

Holiness Handout # 1

1. Why do we have a course on The Doctrine of Holiness?

2. Holiness has two primary definitions:

A. Living in righteousness or purity.

B. A second work of grace that a person can experience after salvation (born again).

3. In the Wesleyan Discipline of the Wesleyan Church, paragraph #117 we read about Sanctification: Initial, Progressive and entire.

“We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is made able to love God with all his heart and to walk blameless in all His holy commandments.

Sanctification begins at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crises of entire sanctification which happens instantaneously when the believer presents himself a living sacrifice, holy and acceptable to God, through faith in Jesus Christ. It is brought into effect by the baptism with the Holy Spirit who cleanses the heart from all birth or inbred sin. The crises of entire sanctification perfects the believer in love and empowers him for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Saviour, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and is shown by loving obedience to God's revealed will.” pg 16 Paragraph 117 of 2002 edition of the Discipline of the Wesleyan Church in Southern Africa.

4. What does the word sanctification mean? A) To be _____ for service to God, B) to be _____ or _____ and C) to reflect God's _____.

5. Initial Sanctification:

A. First work of _____

B. There is a cleansing from your _____

C. You are ready for _____.

6. Progressive sanctification:

A. You begin to grow in being more _____

B. It begins when you are _____

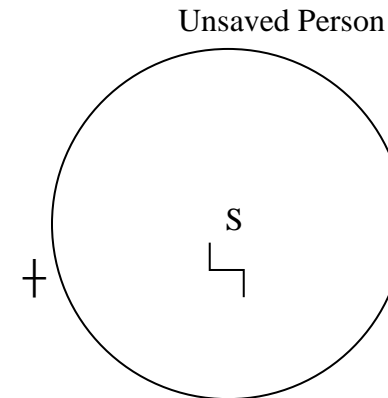
C. This growth continues until you are _____ - when you go to be with Jesus.

7. Entire Sanctification:

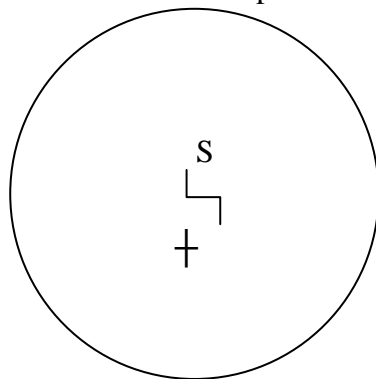
A. 2nd work of _____ being filled with the _____

B. There is a cleansing from your _____ - the bent toward sin.

C. You are empowered _____.



Saved person

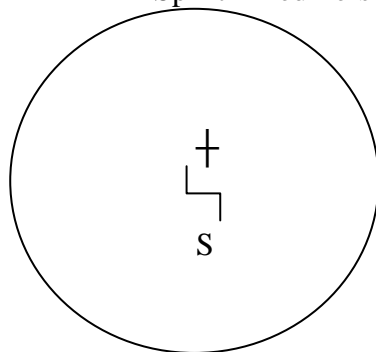


└ = Throne

† = Christ

S = Self

Spirit Filled Person



Holiness Handout #2

Entire sanctification is ...”an instantaneous cleansing from Adamic sin, and an empowerment, which Christian believers may receive, by faith, through the baptism of the Holy Spirit.” pg 11 Entire Sanctification by J. Kenneth Grider

“This second work of grace is subsequent to regeneration, is obtained by faith, is occasioned by the baptism of the Holy Spirit and constitutes a cleansing away of Adamic depravity and an empowerment for witnessing and for the holy life.” pg 367 (Wesleyan Holiness Theology- JK Grider)

2. Definition of ES

A. Entire Sanctification is a deeper work of God’s grace after salvation that happens in a person’s life through faith where they are cleansed from original sin and empowered for service. One time Wesley was asked, “What do you mean by Christian perfection?”- he replied, “I mean nothing more or less than this- it is loving God with all your heart, soul, mind and strength, and loving your neighbor as yourself.”

B. Entire Sanctification is a cleansing-Acts 15:8-9,

C. Entire Sanctification is an empowering Acts 1:8

D. Entire Sanctification is God’s will for your life

Acts 1:4-8

E. Entire Sanctification is a crises event (it happens at one moment in time) but there is also growth afterwards- Eph 5:18

Other names used to describe this experience.

1) Entire Sanctification - Maybe the best term - Grider- it speaks of cleansing away of original sin, I Thess 5:23 - the verb is aorist- which speaks of a one time experience not a gradual maturity.

2) Baptism with the Holy Spirit - Acts 1:4-8, Mt 3:11-12. Pentecostals refer to the Baptism in the Holy Spirit - they do not emphasize cleansing, but praying in tongues.

3) Infilling of the Holy Spirit Eph. 5:18, Acts 2:4; 4:31;7:55;9:17: 11:24

4) Second work of grace - it covers all the areas of this work - cleansing - from original sin, empowerment, sealing - Pentecostalism also speaks of the 2nd work of grace, but they teach it includes tongues speaking and don’t emphasize cleansing from Adamic sin.

5) Wesleyanism - (Pilgrim Wesleyan or Emmanuel Wesleyan Church) - problem- some think we are followers of Wesley - which we are not - we simply believe in what he believed - what he believed is scriptural - He was the first “Theologian” to teach it - although he did not teach that it happens by the baptism with the Holy Spirit, which we believe ,He taught Pentecost was the believers salvation experience.

6) Christian Perfection - to attain maturity in Christ having been cleansed from adamic sin. Mt 5:43-68. It is not a good term to use because of the term perfect. John Wesley-“Christian perfection is not an exemption from ignorance, or.. temptation. Indeed it is only another term for holiness. The essential part is giving your heart wholly to God.” Pg 42. Coleman- The Spirit and the Word.

7) Perfect love - I John 4:18 - but the word “perfect” can be confusing.

8) Second blessing - subsequent to conversion (first blessing) - II Cor 1:15 misunderstanding of the context of this Scripture led to this “eisegesis.”

9) Love-Wynkoop’s book - Theology of love - but, love can be understood in many different ways.

10) Christian holiness - it is too broad - not specific enough.

11) Holiness - “Holiness movement” all churches believe in holiness - but their definitions differ - Heb 12:14 “without holiness no one can see God” – Wrong exegesis!

12) Canaan or Canaan land experience - Israelites crossing over into Canaan

13) Second rest - Heb 2-4 especially 4:9-11 - second work of grace.

14) Sanctification - In the Bible things which were set apart for special use are sanctified.

15) Pentecostal experience

16) Full Salvation (Gospel)

Five Pentecosts in the Book of Acts

Acts 2- The Original Pentecost- Disciples Pentecost

Acts 8- Samaritan Pentecost

Acts 9- Saul's Pentecost

Acts 10- Gentile Pentecost (At Cornelius' house)

Acts 19- Ephesian Pentecost

Other Significant Entire Sanctification passages:

1) Acts 1:4-8

2) Matthew 3:11-12 (Mark 1:7-8; Luke 3:16-18; John 1:32-34, Acts 11:15-16)

3) Luke 24:46-49

4) Acts 15: 8,9

5) I Thess 3:10-13; 4:3-9, 16-24; 5:22-23

6) Galatians 5:16-25

7) Joel 2:28-32

8) Luke 11:9-13

9) Luke 3:21-23; 4:14-21

10) Romans 6-8

a) Romans 1-5- Salvation

b) Romans 6- You must not continue to live in sin now that you are saved

c) Romans 7- Strict obedience to the law cannot produce the life of holiness.

- Rigorous obedience to the law will not produce the life of holiness. The law cannot produce righteousness. 8-25 Paul's testimony- if you try to use the law to save yourself- either before or after salvation, you are doomed. We cannot live a holy life in our own strength. The law reveals our unrighteousness, but it cannot make us righteous, because of the flesh.

Romans 7:14-25 is not the normal Christian life. What is the answer? 7:24.

d) Romans 8-The way to defeat sin is to allow the Spirit of Christ to live through us. 18 times in this section Paul refers to the Holy Spirit. We are not to strive to be holy in our own strength but to allow His Spirit to live through us. Paul says that he is no longer a slave to the law anymore. We are unable to live the righteous life God requires because of the flesh-self-centeredness.

11) Romans 12:1-2

12) John 17:15-19

13) Ephesians 3:14-19; 4:17ff; 5:1-20

14) Colossians 3:1ff

15) Matthew 5:48

16) Galatians 2:20

17) I Peter 1:15-16

Why is it important for a person to be baptized in the Holy Spirit?

a) Because that is God's will for their lives.

b) Because God wants to give them greater power for service.

Holiness Handout #3

Called to Be Holy – John Oswalt & Holiness for Ordinary People- Keith Drury

1. The goal of salvation in the Bible is _____.
2. “The fate of the Christian Church around the world depends on what it does with the biblical doctrine of _____.
3. Is it possible to live without willful sin? _____ Is it possible to be holy? _____
4. AW Tozer-“Evangelical Christianity believes it but _____.
5. Sanctification begins when we are _____.
6. Entire sanctification is the 2nd work of grace where we are _____ at a deeper level and _____ for service by the Holy Spirit.
7. Entire sanctification makes a difference in the life of a Christian because God gives you _____ as a result of _____ everything to Him.
8. The difference between initial sanctification and entire sanctification is initial sanctification is when you are _____ and the Holy Spirit comes into your life, entire sanctification is when you are baptized in the Holy Spirit and the Holy Spirit takes _____ and fills you.

9. Growth in sanctification happens from the time you are _____ until you are _____.
10. God’s purpose for Israel was not simply to give them a promised land, but that Israel might have a _____ with God where He could live in their midst and His _____ would not destroy them.
11. That is why He 1st lead them to Mount _____.
12. He made a _____ with them there.
13. Jesus’ ultimate concern was not whether people enter the kingdom but that they live _____ in the kingdom.
14. There is _____ between entire sanctification and the baptism or infilling of the Holy Spirit.
15. The Holy Spirit comes into a person’s life when a person is _____.
16. The _____ shows us what the transformation is, the _____ shows what God has done to make the transformation possible.
17. “God’s purpose in salvation is not just salvation but the transformation of _____ in this world .” John Oswalt
18. The church without the _____ of God lacks the _____ of God.

19. Since WWII the church has emphasized _____ - there is nothing we can do to earn God's grace. All we can do is to believe that Christ died for our sins. We are saved from our sin through God's grace alone. (Full stop) That is good news for the sinner and the saint. (believer) 1.
2.
3.
20. But here is the problem- If there is nothing I can do to receive God's grace, then there is nothing I can do to remain in that grace. If I fall (sin) I will get even more grace. Romans 6- Paul says NO! God's grace is given so that we might be delivered from the _____ and the _____ of sin! 4.
5.
6.
21. There is a teaching in the church today that says we are all _____, we expect to fall into sin, but God is gracious and will forgive us. We can't live without sinning; we can't be holy. That is FALSE teaching. 7.
8.
9.
22. The religions of the Near East in OT times were very similar to what is found in Hinduism and the New Age movement today. They taught that: 10.
1. Everything is divine.
 2. Good and evil are in conflict, evil destroys the world, good supports it. Good and evil are basically equal. 11.
 3. Matter has always existed.
 4. Gods emerged from matter through sexual means
 5. The gods are like men only greater. They are conflicting- eg. strong but weak, etc.
 6. They don't have to help their worshippers.
 7. Sex is a religious activity.
 8. Life is circular, the purpose of life is survival.
 9. There are no absolute ethics, right and wrong. Human rulers determine ethics.
 10. Human life has low value, individual human life has no value at all.

Contrast that with what the Bible teaches.

Holiness Handout #4

1. The goal of salvation is _____ - God's character.

2. In the OT the main sin of Israel was _____.
That lead them into _____ in Assyria and Babylon.

3. The purpose of the OT Covenant was a) to reveal God's _____,
b) to reveal God's intention for man to be _____ and c) to reveal the basic inability of man to _____.

4. In the OT some people had the Spirit.
_____, _____,
_____.
However at the end many of them lost the Spirit or died tragically.

5. The OT ended with _____ and _____.
Despair because of Israel's sin and exile and hope because of the coming of the Messiah and the Messiah's outpouring of the Holy Spirit.

6. "So many Christians live on crackers (bread) and cheese (water) when they could be feasting at an _____."
Pg 149-150-Oswalt.

7. I Thessalonians- Paul wants to supply what is _____ in their faith. 3:10

8. As long as the _____ rules there is a fight against the "unreasonable" commands of God.

9. Man must _____. The problem is the _____.

10. Why do so many Christians fail to live a Spirit Filled life full of power?
A. _____
B. _____

11. "The ultimate purpose of the coming of the Messiah was to give the _____."

12. There are two kinds of sin that are removed by the blood of Christ in initial sanctification and entire sanctification.
a. _____
b. _____

13. There are two kinds of sin that relate to our will.
a. _____
b. _____

14. There are basically two definitions of sin.
a) _____
b) _____

15. In the Old Testament God made a covenant with Israel so that they might be holy. The problem was that they struggled to be holy. What was God's promise to Israel which was revealed in the New Testament that gave believers the power to be holy?

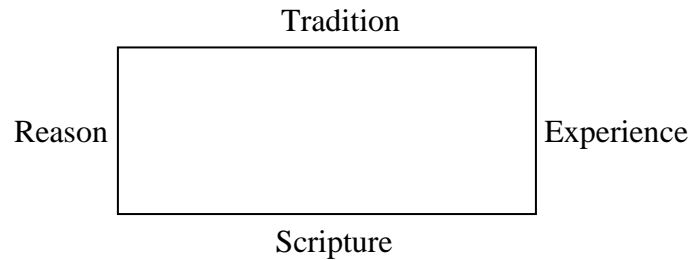
16. Jesus' ultimate concern was not just getting people into the kingdom but that their lives be _____ so that they live the life of the kingdom.

17. As long as the _____ rules, we are constantly fighting the unreasonable demands of God.

18. But when we _____ and allow the _____
to _____ us, life becomes much easier.

Holiness Handout #5

1. The Wesleyan Quadrilateral. How should we understand spiritual experiences- to determine whether or not they are of/from God? Remember there are many religious experiences- eg Mohammed's vision, the religious Indian gurus, Joseph Smith's visions, etc. How do we know what is true and what is not? John Wesley suggested that we evaluate the experiences by the following diagram.



- A) _____ - interpret the religious experience based on the Bible- what does the Bible say about the experience?
 B) _____ -What is the experience of people in terms of this religious experience? Does this happen to everybody?
 C) _____ - Is this religious experience reasonable, does it make sense?
 D) _____ - What does the history of the church teach us about this experience? Has it happened often in the history of the church?

2. Holiness is a by-product of a _____. It is not primarily for us but _____.

3. Clyde Dupin- God wants us to reach a point where the Holy Spirit fully _____ us.

4. Components of the experience of entire sanctification (holiness)

A. _____ to God 's use. In the Old Testament the Bible speaks of being set apart for God's use. Jn 17:19, I Peter 3:15

B. _____ from old self - Wesley - love fills the heart, cleansing pride, anger, evil desires, and self-will.

C. The _____ with the Holy Spirit.

D. An _____ - Acts 1:8

E. A _____ - Eph 1:13-14, 4:30 - sealing suggests ownership, a believer is truly owned by God - it also suggests approval - like a seal on a paper. We are actually sealed at salvation- that seems to be Paul's emphasis here.

F. A growing state of right _____.

G. A _____ - (of motives) not necessarily action. Heb 6:1 (maturity is the idea)

H. An _____ experience - we are able to stand strong. I Thess 3:13 Can a person fall from it?, yes - but he is enabled not to fall from grace.

I. Component of _____ - We can love God with all our heart and mind and soul and strength

J. _____ component - Entire sanctification produces a desire to assist others, Wesley Pg 390(Grider) - "He started a credit...."

K. _____ interest - it has led to missionary service and to sacrificial giving for its support.

L. _____ - we live w/o tobacco, alcohol, - live different than the world (even in dress). But be careful of legalism here!

Holiness Handout #6

1) Steps to the experience:

A) Be _____.

B) _____ the experience. Understand what is _____. He is a _____.
offered: power over sin, power for witnessing, cleansing from original sin,
greater power to love.

C) See the _____ to experience it. Disciple⁷s He guides us into _____.
lives- anger, pride, fear, lack of spiritual power.

D) _____ to receive it. Read and study scripture that
speaks of it, read Holiness Literature, Remove any hindrances: eg personal
desires, personal wealth, anything which is more important than God, lack of felt
need for the experience.

E) _____ - yield our all to
God -Rom 12:1 HW Smith- "It is not a new thing we are to ask for,
but simply to recognize the presence of that which we already have,
and to submit fully to His possession and His control." Tozer -"You
are not ready for this, because you haven't given up all, that you
might have the ALL. You want some, but you don't want all; that is
the reason you are not ready."
Pg 50 Tozer's book How to Be Spirit Filled.

F) _____ God's promise to fill
you. Have faith - the most crucial step - Acts 15:8-9. Luke 11:9-13.
Galatians 3:2.

2) Self needs to be _____.
Robert Coleman.

3) God's part in entire sanctification is to _____ us (Acts
1:8) and to _____ us (Acts 15:8-9).

4) Man's part in entire sanctification is to _____
_____ (Rom 12:1) and receive the infilling by
_____ (Acts 15:8-9).

5. The Holy Spirit is _____. DO NOT refer to him as _____.

6. He _____ people of sin, righteousness and judgment.

8. He enters our life at _____.

9. He fills our life at _____.

10. He is our _____
and our _____.

11. The Holy Spirit is the _____ God gives to born again people. He
comes into a person's life when he/she is born again.

12. The Holy Spirit gives _____ to people when they are
_____. I Cor
12-14. Eph 4:11-16; Romans 12:3-8.

13. 7. The Holy Spirit produces the _____ of
_____ in our lives beginning when we are born again and
going deeper when we are filled with the Holy Spirit. Galatians 5:22-23. Out
of love the Holy Spirit produces joy, peace, patience, kindness, gentleness,
etc.

14. The Gift of the Holy Spirit is the _____
_____.

15. The fruit of the Holy Spirit is _____.

16. The gifts of the Holy Spirit are found in _____,
_____ and _____.

Holiness Handout #7

1. Historically the Wesleyan movement put the emphasis in entire sanctification/ infilling of the Holy Spirit on the _____ of God in our lives where God purifies our _____.

2. The Pentecostals who were born out of Wesleyan Holiness theology put the emphasis on _____.

3. We need a balance- there is a _____ and an _____ for _____ when you are filled with the Holy Spirit.

4. The Evidence of the Baptism of the Holy Spirit is a _____, _____ for service!
- a new _____ and greater power

A. Greater Power to _____ -God is love, Matt 5:48- I Jn 4:18 -perfect love, Galatians 5:22-23. The evidence of the Spirit filled life is fruit not gifts. Spirit filled Christians are in love with God and they love others.

B. Greater Power to _____ Acts 1:8 The Spirit filled experience leads to service.

C. Greater Power to live a _____ life- God is holy (God is a God of holy love.) I Peter 1:15-16.

D. There is more spiritual _____ given in this grace, because God has _____ of you. Therefore there is more ability to walk closely with Christ and live in victory.

E. Here are some more results of the Spirit filled life:

1) Power of _____ devotion or

dedication to Christ.

2) _____ is a key characteristic of the Spirit filled life. They are humble and not proud.

3) They have _____ and are _____.

4) If you are filled with God's Spirit you will no longer have a battle in giving _____ and _____ to God- because you have consecrated or surrendered everything to God. Spirit filled people love to give, they give joyfully, generously even out of their poverty.

5) Spirit filled people don't _____ each other, they refuse to _____ over nonessential issues.

6) Those filled with the Holy Spirit no longer fight for _____ in the church- your one desire will be for the kingdom of God to move forward- no matter what the cost and no matter who is leading.

7) They also have a passion to reach the _____ for Jesus Christ.

8) Spirit filled Christians don't fall into _____ or _____ sin. We are not saying they can't sin or never sin, but that they have power over sin.

9) Spirit filled Christians are not carnal- they are not full of _____, they are full of love. Spirit filled Christians are in love with God and they love others. They also have a passion to reach the world for Jesus Christ.

10) Spirit filled Christians are quick to _____ whatever God tells them to do, they don't live in rebellion against God's commands. They are _____ by God.

11) Spirit filled people love the _____ and spend serious time in the Bible and in _____.

Holiness Handout #8

1. The _____ believe in one work of grace- salvation. In general they would say when you are born again you are filled with the Holy Spirit. Pentecost in Acts 2 was when the disciples were born again. You don't need anything more after salvation, there are not two works of grace. That is the _____ view.

2. Historically there have been two main emphases on what happens when one is Spirit Filled.

A. _____ God gives you power over sin- power to live a holy life.

B. _____ God gives you power to do His work-miracles, healing, preaching.

3. Both _____ should be emphasized. Remember that the Spirit filled life is a loving, holy, empowerment for service.

4. _____ or _____ is one of the many gifts of the Holy Spirit.

5. The Holy Spirit gives different spiritual gifts to His children when they are _____.

6. _____ are NOT the evidence of the baptism of the Holy Spirit. All Christians DO NOT have the gift of tongues.

7. All Spirit Filled Christians _____ have the gift of tongues.

8. There are two different kinds of tongues given to SOME born again people:

A. A _____ language- I Cor 14:13-17.

B. A language given to _____ the Gospel- Acts 2:4-12.

C. _____ are the least of all the spiritual gifts, _____ is the greater gift. I Corinthians 14

9. The Pentecostal movement began in the early _____.

10. Charles Parham believed that _____ was the evidence of the Spirit filled life.

11. He was a _____ who was against _____.

When he went to California at Seymour's invitation he split the church taking the _____ with him.

12. William Seymour was the leader of the Azusa Pacific Pentecostal revival in California. He believed in racial integration. He believed that the evidence of the Holy Spirit's infilling is _____.

13. The tongues or languages given by the Holy Spirit in Acts 2, 10, 19 were _____ languages given to communicate the Gospel.

14. In the church God gives the gift of _____ to some people. But it is not the _____ of the infilling of the Holy Spirit, it is for your own personal benefit and it should be practiced in your prayer closet and not used in church.

15) What about _____ in the Spirit?

Ephesians 6:18, Jude 20, Romans 8:26-27. The Holy Spirit is our _____ - He prays for us. Sometimes we don't know how to pray and all we can do in our intercession or prayer is to groan- and ask Him to pray for us. That doesn't mean we use a "prayer language"- it means as we exercise our faith and pray as best we know according to His will- He, the Holy Spirit of God will help us.

Holiness Handout #9

1. Some wrong evidences of the Spirit filled life are

A) _____

B) _____

C) _____

2. The Bible Teaches that the Baptism of the Holy Spirit is _____, it happens at one moment in time.

3. The two most basic works of grace are _____.

4. The Biblical base for two works of grace is found in the _____ of the book of Acts.

5. John Wesley's 11 Pt Summary of Christian Perfection

A) There is such a thing as _____ because it is mentioned again and again in scripture.

B) It does not happen at _____ because justified people are told to go on to _____. Heb 6:1

C) It happens before _____ Paul speaks of perfect people who are still alive- Phil 3:15

D) It is not _____, only God has absolute perfection.

E) It does not make one incapable of _____ - while we are still in the body there is still the possibility of falling into sin.

F) It is salvation from _____.

G) It is _____. I John 4:18- includes always rejoicing, always praying, always being thankful.

H) It can be _____, you can grow and should grow after experiencing it.

I) It can be _____.

J) It is preceded and followed by a _____ - you always keep growing.

K) It happens at one moment in time- it is _____.

Holiness Handout #10

Some Dangers concerning Entire Sanctification/the Spirit filled life.

Wrong evidences of the Holy Spirit's infilling:

A. Praying in tongues. Tongues speaking came out of the Wesleyan Holiness movement. Those who teach it - speak of an empowerment evidenced by tongue speaking - they don't refer to the cleansing of O.S. This movement puts too much emphasis on the miraculous - the "miracle" of speaking in tongues. It can undermine faith - people trust in it, rather than in the Holy Spirit. It can be a substitute for the real thing, also it doesn't agree with Scripture. Where it is given its biggest coverage - is a problem in a problem church- Corinth.. Why would God not simply speak the truth in our language but instead speak in another language not known - which confuses (Babel)?

Charles Parham led a group in Kansas who first experienced speaking in tongues and believed it was the evidence of the Spirit filled life. However he was a racist and very prejudiced against blacks. Where is love there? William Joseph Seymour who led the Azusa Street Revival in California believed that THE evidence of the infilling of the Holy Spirit was love, not tongues.

B. Emotionalism-oftentimes it is an emotional experience but not always, at least not right away. Don't put an overemphasis on feeling - We are entirely sanctified by faith - the witness of the Spirit will follow.

C. Looking for physical manifestation -shouting, being slain in the Spirit, speaking in tongues, etc. Remember Acts 2 was a known language given to communicate the Gospel, The Corinthian Church experienced it but it was the least spiritual and most carnal of all the New Testament churches I Cor 3:1-3

D. Perfectionism- I will never sin again

Two wrong ideas have developed here a) I am tempted to evil ... I must not be sanctified, b) I am sanctified therefore I refuse to admit any wrong doing or sin. I am holy because I am sanctified. As sanctified people we still have normal, human desires, but the bad is taken out of us, ie, they don't control us and can be turned in the proper direction.

E. Privatism- holiness is strictly personal and interior. The focus is on me, me not lying or stealing or cheating, me not becoming angry, me having my devotions etc.

F) Introspection- We always look at ourselves and condemn ourselves.

G) Self deception- I decide I'm okay, when I am not okay. I am as spiritual as I could ever be. Don't be a Pharisee.

Some Common Misunderstandings about Entire Sanctification

1. Some believe that external signs are sufficient criteria for judging one's Christian experience. They teach that you can tell if someone is sanctified by certain external standards. For ex. if a person dresses in a certain kind of way, or displays a certain gift of the Spirit or acts in a certain way when under distress then they are entirely sanctified or filled with the Spirit.

a. The limitation of human standards. Some people have very likeable human personalities, others have human personalities which are not so likeable. But both could be Spirit filled. Remember that the evidence of the Spirit filled life comes from the fruit of the Spirit and not any particular gift of the Spirit. Also remember that God deals with each person individually and different people have different degrees of light before E.S. and after.

b. The virtues of Christ must be present. The virtue of love is most important.

2. Some teach that the Holy Spirit does not indwell the believer until E.S. The Holy Spirit comes in when you are saved and when you are entirely sanctified He takes complete control of your life.

a. No known sin should be tolerated by any Christian. A regenerated person feels at conversion that he has submitted his entire life to Christ. Only later does he realize that there is something else which needs to be removed.

b. The indwelling of the Spirit is a mark of the new life in Christ. Romans 8:9, I Cor 3:16-17. I John 3:24. In regeneration the Spirit of Christ becomes resident within the believer whereas in entire sanctification he becomes president or in full control of one's life. In a believer's life the Holy Spirit prods, illuminates and pushes one into activity, in E.S. He guides, invigorates and penetrates every activity.

3. Some teach that the believer receives only a part of the Holy Spirit, the rest is received at E.S.

a. Love requires total commitment.

b. God's love compels him to give all of Himself. God does not give part of Himself to one and withhold part from another, He gives all of himself at any given moment, though man's capacity to receive differ depending on their stage of spiritual development. After E.S. new situations will arise and further decisions will be asked for, but the fundamental issue of who is in charge has already been settled.

4. Some teach that original sin is a thing.

a. sin is a moral quality. It is not an actual substance. It is a moral virus in our spiritual bloodstream.

b. Sin is a condition, not an unchanging state. Sin is like darkness which is removed by the light of the Holy Spirit. I John 1:7. Because it is not an actual substance the cleansing which occurs in a moment must continue moment by moment to keep the darkness from coming back.

5. Some teach that God has a double standard.-one for Christians and another for E.S. persons.

a. Christlikeness is the only standard. It is wrong to teach that we are not called to absolute and radical commitment to Christ until the moment of E.S. If we believe that, then we could justify our failures by saying, well I am not yet E.S. There is only one standard for all Christians- Christlikeness. It is just as important for the new Christian

to put on the virtues of Christ as it is for the E.S. person. However "E.S. is simply regeneration made easy." The person who is entirely sanctified lives by no higher ideals, but has fuller resources of the Spirit to meet the demands of Christian discipleship.

b. There is no half commitment in the Christian life. One does not make a partial commitment to Christ at conversion and then a total commitment at E.S. Basically the same kind of prayer is prayed in both experiences- the spirit and the intent of the prayers are similar, whole commitment to Christ as far as one is aware. (confession in one, consecration in the other.) You cannot bargain with God, to ask for forgiveness of sins while at the same time to consciously hold part of yourself from God would be presumptuous- presuming on God's grace. It would be wrong to think at conversion, Lord I only want you to be my Saviour but not my Lord. One cannot pray to be converted and deliberately hold back one's ambitions, ones plans, until some future time. Such a prayer would accomplish nothing. God requires all of us, all that we are capable of giving. Christ will be the Lord of all your life however much or little that may be, depending on your degree of light or he will not be Lord of any of our life. But the reality is that most Christians are not fully committed to God at salvation.

c. The Spirit will lead the believer. E.S. is not optional, but a command to all who have been made conscious of their need for the purifying of their life from inbred sin. As a child of God walks in obedience, the Holy Spirit reveals that there is a need for a circumcision of the heart. The obedient believer willingly submits and seeks to be cleansed and empowered, i.e. Entirely Sanctified. The moment that prayer is answered is called E.S.

6. A danger in seeking a deeper experience in your spiritual life is that we may fail to remember that great saving work Christ has already done in your life.

A. Entire sanctification is not a freedom from temptation to sin or the possibility of sinning. Temptation says, will you? Sin says, I will. Jesus overcame His temptations in the wilderness after His anointing with the Holy Spirit. Even before that He was sinless.

B. It won't cleanse us from forgetting - making mistakes or non-willful sins.

C. It doesn't mean we will never be down emotionally or discouraged.

Wrong Teaching

1. Holiness or hell - truth -no one will go to hell because of Adam's sin alone (carnal nature). Heb 12:14 does NOT refer to entire sanctification.

2. Jesus saves and the Spirit sanctifies - each of the persons of the Trinity work in both works of grace.

3. Teaching that the self is crucified - the truth is that "The carnal infection of the self is crucified". The self becomes truer than ever before - the way it was created to be.

4. Eph 5:18 - refers to entire sanctification - this verse actually teaches to continue in the Spirit filled life.

5. The sanctified are the 144,000.

6 2 covenants therefore 2 works of grace.

7. Tongues are of Satan.

Some dangers of the doctrine

1) Perfectionism- we are tempted to measure our lives by the "saints" or others and seem to always fall short or not have the experience they had. Remember God works in each life in different ways.

2) Legalism- what does holiness look like? We may try to define in my outward measures such as habits, dress, lifestyles, fasting, much prayer. Holiness is primarily a matter of the heart, a matter of relationship with God.

3) Judgmentalism- We can be critical of others who aren't like us and judge them- look down on them- because they aren't like me/us.

Handout #11

Testimonies of the Spirit Filled Life

1. Billy Graham- from sermon-How to be Filled with the Spirit- Revival in Our time.

Concerning being filled with the Spirit of God he said, "I believe this is the greatest need of the church of Jesus Christ today."

"Everywhere I go I find that God's people lack something. God's people are hungry for something; God's people are thirsty for something. I find among professing Christians a great need and lack, a feeling of insecurity, and defeat in their Christian lives..."

"The church today is powerless. We are gathering for our prayer meetings, church services, and Sunday school conventions. Committees meet; Bible classes are conducted; Bible schools are carried on, but we have no power because we do not have the Spirit of God in power and in fullness in our lives. The Bible says, "Be ye filled with the Spirit of God..."

"I want to say something dangerous. Did you know that it is possible to work for the Lord and live an exemplary life without being filled with the Holy Spirit? It says concerning the Corinthians that they came behind in no gift. (I Cor 1:5-7) But Paul called them carnal Christians (I Cor 3:1) This means that I can have the gift of evangelist, I can get up and preach and still not be filled with the Spirit. I shall preach without power and my preaching will be as sounding brass and tinkling cymbal. You may have the gift of teaching a Sunday School class. You can have the gift without being filled with the Spirit. Because you can get up and talk and teach the Bible does not necessarily mean that you are filled with the Spirit. What an awful thing that is!..."

"Some of you may have the gift of administration and may have the gift of prophecy. You may have any of the other gifts mentioned in I Corinthians 12. You can have all of them and still not be filled with the Spirit! I ask you pastors. I ask myself. I ask you Sunday School teachers, you Christian workers, you church members-are you filled with the Holy Spirit?" Billy Graham- in Robert Coleman- The Spirit and the Word- pg 27.

2. Samuel Logan Brengle- As he sought of a deeper work in his life he wrote, "I saw the humility of Jesus, and my pride; The lowliness of Jesus and my ambition; the purity of Jesus, and my unclean heart; the faithfulness of Jesus, and the deceitfulness of my heart; the unselfishness of Jesus, and my selfishness; the trust and faith of Jesus and my doubts and unbelief; the holiness of Jesus, and my unholiness. I got my eyes off everybody but Jesus and myself, and I came to loathe myself."

"I awoke that morning hungering and thirsting just to live this life of fellowship with God, never again to sin... Getting out of bed at 6:00 with that desire, I opened my Bible and, while reading some of the words of Jesus, He gave me such a blessing as I never dreamed a man could have this side of heaven. It was an unutterable revelation. It was a heaven of love that came into my heart. My soul melted like wax before fire. I sobbed and sobbed. I loathed myself that I had ever sinned against him or doubted Him or lived for myself and not for His glory. Every ambition of self was now gone. The pure flame of love burned like a blazing fire would burn a moth.

I walked out of Boston Commons before breakfast, weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus and loved Him till it seemed my heart would break with love. I was filled with love for all His creatures. I heard the little sparrows chattering; I loved them. I loved the little urchins on the streets, I loved the strangers who hurried past me, I loved the heathen, I loved the whole world. I have never doubted this experience since.I never doubted this experience any more than I could doubt that I had seen my mother, or looked at the sun. It is a living experience. From Robert Coleman- The Spirit and the Word- pg 55.

3. Charles Finney- 1792-1875 was a key figure in the 2nd Great Awakening. He was born again on the same day he was filled with the Holy Spirit. He testified, "As I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was such a thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, The Holy Spirit

descended on me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

No words can express the love of God that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me and over me and over me and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me. I said, 'Lord, I cannot bear any more, yet I had no fear of death...' When I awoke in the morning.... instantly the baptism that I had received the night before returned upon me in the same manner. I arose upon my knees in bed and wept aloud with joy, and remained for some time, too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God.' Memoirs of Charles G. Finney-pp 20-23. From Holiness of Ordinary People- Keith Drury. Pp 196-197.

4. DL Moody- 1837-1899 "The blessing came upon me suddenly like a flash of lightening. For months I had been hungering and thirsting for power in service. I had come to the point where I think I would have died if I had not got it. I remember I was walking the streets of New York....oh what a day! I cannot describe it. I seldom refer to it, it is almost too sacred an experience to name-right there on the street the power of God seemed to come upon me so wonderfully that I had to ask God to stay His hand. I was filled with a sense of God's goodness and I felt as if I could take the whole world to my heart. I took the old sermons I had preached before without any power; it was the same truth but there was new power. Many were impressed and converted. This happened years after I was converted myself. I would not now be placed back where I was before that blessed experience if you should give me all the world-it would be as a small dust in balance."

He testified that there were two ladies who used to come to his meetings.

By the expression on their faces he could tell they were praying for him. They said to him, 'We have been praying for you.' Moody told them, 'Why don't you pray for the people?' They answered, 'You need power.' I need power, I said to myself, why I thought I had power. I had a large Sabbath school and the largest congregation in Chicago'I asked them to come and talk with me and we got down on our knees. They poured out their hearts that I might receive the anointing of the Holy Ghost. And there came a great hunger in my soul. I knew not what it was. I began to cry as I never did 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. I kept on crying all the time that God would fill me with His Spirit. Well one day in the city of New York- Oh, what a day. I cannot describe it.I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand."

"I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted." Holiness for Ordinary People- Keith Drury. Pp 200-201.

5. Evan Roberts- a key person in the Welsh Revival. "For 13 years I had prayed for the Spirit...I went faithfully to the meetings for prayer, throughout the 10 or 11 years I prayed for a revival."

He was challenged at one meeting when the speaker asked God to bend the people. The Spirit seemed to say to Roberts, "that's what you need to be bent." "I felt a living force come into my bosom. This grew and grew, and I was almost bursting. My bosom was boiling. What boiled in me was that verse, 'God commending His love.' I fell on my knees with my arms over the seat in front of me; the tears and perspiration flowed freely. I thought blood was gushing forth." He prayed, "Lord bend me, bend me!" He then testified, "Henceforth the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all Wales, and if it were possible, I was to pay God for the privilege of going." Pg 203-204.

6. Oswald J. Chambers- He was in Tampa, FL preaching on Intercessory prayer. He called for a season of prayer and he himself knelt by the

pulpit for prayer. This is his testimony, "Now I am handicapped for words. How am I going to describe it? What can I say? Nothing was farther from my mind. Not for a moment had I expected anything usual that morning. But as the people prayed, I was conscious of an unusual Presence. God seemed to hover over the meeting. Presently the blessing began to fall. I was melted, broken, awed, my heart was filled with unutterable love; and as my soul rose to meet Him, the tears began to come. I could do nothing but weep and praise my precious Lord. It seemed as if my whole body was bathed in the Holy Ghost, until I was lost in wonder, love and praise. I felt as though I wanted to love everybody. The world and all its troubles faded from my sight. My trials appeared oh so insignificant, as God, God Himself filled my whole vision. Oh it was glorious!"

"The people saw it...presently I began to pray, but only exclamations of praise and adoration poured from my lips. I saw no one but Jesus only. ...All seemed conscious of God's presence and power. Tears still flowed from my eyes....After a while I slipped out and hurried to my room..."

He saw his mail on the table but that did not concern him. "Back and forth I walked, my face uplifted, my heart thrilled, praising and blessing God. Oh how near the Saviour was."

He eventually read his mail. "Then feeling that I could not bear to meet people at the dinner table, I left the house and wandered, I know not where. Every now and again as I walked along the road praising God, the tears would start to my eyes until they became so red that I wondered what the people would think was the matter with me. Time after time I was choked with unutterable outbursts of worship and love that seemed to almost overwhelm me....I seemed shut in with God. ...At last I wended my way back to my room with a sweet settled peace in my heart and a light that never shone on land or sea in my soul. The glow passed but the anointing remained. I did not speak in tongues and I never have, but I had a foretaste of what shall be hereafter. Oh how I love and adore him! Jesus my Lord, my God!"

From the Anointing of the Spirit- OJ Smith. Keith Drury- Holiness for Ordinary People. Pp 204-206.

Holiness Handout #12

Some principles in preaching ES/The Baptism of the Holy Spirit

1. Don't preach the doctrine, preach the Word of God expositively. Doctrine comes out of scripture, not vice versa.
2. Preach from one of the significant entire sanctification or Pentecost passages. (The Pentecosts of Acts or the other ES/ Baptism of the Spirit passages mentioned above.)
3. If you preach a topical sermon each of your main points should come from one of the above passages. Your subpoints under each main point should come from the same passage where the main point is found.
4. Be careful with the terms you use! Don't use a lot of different theological terms like Christian perfection or entire sanctification or 2nd work of grace. Choose one term from the passage and use it throughout so you won't confuse people.
5. Illustrate- tell of one person who was Spirit filled. If you use your own testimony here, be careful, don't elevate yourself.
6. Call people to commitment, to seek this experience of God's grace in their lives.
7. Trust God to speak to them and to draw them into this experience. Remember you don't give the Holy Spirit to people, God does that!
8. Practice with passages.- (Use holiness sermon outlines.)

Holiness Sermon Outlines

The Baptism's of the Spiritual Life

Matthew 3:11-12

- I. The Baptism of Repentance
 - A. Was done by John
 - B. Represents salvation
 - C. Begins with Confession
- II. The Baptism of The Holy Spirit
 - A. Is done by Jesus through the Holy Spirit
 - B. Is the Infilling of the Holy Spirit
 - C. Happens Subsequent to Salvation

- III. The Baptism of Fire
 - A. It is a result of the Baptism of the Holy Spirit
 - B. It is a purifying
 - C. It represents the presence of God
 - D. It sets a person ablaze for God

A Baptism of Power

Acts 1:8

- I. A Power to Witness about Jesus Acts 2:5ff
 - A. To Testify about Jesus
 - B. To speak in languages about Jesus
 - C. To operate powerfully so that people can see Jesus' power
- II. A Power to Love Acts 2:42ff
 - A. To share with others what you have
 - B. To love God and others-Mark 12:29-31
 - C. The fruit of the Spirit is love-Gal 5:22-23
- III. A Power to be Holy
 - A. God demands Holiness- Acts 5, I Peter 1:15-16
 - B. God Himself is Holy – Rev. 4-5, Isaiah 6

The Baptism of the Holy Spirit

Acts 1 & 2

- I. The Baptism of the Holy Spirit is given to Disciples- Acts 1
 - A. The Disciples had repented
 1. Some had left their jobs to follow Jesus- Peter, James, John, Matthew
 2. Some had previously been disciples of John the Baptist who preached repentance. They were probably baptized as a sign of repentance.
 - B. They had believed in Jesus-Mark 8:27-29
 - C. Their names were written in the book of life-Luke 10:20
 - D. They had received the Holy Spirit-John 20:22
- II. The Baptism of the Holy Spirit is a necessity Acts 1:4-5
 - A. Jesus gave them a command to not leave Jerusalem
 - B. Jesus knew they needed something more
 - C. Jesus knew they were going to be persecuted

- III. The Baptism of the Holy Spirit is an infilling-Acts 2:4
 - A. They were filled with the Holy Spirit
 - B. They were filled with fire
- IV. The Baptism of the Holy Spirit is an Empowering Acts 1:8, Acts 2
 - A. They were empowered to witness
 - B. They were empowered to do signs and wonders

Topical Sermon on The Infilling of the Holy Spirit

- I. The Meaning of the Infilling of the Holy Spirit Acts 2:1-4
 - A) At Salvation the Holy Spirit Comes into your Life John 3:3-8
 - B) Now God wants to fill your life entirely Matt 3:11-13
- II. The Means of Being Filled with the Holy Spirit Acts 1:4-15
 - A) Consecrate everything to God Romans 12:1
 - B) Receive the Infilling by Faith Acts 15:8-9
- III. The Evidence of Being Filled with the Holy Spirit Acts 2:1-47
 - A) Greater Power to Love- Galatians 5:22-23
 - B) Greater Power to be Holy-I Thess. 5:23-24
 - C) Greater Power to Serve- Acts 1:8

The Samaritan Pentecost

Acts 8

Paul's Pentecost

Acts 9

The Gentile Pentecost

Acts 10

The Ephesian Pentecost

Acts 19