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HOLINESS

OUR HERITAGE AND DISTINCTIVES



Dr. Brian Black

Distinctive Defining Doctrines of the Conservative Holiness Movement

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The Conservative Holiness Movement (CHM) exists because of some key distinctions in our beliefs and practices. Without these key distinctions, the CHM has no reason for its existence. Genuine Christianity is not cheap; it is costly! Christ said, “Whosoever will come after me, let him deny himself, and take up his cross, and follow me” (Mark 8:34). We do not teach or believe in an easy way, for true Christianity means death to self and will go cross grain with those who are on the broad way to destruction.

We should “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1Pe 3:15). In order to exist and grow, any social group, whether it is a business, a political ideology, a health food concept, a religious belief, or a church denomination, must fervently and effectively explain why it exists. The reason for the existence of the CHM lies in the following five key distinctions which separate our belief system from the “Christian” church world at large. These key distinctives are:

True Christianity
means death
to self

1. The doctrine of holiness as a second work of grace which purifies the heart and is instantaneously obtained in this life.

2. The necessity of continued obedience to God; disobedience results in loss of salvation.
3. Freedom from all sin, both in actions and in heart.
4. The inerrancy of the Bible which includes accepting the literal biblical account of creation, the fall, and the flood.
5. A careful, conservative lifestyle.

These principles are Biblical, logical, founded upon a solid historical foundation, and have been experienced by holiness people in real life. It is time for us to quit running from who we are and begin the process of kindly, but effectively and academically defending who we are. Convincing our children, new converts, and outsiders of these Biblical truths, along with the power of God, is our hope for the future.

First, we must emphasize that our beliefs are thoroughly in line with orthodox Christianity. We believe and accept the creeds of the Early Church. Although we do not accept the doctrine of predestination held by some at the time of the Reformation, we agree that salvation comes by the grace of God through faith in Christ and that there is nothing a person can do to merit his own salvation other than to fall at the foot of the cross and cry out to God for mercy. Our goal is not some new doctrine, but the recapturing and reemphasizing of the same beliefs which have been practiced by godly saints across history. Our heritage more recently lies in John Wesley, the Methodist Church, and the holiness movement; however, these beliefs are much more than our tradition, this is the teaching of Scripture.

The key doctrine which has always defined the Holiness Movement is the doctrine of holiness which will be covered in this edition of the Standard. Several key characteristics which have always defined the movement are given in this issue. Much of the material has been taken in abridged form from Stephen S. White's book, *Five Cardinal Elements in the Doctrine of Entire Sanctification*. Dr. White was a leading scholar in the Church of the Nazarene in the mid 1900s! ■

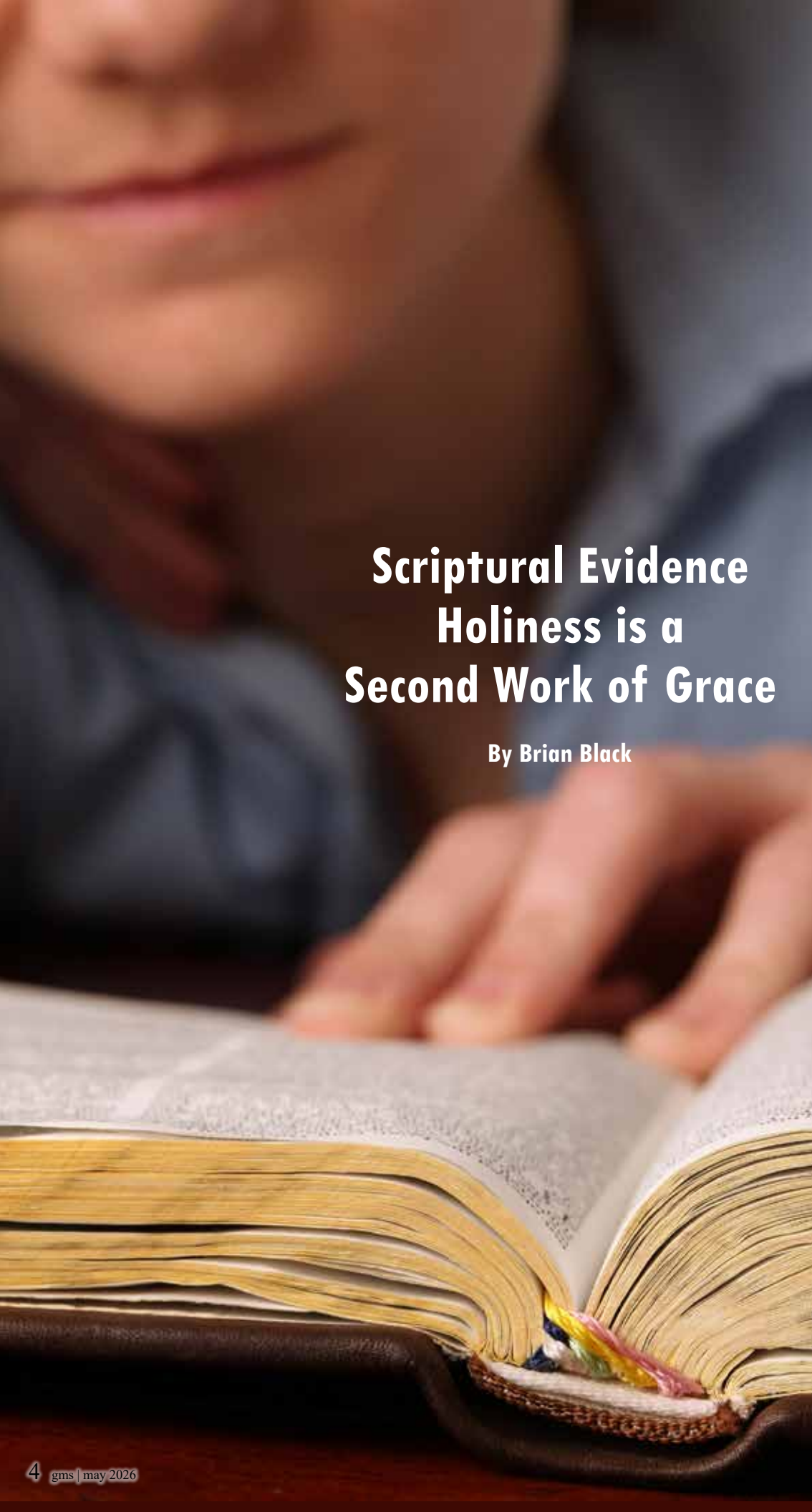
Entire Sanctification is Received Instantaneously

Abridged from Stephen S. White's
Five Cardinal Elements in the Doctrine of Entire Sanctification

The holiness movement teaches that the blessing of entire sanctification is received instantaneously. No one can say for sure just what length of time must intervene between the first blessing and the second blessing. With some it might be only a few hours; with others it may stretch out into months or even years. While we are discussing especially the crisis experience of entire sanctification, we do not intend to imply that there is only crisis and no growth in the Christian life. There must be definite progress both before and after the acquisition of this great instantaneous blessing. There is no growth into grace—either the grace of regeneration or the grace of entire sanctification—but there is growth in grace leading up to and following each of these crisis experiences.

What does Scripture teach as to the instantaneous character of the experience of entire sanctification? In the seventeenth chapter of the Gospel of John, Jesus prayed that His disciples might be sanctified. This prayer of the Master was answered on the Day of Pentecost. There, one hundred and twenty Christians, after having spent ten days in a prayer meeting, were all filled with the Holy Spirit. In being filled with the Holy Spirit, they were all cleansed from sin, or sanctified. Acts 2:1-6 declares that this came upon the one hundred and twenty suddenly. In the flash of a second they were all filled with the Holy Spirit. They did not have to wait a decade, year, month, week, day, or even an hour in order to be filled little by little with the Holy Spirit and thus be sanctified. They became the recipients of this marvelous purifying and empowering experience immediately. It took time to prepare for it, and it will doubtless take time for the saved today to get to the place where they are willing to consecrate their all and then fully trust God to send the baptizing fire of the Holy Spirit; but when these prerequisites have been met, sanctifying fire from heaven will fall instantaneously and burn out all of the dross of inbred sin.

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Scriptural Evidence Holiness is a Second Work of Grace

By Brian Black

Examples in Acts

The book of Acts presents the example of the Apostolic Church. In every instance in Acts, the people who were baptized with the Spirit were already converts. On the Day of Pentecost the Holy Spirit filled the 120 who were waiting (Ac 2:4). These converted followers of Christ already had their names written in heaven (Lu 10:20). At Samaria it clearly states they were believers who had not yet received the Holy Spirit. The people had believed the word that Philip preached and had been baptized, but Scripture states that they had not yet received the Holy Spirit. Peter and John then came and laid their “hands on them, and they received the Holy Ghost (Ac 8:14-17). On the road to Damascus, Saul (later known as Paul) came to believe in Jesus, recognized Him as Lord, and began obeying Christ; but Paul was filled with the Holy Spirit three days later when Ananias, who recognized Paul as a Christian brother, arrived and prayed with him.

Cornelius is the next example. Scripture extensively goes through many details to show that God had already reached out to the Gentiles and considered them the equivalent of a converted Jew. The Bible says Cornelius was devout, feared God, gave alms, continually prayed to

God, was just, and worked righteousness (Ac 10:2, 22, and 35). But Cornelius needed to hear the message of holiness. Later at the first church council, Peter identified that what happened to Cornelius was the same as what happened to the already converted disciples at Pentecost (Ac15:14-15).

The final example in Acts is at Ephesus where Paul asks the disciples if they had received the Holy Spirit since they believed. (The normal way to translate the Greek aorist participle would be to state that receiving the Spirit occurs subsequent to believing). It is obvious that if reception of the Spirit occurred at salvation, this would have been a foolish question. For example, we do not question if a person is justified when they have been born again. When Paul discovers that they were ignorant of some things, they were then baptized in the name of Jesus. Following this as a separate, second action, Paul laid hands on them and they received the Spirit (Ac 19:2-6).

Examples in the Epistles

In I Corinthians, Paul speaks to a group of Christians at Corinth which he describes as carnal and as “babes in Christ” (I Co 3:1-3). Paul clearly identifies them as Christians. Then he admonishes the believers at Corinth to perfect or complete “holiness in the fear of God” (II Co 7:1). These passages indicate that there were those who had begun their Christian life, desperately needed a further work of God in their life, but had not brought their personal experience of holiness to completion. The second passage teaches that there is a process and growth toward the second work with an end goal of finishing that experience now in this life.

In Paul’s prayer for the Ephesian Church, he prays that these Christians would experience the indwelling of the Spirit in the heart when he requests that they might be “strengthened with might by His Spirit in the inner man” (Ep 3:16). Later in this prayer, Paul prays that they “might be filled with all

the fullness of God” which is clearly a prayer for the complete filling of the Spirit (Ep 3:20).

The book of I Thessalonians emphasizes a second work. The people at Thessalonica were clearly saved according to multiple statements in chapters one and two, but Paul does not address the people at the Thessalonian Church as sanctified. Instead Paul stated that there was something lacking in their faith which needed to be perfected or completed (1Th 3:10). Paul identified their need to have their hearts established in holiness (1Th 3:13). God had called them from uncleanness to holiness (1Th 4:7), and His will was their sanctification (1Th 4:3). This establishing grace would help prevent them from falling back into their former sin of fornication associated with their pagan worship. Paul concludes the book with a prayer that the entirety of their being might be sanctified and the promise to these converts that after calling them to holiness, God would also do the work (1Th 5:23-24). This book clearly teaches that the Thessalonians were already saved, but not yet sanctified, and that God would meet their need.

The author of Hebrews is deeply concerned about the gradual backsliding of the Hebrew people. One of the key ways the author gives to prevent losing out is to go on to the experience of holiness. In one of these instances, the author challenges those who had regressed into spiritual babies to go on to moral completeness (perfection) (He 5:12-6:1). These were Christians who lacked the power in their lives that God had available for them.

In his dealings with problematic people in the church, James, the brother of Jesus, accuses them of being unstable, which was caused by being double minded (Ja 1:6-8). The solution James gives is two-fold: Sinners needed to cleanse their hands and those who were double minded needed to purify their hearts (Ja 4:8).

These are just a few of the passages which teach two works of grace. This article has given five examples from the book of Acts and passages from five of the epistles which teach two separate works of grace. To anyone who believes the Word of God, it is evident that God uses two works in this life to bring man into the likeness and moral character of God. ■

Those who had begun their Christian life, desperately needed a further work of God in their life

Dwight L. Moody's Testimony on Receiving the Spirit

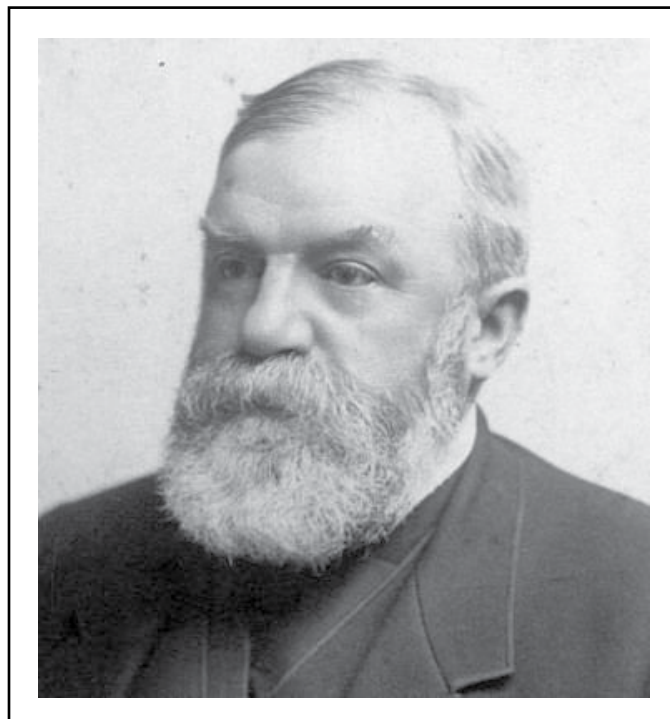
Taken from Wesley Duewel, Heroes of the Holy Life

The year 1871 was a crucial year for Dwight L. Moody spiritually. He was a tremendous worker, but, says Dr. R. A. Torrey, his helper and successor, "He had no real power. He worked largely in the energy of the flesh." God used two faithful Free Methodist women to lead Dwight to the Spirit-filled life for which he longed.

Sara Anne Cooke and her widowed friend Mrs. Hawxhurst sat on the front row of Dwight's church every service. While he preached, they prayed, as he could clearly see. Then at the close of each service, they would come up and greet him and thank him, saying, "We're praying for you." This exasperated Dwight, and he said, "Why don't you pray for the unsaved?" They quietly answered, "We are praying that you may get the power." This perplexed Dwight. Here he had about the largest church in Chicago, and the work seemed to be booming. Surely God was blessing him. But the ladies prayed on. After two months an overpowering spiritual hunger affected his soul. He went to them and said, "I wish you would tell me what you mean." They testified to him and prayed with him that he might be filled with the Holy Spirit.

Dwight testified, "There came a great hunger into my soul. I did not know what it was. I began to cry as I never had before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service." The women kept praying. One Friday as they prayed together, Dwight prayed, "Lord, baptize me with the Holy Spirit and fire."

Two nights later, October 8, 1871, the great Chicago fire swept across much of the city, and Dwight's church and home and the homes of many of his people were burned down. Dwight was devastated. He went to New York to raise money for a new church building and for relief work. As he walked down Wall Street praying, suddenly God answered his prayer for the baptism of the Holy Spirit, and the power of the Holy Spirit fell upon him. Dwight hurried to the house of a friend and asked for



a room where he could be alone. Dwight stayed in that room for hours, alone with God. The Holy Spirit flooded his soul with power and joy again and again until at last he asked God to hold it back or he would die on the spot from joy. Dwight left that room with the power of God upon him and filling him.

What was the result? Dwight said, "I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted." He added, "May God forgive

I felt I did not want to live any longer if I could not have this power for service

me if I should seem to speak in a boastful way, but I do not know that I have preached a sermon since but God has given me some soul. I would not be back where I was forty years ago for all the wealth of the world."

Torrey tells that over and over Dwight would say to him, "Torrey, I want you to preach on the baptism of the Holy Ghost." Torrey added, "Time and time again, when a call came to me to go off to some church, he would come up to me and say: 'Now, Torrey, be sure and preach on the baptism with the Holy Ghost.' ❏

Another teaching in the Bible which undoubtedly points to the fact that we are sanctified instantaneously and not gradually is the fact that this blessing comes by faith. In Acts 15:8-9 we have these significant words: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Notice please, that their hearts were purified by faith. Wesley's great argument for the fact that the blessing of entire sanctification is instantaneous is that it comes by faith. For years he did his best to work his way into regeneration, but he did not get it. Finally, he sought it by faith and got it in an instant. God informed him that just as he had been saved by faith, so he must be sanctified by faith. He could not get the blessing of holiness gradually or by growth any more than he could get the blessing of regeneration in that way. Thereupon, he ceased his effort to work his way into entire sanctification. Instead, he believed God that He would now bestow the blessing upon him and the blessing came without delay.

Another line of argument which indicates that this blessing of entire sanctification is received instantaneously is found in certain of the commands and promises of the Bible. There are many types or symbols of entire sanctification in both the Old and New Testaments which suggest that it is received instantaneously. These include circumcision of the heart (Ro 2:29), crossing the Jordan into Canaan (Josh. 3:14-17), crucifixion (Gal. 2:20), baptism (Rom. 6:4), and sealing (II Cor. 1:21, 22). They are all acts and not processes, and as such, typify the fact that we can get sanctified now or in a moment of time. If God can forgive one's sins and quicken his dead spirit into the newness of life, it does not seem to me that there is anything to hinder Him from cleansing the sinful heart of all of its dreadful and dangerous pollution. The Scriptures are the supreme authority. They provide us with the "thus saith the Lord." In the last analysis, we shall all be judged by their teaching. If this be the case, then we should all hold fast to the belief that the blessing of entire sanctification comes in a moment of time to the person who has previously been saved and who now places his all on the altar and definitely believes that the work is done.

One proof that John Wesley gave for the fact that entire sanctification is received instantaneously was that there is a moment of completion even in a process. He said that a man might be some time dying and yet there would be an instant when the individual is pronounced dead. Inbred sin is a unit. As a unit,

this evil principle which effects the whole human nature cannot be removed in parts. If eradicated, it must be eradicated all at once. To die out to sin does not mean that the old man or the carnal mind is little by little destroyed. It signifies the truth that the Christian is placing all on the altar so that he can believe that God does now, at this very second, entirely crucify the sin nature within.

When God sanctifies, He does it instantaneously. It may take the Christian some time to meet the conditions for this blessing, that is, to make a full consecration of everything to God and then exercise the proper faith; but when this has been done, God sanctifies at once. He performs a spiritual miracle and the crisis of freedom from sin takes place. The Christian needs entire sanctification now. He cannot live among his fellows and have the influence that he should have for God until he has been cleansed within. Again, he is not ready to enter into a holy heaven until he has been sanctified wholly. All of this indicates that a Christian should be sanctified in the present and not after certain years, months, weeks, or days have passed. The need is so pressing or critical that God must have surely provided for its immediate satisfaction. When you as a Christian become conscious of your dire lack and have made the necessary preparation for the relief of the same, it seems only reasonable to expect God to take care of the situation at once. Certainly, He would not tantalize you by giving it to you little by little.

It may take the Christian some time to meet the conditions...but when this is done, God sanctifies at once

This discussion would have a serious weakness if it could not be shown that experience is on our side. There are hundreds of testimonies from those who have this blessing, and not one of them claimed that he got it by growth. Those who argue for the growth theory are not those who profess to have it. J.A. Wood, a Methodist and one of the early leaders of the Holiness Movement in America, wrote thus: "The uniform experience of all who are clear in the light of personal holiness teaches that purification is instantaneous and not gradual. Experience has but one voice on this subject, i.e., that it was sought by consecration and faith, and received the same as regeneration, by direct divine power. Gradualism does not accord with the experience of those who profess perfect love. The instantaneous does." John Wesley, the founder of Methodism, reads as follows:"Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till

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Theological Thoughts

The Sin Nature and Eradication

Thy word is a lamp unto my feet, and a light unto my path. PSALM 119:105

These are traditional holiness terms foundational to understanding our doctrine. God created mankind with a choice. Adam, the first man, took that choice and used it to disobey God. In this process, he took the free will God had given him and brought about the existence of sin in our world. This is the concept taught by Paul in Romans 5:12 where it states that it was Adam who brought sin into the world and into the human heart. (Satan who had previously gone through similar testing, had rebelled against God, and brought evil into the angelic realm).

Scripture teaches that from this time on there is a war going on inside the heart of a person. Romans 7:23 pictures two factions (or natures) at war. One is trying to do good while the other has control and causes a person to do evil. Galatians 5:17 states, “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.” James 1:8 and 4:8 use the term double-minded to refer to the inner war going on in the heart between the two. It is from these and other biblical examples that holiness people came to use the term sin nature to describe the evil within the heart that needs to die so that the Christian life may be lived without an inner battle.

Sin is a corruption of mankind such as a disease or a rotting infection. Scripture compares inbred sin to leprosy; a good comparison in our culture today would be cancer. Scholars have described sin as a parasite which has attached itself to mankind. It does not have its own independent existence, but like an infection, feeds upon and survives by destroying its host. Just like a disease, sin is not an integral part of being human; it is a non-physical evil which has attached itself to the good which God created and has corrupted it. Just like a disease can be completely cured, sin may also be completely eradicated. Scripture teaches that the solution to the sin problem is to have the heart circumcised (Ro 2:29), the stony heart taken out (Eze 36:26), the body of sin or the body of death destroyed (Ro 6:6, Ro 7:24), and to lay aside the sin (He 12:1). Biblical terms such as purify (Ac 15:9), cleanse (2Co 7:1), and purge (2Ti 2:21) also give the same concept of removal of filth. However indwelling sin is described, it must be destroyed and removed for a person to become morally all God wants him to be.

A question is sometimes asked regarding how a person can regain the sin nature if one would backslide, for did they not crucify and destroy

the old man and body of death and eradicate inbred sin? The simple answer is that they, by their own choice, invited sin back into their lives just as Adam, by his own choice, originally brought sin into his heart. Any person who backslides after being sanctified follows the same process, choosing to allow sin in the heart.

In the perfect creation of God, He did what could be considered a dangerous thing; God granted free will. He wanted people who chose to serve Him, rather than pre-programmed robots. Tragically, humanity rebelled and chose the evil and not the good. It is in this way that sin entered into mankind. By choosing evil, Adam pushed aside the goodness and holiness of God and allowed a corrupted nature to rule in his heart. Man is a moral being and inevitably will be either good or evil. The heart will either be filled with a sinful nature or with the Holy Spirit.

The term eradication or words with similar meanings have been used by holiness people and denominations for centuries. The God's Missionary Manual states,

Original sin is that corruption of the human nature, which appears in every offspring of Adam in this world, a corruption whereby man is very far gone from original righteousness, and of his own nature inclined to evil continually (Gen. 6:5; Rom. 3:12, 5:12-18; I Cor. 15:22). In the Scriptures it is known as the carnal mind (Rom. 8:7), the old man (Rom. 6:6), the flesh (Rom. 8:5-8). It continues to exist after regeneration, though suppressed until eradicated, and destroyed by the baptism of the Holy Ghost and fire (Acts 15:8,9; I John 3:8). (My emphasis).

The Oxford Dictionary gives the definition of this word as to "remove or destroy completely." This word is commonly used in our world to describe the complete removal of something. For example, the smallpox disease has been eradicated. The disease of leprosy is probably an Old Testament picture of indwelling sin. Many holiness theologians would describe sin as the equivalent of a disease that has infiltrated and corrupted humanity, and it must be

eradicated by God's grace for one to be morally complete.

The word eradicate comes from the Latin Vulgate translation of *eradicabatur* which means to root up or pluck up by the root. This word is used in Matthew 15:13 where Jesus said, Every plant, which my heavenly Father hath not planted, shall be rooted up. This passage is describing the defilement of the heart and an inner corruption that needs to be rooted out. Hebrews 12:14-15 gives a warning to go on to holiness lest any root of bitterness spring up. The concept of rooting out the carnal nature is biblical. People would have been familiar with raising a garden. When weeding a garden, the roots must be removed or the weeds will quickly return. Merely chopping off the top is simply ineffective. Similarly, while an unkind act may be repented of and forgiven, another is likely to follow unless the underlying hatred in the heart is dealt with. Indwelling sin needs rooted out, just as do weeds in a garden.

The word eradication is perhaps the best English term to describe the complete destruction and removal of sin in the heart

Similar concepts the Bible teaches are the circumcision of the heart and the removal of the stony heart. Just as circumcision was to cut off and remove portions of the flesh, so must sin be eradicated (cut out and completely removed) from the heart. Ezekiel

promised that God would give his people a new heart, would take away their stony heart, and place His Spirit within them (Eze 36:26). This promise was fulfilled on the day of Pentecost when those who were waiting in the upper room had their hearts purified and were filled with the Holy Spirit (Acts 15:8-9).

The word eradication is perhaps the best English term to describe the complete destruction and removal of sin in the heart. Eradication of sin is exactly what holiness people have always insisted happens to sin in the heart when one is sanctified. However one describes indwelling sin, all holiness people believe in its complete removal. This is the core of holiness theology; this is who we are. This is why our doctrine exists! ■

Entire Sanctification and the Baptism with the Holy Spirit are Simultaneous

Adapted from Stephen S. White's *Five Cardinal Elements in the Doctrine of Entire Sanctification*

Entire sanctification and the baptism with the Holy Spirit are different aspects of a single act. Sanctification is the removal or cleansing aspect, while the baptism with the Holy Spirit is the filling or empowering aspect. One Biblical example of this is Cornelius, a saved man (Acts 10:2, 22), who received the baptism with the Holy Spirit (Acts 10:44). When the Holy Spirit fell upon Cornelius, his heart was purified or sanctified (Acts 15:8, 9).

In Matthew 3:11-12 John the Baptist noted that Holy Spirit baptism thoroughly purges the floor and burns up the chaff with unquenchable fire. Pentecost as described in Acts 2 is the answer to the great high priestly prayer of Jesus for the sanctification of His disciples (John 17:17).

A question often asked is if we get the Holy Spirit when we are saved, how can we get Him any more

when we are baptized with Him? In John 14:17, Jesus tells His disciples that they know the Holy Spirit for He dwelleth with them and shall be in them. "With" and "in" are important words in this verse. The Holy Spirit is present with the saved, but He does not have complete sovereignty. In entire sanctification by the baptism with the Holy Spirit, the Third Person in the Trinity comes in his fullness and has full control.

Entire sanctification is the cleansing of the sinful nature while the baptism with the Holy Spirit is the infilling, the empowering. The first could be illustrated as the thorough and complete cleaning of the house of the human person, while the other portrays the idea of full possession. We may correctly say that sanctification is the infilling and empowering baptism which eradicates all sin from the heart. The Holy Spirit does the cleansing as He fills the heart with Himself. ■

Entire Sanctification...Instantaneously continued from page 7

it please our Lord to speak to our hearts again—to speak the second time, “Be clean”; and only then the leprosy is cleansed. Only then the evil root, the carnal mind, is destroyed and inbred sin subsists no more.” Stephen S. White struggled over making a complete consecration. He records, “I believed in it and I knew numbers of people who had the blessing. More than that, I was desperately hungry for this experience. Finally, after much prayer, I made a full consecration, trusted God completely, and He did the work at once. It took me quite some time to meet the conditions, but there was no delay in the reception of the blessing after I had done my part.” ■

The Five Cardinal Elements of Sanctification

as Defined by Dr. Stephen S. White

1. Entire Sanctification is a **second work of grace**.
2. Entire sanctification is **instantaneous**.
3. Entire sanctification **frees from inbred sin** or the principle of sin.
4. Entire sanctification is **attainable** in this life.
5. Entire sanctification is **simultaneous with the baptism with the Holy Spirit**.

Travel notes with the president



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Oct. 28: I had a zoom meeting for Outreach and Bus Convention. We are excited to announce Rev. Nick Rine was elected the next Chairman of the Convention.

Oct 29-Nov. 01: I met with one of our ministers to discuss God's work. I spent some extra time on sermon preparation and cleaning up my study, sorting things out. This will be a focus for the next couple of weeks!

Nov. 02: Danville: God is using the pastoral team and people to be a Great Commission Church. They have a few different ways to reach out into the community. God is working!

Nov. 03-08: PVBI board meeting and a World Mission zoom meeting. I also attended the PV Annual Christmas Auction. Thanks again to Bro. Lenoard Raub and all the others who make it possible. We are so blessed with all the businesses and others who support the school during this event!

Nov. 09: Newport: I appreciate the good attendance and great meal and fellowship with the pastoral team. We were so glad that Rev. Jacob Blocher teamed up with the Brenizer's.

Nov. 10-15: Administrative work: I also went with Bro. Brian Spangler to Orefield, PA to look at a church property. Rhoda and I travelled to Salamanca, NY.

Nov. 16: Salamanca, NY: I preached and then we enjoyed a wonderful time of fellowship with the church people at the parsonage around the lunch meal. We so appreciate Bro. Crouse filling the Pastor role. Please pray that God will touch him physically. Let's pray that someone will feel called to go and pastor the church. In the afternoon, we left Salamanca to visit Bro. Mike Hoskins in the hospital. It was great to see him and have prayer for him.

Nov. 17-22: General Board meeting: I also was involved in an ABHE virtual/one day conference. Presenters Dr. John Derry and Dr. David Gyertson did a great job! I also went to visit Bro. Bill Cookson at Williamsport hospital.

Nov. 23: Blossville: I enjoyed the pastors working together to direct the service. Rev. John Mark Fisher and Rev. Justin Steen worked together so nicely.

Nov. 24-29: Administrative work: Rhoda and I also enjoyed Sunbury church's Thanksgiving service. It was a privilege to have our family and my dad to come for a Thanksgiving meal.

Nov. 30: Northampton: I was there to preach. Keep praying. A few more are coming regularly.

Dec. 01-06: It was a joy to hunt some this week and one time after the snowfall. It was beautiful. We put on a couple of deer drives on a small farm and harvested a total of 5 deer. I also read a couple of good books by Bro. Caleb Black and Rev. Curtis Edwards. I also attended our PV Christmas meal.

Dec. 07: Berwick: We so appreciate their kind words about the message and Rhoda's song!

Dec. 08-13: I finished two more good books, one by Bro. Barry Arnold and the other by Dr. Brian Black. They are worth buying. Rhoda and I attended the PV Christmas Musical. They all did an outstanding job. I went to the viewing of Sis Sharron Maloyed in Indiana. All the beautiful flowers and kind words of everyone

about her spoke of a life well lived. Please keep Rev. George Maloyed Jr. and family in your prayers.

Dec. 14: I so enjoyed the program and message of the Beavertown's Christmas program. I also went to see Bill Cookson again in the hospital.

Dec. 15-20: I went to visit Rev. Russ Witmer in his home. He is having some physical challenges. We had prayer together. Our friends, Bro. Jim and Sue West, came for supper along with our family. We had a great evening together. They are such a blessing to our FL District Camp. I also did a lot of administrative work this week.



JACOB MARTIN

Dec. 21: Sunbury Christmas Program and Candlelight Service. It was a wonderful day watching all 8 of our grandchildren participate. The church has a beautiful blend of church children and community children in their program.

I was so blessed that my fishing friend, Bill, came in the evening and sat with me. This was his first Candlelight service. Pastor Ryan Martin and Sis. Lori Sanford also did a great chalk drawing in the service.

Dec. 22-Jan 07: Administrative work, travel notes, Christmas with family, and New Year's Eve service at Sunbury. I chaired the Pension, General, and PV board meetings.

Jan. 08-29: FL District Camp: We were blessed by the messages and music of Rev. John and Lori Whitaker and Rev. Jonathan and LuRhe Edwards. God met with us! We also visited Camp Freedom. Rev. Rodney Loper preached a good message on Heaven.

Jan. 30-Feb 07: Administrative work and went to Youth Convention and Youth Activities at Lewisburg. It was an honor to do the graveside service for Ben Hahn. Our Archive Board meeting went well.

Feb. 08-14: Preparations for GMC Ministerial, and a board meeting with the Mountain Rd GMC because of a pastoral change. Rhoda and I also had a nice Valentine meal together.

Feb 16-18: GMC Ministerial: Rev. David Walter was voted in as the Minister of the Year. Well, done! We are so thankful for Rev. Daniel Stetler's ministry.

Feb. 19-20: I went to visit my dad and play games. I also got to visit Bro. Daniel Stetler in the hospital. We praise God that he is doing better now. Rhoda and I enjoyed a very nice meal and fellowship with the Tim Cooley Jr. family.

Feb 23-28: I attended the PV revival meeting several times. Rev. Fulton and the Hardy family did ministry together. Bro. Keith Bunch had me share F.O.R.M in his Personal Evangelism class. I so enjoyed the opportunity. I'm working on preparations for Outreach and Bus Convention.

Sanctification is a Second Work of Grace

Abridged from Stephen S. White,
Five Cardinal Elements in the Doctrine of Entire Sanctification

Why do I believe that entire sanctification is a second definite work of grace? The answer can be approached from three angles — authority, reason, and experience — since everything that one believes is accepted as an article of faith on one of these grounds.

One argument is found in the great creeds of the Christian Church. They either specifically state or clearly imply that entire sanctification is not obtained when a person is saved. They certainly do not champion the position that it is received when one is converted. These creeds, which are the voices of the various denominations, constitute an authority which is worthy of consideration.

The supreme authority for man is the Bible. Its teaching is emphatic at this point. Let us begin with some of Paul's writings. In I Thessalonians 5:23, Paul prays for the sanctification of the Thessalonian Christians. No one who takes the trouble to read the first chapter of this book can doubt that they were Christians. In the face of this, he prays to God that they might be sanctified. Here then, at least, were some people who were saved and not sanctified. Further, in Ephesians 5:17-18, Paul tells us that Christ gave Himself for the Church that He might sanctify and cleanse it. It is the Church, those who are saved, that Christ died to sanctify.

Let us turn now to Jesus' teaching along this line. Two instances will be considered. In the Gospel of John 14:16-18 Jesus declares that He will pray the Father and He shall give another Comforter, even the Spirit of Truth, to His disciples. And He makes it clear in the same connection that the world cannot receive this Comforter. In the seventeenth chapter of John, the high priestly prayer of Christ, the Master reaches the zenith of His sublime utterances. Here, as He stands under the very shadow of the cross itself, He calls on His Father to sanctify His disciples. This prayer was answered on the Day of Pentecost when the Holy Spirit was given in all of His fullness to the one hundred and twenty.

The first argument from reason is the twofold character of sin. The Bible teaches that we not only commit acts of sin but that we are also born in sin because we are a part of a fallen race. Therefore, if men are afflicted with two types of sin, it would seem natural and logical to hold that the inborn nature of sin is not dealt with when a man is saved from the guilt of his actual transgressions. Man is not individually responsible for a sinful nature, but he also has acts of sin with their consequent guilt for which he is responsible. The double situation needs two divine acts or experiences — the acts of sin must first be dealt with and then the sinful nature.

Closely akin to the preceding argument is the thought that it is a psychological impossibility to get saved and sanctified in the same moment. A sinner is concerned with just one thought. He is convicted of sin and realizes that he has broken the law of God. The one thing that holds his attention is that he must be rescued, saved from the impending penalty of death. The sinner who has been saved, rescued from the penalty of everlasting death, can

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then come before God a second time and consecrate his all to Him. By that time he is in a position, psychologically, to meet the chief condition which is absolutely necessary if one would receive the experience of entire sanctification. Thus, we reason that entire sanctification must be subsequent to regeneration.

The last of the three grounds upon which all beliefs are based is experience. What does experience have to say about entire sanctification as subsequent to regeneration? We have heard many witness to the fact that they had received this blessing as a second work of grace. Primarily, then, it is an argument from experience for them. This means that the main argument from experience is always personal. Do I have this blessing, and if I do, how did I come into possession of it? The answer to this question is that I have the blessing of entire sanctification and that I received it after I had been saved. This testimony I give humbly, realizing that what I am, I am by the grace of God. He alone is to be praised. Further, I can keep and live this blessing only as God continues to help me moment by moment.

A common objection is that God is omnipotent, and surely He could do it all at once. In answer to such questionings, which naturally arise in the mind of man, let me say that I believe that the limitation is not on God's side but on man's. God could do the work all at once, but man cannot meet the necessary conditions all at once. Salvation is a co-operative affair; God has something to do, and so does man. The working out of the plan of God is never arbitrarily limited by God, but it is often necessarily conditioned by man's finiteness. It is man and not God who limits the functioning of the co-operative salvation process and makes it necessary for man to be saved in one crisis experience and entirely sanctified in another. The two works of grace, then, are not an arbitrary arrangement made by God, but an adjustment which God has made because of the limitations of finite human beings. ❏