Los Angeles', *TBM* 5.118 (Sep 15, 1912), p. 3.

²⁰⁴ Mrs. H.M. Barth, 'A Word To the Sanctified in Christ Jesus', *TBM* 5.119 (Oct 15, 1912), p. 1.

²⁰⁵ At one point, Elizabeth Sexton referred to such division as a 'family quarrel', 'Seven Years Old', *TBM* 7.162 (Sep 15, 1914), p. 1.

²⁰⁶ Mrs. H.M. Barth, 'A Word To the Sanctified in Christ Jesus', *TBM* 5.119 (Oct 15, 1912), p. 1.

²⁰⁷ Mrs. H.M. Barth, 'A Word To the Sanctified in Christ Jesus', *TBM* 5.119 (Oct 15, 1912), p. 1.

the 'spiritual life of those fighters will be of short duration'.²⁰⁸ In this perspective, the issue was not which side is right; rather, it was the harmful contention being caused by the disparate views. 'God is able to take care of His own work if we will let Him.'²⁰⁹

It appears that some were attempting to push their views on the controversy when working with seekers in the altar, a tactic which was criticized by *TBM*. What mattered in seeking the BHS is not 'when or how he was sanctified or whether he believes in one work of grace or two, but is he sanctified now'?²¹⁰

Some continued to attempt to bridge the doctrinal divide by finding ways of harmonizing the two positions. According to E.T. Slaybaugh, both those who held to the FW view and those who held to the SW view were overlooking that fact that 'every spiritual blessing is a work of grace' (1 Pet. 4.10, Eph. 4.7, 13, 2 Cor. 3.18).²¹¹ He suggests,

Every time we get a new and greater revelation of 'the glory' of Christ, and 'are changed into the same image, from glory to glory', we take in a greater 'measure' of the 'gift' and 'fulness' of Christ, and come into possession of a new, or deeper work of grace, even 'by the Spirit of the Lord'.²¹²

Thus one person may receive more in one work of grace than another receives in two, no matter their 'conflicting theories' which only keep them from 'entering into the fathomless grace of God provided for them in Jesus'.²¹³

A tract by Morton Plummer suggested the FW controversy was 'almost wholly a "strife" about "words"' and was uncalled for and unprofitable'.²¹⁴ Plummer claimed the difference arose from a failure to appreciate the two phases of sanctification – judicial and practical. The 'judicial' aspect spoke to one's standing in Christ in which every believer is 'sanctified or "set apart" from the world to ... God by "the blood of the everlasting covenant"' (Heb. 10.29; 13.20). Practical sanctification, however, refers to sanctification as being 'holy' in an experiential, practical sense which is a work of the Spirit in the believer (2 Thess. 2.13; Rom. 8.13).²¹⁵

²⁰⁸ Smith Casterline, 'A Fighting Spirit Not of God', *TBM* 6.139 (Sep 1, 1913), p. 2.

²⁰⁹ Smith Casterline, 'A Fighting Spirit Not of God', *TBM* 6.139 (Sep 1, 1913), p. 2.

²¹⁰ 'The Day of His Power', *TBM* 7.154 (May 1, 1914), p. 1.

²¹¹ E.T. Slaybaugh, 'Jesus is Coming Soon', *TBM* 6.129 (Mar 15, 1913), p. 4.

²¹² E.T. Slaybaugh, 'Jesus is Coming Soon', *TBM* 6.129 (Mar 15, 1913), p. 4.

²¹³ E.T. Slaybaugh, 'Jesus is Coming Soon', *TBM* 6.129 (Mar 15, 1913), p. 4.

²¹⁴ Morton W. Plummer, 'Finished and Unfinished Work', *TBM* 7.141 (Oct 1, 1913), p. 4.

²¹⁵ Morton W. Plummer, 'Finished and Unfinished Work', *TBM* 7.141 (Oct 1, 1913), p. 4.

As the 'new issue' arose over baptism in Jesus' name and, ultimately, over the doctrine of the Trinity, the FW controversy was still in view in *TBM*. An editorial speaking of the controversy over the 'new light' of water baptism in Jesus' name, seemed to take a conciliatory tone much like in the FW controversy. In calling for unity, the editor denied that it dishonored God to be baptized in the Triune name, nor would it be wrong to be baptized in the name of Jesus.²¹⁶ However, a different editorial less than a year later took a less conciliatory position suggesting that, although seemingly innocent, the FW teaching was 'used of the enemy to pave the way for ... Sabellianism or Anti-trinitarianism'.²¹⁷

D. Summary of *TBM*

This summary of *TBM* has provided several insights into the perspectives of the editors and contributors associated with the Pentecostal movement in Atlanta during this period of time in the Pentecostal movement.

First, *TBM* clearly held to a SW view in its official doctrinal position. Sanctification was seen as subsequent to justification and as a pre-requisite to the BHS. Although the dominant understanding of sanctification was in terms of crucifixion/removal of inbred sin from the justified believer, there were times when a modified perspective seemed to be in view. This was evident in the period during and after the FW controversy rather than prior. This alternate view only spoke of sanctification in terms of being 'set apart' like the OT priesthood with no mention given about removal of inbred sin. Considering the weight of evidence supporting the view in *TBM* of sanctification as removal of inbred sin, one should probably consider this alternate view to be anomalous. However, in the years during and after the FW controversy *TBM* does seem to exhibit an increasing emphasis on the *process* aspect of sanctification in terms of maturity, spiritual growth, and 'set-apartness' subsequent to the BHS juxtaposed with *instantaneous* sanctification for heart purity.

TBM attempts to take a conciliatory position during the FW controversy while officially holding to the SW view. The understanding of the nature of the controversy as

²¹⁶ 'Some Thoughts on Doctrinal Teaching', *TBM* 8.171 (Jun 1, 1915), p. 1. In the editorial, it was mentioned that if Christian baptism by immersion was understood 'to figure the real death and burial of the old man', it would prevent people from using Peter's Pentecost day sermon as a proof of the FW teaching. 'As repentance brings salvation so baptism figures the death of the sin principal [sic] within and prepares the heart for the baptism of the Holy Ghost'. Whereas this teaching on water baptism echoes Durham's view on water baptism as has already been referenced in the present study, it is interesting that the editor of *TBM* is using it here to disprove his FW view.

²¹⁷ 'The Apostasy of the Last Days', *TBM* 9.181 (Apr 1, 1916), p. 1.

presented in *TBM* indicates that it was a controversy over the need for a subsequent experience, not over the nature of sanctification itself. The idea that one could move from one experience to another in an almost instantaneous fashion was consistent throughout this period under review. Sanctification was theologically subsequent to justification, but not necessarily in experience. Thus, it is unsurprising that *TBM* took such a conciliatory tone on the content of the controversy. The main issue repeatedly addressed by the editorial staff was concerning the schism itself, which was seen as being unnecessarily driven by the dispositions of those who were trying to force their view on others.

Overall, this analysis of *TBM* has provided a window into the complexity of views concerning sanctification theology during this early Pentecostal period. In addition, it has offered further insight on the FW controversy itself from a predominantly SW perspective. The next phase of analysis will come from the *Latter Rain Evangel* which is commonly understood as being from the FW perspective.

III. Latter Rain Evangel.

Introduction

The *LRE* began publication in 1908 under the editorship of William Hamner Piper, who was also pastor of Stone Church in Chicago, Illinois. After the controversy surrounding John Alexander Dowie,²¹⁸ Piper left his position at Zion City and relocated to Chicago. He began conducting services in December 1906, and many other disenfranchised Dowie followers began joining him.²¹⁹ Eventually the congregation grew to around 600 people. But in April 1907, attendance dwindled to 125 people. This crisis led to a

²¹⁸ By 1901, Dowie had established a religious community in Zion City, IL, centered around his self-proclaimed identity as 'Elijah, the Restorer' who had been divinely commissioned as an apostle of a renewed era of apostolic Christianity. In 1905, Dowie began to travel extensively with hopes of establishing more Zions in other areas, but his health began to deteriorate. By 1906, Dowie had lost control of Zion City, the citizens of which were suffering under the weight of financial mismanagement. A split took place between Dowie loyalists, and those who accepted the leadership of Wilbur Voliva who had replaced Dowie as general overseer of the movement. Blumhofer notes that several 'unorthodox religious prophets' arrived in Zion City trying to garner a following with little success. However, some of Dowie's followers who had read reports about Azusa Street invited Charles Parham to come to Zion City and bring his message. This exacerbated the rift in Zion City with those that were in favor of Parham's ministry being disfellowshipped from Dowie's church, the Christian Catholic Church. It was during this time that Piper left Zion City and established his ministry in Chicago. See E.L. Blumhofer, 'John Alexander Dowie', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 586-87 (p. 587).

²¹⁹ E.L. Blumhofer, 'William Hamner Piper', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 989-90 (p. 990).

spiritual awakening that resulted in Piper embracing the Pentecostal movement.

According to Piper,

The months of April and May, 1907, will never be forgotten by me. I was made to feel as though God had almost wholly departed from my life. These were days and nights of anguish of soul, conscious of an almost total absence of God ... After long days and nights of agony of spirit in earnest prayer, I was finally brought to the decision that what was being claimed as the baptism in the Holy Spirit and the speaking in tongues was really of God.²²⁰

Piper began opening his pulpit up to Pentecostal preachers and teachers, and soon attendance soared with many members of Stone Church having begun speaking in tongues. Because of its central location in Chicago, the church became the site for many large conventions and enjoyed the ministry of many well-known Pentecostal preachers and teachers that were changing trains in the city.²²¹ In this environment, Piper and his wife, Lydia, began publishing *LRE* with the stated mission of 'proclaiming the love of God the Father, and the speedy return of His Son, Jesus Christ, to this earth to reign'.²²² When Piper died suddenly in December, 1911, Lydia took over the ministry of Stone Church and editorship of the paper was handed off to Anna Reiff.²²³ In 1914, Lydia moved her family to California and, under new leadership, Stone Church affiliated with the AG.²²⁴

Stone Church is significant with regard to the history of sanctification theology in the early Pentecostal movement. It was here that William Durham spoke at an annual conference in May 1910 and gave a message entitled, 'The Finished Work of Calvary'.²²⁵ Synan points to this message as the beginning of a controversy that became 'the most fundamental doctrinal cleavage the movement would ever experience'.²²⁶ Because of its place in this narrative, Stone Church and *LRE* offer a unique opportunity to delve into the theological milieu of this period in the history of Pentecostalism.

²²⁰ William Piper, 'Long Weary Months of Spiritual Drought', *LRE* 1.1 (Oct., 1908), p. 3.

²²¹ Blumhofer, *Restoring the Faith*, p. 80.

²²² 'Notes', *LRE* 1.1 (Oct., 1908), p. 14.

²²³ Blumhofer, 'William Hamner Piper', p. 990; Anna C. Reiff, 'Asleep in Jesus', *LRE* 4.4 (Jan, 1912), pp. 2-5.

²²⁴ Blumhofer, 'William Hamner Piper', p. 990.

²²⁵ Faupel, *The Everlasting Gospel*, p. 237.

²²⁶ Synan, *The Holiness Pentecostal Tradition*, p. 149.

A. October 1908 – May 1910

1. Sanctification Testimonies

Testimonies, ministry reports, and prayer requests specifically referencing a distinct sanctification experience were not uncommon in *LRE*. In the first issue, Piper writes his personal testimony, in which he describes his initial experience of the BHS at Stone Church. He writes of himself, 'I took my place in the seeker's meetings with the rest of the people, earnestly seeking God for sanctification and for baptism in the Holy Spirit'.²²⁷ Various other contributors over the next several years of publication would periodically testify to their own, as well as others', experiences of sanctification both in the United States and abroad.²²⁸ Seekers for sanctification were encouraged to believe God's promise to them.²²⁹ In 1910, a home was opened for those seeking sanctification, the BHS, healing, and other blessings.²³⁰

From the outset, various perspectives on sanctification were represented in the pages of *LRE* as sermons from speakers at Stone Church were published. Because of this generous editorial policy, it is difficult to identify a specific perspective that is definitive for *LRE*. At times, the ideas of inbred sin and the self-life are synonymous, while at other times they are treated separately. In most cases, sanctification is taught as a subsequent experience, but some exceptions to that view can be found in *LRE*. This is evident throughout the entire period of time covered in this analysis. In the time frame prior to the FW controversy, two broad approaches to sanctification are discernible – those that are instantaneous and those that are progressive.

2. Instantaneous Sanctification.

D.W. Myland, a regular contributor to *LRE*, taught that sanctification has to do mainly with the soul which is where you find the 'old man'. Sanctification is the crucifixion of the 'old man', which must be taken out of the way of the 'new man' (Romans 7) which is

²²⁷ William Piper, 'Long Weary Months of Spiritual Drought', *LRE* 1.1 (Oct, 1908), p. 4.

²²⁸ For examples see *LRE* 1.2 (Nov, 1908), p. 5; *LRE* 1.4 (Jan, 1909), p. 11; *LRE* 1.5 (Feb, 1909), pp. 10, 19, 23; *LRE* 1.8 (May, 1909), p. 6; *LRE* 1.9 (Jun, 1909), p. 24; *LRE* 1.10 (Jul, 1909), p. 23; *LRE* 1.12 (Jun, 1909), pp. 4, 21, 23; *LRE* 2.1 (Oct, 1909), pp. 2, 5; *LRE* 2.2 (Nov, 1909), pp. 20, 23; *LRE* 2.5 (Feb, 1910), p. 10; *LRE* 2.6 (Mar, 1910), pp. 20, 21, 22. In the announcement for the upcoming 'Chicago Convention' where Durham preached his sermon on the FW. The announcement stated expectations of 'salvation, sanctification, healing, and the Baptism in the Holy Spirit', *LRE* 2.7 (Apr 1910), p. 12; *LRE* 2.7 (Apr 1910), pp. 16, 17; *LRE* 2.8 (May, 1910), pp. 14, 20, 21, 22, 23.

²²⁹ W.H. Cossum, 'The Little Word "So" in Two Aspects', *LRE* 1.2 (Nov, 1908), p. 5.

²³⁰ Wm. Hamner Piper, 'An Important Announcement', *LRE* 2.6 (Mar, 1910), p. 2.

the infilling of the Spirit – the enthroning of Christ in the soul.²³¹ Daniel Awrey described his sanctification as a hand pulling the ‘old man of sin’ out of his heart as a person would ‘pull up a weed, root and branch, and throw it away’.²³² Some taught that one would receive a ‘witness’ from the Lord, or an ‘anointing’ by the Holy Spirit when they were sanctified.²³³ In Myland’s view, sanctification was a qualification for leadership in the church:

One soul is worth just as much as another as far as the redeeming blood and salvation is concerned, but one instrument or worker is not as efficient as another in the hands of God ... God is selecting the ‘second blessing people’ for his instruments.²³⁴

3. *Progressive Sanctification*

Another perspective presented sanctification as progressive and eschatological based on the idea that one can never truly be holy until the sanctified soul has been remarried to a sanctified body in eternity.²³⁵ Sanctification is the ‘final perfection of the spirit’ and resurrection the ‘final perfection of the body’. Thus, sanctification was not spoken of as a distinct crisis experience subsequent to regeneration, nor does it take place at death. Instead, it takes place at ‘the Lord’s second advent’. The work begun in the believer will be performed ‘until the day of Jesus Christ’.²³⁶ In the meantime, for the one struggling with a ‘rebellious and evil heart’, God is ‘He that blotteth out thy transgressions’. If one is sick, God is ‘the Lord that healeth thee’ and ‘the very God of peace [who will] sanctify you wholly ... your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ’.²³⁷

²³¹ D. Wesley Myland, ‘The Yielded Life’, *LRE* 1.4 (Jan, 1909), p. 4.

²³² Daniel Awrey, ‘Life Sketches’, *LRE* 2.6 (Mar, 1910), p. 20. Another contributor used very similar language to describe an experience subsequent to one’s salvation, but doesn’t refer to it as sanctification. He posited that after salvation, one finds ‘another law in my members’, which he referred to as the ‘self-life’. Like the Israelites after leaving Egypt, Christians are ‘wandering in the wilderness’ because of the self-life. The answer to this problem is not trying to ‘keep self down’. He then begins to refer to the self-life as the ‘old man’ which needs to be cast out. See, Charles F. Hettiaratchy, ‘Crucifixion of the Self-Life’, *LRE* 2.7 (Apr, 1910), pp. 7-11.

²³³ A.A. Boddy, ‘Pentecost in Sunderland’, *LRE* 1.5 (Feb, 1909), p. 10; Mrs. J.C. Ament, ‘Atrophied Optic Nerve, Spinal Trouble and Gastritis Healed’, *LRE* 1.5 (Feb, 1909), p. 19.

²³⁴ D. Wesley Myland, ‘The Voices of God’, *LRE* 1.5 (Feb 1909), p. 6. Myland uses the imagery of an axe handle that would be made only with ‘a piece of good, well-seasoned hickory’. He defines a sanctified life as ‘one whose grain runs all the one way’.

²³⁵ A.J. Gordon, ‘Who Forgiveth All Thine Iniquities, Who Healeth All Thy Diseases’, *LRE* 1.8 (May 1909), p. 14.

²³⁶ A.J. Gordon, ‘Who Forgiveth All Thine Iniquities, Who Healeth All Thy Diseases’, *LRE* 1.8 (May 1909), p. 17.

²³⁷ A.J. Gordon, ‘Who Forgiveth All Thine Iniquities, Who Healeth All Thy Diseases’, *LRE* 1.8 (May, 1909), p. 18.

4. *Warning About Experiences*

LRE also contained a caution about leaning on one's blessings or sitting down and enjoying them – whether salvation, sanctification, or the BHS. People lose their blessings because they 'rested and revelled [sic] in them' instead of finding security in Jesus.²³⁸

A.B. Simpson noted it is 'not our sins, but our righteousness that is called filthy rags ... our confidence, our ideas, our self-will, the enthronement of self in the place of God'. While experiences and blessings are good, they are like a breath of air that one must breathe out quickly and take another breath of God.²³⁹

5. *Via Salutis*

Generally speaking, the editor and contributors of *LRE* held to a three step *via salutis* during this period, but these steps were not distinct, instantaneous experiences that had a clear chronological sequence. They tended to be overlapping and cyclical, particularly sanctification and the BHS. For example, according to D.W. Myland, God requires a three-fold offering – spirit, soul, and body. Regeneration is 'getting the life of God into the spirit'. This is followed by a two-fold sanctification. Negatively, it is the crucifixion of the 'old man' in the soul and positively it is the 'enthroning of Christ in the soul'.²⁴⁰ The 'great affections of your being must be sanctified'²⁴¹ and we must 'have ... the mind of Christ in our soul (intellect)' to enable discernment between good and bad.²⁴² Similarly, there is both a positive and negative aspect of the BHS. The negative aspect is the yielding of the body, 'a living sacrifice holy and acceptable'.²⁴³ In addition one must have their 'wilderness of holiness shaken'. This referred to placing one's faith in an experience of holiness. God will 'shake all the "blessings" out of you, till you seem to lose everything you had, even your dearest experience'. After God has fully 'subdued all things to Himself' one can experience the positive aspect of Pentecost. God will give

²³⁸ Mrs. Lydia Markley Piper, 'A Journey and its Lessons', *LRE* 1.7 (Apr, 1909), p. 10; Daniel Awrey, 'God's Way of Developing Patience, Hope, Love, and Peace', *LRE* 2.3 (Dec, 1909), p. 16.

²³⁹ A.B. Simpson, 'The Double Portion', *LRE* 2.2 (Nov, 1909), p. 8.

²⁴⁰ D.W. Myland, 'The Yielded Life', *LRE* 1.4 (Jan, 1909), p. 4; D. Wesley Myland, 'The Red Key', *LRE* 1.9 (Jun, 1909), p. 6.

²⁴¹ D. Wesley Myland, 'The Latter Rain Covenant', *LRE* 1.9 (June 1909), p. 19.

²⁴² D. Wesley Myland, 'The Latter Rain Covenant', *LRE* 1.10 (Jul, 1909), p. 2.

²⁴³ D.W. Myland, 'The Yielded Life', *LRE* 1.4 (Jan, 1909), p. 4.

back ... the “new things” and everything that “could not be shaken” ... intensified and beautified a hundred-fold’.²⁴⁴

Myland also taught that salvation and sanctification were in view, respectively, when Jacob was ‘called’ at Bethel but was ‘chosen’ (and renamed to Israel) at Peniel.²⁴⁵ God will pour the water of Pentecost on the thirsty whether they are a ‘Jacob’ at the beginning of their salvation or a sanctified ‘Israel’. Sometimes the ‘Jacobs’ get it easier than the ‘Israels’. God will ‘do a thing when you are ready for it’.²⁴⁶

6. *Post-Sanctification Growth*

The editor and contributors of *LRE* held to the idea that there is further growth in some form beyond sanctification and the BHS. Even after fully yielding spirit, soul, and body in regeneration, sanctification, and the BHS, the believer must continue yielding throughout life. If one does not do this, ‘the devil, sin, or self will get you’. But Jesus keeps the yielded and obedient heart.²⁴⁷ In Piper’s view, it was easier for one to get into the ‘baptized experience’ than to stay in it. For him, it was more important to be ‘well grounded and deepened in the crucified daily life’ than it was to ‘speak with the tongues of men and angels’.²⁴⁸ Just because one is sanctified does not mean they will stay sanctified. In many cases this is because their sanctification is made up of an ‘accumulation of theories and doctrines instead of real holy living’.²⁴⁹

Elizabeth Sisson taught the need to ‘consecrate our consecration’ and ‘sanctify our sanctification’ in full surrender of one’s time and energy to God to ‘go deeper and live a prayer-life’.²⁵⁰ Some had sought Jesus for a ‘deeper cleansing, not throwing away what

²⁴⁴ D. Wesley Myland, ‘The Voices of God’, *LRE* 1.5 (Feb, 1909), pp. 6-7. Myland refers here to those who said of their sanctification experience, ‘I had the blessing of holiness, I lost it; I regained it, I lost it again’.

²⁴⁵ D. Wesley Myland, ‘The Latter Rain – It’s Design and Operation’, *LRE* 1.11 (Aug, 1909), p. 12.

²⁴⁶ D. Wesley Myland, ‘The Latter Rain – It’s Design and Operation’, *LRE* 1.11 (Aug, 1909), p. 13.

²⁴⁷ D.W. Myland, ‘The Yielded Life’, *LRE* 1.4 (Jan, 1909), p. 5.

²⁴⁸ William Hamner Piper, ‘The Third Anniversary of the Stone Church’, *LRE* 2.4 (Jan, 1910), p. 6.

²⁴⁹ Daniel Awrey, ‘Filled with the Knowledge of His Will In All Wisdom and Spiritual Understanding’, *LRE* 2.5 (Feb, 1910), p. 18.

²⁵⁰ Miss E. Sisson, ‘The Epaphras Spirit’, *LRE* 1.6 (Mar, 1909), p. 3. Sisson explains this surrendered way of life by contrasting kitchen furniture crying out to the cook ‘in an unceasing clamor ... “Use me! Use me!”’ as opposed to a ‘normal piece of kitchen furniture, which rests comfortably in the presence of the cook, believing that he will use it in his own time and purpose’.

God had already done', and found themselves 'going right into the Pentecostal experience'.²⁵¹

Myland posited that sanctification does not address the question of the 'self-life'. The blood answers the 'sin question' in sanctification. But the destruction of the 'self-life' is an offering made by the fire of Pentecost to prepare one for the 'sacrificial-life'.²⁵² After the BHS, God sits on 'the flood of your thoughts, on the lid of your imagination and reason, and holds it in subjection to the "obedience of Christ"'. This is the work of 'renewing the mind' and getting the 'mind of Christ'.²⁵³

Daniel Awrey expected the Spirit baptized believer to experience more troubles, trials, aggravations, and impatience than ever experienced previously. But this is not due to the sinful nature that was cleansed in sanctification. Instead, these are 'wrinkles and effects of sin which are left in our human natures' even after one is sanctified.²⁵⁴ It is important to distinguish between 'sinful nature' and ordinary 'human nature'. A failure to discern this difference leads to the idea that it is not possible to be cleansed from Adamic sin. But these troubles in the 'human nature' can be eradicated in the fulness of the Spirit.²⁵⁵ The kings in the land of Canaan are a type of these defects in sanctified human nature. Awrey writes,

I believe they represent the effects left in our human make-up after the sin has been cleansed away ... If you undertake to drive them out yourself you will fail; but just shout the shout of faith and the Lord will drive them out ... The Lord said they would not be able to possess all the land at once, and neither would we, and so the Holy Spirit ... drives them out just as fast as we can occupy the land.²⁵⁶

B. June 1910 – December 1920

From the onset of the FW controversy and in ensuing years, sanctification as a distinct experience still served as an important topic for contributors to *LRE*. Readers of *LRE* were invited to come to Bethesda Home²⁵⁷ to 'wait on God for healing, sanctification, the

²⁵¹ Daniel Awrey, 'Filled with the Knowledge of His Will In All Wisdom and Spiritual Understanding', *LRE* 2.5 (Feb, 1910), p. 18.

²⁵² D. Wesley Myland, 'The Voices of God', *LRE* 1.5 (Feb, 1909), p. 6.

²⁵³ D. Wesley Myland, 'The Voices of God', *LRE* 1.5 (Feb 1909), p. 7.

²⁵⁴ Daniel Awrey, 'God's Way of Developing Patience, Hope, Love, and Peace', *LRE* 2.3 (Dec, 1909), p. 14.

²⁵⁵ Daniel Awrey, 'God's Way of Developing Patience, Hope, Love, and Peace', *LRE* 2.3 (Dec, 1909), p. 14.

²⁵⁶ Daniel Awrey, 'God's Way of Developing Patience, Hope, Love, and Peace', *LRE* 2.3 (Dec 1909), p. 16.

²⁵⁷ Bethesda is seemingly the name that was given to the home Piper spoke of in his announcement in Wm. Hamner Piper, 'An Important Announcement', *LRE* 2.6 (Mar, 1910), p. 2.

Pentecostal baptism or any deep blessing from God'.²⁵⁸ Testimonies and reports of people desiring and experiencing a distinct experience of sanctification continued to be printed.²⁵⁹ However, there was also testimony of some new converts being baptized in the Spirit without 'any experience in the Christian life and evidently not sanctified'.²⁶⁰ During this period, various views of sanctification were represented in *LRE*, which can be categorized as 'Instantaneous', 'Progressive', and a hybrid of 'Instantaneous and Progressive'.

1. Instantaneous Sanctification

G.E. Fisher at one time believed that it was normal for one to struggle in their conversion because there was no deliverance, only the 'the good fight of faith'.²⁶¹ He then came to believe that sanctification was 'the outcome of a long life of devotion and service to God' which might result in a sanctified life once one is 'old and greyheaded'. But he said he realized ten years after his conversion that his 'theology was wrong'.²⁶² There are 'necessary and essential' conditions, but sanctification is free and the 'law of the spirit of life brings us into the life of victory and triumph'. Fisher testified, 'after I got into the life of the sanctified, and the life of the sanctified got into me ... the past difficulties and besetments had no more hold on me'.²⁶³

2. Progressive Sanctification

James Bell taught that sanctification was to 'separate us from everything that is carnal, and unrighteous, that the love of God may permeate our every part'.²⁶⁴ Seeming to hold to a strictly progressive view of sanctification, Bell taught it occurs as people received

²⁵⁸ 'Notes', *LRE* 2.9 (Jun, 1910), p. 11.

²⁵⁹ *LRE* 2.11 (Aug, 1910), pp. 14, 18; *LRE* 2.12 (Sep, 1910), p. 15; *LRE* 3.1 (Oct, 1910), pp. 5, 6, 14; *LRE* 3.2 (Nov, 1910), pp. 4, 10, 11; Stone Church Convention', *LRE* 3.7 (Apr, 1911), pp. 2, 21; *LRE* 3.11 (Aug, 1911), p. 13; *LRE* 4.2 (Nov, 1911), pp. 9-11, 13; *LRE* 4.7 (Apr, 1912), p. 8; *LRE* 5.7 (Apr, 1913), p. 12; *LRE* 6.7 (Apr, 1914), p. 13; *LRE* 7.12 (Sep, 1915), p. 5; *LRE* 8.4 (Jan, 1916), p. 4; *LRE* 8.5 (Feb, 1916), p. 13; *LRE* 8.7 (Apr, 1916), p. 22; Elizabeth Sisson, 'The Refreshing', *LRE* 9.1 (Oct, 1916), pp. 19-21; *LRE* 11.1 (Oct, 1918), p. 10; *LRE* 13.1 (Oct, 1920), p. 23; *LRE* 13.2 (Nov, 1920), p. 22.

²⁶⁰ Willis C. Hoover, 'The Wonderful Works of God in Chili', *LRE* 3.10 (Jul, 1911), pp. 22-23. In this specific case, a man was 'drinking and betting' on Sunday. Monday at 5 pm the same man was attending a meeting and 'gave a testimony of salvation, clear and unmistakable'. On Tuesday at the 5 pm meeting he was praying in tongues and interpreting. The writer did note that although the man had been 'much used for good', he still had 'shown the workings of his own mind at times and has defects that would naturally accompany such a sudden transformation'.

²⁶¹ Pastor G.E. Fisher, 'A New Lesson in the Beatitudes', *LRE* 3.2 (Nov, 1910), p. 20.

²⁶² Pastor G.E. Fisher, 'A New Lesson in the Beatitudes', *LRE* 3.2 (Nov, 1910), p. 20.

²⁶³ Pastor G.E. Fisher, 'A New Lesson in the Beatitudes', *LRE* 3.2 (Nov, 1910), p. 21.

²⁶⁴ James Bell, 'Sanctify Them Through Thy Truth', *LRE* 3.9 (Jun, 1911), p. 23. 'Perfect sanctification is perfect separation', W.T. MacArthur, 'What "Forsaking All" Meant to Abraham', *LRE* 8.7 (Apr, 1916), p. 10.

the truth of the Word imparted to them by the Holy Spirit, and as they 'grew in grace and in the knowledge of the Lord' (Jn 17.17). He contrasted this idea with those who 'believe they get sanctified as soon as they are saved'.²⁶⁵ At times when it seems like the 'work of the Lord is cooling off and quieting down', one may be 'falling short in their experience of sanctification'. If so, they need to repair it through submission and obedience to the Lord.²⁶⁶

3. Instantaneous and Progressive Hybrid

Charles Hettiaratchy defined sanctification as 'deliverance from sin and self'.²⁶⁷

Sanctification deals with indwelling sin, also called the 'principle of sin, the carnal mind, or the "old man", the self-life' by crucifying it on the cross.²⁶⁸ This is not 'sanctifying or improving of the old man', it is death on the cross so that the believer can be united with the 'new man' (Romans 6–8).²⁶⁹ This is 'reckoned by faith' based on God's own reckoning, followed by its practical outworking as one yields to God as 'those that are alive from the dead' then 'Christ comes in and His presence in us makes us holy'.²⁷⁰ He distinguished sanctification from initial conversion saying, 'When we accepted Christ as our Savior, we came to be in Christ, but the next thing He says, "*Let Me abide in you.*" So sanctification is not a mere "it", a mere experience; not a beautiful theory; it is Jesus Christ revealed in us'.²⁷¹ Put another way, union with the crucified Christ makes one a 'justified believer', but union with the risen Christ makes one a 'sanctified believer'.²⁷² This union is a crisis experience, but it is followed by a process of 'yielding obedience to Him day by day'.²⁷³

This is also seen in the story of the Israelites being delivered from Egypt. Crossing the Red Sea was a type of redemption from sin and Satan. The fact that they wandered in the wilderness was because of their battle with 'self'. Crossing over the Jordan River into

²⁶⁵ James Bell, 'Sanctify Them Through Thy Truth', *LRE* 3.9 (Jun, 1911), p. 23.

²⁶⁶ James Bell, 'Sanctify Them Through Thy Truth', *LRE* 3.9 (Jun, 1911), p. 24.

²⁶⁷ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 7.

²⁶⁸ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 7.

²⁶⁹ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 7. 'The perfecting of the saints ... is not a process of evolution, by which our carnal natures gradually change into something better, but a dying daily to all of the old self life, and in its place the shining forth of the glories nature of the perfect Christ', Alvin L. Branch, 'The Perfecting of the Saints', *LRE* 8.11 (Aug, 1916), p. 23.

²⁷⁰ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 7.

²⁷¹ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 8.

²⁷² Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 8.

²⁷³ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 8.

Canaan represented sanctification²⁷⁴ which is referred to in Romans 6 as reckoning oneself to be dead to sin but alive unto God. This 'judicial' aspect of sanctification is then followed by the 'practical' or 'progressive side' of sanctification which is referred to in Romans 8.²⁷⁵ This progressive sanctification is 'Christ growing in me as I yield and obey day by day'.²⁷⁶

J.R. Kline talked about different meanings of sanctification that he had heard. One teacher said, 'Sanctification means separation', another said 'you get the victory so long as you keep your foot on the old fellow and keep the door shut', and another said, 'You have to get the thing eradicated, taken out root and branch, so ... there is not a single atom left in your being'.²⁷⁷ Kline settled on the belief that sanctification is identification with Christ in his death resulting in the crucifixion of the 'old nature'. This is followed by a life of daily reckoning oneself to be dead and mortifying the deeds of the body in the power of the Spirit.²⁷⁸ In this way, God is able to get fruit out of the believer's life. Thus, the goal is not just a 'negative holiness', it is the 'very image and nature of Jesus Christ' formed in the believer.²⁷⁹ Mrs. E.C. Duncan noted that purification of the heart is instantaneous, but crucifixion of the self is a process that may last months or years. Cleansing of the heart is accomplished by faith (Rom. 5.1-2), but crucifixion of the self is accomplished through suffering (Ps. 71.19-21, Rom. 5.3-5).²⁸⁰ Only after one 'has definitely received and ... [is] still in possession of a clean heart' should they be encouraged to seek the filling of the Holy Spirit.²⁸¹

This hybrid view also seems to be implied in a list of the characteristics of 'God's Easy Way of Holiness'. God's method of saving and sanctifying does not involve personal 'struggle and strain'. God's way is better because 'it is a gift and not a purchase' and 'it is by faith and not by works'. God works in such a way that one's second nature desires

²⁷⁴ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), pp. 8-9. Hettiaratchy suggests to those who have a problem with the term 'second work of grace' that this just be called a 'deeper work of grace'.

²⁷⁵ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 9. He explains that Romans 7 was parenthetical and represents the experience Paul had after taking his place as dead 'judicially' and before getting 'full deliverance by letting Christ have the right of way'.

²⁷⁶ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 9.

²⁷⁷ J.R. Kline, 'Saved for Fruit-Bearing', *LRE* 9.8 (May, 1917), p. 18.

²⁷⁸ J.R. Kline, 'Saved for Fruit-Bearing', *LRE* 9.8 (May, 1917), p. 18.

²⁷⁹ J.R. Kline, 'Saved for Fruit-Bearing', *LRE* 9.8 (May, 1917), pp. 19-20.

²⁸⁰ 'Crucifixion of Self', *LRE* 8.2 (Nov, 1915), p. 11.

²⁸¹ Mrs. E.C. Duncan, 'Lessons from the Past', *LRE* 8.12 (Sep, 1916), p. 20.

to please Him. God not only commands obedience, he also gives what he commands. Since God carries responsibility for the believer's care, all that is needed is to 'lean upon Him and let Him'. And finally, 'this deeper life is not struggling against evil so much as receiving the good, and letting it cure the evil by the expulsive power of a higher law'.²⁸²

In at least one case, there is no distinction at all made between initial conversion and sanctification. Eugene Brooks seems to reject a necessary subsequent sanctification experience. Christ's full submission to the will of God and the shedding of his blood on the cross, made it possible 'for us to go where He was' instead of putting us 'back into the experience with Adam'. The way the believer appropriates this benefit is by faith.²⁸³ Brooks' understanding of the nature of the saved human is of interest with regard to his lack of clarity on the question of inbred sin in the believer. He states, 'by Jesus coming into my heart He doesn't undo my fallen nature, He doesn't put it away, but ... simply destroys or puts away the bad results of that fallen nature ... and puts me in a position where I can work out my salvation with fear and trembling'.²⁸⁴ Although it is not possible to say for certain due to Brooks' lack of clarity on the question of inbred sin in the believer, it is possible Brooks is taking a position similar to William Durham's FW teaching when he says:

I believe the man who is really born of God does get into the kingdom experience right then. I believe it is then in that state of purity, perfection and holiness, and if he would remain there in the new birth experience it would not take but a very short time for him to become like Christ, but he doesn't do it. We backslide. We get away from God, and then we get stirred up; we get down and cry and we get restored to our new birth, and we say we have sanctification. I say you have just gone back to your new birth. Oh, beloved, the reason we have that kind of a doctrine is because we have minimized the doctrine of a new birth.²⁸⁵

In Brooks' view, Christ has come into the believer's heart, 'for the purpose of working out in you and me what He did in His own fallen nature, and the intention of God is that when you and I were born again we should do like Jesus'.²⁸⁶ This seems to imply the issue in the believer is one of 'self' rather than one of 'sin'. Also, Brooks seems to equate 'fallen nature' with 'human nature' in this statement. Regardless, one must

²⁸² 'God's Easy Way of Holiness', *LRE* 11.6 (Mar, 1919), p. 22.

²⁸³ Eugene E. Brooks, 'Nothing Counts But That Which Comes From God', *LRE* 12.6 (Mar, 1920), p. 18.

²⁸⁴ Eugene E. Brooks, 'Nothing Counts But That Which Comes From God', *LRE* 12.6 (Mar, 1920), pp. 18-19.

²⁸⁵ Eugene E. Brooks, 'Nothing Counts But That Which Comes From God', *LRE* 12.6 (Mar, 1920), p. 19.

²⁸⁶ Eugene E. Brooks, 'Nothing Counts But That Which Comes From God', *LRE* 12.6 (Mar, 1920), p. 19.

consistently say 'no' to self, enabled by the indwelling Christ which makes it possible for the believer to overcome the fallen nature. Failing to do this, one loses their first love, the new birth. But confession of sin makes forgiveness and restoration possible. Each time one is restored to the new birth there is a new opportunity to 'walk and talk with God'.²⁸⁷ This process continues until 'you have completely laid down that which is earthy, that which is sensual, that which is of the world' by relying on the indwelling Christ 'who is able to make you victor and make you triumph'.²⁸⁸

4. *Warning About Experiences*

Spiritual experiences could be considered a form of idolatry. One should not 'count on or doat on' the experience of sanctification, because experiences are not the center of Christianity, the revelation of the personal Trinity holds that place.²⁸⁹ God is not going to 'set you up in religious business with an experience that you can run yourself ... The Lord will not sanctify us and baptize us in the Holy Ghost in a way that we shall need no longer rely on Him'. It is necessary to keep one's eyes on Jesus and there will be 'no trouble about manifestations'.²⁹⁰ If one says they got sanctification and then lost it, that is because they were looking for an 'it' and instead of looking to 'Him'. Sanctification is not a 'sanctified self', it is 'Christ in us'.²⁹¹

5. *Via Salutis*

Similar to the previous period in this analysis, it is difficult to discern a clear *via salutis*. Instead, the various aspects seem to overlap and cycle. The typical view held to sanctification as some kind of experience subsequent to initial conversion, often addressing the problem of the 'old man' or 'the self-life' or both. For example, Myland taught that in order to deal with the problem of sin and the 'self-life' one must "'reckon yourself dead," and then proceed to "die daily"'.²⁹² The self-life cannot be 'atoned for' or 'forgiven', it can only be put to death by the Spirit (Rom. 8.13). The provision for this is

²⁸⁷ Eugene E. Brooks, 'Nothing Counts But That Which Comes From God', *LRE* 12.6 (Mar, 1920), p. 20.

²⁸⁸ Eugene E. Brooks, 'Nothing Counts But That Which Comes From God', *LRE* 12.6 (Mar, 1920), p. 20.

²⁸⁹ S.D. Kinne, 'Mine Eyes Have Seen the King', *LRE* 2.10 (Jul, 1910), p. 23. This is not to dismiss the reality of such experiences, just their priority. He notes that he has 'ten times as many' experiences as he once had when he was watching them and paying attention to them.

²⁹⁰ S.D. Kinne, 'Mine Eyes Have Seen the King', *LRE* 2.10 (Jul, 1910), p. 24; 'But when you say, "I have the baptism", "I am sanctified", the devil is laying for you. O we must not lose sight of Jesus.' George E. Berg, 'Some Practical Lessons from the Harvest Field', *LRE* 4.2 (Nov, 1911), p. 8.

²⁹¹ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 7.

²⁹² D. Wesley Myland, 'The Law of Christ', *LRE* 4.8 (May, 1912), p. 16;

in the atonement in an objective sense in the 'finished work of Christ'. But the 'old man' can not be put to death until after the 'new man' is born. Thus, 'nobody can be sanctified until after being regenerated'.²⁹³

At times, such as with W.F. Carothers, the emphasis is more theological than it is on a chronological sequence. Carothers taught that the plan of redemption is about separation. Salvation means 'separation from sin and re-union with God'. Conviction is 'realization of sin', repentance is 'godly sorrow for sins', regeneration is 're-birth of the spiritual nature previously destroyed by sin', and sanctification is the 'cleansing from the heart of all sin'; healing is 'deliverance from physical affects of sin', and the BHS is the 're-union with God which brings His strength and power into the heart to war against sin now happily removed to the outside'.²⁹⁴

Charles Hettiaratchy spoke of a 'three-fold aspect of cleansing' which is typified in the OT and set forth in the NT.²⁹⁵ This is seen in the temple which is a type of the 'house built with living stones' and was cleansed by 'blood, by water, and by fire'. These are types of the 'three crises' of justification by faith (cleansing by the blood, Rom. 3.21–5.21), sanctification (cleansing by the water of the Word, Romans 6–8), and the 'fulness of the Holy Ghost' (purging by fire, Rom. 12.1-2).²⁹⁶ Since Christ died to purchase a 'full redemption', from God's standpoint all of these can be given at once. But humanity is not in a position to receive them all at once, thus God gives them to us 'as we are able to bear, and as we feel our need, and appropriate what God has for us in Christ by faith'.²⁹⁷

Sanctification and the BHS are available 'as soon as the soul discovers its personal title deed to them, meets the conditions and appropriates what only divinely opened eyes discover'.²⁹⁸ It is even possible (although rare) to receive them at the moment of one's conversion if the new convert is able to accept, 'contrary to all feeling about the matter ... distrusting his own reason in favor of the veracity of God', that the Adamic nature is already crucified with Christ (Rom. 6.6, 11), then 'the glorious experience of sanctification may be his at once, even though he is a newborn babe in Christ'.²⁹⁹

²⁹³ D. Wesley Myland, 'The Law of Christ', *LRE* 4.8 (May, 1912), p. 17.

²⁹⁴ W.F. Carothers, 'Unity and Separation', *LRE* 3.12 (Sep, 1911), p. 23.

²⁹⁵ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 6.

²⁹⁶ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), pp. 6-10.

²⁹⁷ Charles F. Hettiaratchy, 'The Threefold Aspect of Cleansing', *LRE* 4.3 (Dec, 1911), p. 6.

²⁹⁸ Alma E. Doerling [sic], 'The Wells of Revelation', *LRE* 10.2 (Nov, 1917), p. 19. Note: The author's name is actually misspelled in this article. Instead of 'Doerling' it should be spelled 'Doering'.

²⁹⁹ Alma E. Doerling [sic], 'The Wells of Revelation', *LRE* 10.2 (Nov, 1917), p. 19.

Generally speaking, however, God's revelations come to the believer 'in times of specific responsibility, dangers, troubles, testings, difficulties, temptations, or decisions'.³⁰⁰

6. *Post-Sanctification Growth*

Contributors to *LRE* consistently held to a view that there is a need for ongoing growth, deepening sanctification, dying to self, etc. no matter what experiences one has claimed in their spiritual journey. For example, one taught that after the BHS, one will realize they are 'further from being fixed up than ever'.³⁰¹ It is still necessary to deal with pride and self-righteousness by getting 'under the blood' and crying to God 'like the poor publican, "Lord have mercy on me a sinner"'.³⁰² Another noted that death is necessary to be born of the Spirit into the kingdom of God. One may be 'beautifully saved and sanctified and baptized in the Holy Ghost', but still not be standing with Jesus if they have not died.³⁰³ But this is not just one death. One must be willing every day to 'let anything, even the things God has given you, drop into the tomb'.³⁰⁴

John Sinclair does not point to a distinct, instantaneous experience of sanctification when he spoke of being one with Christ in sanctification. Instead a process begins

After God has saved us and we have a conscious knowledge of the forgiveness of sin ... from that moment the unveiling of Christ in the heart is begun, and continues until we enter into the fulness of the measure of the stature in Christ Jesus.³⁰⁵

A wholly sanctified person – spirit, soul, and body (1 Thess. 5.22-23) – becomes 'one in God, in Christ Jesus' and should be 'so centered on Christ Jesus, we do not see anybody but Him'. But there is a need to 'keep on getting sanctified'. If there are things in the flesh that are not pleasing and not edifying, they need to come out.³⁰⁶

a. Consecration

In some cases, this ongoing growth was spoken of in terms of consecration of things that are not inherently sinful. J.H. King spoke of a consecration that took place beyond 'pardon and purity'. This is coming to God with 'that which has already been made holy

³⁰⁰ Alma E. Doerling [sic], 'The Wells of Revelation', *LRE* 10.2 (Nov, 1917), p. 19.

³⁰¹ S.D. Kinne, 'Mine Eyes Have Seen the King', *LRE* 2.10 (Jul, 1910), p. 24.

³⁰² S.D. Kinne, 'Mine Eyes Have Seen the King', *LRE* 2.10 (Jul, 1910), p. 24.

³⁰³ Mrs. George Murray, 'But If It Die It Bringeth Forth Much Fruit', *LRE* 2.11 (Aug, 1910), p. 16.

³⁰⁴ Mrs. George Murray, 'But If It Die It Bringeth Forth Much Fruit', *LRE* 2.11 (Aug, 1910), p. 17.

³⁰⁵ John C. Sinclair, 'Christ Enthroned Within', *LRE* 3.9 (Jun, 1911), p. 21.

³⁰⁶ John C. Sinclair, 'Christ Enthroned Within', *LRE* 3.9 (Jun, 1911), p. 22.

and fitted ... for an exalted purpose'.³⁰⁷ Using the story of Abraham, Isaac, and Ishmael, King pointed out that the removal of Ishmael from the home of Abraham was a type of the work of purification.³⁰⁸ King taught that it was *after* this, when Ishmael was no longer present as a rival, that Isaac was offered to God as a sacrifice. This sacrifice was a type of 'genuine consecration' – the 'giving to God that which in a sense came from God'.³⁰⁹

King also describes this as 'the deepest crucifixion'. This crucifixion begins in the desires, but not the unholy desires that were removed by the blood of Jesus. God will take desires that are not inherently sinful and are even 'legitimate and ... in harmony with the truth' and replace them with 'a richer and greater blessing'. This crucifixion also pertains to the 'emotional nature' so that one no longer depends on emotions as 'evidence of salvation or acceptance with God'. The affections are also crucified in this work as 'that which you receive from heaven you will love deeply, and the relationship that is begotten through divine love will be sweet to your soul, but God will eventually ask you to give this up'. God does this so that he can 'give you a more abundant life and root and ground you more deeply in Himself'.³¹⁰

G.E. Fisher taught that the more one advances spiritually, the more awareness of the need for continued advancement. This is what it means to be 'poor in spirit'.³¹¹ The process of growth is shown in the Beatitudes (Matthew 5) as descending and ascending steps. One descends from 'blessed are the poor in spirit' down to 'blessed are they that hunger and thirst after righteousness, for they shall be filled'. From there, one goes up beginning with 'blessed are the merciful' and continuing through the beatitude of persecution.³¹² One may complete this circuit repeatedly, constantly experiencing a 'deeper spiritual death'. Jesus experienced this same journey, having a will of his own, and 'learned obedience by the things that He suffered'. In the same way, the sanctified

³⁰⁷ J.H. King, 'Abraham Rejoiced to See My Day', *LRE* 2.12 (Sep, 1910), p. 11.

³⁰⁸ This type was commonly used by SW proponents to speak of sanctification, which seems to be what King is doing here although without explicitly stating it in those terms. Ishmael represented the 'old man' and Isaac the 'new man'. In this case, King refers to Ishmael as the 'persecuting principle and power in our hearts that opposes the new man in us'.

³⁰⁹ J.H. King, 'Abraham Rejoiced to See My Day', *LRE* 2.12 (Sep, 1910), p. 12.

³¹⁰ J.H. King, 'Abraham Rejoiced to See My Day', *LRE* 2.12 (Sep, 1910), p. 12.

³¹¹ Pastor G.E. Fisher, 'A New Lesson in the Beatitudes', *LRE* 3.2 (Nov, 1910), p. 21.

³¹² Pastor G.E. Fisher, 'A New Lesson in the Beatitudes', *LRE* 3.2 (Nov, 1910), pp. 21-22.

believer, having died to sin, still has to die to many things – ‘good things, our ideas, our plans, our ways and all that’.³¹³

b. Sin Versus Self

In other cases, this growth was distinguished from what took place in sanctification by differentiating between ‘sin’ and ‘self’. In the announcement of the 1911 Stone Church Convention it was noted that ‘The sanctifying power of the Holy Spirit has been at work in all our hearts, teaching us as we sought Him, that a daily crucifixion of, and daily saying no, to self is the path that leads to overcomership’.³¹⁴

D.W. Myland held this view, teaching that Rom. 7.14-24 speaks of the ‘self-life’. ‘O wretched man that I am, who shall deliver me, (the new man,) from this body of this death? (this old flesh, this old self-life).’ The answer is found in the fact that ‘the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death’ (Rom. 8.2). If the Christian will ‘keep up the fight ... the Spirit will have the dominancy’, the ‘flesh no longer doing the things it wants, and you enter into the sanctified life, and begin to proclaim liberty through the Spirit (Gal. 5.17)’.³¹⁵ If one is not dead to the self-life, Satan has a ‘little synagogue in you, a place where he has a right to come and set up his service and perform some of his works’.³¹⁶ Sin is settled by the death of Jesus, but self can only be settled by one’s own dying in ‘identification with Christ at Calvary’.³¹⁷ Thus sanctification is seen as a subsequent experience but it is based more on a realization and acceptance of what has already been accomplished than it is a second work of grace. And even with this realization, Myland notes, you can ‘jump into grace’ and that will save you and ‘start you in holiness’, but you have to keep ‘growing in grace’ when you are a saint, never stopping ‘or there is something the matter with your sainthood’.³¹⁸

Elizabeth Sisson contrasted ‘first resurrectionists’ with ‘second resurrectionist’ believers who would appear before the Great White Throne judgment, ‘saved yet so as by fire’. The second resurrectionists’ names were written in the Book of Life, but their works were so ‘mixed with self’ that much of it is burned up like wood, hay, or stubble. Contrary to these, the first resurrectionists underwent the ‘chastening of the Lord’ in life,

³¹³ Pastor G.E. Fisher, ‘A New Lesson in the Beatitudes’, *LRE* 3.2 (Nov, 1910), p. 23.

³¹⁴ ‘Stone Church Convention’, *LRE* 3.7 (Apr, 1911), p. 2.

³¹⁵ D. Wesley Myland, ‘The Book of the Revelation of Jesus Christ’, *LRE* 3.6 (Mar, 1911), p. 2.

³¹⁶ D. Wesley Myland, ‘The Book of the Revelation of Jesus Christ’, *LRE* 3.6 (Mar, 1911), pp. 2-3.

³¹⁷ D. Wesley Myland, ‘The Book of the Revelation of Jesus Christ’, *LRE* 3.6 (Mar, 1911), p. 3.

³¹⁸ D. Wesley Myland, ‘The Book of Revelation of Jesus Christ’, *LRE* 3.12 (Sep, 1911), p. 16.

‘moment by moment dying out, that Christ may thus live and move through them’. These do not need the Great White Throne judgment because they have ‘consented to judge self’ (1 Cor. 11.31-32).³¹⁹ One may know they are saved, sanctified, and have the BHS but still not be assured of being a first resurrectionist. Like the Apostle Paul, they must ‘press toward the mark for the prize’ which is ‘to be of the first fruits, to have the character of a first-resurrectionist; to be of the very Body of Christ ... His Bride’!³²⁰ This life was modeled in the incarnate Christ who ‘kept in the place of absolute nothingness, and thus He let in the life of Another’. In the same way that Jesus ‘drew his mortal living from the Father, and was complete in the Father, so we are complete “in Him”’.³²¹

In Numbers 19, the red heifer is burned completely and its ashes are stored ‘in a clean place (Num. 19.9) for a water of separation, always ready as an instant purification from sin’. This is a type of Christ who has become ‘waters of separation’ from every ‘evil word and every idle word, ... every devil-injected thought, each self-originated thought’.³²² The vacant mind is as much of a peril to the maturing Christian as sin. It is ‘the room clean, swept and garnished, but empty (Mt. 12.44) that the unclean spirit returned to with seven others worse than itself’. When the ‘ashes of the Red Heifer’ are ‘by faith sprinkled on our minds’, self-thoughts are cleansed away and the Holy Ghost

³¹⁹ Miss E. Sisson, ‘Resurrection Paper No. V’, *LRE* 3.7 (Apr, 1911), p. 17. Another contributor taught that those who ‘failed to overcome’ would be ‘cleansed by the Tribulation’. Paul’s instruction for dealing with the ‘carnal man’ in 1 Cor. 5.5 was to ‘Deliver him to Satan for the destruction of his flesh that his spirit might be saved in the day of the Lord Jesus’. This is God’s remedy for carnality and sinfulness in the church as well. The whole church (minus the small company of overcomers) will be delivered to Satan for 42 months and ‘there will be a wonderful time of sanctification’ with ‘the Holy Ghost cleansing and getting people right with God’, Wm. T. MacArthur, ‘The Translation of the Saints’, *LRE* 10.5 (Feb, 1918), p. 5.

³²⁰ Miss E. Sisson, ‘Resurrection Paper No. V’, *LRE* 3.7 (Apr, 1911), pp. 17-18. Also see Miss E. Sisson, ‘Resurrection Paper No. VI’, *LRE* 3.9 (Jun, 1911), pp. 17-21. In similar fashion, George Smith wrote, ‘You say, “Brother, I have died out to sin.” Yes, but you have to die to yourself. I heard a man get up and testify, “I thank God for salvation, which pardoned my sin. I thank God for sanctification; it took all the sin out of my life. I thank God for the baptism of the Holy Ghost for it took all the self out of my life.” If that be true he is an exception. I believe in the baptism in the Holy Ghost ... but it is only the beginning’, George Smith, ‘The Cross Alone the Power that Unifies’, *LRE* 12.10 (July, 1920), p. 22.

³²¹ Miss E. Sisson, ‘Resurrection Paper No. VII’, *LRE* 3.10 (July 1911), pp. 18-21. Sisson references the fact that Jesus ‘could do nothing of Himself’ (Jn 5.19, 30; 8.28), ‘Never spake of Himself’ (Jn 7.16; 8.38; 12.49), ‘Never wrought a miracle, (only let the Father work through Him), (Jn 14.10; 5.36; 10.37-38); ‘never came nor went from self, (ever the Sent One), (Jn 4.34; 5.23-24, 30; 12.44; 9.38-39, 44; 7.16; 9.4; 11.42; 12.44-45), ‘Never used His human judgment (only judged as the Father showed Him, Jn 5.30). In a later message from Revelation 19, Sisson again speaks of the need for humility, saying the believer must be willing to ‘endure hardship and suffer shame as a good soldier of Jesus Christ’. Such a believer will be clothed with the righteousness of Christ which Sisson stresses is not referring to an imputed righteousness but is an imparted righteousness – an inwrought righteousness. See Elizabeth Sisson, ‘Preparedness!’, *LRE* 9.8 (May, 1917), p. 15.

³²² Elizabeth Sisson, ‘Touching the Dead’, *LRE* 12.11 (Aug, 1920), p. 18.

‘rushes into the vacancy’. The result is ‘Sanctified wholly; preserved blameless, spirit, soul and body, in the presence of our Lord Jesus Christ (1 Thess. 5.23)’.³²³

c. Sanctification Lost

One contributor spoke about becoming bitter over an offense to the point that she realized the Holy Spirit had departed and she had ‘lost sanctification’.³²⁴ She testified of Satan’s attempt to discourage her, even after she realized God had not forsaken her, Satan tempted her to be satisfied with ‘just living a regenerated life’. After humbling herself and seeking God publicly at a meeting, she was ultimately restored, describing the experience as ‘Great, divine love coming from the very heart of the Father to my heart’.³²⁵

C. The Finished Work Controversy

Although embracing the Pentecostal experience, Piper demonstrates that he did not have a triumphalist attitude about the movement itself when he says,

I can pick out of Church history a dozen, and perhaps fifty men, any one of whom has been used of God in the salvation of ten times more people than all the men and women in this movement thus far combined.³²⁶

Because of this, he resisted sectarians who put down a ‘peg’ and ‘build a wall around the peg’ to say, ‘we are the people and you are not’.³²⁷ God sanctifies someone to use them, not just for the sake of having them clean. Although he was not opposed to speaking in tongues, in Piper’s view another evidence for the believer is that ‘in place of anger that once ruled his life there is self control ... instead of pride and selfishness there is humility and generosity ... instead of narrowness and unhappiness the very glory of God fills your life’.³²⁸

Piper noted the variety of doctrinal views held by those who were being baptized in the Holy Spirit in the Pentecostal movement. ‘Men and women from all parts of the world, holding totally opposite views on many points of doctrine, have been baptized by one Spirit, and it requires some time to have all these baptized into one unified

³²³ Elizabeth Sisson, ‘Touching the Dead’, *LRE* 12.11 (Aug, 1920), p. 19.

³²⁴ Lelia M. Conway, ‘I Will Love Them Freely’, *LRE* 10.8 (May, 1918), p. 19.

³²⁵ Lelia M. Conway, ‘I Will Love Them Freely’, *LRE* 10.8 (May, 1918), p. 20.

³²⁶ ‘Manifestations and “Demonstrations” of the Spirit’, *LRE* 1.1 (Oct, 1908), p. 19.

³²⁷ ‘Manifestations and “Demonstrations” of the Spirit’, *LRE* 1.1 (Oct, 1908), p. 19.

³²⁸ ‘Manifestations and “Demonstrations” of the Spirit’, *LRE* 1.1 (Oct 1908), p. 19.

sympathetic body.’³²⁹ However, this is not to say that all of the varied views are correct, because ‘He baptizes men, not doctrines’. But the doctrines, too, would ultimately be baptized, and ‘then we shall begin to see eye to eye’.³³⁰ Piper found it unhelpful to contend for a truth in an ‘unloving and harsh way’. The label on the package and the contents must match. If the label – one’s speech – says ‘sanctification’, a ‘peep inside’ should not reveal narrowness and bigotry.³³¹

In the June 1910 issue of *LRE*, the report was given about the 1910 convention at Stone Church. This is the convention at which William Durham preached his sermon ‘The Finished Work of Jesus Christ’ which, as noted earlier, is seen to have triggered the FW controversy that followed. It is interesting to note that Durham is not mentioned anywhere in this issue of *LRE*. However, there is a brief mention made of ‘the willful man from outside who has not been in the current of meetings at all, and who wants to unload his pet hobbies on the meeting just when every one feels that God wants something entirely different ...’³³² While it is unclear as to whether this quote has reference to Durham,³³³ it does serve to show the lack of openness to any kind of doctrinal ‘hobbies’ that one might have wanted to propagate at this historically important meeting.

Although not explicitly referencing the FW controversy that had begun brewing by this time, an article recognizing the two-year anniversary of *LRE* does give some insight into the editorial policy of *LRE*, specifically regarding divisive doctrinal matters. The editorial note states,

We have learned that for the sake of unity God would have His people be silent on matters that are not essential, and this requires a real crucifixion of self, but the crossing of our wills and the laying down of our own opinions and prejudices will bring us as workers into the blessed unity of the Spirit and the bond of peace.³³⁴

³²⁹ William Hamner Piper, ‘The Lord Reigneth! He Is Clothed with Majesty’, *LRE* 2.3 (Dec, 1909), p. 9.

³³⁰ William Hamner Piper, ‘The Lord Reigneth! He Is Clothed with Majesty’, *LRE* 2.3 (Dec, 1909), p. 10.

³³¹ ‘Notes’, *LRE* 2.5 (Feb 1910), p. 12.

³³² W.H. Cossum, ‘A Glorious Convention’, *LRE* 2.9 (June, 1910), p. 3.

³³³ Among other arguments, Richmann uses the lack of a mention of Durham in *LRE* to challenge the fact that he actually preached this sermon at the May convention. He also raises some questions about timelines, publication dates, etc. that I find interesting but inconclusive, and do not have space to address in this study. However, the general tone that William Piper takes in *LRE* opposing doctrinal controversy and division coupled with this quote certainly could lead one to believe it is indeed a veiled reference to Durham. But I confess that must remain in the realm of speculation. Cf. Richmann, ‘William H. Durham’, pp. 227-28.

³³⁴ ‘We Are Two Years Old’, *LRE* 2.12 (Sep, 1910), p. 2.

In light of this editorial note, it is interesting that a sermon preached at Stone Church one month after the 1910 convention by J.H. King (whose SW view of sanctification is documented elsewhere in this study) is presented in its entirety as a 'soul-stirring address' in the same issue.³³⁵

In the opening sermon of the 1911 convention at Stone Church, William Piper expresses his disdain for those 'places and individuals who think they have been called of God to set the movement right and keep it right'. Of these he says,

These fellows go into cities or assemblies and split everything up with some great revelation they have just gotten from heaven, so they claim; they are far superior to the universally acknowledged leaders of the past. Before their greatness, Luther's divinely inspired message on justification and Wesley's on sanctification pale into insignificance. May God give His people some sanctified common sense and save them from these ravenous and theological wolves.³³⁶

Piper acquiesces to the existence of doctrinal divisions in the movement, but he almost invariably describes them as being of a secondary nature, saying, 'There are no differences on the great fundamentals of the Gospel among God's people, Pentecostal or otherwise'. He exhorts his hearers to 'get the people saved and established in God ... let the secondary matters alone'.³³⁷

In a note marking the beginning of the fourth year of publication, more insight is given into the editorial policy of *LRE* regarding differing doctrinal views:

We give liberty to our contributors and often publish articles with which we do not agree in every particular, but we feel that God's children should have love and charity one for the other and exercise grace in matters of difference. If we find ourselves differing in points of doctrine that are non-essential to Christian growth, let us exercise the grace of the Spirit, and not separate ourselves because we do not see 'eye to eye'. The Spirit unifies except in case of actual sin, and if we really have the Holy Spirit in the full measure we profess, let us show it by manifesting the fruit of love and long suffering, one toward the other.³³⁸

One speaker at the May 1912 Stone Church convention shared a vision in which people were on a platform to his left preaching the 'first work of grace and ... denouncing the second'. Others on his right were preaching the 'second work and ... denouncing one work'. Between the two groups, a long lane led to the throne of God. A

³³⁵ J.H. King, 'Abraham Rejoiced to See My Day', *LRE* 2.12 (Sep, 1910), pp. 11-15.

³³⁶ William Hamner Piper, 'The Unity of the Spirit in the Bond of Peace', *LRE* 3.9 (Jun, 1911), p. 15.

³³⁷ William Hamner Piper, 'The Unity of the Spirit in the Bond of Peace', *LRE* 3.9 (Jun, 1911), p. 15.

³³⁸ 'Notes', *LRE* 4.1 (Oct, 1911), p. 12.

large 'Hand'³³⁹ came and picked out individuals from each side and placed them at the end of that lane where the throne was 'among the Bride'. A voice was heard saying, 'This is the culmination of the thirteenth chapter of Corinthians'. The lesson taken away from the vision was, in part, to 'love those who are advocating the second work of grace ... [and] to love those who are teaching only one work'.³⁴⁰

Morton Plummer offered another way to resolve the controversy which he saw as 'an occasion for humiliation and sorrow ... almost wholly a "strife" about "words" ... as uncalled for as it is unprofitable'.³⁴¹ Plummer believed the opposition was due to a misunderstanding of the two phases of sanctification – judicial and practical. He writes,

One class of texts refers to the believers standing in 'grace' ... another class of passages relates to his actual experience, the spiritual condition of his heart **through** grace. In the first group of passages we find those Scriptures which are adduced to set forth 'the finished work of Christ' ... As representative of this whole group of 'proof-texts' we cite Heb. 10.10, 'Sanctified through the offering of the body of Jesus Christ once for all!' Other Scriptures ... speak of sanctification as both conditional and subsequent to conversion. Of this class 2 Tim. 2.21 is a fair illustration: 'If a man purge himself ... he shall be sanctified'.³⁴²

Plummer also stresses the need to distinguish between the two senses in which the word 'sanctify is used in Scripture'. In one sense it means simply to be 'set apart', but in another sense it means 'to be holy'. This can be seen in the fact that the OT tabernacle was 'sanctified to God's glory by the anointing with blood and oil; it was afterward sanctified by God's glory when 'the Cloud' came and filled the house'.³⁴³

In response to the FW controversy, A.A. Boddy sent a resolution to Stone Church in advance of his visit there the following month.³⁴⁴ It is noted that Boddy had presented the resolution elsewhere where it was warmly received. When Boddy arrived the following month, he spoke on the issue, calling his hearers to 'minimize differences instead of magnifying them' ... and 'try to see things from the other's point of view and not their own, to forgive any hard things that are said by the other side, and to

³³⁹ By using the capital H, the writer seems to be implying this is the hand of God.

³⁴⁰ E.W. Doak, 'Conversion of an Infidel', *LRE* 4.10 (Jul, 1912), p. 11.

³⁴¹ Morton W. Plummer, 'The Finished and the Unfinished Work', *LRE* 4.11 (Aug, 1912), pp. 2-3. This same article was printed over one year later in *TBM* 7.141 (Oct 1, 1913), p. 4. This message was published in tract form and was made available for sale in *LRE* 5.1 (Oct, 1912), p. 24.

³⁴² Morton W. Plummer, 'The Finished and the Unfinished Work', *LRE* 4.11 (Aug, 1912), p. 2.

³⁴³ Morton W. Plummer, 'The Finished and the Unfinished Work', *LRE* 4.11 (Aug, 1912), p. 2.

³⁴⁴ 'Notes', *LRE* 4.12 (Sep, 1912), p. 12.

remember they have sometimes said hard things'.³⁴⁵ The resolution, which Boddy mentions came to him as he was receiving Holy Communion,³⁴⁶ says in full,

Recognizing the great need of unity in the Body of the Lord (see Cor. 12.25 and 11.30, 31), and noting the opportunities Satan is getting through sad divisions, we by the help and grace of our Lord do undertake individually and collectively to refrain from condemning one another on the matter of the question known on the one hand as 'The Second Work of Grace' and on the other hand as 'The Finished Work of Christ'. We also undertake to do all we can, in love, to dissuade our beloved Brethren and Sisters in Pentecost from giving way to a spirit of harshness in those matters, allowing each one to be fully persuaded in his own mind.³⁴⁷

Lydia Piper bemoaned those who 'seemed to feel if they did not give a certain message they would go straight to hell; if they didn't preach "finished work" or "second work of grace" they would lose their salvation'. She suggests God is 'far more desirous that we have unity than that we split hairs over doctrine'. Indeed, she believed that these things could be harmonized if individuals would 'have grace enough and keep quiet long enough to let the Lord speak to [their] hearts'.³⁴⁸ Elizabeth Sisson weighed in on the controversy when she pointed out the terms 'two works of grace' and 'one work of grace' are not found in Scripture.³⁴⁹

In the editorial notes of *LRE* in May 1913, the conciliatory tone seems to continue in a report on 'the greatest revival we have ever had in the Stone Church':

What God has done for the Pentecostal work in Chicago He can do all over the country where His people have been similarly divided over terms. No one here has found it necessary to deny a precious experience God has given him or compromise the truth in any way, but unscriptural terms have been set aside and the spirit of contention has been banished. People who worship idols are not all living in heathen lands. There are idols of doctrine just as truly as idols of wood and stone ... we do know that few things block a Christian's usefulness more than laying undue stress on doctrine.³⁵⁰

³⁴⁵ Pastor A.A. Boddy, 'They Two Went On', *LRE* 5.1 (Oct, 1912), p. 6.

³⁴⁶ Pastor A.A. Boddy, 'They Two Went On', *LRE* 5.1 (Oct, 1912), p. 6.

³⁴⁷ 'Notes', *LRE* 4.12 (Sep, 1912), p. 12. This same resolution by Boddy is also printed in, 'A Suggested Resolution', *TBM* 5.118 (Sep 15, 1912), p. 2; Pastor A.A. Boddy, 'They Two Went On', *LRE* 5.1 (Oct, 1912), p. 6.

³⁴⁸ Mrs. Lydia M. Piper, 'What Is That to Thee? Follow Thou Me', *LRE* 5.1 (Oct, 1912), p. 17. Piper noted there are those who would not even sit on the same platform with 'one who has a different shade of doctrine', some even going out and walking around the camp while the other preaches. She wonders concerning these people 'what the dear brethren are going to do when they get up there around the throne'?

³⁴⁹ Miss E. Sisson, 'Tongues and Prophecy', *LRE* 5.2 (Oct, 1912), p. 23.

³⁵⁰ 'Notes', *LRE* 5.8 (May, 1913), p. 13.

The retrospective in *LRE* on the Stone Church convention in Spring 1913 was noted for unity rather than continuing doctrinal controversy. The convention was seen as a Divine 'object lesson for the whole Pentecostal movement of what He can do when doctrinal differences and prejudices are kept in the background and Christ is lifted up'.³⁵¹ Hope was expressed that those assemblies that 'have been left torn and bleeding with contention and strife will be encouraged because of what God has done here'.³⁵²

In a sermon preached at Stone Church in July, 1913, Mary Woodworth-Etter offered this comment about doctrinal controversy,

God expects us as ambassadors, as teachers, as messengers of His Kingdom to blow the trumpet that sounds the alarm to those who are not ready for His coming ... His ambassadors must stop all contention, all hair-splitting theories must be dropped; this hobby and that hobby with continual harping on finished work or sanctification that antagonizes the saints must be put away.³⁵³

Missionary C.W. Doney, while apparently embracing a *FW* view of sanctification, stressed the most important thing was that holiness was being preached,

Some people do not like the term 'holiness'. I have preached it many years, and when God gave me light about the blood cleansing by one application I wondered why God honored John Wesley when he preached a second work of grace so much ... the Lord said to me, 'It wasn't because he preached a second, definite instantaneous work of grace, but because he preached holiness and lived holiness and that is my standard in the Word' ... That is God's great standard, holiness of heart and holiness of life; holiness of mind and purpose in everything; holiness unto the Lord.³⁵⁴

D. Summary of *LRE*

From this reading of *LRE*, one can see varying views on the doctrine of sanctification. At times it seems terminology such as 'the old man' or 'the sin nature' are distinguished from 'self' and on occasions they seem to refer to the same thing. This is no doubt due to the liberal editorial policy of *LRE*. That being said, there are some helpful conclusions that can be taken away from this analysis.

First, many of the contributors, both before and during/after the *FW* controversy, spoke of sanctification as a crisis experience. Some are less clear than others as to when that experience happens in the believer's life, but most expressed an understanding of it being logically subsequent to justification. Furthermore, this sanctification experience was consistently understood as having a cleansing effect as opposed to one simply being

³⁵¹ 'The Cloud of His Glory Upon Us', *LRE* 5.9 (Jun, 1913), p. 2.

³⁵² 'The Cloud of His Glory Upon Us', *LRE* 5.9 (Jun, 1913), p. 3.

³⁵³ Mrs. M.B. Woodworth-Etter, 'Neglect Not the Gift That is in Thee', *LRE* 5.11 (Aug, 1913), p. 15.

³⁵⁴ C.W. Doney, 'God Working Out His Plan in a Life', *LRE* 5.12 (Sep, 1913), p. 6.

‘set apart’ to God. The result would be a moral/ethical transformation in the sanctified Christian. Put another way, sanctification was not understood merely in a positional sense or in terms of imputed righteousness.

Second, the contributors were consistent in expressing their understanding of a need for experiences throughout the Christian life that led to a deeper spirituality and conformity to Christlikeness. Again, this is true both before and during/after the FW controversy. Some understood this in terms of consecration, others expressed it in terms of the progressive or subjective aspect of sanctification, others referred to it as the crucified life. But a common thread was found in the fact that, most often, this deeper experience was not for further cleansing from sin. The object in focus was the ‘self-life’, submission of the human will to the divine. This may manifest in the form of suffering, which is exhibited in the life of Jesus who ‘learned obedience by the things which He suffered’.

Thirdly, it is of interest to note the way the editors of *LRE* handled the FW controversy itself which effectively started at a convention held in their church. One looks in vain for any evidence that Piper or any other contributors to *LRE* held dogmatically to Durham’s teaching. This observation is further undergirded by the interesting timing of J.H. King’s appearance at Stone Church shortly after Durham’s sermon. Regardless, it seems clear that, whatever view personally held by those contributors to *LRE* that spoke to the issue, there is a consistent call to unity coupled with a desire to harmonize the disparate views and bring healing to the Pentecostal movement that had experienced a tremendous rift.

IV. Spanning the Controversy – Tentative Conclusions.

At this point it is helpful to look at what has been learned in the foregoing analysis of *TOF*, *TBM*, and *LRE*. First, the variety of approaches to teaching a theology of sanctification is striking. The views put forth on the pages of these three periodicals transcend a simple conflict between SW and FW. Regarding the question of subsequence, the majority of reflections on sanctification theology across these three periodicals held to a distinct subsequent experience of sanctification in one form or another. Certainly, *TBM* primarily held to a SW view. But similar to many contributors to *LRE* and *TOF*, they were not as insistent on the theological *necessity* of sanctification being subsequent to initial conversion. Often, it was only so because of the believer’s inability to comprehend it by faith. Although *TOF* and *LRE* have been grouped with the

FW view, Durham's own soteriological perspective is not explicitly referenced in those periodicals.

Second, there is a consistent expectation throughout that the believer is going to experience continued growth in Christlikeness beyond the sanctification experience. For those that differentiated between 'sin' and 'self' this is often referred to as consecration, particularly of things that are not sinful on the surface. Alternatively, it was seen as a crucifixion, or dying daily, to self-will and learning obedience to God. In this case, the growth did not represent a need for further cleansing, only maturity and deepening spirituality. Other contributors, particularly evident in *LRE*, did not distinguish between 'sin' and 'self'. These tended to view sanctification as more progressive in nature rather than it being an instantaneous event. In one way or another, in all cases, it was acknowledged the believer needed to continue to trust the atonement for their ongoing cleansing. Readers were cautioned about the possibility of 'backsliding' or losing their sanctification, for which the remedy is repentance and restoration.

Finally, with regard to the FW controversy, the analysis of these periodicals reveals a very consistent desire to reconcile those who were divided over the issue. *TOF* had the least to say about the controversy, seeming to almost transcend it. A greater amount of ink was spilled on the pages of *TBM* and *LRE* concerning the issue. And although these two periodicals have been assumed to come from opposite sides of the controversy, they are surprisingly similar in their approach to it. Both of these periodicals published copies of a tract by Morton Plummer which attempted to bridge the controversy through biblical analysis of the meanings of the word 'sanctification', affirming views on both the FW and SW sides of a controversy that seemed 'uncalled for' and 'unprofitable'.³⁵⁵ Also, both *TBM* and *LRE* endorsed and published a proposal by A.A. Boddy that called for unity and tolerance of differing views between the SW and FW people.³⁵⁶ This is especially interesting in *LRE* in light of Stone Church's part in the initial stages of the controversy as noted previously. This is not to say that the editors and contributors made no distinction between the two views. *TBM* is clearly a primarily SW periodical, for example. But Piper's belief that, at some point in time, God would 'baptize the doctrine' and everyone would be in agreement seems to be representative of

³⁵⁵ See Morton W. Plummer, 'Finished and Unfinished Work', *TBM* 7.141 (Oct 1, 1913), p. 4 and Morton W. Plummer, 'The Finished and the Unfinished Work', *LRE* 4.11 (Aug, 1912), pp. 2-3.

³⁵⁶ See 'A Suggested Resolution', *TBM* 5.118 (Sep 15, 1912), p. 2 and 'Notes', *LRE* 4.12 (Sep, 1909), pp. 12-13, Pastor A.A. Boddy, 'They Two Went On', *LRE* 5.1 (Oct, 1912), pp. 6-7.

both *TBM* and *LRE* to a great extent. Furthermore, those that commented on the situation at the time all seemed to agree that the differences in the views did not rise to the level of division that was manifesting in the movement.

CHAPTER 5

SANCTIFICATION IN EARLY PENTECOSTAL LITERATURE: TRAJECTORIES BEYOND THE CONTROVERSY

I. Church of God Evangel.

Introduction

The young movement known as the Church of God under the leadership of A.J. Tomlinson began publication of the *COGE* under the original title *The Evening Light and Church of God Evangel* in March 1910.¹ After reading reports of the revival in Los Angeles, Tomlinson and M.S. Lemons attended a Pentecostal meeting in Birmingham, AL led by M.M. Pinson. Although Tomlinson and Lemons did not personally experience the Pentecostal baptism at this meeting, they approved of what they witnessed there. Subsequently, Tomlinson invited G.B. Cashwell to speak at the Third Annual Assembly of the CG. During Cashwell's sermon expounding on the doctrine of Spirit baptism and speaking in tongues, Tomlinson fell out of his chair and received the experience himself. This signaled the beginning of Tomlinson leading the CG into fully identifying itself as part of the Pentecostal movement with its understanding of Spirit baptism and the transformation of the CG into a Pentecostal body.²

Early on, Tomlinson and other CG members and ministers contributed articles, sermons, and meeting reports to *TBM*. However, the need for a publication representing the CG began to be seen as the emerging movement increasingly distinguished itself from other Pentecostal leaders and publications such as *TBM*. Wade Phillips notes that although the CG did not disagree with the ten statements of Pentecostal doctrine published in *TBM* in May 1909,³ there were some additional things that Tomlinson and the CG felt needed to be proclaimed that were not included. Thus, it became necessary to develop a publication that would address the teachings they considered important to the CG including some items they felt were unique to the movement such as

¹ Tomlinson offers an apologetic for this heading which hints at his developing ecclesiological views when he writes 'The dark and cloudy day has passed. We are now in the evening of this wonderful gospel age. The sheep must be gathered from all places, where they have been scattered.' See 'Apology For Above Title', *COGE* 1.1 (Mar 1, 1910), p. 1.

² Phillips, *Quest to Restore God's House*, pp. 234-37.

³ 'Doctrine of the Pentecostal Movement', *TBM* 2.37 (May 1, 1909), p. 1.

footwashing, pacifism, ethical standards concerning marriage, personal holiness, and, possibly most importantly, the distinct ecclesiology of Tomlinson and the CG.⁴

A. Testimonies of Sanctification

From the beginning of publication, *COGE* took a clear position on sanctification as a second work of grace, subsequent to justification and preceding the BHS.⁵ The true gospel was seen as being restored in the latter rain outpouring, building on Luther's restoration of the doctrine of justification by faith, Wesley's teaching of sanctification by faith, and now the doctrine of Spirit baptism as revealed in the Pentecostal revival.⁶ A call was made for Sunday School literature that taught 'divine healing for the body, sanctification, and the baptism with the Holy Ghost, and the speaking with other tongues as the Spirit gives the utterance ...'⁷ Indeed, the *COGE* stated that 'to accept Christ in these days means to take Him for all He is, viz. Savior, sanctifier, baptizer with the Holy Ghost, healer, and coming king'.⁸

Meeting notices included specific references to sanctification and 'such other teaching as is in accord with the New Testament and the Church of God'.⁹ The vast number of personal testimonies, prayer requests, and meeting reports of individuals, children and adults prohibits a detailed accounting of each example. But taken together they offer significant support to the notion that the editors and contributors of *COGE* held to a view of sanctification as a distinct experience subsequent to justification and prior to the BHS.¹⁰

⁴ Phillips, *Quest to Restore God's House*, p. 257. In light of the emerging FW controversy, the defense of sanctification as a second work of grace subsequent to justification was also seen as an important reason to publish and increase the circulation of *COGE*. See 'Increase the Circulation', *COGE* 5.27 (Jul 4, 1914), p. 2. This was reiterated on the ten-year anniversary of *COGE* in 'Old Message Made New', *COGE* 11.10 (Mar 6, 1920), p. 1.

⁵ 'More About the Church', *COGE* 1.9 (Jul 1, 1910), p. 1.

⁶ Marion T. Whidden, 'Latter Rain Revival', *COGE* 1.1, (Mar 1, 1910), p. 3.

⁷ *COGE* 1.5 (May 1, 1910), p. 4.

⁸ 'Healing in the Atonement', *COGE* 1.19 (Dec 1, 1910), p. 2. One contributor contrasted her earlier understanding that sanctification is 'a work of the Spirit continued throughout a lifetime' with what she came to believe in an altar service. There a woman told her 'Jesus Christ is made unto us wisdom, righteousness, sanctification, and redemption'. She realized 'in Jesus Christ I have sanctification' and 'the waters stood in an heap and I passed over ... to possess my inheritance', Julia McCallie Divine, 'My Inheritance', *COGE* 1.5 (May 1, 1910), p. 5.

⁹ For a few examples see 'Pentecostal Camp Meeting Notice', *COGE* 1.3 (Apr 1, 1910), p. 8; 'Pentecostal Camp Meeting Notice', *COGE* 1.4 (Apr 15, 1910), p. 8; *COGE* 1.14 (Sep 15, 1910), p. 8; 'Pentecostal Camp Meeting Notice', *COGE* 1.5 (May 1, 1910), p. 8; 'Pentecostal Camp Meeting Notice', *COGE* 1.14 (Sep 15, 1910), p. 8; *COGE* 1.15 (Oct 1, 1910), p. 8.

¹⁰ For examples see *COGE* 1.1 (Mar 1, 1910), pp. 5, 6, 7; *COGE* 1.3 (Apr 1, 1910), pp. 3, 6, 7; *COGE* 1.4 (Apr 15, 1910), pp. 5, 6; *COGE* 1.5 (May 1, 1910), pp. 3, 6, 7; *COGE* 1.6 (May 15, 1910), pp. 4, 5, 6, 7, 8; *COGE* 1.7 (Jun 1, 1910), pp. 5, 6, 7, 8; *COGE* 1.8 (Jun 15, 1910), pp. 3, 4, 5, 6, 7, 8; *COGE* 1.9 (Jul 1, 1910), pp. 4, 7, 8;

1.10 (Jul 15, 1910), pp. 2, 3, 5, 7, 8; COGE 1.11 (Aug 1, 1910), pp. 3, 4, 5, 6, 7; COGE 1.12 (Aug 15, 1910), pp. 5, 6, 7, 8; COGE 1.13 (Sep 1, 1910), pp. 3, 5, 6, 7, 8; COGE 1.14 (Sep 15, 1910), pp. 3, 5, 6, 7, 8; COGE 1.15 (Oct 1, 1910), pp. 3, 5, 6, 7, 8; COGE 1.16 (Oct 15, 1910), pp. 3, 4, 6, 7, 8; COGE 1.17 (Nov 1, 1910), pp. 5, 6, 7; COGE 1.18 (Nov 15, 1910), pp. 3, 5; COGE 1.19 (Dec 1, 1910), pp. 5, 6, 7; COGE 1.20 (Dec 15, 1910), pp. 3, 5, 6, 8; COGE 3.14 (Sep 15, 1912), pp. 2, 3, 4, 5, 7; COGE 5.1 (Jan 3, 1914), p. 8; COGE 5.2 (Jan 10, 1914), pp. 3, 5; COGE 5.3 (Jan 17, 1914), pp. 5, 6, 7; COGE 5.4 (Jan 24, 1914), p. 6; COGE 5.5 (Jan 31, 1914), pp. 6, 8; COGE 5.6 (Feb 7, 1914), pp. 3, 5, 7; COGE 5.7 (Feb 14, 1914), pp. 3, 7, 8; COGE 5.8 (Feb 21, 1914), pp. 4, 5, 8; COGE 5.9 (Feb 28, 1914), p. 8; COGE 5.10 (Mar 7, 1914), pp. 5, 7, 8; COGE 5.10 (Mar 7, 1914), pp. 6, 8; COGE 5.11 (Mar 14, 1914), pp. 6, 8; COGE 5.12 (Mar 21, 1914), pp. 5, 8; COGE 5.13 (Mar 28, 1914), pp. 4, 5, 7, 8; 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COGE 9.15 (Apr 13, 1918), pp. 2, 3, 4; COGE 9.16 (Apr 20, 1918), pp. 2, 3, 4; COGE 9.17 (Apr 27, 1918), pp. 3, 4; COGE 9.18 (May 4, 1918), pp. 2, 3, 4; COGE 9.19 (May 11, 1918), pp. 2, 3, 4; COGE 9.20 (May 18, 1918), pp. 2, 3, 4; COGE 9.22 (Jun 1, 1918), pp. 2, 3, 4; COGE 9.23 (Jun 8, 1918), pp. 2, 3, 4; COGE 9.24 (Jun 15, 1918), pp. 2, 3, 4; COGE 9.25 (Jun 22, 1918), pp. 2, 3, 4; COGE 9.26 (Jun 29, 1918), pp. 2, 3, 4; COGE 9.27 (Jul 6, 1918), pp. 2, 3, 4; COGE 9.28 (Jul 13, 1918), pp. 2, 3, 4; COGE 9.29 (Jul 20, 1918), pp. 2, 3, 4; COGE 9.30 (Jul 27, 1918), pp. 2, 3, 4; COGE 9.31 (Aug 3, 1918), pp. 2, 3, 4; COGE 9.32 (Aug 10, 1918), pp. 1, 2, 3, 4; COGE 9.33 (Aug 17, 1918), pp. 2, 3, 4; COGE 9.34 (Aug 24, 1918), pp. 2, 3, 4; COGE 9.35 (Aug 31, 1918), pp. 2, 3, 4; COGE 9.36 (Sep 7, 1918), pp. 2, 3, 4; COGE 9.37 (Sep 14, 1918), pp. 2, 3, 4; COGE 9.38 (Sep 21, 1918), pp. 2, 3, 4; COGE 9.39 (Sep 28, 1918), pp. 2, 3, 4; COGE 9.40 (Oct 5, 1918), pp. 2, 3, 4; COGE 9.41 (Oct 12, 1918), pp. 2, 3, 4; COGE 9.42 (Oct 19, 1918), pp. 2, 3, 4; COGE 9.43 (Oct 26, 1918), pp. 2, 4; COGE 9.44 (Nov 2, 1918), pp. 1, 2, 3, 4; COGE 9.45 (Nov 9, 1918), pp. 2, 3, 4; COGE 9.46 (Nov 16, 1918), p. 4; COGE 9.47 (Nov 23, 1918), pp. 3, 4; COGE 9.48 (Nov 30, 1918), pp. 2, 3, 4; COGE 9.49 (Dec 7, 1918), pp. 3, 4; COGE 9.50 (Dec 14, 1918), pp. 2, 3, 4; COGE 9.51 (Dec 21, 1918), pp. 1, 3, 4; COGE 10.1 (Jan 4, 1919), pp. 2, 3, 4; COGE 10.2 (Jan 11, 1919), pp. 2, 3, 4; COGE 10.3 (Jan 18, 1919), pp. 2, 3, 4; COGE 10.4 (Jan 25, 1919), pp. 2, 3; COGE 10.5 (Feb 1, 1919), pp. 2, 3, 4; COGE 10.6 (Feb 8, 1919), pp. 2, 3, 4; COGE 10.7 (Feb 15, 1919), pp. 2, 3, 4; COGE 10.8 (Feb 22, 1919), pp. 2, 3, 4; COGE 10.9 (Mar 1, 1919), pp. 2, 3, 4; COGE 10.10 (Mar 8, 1919), pp. 2, 3, 4; COGE 10.11 (Mar 15, 1919), pp. 2, 3, 4; COGE 10.12 (Mar 22, 1919), pp. 2, 3, 4; COGE 10.13 (Mar 29, 1919), pp. 2, 3, 4; COGE 10.14 (Apr 5, 1919), pp. 1, 2, 3, 4; COGE 10.14 (Apr 12, 1919), pp. 2, 3, 4; COGE 10.16 (Apr 19, 1919), pp. 2, 3, 4; COGE 10.17 (Apr 26, 1919), pp. 2, 3, 4; COGE 10.18 (May 3, 1919), pp. 2, 3, 4; COGE 10.19 (May 10, 1919), pp. 2, 3, 4; COGE 10.20 (May 17, 1919), pp. 2, 3, 4; COGE 10.21 (May 24, 1919), pp. 2, 3, 4; COGE 10.22 (May 31, 1919), pp. 2, 3, 4; COGE 10.23 (Jun 7, 1919), pp. 2, 3, 4; COGE 10.24 (Jun 14, 1919), pp. 2, 3, 4; COGE 10.25 (Jun 21, 1919), pp. 2, 3, 4; COGE 10.26 (Jun 28, 1919), pp. 2, 3, 4; COGE 10.27 (Jul 5, 1919), pp. 2, 3, 4; COGE 10.28 (Jul 12, 1919), pp. 1, 2, 3, 4; COGE 10.29 (Jul 19, 1919), pp. 2, 3, 4; COGE 10.30 (Jul 26, 1919), pp. 2, 3, 4; COGE 10.31 (Aug 2, 1919), pp. 2, 3, 4; COGE 10.32 (Aug 9, 1919), pp. 2, 3, 4; COGE 10.33 (Aug 16, 1919), pp. 1, 2, 3, 4; COGE 10.34 (Aug 23, 1919), pp. 2, 3, 4; COGE 10.35 (Aug 30, 1919), pp. 2, 3, 4; COGE 10.36 (Sep 6, 1919), pp. 2, 3; COGE 10.37 (Sep 13, 1919), pp. 2, 3, 4; COGE 10.38 (Sep 20, 1919), pp. 2, 3, 4; COGE 10.39 (Sep 27, 1919), p. 4; COGE 10.40 (Oct 4, 1919), pp. 2, 3, 4; COGE 10.41 (Oct 11, 1919), pp. 2, 3, 4; COGE 10.42 (Oct 18, 1919), pp. 2, 3, 4; COGE 10.43 (Oct 25, 1919), pp. 1, 2, 3, 4; COGE 10.44 (Nov 8, 1919), pp. 1, 2, 3, 4; COGE 10.45 (Nov 15, 1919), pp. 3, 4; COGE 10.46 (Nov 22, 1919), pp. 1, 2, 4; COGE 10.47 (Nov 29, 1919), pp. 3, 4; COGE 10.48 (Dec 6, 1919), pp. 2, 3, 4; COGE 10.49 (Dec 13, 1919), pp. 2, 3, 4; COGE 10.50 (Dec 20, 1919), pp. 1, 3, 4; COGE 10.51 (Dec 27, 1919), pp. 3, 4; COGE 11.1 (Jan 3, 1920), pp. 1, 2, 3, 4; COGE 11.2 (Jan 10, 1920), pp. 2, 3; COGE 11.3 (Jan 17, 1920), pp. 2, 3, 4; COGE 11.4 (Jan 24, 1920), pp. 2, 3, 4; COGE 11.5 (Jan 31, 1920), pp. 1, 2, 3, 4; COGE 11.6 (Feb 7, 1920), pp. 1, 2, 3, 4; COGE 11.7 (Feb 14, 1920), pp. 2, 3, 4; COGE 11.8 (Feb 21, 1920), pp. 1, 2, 3, 4; COGE 11.9 (Feb 28, 1920), pp. 1, 2, 3, 4; COGE 11.10 (Mar 6, 1920), pp. 2, 3, 4; COGE 11.11 (Mar 13, 1920), pp. 2, 3, 4; COGE 11.12 (Mar 20, 1920), pp. 1, 2, 3, 4; COGE 11.13 (Mar 27, 1920), pp. 2, 3, 4; COGE 11.14 (Apr 3, 1920), pp. 2, 3, 4; COGE 11.15 (Apr 10, 1920), pp. 2, 3, 4; COGE 11.16 (Apr 17, 1920), pp. 2, 4; COGE 11.17 (Apr 24, 1920), pp. 2, 3, 4; COGE 11.18 (May 1, 1920), pp. 2, 3, 4; COGE 11.19 (May 8, 1920), pp. 1, 2, 3, 4; COGE 11.20 (May 15, 1920), pp. 1, 2, 3, 4; COGE 11.21 (May 22, 1920), pp. 1, 2, 3, 4; COGE 11.22 (May 29, 1920), pp. 2, 3, 4; COGE 11.23 (Jun 5, 1920), pp. 1, 2, 3, 4; COGE 11.24 (Jun 12, 1920), pp. 2, 3, 4; COGE 11.25 (Jun 19, 1920), pp. 2, 3, 4; COGE 11.26 (Jun 26, 1920), pp. 2, 3, 4; COGE 11.27 (Jul 3, 1920), pp. 2, 3, 4; COGE 11.28 (Jul 10, 1920), pp. 2, 3, 4; COGE 11.29 (Jul 17, 1920), pp. 1, 2, 3, 4; COGE

B. Sanctification Defined

Sanctification is not merely a spiritual blessing, it is the 'death of the old man'. One must be sure to take 'the death route'.¹¹ This will result in a life of holiness.¹² Merely changing external behaviors without a 'deeper experience' is not acceptable. One needs to be 'so changed that he will do it from a sense of inward conscientiousness'.¹³ Those who profess holiness but still have the carnal mind in them have a counterfeit sanctification.¹⁴ Sanctification destroys the carnal mind which is 'not subject to God, neither indeed can be' (Rom. 8.7).¹⁵ This is the 'baptism unto death' (Rom. 6.3) of the carnal mind – 'the old man of sin'.¹⁶ It is a work of cleansing variously referred to in Scripture as 'death, crucifixion, putting off the old man, the body of sin destroyed, purging' (Rom. 6.6-7;

11.30 (Jul 24, 1920), pp. 1, 2, 3, 4; COGE 11.31 (Jul 31, 1920), pp. 1, 2, 3, 4; COGE 11.32 (Aug 7, 1920), pp. 1, 2, 3, 4; COGE 11.33 (Aug 14, 1920), pp. 2, 3, 4; COGE 11.34 (Aug 21, 1920), pp. 2, 3, 4; COGE (Aug 28, 1920), pp. 2, 3, 4; COGE 11.36 (Sep 4, 1920), pp. 2, 3, 4; COGE 11.37 (Sep 11, 1920), pp. 2, 3, 4; COGE 11.38 (Sep 18, 1920), pp. 2, 3, 4; COGE 11.39 (Sep 25, 1920), pp. 2, 3; COGE 11.40 (Oct 2, 1920), pp. 1, 2, 3, 4; COGE 11.41 (Oct 9, 1920), pp. 2, 3; COGE 11.42 (Oct 16, 1920), pp. 2, 3, 4; COGE 11.43 (Oct 23, 1920), pp. 1, 2, 3, 4; COGE 11.44 (Oct 30, 1920), pp. 2, 3, 4; COGE 11.46 (Nov 20, 1920), pp. 1, 2, 3, 4; COGE 11.47 (Nov 27, 1920), pp. 1, 2, 3, 4; COGE 11.48 (Dec 4, 1920), pp. 1, 2, 3; COGE 11.49 (Dec 11, 1920), pp. 2, 3, 4; COGE 11.50 (Dec 18, 1920), pp. 2, 3; COGE 11.51 (Dec 26, 1920), pp. 2, 3, 4.

¹¹ COGE 1.6 (May 15, 1910), p. 1, 'The Experience is Real', COGE 7.8 (Feb 19, 1916), p. 1.

¹² 'Holy Living', COGE 5.2 (Jan 10, 1914), pp. 1-3; Sam C. Perry, 'Holiness', COGE 5.7 (Feb 14, 1914), p. 6; M.S. Lemons, 'Anvil Sparks', COGE 5.11 (Mar 14, 1914), p. 3; Sam C. Perry, 'The Spirit of our Religion', COGE 5.42 (Oct 17, 1914), p. 6. Perry offers a list of behaviors that he deems inappropriate to holy living. These include such things as 'extravagance in dress, the use and sale of tobacco, useless ornaments such as finger rings, ear rings, gold watch chains, gold watches, bold pins and locket, and bracelets, feathers on the ladies' hats, and spending money for chewing gum, coco-cola, etc, which, if we do not admit are wrong we are compelled to say do not become the Saints of God', Sam C. Perry, 'You Don't Believe in Sanctification?', COGE 6.49 (Dec 4, 1915), p. 3. Such things as 'shows, fairs, box suppers, picnics and the like' are added to the list of activities to be avoided by the sanctified believer in, J.M. Scarbrough, 'Obedience to Christ', COGE 7.16 (Apr 15, 1916), p. 4. Also, S.A. Kellar, 'Manring, Tenn.', COGE 7.48 (Nov 25, 1916), p. 3; C.M. Padgett, 'Results of Sanctification', COGE 9.50 (Dec 14, 1918), p. 1.

¹³ 'Results of Spirituality', COGE 6.8 (Feb 20, 1915), p. 1. One contributor posited that 'A husband saved from his sins, sanctified wholly and baptized with the Holy Ghost is so transformed, and his spirit so mellowed and softened until he will be more tender towards his wife and more devoted to the service of God ... The same is true of the wife. The Holy Ghost does not destroy the affections that should exist between husband and wife, but purifies them and makes them more acute', 'Husbands and Wives', COGE 7.13 (Mar 25, 1916), p. 1.

¹⁴ Sam C. Perry, 'Satan as an Angel of Light', COGE 7.26 (June 24, 1916), p. 3; John Q. Myers, 'True Sanctification', COGE 10.48 (Dec 6, 1919), pp. 1, 4.

¹⁵ Jesse P. Hughes, 'Perfect Love Casteth Out Fear', COGE 5.1 (Jan 3, 1914), p. 7.

¹⁶ M.S. Lemons, 'Baptism', COGE 9.36 (Sept 7, 1918), p. 3.

Eph. 4.22, Col. 3.9, Gal. 2.20).¹⁷ Sanctification is evidenced by the witness of the Spirit¹⁸ and 'great joy'.¹⁹ But the 'infallible sign of sanctification' is perfect love.²⁰

The believer should be sanctified because it was Jesus' aim in sanctifying himself (Jn 17.19). Also, because Scripture says to be holy (2 Cor. 7.1; Eph. 1.4; Pet. 1.16; Heb. 12.14), and sanctification is God's will (1 Thess. 4.3) believers should 'go forth unto Him' who 'suffered without the gate' to sanctify the people with his own blood (Heb. 13.12-13).²¹ The blood of Christ has the power to 'eradicate the carnal nature' so believers should 'honor the blood' of Jesus.²²

'Bible holiness is obtained by obedience to God's word.' The believer is to 'sanctify your self' (Josh. 7.13).²³ That is not to say one can become pure apart from God, but one must do their part (1 Pet. 1.22, Isa. 1.19-20). In this sense, one can say that sanctification is the process of being made holy.²⁴ This process involves consecration of one's self, loved ones and possessions (Exod. 32.29, 1 Chron. 29.5).²⁵ One must also have faith to receive a pure heart (Acts 15.9, Mk 11.24, Acts 26.18, Mk 9.23). It is necessary to 'put away every habit that is not in accord with the spirit of holiness ... [that the] blood of Jesus may cleanse and sanctify us wholly' (2 Cor. 6.17, 7.1). One must 'count all things

¹⁷ Sam C. Perry, 'Sanctification', *COGE* 5.44 (Oct 31, 1914), p. 6; 'The Revival Season is On', *COGE* 8.13 (Apr 7, 1917), p. 1; Lorena Cotton, 'The Bible – The Plumbline', *COGE* 9.17 (Apr 27, 1918), p. 2.

¹⁸ 'Pray, Pray, Pray!', *COGE* 5.5 (Jan 31, 1914), p. 2; Sam C. Perry, 'How Can I Know?', *COGE* 7.1 (Jan 1, 1916), p. 3; W.G. Anderson, 'Truth In a Nutshell', *COGE* 7.6 (Feb 5, 1916), p. 2; 'The Church of God', *COGE* 7.14 (Apr 1, 1916), p. 1; 'Sanctification an Experience', *COGE* 9.34 (Aug 24, 1918), p. 1; *COGE* 10.17 (Apr 26, 1919), p. 2.

¹⁹ C.L. Harris, 'Valdosta, Ga', *COGE* 9.24 (June 15, 1918), p. 2; 'The Joy of Salvation', *COGE* 10.1 (Jan 4, 1919), pp. 1-2.

²⁰ Carl Padgett, 'Things to Remember', *COGE* 5.4 (Jan 24, 1914), p. 5; C.M. Padgett, 'Christian Perfection', *COGE* 8.15 (Apr 22, 1917), p. 3.

²¹ 'We Would Not Know', *COGE* 6.15 (Apr 10, 1915), p. 1; 'The Great Message of Love', *COGE* 1.13 (Sep 1, 1910), p. 2; E.W. Simpson, 'Cambria, Va.', *COGE* 5.3 (Jan 17, 1914), p. 4; 'Becoming More Spiritual', *COGE* 5.31 (Aug 1, 1914), p. 1; 'Faith That is Really Faith', *COGE* 5.43 (Oct 24, 1914), p. 2; J.M. Scarborough, 'Why Should We Be Sanctified?', *COGE* 6.23 (Jun 5, 1915), p. 3; 'Honor the Blood', *COGE* 8.44 (Nov 10, 1917), p. 1; Lorena Cotton, 'The Bible – The Plumbline', *COGE* 9.17 (Apr 27, 1918), p. 2; 'Saved by the Blood', *COGE* 9.22 (Jun 1, 1918), p. 1; 'Several Things to Consider', *COGE* 10.11 (Mar 15, 1919), p. 1; 'Oneness', *COGE* 11.2 (Jan 10, 1920), p. 4.

²² 'New Year's Greeting', *COGE* 6.1 (Jan 2, 1915), p. 1; 'Honor the Blood', *COGE* 6.24 (Jun 12, 1915), p. 1; R.J. Ingram, 'A Complete Savior', *COGE* 6.26 (Jun 26, 1915), p. 2; E.B. Culpepper, 'Unbelief', *COGE* 6.32 (Aug 7, 1915), p. 3; 'The Power of God', *COGE* 6.39 (Sep 25, 1915), p. 1; 'Saved By the Blood', *COGE* 9.22 (Jun 1, 1918), p. 1.

²³ Sam C. Perry, 'Holiness Man's Side of the Question', *COGE* 5.10 (Mar 7, 1914), p. 6.

²⁴ Sam C. Perry, 'Sanctification', *COGE* 5.44 (Oct 31, 1914), p. 6.

²⁵ Sam C. Perry, 'Holiness Man's Side of the Question', *COGE* 5.10 (Mar 7, 1914), p. 6. 'The struggle on both sides of justification, and sanctification is not, wrestling with God, but is wrestling with, "my right to myself"', C.M. Padgett, 'Christian Perfection', *COGE* 8.11 (Mar 17, 1917), p. 2; B.S. Moody, 'Holiness', *COGE* 9.7 (Feb 16, 1918), p. 3.

loss' as they 'press onward and upward' (Phil. 3.8, 15). It is necessary to be determined (Phil. 3.13), to seek God's will (1 Thess. 4.3; Mt. 6.10, Jn 7.17), and give tithes (Mal. 3.10).²⁶ But at the end of this process, sanctification is an instantaneous work which takes place as soon as one is fully submitted to the will of God and has faith for complete cleansing.²⁷ 'When we get saved the old man goes to the cross, but crucifixion [sic] strikes the death blow ... we receive the full deliverance; the cleansing of the heart.'²⁸

The 'truly sanctified' have reached a place of experience designated 'Christian perfection'.²⁹ It is important to note what Christian perfection is and is not:

It is not angelic perfection, it is not Adamic perfection; it does not put us where we have perfect knowledge, it does not put us where we will not make mistakes; it does not put us where we cannot sin or fall away and be lost; it does not put us where we will never get sick ... Christian perfection is perfectness in Christ.³⁰

In this experience one's life corresponds with the life of Christ, and if there is not 'perfect harmony between a person and his Lord there is something wrong'. The carnal nature can never agree with Jesus (Rom. 8.7). Furthermore, it is noted that those who are sanctified are not only in unity with Jesus, they are in unity with one another, thus they will not be a source of division in the CG.³¹

Sanctification was not just about the soul, it was also for the body. As the believer yields the body to Christ's death, 'the life ... of Jesus shall be made manifest in our mortal flesh' and manifest in 'health of countenance, and in strength for abundant labors as He leads'. This sheds light on the meaning of 1 Thess. 5.23, 'And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ'. This sanctification will be expressed in ethical / moral behavior as well as divine health.³²

²⁶ Sam C. Perry, 'Holiness Man's Side of the Question', *COGE* 5.10 (Mar 7, 1914), p. 6. 'When I meet the conditions for sanctification I will receive sanctification', 'Faith That is Really Faith', *COGE* 5.43 (Oct 24, 1914), p. 3; J.M. Oliver, 'Sanctification', *COGE* 6.19 (May 8, 1915), p. 4; Sam C. Perry, 'Pivotal Points', *COGE* 6.41 (Oct 9, 1915), p. 2.

²⁷ Sam C. Perry, 'Sanctification', *COGE* 5.44 (Oct 31, 1914), p. 6; Sam C. Perry, 'Sanctification, Instantaneous Not Gradual or by Growth', *COGE* 6.50 (Dec 11, 1915), p. 3.

²⁸ Sam C. Perry, 'Crucifixion', *COGE* 5.48 (Dec 5, 1914), p. 6.

²⁹ 'Sanctification an Experience', *COGE* 9.34 (Aug 24, 1918), p. 1.

³⁰ C.M. Padgett, 'Christian Perfection', *COGE* 6.51 (Dec 18, 1915), p. 3.

³¹ 'Sanctification an Experience', *COGE* 9.34 (Aug 24, 1918), p. 1; C.A. Churchill, 'Evening Light', *COGE* 10.19 (May 10, 1919), p. 2; 'That Sweet Experience', *COGE* 10.34 (Aug 23, 1919), p. 1; 'Oneness', *COGE* 11.2 (Jan 10, 1920), p. 4.

³² 'The Sacredness of the Body', *COGE* 1.4 (Apr 15, 1910), p. 4; Sam C. Perry, 'Healing for the Body', *COGE* 8.3 (Jan 20, 1915), p. 3; L. Howard Juillerat, 'The Sanctified Life Failure on Part of Many to Live It',

Biblical types and metaphors were used to explicate sanctification in *COGE*. In the story of Abraham's sons, Isaac and Ishmael, Ishmael was a type of the carnal mind which persecuted Isaac. This shows that the carnal mind remains in a person after conversion and before sanctification. The carnal mind is taken out in sanctification and, like Isaac, the sanctified believer is 'free indeed'.³³ Of the ten lepers that came to Jesus to be healed in Lk. 17.11-19, only one came back and heard Jesus say 'thy faith hath made thee whole'. Sin is like leprosy. It can be in the blood for some time before it comes to the surface resulting in expulsion from the general populace. The Adamic nature similarly causes separation from friends when it breaks out in 'drunkenness, gambling, debauchery in general'. But if one goes to the Lord 'in earnest', he will 'remove the outward effects of leprosy of sin (actual transgressions) then with the second application you can be made wholly holy' (1 Thess. 5.23-24).³⁴

C. A.J. Tomlinson on Sanctification

A.J. Tomlinson wrote a four-part series on the topic of sanctification in which he delineates several issues of concern due to what he perceived as a battle with sanctification as the target.³⁵ First, was the rejection of sanctification as a 'definite experience sought and obtained subsequent to justification' and prior to BHS. Second, was the teaching of sanctification as 'gradual growth'. Third, his concern centered on those who claimed that 'Christ is made unto them sanctification without any effort on their part' and that they are sanctified 'wholly as a matter of substitution' while the carnal nature remains in them. Another concerning group was teaching the need to 'suppress the "old man" ... but don't dethrone him'. And finally, some were saying that 'when one's sins are forgiven ... they are sanctified and not until they are sanctified are they justified'.³⁶

COGE 9.37 (Sep 14, 1918), pp. 1, 4; J. Leon Thornhill, 'Sin In the Flesh', *COGE* 10.21 (May 24, 1919), p. 4; Mrs. B.L. Shepherd, 'Healing in the Atonement', *COGE* 10.34 (Aug 23, 1919), p. 3.

³³ M.S. Lemons, 'The Hot Springs Convention', *COGE* 5.25 (Jun 20, 1914), p. 7; 'Experiences to Expect', *COGE* 9.32 (Aug 10, 1918), p. 1; 'Saved or Not Saved', *COGE* 11.36 (Sep 4, 1920), p. 1.

³⁴ F.J. Lee, 'The Grateful Samaritan', *COGE* 5.21 (May 23, 1914), p. 7.

³⁵ If this series is a response to the FW controversy it is interesting that it appears in 1914, rather than earlier, although admittedly most extant issues of *COGE* during the height of the controversy were not available at the time of this analysis. Regardless, one could also point out that the timing of Tomlinson's emphasis coincides with the formation of the AG at the Hot Springs meeting which took place only two months prior to this printing. In light of Tomlinson's ecclesiological views about the CG, one wonders if his concern was as much about ecclesiology as it was concern for purity of teaching on sanctification. Regardless, the series offers great insight into his views on the topic. It was later published in book form. See A.J. Tomlinson, *A Peculiar Treasure* (Cleveland, TN: The Church of God Evangel, n.d.).

³⁶ 'Confusion of Scriptures', *COGE* 5.23 (Jun 6, 1914), pp. 2-3.

In response to these issues, Tomlinson describes the state of the justified believer as having their sins forgiven and being at peace with God (Rom. 5.1). The justified believer is like a little child who is not responsible for the 'sin principle', the 'old man', the 'carnal mind', or 'Adamic nature'.³⁷ Only until one is made aware of it can it be 'rooted out or crucified' (1 Thess. 4.3; 1 Thess. 5.23; Heb. 10.10; 13.12; 1 Pet. 1.19). This is typified in Aaron and his sons putting on the priestly robes (thus at peace with God) and subsequently being consecrated and sanctified by the blood of a bullock whose flesh was burned 'without the camp'. This corresponds with the fact that Jesus suffered 'without the gate' to 'sanctify the people (Heb. 13.11-13).³⁸ For Tomlinson, the necessity of sanctification as a second work of grace is clear. Once one becomes aware of God's provision for sanctification but does not get sanctified, they become transgressors and are brought into a state of condemnation so that they are not even justified before God.³⁹

³⁷ 'Confusion of Scriptures', *COGE* 5.24 (Jun 13, 1914), p. 2. Also see, 'Converted, Sanctified, and Baptized with the Holy Ghost', *COGE* 6.51 (Dec 18, 1915), p. 1. Lorena Cotton, 'The Bible – The Plumbline', *COGE* 9.17 (Apr 27, 1918), p. 2.

³⁸ 'Confusion of Scriptures', *COGE* 5.24 (Jun 13, 1914), p. 3; 'Confusion of Scriptures', *COGE* 5.25 (Jun 20, 1914), pp. 1-2. Also see 'A Distinct Experience', *COGE* 6.40 (Oct 2, 1915), pp. 1, 4; The instructions in Exod. 21 concerning slaves who willingly choose to stay with their masters is also used as a type of justification and subsequent sanctification. 'The first years of servitude because of debt, and the remainder of life as a love-slave for our Master', 'The Blood of Jesus', *COGE* 8.28 (Jul 21, 1917), pp. 1-2.

³⁹ 'Confusion of Scriptures', *COGE* 5.24 (June 13, 1914), p. 2; 'Faith That is Really Faith', *COGE* 5.43 (Oct 24, 1914), p. 2. The severity of rebellion against sanctification as a second work of grace, as well as the importance of the influence of a pastor who preaches and teaches holiness, is illustrated in the publication of a story told in four parts called 'Remarkable Incident'. The story was given to the editor by a friend and the author is not attributed in the pages of *COGE*. It is split into four parts and printed in the following sequential issues: *COGE* 6.41 (Oct 9, 1915), pp. 1, 4; *COGE* 6.42 (Oct 16, 1915), pp. 1, 4; *COGE* 6.43 (Oct 23, 1915), pp. 1, 4; *COGE* 6.44 (Oct 30, 1915), pp. 1, 4. This story tells of a couple raising three children, the oldest of whom is their son Walter. When Walter was twelve, the couple was invited to attend a holiness meeting after which they became very desirous of the experience of sanctification described by the evangelist. However, the pastor of the church they regularly attended was opposed to the doctrine and discouraged their pursuit of it. He taught that Christians 'must sin as long as you live', stating of himself, 'I sin every day and every hour in the day, and I know I am ready for heaven, a poor sinner saved by grace' [*COGE* 6.42 (Oct 16, 1915), p. 1]. The parents capitulated to their pastor, but their son, Walter, continued to desire the experience. His parents would not relent in their support of their pastor who denied the teaching of holiness. They became 'holiness fighters' [*COGE* 6.42 (Oct 16, 1915), p. 1]. As the story continues, Walter grows to become a 'backslider and skeptic' but still struggling with conviction about the teaching of sanctification. He eventually loses his temper and kills a man, for which he is sent to the penitentiary. From the penitentiary, he wrote a letter to his parents blaming them for not allowing him to go to the holiness meeting and be sanctified. He then told them he would never forgive them because they, influenced by their pastor, had condemned him to hell. After Walter confronts the pastor who came to visit him, the reader finds the pastor admitting to himself the Bible teaches holiness but he couldn't accept it because it was unpopular. The story concludes with Walter's mother dying of a broken heart and his father spending all of the family's money hiring attorneys for his son's case. After he had lost everything, the father began drinking and ended up falling from his horse and dying in the mud. Walter died shortly thereafter and his last words were, 'I walked in the counsel of the pastor and lost my soul. Lost! Lost!' [*COGE* 6.44 (Oct 30, 1915), p. 1]. Eventually the pastor himself confessed to the error of his ways on his deathbed. His final words were, '... if a soul is made holy after regeneration it is bound to be a second work of grace. I have known this for years, but I have played the fool at the cost of my soul' [*COGE* 6.44 (Oct 30, 1915), p. 4].

D. Sanctification of the Church of God

The sanctification of the church as a whole is envisioned in *COGE*. The Church of God 'in her normal state and zenith of Glory is the Lord's threshing machine'. Paul taught that Christ 'loved the church and gave himself for it; that he might sanctify and cleanse it ... that it should be holy and without blemish' (Eph. 5.25-26). This 'gigantic machine' functions by bringing errant ministers off the field and refusing to keep members who 'use tobacco ... are members of lodges, labor unions, fornicators and adulterers, and adulteresses' thereby exposing the 'schemes and tricks and ... tearing down ... play houses and strongholds' of the devil and false teachers.⁴⁰ This sanctifying of the church in Ephesians 5 is typified by the people of Israel in Exodus 19. They were accepted by God but in order for them to become God's 'peculiar treasure ... a kingdom of priests ... an holy nation' they must first 'deepen their consecration' so that they could be sanctified. Just as with the individual, the church is loved by God, but must be sanctified.⁴¹

E. Via Salutis

In 1910, *COGE* published 'teaching that is made prominent'. These included 'Sanctification subsequent to Justification: Rom. 5.2, 1 Cor. 1.30, 1 Thess. 4.3, Heb. 13.12' and 'Baptism with the Holy Ghost subsequent to cleansing: The enduement of power for service: Mt. 3.11, Lk. 24.49-53, Acts 1.4-8'.⁴² Candidates for ministry credentials in the CG were asked 'How long have you lived a sanctified life?'⁴³

In *COGE*, there are two works of grace, sanctification is 'subsequent to regeneration', then the BHS as an enduement of power on the sanctified life, evidenced by tongues

Also, 'It is usually the backsliders and hypocrites that oppose the teaching and experience of sanctification as a second work of grace', 'Some Bible Teaching and Counsel', *COGE* 8.4 (Jan 27, 1917), p. 1; 'Justification a Bible Doctrine', *COGE* 9.3 (Jan 19, 1918), p. 1; J.C. Bower, 'Justification', *COGE* 11.21 (May 22, 1920), p. 3; 'Sanctified by the Blood', *COGE* 11.25 (June 19, 1920), pp. 1, 4.

⁴⁰ 'The Lord's Threshing Machine', *COGE* 5.12 (Mar 21, 1914), p. 3.

⁴¹ 'Confusion of Scriptures', *COGE* 5.24 (Jun 13, 1914), pp. 2-3; 'Promptness in Obedience', *COGE* 8.39 (Oct 6, 1917), p. 1. One contributor also spoke of the sanctification of the earth, which will be sanctified, or renovated, during the Great White Throne judgment. It was baptized in water in Noah's day, and will receive the Holy Ghost after being sanctified, E.W. Simpson, 'A Talk on the Last Nine Verses of Rev. 20', *COGE* 5.41 (Oct 10, 1914), p. 4.

⁴² 'The Church of God', *COGE* 1.12 (Aug 15, 1910), p. 3; M.S. Lemons, 'Rapid Transit', *COGE* 6.11 (Mar 13, 1915), p. 4; M.S. Lemons, 'Dew Drops', *COGE* 6.12 (Mar 20, 1915), p. 2; 'New Year Message', *COGE* 10.1 (Jan 4, 1919), p. 1.

⁴³ 'The Church of God', *COGE* 1.12 (Aug 15, 1910), p. 3. It was later noted that those who do not believe in 'sanctification as a definite experience subsequent to regeneration' should not be received into the church, 'More Tutoring Needed', *COGE* 7.29 (Jul 15, 1916), p. 1.

resulting in a three step *via salutis*.⁴⁴ One contributor offered a helpful distinction between justification and regeneration, saying justification is objective while regeneration is subjective to the believer. In justification, God pardons and accepts the sinner on account of the imputed righteousness of Christ (Rom. 5.1). Justification begins at regeneration and goes all the way through the believer's life. In regeneration the dead soul is brought to life by the Spirit and grace of God. This is the new birth, or conversion (Jn 3.5-6).⁴⁵ The converted believer is expected to live above sin (1 Jn 3.9), and sanctification makes it easier to live up to that standard because it removes the carnal mind which is not subject to the law of God (Rom. 8.7) and has to be crucified (Rom. 6.6).⁴⁶

The justified / regenerated believer's soul is washed in Christ's blood that was 'spilt without the gates (Heb. 13.12)'. In this way the 'sin principle' is destroyed which then 'takes away every evil desire of the flesh and all unholy tempers of the Spirit [sic] and flesh' (Gal. 5.19-21), thereby 'sanctifying us wholly' (1 Thess. 5.23). Sanctified believers can then 'present [their] bodies as a living sacrifice holy acceptable unto God as a temple for the Holy Ghost'.⁴⁷ Conversion, sanctification, and the BHS are all 'sought for and obtained definitely and instantaneously'. Some seek sanctification as a gradual 'development' but 'such seekers never get sanctified' because sanctification is 'an instantaneous experience wrought in the heart at a special time'.⁴⁸

This three step *via salutis* was pictured in different ways. One contributor considered an egg to be a 'beautiful picture of conversion, sanctification, and the baptism of the Holy Ghost'. The breaking of the shell is the breaking of the sinner's heart, removing the shell is removing sin and the white of the egg represented the 'pure clean sanctified life'. The yolk was the 'golden experience of the baptism of the Holy Ghost'.⁴⁹ Others saw it

⁴⁴ 'From the Old to the New', *COGE* 7.53 (Dec 30, 1916), p. 4.

⁴⁵ Mrs. Lorena Cotton, 'Justification and Regeneration', *COGE* 10.43 (Oct 25, 1919), p. 3.

⁴⁶ Mrs. Lorena Cotton, 'Justification and Regeneration', *COGE* 10.43 (Oct 25, 1919), p. 3; 'Saved or Not Saved', *COGE* 11.36 (Sep 4, 1920), p. 1; Thomas Brown, 'Follow Peace With All Men', *COGE* 11.46 (Nov 20, 1920), p. 2.

⁴⁷ E.W. Simpson, 'Cambria, VA.', *COGE* 5.3 (Jan 17, 1914), p. 4; 'Do Preachers Have to Pay Tithes?', *COGE* 5.10 (Mar 7, 1914), p. 2; 'Converted, Sanctified, and Baptized with the Holy Ghost', *COGE* 6.51 (Dec 18, 1915), p. 1; 'From the Old to the New', *COGE* 7.53 (Dec 30, 1916), pp. 1, 4.

⁴⁸ 'Pray, Pray, Pray!', *COGE* 5.5 (Jan 31, 1914), p. 3; Sam C. Perry, 'The Blood of Jesus', *COGE* 5.12 (Mar 21, 1914), p. 6; 'Becoming More Spiritual', *COGE* 5.31 (Aug 1, 1914), pp. 1-2.

⁴⁹ 'The Revival Season is On', *COGE* 8.13 (Apr 7, 1917), p. 1. Another writer drew on his experience at bridge building as a metaphor for the three step *via salutis*. The river 'with all its many kinds of fishes and under sea monsters' is the human soul 'with all its evil traits and sinful natures'. The cofferdams represent the Word of God 'as it penetrates the heart and soul and causes it to see right from wrong'. The piling

in terms of biblical symbolism. At Jesus' transfiguration, Moses represented justification by faith, Elias, sanctification, and Jesus was the one who 'shall baptize you with the Holy Ghost'.⁵⁰ The corn, wine, and oil flourishing in the latter rain were seen as justification, sanctification, and BHS⁵¹ as were the three heavens referenced by Paul in 2 Corinthians 12.⁵²

Another contributor used OT instructions on circumcision to demonstrate the subsequence of sanctification. The heart is the 'seat of inclination, affections, disposition, resolution ... the life distributor'. Before the blood can be applied to the heart, one must have peace with God (Rom. 5.1; 1 Jn 1.9; Eph. 4.32). Under the law, circumcision was required to be done on the eighth day after birth. Thus 'under grace' this circumcision is done in the heart (Rom. 2.29) after one is 'born again'. This circumcision is the crucifixion spoken of in Romans 6. The terms 'sanctified' and 'blood applied' mean 'the unclean spirit is out and ... "God hath given to us eternal life, and this life is in His Son"' (1 Jn 5.11-12).⁵³

The activity of the Holy Spirit in each phase of the *via salutis* is acknowledged in COGE. The Holy Spirit convicts of sin, guides through repentance and forgiveness and gives witness that the Father has forgiven sins for the sake of the Son (Jn 16.8-11; Rom. 8.16). The Holy Spirit applies the blood that sanctifies and cleanses the heart (Heb. 13.13; Rom. 15.15). After cleansing the 'temple which is to be His home' (1 Cor. 6.19), God desires to be asked to give the Holy Spirit to live in the cleansed and purified life (Lk. 11.13).⁵⁴ However, one should not mistake this to mean sanctification and the BHS are the same thing.⁵⁵ Sanctification is holiness, but the BHS is 'endowment with power'. Sanctification is cleansing, BHS is filling. Sanctification is a work in the soul, the BHS is immersion in the Holy Spirit. Sanctification is offering the body and soul to God for cleansing, the BHS is the Comforter coming in to abide. Sanctification causes you to

represents repentance, providing a foundation on which one 'can build a building to honor'. The pumping out of the sand and cleaning process represents sanctification, followed by the 'reinforcement and concrete with its mighty power to hold and its beautiful appearance' which typifies the BHS. 'Perry W. Hadsock, 'The Word of God – The Foundation', COGE 9.42 (Oct 19, 1918), p. 3.

⁵⁰ Marion T. Whidden, 'Latter Rain Revival', COGE 1.1 (Mar 1, 1910), p. 3.

⁵¹ T.L. McClain, 'The Latter Rain', COGE 1.1 (Mar 1, 1910), p. 5.

⁵² E.W. Simpson, 'A Talk on the Last Nine Verses of Rev. 20', COGE 5.41 (Oct 10, 1914), p. 4; W.G. Anderson, 'Baptized With the Holy Ghost', COGE 6.37 (Sept 11, 1915), p. 3.

⁵³ R.L. Cotnam, 'Sanctification, or the Blood Applied', COGE 9.49 (Dec 7, 1918), p. 2.

⁵⁴ 'Receive the Holy Ghost', COGE 6.16 (Apr 17, 1915), p. 1.

⁵⁵ 'The Holy Ghost', COGE 6.21 (May 22, 1915), p. 1.

magnify and praise Jesus, but in the BHS, the Spirit ‘magnifies God in new tongues and sings and prays through you Himself’.⁵⁶

An interesting variation on sanctification teaching and the *via salutis* is found in COGE when dealing with the question of the ‘new birth’. This variant view is based on the idea that one may have received forgiveness for their sins but not be regenerated. Nicodemus had forgiveness of sins under the law but because the sin nature persisted in him, Jesus said ‘Ye must be born again’. Being born again, or regenerated, means a restoration to ‘first state’, as Adam was before he transgressed God’s law. Forgiveness of sins and regeneration are two different experiences, and Jesus’ suffering on the cross was related to the latter, not the former.⁵⁷

Additionally, in this view, regeneration and sanctification coincide with one another. The argument flows thusly: from Jn 1.12 it is shown that ‘those that received Jesus did not yet have the new birth’, for ‘as many as received him, to them he gave the power to become the sons of God’. Hence, faith must be exercised because those that have faith in Jesus Christ are ‘all the children of God’ (Gal. 3.26). Those that exercise such faith have been predestined ‘unto the adoption of children by Jesus Christ ... according to the pleasure of his will’ (Eph. 1.5), and the ‘pleasure of his will was our sanctification to keep us from sin’.⁵⁸ Thus one cannot receive the ‘adoption of sons’ (Gal. 4.4-7) if the ‘old man’ or ‘body of sin’ has not been crucified. Such people are ‘yet servants and not sons’.⁵⁹ From this brief summary, it seems that this view is reminiscent of Durham’s FW view, with one modification – the theological distinction between forgiveness of sins and regeneration with the implication that Christ’s death on the cross was only efficacious for the latter.⁶⁰ Beyond that, it seems that in this perspective regeneration and

⁵⁶ H.V. Freeman, ‘McMinnville, Tenn.’, COGE 6.25 (Jun 19, 1915), p. 2; Sam C. Perry, ‘The Baptism of the Holy Ghost’, COGE 7.15 (Apr 8, 1916), p. 3; ‘Perfecting Holiness’, COGE 9.39 (Sep 28, 1918), pp. 1, 4; ‘Advantages of the Indwelling Comforter’, COGE 9.41 (Oct 12, 1918), pp. 1-2; ‘What If You Have Not?’, COGE 10.13 (Mar 29, 1919), p. 1.

⁵⁷ T.L. McClain, ‘Ye Must Be Born Again’, COGE 5.12 (Mar 21, 1914), p. 7.

⁵⁸ T.L. McClain, ‘Ye Must Be Born Again’, COGE 5.12 (Mar 21, 1914), p. 7.

⁵⁹ T.L. McClain, ‘Ye Must Be Born Again’, COGE 5.12 (Mar 21, 1914), p. 8.

⁶⁰ This view was not unique to McClain. M.S. Lemons authored a pamphlet called *Questions Answered* that was advertised and recommended in almost every issue of COGE during this time period and well beyond 1914. In this pamphlet, which is written in a question-and-answer format, one finds the following ideas that are relevant to this discussion:

Q. Did Christ have power to forgive sins before He died? **A.** Yes, ‘But that ye may know that the Son of man hath power on earth to forgive sins’. Mt. 9.6; Mark 2.10; Lk. 5.24. **Q.** Why then did Jesus have to die? **A.** To bear our sins and sanctify the people. ‘So Christ was once offered to bear the sins of many.’ Heb. 9.28, 1 Pet. 2.24. ‘Jesus, that he might sanctify the people with his own blood, suffered without the

sanctification are simultaneous events in the *via salutis* which is similar to Durham's FW view, effectively teaching only one work of grace (regeneration/sanctification). This became a source of conflict that eventually had to be dealt with in two separate General Assemblies before finally ruling against this teaching.⁶¹

F. Post-Sanctification Growth

Even with the strong stance on instantaneous sanctification, the editor and contributors to *COGE* held to an expectation that there is a need for lifelong growth in the Christian beyond all phases of the *via salutis*. Further blessings continue and 'other truths are constantly opening up to our understanding'.⁶²

gate.' Heb. 13.12, Jn 17.17, 19. Q. Doesn't the Bible say that without the shedding of blood there was no remission of sins? A. Yes, this is in reference to the manner of forgiveness before Jesus came to earth. 'And almost all things are by the law purged with blood; and without the shedding of blood is no remission', Heb. 9.22. Sins were remitted by shedding of the blood of animals under the law. See Lev. 17.2-7. Jesus had power to forgive sins while living on the earth, but his sacrifice was for the sin of the world, which was the carnal mind or the Adamic nature, but forgiveness of sins is included now, as Jesus has already died. See M.S. Lemons, *Questions Answered* (Cleveland, TN: Church of God Evangel, n.d.), pp. 6-7.

⁶¹ A special notice was included in a later issue of *COGE* in which Tomlinson writes:

Reference having been made in these columns recently on the subject of the New Birth that has given cause for some little unnecessary comment, I herewith advise that no articles be sent to the office for publication bearing directly on this subject until this matter is duly considered at the annual Assembly and disposition made of it according to the Bible ... I further advise that our ministers refrain from the agitation of this subject in its minute sense either in public or private. [*COGE* 5.16 (Apr 18, 1914), p. 8.]

In 1913, the minutes record this question:

Should we as the Church of God allow our ministers to teach that a person is not born of God until he is sanctified? The response given by AJ Tomlinson was, 'There need be no division on this question. The all important thing is to get souls saved, sanctified, and filled with the Holy Ghost, and somewhere they will be born again. We can all agree on conversion, and sanctification as definite works of grace, and speaking in tongues as the evidence of being baptized in the Holy Ghost. As for the teaching it should not be taught in public or private. We must not cavil over trivial questions. The discussion of this subject is premature and I ask the assembly to please defer it for the present. [See *Echoes from the Eighth General Assembly of the Churches of God*, 1913, p. 71].

However, the matter came up again at the 10th General Assembly, and after a discussion that seems to have been constructive, AJ Tomlinson gave the final ruling on the matter when he said,

This subject had been considered settled several years ago, but it was questioned three years ago and has remained in question until now. A discussion of the subject has been withheld because of a fear of gendering some ill feelings and strife. But today this fear has all vanished away. Therefore, my sentence is that the question be removed and we return to the original teaching which taught that one is born again when he is regenerated. The different terms used such as 'sins forgiven, born again, converted, justified, regenerated', may not be absolutely the same but so closely connected that it is difficult to analyze and separate them. [See *Echoes from the Tenth Annual Assembly of the Churches of God*, 1914, p. 29; 'The Assembly', *COGE* 5.45 (Nov 14, 1914), p. 2].

Apparently, there were still those promoting this idea after its resolution as evidenced by its mention from time to time. For example, Sam C. Perry, 'A Bloodless Salvation? What Saith the Scriptures of Truth?', *COGE* 6.25 (June 19, 1915), p. 3. Also, *COGE* 10.16 (Apr 19, 1919), p. 2.

⁶² *COGE* 5.2 (Jan 10, 1914), p. 6.

1. Maintaining Sanctification

In this aspect of the teaching, it is important to note that sanctification was not seen as a state where evil tempers and wrong words are forever unconditionally done away with. It is, however, a 'true state' where every wrong thing is done away with and remains away, 'so long as we remain under the blood, which cleanses and keeps cleansed only as long as we live under its purifying flow' moment by moment, watching and praying.⁶³ One needs to pray consistently and remain obedient to God's word in all areas of life. Failing to do this could result in carnality and the works of the flesh manifesting again.⁶⁴ One may say they have received the fruit of love in their conversion or sanctification, but they must be sure they still have it. It cannot be taken away, but one can leave it and 'lose our crown' (Rev. 2.2, 5; 2 Cor. 13.5).⁶⁵ 'Sanctification is a cleansing. Holiness is already clean, and a clean life ready for heaven is remaining clean and pure after the process is applied.'⁶⁶

One may be sanctified and have the BHS, but willful disobedience will result in their dropping 'below justification'. This could be caused by open sin such as attending 'picture shows', using tobacco, lying, and stealing. But it could also be caused by such things as failing to wash feet when given an opportunity, not attending public worship, neglecting family worship, and knowingly failing to pay tithes.⁶⁷

2. Growth In Grace

Sanctification is a definite experience which 'cleanses, makes pure, makes holy, and ... is actually accomplished'. But afterward, when one receives BHS, every act of obedience will make one even more spiritual. As the Holy Spirit leads one into all truth, there is to be a 'constant advancement from faith to faith, and from glory to glory'.⁶⁸ This must be

⁶³ Sam C. Perry, 'Pointed Paragraphs', COGE 5.2 (Jan 10, 1914), p. 6; Sam C. Perry, 'Sanctification', COGE 5.44 (Oct 31, 1914), p. 6; Sam C. Perry, 'Crucifixion', COGE 5.48 (Dec 5, 1914), p. 6; Sam C. Perry, 'Sin', COGE 6.8 (Feb 20, 1915), p. 2; Sam C. Perry, 'Continual Victory', COGE 6.11 (Mar 13, 1915), p. 3.

⁶⁴ Sam C. Perry, 'Carnal Christians', COGE 6.20 (May 15, 1915), p. 3. One must not just know how to 'get sanctified', but also how to 'keep sanctified', 'Some Things to Know', COGE 8.11 (Mar 17, 1917), p. 1; Sam C. Perry, 'The Florida State Campmeeting', COGE 8.24 (Jun 23, 1917), p. 2; 'Keep Your Experience Bright', COGE 11.17 (Apr 24, 1920), p. 1.

⁶⁵ J.P. Hughes, 'One Thing Needful', COGE 5.29 (Jul 18, 1914), p. 7.

⁶⁶ 'Pray and Work', COGE 9.19 (May 11, 1918), p. 1.

⁶⁷ 'Justification a Bible Doctrine', COGE 9.3 (Jan 19, 1918), p. 1; Lorena Cotton, 'Columbus, Ohio', COGE 9.5 (Feb 2, 1918), p. 2.

⁶⁸ 'Becoming More Spiritual', COGE 5.31 (Aug 1, 1914), p. 2; 'The Holy Ghost Our Leader', COGE 6.18 (May 1, 1915), p. 1.

understood as growth *in* grace not growth *into* grace.⁶⁹ The use of 2 Pet. 3.18 to say that sanctification comes by growth or a gradual process is a mistake because this was written to those who 'have long since been sanctified and has no reference whatsoever to purifying of their hearts'.⁷⁰ Purity cannot be by growth otherwise it could not be by faith and the blood. One must not confuse cleansing with maturity or the 'full development of all the powers of the redeemed soul'.⁷¹

'There is a continued process of chastising and correcting, of teaching and instructing that seems never to end until we have finished our course and go to meet our Lord and Master.'⁷² 'After people are converted, sanctified and filled with the Holy Ghost, continued prayer and cultivation must follow if we reach that state of perfection to which we aspire ... there is still room for improvement.'⁷³ Also, there are different states of perfection. A tree can be perfect, but still growing. A perfect child is not a perfect adult. There are 'babes in Christ', but some mistakenly think when they are saved, or sanctified, or receive the BHS that they suddenly 'rise to the full standing' of one who has been a Christian ten or twenty years. Pastors were encouraged to remember to feed beginners on the 'milk of the Word so they may grow' (1 Pet. 2.2).⁷⁴

This process of growth can lead to a life of suffering but that should be considered an answer to the prayer that the Lord would 'make the best' out of one's life.⁷⁵ Once the Christian is sanctified and receives the BHS, the next step is to be 'poured into the churn for the beating and dashing' which turns cream into butter. This is how one should understand Jesus' wilderness temptation immediately after he was filled with the Spirit.⁷⁶ Stinging bees are another metaphor used to describe this phenomenon. One

⁶⁹ Sam C. Perry, 'Growth In – Not Into Grace', *COGE* 6.28 (Jul 10, 1915), p. 3.

⁷⁰ Sam C. Perry, 'Sanctification, Instantaneous Not Gradual or by Growth', *COGE* 6.50 (Dec 11, 1915), p. 3.

⁷¹ Sam C. Perry, 'Sanctification, Instantaneous Not Gradual or by Growth', *COGE* 6.50 (Dec 11, 1915), p. 3. One contributor said concerning those who taught sanctification by growth, 'If that were true I would like to know what age a man must be to be sanctified. If he had to be forty years old to be entirely sanctified and if he died in his thirty-ninth year he would be lost for Heb. 12.14 reads, "Follow peace with all men, and holiness, without which no man shall see the Lord",' Chas. L. Taylor, 'This Is My Beloved Son', *COGE* 11.31 (Jul 31, 1920), p. 1.

⁷² Sam C. Perry, 'God Teaching His Children', *COGE* 5.41 (Oct 10, 1914), p. 6. One contributor wrote about this in a poem that used the metaphor of a railway line, S.A. Witherspoon, 'Clearmount, N.C.', *COGE* 6.5 (Jan 30, 1915), p. 2.

⁷³ 'Converted, Sanctified, and Baptized with the Holy Ghost', *COGE* 6.51 (Dec 18, 1915), p. 1.

⁷⁴ 'At His Right Hand', *COGE* 10.23 (Jun 7, 1919), p. 1.

⁷⁵ 'That Love Life', *COGE* 7.30 (Jul 22, 1916), p. 1; 'More Fire and More Heat', *COGE* 7.32 (Aug 5, 1916), p. 1; 'Learning Obedience', *COGE* 9.45 (Nov 9, 1918), pp. 1, 2.

⁷⁶ 'Butter and Honey', *COGE* 8.36 (Sep 15, 1917), p. 1.

may be stung by bees as they go into a field of flowers, but those bees are making honey. Some Christians have been 'stung' because they 'interfered with the work of the workers that were working together for their good' (Rom. 8.28). But if they will submit, they shall 'come forth as gold' (Job 23.10).⁷⁷

G. Response to FW Controversy

At the beginning of its circulation in 1910, the *COGE* periodically reprinted articles from Durham's paper, *PT*.⁷⁸ Additionally, contributors gave positive reports of Durham's meetings.⁷⁹ By 1914, however, the situation had changed and Tomlinson and *COGE* began confronting the FW teaching head on.

Those who were 'lowering the standard of justification and cutting out the experience of sanctification as a definite, instantaneous experience, were regarded as being 'under the influence of seducing spirits and devils'. They were perceived as making sanctification a gradual work of cleansing, or blurring the two experiences of justification and sanctification into one and called by a new name, 'Finished work of Calvary'.⁸⁰ The FW was a 'damnable doctrine and poison to the core' because it was 'denying sanctification' which 'dishonored the blood and Christ'.⁸¹ Those who held to this view were 'selling out "Christ within" the hope of glory'.⁸²

Tomlinson appealed to the fact that the doctrine of sanctification as an 'experience to be sought and obtained as definite as justification' has 'received God's approval for

⁷⁷ 'Butter and Honey', *COGE* 8.36 (Sep 15, 1917), p. 1.

⁷⁸ 'All Need the Holy Ghost', *COGE* 1.5 (May 1, 1910), pp. 2-3; 'Manifestations of the Spirit', *COGE* 1.17 (Nov 1, 1910), pp. 3-5; 'What is the Evidence of the Baptism with the Holy Ghost?', *COGE* 1.19 (Dec 1, 1910), pp. 3-5.

⁷⁹ Eary A. Nelson, 'Allentown, Pa.', *COGE* 1.8 (Jun 15, 1910), p. 6; A.J. Benson, 'Reports', *COGE* 1.17 (Nov 1, 1910), p. 6.

⁸⁰ 'Perilous Times Have Come', *COGE* 5.13 (Mar 28, 1914), p. 3.

⁸¹ J.W. White, 'Give Non-Offence to Church of God', *COGE* 6.21 (May 22, 1915), p. 3; E.C. Scarbrough, 'Paris, Texas', *COGE* 8.30 (Aug 4, 1917), p. 4; 'Filled With the Holy Ghost', *COGE* 11.5 (Jan 31, 1920), p. 1. Tomlinson considered the FW to be a 'Balaam Doctrine'. A 'Balaam doctrine' has five characteristics: it is fascinating; it despises government; it is a stumbling-block; it teaches people to eat things sacrificed to idols; it teaches people to commit fornication. The Balaam doctrine emphasizes expressions like, 'the Lord shows', 'the Lord leads', and 'the Spirit directs' but the direction one receives in this manner is often contradictory. An example of this is a one who says 'the Lord showed him that sanctification was an instantaneous experience obtained subsequent to justification' but after hearing the FW the same one claims 'the Lord showed him that justification and sanctification came at the same time', 'The Doctrine of Balaam', *COGE* 5.34 (Aug 22, 1914), pp. 1-3; 'The Doctrine of Balaam', *COGE* 5.35 (Aug 29, 1914), pp. 1-3.

⁸² Lucy M. Leatherman, 'Panama City', *COGE* 8.16 (Apr 28, 1917), p. 3. M.S. Lemons offered a report on the organizational meeting of the AG in Hot Springs in 1914. Among other issues he had with the meeting, he noted that the moderator of the meeting stood for the 'abominable doctrine called "One Work" or "the finished work of Calvary"', M.S. Lemons, 'The Hot Springs Convention', *COGE* 5.25 (June 20, 1914), p. 5.

centuries'.⁸³ He notes the unity of the Pentecostal movement for 'about four years after the falling of the "Latter Rain"' at AFM and that God honored the preaching of justification by faith, sanctification by the blood subsequent to justification, and the BHS upon the sanctified life. But Durham and others who began teaching the FW view, which Tomlinson characterized as 'untried and unscriptural', brought about division in the once-unified Pentecostal movement.⁸⁴

Tomlinson insisted that the CG would stand by 'the old land marks that were surveyed by the apostles and adhered to by the fathers of the reformation in the last centuries and honored so wonderfully by God Himself'.⁸⁵ Furthermore, one who has an experience of sanctification subsequent to regeneration can have no fellowship with those who reject that idea because there is no 'joint interest'. In order for believers to be in unity they must agree on biblical doctrines.⁸⁶

H. Summary of *COGE*

This reading of *COGE* has revealed a generally consistent understanding of sanctification with great emphasis given to the fact that it is subsequent to initial conversion, prior to the BHS, and is obtained in an instantaneous fashion. Neither the editor nor most contributors to *COGE* offered any views that veered from this position in any significant way, with one exception. One interesting finding from this analysis was the controversy over the doctrine of the new birth that took place in the CG. This relatively short-lived ordeal is interesting in that it reveals a type of doctrine very similar to the FW, only differing in that it seems to emphasize sanctification to the detriment of justification whereas Durham's teaching was perceived to emphasize initial conversion to the detriment of sanctification. Although ultimately rejected as a teaching of the CG, this incident serves to show that, as straightforward as the teaching on sanctification in the *COGE* seems to be, it did not develop without its own internal variations and challenges.

⁸³ 'Confusion of Scriptures', *COGE* 5.26 (Jun 27, 1914), pp. 1-2. He notes that there were those who died in faith based on the preaching of justification who knew nothing of the doctrine of sanctification. In light of this he laments the 'wiseacres rising up in these last days and pretending like they know more than God Himself by saying, "A man is not justified until he is sanctified."' He asks, 'Would God honor the preaching of error as he honored the preaching of many precious men as they knew nothing but justification?'

⁸⁴ 'Confusion of Scriptures', *COGE* 5.26 (Jun 27, 1914), p. 2.

⁸⁵ 'Confusion of Scriptures', *COGE* 5.26 (June 27, 1914), pp. 2-3; *COGE* 10.17 (Apr 26, 1919), p. 2, *COGE* 10.19 (May 10, 1919), p. 2; 'The Trying Time Has Surely Come', *COGE* 10.33 (Aug 16, 1919), p. 1.

⁸⁶ 'Mysterious Fellowship', *COGE* 10.40 (Oct 4, 1919), p. 1.

After the new birth controversy was addressed internally, the FW teaching was addressed as an external challenge. A clear rejection of the FW teaching is outlined in *COGE*. No allowance was given for there to be any harmonization or resolution of disparate views. Those who held to the FW were espousing a damnable doctrine and denying sanctification. There would be no possibility for fellowship with those who held to the FW view.

Finally, in *COGE* one can see the allowance for and expectation of ongoing growth beyond the experience of entire sanctification. But it was clear that this was not to be understood as gradual growth in sanctification. On the one hand, a person is instantaneously fully cleansed when they receive sanctification prior to the BHS, they only needed to remain under the cleansing flow of the blood to maintain their sanctification. On the other hand, growth is about maturity – not purity. Growth is a deepening of the spiritual life through obedience to the will of God as the Holy Spirit reveals the truth of God’s word. It also offers an explanation for times of suffering that serve to refine the sanctified believer throughout life.

II. The Whole Truth.

Introduction

The Church of God in Christ was founded by Elders C.H. Mason and C.P. Jones. Mason and Jones came from a Baptist background, but came into contact with the doctrine of entire sanctification at a meeting in Lexington, MS. They accepted the doctrine wholeheartedly and began to preach it in Baptist churches around the area.⁸⁷

Mason and Jones were eventually disfellowshipped from their Baptist association due to their beliefs and claim to have received the experience of entire sanctification. In February 1897, the two held a ‘holiness revival’ in Lexington, MS which became the organizational meeting for what would come to be called the Church of God in Christ.⁸⁸

The Church of God in Christ played a significant role in Holiness and, later on, the Pentecostal, revivals. They were the first southern holiness denomination to be legally chartered. This afforded them the ability of their ordained ministers to legally perform weddings. It also gave them access to clergy rates on the railroads. As a result of their legal status, the group became interracial as white holiness ministers sought their

⁸⁷ Synan, *The Holiness-Pentecostal Tradition*, p. 70.

⁸⁸ Synan, *The Holiness-Pentecostal Tradition*, p. 71.

ordination under their covering. The interracial nature of the denomination continued on after the Pentecostal revival in 1906.⁸⁹

Mason and Jones did not agree on how their group should respond to news of the Pentecostal revival when they received it in early 1907. Mason embraced it, but Jones did not. Eventually, the two parted ways and the denomination also split. In 1911, Jones' faction changed their name to 'The Church of Christ (Holiness) U.S.A. Mason's group kept the name 'Church of God in Christ'.⁹⁰ Mason's church modified their articles of faith to include a paragraph on the Pentecostal experience, and they also kept the doctrine of entire sanctification as a second work of grace.⁹¹ At the same time, the group under Mason's leadership began publishing a periodical called *The Whole Truth* in order to promote their Pentecostal view in the church.⁹²

Summary of WT

There is only one extant issue of WT from the period of time in focus for this review. However, from a reading of this issue, it seems clear that the editor and contributors held to a view of sanctification as a distinct experience prior to the reception of the BHS. To illustrate this teaching, the example of Jesus and the disciples is used. In the case of Jesus, it is noted that he was 'anointed or sanctified when he came into the world' but the 'Father sent the Holy Spirit upon him' after his baptism in the Jordan River by John.⁹³

In the case of the disciples, it is noted that Jesus 'blessed and anointed his disciples and breathed on them, saying, receive ye the Holy Ghost, and prayed for their sanctification and declared them clean through the words which he spoke unto them'. After this, they are instructed to 'tarry in Jerusalem, until the Spirit came upon them ... of all the many blessings of their past experiences there was none like this one'.⁹⁴

When comparing the testimonies and reports contributed to WT in this issue, it seems the typical experiences among the believers was being saved, sanctified, and receiving

⁸⁹ Synan, *The Holiness-Pentecostal Tradition*, p. 71.

⁹⁰ Synan, *The Holiness-Pentecostal Tradition*, p. 126.

⁹¹ Synan, *The Holiness-Pentecostal Tradition*, p. 126.

⁹² Synan, *The Holiness-Pentecostal Tradition*, p. 126.

⁹³ 'The Spirit of God Upon Us', WT 4.4 (Oct, 1911), p. 4.

⁹⁴ 'The Spirit of God Upon Us', WT 4.4 (Oct. 1911), p. 4.

the BHS. This was the case in a report received from G.T. Haywood's church in Indianapolis, IN as well as the church in Malvern, AR led by D.W. Welch.⁹⁵

III. Early Oneness Periodicals.

Introduction

R.E. McAlister attended the revival at Azusa Street where he accepted the Pentecostal experience and returned to his home in Canada to establish several churches.⁹⁶ He began publishing *TGR* in May 1911. After attending a convention led by William Durham in Winnipeg that same year, McAlister accepted the FW teaching and began to use *TGR* as his platform for propagating the doctrine.⁹⁷ McAlister was invited to speak during a baptismal service at a 'World-Wide Pentecostal Camp Meeting' in Arroyo Seco just outside of Los Angeles. In his message, he suggested the reason the disciples had baptized 'in the name of the Lord Jesus Christ ... was that they understood "Lord Jesus Christ" to be the Christological equivalent of "Father-Son-Holy Spirit"'.⁹⁸

Frank Ewart was born in Australia and came from a Baptist background. He received the BHS in 1908 and was dismissed from his Baptist organization. In 1911, he became assistant pastor to William Durham in Los Angeles. When Durham died, Ewart took over pastoral duties in Durham's place.⁹⁹

Ewart was in attendance at the Arroyo Seco camp meeting and heard McAlister speak at the aforementioned baptismal service. He continued to ruminate on the topic of water baptism for a year after the meeting until he became convinced of the necessity of baptism in the name of the Lord Jesus Christ. He preached his first public service on the topic in April 1914. Ewart was the first Pentecostal to teach the Oneness of God rather than the doctrine of the Trinity.¹⁰⁰ Although McAlister was a significant impetus to the

⁹⁵ 'The Spirit of God Upon Us', *WT* 4.4 (Oct. 1911), p. 4. It should be noted that in a report from R.W. Clark in New Orleans, LA it was stated that 'nine souls were sanctified and baptized with the Holy Ghost', although this does not necessarily indicate a different view of the *via salutis* as seems to be held by the others in this issue of *WT*.

⁹⁶ E.A. Wilson, 'Robert Edward McAlister', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), p. 852.

⁹⁷ David A. Reed, 'Oneness Seed on Canadian Soil: Early Developments of Oneness Pentecostalism', in M. Wilkinson and P. Althouse (eds.), *Winds From the North: Canadian Contributions to the Pentecostal Movement* (Leiden: Brill, 2010), p. 194.

⁹⁸ Reed, 'Oneness Pentecostalism', p. 937.

⁹⁹ J.L. Hall, 'Frank J. Ewart', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 623-24 (623).

¹⁰⁰ J.L. Hall, 'Frank J. Ewart', p. 624.

launch of the new movement, he did not ultimately become part of it himself. He never gave any indication that he fully embraced the doctrine of the Oneness of God, nor did he make rebaptism in the name of Jesus a requirement for the members of his organization, the Pentecostal Assemblies of Canada.¹⁰¹

McAlister and Ewart were friends, however, and, ultimately, they combined their publications together into one which retained the title *The Good Report*.¹⁰² Eventually Ewart began publication of *Meat In Due Season* which was instrumental in spreading the message of OP internationally. Following is a summary reading of both periodicals.¹⁰³

A. *The Good Report*

1. Sanctification Testimonies

Initially, testimonies of people being sanctified as a distinct experience subsequent to initial salvation and prior to BHS were contributed to *TGR*.¹⁰⁴ Co-editor H.L. Lawler testified of his experience at Azusa Street receiving the BHS which 'just fitted on top of a clean sanctified life'.¹⁰⁵ Harvey McAlister wrote to 'praise God for reality, a real experience on Bible lines. Born again, cleansed by the precious blood of Jesus, and baptized with the Holy Ghost ... Jesus is my Savior, sanctifier, baptizer, great physician, and coming King'.¹⁰⁶ Concerning the Apostolic Faith movement, R.E. McAlister notes that 'thousands have been saved, sanctified, healed, and baptized in the Holy Ghost'.¹⁰⁷ It is a mistake, however, to equate the BHS with 'the great blessing of sanctification'.¹⁰⁸

¹⁰¹ David A. Reed, 'Oneness Seed', p. 197.

¹⁰² 'It is now six months since the "Good Report and The Apostolic Faith" were amalgamated and sent forth under the first name', Ewart & McAlister, 'Letter To Our Readers and Correspondents', *TGR* 1.7 (Dec 1, 1913), p. 2.

¹⁰³ D.A. Reed, 'Oneness Pentecostalism', p. 937.

¹⁰⁴ *TGR* 1 (May, 1911), pp. 1, 3, 5, 6, 7, 8.

¹⁰⁵ H.L. Lawler, 'Convicted In a Ballroom and Saved In a Woodshed', *TGR* 1 (May, 1911), p. 2.

¹⁰⁶ 'Harvey McAlister, 'Testimonies', *TGR* 1 (May, 1911), p. 5.

¹⁰⁷ R.E. McA., 'Apostolic Faith Movement', *TGR* 1 (May, 1911), p. 3.

¹⁰⁸ R.E. McAlister, 'Have Ye Received the Holy Ghost Since Ye Believed?', *TGR* 1 (May, 1911), p. 4.

2. Sanctification Teaching¹⁰⁹

As stated above, however, *TGR* ultimately became a platform for the FW and, by 1912, a significant amount of space in the few extant issues is dedicated to a FW apologetic.¹¹⁰ He notes that the Bible only teaches one work of grace by precept and example (Acts 2.38-39; 8.12-13; 10.44-46; 19.1-6). However, this does not mean the FW teaching is 'doing away with cleansing through the Blood' as that is the 'lowest and only standard of New Testament justification' (Heb. 12.14).¹¹¹ The only difference with the SW view is one of time. Rather than allowing for even one minute after being born again, it is better to come into it the same time one is born again. 'That minute is man's limitation of God and is not warranted in Scripture.'¹¹² SW teaching was considered an example of 'Galatianism' (Gal. 1.6-8) because it sets up a barrier which excludes people from the holy of holies, 'for in Christ this veil is taken away, "and we have boldness to enter into the holiest of all by the blood of Jesus"''.¹¹³

In an attempt to counter accusations of heresy from 'opposers of the truth' of the FW, *TGR* offers a rudimentary 'confession of faith' that sheds some light on the FW *via salutis*.¹¹⁴ Of interest to the discussion of sanctification theology is the question of aspects of FW theology directly addressing the issue of sin. In the case of *TGR*, these include repentance, regeneration, justification, sanctification, and the ordinance of baptism. It seems in *TGR* that all of these (possibly excepting water baptism, although this is not totally clear) would be subsumed under the heading of 'the new birth'.¹¹⁵ Further, as will

¹⁰⁹ In addition to explicit references to sanctification, implied references in *TGR* and *MDS* include such words/phrases as 'justified from the old inherited nature', 'old Adam crucified in Christ', 'old man crucified in Christ', and 'circumcision of the heart'.

¹¹⁰ This seems to be mainly directed at two groups. The first group consisted of those who believed that the carnal mind was removed by a second definite work of grace prior to the BHS. The other group, mentioned far less, consisted of those who believed the 'sin principle, or adamic nature' was destroyed in the BHS which was termed a 'Pentecostal sanctification'. See F.J. Ewart, 'Baptism in the Holy Ghost', *TGR* 2 (Aug 1, 1913), p. 4; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 1. Much of this apologetic is compiled into an undated supplement to *TGR*, in which McAlister focuses specifically on explaining the FW, R.E. McAlister, *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.).

¹¹¹ 'Sanctification Not A Second Work of Grace', *TGR* 1.3 (1912), p. 2; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 1.

¹¹² 'Sanctification Not A Second Work of Grace', *TGR* 1.3 (1912), p. 2; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 1.

¹¹³ F.J. Ewart, 'The Rent Veil Patched Again', *TGR* 1.1 (Mar 1, 1914), p. 4.

¹¹⁴ 'Confession of Faith', *TGR* 1.3 (1912), pp. 3-5.

¹¹⁵ These are divided under the 'legal and vital' aspects of the new birth. R.E. McAlister, 'Redemption', *TGR* 1.7 (Dec 1, 1913), p. 3. Also, the term 'salvation' includes 'all the redemptive acts and processes', including justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification', F.J. Ewart, 'So Great Salvation', *TGR* 1.11 (Apr 1, 1914), p. 4.

be seen, regeneration, justification, and sanctification seem to overlap with one another in meaning and effect. Thus, they should not be read as occurring sequentially, but rather as different aspects of the new birth.

a. Repentance

'Holy Ghost conviction' (Jn 16.8) leads to 'radical repentance (Lk. 24.47; Acts 3.19, 17.30) which embraces sorrow for sin (2 Cor. 7.10), confession of sin (1 Jn 1.9), turning from sin (Isa. 55.7) and restitution where due, (Lk. 19.8). This results in the soul being brought to a place of trusting the 'merits of the all-cleansing blood of Jesus alone for salvation (1 Jn 1.7). This is 'repentance toward God, and faith toward our Lord Jesus Christ (Acts 20.21)'.¹¹⁶

b. Regeneration

Regeneration is defined as a 'Divine act of Sovereign Power on the basis of the Atonement, making the work of redemption an experimental reality in our hearts, which is witnessed to by the Holy Spirit'.¹¹⁷ Every truly regenerated person has 'a clean heart, and lives a holy life inwardly as well as outwardly, which is the only standard of New Testament justification'.¹¹⁸ Regeneration brings one 'out of Adam into Christ ... old things pass away ... all things become new', and one is 'dead to the law by the body of Christ (Rom. 7.4)'. Because the 'old man' was crucified in Christ (Rom. 6.6) the regenerated believer is no longer condemned (Rom. 8.1).¹¹⁹ One is thus 'brought into Christ' and He becomes 'our sanctification'. From this moment, sanctification begins as the believer is 'made holy by becoming partakers of His Divine nature' (Eph. 3.17; 4.21-24; Col. 2.6; 3.9-10; Heb. 2.11).¹²⁰

c. Justification

In *TGR*, it is unscriptural to teach that one can be justified while the Adamic nature, or sin principle, remains, as it was this that originally brought condemnation (Rom. 5.18).¹²¹ Condemnation does not come due to acts of sin, it is 'sin in the flesh' that is condemned

¹¹⁶ 'Confession of Faith', *TGR* 1.3 (1912), p. 3.

¹¹⁷ 'Confession of Faith', *TGR* 1.3 (1912), p. 3.

¹¹⁸ 'Confession of Faith', *TGR* 1.3 (1912), p. 3.

¹¹⁹ 'Confession of Faith', *TGR* 1.3 (1912), pp. 3-4; 'The Old Man', *TGR* 1.3 (1912), p. 13; R.E. McAlister, 'The Old Man', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 4.

¹²⁰ A.H. Argue, 'At Evening Time It Shall Be Light', *TGR* 1.3 (1912), pp. 6-7.

¹²¹ 'Confession of Faith', *TGR* 1.3 (1912), p. 3.

in Scripture (Rom. 8.3).¹²² Also, if the carnal mind remains, it must necessarily reign instead of Christ (Rom. 8.6-7).¹²³ ‘Saving faith, regeneration, or the new birth’ makes one a ‘new creature, identified with Christ, and not Adam’ because the ‘demands of Divine justice’ were satisfied when the ‘old man’ was ‘executed in Christ at Calvary’ (Rom. 6.6).¹²⁴ Further, God doesn’t justify by imputed righteousness. A divine nature must be imparted, making the sinner a new creation.¹²⁵

The NT grounds for justification is ‘identity in Christ in death, burial, and resurrection (Rom. 6.4-5; Gal. 2.20).¹²⁶ Believing this ‘redemption fact’ causes it to become ‘an experimental reality, a real deliverance is effected’ (Rom. 8.2; Jn 8.36; Acts 13.38-39).¹²⁷ The teaching that the regenerated person still has enough sin in them to ‘damn a nation to hell’, or to ‘reach up and pull God off His Throne’ and other similar ideas was seen as the cause of ‘soul-murder by the scores’. Scriptures offered in rebuttal include 1 Pet. 1.21-25; 1 Jn 3.4-9; 2 Cor. 5.17; Rom. 8.1; Acts 13.38-39; Jn 3.16; and Jn 5.24 as well as the ‘whole Canon of Scripture’.¹²⁸

d. Sanctification – Instantaneous and Progressive

In *TGR*, sanctification has a variety of meanings based on context. In the case of one’s spiritual condition, it ‘denotes the state of the cleansed soul, who is separated unto God for a holy use – “a vessell [sic] unto honor; sanctified, and meet for the Master’s use (2 Tim 2.21)”’.¹²⁹ This is also true of the church which Christ has cleansed through sanctification (Eph. 5.325).¹³⁰ In *TGR*, preachers are exhorted ‘above all’ to emphasize the

¹²² ‘Confession of Faith’, *TGR* 1.3 (1912), p. 3.

¹²³ ‘Confession of Faith’, *TGR* 1.3 (1912), p. 3.

¹²⁴ ‘Confession of Faith’, *TGR* 1.3 (1912), p. 4; ‘The Old Man’, *TGR* 1.3 (1912), p. 13; Geo. O. Brinkman, ‘Who Are Your Companions?’, *TGR* 2 (Aug 1, 1913), p. 3; R.E. McAlister, ‘The Old Man’, *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3.

¹²⁵ Geo. O. Brinkman, ‘Who Are Your Companions?’, *TGR* 2 (Aug 1, 1913), p. 3. Brinkman includes an interesting passage in his discussion of justification that seems to imply an inclusive soteriology. It is said that, in light of Jesus’ resurrection, ‘every man of Adam’s race stands justified before God from the old inherited nature’. Because the ‘old Adam’ was crucified in Christ, God can justify the ‘heathen who have never heard the name of Christ, but who walk according to their conscience’ (Rom. 2.14-15, Tit. 2.11-13).

¹²⁶ ‘Confession of Faith’, *TGR* 1.3 (1912), p. 4.

¹²⁷ ‘Confession of Faith’, *TGR* 1.3 (1912), p. 4.

¹²⁸ ‘The Regenerated Heart’, *TGR* 1.3 (1912), p. 16.

¹²⁹ ‘Confession of Faith’, *TGR* 1.3 (1912), p. 4.

¹³⁰ ‘Confession of Faith’, *TGR* 1.3 (1912), p. 4.

BHS in every sermon and to explain that it is the 'Gift of power upon the sanctified life'.¹³¹

In *TGR*, it is posited that 'inward sanctification is effected by the new birth – the washing of regeneration, and renewing of the Holy Ghost, by which work we are delivered from the inbeing of sin, and it is instantaneous and entire'. The 'outward process of sanctification' refers to 'setting apart for a holy use that which has already been made clean'. This process is 'carried on by the agency of the Holy Spirit by applying truth to our minds, and leading us in the will of God, on the ground of Christ's atoning merits'.¹³²

A common mistake in understanding the FW is not seeing the 'part of sanctification which means the purifying of our hearts is identical with the new birth' which is then followed by a 'progressive work as we walk in the light' and only culminates in one's glorification (1 Thess. 5.23-24).¹³³ This is what is in view when Jesus prayed 'Sanctify them through thy truth' (Jn 17.17). The disciples had already been declared clean (Jn 15.3).¹³⁴ Furthermore, Jesus used the same word for himself in v. 19 which must refer to sanctification in terms of being 'set apart for the work the Father sent Him into the world to do' because Jesus did not need to be cleansed.¹³⁵

Interestingly, Ewart suggests the term 'finished work' is actually a misnomer in that 'it only expresses the negative side of God's work through Christ for us'. He suggests the positive aspect of the Gospel of the Kingdom is the fact of the resurrection. Furthermore, this Gospel of the Kingdom was demonstrated on the day of Pentecost as individuals identified with Jesus' death and resurrection in water baptism and were filled with the Holy Ghost. The same demonstration is normative to this day as Jesus told Nicodemus, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (Jn 3.5).¹³⁶

¹³¹ WM. Black, 'How To Get a Revival', *TGR* 1.6 (Nov 1, 1913), p. 2.

¹³² 'Confession of Faith', *TGR* 1.3 (1912), p. 4; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3.

¹³³ 'Confession of Faith', *TGR* 1.3 (1912), p. 4; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3.

¹³⁴ 'Confession of Faith', *TGR* 1.3 (1912), p. 4; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3.

¹³⁵ 'Confession of Faith', *TGR* 1.3 (1912), p. 4; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3.

¹³⁶ F.J.E., 'The Gospel of the Kingdom', *TGR* 1.10 (Mar 1, 1914), p. 5.

3. *Types of the Via Salutis*

The earthly journey of the Israelites was a type for the spiritual journey of believers. It implies 'two great experiences' – a complete deliverance from sin which is seen in their departure from Egypt. The crossing of the Red Sea, a type of water baptism, was their 'deliverance demonstrated' (1 Cor. 10.2). Thus, water baptism is an 'outward act on our part which demonstrates the deliverance effected in us by coming under the blood of Jesus'. This deliverance is perfect with 'enemies all destroyed'. The BHS was typified by the Land of Canaan and is not a type of deliverance, rather it is 'coming into an inheritance'. At this point, they had no enemy pursuing them, and they were not troubled by the 'old man' Pharaoh since they left Egypt.¹³⁷

Christ himself reveals the NT pattern. First, he had a spiritual birth (Mt. 1.18) just as the new birth is necessary for the believer (Jn 3.3). At this point, the 'Christ life' in the believer is a 'perfect child' and will take time to 'develop into the fulness of the stature of the man Christ Jesus'. Jesus 'fulfilled all righteousness' in his baptism in the Jordan River, so the believer is enjoined to follow him in this 'outward act – symbol or expression of an inward death, burial and resurrection' (1 Pet. 3.21; Rom. 6.4). The ministry of Jesus was inaugurated when the Holy Spirit descended on him which qualified him to be the 'Faithful Witness'. In the same way one is only a qualified NT witness by receiving the BHS (Acts 1.8).¹³⁸

4. *New Birth Contrasted Theologically*

Ewart contrasts his understanding of the new birth with various other views.¹³⁹ The first is what he calls the 'Gradual Theory' which he summarizes by saying 'we grow into spiritual life, or that we already have the Divine nature and therefore all that is needed is to develop it; conversion is simply a new attitude towards God'. The second view is the 'Dual Theory' or 'Dual Nature Theory' which is held by Calvinists. In this view, the new birth is receiving the new nature without having the old fallen Adamic nature taken away. Ewart notes the similarity of his understanding of the new birth to the 'Wesleyan theory', in which the only difference is that 'they hold to a "second work" that eradicates

¹³⁷ R.E. McAlister, 'New Testament Experiences Typified by God's Dealings With Israel', *The Finished Work of Calvary: Supplement to the Good Report* (n.d.), p. 4. McAlister also suggests the Levitical priesthood typifies two experiences in that they were washed and then anointed with oil (Exod. 29.4-7).

¹³⁸ 'Christ the Pattern of the New Testament Church', *TGR* 1.3 (1912), p. 11; R.E. McAlister, 'New Testament Experiences Typified by God's Dealings With Israel', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 4.

¹³⁹ F.J. Ewart, 'The New Birth', *TGR* 2 (Sep 1, 1913), p. 2.

this fallen nature' leaving the believer 'wholly sanctified'. The 'Adventual Theory' teaches that when one embraces faith in Christ, there is no reception of new life or any kind of 'vital change' as these are only obtained in the resurrection. All one has is 'hope'.

Ewart then refers to the Pauline teaching as being the contrast to all of these views. In this view, the new birth results in the believer receiving the Divine nature, becoming a child of God 'by nature as well as by Adoption'. The born again believer has 'passed from death unto life', they are a 'new creation, created in Christ', 'old things have passed away and all things have become new', and the old nature is taken out, otherwise they would still be 'children of the devil'.¹⁴⁰

The new birth is both 'legal and vital' in nature.¹⁴¹ R.E. McAlister posits that 'the legal side is what Christ has done *for* us, the vital side is the work of the Spirit *in* us'.¹⁴² In a legal sense the believer is justified and is given 'legal standing in the commonwealth of Heaven'. It is also the act of adopting the believer into the family of God.¹⁴³ The vital part is the believer being 'regenerated by the operation of the Spirit on the basis of Christ's atoning merits'.¹⁴⁴ It is the 'giving of Eternal life to us, the witness of the Spirit, the kiss of peace of the Father to His child'.¹⁴⁵ McAlister writes, 'There is no salvation apart from a vital union with Jesus Christ; a union through which his life is transfused into us'.¹⁴⁶

5. Biblical Arguments Against SW

The position of *TGR* is that the SW is not taught, experienced, or implied in Scripture. Instead 'full deliverance from sin by one application of the blood brings us into grace, and grace covers our lives from conversion to glorification'.¹⁴⁷ This is not meant to be understood as doing away with cleansing or lowering the standard of holiness. The differing position of *TGR* over against 'the most radical second work advocates' was strictly one of time. Even requiring a single minute after being born again before coming

¹⁴⁰ F.J. Ewart, 'The New Birth', *TGR* 2 (Sep 1, 1913), p. 2; F.J. Ewart, 'So Great Salvation', *TGR* 1.11 (Apr 1, 1914), p. 4.

¹⁴¹ F.J. Ewart, 'The New Birth', *TGR* 2 (Sep 1, 1913), p. 2. R.E. McAlister, 'Redemption', *TGR* 1.7 (Dec 1, 1913), p. 3.

¹⁴² R.E. McAlister, 'Redemption', *TGR* 1.7 (Dec 1, 1913), p. 3.

¹⁴³ F.J. Ewart, 'The New Birth', *TGR* 2 (Sep 1, 1913), p. 2.

¹⁴⁴ R.E. McAlister, 'Redemption', *TGR* 1.7 (Dec 1, 1913), p. 3.

¹⁴⁵ F.J. Ewart, 'The New Birth', *TGR* 2 (Sep 1, 1913), p. 2.

¹⁴⁶ R.E. McAlister, 'Redemption', *TGR* 1.7 (Dec 1, 1913), p. 3.

¹⁴⁷ 'Sanctification Not a Second Work of Grace', *TGR* 1.3 (1912), p. 2.

into a state of holiness was seen as a limitation on God and not warranted in Scripture.¹⁴⁸

One of the challenges presented to those that held a SW view was the question of when the disciples were sanctified. The editor and contributors to *TGR* insisted a specific instance was nowhere to be found in Scripture.¹⁴⁹ As far as the question of sanctification taking place in the Upper Room, 'all such references are made pre-eminently conspicuous by their entire absence'.¹⁵⁰ The same is true of the lack of biblical reference to the Apostle Paul's own 'intermediate second work'.¹⁵¹ In the book of Acts on the day of Pentecost, Peter only said to 'Repent ... and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord' (Acts 3.19). There is no mention of a second work in this very important sermon in which 'times of refreshing' suggests the BHS. This agrees with John the Baptist who also only embraced two experiences, repentance and the BHS (Mt. 3.11).¹⁵² Other biblical references implying two definite experiences include Eph. 1.13; Acts 19.1-6; Lk. 24.47-49; the account of the Samaritan revival in Acts 8, and the 'Gentile Pentecost' in Acts 10.¹⁵³

Biblical exhortations in the Epistles which are taken to refer to the need for a second work of grace are better understood as either exhortations 'to restoration from a more or less fallen condition', or 'how one already cleansed can live and maintain the sanctified life'. It is stated that, 'A glance at the Epistles will easily convince any candid seeker for the truth that in each case they were written to those who had experienced deliverance from sin and the Baptism in the Holy Spirit'.¹⁵⁴

¹⁴⁸ 'Sanctification Not a Second Work of Grace', *TGR* 1.3 (1912), p. 2; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 1.

¹⁴⁹ 'Sanctification Not a Second Work of Grace', *TGR* 1.3 (1912), p. 2; W.E. Moody, 'Preach the Word', *TGR* 1.3 (1912), p. 7; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 1.

¹⁵⁰ 'Sanctification Not a Second Work of Grace', *TGR* 1.3 (1912), p. 2; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 1.

¹⁵¹ 'Sanctification Not a Second Work of Grace', *TGR* 1.3 (1912), p. 2; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 2.

¹⁵² 'Sanctification Not a Second Work of Grace', *TGR* 1.3 (1912), p. 2.

¹⁵³ 'Sanctification Not a Second Work of Grace', *TGR* 1.3 (1912), p. 2; 'Gentile Pentecost', *TGR* 1.3 (1912), pp. 3, 11; W.E. Moody, 'Preach the Word', *TGR* 1.3 (1912), pp. 7-8; 'Epistles Written to Baptized Saints', *TGR* 1.3 (1912), p. 11; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 2.

¹⁵⁴ W.E. Moody, 'Preach the Word', *TGR* 1.3 (1912), pp. 7-8; 'Epistles Written to Baptized Saints', *TGR* 1.3 (1912), p. 11. Also 1 Thess. 4.3 in R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3. References cited include: Rom. 1.7-8, 11-12; 12.5-6; 15.14; 16.19; 1 Cor. 1.2, 4-8; 3.15-17; 6.11, 19; 12.1-31; 14.1-40; 2 Cor. 7.1; Gal. 1.6; 3.1-3; 4.22-31; 5.4; Eph. 1.13-14; 4.20-24, 30; 5.18; Phil. 1.3, 9; 2.12; 3.15; Col. 1.3-4; 2.6-7; 1 Thess. 1.2-3, 7-8; 3.9; 5.19-20; 2 Thess. 1.3-4.

The SW understanding of Rom. 6.6 is presented in *TGR* as teaching that ‘crucifixion means to fix to a cross, it is neither death nor destruction’. So the ‘old man’ is crucified in regeneration in order to die eventually and be removed. But the ‘old man’ may be on the cross ‘for a shorter or longer period of time’ until the ‘power of faith that brings entire sanctification destroys the old man’.¹⁵⁵ This idea is rejected in *TGR* as being ‘out of harmony’ with the rest of Romans 6 that the salvation is nothing short of being freed from sin (Rom. 6.3-4, 7-8, 10-11, 18, 20, 22).¹⁵⁶ Also, the idea of crucifixion not implying death is rejected based, in part, on the fact that if this is the case then the ‘old man’ was still alive when Paul spoke of being crucified with Christ in Gal. 2.20.¹⁵⁷ This idea of crucifixion not being the ‘death of the old man’ would make Paul inconsistent with himself in other places where the ‘old man’ is referenced in Scripture. Paul speaks of Christians having ‘put off the old man’ and ‘put on the new man’ in the past as opposed to ‘the heathen Gentiles ... who knew not God’ (Eph. 4.22-24; Col. 3.9-10). This is contrasted with SW teaching that separate ‘the old man and his deeds’, saying the latter is quit in conversion but the former remains for a second work of grace.¹⁵⁸

Specific passages of Scripture used to defend a SW view are addressed in *TGR* as well. The first is 1 Jn 1.9 which is said to teach a second work of cleansing after forgiveness. FW responses to this include the fact that only one condition is in view – confession. Also, forgiveness itself is not to be considered a work of grace and cannot be equated with conversion, regeneration, or the new birth.¹⁵⁹

In Galatians 4, the reference to Isaac and Ishmael doesn’t speak of two works of grace. Paul is teaching about the two covenants and making a contrast between law and grace.¹⁶⁰ 2 Corinthians 1.15 speaks of a ‘second benefit’, but this does not refer to an instantaneous work of grace. Rather, it refers to his second visit as can be seen in context.¹⁶¹ Ephesians 5.25-27 was used by some as proving that sanctification was ‘not

¹⁵⁵ ‘The Old Man’, *TGR* 1.3 (1912), p. 13.

¹⁵⁶ ‘The Old Man’, *TGR* 1.3 (1912), p. 13.

¹⁵⁷ ‘The Old Man’, *TGR* 1.3 (1912), p. 13.

¹⁵⁸ ‘The Old Man’, *TGR* 1.3 (1912), p. 13. R.E. McAlister, ‘The Old Man’, *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3.

¹⁵⁹ ‘Brief Comment on a Few Passages of Scripture’, *TGR* 1.3 (1912), p. 13; R.E. McAlister, ‘The Blood Cleanseth’, *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 4.

¹⁶⁰ ‘Brief Comment on a Few Passages of Scripture’, *TGR* 1.3 (1912), pp. 13-14; R.E. McAlister, ‘One Definite Work of Grace’, *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), pp. 2-3.

¹⁶¹ ‘Brief Comment on a Few Passages of Scripture’, *TGR* 1.3 (1912), p. 14; R.E. McAlister, ‘One Definite Work of Grace’, *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 2.

for sinners but for the church'. But it is noted that the church was in the 'raw material' when Christ gave himself and he only did so once.¹⁶²

James' use of the term 'double-minded man' who is exhorted to heart purity in Jas 4.8 does not picture a justified person, but a 'warring, fighting, envious, lustful, spiritual adulterer; in friendship with the world and an enemy of God' who is called on to 'submit to God' and 'resist the devil'. 'Cleanse your hands and purify your hearts' is not a call to two works of grace, but to one.¹⁶³

The part of Abraham's story when he is told to 'walk before me and be perfect' (Gen. 17.1) was also used as a SW defense. The FW response given is that if one counted every time God dealt with Abraham as a work of grace, this would actually be the third one.¹⁶⁴ The use of Isa. 6.1-7 is brought into question in part by noting that it is 'strongly in favor of a first work'. Unclean lips implies 'sin in action and not in principle'. The purging of sin is often referred to as God's dealing with 'sin in principle', but 2 Pet. 1.9 speaks of being 'purged from his old sins', the plural implying sin in action. Similarly, when David spoke of 'purging, cleansing, blotting out sins and iniquities, creating a clean heart and renewing a right spirit, restoring the joys of salvation, delivering from blood guiltiness' he was speaking prophetically of the present dispensation.¹⁶⁵

6. Perseverance and Maturity Needed

Even if one has received the BHS, there is still more to their spiritual journey. Readers are cautioned to trust in 'the work of Christ on Calvary' rather than 'experiences' such as sanctification and BHS.¹⁶⁶ One not only needs to be brought under the Blood at regeneration, but also needs to 'walk in the light, and live under the blood to retain it' (1 Jn 1.7).¹⁶⁷

It must be stressed that, in *TGR*, spiritual development in the regenerated believer's life is not about the need for purification, it is about the need for maturity. In the new birth, the believer is a 'perfect child' and it will take time to 'develop into the fulness of

¹⁶² 'Brief Comment on a Few Passages of Scripture', *TGR* 1.3 (1912), p. 14.

¹⁶³ R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 2.

¹⁶⁴ 'Brief Comment on a Few Passages of Scripture', *TGR* 1.3 (1912), p. 14.

¹⁶⁵ 'Brief Comment on a Few Passages of Scripture', *TGR* 1.3 (1912), p. 14.

¹⁶⁶ Eld. G.T. Haywood, 'The Word of God', *TGR* 1.6 (Nov 1, 1913), p. 3.

¹⁶⁷ R.E. McAlister, 'The Blood Cleanseth', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 4.

the stature of the man Christ Jesus'.¹⁶⁸ The purging of the fruit-bearing branch in Jn 15.2 represents the pruning and purging process after the BHS. It reveals the believer connected to Christ as a 'clean fruit-bearing branch' which needed purging to yield more fruit. But this purging is not from something 'abnormal and sinful' because a corrupt vine can't abide in the true and holy vine (Rom. 11.16).¹⁶⁹ Similarly, the word 'carnal' or 'fleshly' in 1 Cor. 3.3 does not speak of a sinful condition or the lack of a 'definite experience'. Rather, it is an 'immature state of undeveloped babyhood'.¹⁷⁰

Like Christ, the believer must be willing to suffer by bearing the cross in order to eventually reign, 'Content to lose the brighter portion here, that we may gain the weight of glory there; content to be by all the world despised, knowing that I by Him am loved and prized'.¹⁷¹ Some Christians were unwilling to 'take up their cross and follow Christ, mortifying their members by the Spirit' and were choosing instead to 'walk after the flesh'. Their defense was to claim this was 'Paul's experience' in Romans 7. But this could not be so based on Paul's own testimony of his life before conversion (Phil. 3.5-6; Acts 23.1). Also, based on Gal. 2.19-20, written two years previous to Romans 7, and Paul's consistent testimony (Acts 24.16; 2 Tim. 7.7), it was not Paul 'in the first glow of his conversion' not yet aware that he still had a dual nature in him. Instead, Romans 7 is the experience of a 'soul convicted of sin, and of God's demands, and who has not yet come into the knowledge of Jesus Christ, who taketh away the sin of the world and who is the end of the law for righteousness to all who believe'.¹⁷² In Paul's case, this was the state he was in after his experience on the road to Damascus and was actually converted after Ananias prayed for him and he was baptized (Acts 9.18).¹⁷³

¹⁶⁸ 'Christ the Pattern of the New Testament Church', *TGR* 1.3 (1912), p. 11; R.E. McAlister, 'New Testament Experiences Typified by God's Dealings With Israel', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 4.

¹⁶⁹ R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 2.

¹⁷⁰ R.E. McAlister, 'Ye Are Yet Carnal (1 Cor. 3.3)', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 4.

¹⁷¹ R.E. McAlister, 'New Testament Experiences Typified by God's Dealings With Israel', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 4.

¹⁷² Geo. O. Brinkman, 'Who Are Your Companions?', *TGR* 2 (Aug 1, 1913), p. 3.

¹⁷³ F.J. Ewart, 'A Beautiful Type of Redemption', *TGR* 1.10 (Mar 1, 1914), p. 4. Ewart notes that much had been written about Paul's case in Acts 9 with the issue of sanctification, thus he felt the need to 'review the simple story'.

7. Response to FW Controversy

Much of the writing in *TGR* is itself a response to issues related to the FW controversy. Stories were told of those who were suffering reproach for the sake of preaching the FW gospel.¹⁷⁴ Evangelist reports were printed which mentioned turning SW believers 'over to the simple gospel' or their 'seeing the light on the Finished Work'.¹⁷⁵

In reflecting on the FW, Ewart describes it as a 'deadly blow ... to the crumbling unscriptural plank of a "second, definite work of grace"'.¹⁷⁶ The veracity of the FW was seen as being supported by 'the two greatest revivals of modern times' at Los Angeles and Dallas which were under the FW teaching. In a probable unnamed reference to William Durham, Ewart points out that some had accused 'the man who was so used of God in bringing the light' of being the Antichrist. In response to such claims, Ewart notes that Jesus was called Beelzebub and his disciples were considered 'Pestilent Heretics'. For Ewart, the carnality behind these accusations is 'absolutely below the standard' of NT holiness.¹⁷⁷

TGR offers a response to the accusation of antinomianism, which was the claim that 'those who are teaching but one work of grace preparatory to the Baptism are teaching ... that we are complete or perfect in Christ, and that it matter[s] little whether or not we [are] living in sin, because we [are] perfect in Christ, or Christ [is] our perfection'. The response to this charge points to the FW teaching that one is 'actually delivered from sin' in regeneration, and 'as we abide in Christ we are kept holy and complete in Him'.¹⁷⁸ Playing off the SW idea that 1 Cor. 3.4 suggests the Corinthians were not sanctified, *TGR* accused 'Holiness and Pentecostal Christians' of 'carnal babyhood' because of their own internal divisions with some saying 'I am of Wesley', 'I am of Booth', 'I am of Horner', or 'I am of Godby'.¹⁷⁹

There is a call to unity, although, at least at this point, unity doesn't seem to imply a doctrinal or theological compromise. It seems to be more of a willingness to coexist. As

¹⁷⁴ F.J. Ewart, 'The Work on the Coast', *TGR* 1.3 (1912), p. 6; 'Error Persecutes Truth', *TGR* 1.3 (1912), p. 14. McAlister expresses his willingness to bear reproach for embracing the FW in R.E. McAlister, *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 1.

¹⁷⁵ B.S. Moore and Wife, 'From Evangelist B.S. Moore', *TGR* 1.1 (Mar 1, 1914), p. 1; Harvey McAlister, 'Columbus, Ohio', *TGR* 1.11 (Apr 1, 1914), p. 2.

¹⁷⁶ F.J. Ewart, 'Defending Heresies', *TGR* 1.3 (1912), p. 12.

¹⁷⁷ F.J. Ewart, 'Defending Heresies', *TGR* 1.3 (1912), p. 12.

¹⁷⁸ W.E. Moody, 'Preach the Word', *TGR* 1.3 (1912), p. 8

¹⁷⁹ *TGR* 1.10 (Mar 1, 1914), p. 4.

an example of this, Harvey McAlister reported working in unity with a 'staunch' SW advocate after convincing him that 'we would not be contentious'. He notes that the majority of the people eventually embraced the 'Simple Gospel of Remission of Sins and Gift of the Holy Ghost'. After opening another set of meetings in another part of the city, he clarifies that both groups would continue to 'strive together, as meetings will not be at the same hours'.¹⁸⁰

D.W. Kerr wrote to exhort the readers of *TGR* that God sees believers 'divided and in confusion' and calls them to 'unity and order'.¹⁸¹ Kerr posits that it is easier 'debating about theological terms; finished work, one work, or two works of grace; who are members of the bride; and such like ... than to go forth outside the camp bearing His reproach'. He ends by quoting Gal. 5.13-18 concluding with, 'Now the works of the flesh are factions'.¹⁸²

B. *Meat in Due Season*

1. Sanctification Teaching

Emphasis in *MDS* is given to the 'suddenness' of the new birth. This experience encompasses the experiences of 'repentance, salvation, justification, sanctification, healing, cleansing, baptism in the Spirit, and unknown tongues, and any other favorite blessing ...'.¹⁸³ The idea of tarrying for 'lengthy months and weeks' is seen as abnormal as opposed to the normative experience of a 'thunderbolt that knocks you off your high horse into the dust and makes you walk down the "the street called straight" and gets you to preaching the selfsame evening ...', as happened to the Apostle Paul in Acts 9.¹⁸⁴ The focus should not be on experiences, it should be on Christ and that he is 'all powerful and can cleanse, save, sanctify, justify, baptize and heal in a tick of the clock as well as for months or during weeks'.¹⁸⁵

OP theology is clearly in view in the statement that the three 'acts of faith' that identify a believer with Christ are 'repentance, water baptism, and the reception of the Holy Ghost'.¹⁸⁶ This is contrasted with the 'old teaching' that 'when you repented you

¹⁸⁰ Harvey McAlister, 'Columbus, Ohio', *TGR* 1.11 (April 1, 1914), p. 2.

¹⁸¹ D.W. Kerr, 'The Oneness of Believers', *TGR* 1.7 (Dec 1, 1913), p. 4.

¹⁸² D.W. Kerr, 'The Oneness of Believers', *TGR* 1.7 (Dec 1, 1913), p. 4.

¹⁸³ William E. Booth-Clibborn, 'Suddenly', *MDS* 1.13 (Jun, 1916), p. 4.

¹⁸⁴ William E. Booth-Clibborn, 'Suddenly', *MDS* 1.13 (Jun, 1916), p. 4.

¹⁸⁵ William E. Booth-Clibborn, 'Suddenly', *MDS* 1.13 (Jun, 1916), p. 4.

¹⁸⁶ F.J. Ewart, 'To Our Friends', *MDS* 1.13 (Jun, 1916), p. 4.

got saved, and then if you would repent a little further you would get sanctified'. In this 'old teaching', justified people who were already living lives free from sin were told about the 'hydra-headed monster that was coiled up in their heart', and that they should 'plead the blood against the thing ... Then we would tell them they were sanctified'. However, according to *MDS*, what they really had was 'godly sorrow that leadeth to repentance' and not 'repentance that leadeth unto life'. After many such experiences they would 'strike true repentance' and then they would only be in the way of 'repentance that leadeth to life'. But up until that point, those experiences were 'largely the result of unbelief and were not normal'.¹⁸⁷

The emphasis on water baptism in Ewart's theology echoes the emphasis Durham placed on it in his FW teaching. However, by this point, its role seems to be elevated even further, as a necessary step in the *via salutis* in which one must 'publicly burry [sic] the "Old Man" out of your sight'.¹⁸⁸

Just as circumcision was the seal of the old covenant, water baptism is the 'seal of the new covenant' and the 'acknowledgement that the old man cannot be improved, but must die, and be burried [sic] out of the way'.¹⁸⁹

A repentant sinner ... baptised [sic] into Jesus Christ is baptised [sic] into His death (Rom. 6.3). Through faith the 'operation of God' (Col. 2.19) is performed upon his heart at this time; his old man is crucified that the body of sin might be destroyed (Rom. 6.6), and, being planted in the likeness of his death he is raised to walk in newness of life (Rom. 6.34), receiving the Spirit of life which is none other than Christ himself (Jn 6.63; 2 Cor. 3.6).¹⁹⁰

This is contrasted with suppression of the 'old man' which Ewart rejects saying, 'Just when I thought I had him humiliated and suppressed so he would act like a Christian, he would bob up in other forms of violence, and I gave it up'. Eradication is also rejected because it is a 'labor in vain', like trying to 'cast a pig out of a parlor or a kitchen, and as soon as your back is turned he is back in again'.¹⁹¹

2. Response to the FW Controversy

Nothing is said of the FW controversy in *MDS*; however, there is a critique of William Durham. It is the idea that Durham stopped short of a full presentation of the idea of

¹⁸⁷ F.J. Ewart, 'To Our Friends', *MDS* 1.13 (Jun, 1916), p. 4.

¹⁸⁸ F.J. Ewart, 'Baptism', *MDS* 1.21 (Aug, 1917), p. 2.

¹⁸⁹ F.J. Ewart, 'Baptism', *MDS* 1.21 (Aug, 1917), p. 2.

¹⁹⁰ 'What Is Truth?', *MDS* 1.9 (Dec, 1915), p. 2.

¹⁹¹ F.J. Ewart, 'Baptism', *MDS* 1.21 (Aug, 1917), p. 2.

‘identification with Christ’ by failing to speak of the ‘acts of faith’, of ‘repentance, water baptism in the name of Jesus Christ, and the reception of the Holy Ghost’.¹⁹² Concerning Durham’s teaching on identification with Christ, Ewart writes,

This point was clearly and forcefully made in the message that shook the true Christian world which Brother Durham preached. But his vision was so taken up with the great truths that the new covenant was conditioned on faith alone, and that faith was the only means of identification with Jesus Christ, that he failed to fully preach the beautiful truth embraced in the acts of faith that identify a sinner with his Lord.¹⁹³

C. Summary of *TGR* and *MDS*

In this brief analysis of early OP periodicals, one is able to trace the continuation of the FW teaching directly from Durham through Ewart into OP. This has revealed that sanctification theology in the FW stream continued to differ from the SW primarily with regard to the issue of subsequence. Even in early OP literature it is apparent that sanctification in terms of cleansing, or crucifixion and removal of the ‘old man’ is part of the one work of grace that marks the FW view.

Another point of interest is the relationship between sanctification and water baptism. As in the teaching of Durham, it seems that water baptism in *TGR* was seen as signifying the crucifixion and burial of the ‘old man’ and it was also an important part of the *via salutis* as a required step prior to BHS. However, water baptism does not seem to hold the salvific significance in *TGR* that is evident in *MDS*. This is not surprising as *MDS* is representative of a more developed OP view. Even in *MDS*, however, the connection of sanctification with water baptism is still apparent in the same sense – it is a public burial of the ‘old man’ of sin and is preparatory for the BHS.

IV. *Word and Witness*.

Introduction

Word and Witness, published by E.N. Bell was originally published under the banner *Apostolic Faith*. Bell was a graduate of the Southern Baptist Seminary.¹⁹⁴ While Bell was pastor of a Baptist church in Forth Worth, TX, his personal study led him to believe the reports he heard of the Latter Rain outpouring were an authentic move of God. In August 1907, Bell requested a year’s leave of absence from his church and came to

¹⁹² F.J. Ewart, ‘To Our Friends’, *MDS* 1.13 (Jun, 1916), p. 4.

¹⁹³ F.J. Ewart, ‘To Our Friends’, *MDS* 1.13 (Jun, 1916), p. 4.

¹⁹⁴ Menzies, *Anointed to Serve*, p. 89.

Chicago to sit under the ministry of William Durham. He experienced the BHS in July 1908.¹⁹⁵

Bell eventually was forced to sever his ties with the Southern Baptist Convention.¹⁹⁶ He became part of a loose organization calling itself Apostolic Faith, consisting of Pentecostal ministers and churches from Texas and surrounding states that had separated from Charles Parham.¹⁹⁷ Eventually Bell's group dropped the name Apostolic Faith and came under C.H. Mason's Church of God in Christ for purposes of credentialing.¹⁹⁸ A faction in the Southeast, also calling themselves 'Church of God in Christ' eventually joined with the Texas group. The new group continued to use the name 'Church of God in Christ' but issued credentials separately from Mason's group.¹⁹⁹

The group from the Southeast had been served by a paper called *Word and Witness* under the editorship of M.M. Pinson. The two periodicals were merged, the name *Word and Witness* was kept, and Bell edited the paper from his home in Malvern, AR.²⁰⁰ The 20 December 1913, issue of WW issued the formal call for a 'General Convention of Pentecostal Saints and Churches of God in Christ' which took place in Hot Springs, AR in April 1914.²⁰¹ At the Hot Springs Convention, WW and J. Roswell Flower's paper, *The Christian Evangel* were selected as the official organs of the newly formed AG.²⁰² Bell was also named the first Chairman of the fledgling organization.²⁰³ On 1 January, 1916, the two papers merged together under the banner *The Weekly Evangel*.²⁰⁴

A. Sanctification Testimony

Although testimonies were included on the pages of WW, most did not refer to a distinct sanctification experience. Seeming to reflect the FW perspective, many of the testimonies and reports described people being 'saved and filled with the Holy Ghost'. However,

¹⁹⁵ W.E. Warner, 'Eudorus N. Bell', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), p. 369. Bell's testimony of his Chicago experience is included in a 1909 issue of *PT*, see E.N. Bell, 'Testimony of a Baptist Pastor, *PT* (Mar, 1909), pp. 8-10.

¹⁹⁶ Faupel, *The Everlasting Gospel*, p. 233.

¹⁹⁷ Menzies, *Anointed to Serve*, pp. 86-87, 90.

¹⁹⁸ Menzies, *Anointed to Serve*, p. 91.

¹⁹⁹ Menzies, *Anointed to Serve*, p. 91.

²⁰⁰ Menzies, *Anointed to Serve*, p. 92.

²⁰¹ Menzies, *Anointed to Serve*, p. 93; 'General Convention of Pentecostal Saints and Churches of God in Christ', WW 9.12 (Dec 20, 1913), p. 1.

²⁰² Menzies, *Anointed to Serve*, p. 104.

²⁰³ Menzies, *Anointed to Serve*, p. 65.

²⁰⁴ 'Word and Witness to Be Discontinued', WW 12.11 (Nov, 1915), p. 3.

there were some that did include a mention either of people being sanctified²⁰⁵ or sanctified people receiving the BHS.²⁰⁶

B. Sanctification Teaching²⁰⁷

1. Sanctification Defined

The sanctification theology in WW is reminiscent of Durham's FW teaching. This is unsurprising considering E.N. Bell's association with Durham's ministry. The editor and contributors to WW held to the belief that a new believer's sins are forgiven, and the heart is cleansed at the same moment.²⁰⁸ 'If any man be in Christ he is a new creature; old things are passed away; behold all things are become new' (2 Cor. 5.17). This 'new man' is holy because 'he is created in righteousness and true holiness' (Eph. 4.24) thus there is no need for a separate work of grace for the 'new man' to be sanctified for the cleansing of sin.²⁰⁹ Those that are Christ's have 'crucified the flesh with its affections and lusts' (Gal. 4.24). The next step for this person is for the 'old man, dead by faith in Christ' to be 'crucified with [Christ] in baptism' (Rom. 6.4, 6; Acts 2.38-39). After this one is ready to receive the BHS (Mk 1.8; Acts 2.39).²¹⁰ Thus, in this view the *via salutis* is two-fold – one is saved and then may receive the BHS.

The fact that sanctification is not a distinct, second work of grace should not be taken for a lack of emphasis on holiness, however. In a camp meeting at Eureka Springs, AR a speaker felt led to preach a message on 'a sanctified, separated holy life'. The report notes that 'the Spirit of God took complete control of the meeting, enforcing the lesson on holiness'. God wants a church 'without spot or wrinkle to be the "Bride of His Son"'. God demands that his people be 'clean, pure, and holy in all things'.²¹¹ Bell suggested the SW teachers were incorrect in speaking of three experiences – new birth, entire

²⁰⁵ W.M. Dobbs, 'Carter, Okla.', WW 8.8 (Oct 20, 1912), p. 4; A.L. Shell, 'Alabama Notes', WW 12.9 (Sep, 1915), p. 1; A.L. Shell, 'Revival Near Belleville Ala.', WW 12.9 (Sep, 1915), p. 4.

²⁰⁶ J.L. Davis, 'Pentecostal Fires Still Burning', WW 12.5 (May, 1915), p. 7; W.M. Wood, 'A Testimony', WW 12.5 (May, 1915), p. 8; J.E. Bess, 'Rector, Ark.', WW 12.9 (Sep, 1915), p. 2.

²⁰⁷ In addition to the explicit passages examined for this study, sanctification in WW is implied in other passages with the use of cleansing language such as 'cleansing blood / blood that cleanses', also 'saved / delivered from the dominion / power of sin', 'holiness in heart', 'set free from the old self-life', 'crucifixion of the old man', saved from 'serving sin' (not just saved from the guilt and penalty of sin). Also 'second work of grace' is another term for entire sanctification when speaking of those who do not hold the FW view.

²⁰⁸ E.N. Bell, 'The Greatest Thing', WW 8.6 (Aug 20, 1912), p. 2.

²⁰⁹ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²¹⁰ 'A New Creation', WW 8.8 (Oct 20, 1912), p. 2; 'Editorial', WW 9.1 (Jan 20, 1913), p. 2.

²¹¹ 'Glory and Unity at the Eureka Springs Camp!', WW 8.6 (Aug 20, 1912), p. 1.

sanctification, and the BHS – in the *via salutis*. But they are ‘right practically in insisting that everybody clean up as a preparation for the baptism’.²¹²

2. Contrast of FW with SW

a. The issue of Subsequence

When seeking to understand the FW view presented in WW, it is helpful to see how proponents differentiated their perspective from those who held to the SW view. The most immediate difference concerns the need for sanctification in a work subsequent to the new birth. The simplicity of the FW is found in the understanding that the ‘royal blood of Christ is sufficient to cleanse us thoroughly from all sin by one application’.²¹³

In the words of M.M. Pinson,

We believe in sanctification and holiness, the power of the blood to cleanse right now from all sin ... stronger than ever before, if possible; but we do not believe it takes two dips in the blood to cleanse from sin, nor two works of grace to purify the heart, because God never said so.²¹⁴

Sin comes from the heart, and God’s demand is that the heart must first be made right and only then will the ‘outer life be conformed to the holiness within’.²¹⁵ Apparently, some SW teachers saw ‘redeem and purify’ in Tit. 2.14 as indicating two works of grace. But in WW, this was understood in the sense that God ‘purchased and redeemed the church’ when Jesus died on the cross and then each individual has to be purified. Further, even if one insists on ‘redeem and purify’ as being related to grace at work in the individual person, there is no requirement for them to take place at different times on different conditions. God forgives and cleanses on one condition – confessing sin (1 Jn 1.9).²¹⁶

SW teachers who used Paul’s words in 1 Thess. 4.3 to present sanctification as a second work as being ‘the will of God’ were ignoring that Paul continues on to say, ‘abstain from fornication’ (1 Thess. 4.4). This is not speaking of a second work; it is telling believers how they ‘ought to walk’ and walking is not a ‘second work of grace’.²¹⁷ Those that use Heb. 13.12 to teach a second work of grace were mistaken because this passage refers to the offering of goats and bulls in the OT. In the NT, it is the blood of

²¹² E.N. Bell, ‘Believers in Sanctification’, WW 10.10 (Oct 20, 1914), p. 3.

²¹³ Homer L. Faulkner, ‘From Bro. Faulkner’, WW 8.10 (Dec 20, 1912), p. 4.

²¹⁴ M.M. Pinson, ‘Sanctified in Christ’, WW 9.1 (Jan 20, 1913), p. 4.

²¹⁵ M.M. Pinson, ‘Sanctified in Christ’, WW 9.1 (Jan 20, 1913), p. 4.

²¹⁶ M.M. Pinson, ‘Sanctified in Christ’, WW 9.1 (Jan 20, 1913), p. 4.

²¹⁷ M.M. Pinson, ‘Sanctified in Christ’, WW 9.1 (Jan 20, 1913), p. 4.

Jesus that sanctifies, and there is no mention in this passage that two applications of the blood are needed to cleanse. The call to 'go forth without the camp' speaks of the need to be willing to 'bear the reproach of Jesus and His cross'.²¹⁸ The sin question was settled at the cross by the blood fifty days before the Spirit was poured out in the upper room. The blood was shed outside of the city and the Spirit fell within the city (Lk. 24.49-52; Acts 2.4; Heb. 13.12-13).²¹⁹

b. The Issue of Sin Remaining in the Believer

A second significant issue related to sanctification theology is the possibility of the Adamic nature, or 'the old man', persisting in the justified believer. This teaching is foundational to the SW view and necessitates a subsequent experience of sanctification which removes the 'old man' and frees the believer to mature more rapidly as well as provides the necessary preparation for the BHS. Bell outlines his objections to the 'often taught' SW theory that 'a man born of the Spirit, made a new creature in Christ, still has enough of sin in him to ... "damn the world"'. For Bell, belief in this view 'nullifies the work of regeneration and sends a child of God to hell, if he should die without the second blessing'.²²⁰

H.L. Lawler challenged the idea that 'flesh' and 'carnal' meant one and the same thing variously referred to as 'the carnal mind', 'the man of sin', 'sin in the flesh', the 'Old Man'; and that this 'Old Man' remains in the justified believer. His critique was based on Paul's words to the Corinthian Christians who 'are sanctified in Christ Jesus' (1 Cor. 1.2) but at the same time 'carnal' (1 Cor. 3.1). Based on this passage, one can be sanctified and have the BHS and still be 'carnal' but not 'unclean'. The instructions Paul gave to the Corinthians were related to the fact that they were 'young in the way, full of zeal, following their human spirit, thinking as man thinks'. Paul referred to them as 'babes' and 'carnal' – this was not a reference to the 'old man' of sin.²²¹

Lawler presses the idea further suggesting there is a difference between 'sinful flesh' and 'saved flesh'. 1 Corinthians 3.3 dealt with Christians, so those who tried to correlate that verse with the state of one's flesh being in bondage to sin (Rom. 7.14) were mistaken because there Paul was dealing with a 'man under the law'. If Romans 7 was about a

²¹⁸ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²¹⁹ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²²⁰ E.N.B., 'The Second Blessing', WW 9.12 (Dec 20, 1913), p. 2; 'Editorials', WW 10.4 (Apr 20, 1914), p. 2.

²²¹ H.L. Lawler, 'The Flesh; What Is It?', WW 9.2 (Feb 20, 1913), p. 4.

justified Christian, then it would be one who is a slave to sin, which is a problematic view. The 'Adamic nature' belongs to the 'old man' and came by the fall; but the 'old man' does not belong to a Christian because they have been 'born of the Spirit'. The works of the flesh (Col. 3.5; Gal. 5.19-21) do not belong to justified believers because such people 'shall not inherit the Kingdom' (Gal. 5.21). These things describe the 'former state of life' of the believer who is exhorted 'against taking the Old Man with his deeds on again' (Col 3.9-10). Christ condemned sin in the flesh (Rom. 8.3) which means his sacrifice was to set people free from the 'sin-principle', and one will continue to be free by keeping 'under the blood', living in the Spirit, and walking in the Spirit.²²²

Pinson, in agreement with Lawler, views it an error to say that 'sin is in a man and still he is in God', because in God there is no darkness (1 Jn 1.5).²²³ Also, there is no standard lower than holiness for any Christian (Heb. 12.14), but nowhere does the Bible teach that a second work of grace is needed for God to purify the heart.²²⁴ True believers are 'in Christ' and God has made Christ 'sanctification and righteousness' to them (1 Cor. 1.30, Eph. 5.25). A sinner who accepts Christ is 'washed in the blood' (Rev. 1.5). Those that say Christ only takes away 'sins' and not 'sin' when this happens are in opposition to the Scripture that speaks of the 'Lamb of God that taketh away the sin of the world (s-i-n, not sins only)'.²²⁵ The dead in sin are then made 'living stones' and 'are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices to God in Christ' (1 Pet. 2.5), a 'holy temple in the Lord ... for a habitation of God through the Spirit' (Eph. 2.20-22). God is not going to allow unholy stones in his building (Lev. 14.34-35; 1 Cor. 5. 7, 13).²²⁶

Simply put, the FW view in WW rejects the idea that the sin principle persists in the justified believer thus also rejecting the need for a subsequent experience as has already been shown. When a person is born of God, the 'old man of sin' is crucified with Christ by faith and done away with and the believer is no longer in bondage to sin (Rom. 6.6), and is cleansed with the blood of the Lamb (Acts 20.28; Heb. 9.22; 13.20-21; 1 Pet. 1.19; Rev. 7.14; 12.11).²²⁷

²²² H.L. Lawler, 'The Flesh; What Is It?', WW 9.2 (Feb 20, 1913), p. 4.

²²³ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²²⁴ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²²⁵ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²²⁶ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²²⁷ J.E. Langdoc, 'Bible Plan of Salvation', WW 10.1 (Jan 20, 1914), p. 2.

C. Post-Sanctification Growth

Converts who were 'clean in heart' and filled with the Spirit were seen as 'babes in Christian living'. They needed to be taught the need for 'continual consecration to God', 'continual self crucifixion', and 'entire separation from sin and the world' until such time as they were 'established in Christian living'. Failing to do this would result in 'wholesale backsliding'.²²⁸ After the BHS comes 'the daily living of a holy life, wholly separated to God according to advancing light and truth', which results in 'ever new consecrations'.²²⁹ In order to be 'perfected in love' one must continually seek to obey God and his Word (1 Jn 2.5).²³⁰ Love is made perfect in the believer by 'God dwelling in us and we in God' (1 Jn 4.16-17), not by a 'second, definite, instantaneous work of grace'.²³¹

Sanctification itself was understood to happen in two phases, a 'clean heart' and a 'clean life'. One submits to God to be 'at once saved and purified in heart by faith' (Acts 15.9). After that, as 'truth is seen and grasped in ever increasing phases' the believer lives a 'clean life' which is 'shaped and governed by all the light [they] have'.²³² It is impossible for a believer to grasp all truth 'at once or at a second glance'.²³³

In WW, the idea that one is 'sanctified wholly, "body, soul, and spirit" by an instantaneous second definite work of grace and after this we are through with grace' is 'hurtful unscriptural heresy'.²³⁴ Each step is a 'step in grace and by grace', and this continues as the believer continues 'obeying the truth' and 'mortifying the deeds of the body through the Spirit' (Rom. 8.13). This process continues, until 'by and by in this life we are "blameless" in our "whole spirit and soul and body;" for "faithful is he that calleth you, who also will do it"' (1 Thess. 5.23-24). This results in 'not only a second blessed experience, but a third, etc.'.²³⁵ But these experiences are not 'works of grace' in the sense that regeneration is or as SW believers viewed sanctification to be. These

²²⁸ 'The Good News Coming in From Many Parts', WW 9.1 (Jan 20, 1913), p. 3; E.N.B., 'The Baptism. What Next?', WW 9.5 (May 20, 1913), p. 2.

²²⁹ E.N. Bell, 'The Greatest Thing', WW 8.6 (Aug 20, 1912), p. 2.

²³⁰ E.N. Bell, 'Believers in Sanctification', WW 10.10 (Oct 20, 1914), p. 3.

²³¹ M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²³² 'The Two Phases of Sanctification', WW 9.6 (Jun 20, 1913), p. 2.

²³³ E.N. Bell, 'The Greatest Thing', WW 8.6 (Aug 20, 1912), p. 2.

²³⁴ E.N. Bell, 'The Greatest Thing', WW 8.6 (Aug 20, 1912), p. 2. Also see M.M. Pinson, 'Sanctified in Christ', WW 9.1 (Jan 20, 1913), p. 4.

²³⁵ E.N. Bell, 'The Greatest Thing', WW 8.6 (Aug 20, 1912), p. 2.

‘blessed experiences’ are all ‘through the grace of God and the workings of the Spirit ... It is foolish to count blessings or quarrel over them.’²³⁶

D. Response to FW Controversy

In an announcement about Durham’s death it is said that the ‘ministers of the gospel in this great battle’ should feel the responsibility as never before to take a ‘sweet but firmer stand’ for the ‘great truth that God has through him brought forth and established in the earth’.²³⁷ A note from the editor followed this announcement in which Durham was eulogized and his commitment to the Lord was held up as exemplary. There is also a comment about the FW that offers further insight into the controversy and how it was understood in the minds of those that followed on after Durham’s death:

He was and is yet much misunderstood. No man among us believed more firmly than he in Bible Holiness nor insisted more strongly that without holiness no man could see the Lord, holding it as God’s only standard for all believers; yet some thought he did not believe in holiness at all. But now he has gone to rest, and his vigorous personality is removed from the battlefield, and now men can more impassionately consider what he said and better judge the truth he sought.²³⁸

The editor and contributors in *WW* consistently resisted the idea that those who held the FW view did not believe in true holiness. It was noted at a Eureka Springs Camp meeting that, ‘All the leading preachers and workers stood together that the lowest standard God has for salvation is holiness; and when God saves a man he is ready for baptism in the Spirit’.²³⁹

In *WW*, the tone concerning the controversy vacillates between combative language reminiscent of Durham’s rhetoric and a softer tone seeming to favor reconciliation in love even if not in doctrine. For example, Bell exhorts his readers to ‘press the battle for holiness in heart and in living’ and allow God to deal with those who ‘falsely say we do not believe in holiness’, noting that ‘all liars shall have their part in the lake that burneth with fire and brimstone’. At the same time, readers are encouraged to not fight these ‘mistaken blinded souls’ but should instead ‘Pray for them and do them good, love them, as Jesus commanded’. Bell prayed, ‘Lord, bless every one of their dear hearts, for thy Christ died for them’.²⁴⁰

²³⁶ ‘A New Creation’, *WW* 8.8 (Oct 20, 1912), p. 2.

²³⁷ Harry Van Loon, ‘Bro. Durham Fallen Asleep’, *WW* 8.6 (Aug 20, 1912), p. 3.

²³⁸ ‘Editor’s Word About Bro. Durham’, *WW* 8.6 (Aug 20, 1912), p. 3.

²³⁹ M.M. Pinson, ‘Trip to the Southwest’, *WW* 8.6 (Aug 20, 1912), p. 1.

²⁴⁰ E.N. Bell, ‘The Greatest Thing’, *WW* 8.6 (Aug 20, 1912), p. 2.

Shortly after Durham's death, there seemed to emerge a more congenial tone when speaking of the two disparate views. God was seen as blessing the Pentecostal movement before the FW was ever taught because the people's lives were clean. Once the FW began to be taught, God was seen as blessing teachers of the FW and the SW view for the same reason. He would continue to do so as long as there was no 'root of bitterness to spring up between the two sections'. However, God was 'more wonderfully blessing' in those places where the phrases, 'Second Work' and 'Finished Work' are never heard, but where Jesus is preached. Jesus is 'made unto us Wisdom, Righteousness, Sanctification, and Redemption – more than the second or third blessing'.²⁴¹

That is not to say those who held to the FW saw themselves as theologically incorrect in any sense. Missions and camp meetings reported their commitment to the FW teaching.²⁴² One pastor told the story of how he went from holding a SW view to a FW view after M.M. Pinson came to preach in the church he led and convinced him and his wife one evening after a meal together.²⁴³

In summary, it seems a spirit of divisiveness and intolerance on matters of teaching was not acceptable and both sides were seen as contributing to the problem. Bell encourages the 'dear, second work brethren' to 'get sweetened up, if it takes two or three more works of grace to do it'. He also notes, 'This spirit is just as bad in those who hold to one work of grace – the Finished work of Calvary – or any other doctrine, as it is in one who believes in the definite second work of grace'.²⁴⁴ Getting SW and FW believers to quit talking about these phrases and focus on prayer and seeking the salvation of souls would be the remedy. Furthermore, whatever difficulties with sin and the fallen nature one may find, the solution is to 'seek for sufficient grace to overcome every short-coming', no matter how many works of grace that may require.²⁴⁵

E. Summary of WW

This analysis of WW has offered the perspective of an editor who was well-acquainted with William Durham and his FW teaching. Thus, it provides an opportunity to further

²⁴¹ 'To the Saints', WW 8.8 (Oct 20, 1912), p. 2.

²⁴² R.E. McAlister, 'Ottawa, Canada', WW 9.1 (Jan 20, 1913), p. 3; D.C.O.O, 'The Crichton Convention', WW 9.3 (Mar 20, 1913), p. 1.

²⁴³ R.L. Homes, 'A Great Change, A Great Victory, Satan Stirred, God Blessing', WW 9.5 (Mar 20, 1913), p. 1.

²⁴⁴ E.N. Bell, 'Believers in Sanctification', WW 10.10 (Oct 20, 1914), p. 3.

²⁴⁵ E.N. Bell, 'Believers in Sanctification', WW 10.10 (Oct 20, 1914), p. 3.

this analysis by way of comparing the two views, discerning their differences and similarities. Two points are important for consideration in this summary.

First, this analysis supports the idea that the main difference between the FW and SW views was related to the issue of subsequence and, the corollary issue of the disposition of the sin principle in the believer. In the FW view, there was no allowance for inbred sin to persist in the justified believer, thus nullifying the need for a subsequent experience of sanctification. One is justified and sanctified in the same experience. Like Durham, identifying with Christ's death in water baptism is an important step in the journey of the believer. Here the 'old man' which is dead by faith in Christ is crucified with Christ. Following this, in this understanding, the cleansed state of the believer seeking the BHS is the same in both the SW and FW views.

Second, and related to the first point, was the perception on the part of SW adherents that those who taught the FW did not believe in the necessity of holiness. This critique was heard and rejected clearly by the FW writers in WW. Their claim was that Durham and those who held to his teaching had the same view of the necessity of holiness in the Christian life as the SW believers. The only difference, as already stated, was that a second work of grace was not required to receive the needed cleansing from inbred sin.

***V. Weekly Evangel/Christian Evangel/Pentecostal Evangel.*²⁴⁶**

Introduction

J. Roswell Flower's journey into the Pentecostal movement was prefaced by his family being a part of Dowie's movement in Zion City, IL. Following this, they moved to Indianapolis, IN and became part of the CMA. It was here that Flowers met Alice, who would ultimately become his wife.²⁴⁷ It was also here that Flowers was first exposed to the Pentecostal message under the ministry of Glenn A. Cook in 1907. However, Flowers did not personally receive the BHS until 1908 when he 'experienced the power of the

²⁴⁶ The paper went under different names at different times including *Christian Evangel* (CE), *Weekly Evangel* (WE), and *Pentecostal Evangel* (PE). For the purposes of this analysis the name of the periodical at the time of a given reference will typically be utilized in footnotes. Owing to the fact that WE was the most frequently used designation for this periodical during the period under review, for the sake of convenience general references will utilize WE to designate the entirety of the run of the periodical throughout the period.

²⁴⁷ G.B. McGee, 'James Roswell Flower and Alice Reynolds', in Stanley Burgess (ed.), *NIDPCM*, (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 642-44 (642).

Holy Spirit' at the faith home of Mother Mary Moise and Mother Leonore Barnes. Several months after this experience the 'delayed evidence' of glossolalia came to him.²⁴⁸

The Flowers began publishing the *Christian Evangel* in 1913.²⁴⁹ When the AG had their organizational meeting in April 1914, Flower was appointed secretary-treasurer. Subsequent to this, he relocated to Findlay, OH to continue publishing *CE* which had become an official organ of the AG along with Bell's *WW*. As has already been stated, on 1 January 1916 *CE* and *WW* were merged into one periodical which was called *The Weekly Evangel*.²⁵⁰ Later the periodical was renamed *Pentecostal Evangel*. Other editors of the paper during this era include E.N. Bell and J.T. Boddy.

A. Sanctification Testimonies²⁵¹

In the earliest extant issues of *WE* one finds very little along the lines of teaching or testimony regarding sanctification. However, by mid-1914 meeting reports and testimonies and occasional prayer requests included references to a sanctification

²⁴⁸ McGee, 'James Roswell Flower', p. 642.

²⁴⁹ Flowers also co-published a periodical called 'The Pentecost' with A.S. Copley from 1908 to 1910. However, that periodical was not analyzed for this summary due to space limitations, McGee, 'James Roswell Flower', p. 642.

²⁵⁰ 'A New Sixteen Page Weekly', *WE* 114 (Nov 6, 1915), p. 1.

²⁵¹ In order to maximize efficiency in the use of space in this study, during the period of time that *WW* and *CE* were co-published if an article appears in both periodicals a more thorough analysis will be given in the *WW* section of this review strictly owing to the fact that *WW* appears before *CE* in this analysis. 'All articles and reports that are at all suitable for publication are published in the *Christian Evangel*, the weekly paper. At the end of the month, this material which has already appeared in the weekly, is carefully gone over and selected for the *Word and Witness*', 'Your Report Has Been Published', *CE* 65 (Oct 31, 1914), p. 2.

experience.²⁵² Mentions were also made of sanctified believers waiting on the BHS.²⁵³

Readers were encouraged to consecrate their unsaved children to God 'on the altar' for saving and cleansing, because the 'altar sanctifies the gift'.²⁵⁴

B. Sanctification Teaching

After becoming an official organ of the AG, the editors of *WE* considered it a 'newspaper' in that its focus was on demonstrating the 'practical side of the Gospel' as opposed to being concerned with 'teaching and theory'. This resulted in a more relaxed editorial hand²⁵⁵ and might also account for the lack of specific writing on the topic of sanctification of the believer until late 1914.²⁵⁶

General references to the topic of sanctification can be found in earlier issues of *WE*. For example, it is noted that the Israelites were commanded to sanctify themselves prior to crossing the Jordan in Josh. 3.5. This was seen as a call to 'heart-searching' and was

²⁵² D.P. Barnett, 'Rumsky, KY', *CE* 51 (Jul 25, 1914), p. 4; A.W. Orwig, 'Program Versus the Holy Ghost and Vice Versa', *CE* 53 (Aug 8, 1914), p. 3; Frank Dowden, 'Dock, Texas', *CE* 54 (Aug 15, 1914), p. 3; D.P. Barnett, 'Power Falls in Millport, KY', *CE* 56 (Aug 29, 1914), p. 1; Mrs. John S. Williams, 'A Testimony', *CE* 61 (Oct 3, 1914), p. 3; Mrs. Lanier Machin, 'A Testimony', *CE* 66 (Nov 7, 1914), p. 1; Mrs. W.J. Wiggins, 'Vera, Texas', *CE* 66 (Nov 7, 1914), p. 1; W.V. Kneisley, 'Franklin, MO', *CE* 71 (Dec 19, 1914), p. 3; Dewitt Spicer, 'Latter Rain in Johnsonville, Ill.', *CE* 78 (Feb 20, 1915), p. 4; Mrs. S.A. Hudgens, 'A Testimony', *CE* 79 (Feb 27, 1915), p. 4; Foxie Price, 'A Testimony', *CE* 86 (Apr 17, 1915), p. 3; W.M. Wood, 'A Testimony', *CE* 89 (May 8, 1915), p. 4; J.M.P., 'Glorious Convention in New York', *CE* 94 (Jun 12, 1915), p. 4; Alice Ellison, 'Testimonies', *CE* 102 (Aug 7, 1915), p. 2; A.L. Shell and E.B. Brooks, 'Revival Near Belleville, Ala.', *CE* 103 (Aug 14, 1915), p. 1; A.L. Shell, 'Alabama Notes', *CE* 106 (Sep 4, 1915), p. 1; 'A Council Testimony', *CE* 111 (Oct 16, 1915), p. 4; John P. Gaskins, 'Beaumont, Texas', *WE* 123 (Jan 15, 1916), p. 16; Mrs. G.P., 'A Letter From North Carolina', *WE* 137 (Apr 29, 1916), p. 14; Mrs. P.M. LaBerge, 'Some Good Things To Remember', *WE* 195 (Jun 24, 1916), p. 9; *WE* 151 (Aug 5, 1916), p. 11; Evangelist R.D. Walker, 'Vandergrift, PA.', *WE* 161 (Oct 21, 1916), p. 14; S.H.F., 'Pisgah As I Have Seen It', *WE* 181 (Mar 17, 1917), p. 3; S.McC. 'Requests For Prayer', *WE* 181 (Mar 17, 1917), p. 15; M.J. 'Prayer Requests', *WE* 187 (Apr 28, 1917), p. 15; The Evangel Prayer Band', *WE* 192 (Jun 2, 1917), p. 15; W.D.S., 'Requests For Prayer', *WE* 195 (Jun 23, 1917), p. 15; Geo. M. Thomas, 'A Testimony of a Missionary', *WE* 205 (Sep 1, 1917), p. 4; R.T. Johnson, 'Camp, Ark.', *WE* 207 (Sep 15, 1917), p. 14; Harriett Gravelle, 'The Wonderful Testimony of a French Canadian', *WE* 212 (Oct 27, 1917), p. 3; J.S.T., 'Requests for Prayer', *WE* 227 (Feb 16, 1918), p. 15; H.A.C., 'Requests for Prayer', *WE* 227 (Feb 16, 1918), p. 15; Alice E. Luce, 'Mexican Work Along the Border', *CE* 244-5 (Jun 15, 1918), p. 11; Bro. Adolf Wieneke, *CE* 248-49 (Jul 27, 1918), p. 7; Sarah Haggard Payne, 'A Few More Wisps of Wheat', *CE* 250-51 (Aug 10, 1918), p. 6; S.L., 'The Evangel Prayer Band', *CE* 286-87 (May 3, 1919), p. 15; Emma Steyer, 'Healed of Tuberculosis – A Remarkable Testimony', *PE* 328-29 (Feb 21, 1920), p. 1; J.E. Lee and Wife, 'Wants God's Best', *PE* 330-31 (Mar 6, 1920), p. 14; Sister L.M. Bishop, 'H.B. Junction, S.C.', *PE* 340-41 (May 15, 1920), p. 14; A.W. Orwig, 'Divine Innovations', *PE* 356-57 (Sep 4, 1920), p. 3.

²⁵³ 'Pastor A.M.O. Mammen, S. India', *CE* 51 (Jul 25, 1914), p. 4; J.L. Davis, 'Pentecostal Fires Still Burning', *CE* 89 (May 8, 1915), p. 2; J.E. Bess, 'Rector, Ark.', *CE* 105 (Aug 28, 1915), p. 1; S.A. Thorp, *WE* 145 (Jun 24, 1916), p. 14; B.F. Lawrence, 'The Works of God', *WE* 148 (Jul 15, 1916), p. 4; Berl Dodd, 'Fayetteville, Ark.' *CE* 300-301 (Aug 9, 1919), p. 14.

²⁵⁴ E.N. Bell, 'Questions and Answers', *WE* 214 (Nov 10, 1917), p. 9.

²⁵⁵ 'Troubles of an Editor', *CE* 55 (Aug 22, 1914), p. 2; J.R.F., 'Should Christians Go To War', *CE* 74 (Jan 16, 1915), p. 2.

²⁵⁶ E.N. Bell, 'Believers in Sanctification', *CE* 59 (Sep 19, 1914), p. 3.

evidence of their faith in their leader and in God.²⁵⁷ Also, after the defeat at Ai, God gave the command to ‘sanctify the people’ (Josh. 7.13) which implied a ‘separation and purifying’ in preparation for appearing before God.²⁵⁸ It is also noted that the sanctification of the church is ‘mightily in operation’ and ‘He will thoroughly purge His floor’ (Mt. 3.11-12). This will require ‘Holy Ghost filled workers, sent out of God for this very purpose’ (Eph. 4.11-14).²⁵⁹

1. Sparseness of Clear Sanctification Language

Still, there seems at times to be a deliberate effort to avoid using language that explicitly speaks of sanctification of the believer.²⁶⁰ An example of this is the response to the question, ‘Was Cornelius saved and sanctified before Peter went to his house?’ The answer is simply a reference to Acts 11.13-14 with no included explanation. Perhaps the reader is expected to draw their own conclusion.²⁶¹

It is particularly telling that in the eight page ‘Special Salvation Number’ of *WE*, the word ‘sanctification’ does not appear at all – although ‘cleansing’ language is used.²⁶² A few months after this issue the editor of *WE* noted that a letter had been received from a reader asking ‘whether we believe in sanctification’. The response in *WE* was ‘Most emphatically, we believe that “without holiness no man shall see the Lord.”’²⁶³ This question seems to have been sent in to E.N. Bell’s ‘Questions and Answers’ column and appears in the same issue of *WE* asking, ‘Do the Assemblies of God believe in Sanctification?’ In response, Bell writes, ‘Yes, sir. They believe every word the old Book

²⁵⁷ A.R.F., ‘Crossing the Jordan’, *CE* (Nov 15, 1913), p. 7. Note: most of the earliest extant issues of *CE* are missing the first page. The first issue with a page giving a volume number and date is *CE* 2.13 (Mar 28, 1914). The date given here is an estimate provided by the Flower Pentecostal Heritage Center in Springfield, MO.

²⁵⁸ A.R.F., ‘The Sin of Achan’, (Nov 29, 1913), p. 8.

²⁵⁹ F. Eiting, ‘Until We All Come Into the Unity of the Faith’, *CE* 63 (Oct 17, 1914), p. 3.

²⁶⁰ There is a significant body of writing in *WE* that contains implicit sanctification language, however. Critiques of the SW view of entire sanctification often refer to it as the ‘second blessing’. Terms and phrases such as ‘set free from the self life, holiness, cleansing of the blood, deliverance from the bondage/ dominion of sin, body of sin destroyed, deliverance from the guilt and penalty of sin and from ‘serving sin’, crucifixion of the ‘old man’ are all used at various times in *WE* and, based on the fact that many of these terms are also used in other explicit sanctification passages, seem to be relevant to the topic.

²⁶¹ D.E. Stover, ‘Question Box’, *CE* 64 (Oct 24, 1914), p. 2.

²⁶² *WE* 194 (Jun 16, 1917). In a bit of irony, just a few months previous, a pamphlet entitled ‘God’s Will in Sanctification’ was promoted in *WE* with the comment about a ‘tendency to let down on this most important subject on the part of some’, ‘Two Important Messages’, *WE* 177 (Feb 17, 1917), p. 11.

²⁶³ ‘Some of the Good Things In Store for Weekly Evangel Readers’, *WE* 217 (Dec 1, 1917), p. 5.

says about holiness or sanctification. They do not accept, however, all human theories about this.'²⁶⁴

2. Sanctification Defined

In spite of the foregoing observations, there are still sufficient references available to enable one to discern the development of sanctification theology in *WE*. The believer is 'sanctified through the offering of the body of Jesus Christ once for all' (Heb. 10.9-10) because a 'thorough application of the blood of Christ will cleanse from all sin'.²⁶⁵ It is impossible to be justified before God without the sanctifying blood of Christ (Heb. 13.12).²⁶⁶ The believer is sanctified 'by the Spirit' and 'with the blood' (2 Thess. 2.13; Rom. 15.16; Heb. 10.10, 14, 29). In the BHS, Christ is the agent and the Spirit is the means, but in sanctification the Spirit is the agent and the blood is the means. The object of applying this blood is to cleanse sin out of the heart.²⁶⁷ Cleansed and sanctified lives give testimony to the 'wonder-working power of the Blood'. One can do nothing to merit salvation, sanctification, or the BHS. It is 'all of grace, and through faith ... that worketh by love'.²⁶⁸

To sanctify is to 'make pure, holy, to set apart'. In this way, God is faithful to 'prepare us for, and to preserve us unto His coming again' (1 Thess. 5.23).²⁶⁹ 'The great essential is to be made through the regenerating and sanctifying power of the Holy Spirit, internally like Jesus, and cease trying to do as we think He would do, while we are, as yet, unlike Him in character.'²⁷⁰

Sanctification is also correlated with healing in *WE*. When a sick person desires to be healed, there must first be a separation from sin because sin separates one from the Lord (Jas 5.14-16; Isa. 1.15-18). It is then necessary to 'entrust himself to Jesus as his

²⁶⁴ E.N. Bell, 'Questions and Answers', *WE* 217 (Dec 1, 1917), p. 8.

²⁶⁵ R.L. Honeycutt, 'The Efficacy of Christ's Blood', *CE* 81 (Mar 13, 1915), p. 2; 'Messages of the Moment', *WE* 165 (Nov 18, 1916), p. 6.

²⁶⁶ R.L. Honeycutt, 'The Efficacy of Christ's Blood', *CE* 81 (Mar 13, 1915), p. 2; 'The Precious Blood of Christ', *WE* 173 (Jan 20, 1917), p. 1; E.N. Bell, 'Questions and Answers', *CE* 308-309 (Oct 4, 1919), p. 5.

²⁶⁷ E.N. Bell, 'Baptism With the Spirit With Speaking in Tongues', *CE* 84 (Apr 3, 1915), p. 4; E.N. Bell, 'Questions and Answers', *WE* 173 (Jan 20, 1917), p. 9; E.N. Bell, 'Questions and Answers', *WE* 185 (Apr 14, 1917), p. 9; Hope G. Tiffany, 'Elohim, God's Name', *CE* 302-303 (Aug 23, 1919), p. 8; E.N. Bell, 'Questions and Answers', *PE* 318-19 (Dec 13, 1919), p. 5; E.N. Bell, 'Questions and Answers', *PE* 326-27 (Feb 7, 1920), p. 5.

²⁶⁸ A.E.L., 'Pictures of Pentecost In the Old Testament', *WE* 185 (Apr 14, 1917), p. 2.

²⁶⁹ Evang. Herbert Buffum, 'Sin in the Flesh', *CE* 80 (Mar 6, 1915), p. 3; Mary W. Chapman, 'The Faithfulness of God', *WE* 164 (Nov 11, 1916), p. 3; Andrew D. Urshan, 'The Need of the Hour', *WE* 208 (Sep 29, 1917), p. 3; 'Faith in the Faithful God', *CE* 252-53 (Aug 24, 1918), p. 7.

²⁷⁰ J.T. Boddy, 'Editorial Meditations', *PE* 352-53 (Aug 7, 1920), p. 4.

Physician'. In this way one receives both sanctification and healing by faith and Jesus is glorified.²⁷¹

Sanctification of one's whole being, or 'holiness of life', is the 'walk that will please God' (1 Thess. 4.3-12; Heb. 13.16). This is what is required to be 'ready for translation' at the coming of the Lord (1 Thess. 4.13-18).²⁷² Only those who are 'washed and sanctified and justified' can have a part in the kingdom of righteousness.²⁷³ The 'holy, sanctified, pure and loyal life' is evidence that one has received salvation by grace, and this life lived to the Lord on earth will be presented to the Bride of Christ in Heaven as a 'fine linen, clean and white'.²⁷⁴

3. The Disposition of the 'Old Man'

The status of the 'old man' of sin in the regenerated Christian is an important consideration in the sanctification theology of *WE*. As has already been demonstrated in this analysis, the typical SW view held that the 'old man' persisted in the believer until one is sanctified, at which point the 'old man' is crucified/eradicated/taken out. In Durham's FW view, the subsequent step of sanctification is seen as unnecessary because the 'old man' is understood to be crucified with Christ in the initial conversion experience which is subsequently figured in water baptism. In this regard, Durham's FW view is largely held to in *WE*.

Sin cannot persist in the flesh of the believer. Romans 6.6 means the 'utter annihilation of the sin principle'. The blood of Jesus cleanses from all sin, it does not just 'cover it up' (1 Jn 1.17). Only the pure in heart will see God, which implies that 'sin must be removed from the heart'.²⁷⁵ The 'Adamic nature' or 'sin principle' is 'changed when a man is made a new creature in Christ' (2 Cor. 5.17). But even in this 'regenerated and sanctified' state, there is still a danger from 'weaknesses still left' that can result in 'falling back into old sins that grow out of this old nature' (Rom. 6.1-14, 18, 22-23; Gal. 5.13-18; Col. 3.5-17). Paul's 'thorn in the flesh' was not the Adamic nature in him. It is

²⁷¹ Pastor Paul, 'What Shall We Preach to the Sick?', *WE* 207 (Sep 15, 1917), pp. 4-5.

²⁷² Andrew D. Urshan, 'The First Preacher of the Second coming and the First Typical Raptured Saint', *WE* 182 (Mar 24, 1917), pp. 2-3. Also S.H.F., 'Holiness Unto the Lord', *WE* 175 (Feb 3, 1917), p. 6; S.H.F., 'From the Pentecostal Viewpoint', *PE* 354-55 (Aug 21, 1920), p. 8.

²⁷³ S.H.F., 'The Gospel of the Kingdom', *PE* 362-3 (Oct 16, 1920), p. 11.

²⁷⁴ Andrew D. Urshan, "'Anathema Maran-Atha" Or "At The Coming of the Lord"', *WE* 184a (Apr 10, 1917), p. 5.

²⁷⁵ Evang. Herbert Buffum, 'Sin in the Flesh', *CE* 80 (Mar 6, 1915), p. 3. A song is included in *WE* which says in the chorus, 'I've no doubts at all, Jesus saves and sanctifies me', and in a verse, 'Gently washed my bleeding sin wound, Rid me of all inbred sin; Healed and saved and sanctified me, Read Romans 5 and 13', Bro. A. Blackburn, 'Tune "I Surrender All"', *WE* 138 (May 6, 1916), p. 15.

applied to all 'weaknesses, injuries, necessities, persecutions, or distresses for Christ's sake' in 2 Cor. 12.7-10.²⁷⁶

The sacrifice on Calvary takes care of all past sins. But not only did Christ die for the believer, the believer 'died in Him' which means the 'old man, the sinful nature' was 'nailed to the Cross with Jesus'. Thus, one can 'reckon by faith' to be 'dead indeed unto sin and alive unto God'.²⁷⁷ Because of this, it is possible no longer to serve sin. It is 'blessedly possible' through the Holy Spirit to 'put off the old man with his deeds', and 'put on the new man, which is renewed in knowledge after the image of Him that created Him'.²⁷⁸

However, in 1920 Bell seems to take a bit of a turn from his earlier position about the sin nature in the regenerated believer. He allows that sanctification begins in regeneration, but then states, 'we are not among those who hold that in regeneration one is "entirely" or "wholly" sanctified experimentally, or that no dregs or remains of the sin principle are left'.²⁷⁹ Bell allowed for the possibility of different experiences and that some would receive a 'much fuller victory at conversion' than others. Certainly, all regenerated believers are sanctified in the sense of being 'set apart' for the Lord and his service. But Paul prays even for those who had received the BHS to be 'sanctified wholly' (1 Thess. 5.23). This means that when one falls short of God's standard or finds 'some evidence of a sinful nature within', immediate repentance and laying 'himself and such sinful nature completely and unreservedly on the altar of God' will result in victory.²⁸⁰

Even in Bell's later view, however, it seems possible that one can come into a state of entire sanctification in this life, although very few do so in one or two works of grace.²⁸¹ God has promised the believer that sin 'shall not have dominion over us', and one should seek for that 'if it takes forty trials and forty experiences to reach that point', although Bell points out it should not. At the same time, one should always be sensitive

²⁷⁶ E.N. Bell, 'Questions and Answers', *WE* 187 (Apr 28, 1917), p. 9.

²⁷⁷ A.E. Luce, 'Life in the Inner Court', *CE* 262-63 (Nov 16, 1918), pp. 6-7, Also S.H.F., 'Sunday School Lesson', *CE* 258-59 (Oct 19, 1918), p. 12.

²⁷⁸ S.H.F., 'From the Pentecostal Viewpoint', *PE* 354-55 (Aug 21, 1920), pp. 8-9. In this article, Frodsham takes issue with the term 'eradication' because it is not found in scripture; however, he clearly allows that 'when a man becomes a new creature in Christ Jesus "old things are passed away"'.²⁷⁹

²⁷⁹ E.N. Bell, 'Questions and Answers', *PE* 356-57 (Sep 4, 1920), p. 5.

²⁸⁰ E.N. Bell, 'Questions and Answers', *PE* 356-57 (Sep 4, 1920), p. 5.

²⁸¹ E.N. Bell, 'Questions and Answers', *PE* 356-57 (Sep 4, 1920), p. 5.

to the times that God reveals where they have ‘missed the mark’ and be quick to confess sin and trust in the blood of Jesus to cover it.²⁸²

C. Via Salutis

In *WE*, the tabernacle of Moses is seen as a type of God’s plan of salvation from the shedding of blood to the second coming of Christ.²⁸³ In the explanation for this typology, one can discern a FW two-step *via salutis*.

In the court outside the tabernacle, one encounters the brazen altar for the sin offering. This is typical of the cross. Here the bodies of the animals whose blood was taken into the sanctuary by the High Priest were burned. Also, Jesus ‘suffered without the gate’ that ‘He might sanctify the people with His own blood’ (Heb. 13.11-12). In this way, Jesus made provision for believers to be able to enter into a ‘real vital’ experience by ‘a new and living way’ (Heb. 10.20).²⁸⁴

After the brazen altar comes the brazen laver which is typical of water baptism. This laver is also outside of the tabernacle signifying the need to be baptized ‘upon repenting and accepting through faith the finished work of Christ’s sin offering on the brazen altar’ (Acts 2.38; Mk 16.16).²⁸⁵ Only after this does one come into the first compartment of the Tabernacle which ‘does not stand for any special one phase of experience, but represents the normal New Testament state or experience of salvation and sealing of the Baptism with the Holy Ghost’ (Eph. 1.13).²⁸⁶ This is a three-fold state of being represented by the candle stick which speaks of ‘light or illumination provided for through the coming of the Holy Ghost’ (2 Cor. 4.6); the table of shewbread which represents the ‘living bread, the word of God’ (Mt. 4.4; Jn 6.63); and the golden altar of incense representing ‘praying in the Holy Ghost’ (Eph. 6.18; Jude 20).²⁸⁷ When a sinner ‘comes intelligently under the blood he becomes clean and the Spirit then causes Christ to take His throne in the heart’ (Eph. 3.16-17) and God’s greatest blessings come through these three avenues – illumination, feeding on the word, and prayer.²⁸⁸

²⁸² E.N. Bell, ‘Questions and Answers’, *PE* 356-57 (Sep 4, 1920), p. 5.

²⁸³ Harry Morse, ‘The Tabernacle’, *CE* 64 (Oct 24, 1914), p. 3.

²⁸⁴ Harry Morse, ‘The Tabernacle’, *CE* 64 (Oct 24, 1914), p. 3; A.A. Boddy, ‘The Holy Ghost For Us’, *WE* 205 (Sept 1, 1917), p. 1.

²⁸⁵ Harry Morse, ‘The Tabernacle’, *CE* 64 (Oct 24, 1914), p. 3.

²⁸⁶ Harry Morse, ‘The Tabernacle’, *CE* 64 (Oct 24, 1914), p. 3.

²⁸⁷ Harry Morse, ‘The Tabernacle’, *CE* 64 (Oct 24, 1914), p. 3.

²⁸⁸ Harry Morse, ‘The Tabernacle’, *CE* 64 (Oct 24, 1914), p. 3. As has been shown elsewhere in this study, a typical SW interpretation of the tabernacle saw the three major areas – outer court, holy place, and holy of holies – as typical of salvation, sanctification, and BHS. However, in the perspective in view here,

From this typology it is apparent that justification and sanctification, in some sense at least, were seen as occurring at the same time. E.N. Bell notes that if one uses the term 'justification' to refer to the 'guiltless standing of a believer in Christ' and does not also include the 'internal change of his heart', then that change would necessarily be defined as a second work of grace. But by including justification, regeneration, and cleansing (sanctification) under the heading of 'new birth' then there is only one work of grace.²⁸⁹ One who 'believes in Christ, who is born anew and in Christ' is 'sanctified by faith in Jesus' (Acts 20.32; 26.18; 1 Cor. 1.21). This means they are 'set apart for God, their souls or hearts are washed in the blood or purified by faith in Jesus. They are then new creatures in Christ (2 Cor. 5.17), counted holy (Eph. 4.24)'. In this sense, 'every truly regenerated person is then and there sanctified (1 Cor. 1.30)'.²⁹⁰ At Calvary, one does not just receive 'acquittal from guilt, but also a deliverance from the "old man" and "the carnal mind"' (Rom. 6.6).²⁹¹

Sanctification is 'the process whereby we are made "holy" in heart and life'. This begins with regeneration and continues by stages, each one of which is considered 'complete up to the truth apprehended and fully yielded to'.²⁹² But 'when a soul yields his will to God's will, putting the natural man with all its desires on the altar, and believing in the blood to fully cleanse, that soul is at once cleansed the moment faith grasps Christ and the blood'.²⁹³ From that time on, the believer finds that 'Jesus Christ Himself has come into their lives in a new way to live out His life through them'.²⁹⁴ Water baptism is the dividing line between the old life and the new. The new believer, 'recognizing that he and his old life have been crucified in Christ and put to death ... stands up and is publicly buried, figuratively into Christ's death. He thus publicly owns himself dead as to his old man and old manner of life before the entire community'.²⁹⁵

one is saved and sanctified in the outer court while the holy place represents the 'normal state' of the NT believer and the holy of holies is representative of Heaven itself.

²⁸⁹ E.N.B., 'Questions and Answers', *CE* 68 (Nov 21, 1914), p. 2. For Bell, this issue of terminology is an explanation for the different opinion about one or two works of grace.

²⁹⁰ E.N. Bell, 'Questions and Answers', *WE* 192 (Jun 2, 1917), p. 9.

²⁹¹ S.H.F., 'Holiness Unto the Lord', *WE* 174 (Jan 27, 1917), p. 3.

²⁹² E.N. Bell, 'Questions and Answers', *WE* 220 (Dec 22, 1917), p. 9.

²⁹³ E.N. Bell, 'Questions and Answers', *WE* 220 (Dec 22, 1917), p. 9; E.N. Bell, 'Questions and Answers', *CE* 288-89 (May 17, 1919), p. 5. Sanctification was seen as a 'state, a condition of the human heart and life, brought about by cleansing with the blood of Christ'. It is like a 'jar washed and made clean' which is then filled with the Spirit. When a person becomes a new creation in Christ, 'old things are passed away' and 'all things are become new', E.N. Bell, 'Questions and Answers', *PE* 326-27 (Feb 7, 1920), p. 5.

²⁹⁴ S.H.F., 'Holiness Unto the Lord', *WE* 174 (Jan 27, 1917), p. 3.

²⁹⁵ E.N. Bell, 'Figurative Washing Away', *CE* 83 (Mar 27, 1915), p. 3.

One takes Christ as savior and sanctifier, and then the Comforter can come, 'when we trust the cleansing blood'.²⁹⁶ Heart-purity is essential in seeking the BHS. Pentecost is exemplified in 2 Chron. 5.11-14 where the priests, typifying the redeemed, were all sanctified, and were worshipping God in unity. Then God's glory filled the temple and the priests could not minister because of it.²⁹⁷ Isaiah saw the Lord in his temple and he was convicted of his need for cleansing from his corrupt nature, not just acts of sin. One must get a similar self-revelation in seeking the BHS because the 'temple must first be cleansed of all uncleanness in the inner part ... then it must be consecrated – i.e. handed over absolutely to the Lord, before it can be filled'.²⁹⁸ Like Isaiah, the believer can be made clean through the blood and kept clean through the Word, sanctified by the Spirit (Isa. 6.8) and with 'sanctified ears' can hear the voice of God.²⁹⁹

Concern is expressed in *WE* for people seeking the BHS who 'know little of the power of the Blood in heart cleansing'. It was noted there were 'in some assemblies people who are altogether unsanctified and utterly void of the graces of the Spirit that characterize the redeemed Spirit-filled child of God'.³⁰⁰ It was important to be sure that people were truly saved and sanctified before leading them to seek the BHS.³⁰¹ To that end, it is noted that each 'work of grace or gift' is accompanied by a sign confirming that one has received the thing sought. The Holy Spirit bears witness to regeneration and sanctification, assuring that 'the work wrought in the heart is of God (Rom. 5.1-5; Heb. 10.14-15). Likewise, speaking in tongues is an evidence of the gift of the Holy Spirit'.³⁰²

D. Ongoing Growth and Cleansing

In *WE*, sanctification was understood as having two aspects. The first is cleansing of the heart which is received at conversion. One is not fully justified until being sanctified in this sense. Justification is 'making righteous' and it includes 'every phase' of sanctification. The second aspect of sanctification is a 'state of heart to grow into'.³⁰³

²⁹⁶ A.A. Boddy, 'The Holy Ghost For Us', *WE* 205 (Sep 1, 1917), p. 1.

²⁹⁷ H.M. Turney, 'The Baptism of the Holy Ghost', *WE* 146 (Jul 1, 1916), p. 5.

²⁹⁸ H.M. Turney, 'The Baptism of the Holy Ghost', *WE* 146 (July 1, 1916), p. 5. Getting rid of a 'troublesome inward disposition' is the 'negative side of sanctification'. One should then seek the infilling of the Holy Spirit and the 'realization of Him as a personal, abiding presence', 'The Manifestation of Tongues', *PE* 336-37 (Apr 17, 1920), p. 7.

²⁹⁹ 'Isaiah's Call to Heroic Service', *WE* 195 (Jun 23, 1917), p. 10.

³⁰⁰ Sister Baer, *WE* 163 (Nov 4, 1916), p. 4.

³⁰¹ A.E.L., 'Pictures of Pentecost in the Old Testament', *WE* 204 (Aug 25, 1917), p. 4.

³⁰² Thomas Atterberry, 'They Shall Speak With New Tongues', *PE* 320-21 (Dec 27, 1919), p. 3.

³⁰³ James Harvey, 'Brother James Harvey and "Finished Work"', *CE* 72 (Dec. 26, 1914), p. 4.

Those who are 'sanctified in Christ' in regeneration are still 'mere babes in Christ' (1 Cor. 1.2; 3.1-4). One must then learn to crucify 'self' daily and live a holy life.³⁰⁴ Outward behavior must be brought into conformity to the new life within. Thus, they are instructed to put away such things as anger, wrath, and malice (Col. 3.5-10) as part of the ongoing process of sanctification.³⁰⁵ This continues until the believer is 'established in holy living, rooted and grounded in Christ', and counted as 'perfect'. That is not to mean one has reached a place where it is impossible to sin or make a mistake. It simply implies 'maturity', 'full growth' (Jn 1.16; 2 Cor. 3.18; 1 Thess. 4.8; 5.23; 1 Pet. 1.13).³⁰⁶

One of the first lessons a newborn child of God must learn is 'entire separation from the world, and consecration to the service of God' (Jn 17.14, 16, 19; 2 Cor. 6.17-18).³⁰⁷ Ongoing consecration is the 'outworking' of the experience of sanctification in the believer (Rom. 12.1-2). The believer is brought into a place of being 'separated from the world and all its vanities' where it can be truly said, 'It is no longer I that live but Christ that liveth in me'.³⁰⁸ This leads to a holy life because putting on Christ one finds that 'He of God is made unto us, wisdom, righteousness, sanctification, and redemption'. 'Every fresh realization of God's unlimited mercies brings to the heart a deeper desire to some way respond; and there is nothing we can give God more pleasing than ourselves.'³⁰⁹ Only those who are 'completely yielded in all things to the will of God' will be considered a 'full overcomer'.³¹⁰

The means for this continual growth is the Word of God and the Blood of Jesus. Jesus prayed 'sanctify them through Thy truth, Thy word is truth' (Jn 17.17). God's intention is that the believer is holy, separated unto God to be 'wholly and sacredly his'.³¹¹ Self must be surrendered and the heart must be cleansed from all known sin by the blood of Jesus prior to BHS, but the Holy Spirit will continue to work to make each heart more

³⁰⁴ E.N. Bell, 'Questions and Answers', *WE* 192 (Jun 2, 1917), p. 9; E.N. Bell, 'Questions and Answers', *CE* 260-61 (Nov 2, 1918), p. 5.

³⁰⁵ E.N. Bell, 'Questions and Answers', *WE* 192 (Jun 2, 1917), p. 9.

³⁰⁶ E.N.B., 'Questions and Answers', *CE* 68 (Nov 21, 1914), p. 2; Miss E. Sisson, 'May We Tarry Till the Lord Comes?', *WE* 188 (May 5, 1917), p. 6; E.N. Bell, 'Questions and Answers', *WE* 192 (Jun 2, 1917), p. 9; Pastor Joseph Tunmore, 'The Essentials to Pentecost', *CE* 260-61 (Nov 2, 1918), pp. 2-3.

³⁰⁷ A.E. Luce, 'A Refuge For the Fugitive', *CE* 244-45 (Jun 15, 1918), p. 8.

³⁰⁸ 'Sunday School Lesson: A Living Sacrifice', *WE* 165 (Nov 18, 1916), p. 10; A.E.L., 'The Divine Conflict', *WE* 192 (Jun 2, 1917), p. 5.

³⁰⁹ 'Sunday School Lesson: A Living Sacrifice', *WE* 165 (Nov 18, 1916), p. 10; S.H.F., 'Holiness Unto the Lord', *WE* 175 (Feb 3, 1917), pp. 6-7; Ernest A. Paul, 'The Grace of God. Part 3', *WE* 231 (Mar 16, 1918), p. 8.

³¹⁰ E.N. Bell, 'Questions and Answers', *WE* 223 (Jan 19, 1918), p. 9.

³¹¹ J.W.W., 'The Nativity', *CE* 120 (Dec 18, 1915), p. 1.

holy every day (1 Thess. 4.8, 5.23).³¹² This is because one does not 'know all truth' or 'all the will of God', so the Spirit must lead into times of testing and calls for deeper consecration. Yielding to God in this 'clearer light' results in 'deeper holiness' and 'more Christ-likeness'.³¹³ Each truth in Scripture is designed for 'its own specific sanctification'. Ignoring or disobeying a known truth makes full sanctification impossible.³¹⁴

Believers are 'loosed from the bondage of the old man' because the Lord was crucified in the 'likeness of the flesh of sin' (Rom. 6.6; 8.3). The flesh cannot be sanctified, it must be crucified. And even after that, whenever it manifests the believer must only live 'through the "moment by moment" attitude of faith in Christ's finished work', trusting the Holy Spirit to apply the 'severing power of the death of Christ, together with a fuller measure of His life'.³¹⁵ And this 'severing power' must go even deeper to 'snap the threads' of 'instinctive natural attachments to localities, times, seasons, persons, plans, prospects, sweet memories, glittering day dreams or bright hopes' and to 'circumcise' natural affections so that 'the heart may be "islanded" away out in the ocean of God'. This explains seasons of suffering in the life of the Christian who must experience this 'loosing' from things that would hinder spiritual growth.³¹⁶

One experience of the 'sanctifying blood' does not leave one without 'further need of the atoning blood or the intercession of Jesus Christ'. The 'elect of God' are enabled to live a life 'unto obedience' by the sanctifying power of the Spirit. But this obedience has also been 'purged by blood' and one never gets beyond the need of this 'blood of sprinkling' (1 Pet. 1.2).³¹⁷ An extreme view to be avoided, however, is that, when one 'through any weakness fails God', God considers that one backslidden and disinherited. Some were teaching that in this scenario one must first 'seek justification, then get sanctified as a second work, and finally seek anew the baptism with the Holy Ghost'. But this doctrine was deemed in *WE* to be unscriptural and critiqued as making 'backsliders almost as fast as one can make converts'.³¹⁸ The correct remedy in this scenario is to confess and repent and be cleansed by the blood.³¹⁹ God is longsuffering

³¹² J.W.W., 'The Nativity', *CE* 120 (Dec 18, 1915), p. 1; E.N.B., 'Questions and Answers', *CE* 68 (Nov 21, 1914), p. 2; E.N. Bell, 'Questions and Answers', *CE* 284-85 (Apr 19, 1919), p. 5.

³¹³ E.N. Bell, 'Questions and Answers', *CE* 284-85 (Apr 19, 1919), p. 5.

³¹⁴ D.M. Panton, 'Earnestly Contend For the Faith', *PE* 334-35 (Apr 3, 1920), p. 1.

³¹⁵ L.E.W., 'Eternal Loosing', *PE* 316-17 (Nov 29, 1919), p. 4.

³¹⁶ L.E.W., 'Eternal Loosing', *PE* 316-17 (Nov 29, 1919), p. 4.

³¹⁷ A.G. Ward, 'Our Great Inheritance', *WE* 216 (Nov 24, 1917), p. 2.

³¹⁸ E.N. Bell, 'Questions and Answers', *WE* 178 (Feb 24, 1917), p. 11.

³¹⁹ E.N. Bell, 'Questions and Answers', *WE* 137 (Apr 29, 1916), p. 8.

and will use 'every endeavor' to bring his errant children to repentance. Only until every other means has been exhausted will God 'disinherit His own'.³²⁰

E. The FW Controversy

Little mention of the FW controversy itself is made in *WE*, although doctrinal controversy in general does get some attention. This is no doubt owing to the 'new issue' beginning in April 1913 which ultimately led to the emergence of Oneness Pentecostalism from within the AG.³²¹ However, there are some vestiges of the FW controversy that remained in *WE*.

Early on, the position of the General Council of the AG was to 'honor the blood of Christ; to preach that it has power to cleanse from all sin; to expect men to be cleaned up and delivered from conformity to the world' regardless of whether one held to one or two works of grace.³²² By August 1916, Bell noted that the General Council would ordain people no matter their view on a first or second work of grace. Of greater concern was whether the person 'is a peaceful, harmonious worker and upbuilder in the kingdom, or a factious man with a harsh spirit'.³²³

R.E. Massey wrote to make confession that he had at first resisted the FW view. But after reading a paper by R.E. McAlister, all the arguments he had against it were 'knocked in the head'. But he had been quiet about his change in views, and confessed it was time that 'I must come out and say that I believe "the finished work", or, in other words, I should have come out and said that I did not believe that the "old man" was in the heart of the regenerate, for ... "all things are become new", when we are born again'.³²⁴ He reiterated his view saying, 'we are completely saved when we are born again, and ... we can go from this experience into the experience of the baptism of the Holy Ghost'.³²⁵

A tendency to attempt to play down the idea of numbering 'works of grace' is exhibited early in *WE*.³²⁶ Furthermore, the terms 'finished work' and 'second work' were

³²⁰ E.N. Bell, 'Questions and Answers', *WE* 178 (Feb 24, 1917), p. 11.

³²¹ Reed, D.A. Reed, 'Oneness Pentecostalism', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 936-44 (936).

³²² E.N. Bell, 'The General Council Purposes', *CE* 71 (Dec 19, 1914), p. 1.

³²³ E.N. Bell, 'Questions and Answers', *WE* 152 (Aug 12, 1916), p. 8.

³²⁴ R.E. Massey, 'A Jonah Makes Confession', *CE* 56 (Aug 29, 1914), p. 3.

³²⁵ R.E. Massey, 'A Jonah Makes Confession', *CE* 56 (Aug 29, 1914), p. 3.

³²⁶ For examples see, E.N. Bell, 'Believers in Sanctification', *CE* 59 (Sep 19, 1914), p. 3; E.N.B., 'Questions and Answers', *CE* 68 (Nov 21, 1914), p. 2; E.N. Bell, 'The General Council Purposes', *CE* 71 (Dec 19, 1914), p. 1; James Harvey, 'Brother James Harvey and "Finished Work"', *CE* 72 (Dec 26, 1914), p. 4.

seen by some as unscriptural. Instead, it should simply be said that the Holy Spirit is 'with us and working in us', 'tugging at our heart strings, convincing, converting, regenerating. And then he comes in us as a fountain of living water cleansing, renewing, sanctifying, comforting, teaching and guiding; and upon us, revealing, energizing, and empowering for service.'³²⁷

To the editor and contributors of *WE*, both the FW and SW doctrines held enough truth that individuals can be saved 'on both sides'.³²⁸ In a meeting or revival, it was suggested that one view be prevalent, although privately held views were not considered a hindrance to effectiveness as long as there is no contention and the workers are all 'devout Christians, loving each other and co-operating together'. In such a meeting where differing views are held, 'much care' would need to be taken to see that conflicts do not arise.³²⁹ However, the FW did hold prominence in *WE*, and even while having such a cooperative attitude, it was needful to 'hoe our own potato patch' lest it get 'grassy and we shall get no reward from our Master'.³³⁰

F. Summary of *WE/CE/PE*

The foregoing analysis of *WE* reveals the theological trajectory of the FW stream among early Pentecostals. As in *WW*, one can discern the continuation of Durham's FW teaching of sanctification as part of the initial salvation experience of the believer which is followed by water baptism and the BHS. In addition to this, however, a couple of potentially significant observations can be made.

First, there seems at times to be a deliberate avoidance of explicit sanctification language. This is a curiosity because of the tendency exhibited in *WE* to downplay somewhat the FW controversy and encourage cooperation between FW and SW believers, including a willingness to ordain proponents of each view in the AG. It is difficult to say whether or not the use of other terms for sanctification was meant as a way to facilitate unity and find a way forward together. Regardless, there seems to have been some confusion about the actual belief of the AG on the topic of sanctification based on a query sent to the editor from at least one reader. One is left to wonder if this vague language was a contributing factor to that confusion.

³²⁷ R.W. Hudson, 'The Personality of the Holy Spirit and Other Observations', *CE* 75 (Jan 23, 1915), p. 3.

³²⁸ E.N. Bell, 'Questions and Answers', *WE* 160 (Oct 7-14, 1916), p. 8.

³²⁹ E.N. Bell, 'Questions and Answers', *WE* 160 (Oct 7-14, 1916), p. 8.

³³⁰ E.N. Bell, 'Questions and Answers', *CE* 252-53 (Aug 24, 1918), p. 9.

Second, it is possible that later issues of *WE* in this time period represent the beginning of a shift in the theology of sanctification in the FW stream. This is suggested by Bell's language on the persistence of the 'old man' to some degree in the regenerated believer which is different from the view held by Durham himself. This doctrinal shift has already been corroborated in more recent FW literature in an earlier chapter of this study.

VI. Pentecostal Holiness Advocate.

Introduction

The IPHC as it exists today was formed as a merger of three different groups: the Fire-Baptized Holiness Church (FBHC), the Holiness Church of North Carolina (HCNC), and the Tabernacle Pentecostal Church (TPC).³³¹ The first of these groups was formed under the leadership of B.H. Irwin. Irwin experienced sanctification in 1891 and began to study the works of John Wesley and John Fletcher.³³² Irwin was particularly impacted by Fletcher's teaching which seemed to suggest an experience of 'burning love' also referred to as the 'baptism with the Holy Ghost and fire' subsequent to sanctification, an idea which Irwin came to embrace fully.³³³ Irwin founded the Iowa Fire-Baptized Holiness Association which became a base for his travel nationwide, establishing other such associations wherever he went.³³⁴ Eventually, Irwin decided it was necessary to centralize the movement and he took the title of General Overseer, which was later confirmed to be a life-time appointment at the first national convention in Anderson, SC in 1898.³³⁵ At the same conference, J.H. King, who would be a key figure in the future of the movement, was in attendance.³³⁶ Two short years later in 1900, Irwin confessed to 'open and gross sin' and resigned as General Overseer of the Church. King was his successor.³³⁷

³³¹ R.P. Spittler, 'International Pentecostal Holiness Church', in Stanley Burgess (ed.), *NIDPCM* (Rev. and exp. edn; Grand Rapids, MI: Zondervan, 2002), pp. 798-802 (799).

³³² Synan, *The Holiness-Pentecostal Tradition*, p. 51.

³³³ Synan, *The Holiness-Pentecostal Tradition*, pp. 51-52.

³³⁴ Spittler, 'International Pentecostal Holiness Church', p. 799.

³³⁵ Synan, *The Holiness-Pentecostal Tradition*, p. 55.

³³⁶ Synan, *The Holiness-Pentecostal Tradition*, p. 55.

³³⁷ Synan, *The Holiness-Pentecostal Tradition*, p. 59.

The HCNC had its beginnings under the leadership of A.B. Crumpler.³³⁸ After experiencing sanctification under the ministry of Beverly Carradine in MO, Crumpler soon thereafter returned to his home state of NC and began to preach the experience in the Methodist churches there. Due to the success of Crumpler's efforts at preaching sanctification, he organized the 'North Carolina Holiness Association', and was preaching to thousands all over the state, reporting numbers of people experiencing conversion, and being 'wholly sanctified'.³³⁹ Refusing to stop preaching sanctification after being enjoined thusly by the Methodist Episcopal Church, Crumpler withdrew from the church and continued preaching his message of sanctification throughout the eastern part of North Carolina.³⁴⁰ In the spring of 1900, Crumpler and a few other Methodist ministers formed 'The Pentecostal Holiness Church' and he also began publishing *The Holiness Advocate*.³⁴¹ Later, they changed the name to 'The Holiness Church' until officially becoming part of the Pentecostal movement in 1909 at which time they restored the term 'Pentecostal' to the name.³⁴²

TPC began in SC under the leadership of N.J. Holmes, a Presbyterian pastor who had accepted the message of the 'second blessing' from D.L. Moody.³⁴³ He left the Presbyterian Church in 1898 and formed an independent congregation and a Bible school in Greenville, NC. He was joined by several other churches who came together and eventually became TPC.³⁴⁴

Key to the mingling of HCNC and FBHC was G.B. Cashwell, who was part of Crumpler's 'Holiness Church'. Having gotten word of the revival at Azusa Street and going to Los Angeles in 1906 to see it first-hand, Cashwell experienced the BHS there and, in December 1906, returned home to Dunn, NC to share his Los Angeles testimony.³⁴⁵ But Cashwell's leader, Crumpler, expressed concern about Cashwell's new experience. In a conversation between Crumpler and another leader in Crumpler's movement, G.F. Taylor, shortly before the Dunn revival, Crumpler made the statement

³³⁸ Spittler, 'International Pentecostal Holiness Church', p. 799.

³³⁹ Synan, *The Holiness-Pentecostal Tradition*, p. 62.

³⁴⁰ Synan, *The Holiness-Pentecostal Tradition*, p. 63.

³⁴¹ Synan, *The Holiness-Pentecostal Tradition*, p. 63.

³⁴² Spittler, 'International Pentecostal Holiness Church', pp. 799-800.

³⁴³ Spittler, 'International Pentecostal Holiness Church', p. 799.

³⁴⁴ Spittler, 'International Pentecostal Holiness Church', p. 799.

³⁴⁵ Beacham, Doug, *Azusa East: The Life and Times of G.B. Cashwell* (Franklin Springs, GA: LSR Publications, 2006), pp. 45, 59.

that '... if Bro. Cashwell was teaching the speaking in tongues as the evidence of the Baptism of the Spirit, he was going to oppose him'.³⁴⁶ Indeed, that is exactly what Cashwell preached at Dunn and other revivals around the area and the message was accepted by many who would become significant leaders in the Pentecostal movement in the Southeast, including J.H. King.³⁴⁷

Eventually, The Holiness Church under Crumpler's leadership was divided into 'Pentecostal and anti-Pentecostal factions', the former led by Cashwell and Taylor, the latter led by Crumpler himself. In November 1908, at the Dunn Convention, the Pentecostal faction in a clear majority brought the church into the movement and Crumpler withdrew from the church he had started.³⁴⁸ One year later, the church voted to restore the word 'Pentecostal' to the church's name. In 1911, the PHC and the FBHC merged at Falcon, NC and S.D. Page was named as the General Overseer of the new group.³⁴⁹ In 1915, TPC also became part of the PHC.³⁵⁰

A. A Strong Editorial Hand

The first issue of *PHA* was launched as the 'official organ of The Pentecostal Holiness Church' in 1917 with G.F. Taylor as the first editor.³⁵¹ From the beginning, Taylor expressed his strict editorial policy noting his task of keeping a 'close watch on all matters submitted to him for publication' and to 'be the judge as to what should enter the paper, and what should be left out'.³⁵²

From a doctrinal standpoint, Taylor is clear in his conviction that the paper would only endorse truths in harmony with *The Discipline of the Pentecostal Holiness Church*. He specifically states that 'the church and paper advocate holiness or heart purity as a second definite work of grace wrought in the heart, subsequent to regeneration'.³⁵³ Taylor unequivocally insists those who wish to contribute to the paper must write 'in

³⁴⁶ Beacham, *Azusa East*, p. 61.

³⁴⁷ Synan, *The Holiness-Pentecostal Tradition*, p. 117.

³⁴⁸ Synan, *The Holiness-Pentecostal Tradition*, p. 119.

³⁴⁹ Synan, *The Holiness-Pentecostal Tradition*, p. 121.

³⁵⁰ Spittler, 'International Pentecostal Holiness Church', p. 800. Taylor's perspective of the history of the PHC is given in G.F. Taylor, 'Basis of Union', *PHA* 1.24 (Nov 10, 1917), pp. 4-6.

³⁵¹ Spittler, 'International Pentecostal Holiness Church', p. 800.

³⁵² 'Journalism', *PHA* 1.1 (May 3, 1917), p. 9.

³⁵³ 'Our Policy', *PHA* 1.1 (May 3, 1917), p. 9.

harmony with the truths for which we stand'.³⁵⁴ Taylor's editorial policy as well as the theological stance of the PHC is clearly demonstrated by the sheer number of testimonies (including some contained in obituaries), ministry reports, and prayer requests related to a distinct experience of sanctification as a second definite work of grace which were submitted to *PHA*.³⁵⁵

³⁵⁴ 'Our Policy', *PHA* 1.1 (May 3, 1917), p. 9. Taylor also notes that this editorial policy extends to the books that will be advertised for sale in *PHA*. 'Our Policy', *PHA* 1.1 (May 3, 1917), p. 10.

³⁵⁵ See for example *PHA* 1.1 (May 3, 1917), pp. 6, 13; *PHA* 1.2 (May 10, 1917), pp. 14, 15; *PHA* 1.3 (May 17, 1917), pp. 9, 14; *PHA* 1.4 (May 24, 1917), pp. 5, 6; *PHA* 1.5 (May 31, 1917), pp. 6, 7, 14, 15; *PHA* 1.6 (Jun 7, 1917), pp. 4, 5, 6, 7, 9; *PHA* 1.7 (Jun 15, 1917), pp. 9, 14; *PHA* 1.8 (Jun 21, 1917), pp. 6, 7, 11, 13, 14; *PHA* 1.9 (Jun 28, 1917), pp. 5, 6, 14; *PHA* 1.10 (Jul 5, 1917), pp. 6, 7, 14; *PHA* 1.11 (Jul 12, 1917), pp. 10, 11, 12; *PHA* 1.12 (Jul 19, 1917), pp. 7, 10, 11, 14, 15; *PHA* 1.13 (Jul 26, 1917), p. 10; *PHA* 1.14 (Aug 2, 1917), p. 10; *PHA* 1.15 (Aug 9, 1917), pp. 7, 8; *PHA* 1.16 (Aug 16, 1917), pp. 7, 10, 11; *PHA* 1.17 (Aug 23, 1917), pp. 7, 8; *PHA* 1.19 (Sep 6, 1917), pp. 7, 10, 11, 12, 13; *PHA* 1.20 (Sep 13, 1917), pp. 5, 6, 7, 14; *PHA* 1.21 (Sep 20, 1917), pp. 5, 7, 8; *PHA* 1.22 (Sep 27, 1917), pp. 4, 6, 7, 10, 11, 12, 13, 14, 16; *PHA* 1.23 (Oct 4, 1917), pp. 12, 13, 15, 16; *PHA* 1.24 (Oct 11, 1917), pp. 4, 10, 13, 14, 15; *PHA* 1.25 (Oct 18, 1917), pp. 7, 8; *PHA* 1.26 (Oct 25, 1917), pp. 6, 7, 9, 15, 16; *PHA* 1.27 (Nov 1, 1917) p. 6; *PHA* 1.28 (Nov 8, 1917), pp. 9, 10, 11, 15, 16; *PHA* 1.29 (Nov 15, 1917), pp. 3, 5, 7, 9, 10, 11, 12, 14, 15, 16; *PHA* 1.30 (Nov 22, 1917), p. 8; *PHA* 1.31 (Nov 29, 1917), p. 8; *PHA* 1.32 (Dec 6, 1917), pp. 6, 7, 10, 13, 14, 15, 16; *PHA* 1.33 (Dec 13, 1917), p. 5; *PHA* 1.35 (Dec 27, 1917), pp. 7, 13, 14, 15; *PHA* 1.36 (Jan 3, 1918), p. 1; *PHA* 1.38 (Jan 10, 1918), pp. 2, 3, 5, 8; *PHA* 1.38 (Jan 17, 1918), pp. 5, 7, 9, 10, 11, 15, 16; *PHA* 1.40 (Jan 31, 1918), pp. 3, 7, 8; *PHA* 1.41 (Feb 7, 1918), pp. 3, 7, 8; *PHA* 1.42 (Feb 14, 1918), pp. 3, 6; *PHA* 1.43 (Feb 21, 1918), pp. 3, 5, 6, 7, 9, 10, 11, 12, 15; *PHA* 1.44 (Feb 28, 1918), pp. 3, 5, 6, 7, 8; *PHA* 1.45 (Mar 7, 1918), pp. 6, 11; *PHA* 1.46 (Mar 15, 1918), p. 6; *PHA* 1.48 (Mar 28, 1918), pp. 5, 6, 7, 11, 13; *PHA* 1.49 (Apr 4, 1918), p. 7; *PHA* 1.50 (Apr 11, 1918), pp. 1, 3, 6, 7, 10, 11, 13; *PHA* 1.51 (Apr 18, 1918), pp. 5, 6, 7, 12, 13, 14; *PHA* 1.52 (Apr 25, 1918), pp. 9, 13; *PHA* 2.1 (May 2, 1918), pp. 10, 12, 13; *PHA* 2.2 (May 9, 1918), pp. 5, 6, 7, 10, 11, 12, 13, 14; *PHA* 2.3 (May 16, 1918), pp. 5, 12, 13; *PHA* 2.4 (May 23, 1918), pp. 4, 5, 6, 7; *PHA* 2.5 (May 30, 1918), pp. 12, 13, 14, 16; *PHA* 2.6 (Jun 6, 1918), pp. 5, 6, 7, 12; *PHA* 2.7 (Jun 13, 1918), pp. 2, 3, 4, 5, 6, 7; *PHA* 2.8 (Jun 20, 1918), pp. 2, 3, 6, 7, 9, 10, 12, 13, 16; *PHA* 2.9 (Jun 27, 1918), pp. 3, 4, 5, 10; *PHA* 2.10 (Jul 4, 1918), pp. 3, 5, 6, 7; *PHA* 2.11 (Jul 11, 1918), pp. 3, 4, 5, 6, 7, 11; *PHA* 2.12 (Jul 18, 1918), pp. 3, 4, 9, 12; *PHA* 2.13 (Jul 25, 1918), pp. 5, 6, 7, 10, 11, 13; *PHA* 2.14 (Aug 1, 1918), pp. 6, 7, 10, 11; *PHA* 2.15 (Aug 8, 1918), pp. 5, 12; *PHA* 2.16 (Aug 15, 1918), pp. 5, 6, 7, 10, 11, 16; *PHA* 2.17 (Aug 22, 1918), pp. 4, 5, 6, 7, 10, 16; *PHA* 2.18 (Aug 28, 1918), pp. 2, 3, 4, 5, 6, 7, 13; *PHA* 2.19 (Sep 5, 1918), pp. 5, 10, 13, 14, 15; *PHA* 2.20 (Sep 12, 1918), pp. 4, 5, 9, 13, 15; *PHA* 2.21 (Sep 19, 1918), pp. 4, 5, 12, 14; *PHA* 2.22 (Sep 26, 1918), pp. 4, 5, 13, 16; *PHA* 2.23 (Oct 3, 1918), pp. 2, 5, 16; *PHA* 2.24 (Oct 10, 1918), p. 7; *PHA* 2.25 (Oct 17, 1918), pp. 2, 3, 7; *PHA* 2.26 (Oct 24, 1918), pp. 2, 3, 6, 7, 8; *PHA* 2.27 (Oct 31, 1918), pp. 13, 14; *PHA* 2.28-29 (Nov 7-14, 1918), pp. 13, 14; *PHA* 2.30 (Nov 21-28, 1918), pp. 3, 4, 5, 12, 13, 15; *PHA* 2.32 (Dec 5, 1918), pp. 4, 5, 6, 9, 12, 13, 14, 15; *PHA* 2.32 (Dec 12, 1918), pp. 2, 3, 5, 15; *PHA* 2.33-34 (Dec 19-26, 1918), pp. 3, 5, 10, 11, 16; *PHA* 2.36-37 (Jan 2-9, 1919), pp. 10, 11, 12, 13, 14, 16; *PHA* 2.38 (Jan 16, 1919), pp. 6, 12, 13, 14, 15; *PHA* 2.39 (Jan 23, 1919), pp. 11, 12; *PHA* 2.39 (Jan 30, 1919), pp. 12, 16; *PHA* 2.40 (Feb 6, 1919), pp. 11, 12, 13, 14, 15, 16; *PHA* 2.42 (Feb 13, 1919), pp. 10, 12, 13, 14; *PHA* 2.43 (Feb 20, 1919), pp. 12, 13, 14, 15, 16; *PHA* 2.44 (Feb 27, 1919), pp. 10, 11, 12, 14, 15, 16; *PHA* 2.44-45 (Mar 6-13, 1919), pp. 12, 14, 15, 16; *PHA* 2.47 (Mar 20, 1919), pp. 6, 12, 13, 14, 15; *PHA* 2.48 (Mar 27, 1919), pp. 10, 11, 12, 13, 14, 15, 16; *PHA* 2.49 (Apr 3, 1919), pp. 5, 13, 14, 15; *PHA* 2.51 (Apr 17, 1919), pp. 5, 13, 14, 15, 16; *PHA* 2.52 (Apr 24, 1919), pp. 6, 7, 10, 11, 12, 13, 14; *PHA* 3.1-2 (May 1, 1919), pp. 13, 14, 15, 16; *PHA* 3.3 (May 15, 1919), pp. 6, 7, 14; *PHA* 3.4-5 (May 22-29, 1919), pp. 1, 12, 14; *PHA* 3.6 (Jun 5, 1919), pp. 4, 13, 14, 15; *PHA* 3.7-8 (Jun 12, 1919), pp. 13, 16; *PHA* 3.9 (Jun 26, 1919), pp. 13, 14, 15; *PHA* 3.10 (Jul 3, 1919), pp. 3, 4, 5, 7, 13, 14; *PHA* 3.11 (Jul 10, 1919), pp. 4, 5, 11, 12, 13, 14, 15; *PHA* 3.12-13 (Jul 17, 1919), p. 12; *PHA* 3.14 (Jul 31, 1919), pp. 6, 12, 13, 14, 16; *PHA* 3.15 (Aug 7, 1919), pp. 5, 10, 11, 12, 13, 15; *PHA* 3.16-17 (Aug 14-21, 1919), pp. 12, 13, 14, 15; *PHA* 3.18 (Aug 28, 1919), pp. 1, 7, 14, 15; *PHA* 3.19-20 (Sep 4-11, 1919), pp. 6, 12, 13, 14, 15, 16; *PHA* 3.21 (Sep 18, 1919), pp. 6, 7, 11, 13, 15; *PHA* 3.22 (Sep 25, 1919), pp. 5, 7, 14, 15; *PHA* 3.23-24 (Oct 2-9, 1919), pp. 13, 16; *PHA* 3.25-26 (Oct 16-23, 1919), pp. 5, 6, 10, 12, 13, 14, 15; *PHA* 3.27 (Oct 30, 1919), pp. 5, 6, 12, 13, 14, 15, 16; *PHA* 3.28 (Nov 6, 1919), pp. 14, 15, 16; *PHA* 3.29 (Nov 13, 1919), pp. 12, 14, 15, 16; *PHA* 3.30 (Nov 20, 1919) pp. 14, 16; *PHA* 3.31-32 (Nov 27-Dec 4, 1919), pp. 3, 5, 7, 12, 13, 14, 15, 16; *PHA* 3.34 (Dec 18, 1919), pp. 4, 5, 7, 12, 14, 15, 16; *PHA* 3.35 (Dec 25, 1919), pp. 6, 13, 14, 15, 16; *PHA* 3.36 (Jan 1, 1920), pp. 15, 16; *PHA* 3.37 (Jan 9, 1920), pp. 5, 9, 13, 14, 15, 16; *PHA* 3.38 (Jan 15, 1920), pp. 3, 6, 7, 12, 13, 14, 15, 16; *PHA* 3.39 (Jan 22, 1920), pp. 3, 7, 8,

9, 11, 14; *PHA* 3.40 (Jan 29, 1920), pp. 13, 14, 15; *PHA* 3.41 (Feb 5, 1920), pp. 12, 13, 14; *PHA* 3.42 (Feb 12, 1920), pp. 5, 11, 14, 15, 16; *PHA* 3.43 (Feb 19, 1920), pp. 1, 5, 6, 12, 13, 14, 15; *PHA* 3.44 (Feb 26, 1920), pp. 3, 6, 7, 12, 15; *PHA* 3.45 (Mar 4, 1920), pp. 1, 9, 10, 11, 12, 22, 24, 25, 26, 27, 28, 29, 31; *PHA* 3.46 (Mar 11, 1920), pp. 5, 6, 12, 13, 14, 16; *PHA* 3.47 (Mar 18, 1920), pp. 6, 7, 12, 13, 14, 15; *PHA* 3.48 (Mar 25, 1920), pp. 5, 12, 13, 14, 15, 16; *PHA* 3.49 (Apr 1, 1920), pp. 11, 14; *PHA* 3.50 (Apr 8, 1920), pp. 5, 15, 16; *PHA* 3.51 (Apr 15, 1920), pp. 6, 7, 13, 14, 15, 16; *PHA* 3.52 (Apr 22, 1920), pp. 4, 5, 12, 13, 14, 15, 16; *PHA* 3.53 (Apr 29, 1920), pp. 12, 13, 14, 15, 16; *PHA* 4.1 (May 6, 1920), pp. 12, 13, 14, 15, 16; *PHA* 4.2 (May 13, 1920), pp. 6, 7, 12, 13, 14, 15, 16; *PHA* 4.3 (May 20, 1920), pp. 4, 5, 11, 12, 13, 14, 15, 16; *PHA* 4.4 (May 27, 1920), pp. 13, 14, 15, 16; *PHA* 4.5 (Jun 3, 1920), pp. 5, 6, 7, 14, 15; *PHA* 4.6 (Jun 10, 1920), pp. 5, 8, 13, 14, 15; *PHA* 4.7 (Jun 17, 1920), pp. 4, 10, 11, 12, 13, 14, 15; *PHA* 4.8 (Jun 24, 1920), pp. 3, 7, 10, 13, 14; *PHA* 4.9 (Jul 1, 1920), p. 7; *PHA* 4.10 (Jul 8, 1920), pp. 6, 13, 14, 15, 16; *PHA* 4.11 (Jul 15, 1920), pp. 3, 4, 6, 10, 11, 14, 15; *PHA* 4.12 (Jul 22, 1920), pp. 2, 13, 14, 15; *PHA* 4.13 (Jul 29, 1920), pp. 3, 14; *PHA* 4.14 (Aug 5, 1920), pp. 7, 15; *PHA* 4.15 (Aug 12, 1920), pp. 6, 9, 10, 13; *PHA* 4.16 (Aug 19, 1920), pp. 2, 3, 8, 13, 14, 15, 16; *PHA* 4.17 (Aug 26, 1920), pp. 3, 4, 5, 6, 7, 11, 12, 13, 14, 16; *PHA* 4.18 (Sep 2, 1920), pp. 5, 6, 15; *PHA* 4.19 (Sep 9, 1920), pp. 2, 6, 12, 14, 15; *PHA* 4.20 (Sep 16, 1920), pp. 3, 4, 5, 10, 11, 12, 13, 14, 15; *PHA* 4.21 (Sep 23, 1920), pp. 7, 12, 13, 14, 15, 16; *PHA* 4.22 (Sep 30, 1920), pp. 9, 12, 13, 14, 15; *PHA* 4.23 (Oct 7, 1920), pp. 2, 4, 14, 15; *PHA* 4.24 (Oct 14, 1920), pp. 4, 11, 13, 14, 15; *PHA* 4.25 (Oct 21, 1920), pp. 5, 6, 13, 14, 15, 16; *PHA* 4.26-27 (Oct 28, 1920), pp. 5, 13, 14, 15, 16; *PHA* 4.28 (Nov 11, 1920), pp. 7, 11, 13, 14, 15; *PHA* 4.29 (Nov 18, 1920), pp. 2, 4, 5, 11, 13, 14; *PHA* 4.30 (Nov 25, 1920), pp. 3, 4, 5, 6, 7, 13, 14, 15; *PHA* 4.31 (Dec 2, 1920), pp. 2, 15; *PHA* 4.32 (Dec 9, 1920), pp. 4, 5, 12, 16; *PHA* 4.33 (Dec 16, 1920), pp. 5, 6, 7, 15; *PHA* 4.34 (Dec 23, 1920), pp. 4, 5, 12, 13, 14; *PHA* 4.35 (Dec 30, 1920), pp. 14, 15.

B. Sanctification Defined³⁵⁶

Taylor's editorial policy coupled with his strong emphasis on sanctification as the 'balance wheel to the experience and doctrine of the Christian Church'³⁵⁷ results in a thorough and articulate presentation of a SW view of sanctification in *PHA*. To sanctify means 'to make sacred, to make holy, to free from the power of sin, to consecrate'.³⁵⁸ When defining sanctification as 'consecration' it is important to note that this is 'above cleansing'.³⁵⁹ Sanctification is necessary as the Christian is told to 'Follow peace with all men' which refers to the outward life, and 'the sanctification, without which no man shall see the Lord'. This speaks of a pure heart (Heb. 12.14; Mt. 5.8).³⁶⁰ Failure to become sanctified once one is made aware of its provision in Scripture results in becoming a transgressor, condemned by God.³⁶¹

Sanctification is not freedom from temptation, but it is freedom from a 'deep down desire to yield to that temptation'.³⁶² Thus the struggle exhibited in Romans 7 is the experience of an unsanctified believer.³⁶³ Sanctification is the 'purging of the conscience' (Heb. 9.14).³⁶⁴ God is able to 'save to the uttermost', which speaks of 'any depth of sin' into which one may have fallen as well as the 'Adamic sin principle that remains in the

³⁵⁶ Because of the centrality of sanctification to the theology of *PHA*, there are abundant explicit references to the topic. The occasional implied reference can be identified by the use of such terms/phrases as 'taking out the carnal mind', 'heart cleansing', 'second work of grace', holiness, and references to God's provision for the removal/eradication/cleansing of the carnal nature, sinful nature, inbred corruption, or depravity.

³⁵⁷ 'Editorial Thoughts', *PHA* 1.20 (Sep 13, 1917), p. 1; 'Editorial Thoughts', *PHA* 1.35 (Dec 27, 1917), p. 1; 'Editorial', *PHA* 3.10 (Jul 3, 1919), p. 8.

³⁵⁸ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2; O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 2.

³⁵⁹ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11.

³⁶⁰ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; G.F. Taylor, 'Basis of Union', *PHA* 1.36 (Jan 3, 1918), p. 3; R.L. Steward, 'Sanctification', *PHA* 3.3 (May 15, 1919), p. 6; F.M. Britton, 'Our Kind of Holiness', *PHA* 3.4-5 (May 22-29, 1919), pp. 5-6; 'Question Box', *PHA* 3.10 (Jul 3, 1919), p. 10; J.C. Wallace, 'Holiness', *PHA* 4.6 (Jun 10, 1920), p. 4; 'Question Box', *PHA* 4.12 (Jul 22, 1920), p. 11; A.L. Sisler, 'Holiness God's Plan', *PHA* 4.15 (Aug 12, 1920), p. 2.

³⁶¹ Hugh Bowling, 'Christian Perfection', *PHA* 2.1 (May 2, 1918), p. 3; 'Question Box', *PHA* 3.10 (Jul 3, 1919), p. 10; 'We Must Walk In the Light', *PHA* 3.46 (Mar 11, 1920), p. 7.

³⁶² Mrs. Ethel Cook, 'Testimonies', *PHA* 3.6 (Jun 5, 1919), p. 12; Sadie B. Hutchinson, 'New Convert to Holiness', *PHA* 3.44 (Feb 26, 1920), pp. 2-3.

³⁶³ 'Question Box', *PHA* 3.1-2 (May 1-8, 1919), p. 7; 'Question Box', *PHA* 3.9 (Jun 26, 1919), pp. 9-10; 'Question Box', *PHA* 3.14 (Jul 31, 1919), p. 10.

³⁶⁴ 'Editorial', *PHA* 4.4 (May 27, 1920), p. 9.

heart of the justified'. As long as any sin is present in the human heart whether 'actual or original' the promise has not been fulfilled (Heb. 7.25; 1 Thess. 5.23).³⁶⁵

Perfect love for God and other humans eliminates every fear and gives the heart 'perfect rest and assurance' (1 Jn 4.17). This perfect love is the fruit of the faith that comprehends that the believer is one with Christ in this world. It is in the experience of sanctification that we obtain largely, if not fully, this conception of our union with Christ (Heb. 2.11)³⁶⁶ as he is 'made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. 1.30).³⁶⁷

In *PHA* sanctification was a 'second definite work of grace, wrought in the soul subsequent to regeneration'.³⁶⁸ Taylor takes pains to break down this definition, and the phrase in its entirety is frequently employed in *PHA* further demonstrating the specificity of sanctification theology it represents. As a 'work of grace' it is given from above and cannot be merited in any way by the recipient.³⁶⁹ 'Definite', means it can be defined clearly as 'the complete removal of all indwelling, Adamic, sin and its pollutions from the fully justified believer' (1 Cor. 15.22; Rom. 5.12, 19) and the individual is conscious it is taking place.³⁷⁰ It is the 'second work of grace' because Jesus shed his blood for 'the complete cleansing of the justified believer from all indwelling sin and from its pollution, subsequent to regeneration' (1 Jn 1.7-9).³⁷¹ This is demonstrated in John 13 by Jesus' washing of the feet of his disciples, which signified 'internal washing, or sanctification' as opposed to the 'all over bath' which signifies regeneration.³⁷²

Furthermore, sanctification is 'instantaneous' and not progressive,³⁷³ and it is received by faith.³⁷⁴ Romans 6 says the 'old man' is crucified with Christ. In an objective sense

³⁶⁵ J.B. Todd, 'God is Able', *PHA* 4.7 (Jun 17, 1920), p. 2; J.G. Kimrey, 'Holiness a Bible Doctrine', *PHA* 4.19 (Sep 9, 1920), p. 5.

³⁶⁶ Paul F. Beacham, 'Perfect Love and Its Source', *PHA* 2.16 (Aug 15, 1918), p. 2.

³⁶⁷ F.A. Dail, 'Redemption', *PHA* 1.11 (Jul 12, 1917), p. 3.

³⁶⁸ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11.

³⁶⁹ 'Question Box', *PHA* 1.23 (Oct 4, 1917), p. 11; G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 4.

³⁷⁰ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; 'Question Box', *PHA* 1.7 (June 15, 1917), p. 15; G.F. Taylor, 'Basis of Union', *PHA* 1.33 (Dec 13, 1917), p. 4; G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 5; R.L. Steward, 'Sanctification', *PHA* 3.3 (May 15, 1919), p. 5.

³⁷¹ G.F. Taylor, 'Basis of Union', *PHA* 1.33 (Dec 13, 1917), p. 4; 'Question Box', *PHA* 4.14 (Aug 5, 1920), p. 10.

³⁷² G.F. Taylor, 'Sunday School Lesson', *PHA* 3.30 (Nov 20, 1919), p. 2.

³⁷³ G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 5.

³⁷⁴ G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 5.

this happened when Christ was on the cross. But in a subjective sense, it must be 'reckoned' in the believer's heart. Jesus hung on a cross for hours, but his death was instantaneous, the same is true for the 'old man' (Jn 10.18; 19.30).³⁷⁵

C. A Present Experience

The position of *PHA* is contra those who say sanctification in the sense of cleansing takes place after death,³⁷⁶ at death or by growth in grace,³⁷⁷ or at the same time as regeneration.³⁷⁸ Holiness is possible in this life, not only at or after death (Lk. 1.75; 1 Cor. 1.1-2; 1 Jn 1.7; Jude 1).³⁷⁹ It is God's will (1 Thess. 4.3)³⁸⁰ and it is the blood of Jesus, not death, that provides for it (Heb. 13.12).³⁸¹ The Holy Spirit is present to do the work of applying the blood (Rom. 15.16)³⁸² and the only condition is faith (Acts 26.18).³⁸³ Jesus prayed for his people to be sanctified (Jn 17.15-16).³⁸⁴ Further, if one leaves a space for sin in life, sin will be sure to fill the gap.³⁸⁵

Paul Beacham posited that no one has testified to receiving sanctification by growth although given enough time someone should have been able to do so if that were the correct understanding. On the contrary, the ones who witness to it say it is by faith in the

³⁷⁵ G.F. Taylor, 'Basis of Union', *PHA* 1.36 (Jan 3, 1918), p. 3.

³⁷⁶ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2. Beacham refers to this as the 'Catholic teaching – in purgatory after death'.

³⁷⁷ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2. Beacham calls this the 'Calvinistic doctrine'.

³⁷⁸ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2. Referred to as the 'Korah (Num. 16.1-3) or Zinzendorf theory'.

³⁷⁹ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; S.E. Stark, 'Paul's Doctrine', *PHA* 1.12 (July 19, 1917), pp. 2-3; O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 3.

³⁸⁰ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2; S.E. Stark, 'Paul's Doctrine', *PHA* 1.12 (Jul 19, 1917), p. 2; O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 3.

³⁸¹ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2. Also, R.B. Beall, 'The Holy Spirit as Person', *PHA* 1.3 (May 17, 1917), p. 2; R.B. Hayes, 'The Cleansing Blood', *PHA* 1.8 (Jun 21, 1917), p. 2; F.A. Dail, 'Redemption', *PHA* 1.11 (Jul 12, 1917), p. 2; W.H. McCurley, 'The Baptism of the Holy Ghost', *PHA* 1.23 (Oct 4, 1917), p. 2; O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 3; F.M. Britton, 'Our Kind of Holiness', *PHA* 3.4-5 (May 22-29, 1919), p. 4; G.H. Montgomery, 'Redemption', *PHA* 4.9 (July 1, 1920), p. 4.

³⁸² Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2. Also, R.B. Beall, 'The Holy Spirit as Person', *PHA* 1.3 (May 17, 1917), p. 2; W.H. McCurley, 'The Baptism of the Holy Ghost', *PHA* 1.23 (Oct 4, 1917), p. 2.

³⁸³ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 3; G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 5.

³⁸⁴ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2.

³⁸⁵ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 2.

blood.³⁸⁶ It should also be noted that sanctification as a present experience of cleansing is distinguished in *PHA* from the view of some 'holiness fighters' who explain the verb tense in 'Ye *are* sanctified' by defining sanctification only in terms of being set apart for a sacred purpose.³⁸⁷

D. Stressing Subsequence

Sanctification does not take place at the same time as regeneration because in scripture the subject of holiness is not addressed to sinners. Jesus prayed for 'them which thou hast given me' to be sanctified (Jn 17.9,16-17).³⁸⁸ There are two distinct classes in view in Jas 4.8 – sinners and the double-minded. Sinners are exhorted to cleanse their hands which refers to outward conduct. The double-minded are told to purify their hearts which is an inward cleansing. If these happened at the same time, the second exhortation is unnecessary.³⁸⁹ Also, Paul referred to the Corinthian Christians as 'brethren' and 'babes in Christ' but still carnal (1 Cor. 3.1-3).³⁹⁰

Sanctification is seen in OT types. Isaiah was sanctified when the hot coal was pressed to his lips and, since he had been a prophet for some time up to this point, it is assumed he was already saved at that point (Isa. 6.1-8).³⁹¹ God called Abram out of his native land and told him to go to a land where he was a stranger. Twenty-four years later, the Lord appeared to ninety-year-old Abram and told him to 'walk before me and be thou perfect'. He also changed his name to Abraham at that time. This was where Abraham received the 'second blessing'.³⁹² Jacob was converted at Bethel and sanctified at Peniel when the touch of God's hand took his natural strength from him and his name was changed. This is typical of the eradication of the carnal mind from the believer.³⁹³

³⁸⁶ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 3. Also see F.M. Britton, 'Our Kind of Holiness', *PHA* 3.4-5 (May 22-29, 1919), p. 5.

³⁸⁷ 'Question Box', *PHA* 2.26 (Oct 24, 1918), p. 5.

³⁸⁸ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 3.

³⁸⁹ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 3; G.F. Taylor, 'Basis of Union', *PHA* 1.36 (Jan 3, 1918), p. 3.

³⁹⁰ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 3; R.L. Steward, 'Sanctification', *PHA* 3.3 (May 15, 1919), p. 5.

³⁹¹ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 2; F.M. Britton, 'Our Kind of Holiness', *PHA* 3.4-5 (May 22-29, 1919), p. 5.

³⁹² O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 2.

³⁹³ G.F. Taylor, 'Sunday School Lesson', *PHA* 2.28-29 (Nov 7-14, 1918), p. 6; 'Question Box', *PHA* 2.39 (Jan 23, 1919), p. 9; G.F. Taylor, 'Sunday School Lesson', *PHA* 2.49 (Apr 3, 1919), p. 3.

Ishmael, the child of the fleshly nature, must be cast out before Isaac, the child of God, can receive his spiritual inheritance (Gal. 4.30-31; Gen. 21.9, 4).³⁹⁴ Sanctification as an instantaneous work of grace is also signified in the instantaneous rite of circumcision (Gen. 17.1-14; Deut. 10.16; Rom. 2.29; Col. 2.11).³⁹⁵

E. Sanctified by the Blood of the Word

In *PHA* the idea of being sanctified by the Word also speaks of Jesus himself, not just the Scripture. Jesus prayed for the disciples to be sanctified through the Word. This should be understood in light of the fact that 'the word was made flesh and dwelt among us and we beheld his glory' (Jn 1.14). 'Both he that sanctifieth and they who are sanctified are of one' and 'Jesus ... that He might sanctify the people with His own blood, suffered without the gate' and 'by one offering He hath perfected forever them that are sanctified'.³⁹⁶ At other times in *PHA*, Jn 17.17 is taken to be in reference to the Bible.³⁹⁷ In this sense, sanctification's synergistic nature is in view. God will sanctify those who sanctify themselves. This is done by 'giving up, putting away from you everything that is displeasing in the sight of God and contrary to the teaching of the Bible'.³⁹⁸

F. Via Salutis

In *PHA* there is an unswerving commitment to a three-step *via salutis* of initial salvation, sanctification, and the BHS.³⁹⁹ Each aspect of the *via salutis* as well as all 'spiritual blessings' that come in this life and the life to come are salvific in nature in that salvation is 'deliverance from sin and hell, and the final enjoyment of God in the future state' (1 Jn 3.5-10; Acts 16.31; Rom. 5.9; Acts 11.14; 15.11).⁴⁰⁰

The *via salutis* represents progress in the Christian virtues of love and humility. Love is obtained in conversion. A greater measure of this love is obtained in sanctification, and a still greater measure in the BHS.⁴⁰¹ One must humble themselves to be justified. Then be humbled a little more to be sanctified. Then the sanctified one must be humbled

³⁹⁴ R.L. Steward, 'Sanctification', *PHA* 3.3 (May 15, 1919), p. 5.

³⁹⁵ G.F. Taylor, 'Basis of Union', *PHA* 1.36 (Jan 3, 1918), p. 3; R.L. Steward, 'Sanctification', *PHA* 3.3 (May 15, 1919), p. 5; 'Editorial', *PHA* 3.53 (Apr 29, 1920), p. 9.

³⁹⁶ F.L. Bramblett, 'What is Truth?', *PHA* 1.22 (Sept 27, 1917), p. 2.

³⁹⁷ Walter J. Berry, 'Silver Street, S.C.', *PHA* 1.26 (Oct 25, 1917), p. 15; Mrs. E.A. Sexton, 'The Two-Edged Sword', *PHA* 1.33 (Dec 13, 1917), p. 13.

³⁹⁸ F.M. Britton, 'Our Kind of Holiness', *PHA* 3.4-5 (May 22-29, 1919), p. 4.

³⁹⁹ 'Question Box', *PHA* 2.32 (Dec 5, 1918), p. 10.

⁴⁰⁰ G.F. Taylor, 'Basis of Union', *PHA* 1.32 (Dec 6, 1917), p. 12.

⁴⁰¹ G.F. Taylor, 'Sunday School Lesson', *PHA* 3.7-8 (Jun 12-19, 1919), p. 2.

to receive the BHS.⁴⁰² Spiritual pride in one's experiences is to be avoided. 'Glorying' in one's sanctification, BHS, or speaking in tongues more than in the Lord, will not show the Christianity of Jesus Christ.⁴⁰³ Also, as one progresses, they become increasingly fruitful. 'Babes in Christ' will bear fruit, the sanctified saint will bring forth more fruit, and the Spirit-filled believer should bear a 'hundredfold' of good fruit for God's glory (Mk 4.20).⁴⁰⁴

A 'work of grace' is 'God doing that for us that we can not do for ourselves'. By that definition there are 'a thousand works of grace'. But there are only two works of grace that deal with the problem of sin.⁴⁰⁵ The editor and contributors to *PHA* spill a fairly significant amount of ink to articulate the nuances and distinctions of each of these.

1. Conversion – The First Work of Grace

The term 'conversion' includes repentance, pardon, justification, regeneration, adoption, and assurance.⁴⁰⁶ Pardon 'blots out' the repentant person's past sins (Rom. 3.25), not future sins.⁴⁰⁷ Justification is 'an act of God in which He accepts us as righteous in His sight and looks upon us as though we had never committed sin' (Rom. 5.1). Although these terms may be commonly used interchangeably, they actually represent 'two distinct acts in the mind of God' – pardon takes away sins, and justification takes away condemnation.⁴⁰⁸

Justification precedes regeneration because God does not regenerate sinners.⁴⁰⁹ Regeneration is 'being born again, being born from above ... it is the new creation ... an act of God giving life to a dead soul' (Eph. 2.1-10). This is an instantaneous subjective act of God in the believer immediately after justification.⁴¹⁰ Regeneration is not the reformation of the 'old man', but the incoming of the new. The flesh is not destroyed, but the Spirit is created. It is the 'implantation of a life principle in man, in his human

⁴⁰² Gustav Sigwalt, 'Humility', *PHA* 1.10 (Jul 5, 1917), p. 3.

⁴⁰³ C.F. Noble, 'Christianity, Men and Methods', *PHA* 1.20 (Sep 13, 1917), p. 13.

⁴⁰⁴ Mrs. E.A. Sexton, 'Threefold Development of Christians', *PHA* 1.48 (Mar 28, 1918), p. 3.

⁴⁰⁵ G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 4.

⁴⁰⁶ G.F. Taylor, 'Basis of Union', *PHA* 1.31 (Nov 29, 1917), p. 5; 'Question Box', *PHA* 2.39 (Jan 23, 1919), p. 10.

⁴⁰⁷ G.F. Taylor, 'Basis of Union', *PHA* 1.29 (Nov 15, 1917), p. 4.

⁴⁰⁸ G.F. Taylor, 'Basis of Union', *PHA* 1.30 (Nov 22, 1917), p. 4.

⁴⁰⁹ G.F. Taylor, 'Basis of Union', *PHA* 1.31 (Nov 29, 1917), p. 4.

⁴¹⁰ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; G.F. Taylor, 'Basis of Union', *PHA* 1.31 (Nov 29, 1917), p. 4.

nature, not the uprooting of the old flesh life'. It is the 'birth of the new man, not the death of the old'. It is preparation for sanctification which is itself preparation for the BHS.⁴¹¹ Regeneration signals a change in one's life and 'largely checks the dominion of sin over a person' but it does not cleanse one's soul.⁴¹²

Concerning adoption and assurance, Taylor writes,

Adoption refers to our being placed in God's family. It signifies our position among His children and looks forward to our eternal inheritance in Christ. It is giving to us our adjustment and relation to other members of His family. Assurance is the witness of the Spirit that all these things have been done for us.⁴¹³

Thus, the first work of grace is the act of God in which 'He pardons all our actual sins, justifies us in His sight, regenerates our hearts, adopts us into His family, and gives us the witness of the Spirit'.⁴¹⁴

2. Sanctification – The Second Work of Grace

The second work of grace is 'that act of God whereby He cleanses us from all indwelling sin'. This is called 'cleansing, purifying the heart, holiness, and entire sanctification'. It is 'an instantaneous, definite, second work of grace, obtainable by faith on the part of the fully justified believer' (Jn 15.2; Acts 26.18; Eph. 5.25-27; Heb. 12.14; 13.12).⁴¹⁵

Jesus prayed for the apostles to be sanctified subsequent to their regeneration. Believers are told to 'sanctify the Lord God in your hearts' (1 Pet. 3.15). 1 Thessalonians was written to Christians (1 Thess. 4.1) thus they already had one work of grace. So, telling them sanctification was the will of God (1 Thess. 4.3) was an invitation to receive a second work of grace.⁴¹⁶ While regeneration takes a person out of sin, sanctification takes sin out of the person.⁴¹⁷ This is an act of divine grace that takes place in the heart of

⁴¹¹ P.F. Robinson, 'Regeneration; or, the New Birth', *PHA* 1.26 (Oct 25, 1917), p. 2. This is what Ezekiel spoke of in Ezek. 36.25-27 according to Pat M. Myers, 'Regeneration', *PHA* 1.43 (Feb 21, 1918), p. 2; Z.A. Sutphin, 'Letter Christians and Postage Stamp Experiences', *PHA* 2.19 (Sept 5, 1918), pp. 9-10 [continued in *PHA* 2.20 (Sept 12, 1918), pp. 11-12]; C.F. Noble, 'The Drawing Power of the Cross', *PHA* 3.47 (Mar 18, 1920), pp. 2-3.

⁴¹² 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11; 'Question Box', *PHA* 3.10 (July 3, 1919), p. 10.

⁴¹³ G.F. Taylor, 'Basis of Union', *PHA* 1.31 (Nov 29, 1917), p. 5. Taylor does not elaborate on adoption and assurance to a great extent, noting his task was to give an exposition of the Basis of Union of the PHC which was 'was silent on these things'.

⁴¹⁴ G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 4.

⁴¹⁵ G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), pp. 3-4; G.F. Taylor, 'Basis of Union', *PHA* 1.36 (Jan 3, 1918), pp. 3-4; F.M. Britton, 'Our Kind of Holiness', *PHA* 3.4-5 (May 22-29, 1919), p. 4.

⁴¹⁶ S.E. Stark, 'Paul's Doctrine', *PHA* 1.12 (July 19, 1917), p. 2.

⁴¹⁷ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 3; G.F. Taylor, 'Basis of Union', *PHA* 1.34 (Dec 20, 1917), p. 2.

the regenerated believer (Mt. 19.28; Jn 17).⁴¹⁸ One may be 'partially sanctified' in regeneration, but not with regard to the removal of indwelling sin. The term 'entire sanctification' refers to the 'complete removal of Adamic sin from the believer ... complete cleansing for the justified believer'.⁴¹⁹ Also, sanctification is a *present* experience for the believer (Heb. 10.9-10) and the Holy Spirit gives witness to a *real* experience of sanctification (Heb. 10.14-15).⁴²⁰

One is sanctified by the Holy Spirit (Rom. 15.16; 1 Cor. 6.11) but sanctification is not the same as the BHS. 'The blood is the element of cleansing, and not the Holy Ghost.'⁴²¹ The apostles were sanctified but had not yet received the Spirit (Jn 7.39).⁴²² When Jesus appeared to them and blessed them at Bethany, this was the 'second blessing or second grace' (Lk. 24.50). The blood had been spilt for their sanctification (Heb. 13.12) and they had great joy which is an evidence of sanctification (Jn 17.13-17; 15.2-11).⁴²³ Also, one may be filled with the Holy Spirit at the moment of salvation or sanctification but not have him in the measure Jesus intended (Lk. 24.49; Jn 14.17).⁴²⁴

3. BHS Subsequent to Sanctification

The baptism does not sanctify, and sanctification and the BHS are not received at the same time. The 'road' to the BHS is 'justification with all that goes with it, then complete cleansing from all inward sin as a second work of grace, then the Baptism received subsequent to the cleansing from inward sin' (Acts 10.2, 4, 15, 28; 15.8-9).⁴²⁵ Those who received the BHS in Acts 8 and 19 were sanctified prior to BHS. In both cases, they were 'baptized in the name ... of the Lord Jesus' before receiving the BHS. A name stands for

⁴¹⁸ O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 2.

⁴¹⁹ G.F. Taylor, 'Basis of Union', *PHA* 1.35 (Dec 27, 1917), p. 4.

⁴²⁰ O.C. Wilkins, 'Twenty-five Reasons Why I Believe in Sanctification and Holiness', *PHA* 1.30 (Nov 22, 1917), p. 3; 'Editorial', *PHA* 3.11 (July 10, 1919), p. 9.

⁴²¹ R.B. Beall, 'The Holy Spirit as Person', *PHA* 1.3 (May 17, 1917), p. 3; W.H. McCurley, 'The Baptism of the Holy Ghost', *PHA* 1.23 (Oct 4, 1917), p. 2; G.F. Taylor, 'Sunday School Lesson', *PHA* 3.41 (Feb 5, 1920), p. 2; D.B. Southern, 'The Baptism of the Holy Ghost', *PHA* 4.1 (May 6, 1920), p. 4.

⁴²² R.B. Beall, 'The Holy Spirit as Person', *PHA* 1.3 (May 17, 1917), p. 3; G.F. Taylor, 'Sunday School Lesson', *PHA* 3.41 (Feb 5, 1920), p. 2.

⁴²³ W.H. McCurley, 'The Baptism of the Holy Ghost', *PHA* 1.23 (Oct 4, 1917), p. 2; W.M. Branch, 'Baptism of the Holy Ghost', *PHA* 4.32 (Dec 9, 1920), p. 4.

⁴²⁴ R.B. Beall, 'The Holy Spirit as Person', *PHA* 1.3 (May 17, 1917), p. 3; F.M. Britton, 'The Indwelling Spirit', *PHA* 3.30 (Nov 20, 1919), p. 4; 'Question Box', *PHA* 3.33 (Dec 11, 1919), p. 10.

⁴²⁵ G.F. Taylor, 'Basis of Union', *PHA* 1.39 (Jan 24, 1918), p. 4.

character, so this refers to being baptized 'into Jesus', and based on Rom. 6.3, 6 this is the death of the 'old man' or sanctification.⁴²⁶

4. Biblical Images of the Via Salutis

OT types were seen as picturing a three step *via salutis* in PHA. It was noted that, just as the priests under the law had to be sanctified prior to entering into the holy place, so must the believer be sanctified before receiving the BHS.⁴²⁷ Also, the river in Ezekiel 47 represents the three different experiences. The waters to the ankles represent regeneration, the loins represent sanctification, and the river the BHS.⁴²⁸

In the NT, the *via salutis* is seen in the parable of the three loaves (Lk. 11.5). These are the 'living bread of saving faith, the sustaining bread of sanctifying grace, and the bread that gives power for service'.⁴²⁹ Similarly, the gifts the wise men brought to Jesus picture 'three definite experiences in the Christian life' of justification/regeneration, sanctification, and the BHS.⁴³⁰ Peter's deliverance from prison also pictured the *via salutis* with the first and second wards representing regeneration and sanctification, and the iron gate the BHS.⁴³¹

G. Post-Sanctification Growth

Even with the strong stance PHA takes on the instantaneous and definite nature of sanctification, there is still an expectation for further growth in grace and holiness. Sanctification actually makes 'growth in grace' possible. Spiritual development is hindered by inbred sin. Just as removing weeds from a garden will cause beans to grow faster and flourish, so the 'new man' will grow in grace, after the 'old man' is crucified.⁴³²

In sanctification God makes us holy, and then gradually 'imparts His holiness to us if we grow in grace'. The second work of grace is not our 'full and entire sanctification in the sense that we can not receive any more of God's holiness'.⁴³³ In an interesting distinction of terms, J.H. King, described this as 'entire cleansing' being the foundation

⁴²⁶ G.F. Taylor, 'Basis of Union', PHA 1.39 (Jan 24, 1918), pp. 4-5.

⁴²⁷ Z.A. Sutphin, 'The Holy of Holies', PHA 4.10 (Jul 8, 1920), pp. 2-3.

⁴²⁸ 'Question Box', PHA 4.14 (Aug 5, 1920), p. 9.

⁴²⁹ Mrs. E.A. Sexton, 'Threefold Development of Christians', PHA 1.48 (Mar 28, 1918), p. 3.

⁴³⁰ 'Editorial', PHA 4.34 (Dec 23, 1920), p. 9.

⁴³¹ G.F. Taylor, 'Sunday School Lesson', PHA 3.42 (Feb 12, 1920), p. 4.

⁴³² Paul F. Beacham, 'Holiness', PHA 1.28 (Nov 8, 1917), p. 3.

⁴³³ 'Question Box', PHA 2.27 (Oct 31, 1918), p. 9.

of 'entire sanctification'.⁴³⁴ Believers should not stop at conversion, sanctification, or the BHS. Like Paul they are to 'reach forth unto those things which are before' (Phil. 3.13-14).⁴³⁵ There is a greater degree of perfection beyond the BHS.⁴³⁶ One may be saved and sanctified and still not be ready for the coming of the Lord. This requires 'no ordinary degree of salvation' and it is necessary to 'watch and pray' (Lk. 21.36).⁴³⁷

Sinless perfection is not possible in this life because the human mind, reason, judgment, and comprehension of the truth have been so affected by the fall that one does not always know the proper thing to do. Transgression of the law of God whether or not it is out of ignorance is still sin. Neither regeneration, sanctification, nor the BHS bring us to a full comprehension of the truth.⁴³⁸

One must remain humble at all times. A lack of humility has caused people who have been sanctified or have the BHS to forfeit their salvation.⁴³⁹ If a sanctified and Spirit baptized believer willfully sins they 'lose every spark of grace from their hearts'. They must come back to the experiences of regeneration, sanctification, and BHS as if they had never had them.⁴⁴⁰

The removal of original sin from the heart leaves an abnormal state of the appetites and desires, and sometimes a wrecked condition of the physical person.⁴⁴¹ The Scripture does not teach sanctification as deliverance from 'the infirmities of our humanity' – Paul 'gloried in his infirmities' (2 Cor. 12.5, 9). In the sanctified person the cure of the blood of Jesus is complete (Col. 2.10; 1 Jn 1.7) with regard to the 'moral nature'.⁴⁴² But this same person may be in an 'abnormal condition' which does not imply sin, but it must be

⁴³⁴ J.H. King, 'The Highest Will of God', *PHA* 3.41 (Feb 4, 1920), p. 4.

⁴³⁵ W.B. Godwin, 'Pressing On', *PHA* 1.33 (Dec 13, 1917), pp. 2-3.

⁴³⁶ Hugh Bowling, 'Christian Perfection', *PHA* 2.1 (May 2, 1918), p. 3.

⁴³⁷ G.F. Taylor, 'Basis of Union', *PHA* 1.48 (Mar 28, 1918), p. 6.

⁴³⁸ 'Question Box', *PHA* 1.7 (Jun 15, 1917), p. 16; G.F. Taylor, 'Basis of Union', *PHA* 1.32 (Dec 6, 1917), p. 12; 'G.F. Taylor, 'Basis of Union', *PHA* 2.14 (Aug 1, 1918), p. 12; 'Question Box', *PHA* 2.27 (Oct 31, 1918), p. 9; G.H. Montgomery, 'Our Guide', *PHA* 4.5 (Jun 3, 1920), p. 2; 'Question Box', *PHA* 4.30 (Nov 25, 1920), p. 10.

⁴³⁹ Gustav Sigwalt, 'Humility', *PHA* 1.10 (Jul 5, 1917), p. 2.

⁴⁴⁰ G.F. Taylor, 'Basis of Union', *PHA* 1.32 (Dec 6, 1917), p. 13; This is true as long as they have not sinned against the Holy Ghost, 'Question Box', *PHA* 3.19-20 (Sept 4-11, 1919), pp. 3-4; G.F. Taylor, 'Sunday School Lesson', *PHA* 4.15 (Aug 12, 1920), p. 4; 'When a man backslides from any position in grace, he must come from the bottom again,' 'Question Box', *PHA* 4.26-27 (Oct 28-Nov 4, 1920), p. 10.

⁴⁴¹ 'Question Box', *PHA* 1.7 (Jun 15, 1917), p. 15. The writer posits that this is only true in the case of those that have lived to the age where sin has been committed.

⁴⁴² Rev. W.H. Kennedy, 'Much Land To Be Possessed', *PHA* 2.15 (Aug 8, 1918), p. 2.

guarded against.⁴⁴³ In this sense there is a need for a 'gradual and continuous change by the operations of the Christlife within, and a passing on to a greater likeness to the conduct of the Man Christ Jesus' (Phil. 3.21).⁴⁴⁴ This seems to be what Taylor refers to when he says that, in addition to 'cleansing', sanctification also means 'consecration', which is 'above cleansing'.⁴⁴⁵

The Christian life is one of surrender and continual obedience to God. One enters the Christian life through faith and continues in it through faith and obedience.⁴⁴⁶ Throughout the Christian life, the believer will find altars upon which they must die. This is true at conversion, sanctification, the BHS, at one's 'call to service' and all along the path in one's service to God. Failure to submit to these altars is the reason why 'many of the Lord's people never amount to much'. A willingness to submit to the will of God until at the point of spiritual death severs one from earthly ties.⁴⁴⁷ This is what Paul meant by 'dying daily'.⁴⁴⁸

H. The FW Controversy

It seems that parts of the PHC at the time were dealing with the influence of FW teachers as well as others, which was a matter of concern expressed in *PHA*. The 'enemy' was attempting to get 'snake handling and finished work Pentecost' established in the VA and Western NC Conferences of the PHC.⁴⁴⁹ The same was true of parts of Canada.⁴⁵⁰ The work in NC, SC, GA, and other places that had not been 'torn to pieces' had been protected because of holiness organizations that had been in place prior to the coming of the Pentecostal movement.⁴⁵¹ Readers are warned about 'preachers who have denied sanctification as a second work of grace, and those who have been baptized in

⁴⁴³ 'Question Box', *PHA* 1.7 (Jun 15, 1917), p. 15.

⁴⁴⁴ Rev. W.H. Kennedy, 'Much Land To Be Possessed', *PHA* 2.15 (Aug 8, 1918), p. 2.

⁴⁴⁵ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11.

⁴⁴⁶ G.F. Taylor, 'Sunday School Lessons', *PHA* 3.4-5 (May 22-29, 1919), p. 3.

⁴⁴⁷ G.F. Taylor, 'Sunday School Lesson', *PHA* 2.24 (Oct 10, 1918), p. 2. Also see E.H. Blake's discussion on the topic which, although not explicitly mentioning its relation to sanctification, seems to fit with this idea, E.H. Blake, 'Soul Rest', *PHA* 1.52 (Apr 25, 1918), pp. 3, 10; E.H. Blake, 'The Stages of Christian Experience', *PHA* 2.4 (May 23, 1918), pp. 2-3, 7; E.H. Blake, 'A New Creation', *PHA* 2.9 (Jun 27, 1918), pp. 2-3.

⁴⁴⁸ Paul F. Beacham, 'Holiness', *PHA* 1.28 (Nov 8, 1917), p. 3.

⁴⁴⁹ J.H. King, 'Monthly Letter', *PHA* 2.10 (Jul 4, 1918), p. 3.

⁴⁵⁰ 'Editorial', *PHA* 2.13 (Jul 25, 1918), pp. 8-9.

⁴⁵¹ 'Editorial', *PHA* 2.13 (Jul 25, 1918), p. 9.

the name of Jesus only. Do not give them Godspeed.’⁴⁵² The only way to protect against the FW was to ‘refuse it a place in our midst’.⁴⁵³

As stated previously, Taylor viewed sanctification as the ‘balance wheel to the experience and doctrine of the Christian Church’.⁴⁵⁴ And, as has also been shown, sanctification was, without equivocation in *PHA*, a ‘second definite work of grace, wrought in the soul subsequent to regeneration’.⁴⁵⁵ Thus it is not surprising that *PHA* stood opposed to the FW. It also stood against the notion that one is not saved until they are sanctified. These two are different in that the former teaches there is no experience until the ‘old man’ is crucified. The latter teaches that one is not born again until reaching a second experience.⁴⁵⁶

The FW was seen as the culmination of the effort, which began with Zinzendorf, to eliminate the doctrine of original sin.⁴⁵⁷ If a proper view of sanctification was the ‘balance wheel’, then the FW was the open door to error including Unitarianism, Universalism, and Russelism [sic].⁴⁵⁸ Indeed, all of the factions in the Pentecostal movement at the time were seen as traceable back to a renunciation of the second work of grace which paved the way for further excuses to bring discord.⁴⁵⁹ Only by persisting in a proper scriptural presentation of sanctification would it be possible to mitigate against being ‘captured by the ... “one-work” theory’⁴⁶⁰ or other errors. There was to be no attempt at reconciling or harmonizing doctrinal views. Sanctification – as it was presented in *PHA* – was too important.⁴⁶¹

⁴⁵² ‘Editorial Thoughts’, *PHA* 3.3 (May 15, 1919), p. 1. Also, F.M. Britton, *PHA* 4.7 (Jun 17, 1920), p. 4.

⁴⁵³ ‘Editorial Thoughts’, *PHA* 3.10 (Jul 3, 1919), p. 1.

⁴⁵⁴ ‘Editorial Thoughts’, *PHA* 1.20 (Sep 13, 1917), p. 1; ‘Editorial Thoughts’, *PHA* 1.35 (Dec 27, 1917), p. 1; ‘Editorial’, *PHA* 3.10 (Jul 3, 1919), p. 8.

⁴⁵⁵ ‘Question Box’, *PHA* 1.3 (May 17, 1917), p. 11.

⁴⁵⁶ G.F. Taylor, ‘Basis of Union’, *PHA* 2.26 (Oct 24, 1918), p. 4. This second teaching seems similar to the New Birth controversy referenced in the analysis of the COGE. Interestingly, some contributors had differing views as to the actual content of the FW teaching. R.B. Hayes noted that while FW teachers would stop at being justified by the blood, and say that was all, ‘the blessed Book that will stand forever teaches us that after we are justified by the blood, that we are sanctified, cleansed by the blood, which means a taking out of the old man’. C.F. Noble implied that those who held to the FW view deny the blood of Jesus altogether. See R.B. Hayes, ‘The Cleansing Blood’, *PHA* 1.8 (Jun 21, 1917), p. 2; C.F. Noble, ‘Christianity, Men, and Methods’, *PHA* 1.18 (Aug 30, 1917), p. 7.

⁴⁵⁷ Dan W. Evans, ‘Loyalty to Holiness’, *PHA* 1.18 (Aug 30, 1917), p. 2.

⁴⁵⁸ Editorial Thoughts’, *PHA* 1.20 (Sep 13, 1917), p. 1.

⁴⁵⁹ T.T. West, ‘Why So Many Pentecostal Factions’, *PHA* 3.14 (Jul 31, 1919), pp. 3-5.

⁴⁶⁰ Paul F. Beacham, ‘Holiness’, *PHA* 1.28 (Nov 8, 1917), p. 2.

⁴⁶¹ O.C. Wilkins, ‘Twenty-five Reasons Why I Believe in Sanctification and Holiness’, *PHA* 1.30 (Nov 22, 1917), p. 3; ‘Editorial Thoughts’, *PHA* 1.46 (Mar 14, 1918), p. 1; ‘Editorial’, *PHA* 1.51 (Apr 18, 1918), p. 9;

I. Summary of *PHA*

The foregoing analysis of *PHA* is valuable to the study because of the later date of the start of publication (1917). It offers a perspective on the theological milieu at the time from an organizational standpoint, including the continuing presence of the FW controversy that was felt in the PHC in the Southeastern U.S.

The unequivocal commitment to sanctification as a 'second, definite, instantaneous work of grace', as well as its centrality to Christian doctrine and experience is key to the unique contribution of *PHA* in at least two ways. First, it gave rise to what amounts to the most thorough presentation of SW sanctification theology that, from this researcher's perspective, has not been found to this degree in any of the other periodicals reviewed for this study whether FW or SW. This is evidenced in part by the great pains that were taken to enumerate all the aspects of the first work of grace, clearly distinguishing them from the second work of grace.

Second, it illuminates the fulness of the rejection of the FW teaching in *PHA*. Seeing the FW as error is not unique to *PHA* as a SW periodical. But the idea that the rejection of proper SW sanctification theology is the ground of most, if not all, other forms of error including FW is a significant feature of *PHA*. Because of this, there is no attempt made to find any common ground between the SW and FW views unlike some other periodicals in this era.

VII. Trajectories Beyond the Controversy – Tentative Conclusions.

The foregoing analysis of early Pentecostal periodicals published during and after the FW controversy has revealed a great deal of consistency with much of what has been shown in the preceding chapters of this study. SW advocates continued to hold to the view that sanctification was a work of grace subsequent to initial conversion and prior to BHS in which the 'old man' of sin is eradicated / crucified / done away with. FW advocates continued to insist the only fundamental difference they had with the SW teaching was the insistence on sanctification as a second work of grace. In the FW view, the SW teaching that sanctification did not happen in initial conversion was seen as an unbiblical limitation on God. For them, the believer is sanctified in initial conversion, a fact which was signified in water baptism and was preparatory for the BHS. In both the SW and FW views there is an expectation of further growth in holiness and maturity

Dan T. Muse, *PHA* 3.15 (Aug 7, 1919), p. 4; Mrs. Lula M. Dudley, 'A Beautiful Vine', *PHA* 4.32 (Dec 9, 1920), p. 3.

even beyond one's sanctification and BHS experiences. As has been seen in previous periodicals, this ongoing growth is referred to in different ways including such notions as the progressive aspect of sanctification, consecration, maturity, growth *in* (not *into*) grace, or the crucifixion of self. One exception to this consistency is the development of E.N. Bell's theological position on the persistence of the 'old man' of sin in the sanctified believer. This shift in Bell's thinking could potentially be the bellwether of a later trend toward the Keswick view in the AG.

The analysis in this chapter also presented the opportunity to compare Durham's FW teaching with sanctification teaching in the OP stream. The few extant issues of *TGR* and *MDS* reveal a great deal of similarity between OP sanctification theology and Durham's FW. This comparison is helpful in the endeavor to discern a 'Pentecostal' theology of sanctification that includes the OP stream from the first ten years of the movement.

There are at least two other, potentially related, considerations in view specifically during this era of time in the study. The first consideration is what seems to be a calcification of positions on sanctification theology evidenced in the periodicals under review in this chapter. This calcification can be seen particularly in the responses to the FW controversy which tended to fall into one of three categories. The first is absolute refusal to compromise on the question coupled with an unwillingness to fellowship with those of the opposing view (*COGE* and *PHA* exhibit this approach). The second is to present an apologetic and defense for a position while still exhibiting a willingness to attempt some form of coexistence with those of the opposing view (*WW*, *WE*, *TGR*). The third is to embrace a position with a non-combative posture, in some cases moving on to other theological developments (*MDS*, *WT*).⁴⁶² This calcification can be contrasted with the attempts in *TOF*, *TBM*, and *LRE* to bridge the division caused by the FW controversy as was demonstrated in the previous chapter. Furthermore, in light of the fact that those more conciliatory periodicals continued to be published concurrently with the periodicals reviewed in this chapter, it seems unlikely that this calcification is strictly related to the progression of time.

The second consideration is the fact that most of the periodicals under review at this point in the study were, or ultimately became, the official paper of a specific denomination. Representative denominations include the CG (*COGE*), AG (*WW* and

⁴⁶² Placing *MDS* and *WT* into this category is based solely on the few extant resources available for this study. Should more sources become available in the future they may demonstrate a more combative, or conciliatory, approach to the controversy than what has been seen in the present study.

WE/CE/PE), *PHC (PHA)*, and *COGIC (WT)*. The *OP* periodicals were the only ones that did not have such a capacity at this point. Continuing the above comparison with *TOF*, *TBM*, and *LRE*, it is noteworthy that they were freestanding periodicals, and not official organs of any denomination.

These observations could lead one to contemplate the impact the formation of denominations had on the calcification of sanctification views evidenced in the periodicals in this chapter. Could the fact that *TOF*, *TBM*, and *LRE* were freestanding periodicals have contributed to their demonstrated willingness to transcend the FW controversy as opposed to denominational periodicals that may have been defending an official denominational position? One is left to wonder how the FW controversy might have taken shape and possibly even have found resolution had the tradition relied wholly on these freestanding periodicals rather than those representing the denominations. Among other things, some effort will be given to envision this possibility in the ensuing chapter of this study.

CHAPTER 6

REVISIONING¹ A PENTECOSTAL THEOLOGY OF SANCTIFICATION

Introduction.

From the inception of the modern Pentecostal movement, there has been an inherent impulse toward a lifestyle of holiness. It has been demonstrated that the movement owes its origins largely to the 19th century holiness movement which saw itself as rooted in Wesleyan theology. However, what was inherited by Pentecostalism was influenced by Phoebe Palmer's 'altar theology' which was itself a modification of Wesley's sanctification theology that resulted in an emphasis on the immediate appropriation of entire sanctification.² Other influences from the Reformed tradition also served to inform early Pentecostal theology through the British Keswick convention and the Higher Life movement, among other groups.³

Perhaps owing to this variety of influences,⁴ it did not take long for Pentecostalism to begin to show signs of divergence along soteriological lines. As has been confirmed in this study, the first major issue was related to the number of works of grace – one or two. As was shown in the bibliographic review, these views continued to diverge to the point that one is hard-pressed to define what might be considered a truly 'Pentecostal' theology of sanctification. Some might even consider the effort an exercise in futility!

However, there are increasing numbers of Pentecostals focusing on the question of theology with fresh vision. Their efforts are creative while still taking care to attempt a distinctively Pentecostal approach, honoring the concerns of the tradition while also engaging in dialogue with those outside of the tradition who offer helpful insights. My

¹ Land, *Pentecostal Spirituality*, pp. 190-91.

² Dayton, *Theological Roots of Pentecostalism*, p. 69. The Wesleyan roots of Pentecostalism are not the focus of the present study, however, Wesley's influence on the movement is an important factor in this constructive process. This is in keeping with the tendency evident in the early Pentecostal periodical literature of appealing to Wesley as an important voice on the topic of sanctification. Pentecostal theologian Steven Land makes an excellent case for a Wesleyan emphasis in Land, *Pentecostal Spirituality*, pp. 39-44. Wesleyan theologian Henry Knight concurs with this connection in Henry H. Knight III, 'The Wesleyan, Holiness, and Pentecostal Family', in Henry H. Knight III (ed.), *From Aldersgate to Azusa Street: Wesley, Holiness, and Pentecostal Visions of the New Creation* (Eugene, OR: Pickwick, 2010), pp. 1-9.

³ See for example Edith L. Waldvogel, 'The "Overcoming" Life: A Study in the Reformed Evangelical Contribution to Pentecostalism', *Pneuma* 1.1 (Spring 1979), pp. 7-19; William W. Menzies, 'The Reformed Roots of Pentecostalism', *PentecoStudies* 6.2 (2007), pp. 78-99.

⁴ No doubt there are other cultural and philosophical forces during this emergent period that acted in this way but are not in view in this study.

efforts in constructing this overture toward a Pentecostal theology of sanctification will be in keeping with theirs.

I. Models of Sanctification.

The preceding study has offered a close reading of early Pentecostal literature with an eye towards understanding the contours of sanctification theology at the time. This final chapter will offer a summary analysis followed by some proposals for a way forward toward the construction of a Pentecostal sanctification theology.

In order to assist in accomplishing these aims, a set of models will be constructed which will explore differences as well as commonalities in the dominant views of sanctification as reflected in the literature examined for this study.⁵ First, a model of SW sanctification theology will be presented, followed by a second model for FW sanctification theology. The third model, which will be called the ‘Conciliatory Model’, is based on the belief evidenced in particular on the pages of *TBM*, *TOF*, and *LRE* that the theological controversy centered on sanctification could have been avoided. This conciliatory model offers a modest proposal of one possible shape this more unified approach might have taken. Following on the presentation of the three models, some theological reflection will be offered that presents both appreciation and critique of early Pentecostal sanctification theology along with some possible considerations for how to move forward from here.

An approach of this type is desirable because early Pentecostal sanctification theology seems to have been based on paradigmatic assumptions about such theological loci as hamartiology, anthropology, and soteriology. By proposing a conciliatory model in which to construct a theology of sanctification, space is given to reconsider / re-vision those underlying assumptions together. This approach takes seriously the role of ‘mystery’ in all theological thought and does not attempt to reduce the truth of God to limited human constructs.⁶ Of course, the effort which follows is not set forth as the final word on the topic. It will no doubt be necessary for others to construct models of their

⁵ This is further drawing upon the methodology of Kimberly Alexander in *Pentecostal Healing: Models in Theology and Practice*. With Alexander, I recognize that limitations exist in relation to the use of models, but they serve as a helpful tool by which one can learn and evaluate thought. See Alexander, *Pentecostal Healing*, p. 197.

⁶ Avery Dulles, *Models of the Church* (New York, NY: Doubleday, 2002), p. 2.

own to explain other facets of sanctification theology. The Pentecostal tradition will only be enriched by such an effort.⁷

A. SW Sanctification Model

In the preceding study, the SW model is seen predominantly in *AF*, *TBM*, *COGE*, *PHA*, and *WT*. This model is based on a two-fold perspective of sin, expressed in terms of ‘sins’ which are behaviors on the part of an individual and are not in keeping with God’s holiness, and ‘sin’ which is an inherent corruption present in all human beings which began with the Fall in the Garden of Eden. The atoning death of Christ was seen as sufficient for dealing with both ‘sins’ and ‘sin’. However, to address both concerns fully requires two ‘works of grace’ – justification, which addresses ‘sins’, and sanctification, which addresses ‘sin’. The BHS was not considered a ‘work of grace’, rather it was the gift of God on a sanctified life. Thus, sanctification was a necessary prerequisite for one to receive the BHS. This resulted in a three step *via salutis* of justification, sanctification, and BHS.⁸

In the SW view, justification and sanctification are strictly distinguished from one another. Although at times it was allowed that God might work in such a way as to bring an individual through both experiences quickly and then into the BHS, this did not change the necessary theological distinction between what is accomplished at each stage of the *via salutis*.⁹

Justification results in regeneration and right standing with God, with one’s sins forgiven, and the righteousness of Christ imputed to the justified believer. However, in the SW view, the justified believer must still reckon with the presence of ‘sin’ (referred to variously as ‘the Adamic nature’, ‘the sin principle’, and ‘the old man of sin’ to mention only a few such designations). Failing to do this, one would continue to struggle with the tendency to sin and also would not be a candidate to receive the Pentecostal blessing

⁷ Dulles notes in his use of various ecclesiological models that it would be impossible to integrate them into a single, synthetic vision. I suspect the same is true in speaking of sanctification, Dulles, *Models of the Church*, p. 2.

⁸ ‘Two Works of Grace and the Gift of the Holy Ghost’, *AF* 1.1 (Sep, 1906), p. 3. Footnotes related to these models only offer supporting samples and are not intended to be the totality of evidence to support the model being constructed. For that support see the previous chapters of this work.

⁹ ‘The Apostolic Faith Movement’, *AF* 1.1 (Sep, 1906), p. 2. The same statement is published again in subsequent issues, *AF* 1.3 (Nov 1906), p. 2; ‘The Apostolic Faith Mission’, *AF* 1.10 (Sep, 1907), p. 2; ‘The Apostolic Faith Mission’, *AF* 1.12 (Jan, 1908), p. 2; ‘The Apostolic Faith Mission’, *AF* 2.13 (May, 1908), p. 2. Tomlinson notes the unity of the Pentecostal movement for ‘about four years after the falling of the “Latter Rain”’ at AFM and that God honored the preaching of justification by faith, sanctification by the blood subsequent to justification, and the BHS upon the sanctified life. See *COGE* 5.26 (Jun, 27, 1914), p. 2; G.F. Taylor, ‘Basis of Union’, *PHA* 1.30 (Nov 22, 1917), p. 4.

of the BHS. It is only in one's reception of sanctification as a second work of grace that this tendency to sin is addressed.

Sanctification was deemed a definite, instantaneous experience wrought by faith in the blood of Christ and available to the justified believer. As a work of grace, it was not the result of human effort, however one must be willing to consecrate themselves fully to God on the altar in order to be sanctified. The result was the immediate and complete removal (eradication) of the Adamic nature from the justified believer which laid the groundwork for the individual to receive the BHS.

While the SW tradition is very optimistic in its expectation of the experience of sanctification, it does not preclude the necessity for maintenance of the experience. Sanctification did not result in complete sinlessness or 'angelic perfection' because the sanctified believer must continue to rely on the blood of Christ for forgiveness and cleansing in order to maintain their sanctification. The possibility of resisting the Holy Spirit was present in the sanctified life and could eventually result in one falling below the 'justified state'. There was no room for spiritual pride or apathy once one had received sanctification and the BHS.

However, sanctification did remove the hindrances to growth and the tendency to sin with which the merely justified believer struggled. As a result, sanctification was seen as providing the impetus to further growth because it removes those things which would be prohibitive to it. But this growth was not considered further cleansing. One must make the distinction between 'purity' which is obtained in sanctification and 'maturity' which is the result of continual growth in the sanctified life.¹⁰ This growth took place as the Holy Spirit illuminated the Scripture to them, calling them to deeper levels of consecration. It could also take place as the result of suffering and hardship.

This need for ongoing growth was expressed in different ways. In some cases, it was termed the 'progressive phase' of sanctification and at other times it was termed the 'crucifixion of the self'. The believer was even enjoined to be willing to consecrate those things in life that are 'lawful' in order to deepen their union with Christ. It was noted that the further one goes in the sanctified life, the more clearly the Holy Spirit reveals

¹⁰ To make this point, a contrast was at times drawn between 'growth *in* grace' and 'growth *into* grace'. A belief in growth *in* grace was considered an error by SW adherents, but one can be instantaneously sanctified and grow *into* grace. See for example Sam C. Perry, 'Growth In – Not Into Grace', *COGE* 6.28 (Jul 10, 1915), p. 3. In other examples, the term growth *in* grace was utilized on the basis of the prior presence of a 'pure moral soil' or 'inward purity' which was 'wrought in a moment' by the sanctifying Spirit, Thomas Cook, 'Entire Sanctification', *TBM* 4.93 (Sep 1, 1911), p. 3.

the subtle ways 'self' tries to retain authority in the believer's life, necessitating one to go deeper in the 'crucified life'.¹¹ Some SW writers also pointed out the presence of defects of personality in sanctified believers which were the result of the prior presence of sin. These defects were not to be confused with sin because such a person could be in a 'sinless state' even while in an 'abnormal condition'.¹² Such imperfections might take longer to address, even continuing to the point of one's glorification.¹³

B. FW Sanctification Model – A 'Radical Wesleyanism'¹⁴

The FW view of sanctification is based on the same notion of 'sin' and 'sins' as is found in the SW model. The significant difference lies in how – or more accurately 'when' – the issue of 'sin' is addressed. In the SW view, 'sins' are forgiven and cleansed in justification, while 'sin' is only removed as a result of one's sanctification in a 'second work of grace'. In the FW view, the individual experiences sanctification as part of the initial conversion experience rather than as a distinct second work of grace. Thus both 'sins' and 'sin' are dealt with in initial conversion.¹⁵

As noted earlier in this study, this supports the thesis that the significant difference between Durham's FW view and the typical SW of his day was the issue of subsequence, not the removal or crucifixion of the 'old man'. Put another way, in this early periodical literature the subjective aspect of sanctification and, its corollary, the state of the believer who is a candidate for the BHS in both the SW and FW views is practically identical.

The importance of water baptism is stressed in the FW view as a signal that the believer is fully identified with Christ in his death and resurrection. Water baptism was the 'dividing line' between the old life and the new life.¹⁶ In a symbolic sense, the 'old man' clings to the believer up to the time of baptism at which time it is buried never to rise again. The emphasis placed on water baptism appears to offer a direct connection

¹¹ J.H. King, 'Answers to Questions Requested', *TBM* 1.4 (Dec 15, 1907), p. 3; Sam C. Perry, 'God Teaching His Children', *COGE* 5.41 (Oct 10, 1914), p. 6.

¹² 'Question Box', *PHA* 1.7 (Jun 15, 1917), p. 15.

¹³ J.T. Boddy, 'Sanctification', *TBM* 5.101 (Jan 1, 1912), p. 4; Question Box', *PHA* 1.7 (Jun 15, 1917), p. 15.

¹⁴ This is the term Farkas uses to describe Durham's FW theology in his thesis on the topic. See Farkas, *William H. Durham*, pp. 259-60.

¹⁵ 'The Finished Work of Calvary. Identification with Jesus Christ Saves and Sanctifies', *PT* 2.1 (Jan, 1912), p. 2

¹⁶ 'Sanctification, Is It a Definite, Second, Instantaneous Work of Grace?' in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', p. 16. See also, 'Identification with Christ', in 'Articles written by Pastor W.H. Durham taken from *Pentecostal Testimony*', pp. 27-29.

between FW and OP. Granted, water baptism was not salvific in any sense for Durham as it became in OP, but it nonetheless held a significant place in the spiritual life of the Christian prior to their reception of the BHS.¹⁷ Furthermore, since it was tied symbolically to the death of the 'old man', this in turn connects it to Durham's understanding of sanctification, which took place in justification. This would have made water baptism a 'symbolic second work' in a sense, although Durham never explicitly expressed it in that way. This idea is carried forward in later FW periodicals and ultimately finds its place in OP through Frank Ewart.¹⁸

In similar fashion to the SW model, there is a need for continual 'growth in grace' in the life of the sanctified and Spirit-baptized believer. One is made pure in initial conversion/sanctification, but one is not yet mature. Durham taught that salvation leaves the believer in the condition of a helpless infant, clean but 'with the whole Christian life and experience in front of us'.¹⁹ That life would be marked by 'continual consecration to God', 'continual self-crucifixion', and 'entire separation from sin and the world'.²⁰

There would be an ongoing need for obedience to the Word of God as the Spirit worked to sanctify by its truth. One must walk in the 'light they have'. Although cleansing is definite and immediate in conversion, it is only through such a life of consecration and obedience that love is perfected in the believer. At times this growth may take place as a result of suffering. In these seasons, the Holy Spirit is severing attachments to things that would hinder spiritual growth, even if those things are not sinful on the surface.²¹ No matter how much one grows and matures in the sanctified life, however, there is always a need to rely on the blood of Jesus for forgiveness of sins in those times when they may fall below the standard of holiness.

In addition to the need for maturity, the believer may experience sanctification many times in the sense of being 'set apart for God's holy service'. However, this aspect of

¹⁷ Richmann, 'William H. Durham', p. 240.

¹⁸ F.J. Ewart, 'Baptism', *MDS* 1.21 (Aug, 1917), p. 2.

¹⁹ 'The Great Need of the Hour', *PT* 2.1 (Jan, 1912), p. 10. Elsewhere he notes that Paul called the Corinthian Christians 'sanctified' but also referred to them as 'babes', 'The Second Work of Grace People Answered', *PT* 1.8 (1911), p. 8.

²⁰ 'The Good News Coming in From Many Parts', *WW* 9.1 (Jan 20, 1913), p. 3; E.N.B., 'The Baptism. What Next?', *WW* 9.5 (May 20, 1913), p. 2.

²¹ L.E.W., 'Eternal Loosing', *PE* 316-317 (Nov 29, 1919), p. 4.

sanctification is not to be confused with cleansing. In the FW view, there is no further need of cleansing beyond initial conversion.²²

This FW model represents a departure from what is typically understood as the FW teaching of Durham. For example, in recounting his understanding of the FW controversy, the late Stanley Horton, AG theologian, correctly states that Durham taught 'the faith that justifies a person brings that one into Christ' and 'the believer is complete with regard to sanctification and all else that is part of or related to salvation'.²³ However, based on the findings of the present study, Horton was incorrect when he stated Durham taught that the 'sinful nature is not removed but is crucified with Christ, and the righteousness of Christ is imputed'.²⁴ This idea is much more in line with the Keswick view in which the 'sin nature' is not eradicated in sanctification, but the Holy Spirit acts as a 'counterforce' which enables the 'surrendered and trusting believer to resist successfully the spiritually downward pull of his or her disposition'.²⁵ The Keswick view is largely absent from the early FW literature reviewed in this study.

In the years after Durham's death, his FW teaching was carried forward by various writers including F.J. Ewart, E.N. Bell, and R.E. McAlister. At its beginning, the AG coalesced, in large part, around Durham's FW teaching. But this study did find what seems to be the hint of a shift in 1920 on the issue of the disposition of the 'old man' by E.N. Bell, who started allowing for the possibility that at least some 'vestiges' of the 'old man' remained in the justified believer. This finding is unsurprising in light of the fact that analysis of later AG monographs reveals that a view similar to the Keswick view of sanctification ultimately became dominant in that movement.

Based on this analysis, and in seeming agreement with David Reed²⁶ and Allen Clayton,²⁷ it appears that a form of Durham's expression of the FW ultimately found a home in the OP tradition at least in part through the work of R.E. McAlister and Frank

²² 'Some Other Phases of Sanctification', *PT* 2.2 (1912), p. 9.

²³ Stanley M. Horton, 'The Pentecostal Perspective', in Stanley Gundry (ed.), *Five Views on Sanctification* (Grand Rapids, MI: Zondervan, 1987), pp. 105-35 (107).

²⁴ Stanley M. Horton, 'The Pentecostal Perspective', p. 107.

²⁵ McQuilkin, 'The Keswick Perspective', p. 155. It is notable that in his response to Horton's exposition of 'The Pentecostal Perspective', McQuilkin only takes issue with the teaching of a subsequent experience of Spirit Baptism that is not in itself a 'sanctifying experience' and its associated doctrine of tongues, J. Robertson McQuilkin, 'Response to Horton', in Stanley Gundry (ed.), *Five Views on Sanctification* (Grand Rapids, MI: Zondervan, 1987), pp. 143-45 (143-44).

²⁶ David Reed, *'In Jesus' Name': The History and Beliefs of Oneness Pentecostals* (JPTSup31; Dorset, UK: Deo Publishing, 2008), p. 135.

²⁷ Clayton, 'The Significance of William H. Durham', pp. 27-42.

Ewart.²⁸ This intersects with another area of concern for Richmann, who challenges the idea that Durham provided the Christological seed that grew into the revelation that occurred at Arroyo Seco in 1913.²⁹ I find Richmann to be correct in his assessment that the connection between Durham and OP is not based on a high Christology, because Durham's concern in the FW was soteriological rather than theological.³⁰ Instead, Durham, and those who followed after him, in a zeal for the 'simple gospel', engaged in biblical restorationism that created an environment open to innovation, including rejecting the classic doctrine of the Trinity which ultimately took place in OP.³¹ This idea is echoed in the SW periodical literature by those who criticized the FW for opening the door to a variety of such innovations which they considered heretical.

C. Conciliatory Sanctification Model

1. *A Way Beyond the Impasse*

The foregoing analysis of periodical literature reveals that Pentecostals from both of the above-mentioned streams were attempting to find ways to transcend the divide over sanctification theology. This was particularly evident in *TOF*, *TBM*, and *LRE*.

LRE was especially interesting in that it was the official organ of Stone Church where Durham preached his controversial views in 1910, igniting the subsequent controversy. But one searches in vain for Durham's name to appear on the pages of *LRE*. This is also true of *TOF* even though Durham claimed Carrie Judd Montgomery's endorsement of his teaching. Furthermore, only months after Durham's sermon at Stone Church, J.H. King was invited to speak in the same pulpit, a fact which would indicate a less-than-rigid commitment to FW teaching on the part of William Piper. The editors of the SW periodical *TBM* were criticized and lost subscribers from both FW and SW streams due to their desire to continue to work with FW Pentecostals even though they themselves were consistently SW in view. These periodicals seem to exemplify a desire on the part of many to find a way forward together with those who held to the opposite view.

²⁸ This connection also seems to be espoused by OP Pastor Franklin Small in Franklin Small, *Living Waters: A Sure Guide For Your Faith* (Winnipeg: Columbia Press, nd).

²⁹ Richmann, 'William H. Durham', pp. 234-35.

³⁰ Macchia, offering a different proposal, considers OP to be more of a pneumatological shift than a Christological one. He believes that the influence of the Wesleyan *ordo salutis* prevented both Seymour and Durham from placing the roots of Spirit baptism in regeneration and suggests that OP eventually arrived at 'an integrated notion of Christian initiation in a way consistent with the early, implicitly pneumatological, Pentecostal theology of atonement'. See Frank D. Macchia, 'Pentecost as the Power of the Cross: The Witness of Seymour and Durham', *Pneuma* 30 (2008), p. 3.

³¹ Richmann, 'William H. Durham', pp. 239-41. David Reed seems to suggest the same idea in Reed, *In Jesus' Name*, p. 133.

In short, it seems that, at least from the perspective of these early voices, there might have been a way to alleviate the stress of the FW controversy had ‘cooler heads’ prevailed. If one is to take seriously the stated beliefs of both SW and FW Pentecostals from these periodicals, it seems that there were many times they were simply ‘talking past one another’. On the one hand, SW Pentecostals were leveling what seem to be unfair accusations of such things as antinomianism or ‘denying the blood’ which, while it is certainly possible such accusations could have been true in a minority of cases, the major voices in the FW stream heard in this analysis reveal such accusations to be false. On the other hand, some on the FW side of the controversy were referring to those who held to the SW view as ‘mistaken blinded souls’ who were holding to a ‘crumbling unscriptural plank’.

At the same time, it is entirely possible that strong personalities were a contributing factor to the continuation of the controversy, particularly the, at times, combative and uncompromising attitude that seemed to be exhibited by Durham himself as reflected in *PT* and other sources, as well as SW teachers like A.J. Tomlinson and G.F. Taylor who were powerfully vocal about their views on the subject. In spite of this, the fact that there were contemporary voices in the tradition that were more hopeful and optimistic gives support to the notion that a more unified theology of sanctification grounded in the early years of the tradition is a real possibility.

It seems clear that the strongest advocates of SW and FW theology would have, at the very least, had to soften their views in order to move forward in a more unified way. But upon further reflection, it appears as though that softening had already occurred, at least among some of the voices on either end of the debate. Plummer’s claim published in *TBM* and *LRE* that the uncalled-for FW controversy was ‘almost wholly a “strife” about “words”’ is one example of this.³² Another is A.A. Boddy’s resolution to ‘refrain from condemning one another’ and to allow ‘each one to be fully persuaded in his own mind’. Both *LRE* and *TBM* published and endorsed A.A. Boddy’s resolution on the FW controversy.³³

J.H. King noted that justification and sanctification are not ‘two experiences’ but one experience with a two-fold aspect. Furthermore, he allowed for the possibility that one

³² Morton W. Plummer, ‘The Finished and the Unfinished Work’, *LRE* 4.11 (Aug, 1912), pp. 2-3; Morton W. Plummer, ‘Finished and Unfinished Work’, *TBM* 7.141 (Oct 1, 1913), p. 4.

³³ ‘Pastor Boddy’, *LRE* 4.12 (Sep, 1912), pp. 12-13; Pastor A.A. Boddy, ‘They Two Went On’, *LRE* 5.1 (Oct, 1912), pp. 6-7; ‘A Suggested Resolution’, *TBM* 5.118 (Sep 15, 1912), p. 2.

could receive them both at once if their faith was not limited.³⁴ Hattie Barth wrote that justification and sanctification ‘may, and no doubt should, begin at the same time’,³⁵ and she urged her readers to receive the fullness of salvation, sanctification, and BHS before they ever leave the altar.³⁶ E.N. Bell suggested that SW and FW believers should quit talking about those phrases and focus on prayer and the salvation of souls. He further stated that the solution for ‘whatever difficulties with sin and the fallen nature’ one may find is to ‘seek for sufficient grace to overcome every short-coming’, no matter how many works of grace that may require.³⁷

These voices and others like them resonate with the potential for some kind of conciliatory model of sanctification that is fully in keeping with their Pentecostal theological commitments. Furthermore, this study has revealed at least three points of unity around early Pentecostal sanctification theology that could lend themselves in support of such a constructive effort.

2. *Points of Unity*

a. *Deliverance From the ‘Old Man’ or ‘Inherited Corruption’*

Aside from the question of subsequence, both SW and FW Pentecostals held to similar beliefs in sanctification as a ‘work of grace’ in which the ‘old man’ of sin, the Adamic nature (or other terms for original sin), is eradicated, crucified, removed, and/or annihilated from the justified believer. In light of this, any theology of sanctification that is faithfully Pentecostal must account for the fact that the believer experiences some type of deliverance from this inherited corruption³⁸ as opposed to a less optimistic view in which the old nature and new nature perpetually exist together in the justified believer. Rather than merely ‘suppressing’ the old nature, transformation must take place that results in one becoming increasingly Christlike. This deliverance and transformation is an atonement provision and a work of the Holy Spirit.

³⁴ J.H. King, ‘Answers to Questions Requested’, *TBM* 1.4 (Dec 15, 1907), p. 2.

³⁵ Hattie M. Barth, ‘Justification, Sanctification, and the Baptism of the Holy Ghost’, *TBM* 1.6 (Jan 15, 1908), p. 2.

³⁶ ‘The Day of His Power’, *TBM* 7.154 (May 1, 1914), p. 1.

³⁷ E.N. Bell, ‘Believers in Sanctification’, *WW* 10.10 (Oct 20, 1914), p. 3.

³⁸ This is my preferred term for the Adamic nature/inbred sin in a Wesleyan theology of sanctification rather than the Augustinian formulation of inherited guilt. See Randy Maddox’s discussion on this topic in Randy Maddox, *Responsible Grace: John Wesley’s Practical Theology* (Nashville, TN: Abingdon Press, 1994), pp. 80-81.

b. Instantaneous and Progressive Aspects of Sanctification

Regardless of which soteriological stream is in view, there was a general acceptance that even after the BHS the believer should expect other experiences that would lead to their growth and maturity. In some cases, this was termed the 'progressive aspect' of sanctification while in other cases it was referred to as consecration or the 'crucifixion of self'. Even after receiving the BHS, the believer was seen as being in need of greater maturity. Some writers saw that there were residual issues, 'wrinkles and effects of sin' that remained in the sanctified Christian. These would be addressed in the fulness of the Spirit. The believer was to 'die daily' as they submitted to the will of God as revealed in Scripture by the Holy Spirit. In this sense they were being 'sanctified by the truth'. These purifying experiences could potentially also manifest in the form of suffering and reproach as they submitted to the will of God in all circumstances.

There was no expectation of one ever coming into such a sanctified state that they were above the temptation to sin. Indeed, they held to the view that the sanctified believer would need to 'stay under the blood' throughout life. Whether or not willful sin resulted in an immediate backslidden condition was not agreed upon universally. But all agreed on the need to confess and repent in order to be restored.

c. Purity Before Power – The Temporal Priority of Sanctification

Throughout this analysis of early Pentecostal periodicals, it is taught that a major condition for the BHS is for one to be sanctified. This is true whether sanctification was experienced in either a first or second work of grace. Heart purity necessarily preceded the enduement with power. Justification and sanctification were '[a] work[s] of grace' and the BHS was the gift of God for the sanctified believer.

In light of these considerations, the following model is offered as a modest proposal meant to reflect one possible way this conciliatory model of sanctification may have taken shape. This particular effort will draw from the theological reflection of Carrie Judd Montgomery as represented in this study by her writings and editorial hand in *TOF*.

3. Shifting the Focus

The reading of *TOF* performed in this study has revealed the difficulty of categorizing Montgomery under what might be considered the typical headings of Pentecostal theology at the time. This was at least in part due to the fact that she was heavily influenced by, and closely associated with, a variety of individuals from across the

spectrum of 19th century holiness beliefs. Miskov has noted this difficulty and offers the perspective that Montgomery was far less focused on 'stages' or 'experiences' and much more focused on deepening measures of the Spirit.³⁹ This idea has been borne out in the foregoing analysis of *TOF* where it is also shown that she placed great emphasis on 'perfect identification with Christ'. A quote from a participant in Montgomery's Monday meetings is worth repeating here. This individual reported an experience of being 'suddenly filled and flooded with [God's] life and light and joy' and said in her prayer,

'Lord, had I never been saved? Is this conversion?' He replied, 'No'. Then she asked, 'Is it sanctification?' He said, 'No'. 'Lord is it the baptism of the Holy Spirit?' Again He said, 'No'. 'Lord, what is it?' And the answer came, 'It is I'.⁴⁰

One cannot support the claim that Montgomery never spoke about distinct crisis experiences, because she clearly did. However, they were subsumed under the greater goal of deepening union with Christ through greater measures of the Holy Spirit. Had the various SW and FW adherents been willing to think about their views from this perspective, it may have offered a way forward.

The first of the three points of unity mentioned above is addressed in Montgomery's view of justification as the clear beginning point of the Christian journey, followed by subsequent experiences such as sanctification and healing. But Montgomery's tendency to downplay discrete experiences has been clearly documented in this study, along with her tendency to speak in terms of 'perfect identification with Christ' as critical to understanding all the soteriological benefits available to humanity. In her article, 'Joint-Death and Joint-Life With Christ', Montgomery emphasizes the existential reality of the believer being 'legally and actually free from "our old man"' because of union with Christ in his crucifixion. The result of being 'jointly-risen' with Christ is that he has 'wrought for us an entirely new life, which has no connection to the old'.⁴¹ Montgomery did not always attach these truths to a particular experience in the *via salutis*. Rather, she said 'as we realize this more and more fully, we come by faith into right relations with the Lord Jesus, and he is able to work in us 'to will and to do of His good pleasure'.⁴² This seems to correlate with her expectation of subsequent experiences of the Spirit in which this increasingly becomes the believer's reality.

³⁹ Miskov, *Life on Wings*, pp. 274-75.

⁴⁰ Sadie Cody, 'The Work and Workers', *TOF* 32.12 (Dec, 1912), p. 273.

⁴¹ Carrie Judd Montgomery, 'Joint-Death and Joint-Life With Christ', *TOF* 31.5 (May, 1911), pp. 97-98

⁴² Carrie Judd Montgomery, 'Joint-Death and Joint-Life With Christ', *TOF* 31.5 (May, 1911), p. 98.

This perspective also has the benefit of elevating the importance of one's initial conversion experience in the Pentecostal *via salutis*. This would address the FW critique of the need for a second work which was perceived as minimizing the efficacy of the blood of Christ. It would also have addressed any tendency among SW advocates to downplay the importance of one's initial conversion in the *via salutis*.⁴³

The second point of unity mentioned above is the recognition of both instantaneous and progressive aspects of sanctification. Sanctification as presented in the early Pentecostal periodicals is largely 'sin-focused'. The instantaneous aspect of sanctification was for the purpose of eradicating, or crucifying, the 'old man' of sin. The progressive aspect of sanctification was concerned with 'staying under the blood' for ongoing cleansing, crucifying the 'self' which typically referred to submitting one's will to the Divine will as the Holy Spirit reveals it in Scripture, and enduring suffering to be further formed into the likeness of Christ. Affective language is not typically associated with sanctification itself, although it is from time to time expressly mentioned as an evidence or sign of sanctification.

Montgomery challenged this perspective by saying sanctification is more than 'eradication' or 'suppression of the old nature'. Instead, she placed emphasis on sanctification as 'death to the old life in Adam' and 'resurrection to the new life in Christ'.⁴⁴ This is consistent with her overall vision of the Christian life. In this model, then, holiness is not an abstract concept, rather it is Jesus Christ 'made unto us sanctification'. For Montgomery, this seems to be a series of crisis events. There is a definite starting point in the sanctified life, which may or may not be in the moment of one's conversion. But sanctification continues as the Holy Spirit continues the work of transformation into Christlikeness, dealing with both sin and self in the process. As was pointed out in this study, Montgomery's understanding of sanctification downplayed doctrinal experiences in favor of perfect, divine love which would lead to unity 'as we

⁴³ One example of this tendency was illustrated in this study in the episode of doctrinal conflict around the 'new birth' in *COGE*. As shown in this study, this controversy was a debate over a teaching in which the new birth was equated with sanctification in a sense because the blood of Jesus was for sanctification, not forgiveness of sins. Thus, one is not born again when one is justified, only when one is sanctified. The equating of new birth with sanctification is similar to the FW, but the theological reasoning behind it is quite different because everything, including forgiveness of sins, is grounded in the atonement in both the SW and FW views. The new birth controversy in the CG was never connected to the FW controversy itself in any of the literature. Also, this view was a minority position in the CG and was eventually rejected as official teaching in the denomination under the leadership of A.J. Tomlinson.

⁴⁴ *TOF* 29.3 (Mar, 1909), p. 60.

meet at the Mercy Seat, under the shelter of the cleansing blood, and abide in His perfect love', and realize 'we are one in Him'.⁴⁵

The final point of unity mentioned above is the temporal priority of sanctification over BHS. This is particularly in evidence in Montgomery's use of the process outlined in Leviticus for cleansing the leper. The leper was to be 'healed' before the cleansing rites could be applied. This would reveal the need for sanctification in one who has been born again, who has been 'brought from darkness into light and all things are made new; when the tendencies of our soul rise upward instead of going downward; when we are so changed by the power of God that we no longer love sin, but we long to be fully like Him'.⁴⁶ The process outlined for cleansing the leper was correlated with 'great heart searching, the perfect consecration, the complete separation from the least compromise with sin'.⁴⁷ Subsequently, the blood is applied to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot symbolizing, respectively, cleansed hearing, service, and walk.⁴⁸ This was followed by putting the oil over the blood which Montgomery correlated with receiving a measure of the Holy Spirit.⁴⁹ But this was not the full measure of the Spirit available to the believer because there was yet a remnant of oil in the hand of the priest which Montgomery correlated with BHS.⁵⁰ From this brief example, one can see evidence of the temporal priority of sanctification over BHS in Montgomery's thought.

II. Theological Reflection.

Introduction

The models presented above reflect an analysis of the periodical literature of the Pentecostal tradition in the years 1906 to 1920, inclusive. In the early Pentecostal tradition, sanctification was defined broadly either in terms of cleansing from sin or as

⁴⁵ 'The Oil and the Dew', *TOF* 32.10 (Oct, 1912), pp. 219-20.

⁴⁶ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 241.

⁴⁷ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 242.

⁴⁸ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 243.

⁴⁹ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 243.

⁵⁰ Carrie Judd Montgomery, 'Sanctification and the Baptism of the Holy Spirit', *TOF* 31.11 (Nov, 1911), p. 244, Carrie Judd Montgomery, 'The Remnant of the Oil', *TOF* 31.12 (Dec, 1911), pp. 265-70.

being 'set apart for God's purpose'. That bifurcation only continued in the ensuing decades. These definitions are based on limiting underlying assumptions. In the final section of this theological construction, space is given to reconsider/re-vision those underlying assumptions by attending to both early and contemporary voices within the tradition, as well as with other voices from outside the Pentecostal tradition who serve to shed further light on these questions. The goal of this effort is to strengthen further the three major points of unity outlined previously, thus supporting the pursuit of a truly 'Pentecostal' theology of sanctification.

A. Sanctification and the Five-Fold Gospel

Pentecostal soteriology answers the question of how one is to participate in the divine life with the fivefold gospel – Jesus as Savior, Sanctifier, Spirit Baptizer, Healer, and Soon-coming King. Vondey notes that the fivefold gospel is soteriological from beginning to end.⁵¹ This is in keeping with Land's concern to integrate the language of holiness and the language of power without dichotomizing, confounding, or simply identifying them.⁵² Land's approach is to correlate God's righteousness, holiness, and power with affections in the believer which are at the core of the beliefs and practices of Pentecostalism.⁵³ These affections are 'objective' in that they 'take an object' – God – who is also the source of the affections.⁵⁴ Affections are 'relational', requiring for their 'proper genesis and ongoing expression a relationship with God, the church, and the world'.⁵⁵ Affections are 'dispositional' in that they are 'abiding dispositions which dispose the person toward God and the neighbor in ways appropriate to their source and goal in God'.⁵⁶ 'The transcendent presence of God moves and transforms believers affectively as he conforms them to himself and, therefore, fits them for the coming kingdom.'⁵⁷ Love is the integrating center of this affective transformation, thus sanctification as 'moral integration or wholehearted love is central in salvation as participation in the divine life'.⁵⁸ This is in keeping with the conciliatory model offered previously and its emphasis

⁵¹ Vondey, *Pentecostal Theology*, p. 37.

⁵² Land, *Pentecostal Spirituality*, p. 11.

⁵³ Land, *Pentecostal Spirituality*, p. 12.

⁵⁴ Land, *Pentecostal Spirituality*, pp. 130-32.

⁵⁵ Land, *Pentecostal Spirituality*, p. 131.

⁵⁶ Land, *Pentecostal Spirituality*, p. 132.

⁵⁷ Land, *Pentecostal Spirituality*, p. 118.

⁵⁸ Land, *Pentecostal Spirituality*, pp. 201, 205.

on the sanctified life as participation in 'divine love'. In support of this idea, Henry Knight says,

Sanctification, then, is the goal of salvation, and Christian perfection is the goal of sanctification. Christian perfection (or entire sanctification), said Wesley, 'is neither more nor less than pure love – love expelling sin and governing both the heart and life of the child of God'.⁵⁹

What follows, then, is an examination of sanctification in terms of the fivefold gospel beginning with a focus on Jesus as Sanctifier. This will offer the opportunity for reflection on several important considerations for a Pentecostal theology of sanctification. The first consideration will be to examine the significance of love in terms of holiness and moral integration. The second is a re-examination of certain hamartiological commitments of early Pentecostals along with some accompanying proposals which will provide possibilities for re-imagining the ways that affections are shaped negatively under sin and positively under the sanctifying influence of holy love. Third, some proposals will be made about the actual process of sanctification itself with a re-appropriation of the early Pentecostal language of 'works of grace'. Finally, using Jesus as Sanctifier as the entry point into the fivefold gospel, a brief analysis of the other four components in light of sanctification will be offered.⁶⁰

1. Jesus as Sanctifier – The Power of Love

Mildred Bangs Wynkoop, in keeping with Wesley, considers love to be the 'essential inner character of holiness' which means 'holiness has to do with persons in relationship'.⁶¹ Holiness and sin only have definition in this personal dimension in which God's self-revelation is given and received to 'kindred personal beings' who are the objects of his redemptive love. Love is the dynamic of personal relationship because

⁵⁹ Knight, *Heaven Below*, p. 5; John Wesley, 'A Plain Account of Christian Perfection, As Believed and Taught by the Rev. Mr. John Wesley, From the Year 1725 to 1765', in Paul Wesley Chilcote and Kenneth Collins (eds.), *Doctrinal and Controversial Treatises I* (The Bicentennial Edition of the Works of John Wesley 13; Nashville, TN: Abingdon Press, 2013), p. 167.

⁶⁰ This is similar to the approach of Matthew Thompson in *Kingdom Come: Revisioning Pentecostal Eschatology* and Larry McQueen in *Toward a Pentecostal Eschatology: Discerning the Way Forward*. McQueen points out the fluidity of the arrangement of the Fivefold gospel based on the priority given to eschatology plus the early Pentecostal movement to separate Spirit Baptism from sanctification. McQueen uses the dynamism of Pentecostal spirituality to 'affirm that the components of the fivefold gospel are not neatly sequential but comprise a holistic or perichoretic unity. Though impossible, there is a real sense in which every part of the narrative needs to be told at once', McQueen, *Toward a Pentecostal Eschatology*, p. 216.

⁶¹ Mildred Bangs Wynkoop, *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City, MO: Beacon Hill Press, 2nd edn, 2015), p. 30.

love can only exist in freedom. Love cannot be coerced.⁶² According to Wynkoop, 'When love is spoken of, freedom is presupposed and persons are involved. *Love* describes the kind of response that exists between persons'.⁶³ This means love can either 'link the persons into a fellowship' or it may 'short-circuit about itself and reject other persons'.⁶⁴ Wynkoop clarifies further,

Love, then, positively or negatively defines holiness or sin. Love, being dynamic and free, includes or excludes others in its search for fulfillment. When the object of love, that about which the total self centers, is God, holiness is described. When, in this process, love centers in the self, God is excluded and sin is described. Holiness and sin are quality evaluations having to do with the kind of relationship the self sustains to God. They have meaning in the locus of personal relationship, not otherwise.⁶⁵

Wynkoop suggests that the biblical notion of *agape* should be understood as a life-ordering principle from which all other relationships derive their character.⁶⁶ In the context of Mt. 5.48, *agape* is revealed in the 'Fatherhood' of God, not in his absolute perfection. In this sense, believers are called to 'be perfect, as your heavenly Father is perfect' (Mt. 5.48).⁶⁷ In Matthew's gospel, *agape* is God's dimension of love, which he wants to restore to all humanity.⁶⁸

Even though *agape* is a term used for divine love and a believer's proper relationship to God, self, and others, it is also used in a negative sense in the NT. In 2 Tim. 4.10 Paul says Demas had forsaken him 'having loved [*agapésas*] this present world'. In 1 Jn 2.15 the hearer is exhorted to 'Love not the world ... If any man love [*agapá*] the world, the love [*agápe*] of the Father is not in Him'. Wynkoop writes, 'when something other than God is substituted for Him, or He is shut out of His rightful place, "*The Sin*" has been committed. That which belongs to God alone has been given to another'.⁶⁹ This sheds light on the idea of sanctification as affective transformation centered on love. *Agape* is a 'deep set of the soul' which the Holy Spirit must expose in order to set it straight.⁷⁰ What

⁶² Wynkoop, *A Theology of Love*, p. 30.

⁶³ Wynkoop, *A Theology of Love*, p. 30.

⁶⁴ Wynkoop, *A Theology of Love*, pp. 30-31.

⁶⁵ Wynkoop, *A Theology of Love*, p. 31.

⁶⁶ Wynkoop, *A Theology of Love*, pp. 37-38.

⁶⁷ Wynkoop, *A Theology of Love*, p. 38.

⁶⁸ Wynkoop, *A Theology of Love*, p. 40.

⁶⁹ Wynkoop, *A Theology of Love*, p. 41.

⁷⁰ Wynkoop, *A Theology of Love*, p. 43.

will ultimately be explored in this constructive effort is how this affective transformation takes place in grace-filled encounters (works of grace) in a crisis development process.

What, then, of sanctification as 'moral integration'? What relationship does this have to love?⁷¹ Wynkoop addresses this as well,

Sin is love, but love gone astray. Man is a creature who is not free not to love something ... Love is the most powerful drive of the human person ... But it is exactly in this drive where he is most free and most responsible. 'Coerced' love is not love at all ... He is not the slave of His love unless he surrenders his humanity to impersonal drives. He may abdicate his humanity but he is not thereby resolved from his responsibility of doing so.⁷²

Wynkoop continues saying 'Sin is love locked into a false center, the self ... Holiness is love locked into the True Center, Jesus Christ our Lord'.⁷³

'Moral' is defined as acting in relation to right and wrong, good and bad, true and false. Humanity has freedom to make decisions along these lines and is responsible for the decisions made.⁷⁴ Rather than acting instinctively, humanity is able to choose either to violate or approve that which is right. As the *imago Dei*, humanity was made for relationship, thus one's moral quality can only be determined in one's relationships.⁷⁵ Put another way, humans were created for love, thus they will seek an object to love. If the object of love is merely a *thing*, one is guilty of idolatry and moral existence is distorted. If one fastens their love on other human beings, moral life is once again improperly developed. If the focus of one's love is the self, the result is moral perversion. Only as humans love and trust God is morality valid and holiness possible. Cutting off fellowship with God is "'the sin" which unseats moral integrity and ends in moral idiocy'.⁷⁶

To be moral is to love wholly. Certainly everything the New Testament says about *agape* answers to the personalizing of *moral* ... *Moral*, abstractly, is integrity. *Love* is the personalizing of moral integrity which relates it to a practical expression of man's relationship to God and men. 'The end of the commandment is [love] out of a pure heart, and of a good conscience, and faith unfeigned' (1 Tim. 1.5).⁷⁷

⁷¹ In agreement with Wynkoop's approach, unless otherwise stated, references to love are meant to be understood in terms of *agape*. However, this is not the only biblical word used to reference divine love (for example, *phileo* functions this way alongside *agape* in the Johannine literature).

⁷² Wynkoop, *A Theology of Love*, p. 165.

⁷³ Wynkoop, *A Theology of Love*, p. 165.

⁷⁴ Wynkoop, *A Theology of Love*, p. 178.

⁷⁵ Wynkoop, *A Theology of Love*, pp. 182-83.

⁷⁶ Wynkoop, *A Theology of Love*, pp. 183-84.

⁷⁷ Wynkoop, *A Theology of Love*, p. 186.

This is in contrast to the notion of ‘the will’ as the source of human capacity for self-directedness. With Wesley, emphasis is placed on the role of human affections in guiding human actions, keeping in mind that affections are more than mere emotions, they are habituated ‘tempers’. Holy thoughts, words, and actions flow from holy tempers. Wesley did not see sanctification as outward conformity to law, but ‘the renewal of our affections ... through the participation in the Divine nature’.⁷⁸ In Wesley’s own words,

Other sacrifices from us he would not, but the living sacrifice of the heart hath he chosen. Let it be continually offered up to God through Christ in flames of holy love.⁷⁹

Sanctification, then, is an affective transformation with love at its center.⁸⁰ This affective transformation is what is needed if one is to ‘deny the self, take up the cross daily, follow, love as [Jesus] loved, and walk as [Jesus] walked’.⁸¹

a. Revisiting Early Pentecostal Assumptions

The understanding of sanctification in terms of wholehearted love and moral integration raises questions in light of what has been shown from the early Pentecostal literature. The early Pentecostals often seemed to reflect a disconnect between one’s immediate experience of sanctification and the notion of wholehearted love. This statement does require some qualification because it should not be taken to mean there was a lack of any emphasis given to love.

For example, in *AF* it was asserted that refusing to ‘keep under the Blood’, would result in the loss of the ‘Spirit of Jesus which is divine love’, and one will ‘have only gifts which will be as sounding brass and a tinkling cymbal, and sooner or later these will be taken away’.⁸² J.H. King spoke of a ‘deeper crucifixion’ beyond sanctification in which

⁷⁸ Maddox, *Responsible Grace*, p. 132.

⁷⁹ Wesley, ‘Plain Account’, p. 139.

⁸⁰ Land, *Pentecostal Spirituality*, pp. 201-202. The notion of affectivity is very much in keeping with Wesley. For an overview of the role of affections in Wesley’s theological vision see Gregory S. Clapper, ‘Orthokardia: John Wesley’s Grammar of the Holy Spirit’, in Dale M. Coulter & Amos Yong (eds.), *The Spirit, the Affections, and the Christian Tradition* (Notre Dame, IN: University of Notre Dame Press, 2016), pp. 259-78. In a similar way, but from an Augustinian perspective, James K.A. Smith describes humans as defined by love – as ‘desiring agents and liturgical animals whose primary mode of intending the world is love, which in turn shapes their imagination’, James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, (Cultural Liturgies, Vol. 1; Grand Rapids, MI: Baker Academic, 2009), pp. 37-38.

⁸¹ Land, *Pentecostal Spirituality*, p. 211.

⁸² ‘To the Baptised Saints’, *AF* 1.9 (Jun-Sep, 1907), p. 2.

one's affections are crucified.⁸³ An appeal to love was often behind calls for unity in the midst of the FW controversy as well.⁸⁴

In some cases, there is actually a more explicit connection made. For example, in *TOF* sanctification was seen as one being filled with divine love in order to be in union with Christ and to 'make us one with everyone that God is at one with'.⁸⁵ In *LRE* it is stated that sanctification was to 'separate us from everything that is carnal, and unrighteous, that the love of God may permeate our every part'.⁸⁶ One contributor to *LRE* spoke of 'losing her sanctification' and subsequently being restored which she described as 'great, divine love coming from the very heart of the Father to my heart'.⁸⁷

These examples aside, however, it seems early Pentecostal soteriology was most often expressed in juridical language, a tendency which largely continued in ensuing years. Related to that emphasis, sanctification was most often spoken of in terms of cleansing, and the removal of the 'old man of sin' which gave rise to the sinful behaviors which needed to be forgiven. The language was often transactional – one can be sanctified as long as one has 'met the requirements' whatever those may be. Here the Palmerian influence on early Pentecostal sanctification theology is in full view. Entire sanctification could be obtained *now* if one could only grasp it by faith. And sanctification was largely seen as the beginning of the Christian journey instead of its goal.⁸⁸

This tendency toward a transactional 'cleansing motif' in early Pentecostal sanctification theology reveals at least two issues that will be addressed in the following sections. The first issue is the underlying hamartiological assumptions of early Pentecostalism. The second issue is the tendency of early Pentecostals to consider sanctification to be a 'work of grace', with no real definition of 'grace' being offered beyond the idea of God's undeserved favor. Thus, it will be helpful to examine the idea of 'grace' in Wesleyan thought in the discussion of sanctification. That is not to say these are the only theological loci emanating from early Pentecostal literature which might

⁸³ J.H. King, 'Abraham Rejoiced to See My Day', *LRE* 2.12 (Sep, 1910), p. 12.

⁸⁴ For example see E.W. Doak, 'Conversion of an Infidel', *LRE* 4.10 (Jul, 1912), p. 11; 'Notes', *LRE* 4.12 (Sep, 1912), p. 12; 'A Suggested Resolution', *TBM* 5.118 (Sep 15, 1912), p. 2; Pastor A.A. Boddy, 'They Two Went On', *LRE* 5.1 (Oct, 1912), p. 6; 'The Oil and the Dew', *TOF* 32.10 (Oct, 1912), pp. 219-20;

⁸⁵ M. Collins Jones, 'Sanctification', *TOF* 30.12 (Dec, 1910), p. 275; 'A Suggested Resolution', *TBM* 5.118 (Sep 15, 1912), p. 2.

⁸⁶ James Bell, 'Sanctify Them Through Thy Truth', *LRE* 3.9 (Jun, 1911), p. 23.

⁸⁷ Lelia M. Conway, 'I Will Love Them Freely', *LRE* 10.8 (May, 1918), p. 20.

⁸⁸ For further discussion on Palmer's influence, see Jenniver Miskov, 'Missing Links: Phoebe Palmer, Carrie Judd Montgomery, and Holiness Roots Within Pentecostalism', *PentecoStudies* 10.1 (2011), pp. 8-28.

require further reflection and re-visioning. However, a fresh – albeit brief – examination of these particular issues will be helpful in re-visioning a Pentecostal theology of sanctification in terms of affective transformation resulting in moral integration.

b. A Pentecostal View of Sin

In the early Pentecostal literature, sin was treated in a two-fold manner – volitionally and substantively. Volitional sin was considered to be addressed in justification wherein one's actual sin was forgiven resulting in right standing with God. Sin as a substance was referred to in various ways such as the 'old man', the sin nature, the adamic nature, and the sin principle. Whatever the term, this substantive form of sin was seen as eradicated or put to death in sanctification whether as part of initial conversion (FW) or in a subsequent, second work of grace (SW). Sin was dealt with by the blood of Christ, not the Holy Spirit. One must be forgiven and cleansed in this way prior to receiving the BHS.

At the same time, it was not lost on the early Pentecostals that there was still a need for further growth. A distinction was made between purity and maturity. One did not grow *into* sanctification, but one did grow *in* sanctification. In many cases, this process of maturing was referred to in terms of the 'self'. Human nature was seen as distinct from sinful nature, and there was a need to crucify self, choosing to bend to the will of God in all things as the Holy Spirit revealed it through the Scripture. If one failed to do this, they ran the risk of 'backsliding' into a pre-sanctified or pre-justified state.

It seems apparent that the early Pentecostals innately understood the need for formation in the 'sanctified' Christian. But the underlying hamartiology upon which they based their belief and practice is limited in that it fails to take into account the inherent relationality of human nature. Reducing sin to guilt for a volitional act, while partially correct, fails to take into account the affective, sociological, and cosmic aspects of sin. Focusing on sin as a personal offense against God results in a soteriology that is overly juridical in nature. And viewing sin as a 'substance' which can be eradicated from the Christian in sanctification mitigates against the therapeutic soteriological aspects that address the affections and result in wholehearted love for God and one's neighbor.⁸⁹

(1) Sin as Enslavement

Generally speaking, Western Christianity tends to focus on the aspect of sin-guilt and Eastern Christianity focuses on the infirmity of nature which results from, and becomes

⁸⁹ Land, *Pentecostal Spirituality*, p. 202.

the source of, actual sins. Wesley viewed both dimensions as significant.⁹⁰ Attending to the Wesleyan roots of the Pentecostal tradition, then, will require a similar hamartiological approach. Early Pentecostal hamartiology did not focus on the means by which this corrupting influence continued from generation to generation from Adam. It simply was acknowledged as an underlying issue which must be addressed. Maddox suggests a similar notion in Wesley, who concentrated on the problem of inherited sin on the present corruption of human nature rather than inherited guilt.⁹¹ That approach to the problem will be continued in this constructive effort.

Pentecostal theologian Dale Coulter suggests using the metaphor of slavery as a means of speaking about this need for holistic deliverance rather than locating sin in corporate guilt or inherited total depravity.⁹² This is not a Pelagian denial of the innate sinfulness of humanity. It is a slavery to sin, as a consequence of the original Fall, that precludes participation in the divine life (salvation). Maddox speaks of Wesley's reflections on this topic saying,

Humans are creaturely beings who can develop spiritual wholeness only through dynamic relationship with God's empowering grace. The essence of the first sin was the severing of this relationship, the desire to be independent of God. When Adam and Eve separated from God's Presence the result was their spiritual death – their loss of the Likeness of God (moral Image of God) and the corruption of their basic human faculties (natural Image of God). All subsequent human beings come into the world already separate from God, hence spiritually dead.⁹³

Following from this, then, it seems implausible to speak of sin in abstract terms. If one is enslaved, it is to *something*! Coulter avers that such an understanding of enslavement to sin 'presupposes the existence of a cosmic dualism in which creaturely freedom

⁹⁰ Maddox, *Responsible Grace*, p. 73.

⁹¹ Maddox, *Responsible Grace*, p. 75. Also, Knight, *John Wesley*, p. 49. Collins differs with Maddox's suggestion that the transmission of corruption was not a focus of Wesley's by suggesting that Wesley eventually embraced a traducian view in which the fallen soul is transmitted by procreation. See Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley's Theology* (Nashville, TN: Abingdon Press, 1997), p. 33.

⁹² Dale Coulter, 'Delivered by the Power of God: Toward a Pentecostal Understanding of Salvation', *International Journal of Systematic Theology* 10.4 (October 2008), pp. 447-67 (460-63).

⁹³ Maddox, *Responsible Grace*, p. 81. A full discussion of original sin/inherited corruption is not the focus of this study. However, it should be noted that Maddox suggests Wesley's view of original sin was more in keeping with the Eastern Church than the Western Church. If so, this may be due to Wesley's immersion in patristic writings. For an excellent comparison between Pentecostalism and Eastern Orthodoxy which includes a discussion of sin, see Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene, OR: Wipf & Stock, 2006). For a different perspective on Eastern hamartiology which focuses on mortality as the intergenerational corrupting influence see John S. Romanides, *The Ancestral Sin* (Ridgewood, NJ: Zephyr Publishing, 2008).

constructed an order of existence outside of divine intention, not by divine intention'.⁹⁴ Of what might such a reality consist?

Matthew Croasmun offers an innovative way to approach the question of what this sinful order of existence might look like. Croasmun attempts to account for the 'individual, sociological, and mythological levels' of sin based on Paul's hamartiology in Romans.⁹⁵ He does this by using emergence theory, suggesting that sin should be properly viewed as a 'superorganism with a group mind, emergent from a complex network of individual human persons and social institutions'.⁹⁶

Croasmun's proposal is promising for a Pentecostal theology of sanctification in at least two ways. First, it takes into account the origin of sin as being coincidental with the activity of sinful human beings, thus holding one accountable for their own actions. Second, it offers an explanation of how sinful human actions coalesce into a 'supervenience base' out of which emerges a cosmic power. This results in a 'downward causation' that sets the 'boundary conditions' for the body of Sin.⁹⁷ This view of sin correlates with Pentecostal notions of liberation and deliverance.⁹⁸ In Croasmun's words:

My hypothesis is that the multilevel account of human persons and social groups ... is conducive to holding together at once the description of s/Sin at the personal, social, and mythological levels. In short, I take it that all three can be held together through an understanding of *hamartia* in Romans 5-8 as a mythological person: that is, a superorganism with a group mind emergent from a complex network of individual human persons. On this account, individuals participate in the life of the superorganism through sinning ... Sinful behavior – 'sins' in the plural – happen in the context of social institutions which take on, to one or another degree, this sinful character ... The superorganism, Sin, emerges from the resultant complex interaction of sinning individuals and sinning institutions and exercises downward causation back upon institutions and individuals.⁹⁹

One way to imagine Croasmun's proposal is in terms of a beehive. The bees participate in the life of the hive while the hive organizes the behavior of the bees to

⁹⁴ Coulter, 'Delivered', p. 463.

⁹⁵ Matthew Croasmun, *The Emergence of Sin: The Cosmic Tyrant in Romans* (New York: Oxford University Press, 2017), p. 104.

⁹⁶ Croasmun, *Emergence*, p. 105. For a discussion on the potential benefit of an engagement between Pentecostalism and the sciences see Amos Yong, *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2011), pp. 12-33. In that work, Yong uses emergence theory in his development of a Pneumatological Cosmology.

⁹⁷ Croasmun, *Emergence*, pp. 105-107.

⁹⁸ Land, *Pentecostal Spirituality*, p. 207.

⁹⁹ Croasmun, *Emergence*, p. 99.

support the hive's needs.¹⁰⁰ Croasmun cites evolutionary biologist E.O. Wilson who noted the 'dark side' of this type of existence based on his view that the essence of the human is rooted in the tension between the individual will and the good of the group. Any sort of 'hive mind' would require component members to be "'less-than-human'", as the individuality of the group would be entirely suppressed'.¹⁰¹

Croasmun's project is helpful in developing a more robust understanding of sin to account for the need for repentance from volitional acts, cleansing from corruption, and liberation from sinful, oppressive social systems. However, it cannot be accepted uncritically. A significant concern emerges when Croasmun seeks to identify Satan with the emergent entity also known as the 'body of Sin'.¹⁰² The only way to make such a move and maintain the emergence motif is to de-personalize Satan since in emergence theory a supernatural being cannot be responsible for the emergent being.¹⁰³ The present study does not permit a thorough discussion of theodicy or the being referred to by Jesus as 'the prince of this present age' (Jn 12.31; 14.30; 16.11). However, it is notable that Jesus' entire ministry seems to reflect the belief that a hostile force had taken over the world and Jesus had come to take it back.¹⁰⁴ In light of this, in a Pentecostal hamartiology it seems disingenuous to demythologize Satan in the way Croasmun seems to be suggesting.

An unwillingness to de-personalize Satan into Paul's notion of the body of Sin also provides further clarity regarding a theology of sanctification in terms of union with the divine life. At this point, it is helpful to see the body of s/Sin in Barthian terms as *das Nichtige*, or 'the nothingness', a term which Gregory Boyd draws upon in his theodicy.¹⁰⁵ One way of understanding this idea is an "'unreal reality" constituted by what God opposes, that this peculiar reality is utter falsehood, and that its only power is the power of a lie'.¹⁰⁶ But when a free agent chooses to get involved in this 'unreal reality', 'what

¹⁰⁰ Croasmun, *Emergence*, p. 36.

¹⁰¹ Croasmun, *Emergence*, p. 100.

¹⁰² Croasmun, *Emergence*, p. 188.

¹⁰³ For a critique of Amos Yong's use of emergence theory with a 'pneumatological assist' see Mikael Leidenhag and Joanna Leidenhag, 'Science and Spirit: A Critical Examination of Amos Yong's Pneumatological Theology of Emergence', *Open Theology* 1.1 (2015), pp. 425-35.

¹⁰⁴ Gregory A. Boyd, *Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* (Downers Grove: IVP Academic, 2001), p. 37.

¹⁰⁵ Karl Barth, *Church Dogmatics III.3* (London: T&T Clark, 2004), pp. 289-312; Boyd, *Satan and the Problem of Evil*, pp. 284-90.

¹⁰⁶ Boyd, *Satan and the Problem of Evil*, p. 287.

was negated by God is affirmed by a creature, and thus the possibility of something opposing God ... becomes actualized'.¹⁰⁷ Still, maintaining an ontological distinction between Satan and this body of Sin allows us to think of evil (the body of s/Sin) as 'nothingness' and the personification of that evil as a something/someone (Satan).¹⁰⁸ The upshot of this is that when one is enmeshed in the body of s/Sin, it does not result in the promise of union and participation. On the contrary, it offers a de-personalizing and de-humanizing enslavement to 'the nothingness', resulting in despair and estrangement from the God with whom humans were created to be in union.

(2) *Sin as Shame*

This estrangement necessitates a more holistic understanding of sin than just 'guilt' from volitional sin or 'cleansing' from the corruption of substantive sin. Certainly, enmeshment with the body of s/Sin results in guilt and corruption from one's participation in a sinful way of being. These are readily addressed in theological constructions related to atonement. But there is another hamartiological category which needs to be added in order to have a proper theology of sanctification – the category of shame.

Ron Cason notes the primary Hebrew and Greek words used to describe shame refer to shame as disgrace that follows a sinful action. This disgrace shame 'burns in our conscience and memory'.¹⁰⁹ Cason notes that there is little scriptural emphasis given to a psychological feeling of guilt. Guilt is about 'behavior', shame is about 'being'. 'Shame is about the self – its adequacy and its worth, its defectiveness and its unworthiness.'¹¹⁰ Dietrich Bonhoeffer noted a similar distinction between 'shame' and 'remorse' – remorse is what is felt after having done something wrong, while shame is what is felt when someone is 'missing something ... the lost wholeness of life'. Shame is the 'sign of disunion and estrangement'.¹¹¹

Shame was the immediate effect experienced by Adam and Eve after the fall in the Garden of Eden when they realized their nakedness. It drove them to withdraw and

¹⁰⁷ Boyd, *Satan and the Problem of Evil*, p. 340.

¹⁰⁸ Boyd, *Satan and the Problem of Evil*, p. 340 n. 1.

¹⁰⁹ Ron Cason, 'On the Redemption of Shame', in S.J. Land, R.D. Moore, & J.C. Thomas (eds.), *Passover, Pentecost, & Parousia: Studies in Celebration of the Life and Ministry of R. Hollis Gause* (JPTSup 35; Dorset: Deo Publishing, 2010), p. 280.

¹¹⁰ Cason, 'Shame', pp. 280-81.

¹¹¹ Dietrich Bonhoeffer, *Ethics* (trans. Charles C. West, Douglas W. Scott; Dietrich Bonhoeffer's Works – Readers Edition, Minneapolis: Fortress Press, 2015), pp. 218-19.

hide from the presence of God.¹¹² One's experience of shame leads to a sense of self-estrangement, self-rejection, and even self-revulsion.¹¹³ Adam and Eve not only hid from the presence of God, they also constructed garments of fig leaves. Such is the behavior of one who is overcome by shame. It reflects the need to conceal as a result of fear of exposure. Cason rightly says 'we resort to "fig leaves" in order to maintain a sense of acceptability and decorum. However, it is only outward adornment, for within our being there is an ongoing struggle'.¹¹⁴ Bonhoeffer notes that shame is overcome 'only by being put to shame through the forgiveness of sin' and 'through the restoration of community with God and human beings'.¹¹⁵ Shame can have redemptive value when it moves the individual to seek forgiveness and a restored relationship with God. But it may also lead one to continue to fashion fig leaf coverings in an embrace of the false self. It is the individual's response to the work of the Holy Spirit that determines which path will be taken.¹¹⁶

This may shed further light on the previously discussed notion of inherited corruption. If shame is remedied through the restoration of community with God, and the state of lost humanity is one of estrangement from God, then shame may be a more apropos way of speaking of this inherited corruption, with generation after generation finding new, and destructive, ways to fashion fig leaves for themselves. At the very least, embracing the category of shame as integral to hamartiology allows us to reflect on other ways that human beings are negatively formed by the power of sin.¹¹⁷ As Cason says, 'the fall distorted and separated the true self and the results were the creation of the false self'.¹¹⁸ Perhaps the totality of this 'false self' can provide a greater

¹¹² Cason, 'Shame', p. 281.

¹¹³ Cason, 'Shame', p. 284.

¹¹⁴ Cason, 'Shame', p. 284.

¹¹⁵ Bonhoeffer, *Ethics*, p. 221.

¹¹⁶ Cason, 'Shame', p. 287.

¹¹⁷ Coulter suggests something similar in his proposal of viewing sin in terms of slavery which he supports by drawing on the Korean idea of *han* which seems to bear some resemblance to what is being referred to in this work as shame; see Coulter, 'Delivered', pp. 460-61. This is not to suggest that *han* can be fully subsumed under the category of shame. On the contrary, it is a highly contextualized term that has great depth of meaning in Korean culture. I am making the connection based on Dongsoo Kim's explanation of *han* as 'similar to an acquiescent spirit; it is a feeling of defeat, resignation and nothingness'. Dongsoo Kim, 'The Healing of *Han* In Korean Pentecostalism', *Journal of Pentecostal Theology* 15 (1999), pp. 123-39 (126).

¹¹⁸ Cason, 'Shame', p. 284.

depth of understanding concerning the notion of 'the old man' so prevalent in the early Pentecostal literature from which one is delivered in sanctification.

If we are to take seriously Land's vision of an integrated spirituality of knowing, being, and doing,¹¹⁹ then it seems necessary to expand our understanding of sin beyond 'knowing' (volition) and 'doing' (guilt) to include 'being' (shame). However, as Cason observes, 'the challenge facing us in our various views of the atonement is to remedy the almost total lack of seeing shame dealt with in the atoning work of Christ'.¹²⁰ Based on these observations, addressing the category of sin as shame in Pentecostal theological construction could be considered non-negotiable.¹²¹

One potentially helpful approach to a more complete understanding of salvation that addresses shame in a Pentecostal theology of sanctification is by use of the Pauline metaphor of adoption. Trevor Burke has noted the tendency of theologians to use adoption merely as a way of speaking about the positive side of justification which has the effect of impoverishing the metaphor.¹²² Contrary to this approach is that of Pentecostal theologian R. Hollis Gause who posited that adoption has a *distinctive* place in the *via salutis* since it is dealing with individuals whose identity, origin, and history are alien to God and his household.¹²³ However, Burke advocates for an even broader understanding of the Pauline adoption metaphor, one which goes beyond a merely forensic understanding and includes a focus on the subjective/experiential reality of what is achieved for the Christian.¹²⁴ To this point, Randy Maddox notes that John Wesley, had a similar understanding of adoption with his view of 'restoring the due relations between God and [humanity], by uniting forever the tender Father and the grateful, obedient [child]'. Maddox notes the importance of this idea *vis á vis* a theology

¹¹⁹ Land, *Pentecostal Spirituality*, pp. 30-31.

¹²⁰ Cason, 'Shame', p. 293.

¹²¹ There is much more to be said on this topic than can be covered here. Although not written from an explicitly Pentecostal perspective, a helpful attempt at a theology of shame is offered by Robin Stockitt, *Restoring the Shamed: Towards a Theology of Shame* (Eugene, OR: Cascade Books, 2012). Shame is addressed from the standpoint of pastoral theology in Philip D. Jamieson, *The Face of Forgiveness: A Pastoral Theology of Shame and Redemption* (Downers Grove, IL: InterVarsity Press, 2016).

¹²² Trevor J. Burke, *Adopted into God's Family: Exploring a Pauline Metaphor* (New Studies in Biblical Theology 22; Downers Grove: InterVarsity Press, 2006), pp. 22-23. As examples, Burke notes Francis Turretin who conflated adoption with justification and John Leith who understood adoption as a synonym for justification. Burke also notes that Louis Berkhof and Abraham Kuyper treated adoption as a subset of justification and regeneration, respectively, while John Murray regarded adoption as distinct from, but related to, justification and regeneration in the *ordo salutis*, a move with which Burke agrees.

¹²³ Gause, *Living in the Spirit*, p. 3.

¹²⁴ Burke, *Adopted*, p. 40.

of sanctification when he says the ‘grateful perception of our reconciling Father is precisely what invites and empowers us to be obedient children’.¹²⁵ This is in keeping with the aforementioned remedy for shame – restoration of community with God and human beings.

Dale Coulter makes a similar argument concerning the need for a greater appreciation of the Pauline adoption metaphor, suggesting there are two aspects of adoption – legal and relational.¹²⁶ In the legal phase, the adopted child becomes a legal heir. Metaphorically, this is seen in the Spirit being the ‘down payment’ as the adopted child of God becomes joint heirs with the Son, Jesus Christ.¹²⁷ The relational phase of adoption represents a time of adjustment – the adopted child adjusting to the family and vice versa. This transcends the legal aspect of adoption in the sense that the child must learn to love his or her new parents.¹²⁸ Coulter uses this aspect of adoption to give richer meaning to the Pauline metaphor when he says:

Ultimately, we are all orphans whom God has adopted out of the world. In adopting us, He is liberating us from the various forms of slavery that the disease of sin brings. We enter our adoption through the work of Christ and the reception of the Spirit in our lives, by which we learn what it means to call God our ‘Father’. However ... this is only the first step in a new journey whereby we must *adjust* to a new family life ... As members of God’s family, He wants us to move beyond mere *legal* heirs to His kingdom and become His *real* sons and daughters. This is salvation, which requires our complete transformation to a new way of living. It is only at the end of the process that we will become fully conformed to Christ and enter into the full reality of our adoption as sons and daughters.¹²⁹

The witness of the Spirit of adoption by which believers are able to say ‘Abba Father’ is accompanied by affections such as peace, joy, and love.¹³⁰ By including adoption as a redemptive experience one is able to see that, in sanctification, the disintegrative force of enslavement to the body of s/Sin is broken. That is to say, by the Spirit’s delivering power, one is able to discern the ontological space between themselves and the body of s/Sin made possible by the new birth into Christ. At that moment, the believer is no longer ‘identified with s/Sin’. As the affections are transformed, one is increasingly able to resist the temptation to become ‘re-enslaved’ to the body of s/Sin, choosing instead to

¹²⁵ Maddox, *Responsible Grace*, p. 168.

¹²⁶ Dale Coulter, *Holiness: The Beauty of Perfection* (Cleveland: Pathway Press, 2004), pp. 68-69.

¹²⁷ Coulter, *Holiness*, p. 69.

¹²⁸ Coulter, *Holiness*, p. 70.

¹²⁹ Coulter, *Holiness*, p. 73.

¹³⁰ Clapper, ‘Orthokardia’, p. 269.

nurture loving union with God as he or she continually ‘yields their members as instruments of righteousness’ (Rom. 6.13). This takes place as one becomes ‘affectively situated’ to their legal status as adopted child of God with its accompanying relational status as beloved son or daughter of God. Put another way, one is increasingly able to resist the temptation toward sinful existence as he or she grows in a life that is marked by identity with, increasing love for, and growing trust in the Heavenly Father.

In light of the foregoing hamartiological proposals, two of the three major points of unity concerning sanctification theology in early Pentecostalism are strengthened at the same time. First, by viewing sin as enslavement and the new birth as deliverance from captivity, the Pentecostal view of ‘deliverance from the “old man” or “inherited corruption”’ is brought forward in a manner in keeping with early Pentecostal theological commitments. Second, viewing sin in relational terms both as disordered *agape* as well as by incorporating the sin-shame motif, the affective dimensions of sanctification are brought front and center in one’s initial salvation experience. Thus, sanctification is more than mere cleansing. From its beginnings in the new birth, it is a reordering of the affections resulting in moral integration and increasingly wholehearted love for God and fellow participants in the family of God. In this way, the early Pentecostal commitment to the temporal priority of sanctification is preserved and deepened. These ideas will be enfolded into what follows as attention is given to the remaining point of unity in early Pentecostal sanctification theology – the instantaneous and progressive aspects of sanctification.

2. Sanctification by Grace

The teaching of the Apostolic Faith movement under the leadership of William Seymour is an example of the prevalent understanding of sanctification in the SW stream of early Pentecostalism. According to *AF*, ‘Sanctification is the second work of grace and the last work of grace. Sanctification is that act of God’s free grace by which He makes us holy.’¹³¹ The two altars in Moses’ tabernacle were the two ‘works of grace’ which were justification and sanctification, while the Holy of Holies was the BHS – the ‘gift of power upon the sanctified, cleansed life’.¹³² From this it seems clear that grace was a Christological concept in early SW Pentecostalism. This idea is echoed in Durham’s

¹³¹ ‘The Apostolic Faith Movement’, *AF* 1.1 (Sept 1906), p. 2; *AF* 1.3 (Nov 1906), p. 2; *AF* 1.10 (Sept 1907), p. 2; ‘The Apostolic Faith Mission’, *AF* 1.12 (Jan 1908), p. 2; ‘The Apostolic Faith Mission’, *AF* 2.13 (May 1908), p. 2.

¹³² ‘The Baptism with the Holy Ghost Foreshadowed’, *AF* 1.4 (Dec 1906), p. 2.

primary argument against the SW view which he based on his belief that a second work of grace was not needed for sanctification.¹³³ As has been shown in the foregoing analysis, Durham saw sanctification as taking place in conversion, after which one was baptized in water and the Holy Spirit. Thus, once again the Christological overtones related to grace are evident. The result was a limitation on the salvific role of the Holy Spirit in favor of the Spirit's role in empowerment.

a. Grace as Encounter with the Spirit

There has been much contemporary work done on remedying this soteriological pneumatological deficiency. For example, Macchia has suggested that a reclamation of Spirit Baptism as the central distinctive of Pentecostal theology is in order.¹³⁴ However, it seems the challenge facing such an effort would be in not losing the BHS as a subsequent, distinctive experience in Pentecostal spirituality – a point which was a major theological commitment in early Pentecostalism. One way of resolving that dilemma is through a re-appropriation of the term 'grace'. Maddox notes that Western theologians, in keeping with a juridical-themed soteriology have defined grace as 'unmerited forgiveness of guilt through Christ'. However Eastern theologians with a more therapeutic emphasis speak of grace in terms of the 'power to heal our infirm nature that comes through participation in God'. Wesley opted to integrate the two views.¹³⁵

Wesley refers to the grace of God in a two-fold sense – pardoning love and the power of the Holy Spirit. They are interrelated in the sense that as soon as one is reconciled to God by grace (pardoning love) manifested to the soul, 'the grace of God (the power of God the Holy Ghost which "worketh in us both to will and to do of his good pleasure") takes place therein'.¹³⁶ Maddox posits that in Wesley's view the nature of grace is

¹³³ For example see, 'Sanctification. The Bible Does Not Teach that It Is a Second Definite Work of Grace', *PT* 1.8 (1911), p. 1.

¹³⁴ Macchia, *Baptized in the Spirit*, pp. 19-60. Macchia also focuses on topic of the Spirit's soteriological role in *Justified in the Spirit: Creation, Redemption, and the Triune God*, (Pentecostal Manifestos 2; Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2010). For other examples of this effort see Steven M. Studebaker, 'Pentecostal Soteriology and Pneumatology', *Journal of Pentecostal Theology* 11.2 (2003), pp. 248-70; Veli-Matti Kärkkäinen, *One With God: Salvation as Deification and Justification* (Collegeville, MN: Liturgical Press, 2004); David K. Bernard, *Justification and the Holy Spirit: A Scholarly Investigation of a Classical Christian Doctrine from a Pentecostal Perspective* (Hazelwood, MO: Word Aflame Press, 2007); and Vondey, *Pentecostal Theology*.

¹³⁵ Maddox, *Responsible Grace*, pp. 84-85.

¹³⁶ John Wesley, 'The Witness of Our Own Spirit', in Albert C. Outler (ed.), *Sermons I: 1-33*, (The Bicentennial Edition of the Works of John Wesley 1; Nashville, TN: Abingdon Press, 1984), pp. 300-13 (309).

fundamentally relational. 'The power that enables our recovery of Christ-likeness is not some metaphysical property bestowed upon us, but an expression of God's renewed presence in our life.'¹³⁷ Henry Knight avers that Wesley's soteriological vision was a transforming work of the Spirit [grace] 'all along the way of salvation' – an 'optimism of grace' with perfection in love as the goal.¹³⁸

Maddox suggests that Wesley's view of grace was largely in keeping with the Eastern notion of 'uncreated grace' as the 'Divine energies present in our life through the Holy Spirit'. Based on this, one might say with some confidence that Wesley was a mystical theologian, although Maddox doesn't make that specific claim.¹³⁹ Daniel Castelo has argued for an understanding of Pentecostalism as part of the mystical Christian tradition as well. His primary argument for this is based on Pentecostalism's 'persistent, passionate, and widespread emphasis on encounter'.¹⁴⁰ Pentecostal theologian Terry Cross, in his work on ecclesiology, offers significant clarity on what is meant by divine encounter:

God's Spirit encounters humans at a core level of their being (namely, the human spirit) in a primordial event that causes 'pure experiences' of God's presence. Such a primordial encounter with God exists at a prereflective, preinterpretive level, creating an impact on humans that may (or may not) bring about a personal relationship between God and the person.¹⁴¹

Cross clarifies his statement about the human spirit and its relationship to embodied spirituality when he says, 'God *connects* with humans through the spiritual dimension of

¹³⁷ Maddox, *Responsible Grace*, p. 86.

¹³⁸ Henry H. Knight III, *John Wesley: Optimist of Grace* (Eugene, OR: Cascade, 2018), pp. xiv-xv.

¹³⁹ Maddox, *Responsible Grace*, p. 86. This view of 'uncreated grace' is evident in Symeon the New Theologian and Gregory Palamas, the latter of which defended the Hesychasts who believed they were able to experience the 'uncreated light' that surrounded Jesus on the Mount of Transfiguration. Palamas defended it by distinguishing between God's 'essence and energies'. In short, God is unknowable in his essence, but he makes himself known in his energies, i.e. 'uncreated grace'. By making this distinction, God's transcendence is maintained while also embracing his continuing immanence. For an introduction to this concept see Kallistos (Timothy) Ware, *The Orthodox Church* (2nd edn; Hammondsworth, Middlesex: Penguin, 1993), pp. 66-70. Also, Ioann Economtsev, 'Charles Wesley and the Orthodox Hesychast Tradition', in S.T. Kimbrough, Jr. (ed.), *Orthodox and Wesleyan Spirituality* (Crestwood, NT: St. Vladimir's Seminary Press, 2002), pp. 233-40; and Rybarczyk., *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ*, pp. 36-46. For an interesting comparative analysis of the more rationalistic theology of Thomas Aquinas and the mystical theology of Gregory Palamas, see Joost van Rossum, 'Deification in Palamas and Aquinas', *St. Vladimir's Quarterly* 47.3-4 (2003), pp. 365-82.

¹⁴⁰ Daniel Castelo, *Pentecostalism as Christian Mystical Tradition* (Grand Rapids, MI: Wm. B. Eerdmans, 2017), p. 80. Castelo notes that this encounter is often related through the language of union. This study has shown the idea of 'union' is clearly present in the early Pentecostal literature. For a Pentecostal perspective on the altar as the place of encounter with the Spirit of God see Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar*, (Rev. edn; Cleveland, TN: Cherohala Press, 2019).

¹⁴¹ Terry L. Cross, *The People of God's Presence: An Introduction to Ecclesiology* (Grand Rapids, MI: Baker Academic, 2019), p. 136.

their creaturehood; from there, God's presence radiates throughout the body as well, bringing the whole human being into the encounter'.¹⁴²

As stated previously, early Pentecostals considered sanctification a 'work of grace' which was overtly Christological based on an understanding of grace as the 'unmerited favor of God'. What is being proposed here is a pneumatological understanding of grace that suggests a direct encounter by a human being with the Spirit of God. Thus 'sanctified by grace' means 'sanctified by the Spirit' and in this way the perception of a pneumatological deficit in early Pentecostal sanctification theology is addressed.

This should not be taken as undermining the Christological nature of sanctification. After all, the fivefold gospel speaks of 'Jesus as Sanctifier'. Rather, what is in view is the role of the Spirit in transforming humans in *Christomorphic* ways that are connected to the life, death, and resurrection of Jesus and the coming Kingdom. In Knight's words, 'In the redemptive work of the triune God, it is the Holy Spirit who brings "heaven below"; it is Jesus Christ who reveals to us the content of heaven, both now and yet to come'.¹⁴³

b. Sanctification and Subsequence

If grace is taken to mean an encounter with the Spirit, then what can be said about the question of whether or not sanctification is a '*second* work of grace' subsequent to the new birth? This is important as it strikes at the very heart of the early Pentecostal FW controversy. Concerning the issue of subsequence, Land posits that Pentecost taking place after Easter points to the fact that in salvation history, as well as personal history, there are crises which either enable new developments or result in an intensification that would not have been possible prior to the crisis.¹⁴⁴ Thus, it seems plausible to imagine there would be a crisis experience subsequent to the new birth without which no further growth in love would be possible. However, to assume such a crisis experience implies there is no further progress to be made as the believer seeks to 'know the love of Christ which surpasses knowledge' (Eph. 3.19) would be a mistake. Even 'Christian perfection' does not imply 'perfection in knowledge or light'.¹⁴⁵ This naturally leads to the possibility that, in a Pentecostal view, sanctification is both instantaneous and progressive.

¹⁴² Cross, *The People of God's Presence*, pp. 136-37.

¹⁴³ Knight, *Heaven Below*, p. 51.

¹⁴⁴ Land, *Pentecostal Spirituality*, p. 215.

¹⁴⁵ Knight, *Heaven Below*, p. 61; Wesley, 'Plain Account', pp. 147, 155, and 168.

Land's suggestion that salvation (including sanctification) in the individual should be understood in terms of a crisis-development process which moves forward 'not passively but passionately' is helpful.¹⁴⁶ My proposal is that this idea is in keeping with early Pentecostal theological commitments regarding sanctification. As has already been stated, a 'conciliatory model' would have required a certain amount of 'softening of views' which has been shown to be present in the early Pentecostal literature. Thus, while not perfectly aligned with either a strict FW or SW view, a conciliatory view can say sanctification is *both* instantaneous and progressive. Furthermore, this allows for the possibility that sanctification is, in one sense, subsequent to one's initial salvation, while, in another sense, it begins in the new birth in the form of deliverance from enslavement to sin and the concurrent adoption into the family of God.

It seems clear that Pentecostals held to a view of sanctification as a 'crisis' experience – a 'work of grace'. But this study has also revealed a willingness to embrace the need for further growth in (not *into*) grace. Elizabeth Sexton articulated a view of sanctification that is both instantaneous and progressive when she wrote:

The work of sanctification is always progressive, and the cleansing blood of Calvary is an open fountain (1 Jn 1.7) that is needed through all our Christian life to keep us cleansed from the defilement of the world and the poisonous atmosphere of unbelief, so rank in places, although the time for entering into the experience is definite.¹⁴⁷

R.M. Evans also clearly spoke of both an instantaneous and progressive aspect of sanctification. The instantaneous aspect was for cleansing from sin while the progressive aspect was to be sanctified in the same sense as Jesus – 'set apart to a holy use'.¹⁴⁸ R.E. McAlister puts forth a very similar idea in *TGR* characterizing the two aspects as 'inward sanctification' which is 'instantaneous and entire' followed by 'the outward process of sanctification'.¹⁴⁹

Even G.F. Taylor, seemingly one of the most committed individuals to sanctification as a definite, instantaneous experience subsequent to justification suggested the 'second work of grace' is not our 'full and entire sanctification in the sense that we can not receive any more of God's holiness'.¹⁵⁰ J.H. King seemed to agree when he suggests

¹⁴⁶ Land, *Pentecostal Spirituality*, p. 200.

¹⁴⁷ E.A.S., 'Sanctification the Necessary Preparation for the Pentecostal Baptism', *TBM* 3.65 (Jul 1, 1910), p. 1.

¹⁴⁸ R.M. Evans, 'Nassau, N.P., Bahama Islands', *TBM* 5.114 (Jul 15, 1912), p. 3.

¹⁴⁹ 'Confession of Faith', *TGR* 1.3 (1912), p. 4; R.E. McAlister, 'One Definite Work of Grace', *The Finished Work of Calvary: Supplement to the Good Report*, (n.d.), p. 3.

¹⁵⁰ 'Question Box', *PHA* 2.27 (Oct 31, 1918), p. 9.

making a distinction between ‘entire cleansing’ being the foundation of ‘entire sanctification’.¹⁵¹ These examples serve to confirm that embracing a view of sanctification as both instantaneous and progressive is in keeping with early Pentecostal theological commitments. At this point, then, it can be said that a truly Pentecostal theology of sanctification consists of sanctifying encounters with the Spirit of God – works of grace – that take place as part of a larger crisis-development process subsequent to one’s initial conversion, which is its entry point. Entire sanctification, or Christian perfection, is the *telos* of that process.

Maddox explains what he considers to be the ‘orienting concern’ of Wesley’s theology which is preserving the tension between the fact that, without God’s grace, humans *cannot* be saved and, without human participation, God’s grace *will not* save. Maddox refers to the tension as ‘responsible grace’.¹⁵² This understanding of the importance of human participation in the grace-filled encounter naturally leads to the next question – of what does this encounter consist, and how do humans faithfully participate?

(1) The Crisis Development Process

Based on acceptance of Land’s suggestion that salvation in the individual should be understood in terms of a crisis-development process which moves forward ‘not passively but passionately’,¹⁵³ what would this look like in the life of a Christian? J.H. King described it as ‘the deepest crucifixion’ in which God will take desires that are ‘legitimate and ... in harmony with the truth’ and replace them with ‘a richer and greater blessing’. King further suggested the affections are also crucified in this work as ‘that which you receive from heaven you will love deeply, and the relationship that is begotten through divine love will be sweet to your soul, but God will eventually ask you to give this up’. The result of this process would be ‘a more abundant life’ in which God can ‘root and ground you more deeply in Himself’.¹⁵⁴

E.N. Bell offers similar insight when he describes each step of this process as a ‘step in grace and by grace’, in which the believer is ‘obeying the truth’ and ‘mortifying the deeds of the body through the Spirit’. He describes the result of this process as being ‘blameless’ in one’s ‘whole spirit and soul and body’. He further notes each of these

¹⁵¹ J.H. King, ‘The Highest Will of God’, *PHA* 3.41 (Feb 4, 1920), p. 4.

¹⁵² Maddox, *Responsible Grace*, p. 19.

¹⁵³ Land, *Pentecostal Spirituality*, p. 200.

¹⁵⁴ J.H. King, ‘Abraham Rejoiced to See My Day’. *LRE* 2.12 (Sep, 1910), p. 12.

experiences are all 'through the grace of God and the workings of the Spirit'.¹⁵⁵ But these experiences are not 'works of grace' in the sense that regeneration is or as SW believers viewed sanctification to be. These 'blessed experiences' are all 'through the grace of God and the workings of the Spirit ... It is foolish to count blessings or quarrel over them'.¹⁵⁶

In *PHA*, this was expressed in terms of a sanctified person who is yet in an 'abnormal condition' which must be guarded against. This was not to be understood as being in need of cleansing, because in *PHA* if one is sanctified then 'original sin is out of his being'.¹⁵⁷ Instead, these 'infirmities of human nature' are addressed by a 'gradual and continuous change by the operations of the Christlife within, and a passing on to a greater likeness to the conduct of the Man Christ Jesus'.¹⁵⁸ G.F. Taylor ties this idea to sanctification when he suggests that, in addition to 'cleansing', sanctification also means 'consecration', which is 'above cleansing'.¹⁵⁹

When the early Pentecostals spoke of post-sanctification growth, the notion of the 'self' often emerges as central to the conversation. There is a recognition of the need to 'crucify the self' as one faces the temptation to sin and/or unbelief. Just as the fire on the altar of sacrifice was never to go out (Lev. 6.13) so must the fire of the Holy Spirit be 'continually burning on the altar of our hearts', burning against 'all sin, and flaming up ... to destroy as well as to refine and purify and to brighten us into the image of our Lord'.¹⁶⁰ Similarly, the regular washing of the hands and feet of the priests in the laver was a type of the cleansing of sanctification. It was necessary because 'the daily walk in a sinful world defiles our feet and contaminates our pure lives and makes needful the daily washing of sanctification'.¹⁶¹ J.H. King spoke of tests of faith that are brought upon the sanctified believer both from Satan (by God's permission) and from God. Of these tests, King says,

When all ground of hope is gone; when all that is essential as the foundation of faith, seemingly swept from under us, and a person has to believe God when there is absolutely nothing to encourage the faith, and He has seemingly gone back on that, and we against hope will believe in hope, that is having no ground upon which to put

¹⁵⁵ E.N. Bell, 'The Greatest Thing', *WW* 8.6 (Aug 20, 1912), p. 2.

¹⁵⁶ 'A New Creation', *WW* 8.8 (Oct 20, 1912), p. 2.

¹⁵⁷ 'Question Box', *PHA* 1.7 (Jun 15, 1917), p. 15.

¹⁵⁸ Rev. W.H. Kennedy, 'Much Land To Be Possessed', *PHA* 2.15 (Aug 8, 1918), p. 2.

¹⁵⁹ 'Question Box', *PHA* 1.3 (May 17, 1917), p. 11.

¹⁶⁰ 'Keep the Fire Burning', *TBM* 4.77 (Jan 1, 1911), p. 1.

¹⁶¹ 'The Fire on the Altar', *TBM* 7.144 (Nov 15, 1913), p. 1.

our hope, we shall put it in God, in the supernatural, and believe in spite of all that is contradictory – this, truly, is the highest exercise of the human soul.¹⁶²

Thus, it could be said that these crisis experiences often seemed to be centered on the necessity of the ‘self’ experiencing a fresh vision of lived reality due to encounters with the Holy Spirit in times of testing in the face of sin and unbelief. This understanding of crisis pushes back against the idea of what a sanctifying encounter might look like for a Pentecostal. It is not always an immediate positive emotional release. It is not always accompanied by a sense of God doing ‘something’. It may be the opposite. One might even have no sense of God’s presence at all as they are faced with the temptation to sin and unbelief.¹⁶³ Alma Doering suggested that God’s revelations often come to the believer ‘in times of specific responsibility, dangers, troubles, testings, difficulties, temptations, or decisions’.¹⁶⁴

The above offers an answer to the question concerning the constituent nature of these encounters. What remains to be answered, however, is how humans faithfully participate. To address this question requires an attempt at a phenomenology of the sanctifying crisis encounter from a Pentecostal perspective. Building on the early Pentecostal notions of ‘self’, ‘sin/unbelief’, and the agency of the Holy Spirit in the sanctifying encounter, a dialogue with the work of James Loder may offer further insights into this crisis-process dialectic of sanctification theology.¹⁶⁵

¹⁶² J.H. King, ‘Abraham Rejoiced to See My Day’, *LRE* 2.12 (Sep, 1910), pp. 13-14.

¹⁶³ This is not unlike the idea of St. John of the Cross’ ‘Dark Night of the Soul’. See Kieran Kavanaugh and Otilio Rodriguez (trans.), *The Collected Works of Saint John of the Cross* (Washington, DC: ICS Publications, 3rd edn, 1991).

¹⁶⁴ Alma E. Doering [sic], ‘The Wells of Revelation’, *LRE* 10.2 (Nov, 1917), p. 19.

¹⁶⁵ Pentecostal theologian Terry Cross also references Loder as one possible dialogue partner in his effort at explicating these encounters in Cross, *The People of God’s Presence*, p. 41. From a Wesleyan standpoint, I am not alone in seeing the value of Loder’s contribution to the tradition. See Dean Blevins, ‘Worship, Formation and Discernment: A Wesleyan Dialogue Between Worship and Christian Education’, *Wesleyan Theological Journal*, 33.1 (Spring 1998), pp. 111-27.

Although Loder comes from the Reformed tradition his thought seems to be in support of, not a correction to, the early Pentecostal voices who have been the focus of this study. He is saying what they already said. He is only saying it in different ways; ways which I find helpful as a researcher, pastor, and lifelong Pentecostal. Second, as stated, Loder’s reflection stems from his own direct encounters with the Holy Spirit. In this regard, Loder himself elaborates on a particularly significant episode of his life in James E. Loder, *The Transforming Moment* (2nd edn; Colorado Springs, CO: Helmers & Howard, 1989), pp. 9-13. That his experiences impacted him beyond the realm of the cognitive and into the realm of the affective (much like a Pentecostal!), is evidenced by Loder’s own testimony. He writes,

‘This episode, in fact, raised countless new questions, disturbed several personal relationships, and forced me to reenvision the spiritual center of my vocation – not an easy matter when one is already teaching in a theological seminary. It undoubtedly presented me with the reality to which I have to be true and from which I have departed only with a keen sense of having violated my own soul. I had been and am convicted. Loder, *The Transforming Moment*, p. 13.

Loder's ontological vision is similar to that of the early Pentecostals. He avers the four direct experiences of human beings are: the lived world, the self, the void, and the Holy.¹⁶⁶ The 'lived world' refers to the belief that human beings are not disembodied spirits; on the contrary, 'Embodiment in a composed environment is the first essential dimension of being human.'¹⁶⁷ The 'self' is understood as that dimension of the human that is able to 'transcend' or 'stand outside' its embodiment in the lived world and repeatedly recompose it.¹⁶⁸ Rather than giving priority to one or the other of these ontological dimensions, Loder sees both of them (the lived world and the self) in the strong sense.¹⁶⁹ However, both of these dimensions are seen as weak compared to the third dimension – 'the void'. The void is the 'possibility of annihilation, the potential and eventually inevitable absence of being'.¹⁷⁰ The fourth dimension is 'the Holy' which, for Loder, is understood as God (Holy Spirit) who is at work in the lives of people while maintaining his transcendent 'otherness'.¹⁷¹ Although the early Pentecostals did not articulate their ontology using Loder's exact language, there seems to be congruency – the 'lived world' is implied in early Pentecostal thought even if not explicitly expressed, but the idea of the self is a direct correspondence, as is 'the Holy'. The early Pentecostals might express the void as the temptation to sin and unbelief.

Based on this congruent ontology, Loder offers helpful insight into the logic of transformation (sanctification) in the crisis encounter of the self with the Holy Spirit. According to Loder, the crisis experience consists of five steps: conflict, interlude for scanning, constructive act of the imagination, release, and interpretation.¹⁷² Conflict is a 'rupture in the knowing context' of the self. Loder notes that human beings respond to such ruptures as nature does to a vacuum – they want to set it right.¹⁷³ This conflict

¹⁶⁶ Kenneth E. Kovaks, *The Relational Theology of James Loder: Encounter and Conviction* (New York, NY: Peter Lang Publishing, 2011), p. 79 n. Kovaks, who studied under Loder at Princeton Theological Seminary, offers a unifying overview of Loder's total body of work.

¹⁶⁷ Loder, *The Transforming Moment*, p. 69.

¹⁶⁸ Loder, *The Transforming Moment*, p. 69.

¹⁶⁹ Loder, *The Transforming Moment*, p. 69.

¹⁷⁰ Loder, *The Transforming Moment*, p. 70.

¹⁷¹ Kovaks, *The Relational Theology of James Loder*, p. 84.

¹⁷² Loder, *The Transforming Moment*, pp. 37-40. Terry Cross seems to be suggesting something similar in his explanation of such immediate, direct encounters as having the three aspects of 'firsthand encounters, secondhand reflections, and witnessing to the encounters', Cross, *The People of God's Presence*, pp. 136-59.

¹⁷³ Loder, *The Transforming Moment*, p. 37.

could be correlated with the Pentecostal notion of 'conviction' as one is faced with the temptation of sin/unbelief.

This leads to the interlude for scanning in which one 'indwells the conflicted situation with empathy for the problem' while searching for a resolution.¹⁷⁴ This might be equated with what Pentecostals refer to as 'tarrying at the altar' which Vondey sees as the 'ritual character of sanctification' as one tarries for the presence of Jesus which is 'inextricably tied up with the coming of the Holy Spirit'.¹⁷⁵ It is in one's willingness to tarry in this way that allows for the Spirit to search the human spirit. Kovaks writes

The Spirit plumbs the very core of our being, to our heart of hearts, and lays bare the things that distort our lives and need healing, all the things that obstruct our relationship with God and thus hinder the experience of true life ... The one whose hands were pierced and stretched out is the same one who holds us in the hollow of his hand with a love that will never let us go. It is Christ's Spirit who brings us to his cross, which then also becomes our cross. Just as Christ, 'descended into hell', to 'make captivity captive' (Eph. 4.8), so too the Spirit compels us to descend into the 'hell' of our lives and not run from the presence of the void. Just as the Spirit raised Christ up, so the Spirit will raise us up, bring us to an empty tomb, and extend the promise of new life.¹⁷⁶

This language of crucifixion is in keeping with the early Pentecostal understanding of sanctification as the 'old man of sin' dying in union with Christ on the cross as well as the ongoing need for the 'crucified life'.

The third step is 'a constructive act of the imagination'. This is the moment when an 'insight, intuition, or vision appears on the border between the conscious and unconscious, usually with convicting force, and conveys in a form readily available to consciousness as the essence of resolution'.¹⁷⁷ Imagination is the creative work of the human spirit which has the power to reconstruct the context in which the original rupture took place. The imagination is guided by the Holy Spirit in such a way that 'the elements of the situation are *transformed*, and a new perception, perspective, or world view is bestowed on the knower'.¹⁷⁸ This idea is hinted at by D.W. Myland when he described this ongoing, post-sanctification growth as a work of God who sits on 'the flood of your thoughts, on the lid of your imagination and reason, and holds it in

¹⁷⁴ Loder, *The Transforming Moment*, pp. 37-38. Kovaks suggests that we should not try to avoid these moments and that the church should not see 'pattern maintenance' as its *raison d'être*, Kovaks, *The Relational Theology of James Loder*, p. 156.

¹⁷⁵ Vondey, *Pentecostal Theology*, p. 60.

¹⁷⁶ Kovaks, *The Relational Theology of James Loder*, p. 158.

¹⁷⁷ Loder, *The Transforming Moment*, p. 38.

¹⁷⁸ Kovaks, *The Relational Theology of James Loder*, p. 71.

subjection to the “obedience of Christ”. This is the work of ‘renewing the mind’ and getting the ‘mind of Christ’.¹⁷⁹

The fourth step is ‘release’ which occurs in two ways. First, is the release of the energy bound up in one’s willingness to indwell the conflict rather than escape from it. Second is the opening of the knower to himself/herself and the contextual situation.¹⁸⁰ The release is the moment of ‘My Lord and my God!’ (Jn 20.28), a moment of praise and joy.¹⁸¹ It is an awareness that one has been ‘freed *from* the conflict and freed *for* a sense of self-transcendence’.¹⁸² New associations, previously unnoticed, that extend beyond the framework of the original conflict become apparent to the knower thereby ‘immersing the knower more richly and deeply than ever in his or her assumptional world’.¹⁸³ Again from Kovaks,

God opens us up to the fresh breath of the Spirit in order to be healed and brought to life. The Spirit disrupts and disturbs, turns our worlds upside down and inside out, in order to shake the foundations of our lives with fear and trembling until we wake up and experience the depth of God’s love.¹⁸⁴

The last step is the ‘interpretation’ of the imaginative solution into the lived world of the original context.¹⁸⁵ This has two movements. ‘Congruence’ is the move backward where the knower makes ‘explicit, congruent connections from the essential structures of the imaginative construct back from the original condition’ of the rupture.¹⁸⁶ Simply, ‘is this a true resolution’? The forward movement is ‘correspondence’ which ‘makes the apparent congruence public and a matter of consensus’.¹⁸⁷ Put another way in agreement with early Pentecostal expectations, the knower receives the ‘witness of the Spirit’ that the work (sanctification) is accomplished and gives ‘testimony’ to the resolution of the crisis.

To summarize, the early Pentecostal understanding of sanctifying crisis encounters involved a challenge to the self with its particular understanding / vision of the lived

¹⁷⁹ D. Wesley Myland, ‘The Voices of God’, *LRE* 1.5 (Feb 1909), p. 7.

¹⁸⁰ Loder, *The Transforming Moment*, pp. 38-39.

¹⁸¹ Kovaks, *The Relational Theology of James Loder*, p. 71.

¹⁸² Kovaks, *The Relational Theology of James Loder*, p. 71.

¹⁸³ Kovaks, *The Relational Theology of James Loder*, p. 71.

¹⁸⁴ Kovaks, *The Relational Theology of James Loder*, p. 158.

¹⁸⁵ Loder, *The Transforming Moment*, p. 39.

¹⁸⁶ Loder, *The Transforming Moment*, p. 39.

¹⁸⁷ Loder, *The Transforming Moment*, p. 39.

world, including its understanding of the nature of God. This challenge, at times referred to as the 'crucifixion of the self', often came in the form of trials and testing in which one is tempted to s/Sin¹⁸⁸ and unbelief concerning the promises of God. In these crisis moments, early Pentecostals were exhorted to 'meditate on all the promises and commands of Jesus ... day and night, on the street car, on trains, in the workshop, and in the silent watches of the night'. By doing this, the believer will be planted by the rivers of waters, 'that is by the Holy Ghost which is the river of water flowing out of our souls'.¹⁸⁹ When the believer yields to the Holy Spirit in this sanctifying encounter, the result is 'deeper holiness' and 'more Christ-likeness' as one's perception of the 'lived world' comes into greater alignment with the Divine perspective.¹⁹⁰ A sanctifying crisis encounter has occurred.

Pentecostal theologian Chris Green has stressed the importance of such encounters with God in affective terms. He writes,

Seeing God as he is revealed in the life and death of Jesus Christ, to 'look full in his wonderful face', is not to lose sight of the world but to see it rightly for the first time. Attunement to that reality is the only way to refuse to be dominated by the terrors of fear ... Beholding God by faith enlightens the eyes of our heart so that we see reality differently, and just in this way it begins to free us from the fear that would keep us from being ourselves for one another. Filled up with the love of God, we are strengthened to live as Christ lives, giving ourselves fearlessly with him for the life of the world.¹⁹¹

This is all in keeping with Land's notion of the perichoretic relationship of orthodoxy, orthopathy, and orthopraxy.¹⁹² The believer is 'transformed by the renewing of [the] mind' (Rom. 12.2).¹⁹³

¹⁸⁸ I return here to my earlier proposals regarding the nature of sin.

¹⁸⁹ 'Notes on the Coming of Jesus', *AF* 1.10 (Sep, 1907), p. 4.

¹⁹⁰ E.N. Bell, 'Questions and Answers', *CE* 284-85 (Apr 19, 1919), p. 5.

¹⁹¹ Chris E.W. Green, *Surprised by God: How and Why What We Think about the Divine Matters* (Eugene, OR: Cascade Books, 2018), p. 9.

¹⁹² Land, *Pentecostal Spirituality*, p. 31.

¹⁹³ Cross also makes this point when he says, 'the encounter with God is not solely for the purpose of "knowing" per se but is also for the purpose of "being". Transformation of our nature is accomplished by God at a level so deep in our human core of existence that we have difficulty describing precisely what happened in the encounter with the Spirit', Cross, *The People of God's Presence*, p. 154.

(2) *The Means of Grace*

At this point it seems appropriate to make some mention of the 'means of g(G)race'.¹⁹⁴ It should be remembered that this study is utilizing the Wesleyan Pentecostal understanding of Grace as the power and presence of the Holy Spirit. The means of Grace create moments of challenge to one's understanding of their lived world which is based on their response to the temptation to s/Sin and unbelief. These crisis experiences reveal the self to the self and also reveal God to the self, creating opportunities for the Holy Spirit to encounter us in sanctifying ways leading to affective transformation.¹⁹⁵

If these crisis moments are direct encounters with the Spirit, by what means is this encounter mediated? And if it is mediated can it be considered a direct encounter? These questions naturally lead into the realm of sacramental theology which has been addressed from a Pentecostal standpoint elsewhere.¹⁹⁶ Thus the discussion here is limited to only a few observations based on these and other sources.

(i) All Human Experiences are Mediated.

Green posits that, for human beings, 'all knowing is ... a *knowing-through* and *knowing-with*'. This is true of our knowledge of God or other creatures.¹⁹⁷ Cross refers to this idea as *mediated immediacy* – 'God's presence directly encounters our own lives in ways that command our attention and require our response'. These encounters may come to us through mediated forms.¹⁹⁸

¹⁹⁴ At this point and forward I will use the capital 'G' when referencing grace as a reminder of its identification as a direct encounter with the Holy Spirit as opposed to some created *superadditum*.

¹⁹⁵ I am suggesting that sanctification is not a single crisis event that will be experienced in the same or similar ways by everyone. This gives honor to the uniqueness of each individual and the experiences that have shaped them in certain ways distinct from other possible ways. Forcing all sanctification experiences to be identical, or even congruent, is, in my view, a fallacy that must be overcome. This is in agreement with Al Truesdale, writing from the standpoint of the American Holiness movement, who suggests, 'In light of the importance of experience in the holiness movement, one might expect that the existential diversity of human and religious life – the real and complex contexts of experience – would have received careful and sustained attention. One would think the proclamation of entire sanctification would be accompanied by sustained sensitivity to the psychical, social, religious, and domestic histories of those to whom the promise was addressed. The religious substance of the grace of entire sanctification, not the accidental existential forms of experience, should have provided the movement's determinative center'. See Al Truesdale, 'Reification of the Experience of Entire Sanctification in the American Holiness Movement', *Wesleyan Theological Journal* 31.2 (Fall 1996), pp. 95-119 (95-96).

¹⁹⁶ For examples see John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (Cleveland, TN: CPT Press, 2nd edn, 2014); Green, *Toward a Pentecostal Theology of the Lord's Supper*; and Tomberlin, *Pentecostal Sacraments*.

¹⁹⁷ Green, *Toward a Pentecostal Theology of the Lord's Supper*, p. 286. Knight suggests the same idea is present in Wesley's own thought in Knight, *John Wesley*, pp. 26-30.

¹⁹⁸ Cross, *The People of God's Presence*, p. 136.

(ii) Jesus Christ is the Ultimate ‘Means of Grace’

‘God’s immediacy in Christ by the Spirit is the very reality that makes room for the means of grace and holds them in being.’¹⁹⁹ In Christ the fulness of the Godhead dwelt in bodily form (Col. 2.9). As we behold him in his deified humanity and in the power of the Spirit, we are ‘transformed into the same image from glory to glory, just as from the Lord, the Spirit’ (2 Cor. 3.18).

(iii) Our Salvation is Mediated

Once again from Green,

God’s revelation and our salvation are inseparably bound up with the God-given and God-giving *mediation* – via Jesus Christ, the church, the angels, the Scriptures, and the sacraments – that brings this revelation to bear on us in such a way that in time all creation is redeemed and we are renewed in the image and likeness of God.²⁰⁰

Thus, the immediate, direct encounter with the Spirit of God in crisis moments as previously described is not to be limited to an expectation of pure, unmediated, ecstatic experiences. They will come by a variety of means. A few possibilities will be considered before concluding this section of the construction. In doing this I hope to find a way to integrate aspects of ‘ordered worship’ with an openness to the spontaneity of the movement of the Spirit so characteristic of Pentecostal spirituality.²⁰¹

(3) *Various Means of Grace*

(i) Sacramental Means of Grace

For Pentecostals, the use of sacramental language may present certain challenges, however it is becoming increasingly clear that the beliefs and practices of early Pentecostals supports its use. Kenneth Archer, using the term ‘sacramental ordinances’, suggests they are ‘redemptive experiences’ providing worshippers opportunities for ‘being conformed to the image of Christ by encountering the Spirit of Christ through the participatory reenactment of the story of Jesus’.²⁰² Thus, these experiences, taking place within the worshipping community are a renewal of participation in the divine life with its integrating center of sanctification as transformation into wholehearted love for God and one’s neighbor. This renewal is a result of the experience of the presence of God in

¹⁹⁹ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 287.

²⁰⁰ Green, *Toward a Pentecostal Theology of the Lord’s Supper*, p. 287.

²⁰¹ Tomberlin, *Pentecostal Sacraments*, p. 99.

²⁰² Kenneth J. Archer, ‘Nourishment for our Journey: The Pentecostal *Via Salutis* and Sacramental Ordinances’, *Journal of Pentecostal Theology* 13.1 (October 2004), pp. 79-96 (85).

Christ through the Spirit. 'The Spirit inspiring the act of commitment as the worshippers are responding in faith transforms it into effective sacramental experience.'²⁰³

John Christopher Thomas proposed the correlation of sacramental practices with the elements of the fivefold gospel. Jesus as Savior is correlated with water baptism, Jesus as Sanctifier with footwashing, Jesus as Spirit Baptizer with glossolalia, Jesus as Healer with the laying on of hands and anointing of oil, and Jesus as Coming King with the Lord's Supper.²⁰⁴ Archer avers that these sacramental ordinances 'evoke remembrance of the past' and 'playful anticipation of the future' in a way that 'collapses into the present mysterious salvific experiences'.²⁰⁵

Of particular interest to this study is the practice of footwashing due to its correlation with sanctification in the fivefold gospel. In his groundbreaking work on the sacramental nature of footwashing in the Johannine community, Thomas posits that footwashing should be understood as a religious rite signifying the forgiveness of post-conversion sin in the Johannine community.²⁰⁶ Furthermore, rather than being a mere object lesson in humility, Thomas demonstrates its sacramental significance which is efficacious when accompanied by faith on the part of the participant and is grounded in the atoning death of Jesus, thereby avoiding any 'quasimagical' notions of the sacraments.²⁰⁷

The sanctifying effect of footwashing might be considered in at least two ways depending on one's perspective of the encounter with Jesus as Sanctifier. First is the perspective of the one whose feet is being washed, which would emphasize the cleansing of post-conversion sin, which is the more significant emphasis given to footwashing by Thomas.²⁰⁸ Second, from the perspective of the one who is washing the feet of the other it may be seen as creating a space for an 'encounter with Jesus'

²⁰³ Archer, 'Nourishment for our Journey', p. 86.

²⁰⁴ John Christopher Thomas, 'Pentecostal Theology in the 21st Century', *Pneuma* 20.1 (1998), pp. 18-19. This is Thomas' presidential address to the Society of Pentecostal Studies at their annual meeting. Thomas' theological proposal also provided the impetus for the present study's (below) exploration of sanctification in terms of the five-fold gospel.

²⁰⁵ Archer, 'Nourishment for our Journey', p. 95.

²⁰⁶ Thomas, *Footwashing in John 13*, pp. 176-77.

²⁰⁷ Thomas, *Footwashing in John 13*, p. 189. Thomas also makes note of the relevance of the practice of footwashing to early Pentecostal spirituality in Thomas, 'Pentecostal Theology', p. 19 n.

²⁰⁸ Thomas, *Footwashing in John 13*, p. 176.

commitment in humility and servitude to the will of the Father' as proposed by Pentecostal theologian Frank Macchia.²⁰⁹

In both cases, and in keeping with the notion of sanctification as wholehearted love, *agape* provides the framework for the practice itself. The love of Jesus is demonstrated in the act of washing another's feet and in the forgiveness of sin. The participants are cleansed in order to fulfill the mandate to love one another as Jesus has loved them.²¹⁰ Furthermore, in view of the earlier proposal of sanctification as becoming affectively situated to one's adoption into the family of God, footwashing might also be seen as a means of renewal of participation in the family of God after receiving forgiveness of post-conversion sin. Rather than just receiving forgiveness, the act of footwashing demonstrates Christ's refusal to let 'the other remain an enemy and of creating space in himself for the offender to come in'. In this sense footwashing may be considered a form of 'embrace' which not only pardons sin but removes shame and renews one's identity as beloved daughter or son of God.²¹¹

(ii) Spiritual Disciplines as Means of Grace

Dallas Willard speaks of spiritual disciplines in terms which imply encounter,

What then is the specific role of the spiritual disciplines? Their role rests upon the nature of the embodied human self – they are to *mold* and *shape* it. And our part in redemption is, through specific and appropriate activities, to 'yield' the plastic substance of which we are made to the ways of that new life which is imparted to us by the 'quickening spirit'.²¹²

Following on this idea, Willard suggests several disciplines that contribute to spiritual growth under the headings of 'disciplines of abstinence' and 'disciplines of engagement'. The former includes solitude, silence, fasting, frugality, chastity, secrecy, and sacrifice. The latter includes study, worship, celebration, service, prayer, fellowship, confession, and submission.²¹³ Leaving a more thorough discussion of these to Willard

²⁰⁹ Frank D. Macchia, 'Is Footwashing the Neglected Sacrament? A Theological Response to John Christopher Thomas', *Pneuma* 19.2 (Fall 1997), pp. 239-49 (248).

²¹⁰ Lisa P. Stephenson, 'Getting Our Feet Wet', *JPT* 23 (2014), pp. 154-70 (163).

²¹¹ Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Rev. and upd. edn; Nashville, TN: Abingdon Press, 2019), p. 127. Volf suggests there are four structural elements in embrace: opening the arms, waiting, closing the arms, and opening them again. I would correlate those with the practice of footwashing as taking up the 'basin and towel', waiting on the recipient to receive the washing (not a given in light of Peter's initial refusal to allow Jesus to wash his feet in Jn 13.6-8), washing feet, and concluding the act.

²¹² Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (New York, NY: HarperCollins, 1988), p. 92.

²¹³ Willard, *The Spirit of the Disciplines*, pp. 158-90.

himself, what might be a Pentecostal perspective on such disciplines? Chris Green offers a partial answer to this question when he writes concerning the affective dimensions as one encounters the Spirit in the reading of Scripture (study),

Scripture does not merely *tell* about salvation. By the Spirit's grace, the Scripture *works* salvation, renewing our vision of the world by transforming us at the depths of our being. So transformed, we begin to discover our place in the mission of God entrusted to the church, and to bring his goodness and justice to bear in the lives of our neighbors and enemies.²¹⁴

In similar fashion, other disciplines can be envisioned as creating spaces for direct and immediate encounters with the Spirit which challenge our understanding of ourselves and the world, convict us of s/Sin, and call us to holiness. Thus, it is appropriate that they each be considered a means of Grace.

(iii) Charismatic Means of Grace

Clark Pinnock distinguishes sacramental presence from charismatic presence out of a desire to cultivate an openness to the gifts of the Spirit.²¹⁵ This is very characteristic of Pentecostalism in general, however not always in terms of sanctification. In light of what has been said up to this point, it seems clear that it is not proper to separate power from purity in Pentecostal spirituality. The same Spirit that empowers the believer at Pentecost is also at work sanctifying the believer toward wholehearted loving participation in the divine life. It is necessary then to bring these charismatic manifestations back into the 'soteriological fold', as it were, in order to respond faithfully to the Spirit who sanctifies.

Finally, we must consider the 'universality' of the Spirit. Pinnock writes,

The Spirit meets people not only in religious spheres but everywhere – in the natural world, in the give-and-take of relationships, in the systems that structure human life. No nook or cranny is untouched by the finger of God. His warm breath streams toward humanity with energy and life.²¹⁶

In terms of sanctification²¹⁷ one must be open to the surprising ways the sanctifying Spirit may be at work in the 'warp and woof' of everyday life calling the believer to deeper wholehearted love for God and neighbor. This idea is not foreign to Pentecostals

²¹⁴ Green, *Sanctifying Interpretation*, p. 111.

²¹⁵ Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: IVP Academic, 1996), pp. 129-39.

²¹⁶ Pinnock, *Flame of Love*, p. 187.

²¹⁷ I am purposely avoiding any discussion of universalism or inclusivism as it is not appropriate to the topic of this study. In view here is sanctifying grace in a Christological soteriological context (the fivefold gospel).

who heard the Spirit speak to them in such mundane things as doing the laundry or a landlord dealing with a difficult tenant in a rental property.²¹⁸ If one is open to the moving of the Spirit, the world is full of ‘means of Grace’. This also seems to be what Paul is saying here,

We know that God causes *all things* to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren (Rom. 8.28-29).²¹⁹

3. Sanctification as Affective Transformation in the Fivefold Gospel

At this point the foregoing ideas are brought together to offer an, albeit brief, exploration of sanctification as part of a soteriological vision in which the individual’s spiritual journey is narrated by the fivefold gospel with sanctification as wholehearted love at its center. In Pentecostal perspective, the individual who has been saved from s/Sin will enter into a process of affective transformation (sanctification) towards full, loving participation in the divine life beginning from the moment of his or her new birth. The fivefold gospel offers a framework for narrating the experiences on this journey with the Spirit giving testimony to Jesus as Savior, Sanctifier, Healer, Baptizer in the Spirit, and coming King.²²⁰ Land correlated the affections of gratitude, compassion, and courage with salvation, sanctification, and Spirit baptism, respectively.²²¹ Following Land, John Christopher Thomas has added to these joy and hope correlating with healing and the second coming, respectively, in order to round out the affective dimensions of the fivefold gospel.²²²

a. The Spirit of Bondage and of Adoption – A Participatory Soteriology

Wesley’s sermon ‘The Spirit of Bondage and of Adoption’ offers a means of demonstrating a participatory soteriological framework.²²³ In this sermon, based on Rom. 8.15, Wesley outlines three possible states of humanity: the natural state (the spirit

²¹⁸ For example, J.T. Boddy, ‘Sanctification’, *TBM* 5.101 (Jan 1, 1912), p. 4.

²¹⁹ Emphasis is mine.

²²⁰ Land, *Pentecostal Spirituality*, p. 116.

²²¹ Land, *Pentecostal Spirituality*, pp. 134-35.

²²² John Christopher Thomas, “‘What the Spirit is Saying to the Church’ – The Testimony of a Pentecostal in New Testament Studies”, in Kevin L. Spawn and Archie T. Wright (eds.), *Spirit & Scripture: Exploring a Pneumatic Hermeneutic* (New York, NY: T&T Clark, 2012), pp. 115-29 (117).

²²³ Thomas Oden suggests this sermon as the key to understanding Wesley’s soteriological thought. Thomas C. Oden, *John Wesley’s Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine* (Grand Rapids, MI: Zondervan Publishing House, 1994), p. 277.

of bondage), the legal state (the spirit of bondage and fear), and the evangelical state (the spirit of adoption).²²⁴ In Wesley's view, the bulk of humanity can be found in the natural state. This is a state of spiritual sleep in which one is 'utterly ignorant of God ... a total stranger to the law of God, as to its true, inward spiritual meaning'. This person is at rest in the sense that 'He sees not that he stands on the edge of the pit; therefore, he *fears* it not'.²²⁵

Wesley says it is by 'some awful providence, or by his Word applied with the demonstration of his Spirit, God touches the heart of him that lay asleep in darkness and in the shadow of death'.²²⁶ Whether in a moment or by degrees, one is awakened to a consciousness of danger. God is seen as merciful, but also as a 'consuming fire ... rendering to every man according to his works, entering into judgment with the ungodly for every idle word ... and for the imaginations of the heart'. The awakened one 'sees himself naked, stripped of all the fig-leaves which he had sewed together, of all his poor pretences [sic] to religion or virtue, and his wretched excuses for sinning against God'.²²⁷ This person in the legal state is under the 'spirit of fear and bondage' and only in this state is one prepared to hear the good news of the gospel – the call to repent.²²⁸

Heeding the call to repent brings one into a new state of existence, a life 'under grace'. Grace is understood as the favor of God as well as the power of the Holy Ghost reigning in one's heart.²²⁹ In this state, one sees the 'light of the glorious love of God in the face of Jesus Christ, experiences the end of both the guilt and the power of sin. Having peace with God, one receives the Spirit of adoption, whereby we cry 'Abba, Father!' (Rom.

²²⁴ John Wesley, 'The Spirit of Bondage and of Adoption', in Albert C. Outler (ed.), *Sermons I: 1-33*, (The Bicentennial Edition of the Works of John Wesley 1; Nashville, TN: Abingdon Press, 1984), pp. 249-66. Oden notes earlier threefold formulations by Augustine who wrote of the natural reason in its fallenness, servitude under the divine requirement, to freedom in Christ; Luther who analyzed this passage in terms of the natural fallen condition of unawareness of sin, bondage under the law, to humanity under grace. He also notes similar themes in Kierkegaard's 'stages along life's way': the aesthetic pleasure-principle stage, the ethical-choice stage, and religious consciousness as well as Tillich's sequence of autonomous human existence unaware of its estrangement to the heteronomous awakening of awareness of estrangement from oneself to the theonomous capacity to enter into estrangement without being estranged, Oden, *John Wesley's Scriptural Christianity*, p. 279.

²²⁵ Wesley, 'The Spirit of Bondage and of Adoption', p. 251.

²²⁶ Wesley, 'The Spirit of Bondage and of Adoption', p. 255.

²²⁷ Wesley, 'The Spirit of Bondage and of Adoption', pp. 255-56.

²²⁸ Wesley, 'The Spirit of Bondage and of Adoption', pp. 258-60; Oden, *John Wesley's Scriptural Christianity*, p. 283. One can see the similarity with the logic of crisis transformation previously outlined.

²²⁹ Wesley, 'The Spirit of Bondage and of Adoption', p. 260.

8.15), and this Spirit works continually in one's heart 'both to will and to do of his good pleasure' (Phil. 2.13).²³⁰

Wesley concludes this sermon stressing the need to examine oneself 'whether ye be in the faith' (2 Cor. 13.5). Tellingly, he elaborates on this in relational terms by asking

What is the ruling principle in your soul? Is it the love of God? Is it the fear of God? Or is it neither one nor the other? Is it not rather the love of the world? The love of pleasure? Or gain? Of ease; or reputation? If so, you are ... a heathen still ... Have you the Spirit of adoption, ever crying, 'Abba, Father'? Or do you cry unto God as 'out of the belly of hell'?²³¹

It seems helpful at this juncture to reiterate Land's thought on the affections, demonstrating their correlation with Wesley as revealed in this sermon. The affections are 'objective' in that they 'take an object' – God, who is also the source of the affections.²³² Affections are 'relational', requiring for their 'proper genesis and ongoing expression a relationship with God, the church, and the world'.²³³ Affections are 'dispositional' in that they are 'abiding dispositions which dispose the person toward God and the neighbor in ways appropriate to their source and goal in God'.²³⁴ Implied in Wesley's question is that such affections are present with or without the presence of God in one's life. In other words, one can have 'abiding dispositions' that either *appropriately* or *inappropriately* dispose the person toward God and neighbor. Lacking a lifegiving relationship with God – which could also be a symptom of toxic shame in a believer – one's affections do not have a 'proper genesis and ongoing expression'. Whether a person is in loving relationship with God or not, they are being formed and affectively situated to the lived world in which they are participating.²³⁵

What changes as one begins participating in the divine life in the Grace-encounter of salvation is that, as Wesley termed it, love becomes the 'ruling principle' of the soul. And from that starting point, Jesus as Sanctifier encounters the individual by Grace, deepening one's measure of holy love towards a wholeheartedness 'adequate to the one who "so loved" the world'.²³⁶ The believer is moved from self-centeredness to

²³⁰ Wesley, 'The Spirit of Bondage and of Adoption', p. 262.

²³¹ Wesley, 'The Spirit of Bondage and of Adoption', p. 264.

²³² Land, *Pentecostal Spirituality*, pp. 130-31.

²³³ Land, *Pentecostal Spirituality*, p. 131.

²³⁴ Land, *Pentecostal Spirituality*, p. 132.

²³⁵ Dallas Willard suggests that 'The most hardened criminal as well as the most devout of human beings have had a spiritual formation ... They have become a certain kind of person', Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: Navpress, 2002), p. 45.

²³⁶ Land, *Pentecostal Spirituality*, p. 202.

compassionate concern for others.²³⁷ As the believer is shaped by their Grace-encounters with Jesus as Savior, Spirit Baptizer, Healer, and Coming King, Jesus as Sanctifier is also continually encountered as the resulting affections are increasingly 'appropriately disposed toward God and neighbor'. Space does not permit a full discussion of these affections, but some thoughts are offered about a possible way to speak of this transformation by making use of a Pentecostal four dimensional 'field of encounter' in terms of the self, the lived world, the temptation to s/Sin and unbelief, and the Holy Spirit.²³⁸

b. Jesus as Savior and Sanctifier – From Fearfulness to Gratitude

The self that is enmeshed with s/Sin takes two possible courses of action when faced with temptation to s/Sin and unbelief. The first group will compose a reality in which they acknowledge the temptation and attempt to keep it at a distance. The other group finds it too painful to resist such temptation, and in doing so, ends up acting out what it reveals to them through self-destructive behavior. Either way, the temptation is inescapable.²³⁹ The dehumanizing effect of enmeshment with s/Sin leads to a fearful existence of self-preservation.²⁴⁰

The Holy Spirit as Prevenient Grace creates opportunities for encounter with Jesus as Savior, revealing the fact that God loved the world so much he became incarnate in order to overcome the power of s/Sin in his death and resurrection. The Spirit empowers the individual to respond faithfully to the saving acts of the Triune God consisting of forgiveness, regeneration, adoption, cleansing, indwelling of the Spirit, and incorporation into the people of God.²⁴¹ The result is a newly constructed lived world in which the new Christian participates in the divine life of the one who loved humanity (and all of creation) enough to overcome s/Sin and unbelief on their behalf. Shame has been overcome because they have been accepted and adopted by the Father. Because of holy love revealed in the encounter with Jesus as Savior and Sanctifier, fear has been replaced with gratitude and apathy for others has been replaced with compassion. They

²³⁷ Land, *Pentecostal Spirituality*, pp. 142-43.

²³⁸ Kovaks, *The Relational Theology of James Loder*, p. 150.

²³⁹ Kovaks, *The Relational Theology of James Loder*, p. 83.

²⁴⁰ Green says, 'If we believe we are responsible to manage our own futures, if we feel we can and should control what happens to us and to those around us, if we remain at the mercy of our own passions and the pressures of the powers of this age, then we are sure to live – and to cause others to live – from terror to terror and not from grace to grace'. Chris Green, *Surprised by God*, pp. 4-5.

²⁴¹ Land, *Pentecostal Spirituality*, p. 135.

now know that ‘everything good ... flows from Calvary into their lives through the continuous gracious actions of God who seeks and saves the lost’.²⁴²

c. Jesus as Spirit Baptizer and Sanctifier – From Apathy to Courage

The believer, having encountered Jesus as Savior and Sanctifier in the initial salvific encounters, has experienced a reorientation of their lived world. They no longer are personally threatened by the power of s/Sin and unbelief because Jesus has overcome death. Fear has turned into gratitude. Apathy for the *telos* of the world is replaced with a deepening of wholehearted love in sanctification which manifests as a compassionate longing for the lost and the coming of Christ.²⁴³

However, in this lived world the temptation to s/Sin and unbelief takes the shape in the form of the devil and spiritual strongholds that stand against the consummation of the kingdom of God, having resisted God’s work in history from the beginning. A longing for the kingdom brings the individual to a Grace-filled crisis encounter in which they receive an “‘authorized strength” to be a courageous witness in word and demonstration of the Spirit’.²⁴⁴ As a result of this encounter with Jesus as Spirit Baptizer and Sanctifier, the believer experiences affective transformation from apathy to courage. This enables them to take up the cross and go forth in the leading and the power of the Spirit to ‘engage the forces of unrighteousness, hatred, and oppression’ through their ‘prayer, service, and witness’.²⁴⁵

d. Jesus as Healer and Sanctifier – From Discouragement to Joy

Prior to encountering Jesus as Savior, the individual enmeshed in s/Sin exists in a lived world plagued by spiritual and physical illness. These maladies are a result of the Fall, but the enmeshed individual is blind to the spiritual realities at work. Deceived by Satan they live in a world where such illness is part of the makeup of the lived world to which they respond in various, often destructive, ways as previously stated.

After encountering Jesus as Savior and Spirit Baptizer, as well as ongoing encounters with Jesus as Sanctifier, the deepening love they experience in relationship with him results in fear being transformed into gratitude, and apathy being transformed into compassionate courage. Yet, the continuing presence of sickness and disease is a

²⁴² Land, *Pentecostal Spirituality*, p. 135.

²⁴³ Land, *Pentecostal Spirituality*, p. 140.

²⁴⁴ Land, *Pentecostal Spirituality*, p. 153.

²⁴⁵ Land, *Pentecostal Spirituality*, p. 154.

persistent reminder of the fallen state of the created order. This reality brings the individual once again to a place of being tested with the temptation to s/Sin and unbelief manifested in the form of discouragement in light of the passionate desire for the coming Kingdom.

In these moments, the way is opened for the Grace-filled crisis encounter with Jesus as Healer. As a manifestation of the holy love the triune God has for creation and the desire for all things to be made new, healing for sickness in this present age has also been made a part of the atoning work of Jesus. The manifestation of Jesus as Healer is a sign of the Kingdom that is to come in which God will wipe away every tear because there will no longer be any death, mourning, crying, or pain (Rev. 21.4).²⁴⁶ Divine healing represents a confrontation by the Holy Spirit with the principalities and powers. They have been overcome by the atoning work of Christ. Healing is 'redemption experienced as deliverance, liberation, and exorcism taking place in a spiritual realm but manifested tangibly in the world'.²⁴⁷ The encounter with Jesus as Healer and Sanctifier results in affective transformation from discouragement to great joy because of the miraculous help given to the afflicted and the assurance given to all the witnesses.²⁴⁸

e. Jesus as Coming King and Sanctifier— From Sorrow to Hope

In the above scenario, joy is not the only affective outcome. There is joy because of those who are healed. But there is sorrow because not *all* are healed.²⁴⁹ For the believer who has encountered Jesus as Savior, Sanctifier, Spirit Baptizer, and Healer, this is a powerful image of the darkness that still exists in the lived world and becomes the form of yet another temptation to s/Sin and unbelief. The kingdom of God is here now, but not yet. Not all experience the holy love of God. There are those that continue to be enmeshed in s/Sin, blind to their lost condition. And there are those who, although they are participating in the divine life, experience affliction, hardship, and death.

It is this tension that defines the lived reality of the one who is wholeheartedly participating in the divine life. And this lived reality becomes the field of encounter where the Holy Spirit reveals Jesus as Coming King. The encounter with the Coming King reminds us that, in spite of one's lived reality, God is not yet finished being God.

²⁴⁶ Alexander, *Pentecostal Healing*, p. 203.

²⁴⁷ Vondey, *Pentecostal Theology*, p. 118.

²⁴⁸ Land, *Pentecostal Spirituality*, p. 148.

²⁴⁹ Land, *Pentecostal Spirituality*, p. 148.

Even as one remembers the moments of encounter with Jesus as Savior, Sanctifier, Spirit Baptizer, and Healer, this encounter reveals that these crisis experiences only 'pre-accomplish microcosmically' what will occur on the 'macrocosmic scale' in the eschaton.²⁵⁰ Sanctification points to perfect love, true holiness, which is the defining character of the Kingdom in which, 'the righteousness of God finally completely triumphs and provides the ground of existence for a New Creation'.²⁵¹ On that day the saying will finally be brought to pass,

Death is swallowed up in victory. O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ (1 Cor. 15.54b-57).

Because of this Grace-filled encounter with Jesus as Coming King and Sanctifier, sorrow becomes hope which passionately looks forward to the day when God will be all in all.²⁵²

B. Sanctification in the Eschaton

So far, all that has been considered is the nature of sanctification as a transformative Grace-filled encounter with Jesus as Sanctifier in the present age. As has already been stated, such an encounter is a mediated / immediate encounter through the various 'means of Grace' discussed. It is a crisis-process, thus it is both instantaneous and progressive. But what of sanctification in the age to come? Will there be any more need for such sanctifying encounters with the Spirit in the eschaton where the power and presence of s/Sin no longer troubles the people of God and faith has become sight thus nullifying the temptation to unbelief? It seems appropriate to conclude this constructive effort with some reflection on this dilemma.

This question is clouded in mystery since our reflections on the coming age are compared in Scripture to seeing 'in a mirror dimly' (1 Cor. 13.12). However, Gregory of Nyssa seems to embrace the idea of 'eternal progress'²⁵³ as one contemplates the Divine mystery in its infinitude:

²⁵⁰ Thompson, *Kingdom Come*, p. 122.

²⁵¹ Thompson, *Kingdom Come*, p. 138.

²⁵² Land, *Pentecostal Spirituality*, p. 154.

²⁵³ Gregory of Nyssa, *The Life of Moses* (trans. Abraham J. Malherbe and Everett Ferguson; Classics of Western Spirituality, Mahwah, NJ: Paulist Press, 1978), p. 111. Although Gregory's term was translated in this way, the idea of 'eternal progress' being suggested here should not be misunderstood. In Gregory's view, as well as my own, there eternally remains an ontological distinction between Creator and created. There is no claim being made that human beings ever become divine at any point in eternity. As will be shown, the opposite is true.

This truly is the vision of God: never to be satisfied in the desire to see him. But one must always, by looking at what he can see, rekindle his desire to see more. Thus, no limit would interrupt growth in the ascent to God, since no limit to the Good can be found nor is the increasing of desire for the Good brought to an end because it is satisfied.²⁵⁴

Pentecostal NT scholar David Johnson suggests something similar to Gregory in his discussion of pneumatic discernment in the Apocalypse. Johnson notes Rev. 21.9-22.5 reveals the fact that, in New Jerusalem, God and the Lamb are described as the temple and the sanctified people of God are personified as the city implying unmediated access to the presence of God.²⁵⁵ In Johnson's study of the Apocalypse, a central aspect of pneumatic discernment is the ability to recognize deceit, lies, and deception; however, these are located outside of New Jerusalem in this text.²⁵⁶ What remains, however, is the divine mystery, suggesting that although the knowledge of God is fully accessible, human beings do not gain omniscience. Johnson suggests,

The New Jerusalem depicts a space and time, where, without deception, there is immediate access to the knowledge of God and to the T/truth of God by the Spirit of Truth in order that the people of God might continue to discern, to learn, and to know the infinite mysteries of the unfathomable God into the everlasting.²⁵⁷

One possible representation of the idea of sanctification in the eschaton is illustrated in Figure 1 [below], which shows the ontological distinction between created and Creator. The dashed line at the top represents the person of Jesus Christ, who is the exact image and representation of the Father and is Holiness personified. In the first section on the left, one can see humanity represented in its fallen state on a downward trajectory increasingly distant from Christlikeness. The wavy line represents the presence of sin. At the moment of conversion, the trajectory of humanity changes and (ideally) moves steadily towards Christlikeness as shown in the middle section. Sin is still present as seen by the wavy line, but the amplitude and frequency of the wave is less erratic suggesting the ongoing presence of sin and spiritual resistance is mitigated by the sanctifying work of the Spirit in the affections of the believer. The transition to the eschaton is marked by a smooth curve, indicating the effects of sin are no longer active

²⁵⁴ Gregory of Nyssa, *The Life of Moses*, p. 116.

²⁵⁵ Johnson, *Pneumatic Discernment*, p. 338.

²⁵⁶ Johnson, *Pneumatic Discernment*, p. 340. The temptation to s/Sin and unbelief is no longer part of the field of encounter in the eschaton.

²⁵⁷ Johnson, *Pneumatic Discernment*, p. 343. Although Johnson does not specifically identify pneumatic discernment with the process of sanctification, it seems plausible to do so here as one way of speaking of the Grace (Spirit) filled encounters with Jesus as Sanctifier which result in one's learning to think rightly about God, resulting in a deeper love for God.

and working against the human's growth in Christlikeness. This is shown in the third section of the figure. Gregory's notion of 'eternal progress' (or, alternatively, Johnson's suggestion of pneumatic discernment in the eschaton) is represented by the asymptotic character of the dashed line representing Jesus.²⁵⁸ Although the process of sanctification brings one closer and closer to Christlikeness, the ontological distinction of creation and Creator remains throughout eternity, thus in the figure the curve and the dashed line will never touch but will only grow infinitely closer in an eternal process of sanctification.

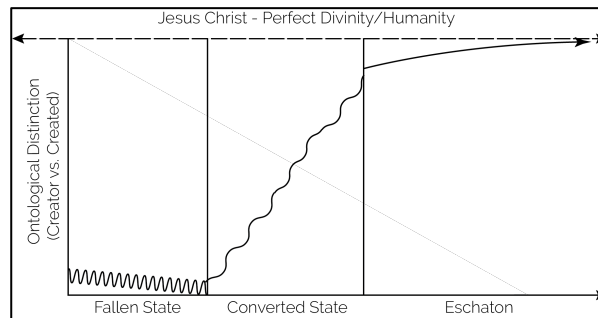


FIGURE 1

In conclusion it should be noted that this idea of some form of sanctification in the eschaton is not foreign to early Pentecostalism. Significantly, it is reflected in a quote by none other than J.H. King who wrote, 'as far as we know, everything in the eternal ages will come through the Blood of Jesus. We do not believe that the work of the atonement will ever be finished in and upon us in time and eternity, subjectively.'²⁵⁹

²⁵⁸ The term *asymptotic* is a mathematical term which describes a line approaching a curve, getting infinitely closer but never touching it. For example, if x is the distance between two points in space, we can divide x by 2, thus closing the distance by $\frac{1}{2}$. We could divide the distance between the two points in half an infinite number of times and they will get infinitely closer, but the two points will never touch. This is how I would explain Gregory's contemplation on eternal progress in terms of sanctification toward Christlikeness with the two 'points' being the created human being and the Divine Son of God.

²⁵⁹ King, *Passover to Pentecost*, pp. 84-85.

CHAPTER 7

CONCLUSION

I. Contributions

Leonardo da Vinci has been credited with saying, ‘Art is never finished, only abandoned’, and so it is with this study. Having come to the conclusion of this work, I confess to a sense that there is more to be said along these lines. It is important to note that I have written as a lifelong participant in the Pentecostal tradition and as a member of one of the ‘classical’ Pentecostal denominations.¹ As a result – and in good Pentecostal fashion – my research and reflection has been informed by my own experiences in the Spirit, seasons of prayer, and wrestling with God.² It is also important to recognize my theological reflection is informed by, and specifically addresses, a North American (U.S.) context. That is not a claim to superiority, rather it is merely recognition of the potential cultural and ecclesiological influences unique to my setting – influences of which I may not be completely aware. No doubt my theological development will only be enriched further as I continue to engage the voices of the Spirit-filled sons and daughters of God coming from other Pentecostal contexts including, but not limited to, Africa, Latin America, Europe, and Asia. At the same time, however, this thesis has made several important contributions to the study of sanctification in the Pentecostal tradition.

First, this study offers a significant review of the major works on the topic of sanctification coming from within the Pentecostal tradition. This bibliographic review was helpful in offering a chronological reading from within two major streams in the tradition that revealed the main issues related to sanctification theology. This review also revealed ways in which Pentecostal sanctification theology began to change over time, often revealing less clarity in the boundaries between the two streams in the ensuing years. Finally, the bibliographic review served to show the need for this thesis.

Second, this thesis offers the most comprehensive reading and analysis of early Pentecostal sanctification theology to date. It presents a careful hearing of Pentecostal

¹ Church of God (Cleveland, TN).

² I am in agreement with Daniel Castelo’s thought that any attempt at systematization on the part of Pentecostals must be ‘in tune with the economy of God’s self-presentation, and such a framework inherently implies that the spirituality-theology interface is live and operative’. Thus, I am conscious that this constructive effort is written *coram Deo*. See Castelo, *Pentecostalism as a Christian Mystical Tradition*, p. 36.

voices from the beginning of the tradition (dated to Azusa Street, 1906) through 1920. Furthermore, this thesis is unique in the structure of its inductive reading approach. Rather than assuming the outcome of the FW controversy and structuring the reading on the perception of two subsequent streams – FW and SW – this thesis grouped periodicals based on their chronological relationship to the FW controversy itself. This allowed the analysis to begin by hearing the two main views prior to the height of the controversy which subsequently revealed ways those views developed and were presented during and after the controversy. At the same time, it highlighted how various individuals and groups responded to the controversy itself at different points in time.

Third, this thesis supported the notion that the main difference between Durham's FW and the SW view was the issue of subsequence. In both views, sanctification served to eradicate (or some other term similar in meaning) the sin nature. However, in the SW this was seen as necessarily taking place in a work of grace subsequent to initial conversion. The FW denied the need for a subsequent work to achieve the same affect. Relative to this, the thesis also revealed the view of some that the controversy was unnecessary and harmful and sought to find ways to, at the very least, coexist if not ultimately conciliate the views. To that end, a 'conciliatory model' was constructed which offered one possibility for what it may have looked like for early Pentecostals to transcend their division over sanctification theology.

Fourth, this thesis takes seriously the contribution of early OP writers in understanding early Pentecostal sanctification theology. In doing so, it revealed connections between Durham's FW and early OP in at least two ways. First, their shared belief that sanctification, in terms of the death of the 'old man of sin', takes place in initial conversion. Second, the importance of water baptism which seemed to have served as a sign of sanctification for Durham and early OP writers, although in OP water baptism did ultimately take on more salvific significance.

Fifth, this thesis uncovered three major points of sanctification theology that were found across all streams in the early Pentecostal tradition, including SW, FW, and OP. These three points were: 1) deliverance from the 'old man' of sin, 2) a belief in both instantaneous and progressive aspects of sanctification, and 3) temporal priority of sanctification before BHS. These three points were utilized as part of an overture toward a unified Pentecostal theology of sanctification. This overture included a re-visioning of certain theological loci in a way that was still in keeping with early Pentecostal theological commitments. This re-visioning was supported by attending to early and

contemporary voices within the Pentecostal tradition along with some helpful voices from outside the tradition.

Sixth, this thesis reveals the degree to which contemporary voices in the FW stream differ from their forbears on the topic of sanctification. In the FW stream, Durham's FW view was prominent at least up to 1920. However, the bibliographic review revealed a clear move away from Durham's view to a view similar to the Keswick perspective. While changes and developments were also found in the SW stream over ensuing years, they were (for the most part) more nuanced than those in the FW stream.

Seventh, this thesis offers practical value to the Pentecostal tradition. After serving many years as a pastor and teacher in the Pentecostal tradition in the U.S., I can only offer my own experience that there are two major approaches being taken to sanctification that may be addressed by this thesis. The first is a tendency to elevate 'power over purity', with a focus on spiritual gifts eclipsing a focus on spiritual fruit. This thesis is an invitation to give attention to the need for the Spirit's sanctifying work, seeing it as integral to one's salvation experience, not replacing gifts and empowerment, but enhancing their beauty and effectiveness. The second approach is the legalistic approach, reducing sanctification to a list of things to do and things to avoid. This thesis serves as a response to this approach in its presentation of sanctification as a crisis development process of deliverance from sin and shame, coupled with transformation of the affections resulting in wholehearted love for God and neighbor. Holy love will necessarily displace sin in one's life. But the motivation for such an ethic will be the result of moral integration as opposed to force of will.

II. Suggestions for Further Research

At this point, I will offer a few suggestions that seem to be potentially fruitful avenues to explore in the pursuit of a robust Pentecostal theology of sanctification. First, in the area of theology, there is a need for an updated Pentecostal hamartiology that does not privilege the Western emphasis on guilt. A brief effort was made in this direction in the present study, but more work needs to be done in this area. In particular, attention should be given to hearing the voices of daughters and sons coming from the global context on this topic.

This study offered a constructive theology of sanctification based in a Trinitarian doxology. However, effort was also expended to include OP voices in the analysis. What

might a OP theology of sanctification look like based on the findings from this early literature as well as other sources that may present themselves?

Because of space constraints, this thesis has necessarily focused on early Pentecostal understandings of sanctification which were typically expressed in a more individualistic sense. As a result, there is a need for further reflection on the implications of early Pentecostal sanctification theology with regard to the Church and mission. More specifically, what are the markers of the Church that is [being] sanctified and how does that process unfold? What does it look like for the sanctified Church to be on mission with God in a world that is enslaved by the power of s/Sin? Any effort at answering these and other such questions that emerge from such a study would indeed be of great value to the Pentecostal tradition.

From a historical standpoint, this study has demonstrated that the prominent majority of both FW and SW Pentecostals during the early years of the movement held to a Palmerian form of Wesleyan sanctification in which the original sin nature is instantaneously removed in sanctification whether that was seen as requiring a work subsequent to justification or not. In the end, the cleansed status of the believer seeking the BHS was the same. However, this is not in keeping with later writers in the FW stream such as Myer Pearlman who explicitly rejected the possibility of the eradication of the 'old man', instead insisting that the believer battles the presence of sin throughout life. In this sense sanctification was spoken of more in terms of suppression of the old nature, which is clearly rejected among early Pentecostals. This opens the way for further study to trace the development of this doctrine out of these early years and account for the influences and timeline in which the theology of sanctification shifted in both the FW stream and the SW streams of Pentecostalism up to the contemporary era. Who were the key figures and what were the circumstances that led to these shifts?

Corollary to this observation about the similarities of both streams concerning sanctification theology in these formative years is the question of organizational development along the lines of FW and SW views. It seems that, from this analysis of the theological views on sanctification as well as perspectives on the controversy itself, this organizational schism cannot simply be attributed to sanctification theology. What other factors alongside developments in sanctification theology may have contributed to such a result?

Another helpful exploration would be a focus on William Piper, founder and pastor of Stone Church where the FW teaching was preached by Durham in 1910. Piper is an

interesting figure in that he was much more ecumenical in his vision than most of his contemporaries. When he spoke of the need for unity – even before the FW controversy – it was not just unity among Pentecostals. It was a call to unity with the wider Church. An exploration of his formation, theological views, and pastoral ministry would be a fruitful exercise indeed.

Several suggestions related to practical/pastoral theology come from this study's use of the sciences in an attempt to understand more fully the psychology of human nature, how it is affected by s/Sin, and how Spirit-led transformation might take place. What other ways might the sciences inform/be informed by a robust Pentecostal theology of sanctification?

The idea of the field of encounter and one's response to the void opens up potential connections with behavioral science. Is it possible that the practices of those in the field of counseling and psychology, in particular those that are open to the working of the Spirit, might be considered 'means of Grace?' Such a view would be helpful in addressing the stigma that often seems to be associated with mental health issues such as depression and anxiety, among others. In a similar vein, how can a theology of sanctification be informed by the study of trauma and PTSD? And what might be gained by a dialogue with the field of neuroscience, perhaps exploring how neuroplasticity might correlate with the 'transforming of the mind' in Rom. 12.2?

A similar question could be asked in relationship to addiction studies. What might it look like to envision addiction recovery as an example of the crisis-development process of sanctification? And how might this connection foster a greater understanding of what discipleship-as-sanctification might actually look like for all believers, whether they claim to have struggled with addictive behaviors or not?

These questions should be considered a hopeful invitation to further dialogue along these lines. Perhaps the day has arrived that theologians, pastors, and scientists can constructively work together to understand what the Spirit is doing in the process of sanctification and how believers can find better and more effective ways to cooperate responsibly with God's sanctifying Grace.

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