

ET 101 The Holy Life



Student Handbook West Africa Leadership Institute

Leadership Institute
Church of the Nazarene
Africa West Field

ET 101 Holiness 1—The Holy Life
Certificate Level
Syllabus

Course Professors / Authors

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Course Description

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

Course Rationale

Narration

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

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

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

Program Outcomes

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

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

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

Course Outcomes for this module

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

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

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

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

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

Course Resources

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

- Becoming Holy People*. RIIIE Course Module. Kansas City: Clergy Services, 2004.
- Bartle, Neville. Holy God Holy People. Johannesburg, South Africa: World Mission Literature, 2003.
- Drury, Keith. La Sainteté Pour Tous. (Beacon Hill Press of Kansas City: Kansas City, MO, E.U.A.), 1992.
- Greathouse, William M. La Plénitude de l'Esprit. (Beacon Hill Press of Kansas City, Kansas City, MO, E.U.A.), 1986.
- Horton, Stanley M. La Bible et le Saint-Esprit. (Éditions Vida : Deerfield, Floride, E.U.A.), n. d.
- Hughes, Ted. Face à la question du Parler en Langues. (Bureau Régional de la Littérature : Republic of South Africa), 1997.
- Hughes, Ted. Holiness : A Jewel of Many Facets. Kansas City: World Mission Literature, 1997.
- Lyons, George. Sainteté dans la vie quotidienne. Dakar : PFCOTN
- Moore, Frank. Breaking Free from Sin's Grip (Beacon Hill Press of Kansas City; Kansas City, MO), 2001.
- Purkiser, W.T. Concepts Contradictoires de la Sainteté. (La Maison des Publications Nazaréennes : Kansas City, MO, E.U.A.), 1984.
- Purkiser, W.T. Les Dons de l'Esprit. (Nazarene Literature Co-ordination: Republic of South Africa), 1998.
- ET 101 The Holy Life. Student handbook. Leadership Institute of West Africa. Prepared by Matt Price.

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

- The Bible
- Student handbook based on this course

Course Requirements

1. Regular attendance to all course sessions and preparation of all assignments prior to their deadlines. A student that is absent that misses eight hours of class sessions will have a reduced final mark by 25%. If the student misses two full days of class, they will not be able to pass the course.
2. Students will share an oral testimony on their personal experience and growth in the life of holiness. In this testimony students offer a personal report on their progress in understanding the doctrine of holiness and the transformation that they notice in their daily lives. (course outcomes 9, 12).
3. Students will be grouped in twos or threes to discuss the role of the Holy Spirit from a Wesleyan-Holiness perspective in the practice of living a holy life, including:
 - the testimony of the Spirit in our entire sanctification,
 - the gifts of the Spirit,
 - the fruit of the Spirit, and
 - the Nazarene position on speaking in an unknown tongueThe group will select a spokesperson to share with the instructor their findings (course outcomes 7, 8, 11)
4. Students will share at least two stories from daily life that help in understanding and explaining the practical side of the holy life. (course outcome 13, 15)
5. Students will draw a line (or diagram or picture) of life (grace of holiness continuum) designed to teach 12-15 year olds (or adult learners in a Church of the Nazarene)

membership class). This will be an in- class exercise without notes (quiz). The diagram will depict the following :

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

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

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

Course Evaluation

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

Course Schedule

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

WHY WE BELIEVE IN HOLINESS

• An Introduction

Basic Questions (Discussion activity)

Definition of Holiness

"Holiness is Not . . ."

Potential Questions about Holiness

- **Biblical Perfection**

- Old Testament and Perfection
- New Testament Concept of Perfection

- **Our Sin Problem**

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

- **God's Grace Response**

WHAT WE BELIEVE ABOUT HOLINESS

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

- Defining Justification and Sanctification
- Four Views of Sanctification

- **Entire Sanctification, defined**

- "An Act of God . . ."
- "Subsequent to Regeneration"
- "Free from Original Sin"
- "Entire Devotement to God"
- "Holy Obedience of Love Made Perfect"
- Purity: "Baptism of the Holy Spirit, Cleansing of the Heart"
- Maturity: "Abiding, Indwelling Presence of the Holy Spirit, Empowering Believer for life and service"

- **Preparation of Grace**

- Consecration
- Faith
- Inward and Outward Holiness
- The Role of the Holy Spirit (including a Small Group Discussion)
- Growing in Grace through the Means of Grace

- **History Behind the Holiness Message: John Wesley**

- Excerpts from *A Plain Account of Christian Perfection*

- **More Readings from John Wesley's Writings**

- John Wesley on Searching the Scriptures
- John Wesley on Prayer
- John Wesley on Entire Sanctification (On Repentance in Believers)
- John Wesley's 30 Biblical References for Holiness

HOW WE EXPERIENCE HOLINESS

- **Objections and Obstacles to an Instantaneous Second Work of Grace**

- The "Myth" of Perfectionism
- The Pharisees
- Suppression Theory of Sanctification
- Imputed Holiness: Being "In Christ"
- Continual Growth Theory (Keswick)

- **Hindrances to Holiness**

Problems and Promises of Philippians 3:11-15

Perfectionism: The myth of perfectionism.

Legalism: The Suppression Theory and the Pharisees

Judgmentalism: Imputed and Imparted Holiness

Privatism: Not Alone But in Community

Introspection: Continual Growth Theory

Self-deception: Rationalizing Sin

Avoiding These Hindrances to Holiness

- **Going on the Journey to Christlikeness (Guideposts chart)**

- **How Can We Live Scriptural Holiness?**

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

- **Presenting the Decisive Moment of Entire Sanctification: What must one do to be filled with the Spirit? (Role Play)**

Why We Believe in Holiness

- An Introduction

Holiness

Entire Sanctification

Perfect Love

Holiness is simply living the Christian life, the life of Christ. This life is entered by faith into the fullness of holy living through the experience of _____
_____. The Christian who is entirely sanctified can be described as being "_____ in love"—love for God and others.

To be perfect in love is to have _____ equilibrium—

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

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

Not a description of a _____ type.

Not a _____ experience for all people.

Not breaking bad _____ or developing new ones.

Not a unique, fanatical occurrence for the spiritual _____.

Not a distinctive of a _____ denomination.

Holiness is the very _____ of the Christian life.

Which life do you want?

"Christians aren't perfect, just forgiven"

OR

"Be perfect, therefore, as your heavenly Father is perfect."

(Matthew 5:48, NIV)

What is the goal of the Christian life?

"The Christian gospel is not primarily about having one's sins forgiven and spending a blissful eternity with God after somehow getting through this life with one's faith

reasonably intact. This view, which I do not hesitate to call heretical, is the result of a misreading of the New Testament. If a person constantly reads the New Testament in light of the Old, which the Church Fathers clearly intended by their joining of the two into one canon, then it becomes unmistakably clear what the purpose of the Gospel is. It is the same purpose that God has had from Genesis 4 onwards: *the transformation of human behavior in this world with the consequent possibility of living with God through all eternity. The Old Testament shows us what that transformation is, and the New Testament shows us what God has done to make the transformation possible.*"

(John Oswalt, *Called to be Holy*, 1999, page 3, italics added)

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

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

Required Student Activity: Spiritual Accountability Groups

This is required Course Requirement 6 found in the syllabus.

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

• **Biblical Perfection**

God wants renewed _____ (koinonia) with His people.

Exodus: Covenant (chapters 20-24) is followed by Tabernacle (chapters 25-31)

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

However, the Book of Leviticus offers the possibility of renewed fellowship only for those in whom the covenant is producing _____ .

"Be holy, because I am holy." (Lev. 11:44; 19:2; 20:7-8)

Old Testament and Perfection

TMM = Hebrew word for complete or without fault

Used to describe _____ animals, not show animals. They had no defects

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

Other examples applied to people:

Genesis 6:9

Genesis 17:1

Deuteronomy 18:13

2 Samuel 22:33

Same word used to describe God in 2 Samuel 22:31, "As for God, his way is perfect."

God's holy character is a quality offered to David

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

David _____ his horror at the realization of his sin and disobedience
Psalm 51:1-2; Psalm 19:12-13; Psalm 139:23-24

"Perfection is marked by unblemished devotion and obedience that is not necessarily perfect in performance." (John Oswalt, *Called to Be Holy*, 1999, page 51)

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

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

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

Other possible meanings:

David prays for Solomon to have a perfect heart toward God (1 Chronicles 28:9; 29:19)

Verse 9 refers to a _____ experience with God that acknowledges the corruptibility of the human _____ and heart.

Verse 19 refers to the call to absolute loyalty and _____ to God.

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

A person with a perfect heart has a new set of attitudes and _____ to obey rather than to disobey.

1 Kings 11:4 – Solomon did not have _____ devotion to God.

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

2 Chronicles 25:2 – Amaziah did _____ things, but did not have a perfect heart”

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

New Testament Concept of Perfection

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

used most often to translate “tamim,” along with the Greek “amemphomai,” by translators of the Greek version of the Old Testament, the Septuagint

1 Corinthians 14:20
Hebrews 5:13-14
Colossians 1:28
James 1:4
Romans 12:2
Hebrews 9:11
Matthew 5:48
1 Corinthians 13:10
1 John 4:18

Both terms, “teleios” and “amemphomai” are used in 1 **Thessalonians 5:23-24**

“May God himself, the God of peace, sanctify you through and through [**oloteleios**]. May your whole spirit, soul and body be kept blameless [**amemphomai**] at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it.” (1 Thessalonians 5:23-24, NIV)

• Our Sin Problem

Sin, Defined:

Augustine and Aquinas defined sin as “ _____
_____.”

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

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

Paul Tillich defined sin as “ _____ from God”

H. Ray Dunning called sin “defective or perverted _____.” Sin reigns when unchecked so sinner is under the power of sin, enslaved to sin.

There are two types of sin

_____ sins:

_____ sin:

Sin principle:

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

Because of the actions of Adam and Eve recorded in Genesis 3, the results are

_____ and impermanence

The Problem: Sin (see chart below)

Actual Sins

The need is for _____ to end and new life to begin.

The Sin Nature

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

Sinful Structures

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

• God's Response of _____

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

_____.

Israelite description of God in Old Testament (not wrathful, but gracious):

Exodus 34:6b-7; Numbers 14:18; Deuteronomy 4:31; Nehemiah 9:17; Psalms 103:3-4;

Joel 2:13; Jonah 4:2.

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

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

An Analysis of the Christian Life

First row is beginning of the Christian life.
 Second row is the empowering of the Christian life.
 Third row is the goal of the Christian life.

The Problem: SIN	The Transformation	The Perfection
Actual Sins The need is for the _____ to end and new life to begin.	Initial Sanctification	Right Living
The Sin Nature The need is for a _____ heart (Acts 15:9).	Entire Sanctification	Pure Heart
Sinful Structures The need is for a _____ mind (Romans 12:1-2).	Final Sanctification	Christ-like Maturity

Adapted from David Cubie, Doctrine of Sanctification class notes, MVNC, 1994

What We Believe about Holiness

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

Mother Theresa

Important Issues in Defining Sanctification

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

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

Beyond "Snack Food" Christianity

Life in the Spirit makes ready a life

to live in _____,

to be _____ from self-centeredness,

to learn and do God's will with _____ joy

In God's way of doing things,

"You cannot possess what you do not have the faith to ask for."

(John Oswald, 1999, 150)

**So how do we move beyond
"Snack Food" Christianity into the Feast of God's
Kingdom?**

Four Views of Sanctification

The **gray oval** represents the **new Christian believer** (initial sanctification),
 The **white oval** represents the **Christian believer made pure** (entire sanctification)

Protestant Evangelical	
Roman Catholic	
Reformed	
Wesleyan Holiness	
My Experience	

Protestant Evangelical View

Relies on 20th century psychology

We reach new plateaus after times of searching, seeking, and improving.

Error of the Protestant Evangelical View—

Not Self-_____, but a second work of _____

Roman Catholic View

Made holy _____ life, then justified or made right at death or afterward).

Error—

supererogation (or works righteousness)

purgatory (“purge” sins after death)

But it’s by _____ through _____

Reformed View

Elected to God’s provision of salvation

**Error of Reformed View
imputed righteousness:**

**Rather, Wesleyans believe God makes us right and makes us holy—
there is a real change and transformation in our hearts and lives**

Wesleyan Holiness View

Recognizes **the inner conflict** in believers & the _____ **of our failure** to live **spiritually complete**.

Spiritual failure is a real but _____ aspect of Christian living.

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

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

Entire Sanctification

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

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

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

Dr. David Cubie, professor emeritus, MVNU

"An Act of God"

- "Go on to perfection," Wesley
- Hebrews 6:1
- It's a **divine work**, not _____ effort.
- Entire Sanctification results from cooperation with God
- There is _____ action and human response
- In the _____ of encountering God is where we enter into the fullness of life in Christ

"Subsequent to Regeneration"

- The new birth is not enough to fully experience life, we also need a new heart
- There is a **definite** _____ to the work of entire sanctification

• **Wesley's Stages of the Christian Life**
(see chart **Analysis of the Christian life**)

1 John 2:12-14:

Little Children _____ **Sanctification**

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

Young Men _____ **Sanctification**

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

Fathers _____ **in Grace**

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

John 17:11b-23

Covenant of _____ (vv. 11b-16) Initial Sanctification

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

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

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

Covenant of _____ (vv. 22-23) Growth in Grace

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

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

Dr. Louie Bustle, August 27, 2002, Kansas City, Missouri

"Free from Original Sin"

• There is a _____ from guilt and stain, but we are still _____ to make mistakes

• "Here is a perfect cleansing from all sinful _____,
_____, and habits, and a **perfect** _____, and the gift of the Holy Spirit, for perfect _____. And it is all God's work."

- H. Ray Dunning's Criteria for Carnal Traits Cleansed from Heart in Entire Sanctification:

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

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

from **bodily infirmities**, or
from **ignorance of many things**, or
to imagine any is incapable of **mistake**, or
falling into **divers temptations**."
Wesley, *Plain Account* (page 36)

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

- Complete Openness as Freedom from Sin

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

Colossians 2:11: "_____ of the sinful nature."

The Greek word is **apekdusei**, (ap-eck-doos-ay)
APO: "separateness, "apart from" it's a preposition
EKDUNO: "put off, strip down"
DUNO: "setting of the sun"

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

"Entire Devotement to God"

- As we are separated to God, love is awakened in our hearts.
- "Holiness is **unites _____ for righteousness and a _____ of iniquity and sin**." (Hebrews 1:9; Psalm 45:6)
- No need to sin every day in word, thought, and deed, but
"In every thought of our hearts, in every word of our tongues, in every work of our hands, to 'show forth His praise, who hath called us out of darkness into His marvelous light.'" (Wesley, *Plain Account*, page 37)

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

"Holy Obedience of Love Made Perfect"

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

• God may not be done with the believer yet, there is more to learn, more challenges to face, more life to be lived.

• Entire sanctification is a "_____ experience" encompassing the heart cleansing, indwelling presence of the Spirit, and the empowering for service. (2:495)

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

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

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

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

• J. A. Wood stated it as a matter of _____ and _____.

Purity: "Baptism of the Holy Spirit, Cleansing of the Heart"

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

• There are some **who don't like the phrase**:

John Wesley wanted to avoid the notion that God needed to _____ to what Christ did by sending the Holy Spirit—when in fact, salvation is one outworking of God—Father, Son, and Spirit.

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

John Fletcher was **first to connect _____ and entire sanctification**

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

Kenneth Grider who considers

"Baptism _____ the Holy Spirit" a better translation to assuage Wesley's concern about Christ's sufficiency and to encompass the meaning of the **Paraclete**, or One Who Stands Beside Us and With Us ("Counselor" (NIV) John 14:16; 15:26)

• The biblical metaphor of _____ also emphasizes **cleansing**.

katharizo (to cleanse; cognate to English catharsis)

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

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

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

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

2 Tim 2:21 ²⁰In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. ²¹If a man **cleanses himself from the latter**, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work. ²²Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a **pure heart**. (katharas kardias)

Maturity: "Abiding, Indwelling Presence of the Holy Spirit, Empowering Believer for Life and Service"

• There is a need for purity, not only for purity of heart, which is preparatory and the work of the _____, but also for purification of the whole _____, which is the work of a _____." (Dr. David Cubie, 1994).

• We are **cleansed** (Acts 15:9; Matthew 5:6-8) and **empowered** (Luke 24:48-49; Acts 1:8)

& that makes us _____ **witnesses** (John 17:20-21)

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

• "The Gospel of Christ knows of **no holiness, but** _____ **holiness**. Faith working by love is the length and breadth and depth and height of Christian perfection." (Wesley's *Preface to Hymns and Sacred Poems*, 1739)

Preparation of Grace: Important Issues in Defining Entire Sanct.

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

- 1) C _____
- 2) F _____
- 3) I _____ and O _____ Holiness
- 4) The W _____ of the Spirit

before

Consecration

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

- Consecrate in Old Testament —

“the open _____ of the priest giving the offering”

- OT ceremony for consecrating priests was called **male yad**, or “filling the hand” (see Leviticus 8:27-28)

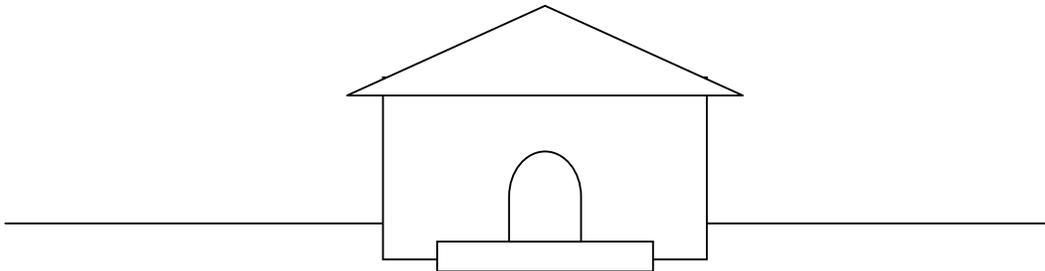
Consecration is OUR part; sanctification is GOD’S part.
“Laying all at the altar”

- Self- _____, not self-annihilation.

What more do we have to give after we have given up our lives and lifestyles?

Faith

- Faith is the _____ for entering the experience of God, His grace, and His life for us.



The Porch

- Human sinfulness and the need of _____

Truth about Salvation: It's _____

The Door

- _____
- _____

- By Grace through Faith

- Truth about Salvation:

Salvation is _____ & Unmerited

Salvation is _____ to all (Universal Availability);

Salvation is _____ and consciously experienced

The House

- Holiness of heart and _____—sanctification and perfection

- **Truth about Salvation:** It's _____ of every aspect of life

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

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

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

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

Inward & Outward Holiness

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

- **Christian Holiness** (in NT) *hagios* used to describe:

_____, _____, _____, also _____.

- Inward Holiness: Works of _____ &
Outward Holiness: Works of _____

- Works of piety and mercy are also _____ of grace:
“. . . outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, and sanctifying grace.”

John Wesley

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

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

The Role of the Holy Spirit

The Witness of the Spirit

- **Romans 8:16**

- Definition of the Testimony of the Spirit

“an _____ **on the soul**, whereby the Spirit of God **immediately and _____ witnesses** to my spirit that I am a _____ **of God**; that “Jesus Christ hath loved me and given himself for me”; that all my sins are blotted out, and I, even I, am reconciled to God.”

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

“inward impression on the soul”

Two witnesses: _____ & _____

Immediate and direct:

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

- 1) Christ loves and given himself for me.
- 2) All my sins are blotted out, & I am reconciled to God.

Gifts of the Spirit

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

Paul offers several lists of the gifts that can be given to each believer to build up the Church and communicate the Good News to the world.

Romans 12:6-8

1 Corinthians 12:8-10

Ephesians 4:11

See also 1 Peter 4:9-11

Fruit of the Spirit

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

2 Corinthians 6:6

Galatians 5:22-23

Colossians 3:12-13

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

The Supernatural Gift of Speaking in Other Languages

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

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

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

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

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

Required Student Activity: Small Group Discussion

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

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

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

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

The History Behind the Holiness Message: John Wesley

- Established the _____ with his brother and friends to study Scripture and live scriptural holiness
- Published magazine that promoted holiness called the _____
- Called Methodist due to the methods they used for _____
- Anti-establishment in method (outdoor preaching, helping the poor, small group accountability), but theologically faithful to the established church in Britain.
- Defined grace in relation to one's faith in Christ
- Identified deeper walk with God as **entire sanctification**

Excerpts from *A Plain Account of Christian Perfection*

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

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

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

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

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

"A. The difference between these and others in taking pleasant food is, (1.) They need none of these things to make them happy; for they have a spring of happiness within. They see and love God. Hence they rejoice evermore, and in everything give thanks. (2.) They may use them, they do not seek them. (3.) They use them sparingly, and not for the sake of the thing itself. This being premised, we answer directly, -- Such a one may use pleasing food, without the danger which attends those who are not saved from sin. **He may prefer it to unpleasing, though equally wholesome, food, as a means of increasing thankfulness, with a single eye to God, who giveth US all things richly to enjoy: On the same principle, he may smell to a flower, or eat a bunch of grapes, or take any other pleasure which does not lessen but increase his delight in God.** Therefore, neither can we say that one perfected in love would be incapable of marriage, and of worldly business: **If he were called thereto, he would be more capable than ever; as being able to do all things without hurry or carefulness, without any distraction of spirit.**

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

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

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

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

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

experiences it. Yet he stills grows in grace, in the knowledge of Christ, in the love and image of God; and will do so, not only till death, but to all eternity.

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

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

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

Questions for Discussion

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

More Readings from John Wesley's Writings
John Wesley on Searching the Scriptures

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

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

1. To set apart a little time, if you can, every morning and evening for that purpose?
2. At each time if you have leisure, to read a chapter out of the Old, and one out of the New Testament: is you cannot do this, to take a single chapter, or a part of one?
3. To read this with a single eye, to know the whole will of God, and a fixt resolution to do it? In order to know his will, you should,

4. Have a constant eye to the analogy of faith; the connexion and harmony there is between those grand, fundamental doctrines, Original Sin, Justification by Faith, the New Birth, Inward and Outward Holiness.
5. Serious and earnest prayer should be constantly used, before we consult the oracles of God, seeing "scripture can only be understood thro' the same Spirit whereby "it was given." Our reading should likewise be closed with prayer, that what we read may be written on our hearts.
6. It might also be of use, if while we read, we were frequently to pause, and examine ourselves by what we read, both with regard to our hearts, and lives.

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

Questions for Discussion or Examination

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

John Wesley on Prayer

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

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

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

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

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

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

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

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

Questions for Discussion or Examination

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

John Wesley on Entire Sanctification

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

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

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

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

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

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

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

Questions for Discussion or Examination

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

Wesley's 30 References

Old Testament

Deuteronomy 30:6
Jeremiah 31:31-34
Ezekiel 36:25-27
Malachi 3:2-3

Gospels and Acts

Matthew 3:11-12
Matthew 5:8
Matthew 5:43-48
Luke 3:16-17
John 7:37-39
John 14:15-23
John 17:6-20
Acts 1:5
Acts 2:1-4
Acts 15:8-9

Paul's Letters, part 1

Romans 6:11-13, 19
Romans 8:1-4; 8-14
Romans 12:1-2
Romans 12:9-21
1 Corinthians 13
2 Corinthians 6:14-7:1

Paul's Letters, part 2

Galatians 2:20
Galatians 5:16-25
Ephesians 3:14-21
Ephesians 5:17-18, 25-27
Philippians 1:9-11
Philippians 3:10-15
Colossians 3:1-17
1 Thessalonians 3:13
1 Thessalonians 4:7-8
1 Thessalonians 5:23-24

Other New Testament Letters

Hebrews 4:9-11
Hebrews 6:1
Hebrews 10:10-17
Hebrews 12:1-2
Hebrews 13:12
1 Peter 1:15-16
1 Peter 1:22
2 Peter 1:1-11
2 Peter 3:18
1 John 1:7,9
Jude 20-21

Read the Bible verse(s) and answer the following questions.

- 1) *What word or phrase in the Bible verse(s) was most meaningful to you today?*
- 2) *Reword the Bible verse(s) as a prayer to God.*
- 3) *How does the Bible verse(s) encourage you in living a holy life?*

Objections and Obstacles to an Instantaneous Second Work of Grace

Summary of what we have learned about holiness:

- Holiness as God's Will for the Believer;
- Entire Sanctification as a second crisis experience leading to life of holiness;
- There is a need for consecration (our response of faith) and purification (God's work of grace); then there can be Christ-like obedience in life from a heart perfected in love.

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

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

Hindrances to Holiness

(John Oswalt, *Called to Be Holy*)

The Problems and Promises of Philippians 3:12-14

Look at Philippians 3:11-15.

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

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

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

Are you fit to run the race [_____] as much as you are ready to receive the prize [_____]?

Various meanings of Perfection

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

Absolute perfection is not possible beyond the Diety.

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

Service perfection overlooks obvious awkwardness and clumsiness.

Behavioral perfection ignores a hundred flaws in our manners.

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

Affectional/Dispositional perfection:

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

Promise of Christian Perfection.

"Perfection does not mean the full maturity and consummation of a man's powers, but

_____."

Oswald Chambers (in *If Thou Wilt Be Perfect*, 117 in Purkiser, *Exploring Christian Holiness*, 1:178)

As Sören Kierkegaard said, Christian perfection is

"_____ " in order to be "pure in heart."

To commit to doing the will of God and to enter into a life that seeks God's will in all things is the heart of holiness.

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

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

The Hindrance of Suppression Theory

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

The Hindrance of Imputed Holiness or Imparted Holiness

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

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

The Hindrance of Continual Growth Theory

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

The Hindrance of Rationalizing Sinful Behavior

How do we avoid these hindrances to holiness?

Look at the _____

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

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

- **"Is Jesus the sole, reigning Lord of my life?"**

- **“Is Jesus’ mind being created in me?”**
- **“Is Jesus being glorified by my behavior?”**
- **“Are people being drawn to Jesus because of my life?”**
- **“Is Jesus becoming more beautiful, more desirable because of what he is doing in my life?”**

Holiness is when we “de-emphasize ourselves , with our performance and achievements, and when we recognize that everything in us is a result of his life being lived through us.”

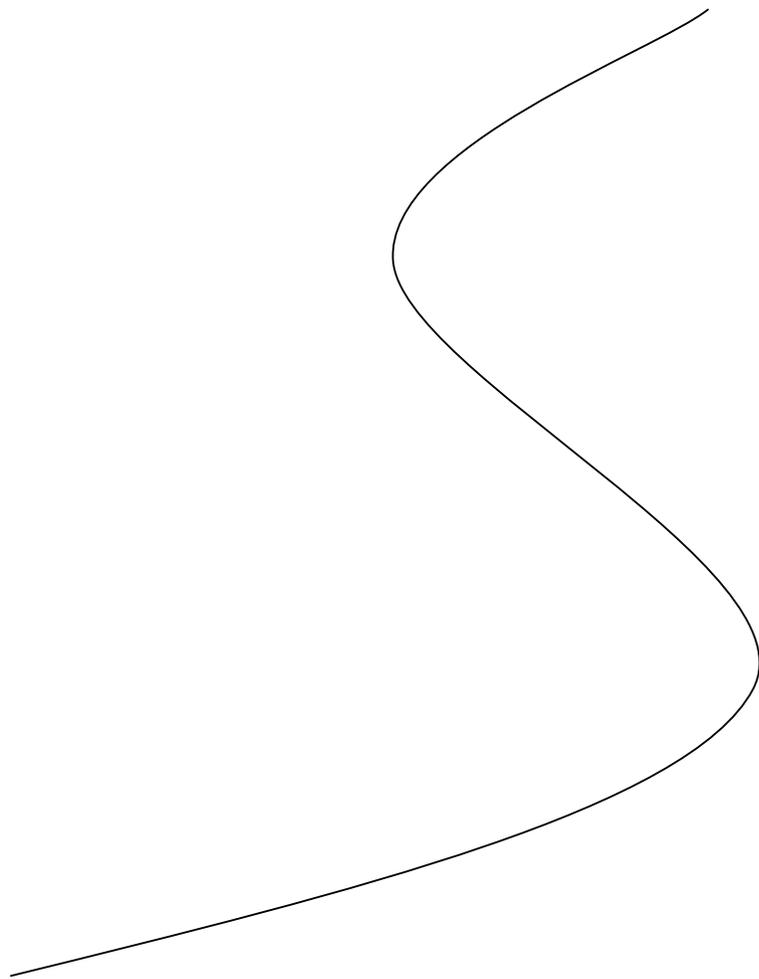
“Do not expect to be immediately proficient in prayer or any other part of the Christian life. But do expect and be confident of this one thing because you have trusted yourself to Christ, . . . He will lead and teach you.”

Andrew Murray (The Ministry of Intercession)

Going on the Christian Journey

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

- Going Through a Born-again Conversion Experience
- Seek Opportunities for Spiritual Growth
- Being Established in Faith
- Experiencing Entire Sanctification
- Growing into Christian Maturity



What guideposts do we find on this journey? Let's take a closer look:

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

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

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

This activity is based on Course Requirement 5 in the syllabus.

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

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

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

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

How Do We Live Scriptural Holiness?

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

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

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

(Jerry Bridges)

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

The **Covenant of Christian Conduct** (*Manual*, paragraph 33-41)

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

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

What Does It Take to Lead a Holy Life?

(Ted Hughes, *Holiness: Jewel of Many Facets*, 32-40)

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

_____.

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

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

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

● **To live a holy life one needs a holy heart. ● A person with a pure heart may want to sin, but he or she does not want to sin.** "Can both fresh water and salt water flow from the same spring?" (James 3:11) ● **Purity of heart**, however, does not guarantee good judgment but it will always **prompt action from right motives.** ● **The heart is the root (nature) which determines the kind of fruit (acts).** ● **To think that you will become holy by doing things is to have it backwards.**

● **A holy life is lived in obedience to God.**

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

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

● **A holy life is lived under divine _____.**

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

● **A holy life is lived in communion with God**

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

● **A holy life is characterized by humility.**

Carnal pride cannot co-exist with the work of the Holy Spirit. Believers have no reason to boast in their past as a sinner or in their relationship with God made possible only by Christ. Christ is the center not our selves or status symbols or external beauty or positions of authority. Only Christ is our calling. Humility from holiness should not be viewed as a lack of self-worth. Rather, the human spirit rises to its highest level of worth and dignity when filled with the Holy Spirit.

● **A holy life is _____ by love.**

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

● **A holy life will meet with _____.**

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

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

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

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

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

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

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

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

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

● **A holy life is _____ in the area of human relationships.**

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

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

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

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

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

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

● **A holy life is an _____ of growth in Christ.**

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

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

A Holy Life Is Good for You

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

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

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

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

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

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

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

Holiness simplifies life. When a holy life becomes our highest goal, it results in a singleness of purpose. It does away with divided loyalties and the frustrations that result from them. Decisions regarding behavior are easier. We will seek what helps us live holy lives. Whatever hinders us will be avoided. The desire of holy hearts wants to stay far from sin and close to God. If there is any doubt about an attitude or action, it is better to wait until it is clear.

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

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

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

What must we do to be filled with the Spirit?

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

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

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

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

The following is merely a suggestion for someone who is seeking holiness in approaching God in prayer:

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

I want my body to be the temple of the Holy Spirit and Jesus can sit on the throne of my heart. Lord Jesus, I believe you hear my prayer today. I believe the Holy Spirit is working to fill my life, my heart and thoughts entirely. Now in the power of the Holy Spirit, I can walk in the life of holiness.

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

**Holiness is a love relationship with God
that is maintained by continual obedience to God**

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

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

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

This activity fulfils Course Outcome 14.

Reflecting on Holiness

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

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

Required Student Activity: Student Testimony Shared with Instructor

This is required Course Requirement 2.

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

This activity fulfils Course Outcomes 9 and 12.
