

Doctrine of Holiness

Introduction

Content for Doctrine of Holiness

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Suggested Course Syllabus for Doctrine of Holiness

Course Description: This course is a study of the Biblical doctrine of entire sanctification/ baptism of the Holy Spirit. The doctrine of entire sanctification is considered historically and Biblically. An emphasis is made on the relationship of the doctrine to personal experience and practical living.

Course Objectives:

1. The student will be able to explain the Biblical teaching on sin.
2. The student will be able to explain the Biblical teaching on holiness.
3. The student will be aware of the ways in which the Wesleyan understanding of sanctification differs from other Christian perspectives on the subject.
4. The student will give evidence of a deepening desire for Christ-likeness in his/her life.
5. The student will demonstrate a proper balance in their concern for both inner and outer holiness.

Course Procedure:

1. The human condition - sin
2. God's provision
 - a) Initial sanctification
 - b) Progressive sanctification
 - c) Entire sanctification
 - d) Continuing sanctification
 - e) Final sanctification
3. Entire Sanctification in depth
 - a) Other terms used to describe the experience
 1. Infilling of the Holy Spirit
 2. Baptism of the Holy Spirit
 3. Second work of grace
 4. etc.
 - b) Biblical Basis
 1. I Thess 3:10, 5:23-24
 2. Acts 1 & 2
 3. Acts 8, 9, 10 and 19- The other "Pentecosts of Acts"
 4. Galatians 5:19-24
 5. Romans 6, 7 and 8
 6. Romans 12:1-2
 7. Matthew 3:11-12; Mark 1:7-8; Luke 3:16-18; John 1:32-34
 8. Acts 15:8-9
 9. Luke 11:9-13
 - b) Conditions
 - c) Assurance
 - d) Results/Evidence of
 - 1) Greater power to Serve-Acts 1:8
 - 2) Greater power to Love- Mark 12:30-31; Galatians 5:22-23
 - 3) Greater power to be holy- I Peter 1:15-16; God is Holy
4. Conflicting Concepts of Holiness
 - a) Process vs Crises
 - b) Perfection and sin
 - c) Signs
 - a) tongues speaking
 - b) Looking for a physical manifestation
 - d) security
5. The life of Holiness
 - a) Overcoming temptation
 - b) Spiritual discipline
 - c) Personality and temperament

- d) Stewardship
- e) Suffering
- f) Fruit of the Spirit
- g) Gifts of the Spirit

Suggested Course Requirements: (What should a teacher expect a student to do?) Suggested Grading:

- a) Write a 5 page expository sermon on entire sanctification/the baptism of the Holy Spirit from one of the recommended passages. (20%)
- b) Prepare a three page lesson to teach on entire sanctification/the baptism of the Holy Spirit. (20%)
- c) Take quizzes (10%)
- d) Write final exam (50%)
- e) Have an extended prayer time to pray for the infilling and pray for others to be filled. (An overnight or 2-4 hours?)

Suggested Course Text(s): The Spirit and the Word- Robert Coleman
Holiness for Ordinary People- K. Drury
Called to be Holy- J. Oswalt

Doctrine of Holiness

Lesson 1

Introduction to the Doctrine of Holiness

Lesson Purpose:

- To introduce the Doctrine of Holiness to the students

Main Points:

- Give them the prequiz to determine what they already know about the doctrine.
- Give them Handout #1 and go over it, helping them to fill in the handout.
- Teach Lesson #1

Desired Outcome

- The student will understand and be able to explain in simple terms what entire sanctification is, how it is different from initial sanctification and why it is important in the life of the church.

Suggestions for teaching

- After teaching the lesson look at the prequiz and then use that as you teach lesson #2 and the following lessons, bringing the student from what they used to believe to what they should believe.
- Go over Lesson #1 notes asking the questions and involving them in the discussion.
- Have them react to the statements under #11.

PROCEDURE:

1. Give them the prequiz.
2. Go over your syllabus to make sure they understand what you are requiring of them.
3. Give them Handout #1. (See Lesson 1 notes for answers.)
4. Ask them, *Why do we have a course on The Doctrine of Holiness? (It is our distinctive doctrine.)*
5. Explain that "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) that we call entire sanctification.

6. Explain that in the *S. African Wesleyan Discipline of the Wesleyan Church, paragraph #117* or (check your own discipline) 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.

7. Explain what the word sanctification means.

A) To be set apart for service to God, B) to be cleansed or purified (guilt of sin and to be purified internally by reformation of soul) and C) to reflect God's glory. The moral image of God is restored in a person's life so that we can reflect it.

8. Define Initial Sanctification:

- A. First work of grace/salvation/ born again
- B. There is a cleansing from your acts of sin.
- C. You are ready for heaven.

9. Define Progressive sanctification:

- A. You begin to grow in being more holy and more like Christ.
- B. It begins when you are saved.
- C. This growth continues until you are glorified- when you go to be with Jesus.

10. Define Entire Sanctification:

- 1. It is the same thing as the 2nd work of grace/baptism of the Holy Spirit/ being filled with the Holy Spirit.
- 2. There is a cleansing from your sin nature- the bent toward sin.
- 3. You are empowered for greater service in the kingdom of God.

11. Give them the following quotes and discuss. (The infilling of the Holy Spirit is the same thing as entire sanctification.)

A. Coleman in his book The Holy Spirit and the Word writes about the infilling of the Holy Spirit in the early disciples lives, "There was an aroma of heaven upon their lives... They were doing Christ's work. ..But more than His work, it was his life filling their hearts with Himself that made the church so different and unconquerable."

B. Speaking again of the infilling of the Spirit, he wrote, "It is both an event and a way of life in the NT and the book of Acts. "It is not that you get all of Him, but that He gets all of you." Pg 32.

C. John Wesley said about entire sanctification, The issue is not what you call this experience, "but to go straight to Him who loves you, with all your wants, how great or how many soever they are... You have to receive it my simple faith. Believe and feel Him near."

D. Why do we need something more after salvation? The problem is basically self centeredness. That results in envy, pride, anger... etc. The problem is not with your body but "your will- the stubborn, unyielded, independent self, unwilling to let God have complete control over your life." Pg 44- Coleman.

E. Our self needs to be crucified. Galatians 2:20.

F. AW Tozer in How to be Filled with the Holy Spirit says about the doctrine of the infilling of the Holy Spirit, "Evangelical Christianity believes it but nobody experiences it." Pg 19 (He was lamenting that so few Christians seem to experience it.)

G. He also writes, "Satan has opposed the doctrine of the Spirit filled life about as bitterly as any other doctrine there is." Pg 37

H. 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

I. Read and write the quote from 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)

12. Explain the three circles from Handout #1.

A. Unsaved person- Jesus is outside of the life, self is on the throne.

B. Saved person- Jesus is in the life but self is still on the throne.

C. Spirit filled person- Jesus is on the throne and self is under the throne, that is he/she is living in total surrender/consecration to Christ.

Which circle represents where most of the people in your church are? Why is that?

Doctrine of Holiness

Lesson 2

The Terms Used in the Doctrine of Holiness

Lesson Purpose:

- To give a simple definition of entire sanctification and explain other terms used to explain the same experience

Main Points:

- Give them quiz #1 over lesson #1 to see if they understood Lesson #1.
- Give them Handout #2
- Teach Lesson #2

Desired Outcome

- The student will learn a simple definition of entire sanctification and the other terms used to explain the experience. He/she will understand the positives and negatives of each.

Suggestions for teaching

- Help them understand the different parts of entire sanctification.
- Explain each term carefully, showing the strength and weakness of the term.
- Be interactive in your teaching

PROCEDURE:

1. Give them Quiz #1.
2. Give them Handout #2. This handout covers lessons # 2 and #3.
3. Give them Handout #11 and read testimony #1.
4. Help them understand what entire sanctification is.

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." That is the simplest, yet most profound definition of entire sanctification/ the baptism of the Holy Spirit.

B. Entire Sanctification is a cleansing-Acts 15:8-9. (Show them that when Peter was explaining what happened at the Gentile Pentecost (What happened at Cornelius' house), he said, "He (God) purified their hearts by faith."

C. Entire Sanctification is an empowering Acts 1:8. Study the passage to see what it means.

D. Entire Sanctification is God's will for your life Acts 1:8. Study verses 4, 5 and 8.

E. Entire Sanctification is a crises event (it happens at one moment in time). Pentecost happened at one moment in time- Acts 2. It still happens at one moment in time. But there is also growth afterwards- Eph 5:18. The Greek reads, "be, being filled" which means that we need to keep on being filled. A one time experience is not enough!

5. Explain the other names/ nomenclature of this experience. Explain their relevance today, the strength and weakness of each of the terms.

1) Entire Sanctification – Dr. Grider who wrote Entire Sanctification and A Wesleyan-Holiness Theology said that maybe this is the best term - - it speaks of cleansing away of original sin I Thess 5:23 - the word established or strengthens is aorist- which speaks of a one time experience not a gradual maturity. The problem of this term is that it is only found once in scripture and can confuse people because sanctification is a theological term and can be difficult to understand.

2) Baptism with the Holy Spirit - Acts 1:4-8, Mt 3:11-12. This is a Biblical term, found many times in scripture. The word picture is powerful- it refers to being immersed or overwhelmed with the Holy Spirit. The problem is that when some use the term they have a Pentecostal understanding of it. In other words when Pentecostals refer to the Baptism in the Holy Spirit - they do not emphasize cleansing from Adamic sin but they emphasize speaking/praying in tongues as the evidence of being baptized in the Holy Spirit.

3) Infilling of the Holy Spirit Eph. 5:18, Acts 2:4; 4:31;7:55; 11:24. We can say the same thing about this term as #2 above.

4) Second work of grace - it covers all the areas of this work - cleansing - from original sin, empowerment and sealing . the problem is that it isn't a Biblical term, the fact is that there are many works of grace in our lives. 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 Church or Emmanuel Wesleyan Church) – It is a theological term that refers to a deeper work of God's grace, something John Wesley believed and taught. Disadvantages – It is not a Biblical term, 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 believer's salvation experience.

6) Christian Perfection – This is one of two terms John Wesley used to explain the deeper work of God's grace in a person's life. It refers to attaining 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 – another term that John Wesley used to explain this doctrine. Matthew 5:48; I John 4:13-21- "Perfect love implies the elimination of all resentment and ill will", nothing contrary to love remains in the heart of the sanctified man.
- but the word "perfect" can be confusing.

8) Second blessing - subsequent to conversion (first blessing) The problem is that this is not a Biblical term. Some use - II Cor 1:15 in saying that Paul was speaking about the Spirit filled life but they misunderstand the context of this Scripture and practice eisegesis and not "exegesis". Paul was simply speaking about coming to visit them a second time and blessing them with his visit, he wasn't referring to a deeper work of God's grace.

9) Love – Mildred Bangs Wynkoop wrote a book on the deeper work of grace and called it - Theology of Love - however, love can be understood in many different ways.

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

11) Holiness - "Pilgrim Holiness Church" "Holiness movement". All churches believe in holiness - but their definitions differ - Heb 12:14 "without holiness no one can see God" - Some have wrongly used this verse to teach - second work of grace . The writer is referring to holiness in terms of the first definition we used in lesson #1- being righteous or pure.

12) Canaan or Canaan land experience - Israelites crossing over into Canaan - after deliverance from Egypt (first work) - for some Canaan is heaven. This is also a weak phrase to use. Israel still struggled in Canaan.

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

14) Sanctification - In the Bible things which were set apart for special use are sanctified. The problem is that there is initial sanctification, progressive sanctification and entire sanctification. The term can be confusing.

15) Pentecostal experience- The original outpouring of the Holy Spirit happened during the Jewish Feast of Pentecost in Acts 2. The problem with the term is the same as #2. To be "Pentecostal" is to usually emphasize speaking/praying in tongues.

16) Full Salvation (Gospel)- The idea here is that the full Gospel or Full Salvation includes everything God wants to do in our lives- and that includes especially the baptism of the Holy Spirit. But it is not a Biblical term.

Doctrine of Holiness

Lesson 3

The Biblical Basis for the Doctrine of Holiness

Lesson Purpose:

- To study the most important passages in the Bible that relate to the Doctrine of Holiness.

Main Points:

- Study the Pentecosts in Acts
- Study other Entire Sanctification/Baptism of the Holy Spirit passages.
- Teach Lesson #3

Desired Outcome

- The student will know the Biblical Basis for the doctrine of Holiness so that they can properly teach and preach from the Bible about holiness/entire sanctification/the infilling of the Holy Spirit.

Suggestions for teaching

- Study each passage independently in its context to see what it is actually saying.
- Use the principles from Basic Bible Study Methods in each passage
- Relate the passages to each other.
- Be interactive in your teaching- that is involve your students in the learning.
- This lesson will probably take 2-3 sessions to teach it effectively. Dig deeply into each passage.

PROCEDURE:

1. Go over Quiz #1. (Be sure that you have already marked the quiz. Each quiz should be worth 10 points- be sure to record the grade in your record sheet.)

2. Go back to Handout #2

3. Study the Five Pentecosts in the Book of Acts

A. Acts 2- The Original Pentecost- Disciples Pentecost. This is the most important Pentecost. It happened at the Jewish feast of Pentecost. Jews had come from other nations to celebrate that feast. That was God's timing to pour out his Spirit. Notice what happened- Blowing of wind,

tongues of fire came down on people, people spoke in languages to communicate the Gospel, the people thought the disciples were drunk.

B. Acts 8- Samaritan Pentecost- Samaritans were disliked by the Jews because they weren't purebred, they were thought of as halfbreeds. Simon who was a sorcerer had power, but the power that Philip and the disciples had was greater. But God wanted to show His love for them.

Acts 9- Saul's Pentecost- This passage tells how Paul was saved and filled with the Holy Spirit. Notice how God chose Paul to be an apostle to the Gentiles. Ananias had a part to play in Paul's life.

Acts 10- Gentile Pentecost (At Cornelius' house) This is when God used Peter to help the Gentiles to also be filled with the Holy Spirit. They probably didn't speak Hebrew because they weren't Jews.

Acts 19- Ephesian Pentecost – Ephesus was a multicultural, multilingual city, people came there from other countries, languages to do business. Notice the question Paul asked the Ephesians.

4. Study carefully the other Significant Entire Sanctification/baptism of the Holy Spirit passages:

A) Acts 1:4-8- the disciples were told to wait for the gift of the Holy Spirit.

B) Matthew 3:11-12 (Mark 1:7-8; Luke 3:16-18; John 1:32-34, Acts 11:15-16) John prophesied about the baptism of the Holy Spirit. Study Matt 3:11-12 carefully and then use the other scriptures as cross references.

C) Luke 24:46-49- key phrase- "clothed with power".

D) Acts 15: 8,9- Peter's explanation of what happened at Cornelius' house-the Gentile Pentecost. Notice- God did the same thing for them as he did for us (Jews at Pentecost)

E) I Thess 3:10-13; 4:3-9, 16-24; 5:22-23 – The Thessalonians needed something more. They needed to be entirely sanctified- this is the only place where we read about "entire sanctification."

F) Galatians 5:16-25- this tells about the acts of the sinful nature and the fruit of the Spirit.

G) Joel 2:28-32- This is Joel's prophecy of Pentecost which Peter quoted on the day of Pentecost. But not everything Joel spoke about happened at Pentecost.

H) Luke 11:9-13- notice the continual asking and the promise of the gift of the Holy Spirit. Also see the parallel passage in Matthew's gospel.

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

J) 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.

K) Romans 12:1-2- This is what we need to do to be entirely sanctified/filled with the Holy Spirit.

L) John 17:15-19- this is Paul's prayer for His disciples.

M) Ephesians 3:14-19; 4:17ff; 5:1-20- the Ephesians needed something more, they apparently were lacking something.

N) Colossians 3:1ff- The Colossians also needed something more.

O) Matthew 5:48- Be perfect in love- that is the context.

P) Galatians 2:20- emphasize death to self.

Q) I Peter 1:15-16- God wants us to be holy. We can't be holy in our own power. God will give us power to be holy. That holiness begins when we are born again and grows deeper when we are filled with the Spirit of God.

Ask and answer the question-Why is it important for a person to be baptized in the Holy Spirit?

Doctrine of Holiness

Lesson 4

God's Will for Man Was and Is Holiness

Lesson Purpose:

- To teach that from the beginning God's will for man was holiness, that man might be holy as God is holy.

Main Points:

- Remind them of the two definitions of holiness- see handout #1
- From the beginning God wanted man to be holy.
- God makes man holy through the covenantal system.
- Yahweh and the religion of the OT was very different than the gods of the non-Jews

Desired Outcome

- The student will understand God's plan for man to be holy in the OT and how different that was from the other religions of the day.
- The student will know that the covenant and sacrificial system was designed to lead to holiness.

Suggestions for teaching

- Teach Lesson #4
- Allow discussion with the students to be sure they understand.

PROCEDURE:

1. Remind them of the 2 different definitions of holiness- Handout #1. We will be teaching about the first Definition in this lesson.
2. Give them Quiz #2
3. Read testimony #2 from Handout #11
4. Give them Handout #3.
5. Teach them Lesson #4

I. God's will for man from the beginning was Holiness-

From the beginning God called us to be holy. In I Peter 1:15-16 Peter quotes from Lev 19, - "be holy because I am holy." John Oswalt in Called to be Holy writes that there are 4 components of holiness in I Peter 1:

- A. Holiness defines a way of behaving.
- B. Holiness is a way of behaving determined by the character of God.
- C. Holiness is a way of behaving which all Christians are expected to manifest.
- D. Holiness is a way of behaving which is markedly different from the way of unbelievers.

II. God's will is for us to be changed to be like Him.

A. God's purpose in redemption is not just salvation but transformation of human behavior in this world. Jesus' ultimate concern was not whether people enter the kingdom but that they live transformed lives in the kingdom. God's will for us is not to only forgive us our sins and then take us to heaven. NO, God has much more for us! God's purpose in the OT and in the NT is the transformation of human behavior in this world which leads one to eternity. God saves us from our sins through forgiveness of our sins, then he desires to change our character so that we can live like Jesus and then he gives us eternity with Him forever. Some churches seem to have left out the middle- holiness.

B. The OT Covenant and Holiness.

1. The OT shows what the transformation is. God tells what He expects of us in the commandments.

2. In the OT- God revealed himself to man in a covenant relationship.

i) God desires to have a covenantal relationship with man.

God's purpose for Israel was not simply to give them a promised land, but that Israel might have a relationship with God where He could live in their midst and His holiness would not destroy them. That is why he 1st lead them to Mt. Sinai. There He showed Moses His character and the character He expected of His people. Therefore he made a covenant of grace with them. God made a covenant with Noah, not because Noah was holy but because of God's grace. God initiated a covenant with Abraham not because of Abraham's righteousness because of God's grace. At Sinai after Israel was delivered from Egypt God invited her to experience deliverance from themselves. Israel's duty was to believe the promise of grace through faith.

ii) That happened through sacrifice. (Explain the sacrificial system.)

C. The NT shows what God has done to make the transformation possible. "Unless Christians are truly transformed into the character of God, the whole purpose of the Church's existence become blurred and confused. The church without the character of God lacks the power of God." But when the holy character of God is seen in broken people it is apparent that something supernatural has taken place in them. This gives hope to sinful man.

D. Holiness is essential for the church. "The fate of the Christian Church around the world depends on what it does with the biblical doctrine of holiness."

III. The Difference between Yahweh and the gods of the people around Israel in the Old Testament.

A) The gods/religions of the "heathen" people in the OT.

What they believed is very similar to what is found in Hinduism and the New Age movement today.

They believed:

- 1) Everything is divine.
- 2) Good and evil are in conflict, evil destroys the world, good supports it.
- 3) Matter has always existed.
- 4) Gods emerged from matter through sexual means
- 5) The gods are like men only greater. They are conflicting- ege 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.

B) The Truth about Yahweh and the Bible.

Go back and contrast what they believed with what the Bible teaches. (see Handout #4)

Eg- In contrast to everything being divine, the Bible teaches that only God is divine- there is only One God- Yahweh- Deut 6:4.

IV) The History of Holiness and grace.

A) In the 1800's the Methodist Church began to neglect the teaching of entire sanctification. But God raised up people to help revive the teaching. People experienced a deeper work in their lives and they wanted to help others to experience it.

1) Phoebe Palmer began Tuesday night prayer meetings at her home to teach people about his work of God's grace

2) Holiness camp meetings began to help people to seek for this grace in their lives.

B) Since WWII the church has emphasized grace- there is nothing we can do to earn God's grace. All we can do is to believe that Christ dies 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)

C) 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 guilt and the power of sin!

D) There is a teaching in the church today that says we are all sinners, we expect to fall into sin, but God is gracious and will forgive us. We can't live without sin, we can't be holy. That is false teaching!

E) The truth is that we can't be saved from sin by human effort! But the goal of grace is to be Christlike. We want to escape the consequences of sin but we don't want to stop sinning. God's will for us as Christians is that Christ be formed in us. Gal 4:19.

Conclusion of the idea of Holiness in the OT. How can man live in the presence of a holy God?-through the sacrificial system- but it was for those who are already in a relationship with God. In the other religions of that day, the people manipulated the gods, the gods had no ethical demands. In Lev 19, as God introduces the covenant to Israel he tells them that to be holy is not just doing holy things, like prayer, giving sacrifices. God desires man to be holy. The power to be holy is prophesied in the OT and revealed in the NT.

Doctrine of Holiness

Lesson 5

Holiness and Sin

Lesson Purpose:

- **To teach that holiness and a deeper work is found in the New Testament and that God wants to give us power over sin.**

Main Points:

- **Holiness is found in the New Testament**
- **Holiness gives us power over sin.**
- **The secret is the Spirit filled life.**
- **Study the different kinds of sin**

Desired Outcome

- **The student will understand what the New Testament says about holiness.**
- **The student will understand the different kinds of sin and how God deals with sin.**

Suggestions for teaching

- **Teach Lesson #5**
- **Show that the OT and the NT teach about holiness**
- **Show that the secret to living a holy life is to be Spirit filled/led by the Spirit**
- **Be extra careful in helping the students understand the different kinds of sin.**
- **Allow discussion with the students to be sure they understand.**

PROCEDURE:

- 1. Go over Quiz #2**
- 2. Give Handout #4**
- 3. Teach Lesson #5**

I. God's Holiness is ethical.

For God holiness has an ethical quality, that is there was a morality connected with the relationship God had with his people. His people were to honor their parents, to not worship any idols, to not steal, to not commit adultery, etc. He demanded ethical holiness- behavioral holiness. When God says be holy, he means having God's character. The goal of salvation was holiness- God's character.

II. The covenant/law told the OT people of God how to live but didn't give them the power to be holy.

A. The covenant/law was not the means of entering into relationship with God or receiving His grace.

The people of the OT were already delivered- the law/covenant was to teach them how to walk with God. The Israelites made a BIG mistake-they believed they were in relationship with God, because they were forgiven, they had experienced the grace of God. They were His chosen people. But because they failed to be holy, because they followed and worshipped other gods, they met destruction and His presence left them.

B. The purpose of the OT Covenant was:

1) to reveal God's holy character 2) to reveal God's intention for man to be holy and 3) to reveal the basic inability of man to be holy.

2) In the OT some but not many experienced God and were holy in some ways.

a) Some people had a perfect heart for God- eg-David and Solomon until his wives led him away from God. I Kings 8:56-61.

b) Sometimes the Spirit of the Lord came upon people like, Samson, Gideon, Saul and David. C). In the Old Testament only certain spiritual people could experience the outpouring of the Holy Spirit. Ezekiel speaks of a coming day when man will receive a new Spirit - 36:25-27 - also Joel 2:28-29 - The Rabbis thought these promises describe a future messianic time when the Spirit of God would sanctify people.

3) In the OT the ultimate purpose of the coming of the Messiah was to give the Holy Spirit, not the atoning death of Christ. Jesus was the God/Man on whom the Spirit came. Is 61:1-3, Luke 4:18-19. Look at what happened at Jesus' baptism. Jn 1:32-33, Is 11:2.

4) The OT ends with despair and hope. Despair because of Israel's sin and resultant exile, and a return of the scaled down temple- Hope because of the future coming of the Messiah's outpouring of the Holy Spirit. "The ultimate purpose of the coming of the Messiah was to give the Holy Spirit.." John Oswalt

III. The New Testament tells us the secret of living a powerful holy life.

A. Jesus' ultimate concern was not whether people get into the kingdom, but that once they entered the kingdom, their lives be transformed so that they live the life of the kingdom for the King and for others, not themselves. Look at the sermon on the mount.

B. Too many Christians live on crackers and cheese when they could be feasting at an incredible banquet. Pg. 149-150.

C. An example from the Thessalonians.

In Thessalonians we see they needed something more.

1) I Thessalonians- Paul says that he wants to visit them to supply what is lacking in their faith. 3:10. They lacked in sexuality, in brotherly love, self discipline etc. They needed to be sanctified.

2) We need to surrender everything to God. As long as we refuse to surrender to the Spirit absolutely we will rule ourselves with an unclean power. But when we surrender we discover that we can control our desires and we have a power over them which we never had before we surrendered everything to God. pg 156.

3) As long as the flesh rules, it is constantly fighting the "unreasonable" commands of God. When we surrender and Christ becomes Lord, the Spirit fills us and we are amazed at how easy the Christian life is. I Thess 4:1-5:22 are the details of the entirely sanctified life. This is God's work, not man's. God can make you Christlike, without defect. He will do it. I Thess 5:24. Do we believe God can?

D. An example from the Colossian church. Colossians- The problem is the sin nature- sinful indulgence- the flesh. Selfwill inspired by the sinful nature is the problem- the Spirit is our hope. 3:12-17. The Spirit rules when the flesh has been crucified. The potential for the holy life is released by faith, that's why Paul says, put off and put on-become what you ought to be.

E. An example from the Ephesians

Eph 1:4- God's purpose is that we might be holy and blameless. Paul's prayer is that they might be filled with the presence of God. 3:16-19. Christ is in them but... they have not yet by faith allowed the Holy Spirit to rule or reign in them.

If God wants us to live lives of blameless holiness, why are so few Christians doing that? That kind of life is only entered by self-renunciation and faith! Too many Christians are struggling to be like Christ in their own strength and always fall short-others have given up and live lives full of greed, pride and self indulgence and yet claim Christ's forgiveness. What a tragedy!

F. An example from the Galatians

Notice how they had been “bewitched”, allowing others to push them back to living by the law. The secret is dying to self. Galatians 2:20. The secret is the Spirit filled life- Galatians 5:16. The fruit of the Spirit love, should be seen in you.

IV. A BIBLICAL UNDERSTANDING OF SIN

To implement a Biblical understanding of holiness in our lives we must also have a Biblical understanding of sin.

I. Christians are not supposed to sin. I John 1:6-7, 2:1-2 and 3:4-9. I John 1:8 means all of us have sinned, you cannot say I have not sinned- Romans 3:23. Here John is speaking to a sinner primarily. But then he goes on to say that a born again person can't continue living in intentional sin. They must confess it and leave it- I John 1:9

A. The Bible speaks of two kinds of sin which we are accountable for.

1) A willful transgression of a known law of God. Genesis 3 (We are held accountable for this.) This is sin with a high hand- the picture is of a man raising his fist in rebellion to God- I don't care what you say- I will do it any way, or I won't do it. Numbers 15:32-36.

2) unwillful disobedience- we didn't know it was wrong, we forgot. Lev 15. We are not held accountable- I John 1:7.

B. There are two definitions of sin in Christian circles:

1) A willful transgression of a known law of God. (Wesleyan)

2) Any falling short of God's perfection- (Reformed or Calvinist) (We sin in word, thought and deed daily)

C. There are two kinds of sin which are atoned for:

1) Acts of sin- These are cleansed when we are born again.

2) Sinful nature - There is this self will which is intent on denying the imposition of God's will on it. We know what is right but we cannot or refuse to do what is right because of that sinful nature. Something in us needs to die, if we are to be holy. There is a moment of death when self-will dies and God's will reigns. Then we can live in full obedience. This is cleansed when we are entirely sanctified/baptized in the Holy Spirit. Acts 15:8-9.

Doctrine of Holiness

Lesson 6

4 Ways of Evaluating Religious/Spiritual Manifestations

Lesson Purpose:

- To show that we need to evaluate religious manifestations through the “Wesleyan Quadrilateral” and to show the ultimate practical results of holiness.

Main Points:

- The Wesleyan Quadrilateral
- The Components of the experience of entire sanctification/infilling of the Holy Spirit.

Desired Outcome

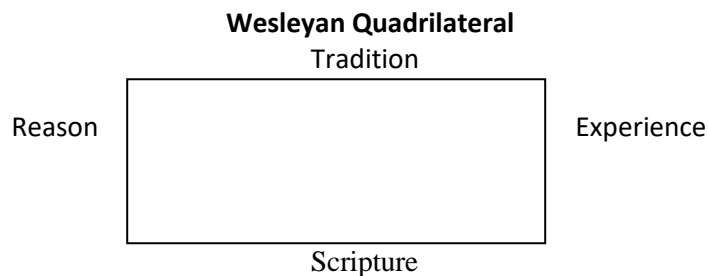
- The student will understand and be able to evaluate religious activity through the quadrilateral.
- The student will know the practical results in the life of a Spirit filled person.

Suggestions for teaching

- Teach Lesson #6
- After teaching the quadrilateral choose 3 of 4 examples and have them evaluate using the quad.eg – tongues, laughing revival, being slain in the Spirit, the “prosperity Gospel.”
- Show the practical results (components) of those who have been Spirit filled.
- Allow discussion with the students to be sure they understand.

PROCEDURE:

1. Give them Handout #5
2. Read testimony #3 from Handout #11
3. Teach Lesson #6



I. What does the Bible Say?

As we evaluate any aspect of the spiritual life the foundational question should be, but what does the scripture say? That was the cry of the reformers in the reformation. Our doctrines and beliefs about God and how He works in our lives should be based on what the Bible says.

II. Is this reasonable?

The second question should be what about reason? Is it reasonable to say that having a prayer language gives a person more power in the spiritual realm. If that is true then why does the scripture say that we should pray in faith, according to God's will, without sin in our lives- why are there so many instructions about prayer principles if I can simply pray in tongues and bang it happens. That is not reasonable to me. When I pray I want to know what I am praying and pray in faith and when I don't know what to pray and I cry to God, He through His Holy Spirit will help me pray- because He will interpret my heart's cry to God- not that I will pray in an unknown language. So it doesn't make sense to me, it is not reasonable to me, to say that a prayer language is more powerful than my own heart cry to God. Remember the quadrilateral – I am trying to reason or think this manifestation through.

III. What is the experience of People?

The third question is but what about my experience or the experience of others? Some people have a manifestation of a prayer language- maybe it began when they had a deeper experience of the Holy Spirit in their life. They love it, they think everyone should have that experience so they teach that if you are filled with the Spirit of God you will pray in another language- in fact they will teach you how to pray in a prayer language. Others have been filled with the Holy Spirit and done great things for God but never prayed in a prayer language. That is their experience. It is dangerous to build a doctrine on your own experience or someone else's experience alone. Scripture is the foundation for any spiritual doctrine. Then we should examine it according to reason and finally we should look at it from the perspective of experience- but what is my experience and the experience of others in the kingdom.

IV. What is the Church's tradition in this area?

Tradition is important, we can learn from our fathers and mothers in the faith. However tradition is the least important of the 4 elements because sometimes the church fathers were wrong- eg the Roman Catholic Church and the reformation.

V. The best way to understand spiritual things is to examine them in light of the Bible, experience, reason and the history of church tradition. We believe that it is better to teach that the evidence of the Holy Spirit's infilling is a greater power to serve, a greater power to live a holy life and a greater power to love, than to teach that the evidence is a prayer language. Now if you are filled with the Holy Spirit evidenced by a power to serve, to live in holiness and to love God and others and you also happen to have a prayer language- that you aren't trying to propagate- you are my brother or sister in Christ and you are welcome to fellowship with me. We as Wesleyans need to understand the Doctrine of the Baptism and infilling of the Holy Spirit and press on until we have our own testimony of this work in our lives and in the lives of the people in our church.

VI. Holiness is a by- product of a relationship. Holiness is not primarily for ourselves but for others. Isaiah 6. "You must become holy because I am holy" is not so much a demand as much as a wonderful offer. Holiness leads to freedom- from sin and freedom to truly love, free to give, free to serve...free to BE.

VII. Clyde Dupin's explanation. He is a Wesleyan evangelist in North America says that God wants us to reach a point where the Holy Spirit fully possesses us. That is a good way to think about this deeper work of grace.

VIII. Components of the Experience of Entire Sanctification

What happens practically to a person who is entirely sanctified/filled with the Holy Spirit?

- A. There is a Separation to God 's use. In the Old Testament the Bible speaks of being set apart for God's use. Jn 17:19, I Peter 3:15.2.
- B. There is a cleansing from the old self - Wesley - love fills the heart cleansing pride, anger, evil desires, self-will.
- C. The baptism with Holy Spirit
- D. There is an empowerment - Acts 1:8
- E. There is a sealing - 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.
- F) There is a growing state of right relationship
- G) There is a perfection - (of motives) not necessarily action. Heb 6:1 (?) (maturity is the idea)
- H) It is an establishing 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) There is a component of love - We can love God with all our heart and mind and soul and strength
- J) There is a social component - Entire sanctification produces a desire to assist others. Wesley wrote a book on medicine. He wrote or edited for republication between 200-300 books and corresponded with people from all over the British Isles, American and Europe. . He established clinics where medical people and medicine could be given to help the very poor- where little was being done to help them. He established a lending fund to help those who fell into financial trouble- with interest free loans. He helped start schools for the poor and encouraged the creation of the Sunday school for children, especially for the children from poor families. He helped fight against slavery and encouraged his Methodists to vote according to their religious beliefs. He also was involved in seeking for better legislation against child labor.
- K. There is a world mission interest - it has led to missionary service and to sacrificial giving for its support.
- L. There is an otherworldliness-live w/o tobacco, alcohol, - live different than the world (even in dress).
- M. History tells us that those filled with the Holy Spirit went out as missionaries and evangelists impacting their world for Christ. They also were concerned with the physical and social needs of mankind. The infilling of the Holy Spirit lead to missions and social work Read the stories of Charles Finney, John Wesley, William Booth and DL Moody.

Doctrine of Holiness

Lesson 7

in

**How to experience the Baptism of the Holy Spirit & The Work of the Holy Spirit
our Lives**

Lesson Purpose:

- **To help the student see the work of the Holy Spirit in our lives and the steps a person must take to be filled with the Holy Spirit**

Main Points:

- **Steps to experience the infilling of the Spirit/entire sanctification in your life.**
- **The Work of the Holy Spirit in the life of a person**
- **The difference between the Gift, gifts and the fruit of the Holy Spirit.**

Desired Outcome:

- **The student will understand how the Holy Spirit works in our lives and what a person must do personally to experience this work of grace in their lives.**

Suggestions for teaching

- **Teach Lesson #7**
- **After teaching the steps ask them if they took those steps when they were filled.**
- **If they had not yet taken been filled with the Spirit ask if they are ready to take those step.**
- **Help them understand which step is the most difficult.**
- **Be interactive in teaching the difference between the Gift the gifts and fruit of the Spirit!**

PROCEDURE:

- 1. Give them Handout #6**
- 2. Teach Lesson #7**

I. How You Can Experience The Baptism of the Holy Spirit/entire sanctification.

A) Biblical Steps to the experience

1) Be born again. (In the Pentecosts in Acts we saw how born again people were baptized in the Holy Spirit.

2) Understand the experience. Understand what is offered- power over sin, power for witnessing, cleansing from birth sin.

3) See the need to experience it. Disciples lives- anger, pride, fear. lack of spiritual power.

4) Prepare 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

4) Consecration - 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."

5) Believe God's promise to fill you. Have faith - the most crucial step - Acts 15:8-9. Luke 11:9-13.

B) Advice of AW Tozer

AW Tozer in How to Be filled with the Holy Spirit says:

1. Be sure that you can be filled. -“The Spirit filled life is not a special, deluxe edition of Christianity. It is part and parcel of the total plan of God for His people.” Pg 39
2. You must desire to be filled. Are you sure that you want God to take over your entire life?
3. Present your body to Him. Rom 12.
4. Ask Luke 11:9-13
5. Have Faith Galatians 3:2
6. 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

C) Robert Coleman’s advice.

Coleman in The Spirit and the Word writes, “Self needs to be crucified. Gal 2:20. “The manner and form will vary in each case and it is dangerous to try to force it into any prescribed pattern. He suits the blessing to you as He knows best. Whether or not there is a great emotional experience at a certain point in time is not what is important. Consecration and receiving by faith after being born again is what is important. Measure yourself not against others but against Christ.”

D) Some practical advice

To experience the baptism gather with others who are seeking the same work in their lives, or go by yourself and be alone with God, fasting, praying, seeking for the infilling. In the 1800 and 1900’s they had holiness camp meetings and Tuesday night prayer meetings to help people experience this grace because they believed that was the secret of living a powerful Christian life. As you pray seek the Giver Himself, not the gift or experience.

II. The Work of the Holy Spirit in the life of a Christian

A) The Holy Spirit Convicts us. The Holy Spirit’s work in our life actually begins before we are born again. In John 16:8, Jesus says, “When He (the Holy Spirit) comes, He will convict the world of guilt in regard to sin and righteousness and judgment...” The Work of the Holy Spirit in the life of a person, before they are born again, is to convict them of sin and righteousness and judgment. He points people to Jesus. John 15:26

B) The Holy Spirit enters our life at conversion. When we are born again or converted the Holy Spirit comes into our life. In Romans 8 Paul speaks about life in the Spirit. He says in 8:9 “You however are controlled by the Spirit if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.” Vs 16 says, “The Spirit himself testifies with our spirit that we are God’s children.” This is another evidence that the Spirit of God lives in us as Christians.

The Holy Spirit is a deposit in us. II Corinthians 5:5 Paul writes to the church of God and the saints in Corinth and throughout Achaia and says, “Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come.” Biblically if we say that as Christians Christ is in us and that the Holy Spirit lives in us we are saying the same thing. The Holy Spirit comes to live in us as born again believers. Some of our reformed or Calvinistic brothers stop here and say that once you are born again the Holy Spirit comes into your life and the work of the Holy Spirit is complete in your life – there is no deeper work of the Holy Spirit in your life. (eg. Charles Swindoll). But we believe that after coming into our lives He wants to fill us.

C) The Holy Spirit guides us into truth

1. By being our counselor and helping us. John 14:16
2. By reminding us what Jesus said. John 14:26
- 3) By convincing us of what is right. As born again people the Spirit continues to convict us and convince of truth- John 14:26; 16:8,13

D) The Holy Spirit fills or baptizes us. Acts 1:4-8; 2:1-4

But if you examine the scripture closely there is a deeper work that God wants to do in your life after the Holy Spirit comes in at conversion. The key scripture that defines this deeper work of the Holy Spirit is found in Acts 1 and 2. After his resurrection from the dead and before his ascension back to heaven Jesus told his disciples in Acts 1:4b Do not leave Jerusalem, but wait for the gift my Father promised which you heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” Jesus seems to be referring to a prophecy of John the Baptist. In Matthew 3:11-13 John said, “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

In Acts 1:8 Jesus told those converted, believing disciples, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth.” He was speaking of the baptism of the Holy Spirit. In Acts 2 we read about how the Holy Spirit filled or baptized the disciples.

E. The Gift of the Holy Spirit, The Gifts of the Holy Spirit and the Fruit of the Holy Spirit

Know the difference between the gift of the Holy Spirit, the gifts of the Holy Spirit and the fruit of the Holy Spirit.

- 1) The gift of the Holy Spirit is the Holy Spirit Himself. Acts 1:4-5.
- 2) The gifts of the Holy Spirit are the spiritual gifts mentioned in I Cor 12, Eph 4 and Romans 12
- 3) The fruit of the Holy Spirit is love, joy, peace,.... Galatians 5:22-23.

Conclusion-We as Wesleyans believe in the baptism of the Holy Spirit- in fact it is our distinctive doctrine, we believe that after conversion there is a deeper work of the Holy Spirit in our life where He who is already in us, fills us completely or baptizes us in Him. Wesleyan means the baptism or infilling of the Holy Spirit. We sometimes call this work of the Holy Spirit entire sanctification.

The Evidence of the Spirit Filled Life

Lesson Purpose:

- To help the student understand what the Bible says is the evidence of the Spirit filled life

Main Points:

- The Evidence is a Greater Power to serve, to be holy and to love.

Desired Outcome

- The student will understand that the Bible shows that those who are Spirit filled are empowered for service, to be holy and to love God and others.

Suggestions for teaching

- Teach Lesson 8
- Ask them what they believe is the evidence of the Spirit filled life. Look back at their answers on the prequiz. Then show them what the evidence is.
- Explain that while some people may have the gift of “tongues” or a prayer language that that is not the evidence- some people are filled by the Spirit but they don’t have a prayer language.
- Teach them that the infilling is for service-it is a holy, loving, empowerment for service.
- Explain that these evidences begin at conversion and become more powerful in the baptism of the Spirit.

PROCEDURE:

1. Give them Handout #7
 2. Give them Quiz #3
 3. Read testimony #4 from Handout #11
 4. Teach Lesson #8
- I. Historical Lessons on the Evidence of the Baptism

A) The Wesleyans.

Historically there have been two main emphases of what happens when a person is filled or baptized with the Holy Spirit. Our holiness forefathers in the Wesleyan movement put the emphasis on a cleansing work of God’s grace that happens when one is filled with the Holy Spirit. The teaching has been that when the Holy Spirit fills you he cleanses you from inbred sin- He gives you power over sin. That lead to their emphasis on holiness- living a holy life. Acts 15:8.9 is one section of scripture that they have used. Also Matthew 3:11-12. (explain)

B) The Pentecostals who were born out of Wesleyan holiness theology, put the emphasis in the infilling of the Holy Spirit on power- “but you shall receive power when the Holy Spirit comes upon you...” was one of their key verses.

C) Power and Cleansing. In my opinion one of the mistakes we as holiness people made was that we put much emphasis on holiness or the cleansing from original sin and not enough on the empowering of the Holy Spirit. In my opinion our Pentecostal brethren historically have put much emphasis on the empowering and not enough on holiness- living a holy or righteous life. I would suggest that we need a biblical balance- when the Holy Spirit fills us, he will cleanse us from original sin in some way so that we can live a more righteous or more holy life. But at the same time He will also empower us to live powerful Christian lives. The baptism of the Holy Spirit is a powerful work of God in your life. If the first work of God's grace in your life- salvation- prepares you for heaven, then the second work of God's grace- in the infilling or the baptism of the Holy Spirit will prepare you to live a powerful life here in earth.

II. Biblical Evidence of the Infilling of the Spirit

What is the evidence of the Holy Spirit's infilling in our lives? How do we know if we have been filled with the Holy Spirit? The person who has been filled with the Holy Spirit will have power- a greater power than when they were born again. Spiritual power begins when you are born again but it is magnified when you are Spirit filled. That power is manifested in three ways.

A) The infilling of the Holy Spirit gives you a greater power to serve in the church or in the kingdom of God. That seems to be the emphasis of Jesus in Acts 1:8. When the Holy Spirit comes upon you, you will be my witnesses... he said. The rest of the book of Acts is the story of the remarkable power for service that was given the early disciples beginning in Jerusalem and going to the ends of the earth at that time. Peter who denied Christ three times stood up at Pentecost, after he was filled with the Holy Spirit, and preached a message boldly and 3000 people were converted. The disciples were empowered and wherever they went they left something burning, they planted churches and eventually they all died for their faith- all except John the apostle. When the Holy Spirit fills you He will empower you, using the gifts He has given you and you will serve God in a greater way. Whatever your spiritual gifts are- He will empower you in a greater way to serve in His kingdom. When you preach as a Spirit filled Christian the results will be multiplied by Him. When you teach as a Spirit filled person the results will be greater- the power of teaching will be greater.

B) The infilling of the Holy Spirit gives you more power to be holy-to be righteous.

I Peter 1:15-16." But just as he who called you is holy, so be holy in all you do; for it is written be holy for I am holy." Isaiah had his vision in the temple in chapt 6 and the angels cried out Holy, Holy Holy, is the Lord God Almighty..."In Rev 4 the 4 living creatures cry out day and night, holy, Holy, Holy is the Lord God Almighty..... Our God is holy and if He fills you with His Holy Spirit then you will also be holy, because He has filled you with Himself. That doesn't mean that you can't sin after you have been filled with the Holy Spirit, that means that you will have a greater power over sin- a greater power to live a righteous life. There is more spiritual power given in this grace - therefore there is more ability to walk closely with Christ and live in victory. We are cleansed from our carnality- not our humanity. Our humanity includes our sex drive and learned things such as prejudice. Carnality includes pride, self-will, unbelief, jealousy. Anger might be related to our humanity or to our carnality depending on what kind of anger. But entire sanctification gives us greater power or control over our humanity. We are cleansed - from pride, carnal anger, self-will, envy, jealous, bitterness of Spirit - the negative aspects of the carnal nature are cleansed away.

C) The infilling of the Holy Spirit gives you a greater power to love. Jesus told his disciples that there were two great commandments that summarized all the commandments and they are Matt 22:37-40. John Wesley was asked what he meant by the doctrine of Christian perfection or perfect love and his answer was- I mean nothing more or less than this- it is loving God with all

your heart and living your neighbor as yourself. In Galatians 5:22-23 Paul writes that “the fruit of the Spirit is love.....” In John 4:16b says, “God is love. Whoever lives in love, lives in God and God in him.” If God who is love, fills you with His Holy Spirit, then one of the evidences of the Spirit filled person will be that you will be full of love for God and for you neighbors. Spirit filled Wesleyans don’t hate each other- they love each other.

D) This experience moves us from living in spiritual defeat to living in spiritual victory.

E) Other Evidences of entirely sanctified/Spirit filled persons

1) They will give. If you are filled with God’s Spirit you will no longer have a battle in giving tithes and offerings 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.

2) They don’t fight for positions. If you are filled with the Holy Spirit you will no longer fight for posts 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.

3) They won’t slander or quarrel. They don’t slander each other, they refuse to quarrel over nonessential issues.

4) They will have a passion to reach the world for Jesus Christ. They have power for positive witness. They have a single hearted devotion or dedication to Christ.

5) They don’t fall into immorality or willfully sin. This doesn’t mean that they never sin again, it means that IF they sin they quickly confess that sin when the Holy Spirit shows them their sin. They have power over sin.

6) They are humble and not proud. Humility is a key characteristic of the Spirit filled life. Genuine worshippers want to blot themselves out of the picture. The baptism of the Holy Spirit is more than an experience, it is a way of life.

7) Spirit filled Christians are not carnal- they are not full of selfishness. They have power for holy living - Col 1:10-12 to overcome hatred, bitterness, discouragement.

8) Spirit filled are quick to obey whatever God tells them to do, they don’t live in rebellion against God’s commands.

One of the biggest problems in the Church is that we who call ourselves Wesleyans do not understand and have not experienced this work of God’s grace in our lives.

9) They are steady in their walk with God. When we are Spirit filled we should be steadfast, not up and down, courageous - not cowardly. we should experience the fruit of the Spirit, we should be more faithful, we should live in victory, not defeat.

10) It effects different people in different ways. Apparently not all of the 120 went on to become powerful leaders. But they apparently did serve God powerfully in their own lives.

Tongues and the Spirit Filled Life

Lesson Purpose:

- To help the student understand what the Bible says about tongues and the Spirit filled life.

Main Points:

- There are two different kinds of gifts of tongues mentioned in the Bible.
- Tongues is never said to be the evidence of the Spirit filled life.
- The beginning of widespread tongues in the early 1900's lacked love and was racist.

Desired Outcome

- The student will understand that tongues is a spiritual gift, is the least of the spiritual gifts and is not the evidence of the Spirit's baptism.

Suggestions for teaching

- Teach Lesson 9
- Tell the story of the early Pentecostals. Parham and Seymour.

PROCEDURE:

1. Give them Handout #8
2. Go over Quiz #3
3. Give them Quiz #4
4. Teach Lesson #9

I. The Beginnings of the Pentecostal Churches and speaking in tongues. Tell the story of the beginnings of tongues.

William Joseph Seymour was born in the South in the 1800's amidst the Klu Klux Klan and segregation. He was a black man. He left the south and went to Indianapolis where he joined a largely white Methodist Episcopal Church. He could have joined a black church but instead he joined a white one because he believed in racial integration. He was seeking racial reconciliation through the power of the Spirit. He then moved to Cincinnati, Ohio where he joined a white denomination which reached out to African Americans and had a strong holiness emphasis. There he felt called to preach.

Eventually he moved to Houston, Texas where he served as an interim pastor, in a black holiness church while the pastor Rev. Lucy Farrow was in Kansas helping the family of Charles F. Parham, an evangelist and Bible teacher. It was in Kansas and with Parham that the Pentecostal movement began with the "evidence of speaking in unknown tongues." When she came back to Houston she testified to have spoken in "unknown" tongues. Parham then came to Houston to establish a Bible school and because he wanted to learn more Seymour was allowed in to learn. As a result of segregation he could not join the classes but was allowed to sit outside the door to learn, the door was left ajar. They preached together in the Houston area but Parham would not allow the races to mix- the blacks sat in the back and the altar was segregated. In 1906 after a few weeks at Parham's school, Seymour left for Los Angeles, CA to pastor a small group of Christians. He taught holiness, divine healing and glossolalia as a sign attending the baptism of the Holy Spirit. This teaching caused division in the church. On 9th April, 1906, The Holy Spirit began to move and many signs happened included glossolalia. Seymour was known for his spirituality, godly and deep prayer life. The Azusa Street Revival had begun and it reached out to all races. Missionaries were sent out from that congregation to Africa and elsewhere. The power fell at Azusa Street, more so, than what happened in Kansas under Parham's ministry. Seymour stressed Christian love above all else. "This was more important to him than glossolalia." He wrote, "The Pentecostal power, when you sum it all up, is just more of God's love. If it does not bring more of God's

love it is simply a counterfeit. Pentecost means to live right in the 13th chapter of First Corinthians, which is the standard.” For him divine love was the central reality of the Spirit’s presence. Many white leaders never saw what Seymour saw, they made glossolalia, the distinct mark of Pentecostalism. But for Seymour the primary evidence of the Holy Spirit was divine love. “Tongues are one of the signs that go with every baptized person, but it is not the real evidence in everyday life. If you get angry, or speak evil, or backbite, I care not how many tongues you have, you have not the baptism with the Holy Spirit.” Pentecost, he said, “makes us love Jesus more and love our brothers more. It brings us all into one common family.” Someone said about Seymour, he was “the meekest man I ever met...he is ...so filled with God that you feel the love and power every time you get near him.”

Seymour invited Parham to Los Angeles, hoping he would lead some revival meetings to strengthen what God was doing. Seymour wanted to see racial equality and Christian unity. Parham came but was disgusted with the racial intermingling. His ‘prophesy’ was that “God was sick at His stomach”. He said that God would not stand such “animalism”. He was referring to the integration of the races that he saw at Azusa street mission. Eventually he split the church and took 200-300 white members and he continued to condemn the Azusa Street Mission. Subsequently many left the mission church. They could live with glossolalia but could not follow the interracial fellowship which Seymour taught flowed from the baptism of the Holy Spirit. They abandoned love and reconciliation! In the end Seymour died at 52 of a heart attack, some say he died of a broken heart. Most people, especially the whites could not relate to the removal of the color line and the gospel of love as the evidence of the Holy Spirit’s infilling.

II. Tongues in Acts 2. What happened when the Holy Spirit came upon the early disciples? Acts 2:1-21. When the Holy Spirit initially came upon the disciples the manifestations were the blowing of a violent wind, tongues of fire came upon each of them and they spoke in other tongues as the Spirit enabled them. What kind of tongues were they? According to the rest of the passage they were known languages that people from different parts of the world spoke. The gift was given to the apostles so that they could communicate the Gospel in the vernacular of the people who had gathered, even though they didn’t know the language. Vs. 5 and 6. There are four other so called Pentecosts in the book of Acts where the Holy Spirit filled people- in Acts 8, Acts 9, Acts 10 and Acts 19. In the Samaritan Pentecost in Acts 8:14ff Peter and John placed their hands on the believers, and prayed that they might receive the Holy Spirit and they received the Holy Spirit. The scripture doesn’t say much more about the manifestation but it was powerful because Simon wanted that power. No tongues are mentioned in Acts 8- the Samaritan Pentecost and Acts 9- Saul’s Pentecost.

III. Tongues in Acts 10. At the Gentile Pentecost at Cornelius’ house vs 44ff- the Holy Spirit was poured out on the Gentiles and they were heard speaking in tongues and praising God. We are not told what kind of tongues these were- a known language or an unknown heavenly language. Remember that the Gentiles were non-Jews- they spoke a different language than the Jews. To understand this word glossalia in the Greek, we have to go to other places in the book of Acts where the word is found- Acts 2. The principle of interpretation is that we should interpret less clear scriptures with more clear scriptures. Acts 2 is clear- that was a known language- therefore this occurrence in Acts 10 was probably also speaking in a known language- probably given again to communicate the Gospel. It is also important to notice that in Acts 15 at the Council in Jerusalem Peter was explaining what happened to the Gentiles at Cornelius’ house, in vs 8 said, “God who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.” He was saying God gave the Holy Spirit to them just as he did to us. (The Jews).

IV. Tongues in Acts 19:1-6. When Paul placed his hands on them the Holy Spirit came on them and they spoke in tongues and prophesied. Ephesus was a multicultural, multilingual place- people came there from all over the known world and they spoke different languages. Again following the principle of interpreting less clear scripture with clear scripture we have to go back to Acts 2 to find

what the word glossalia means- and there it meant a known language given to communicate the Gospel.

V. Tongues in I Corinthians. What is the theme of I Corinthians- Problems in the Church. Paul was writing to worldly, baby Christians who were still drinking milk. I Cor 3:1-3. This church was full of problems but they had spiritual gifts. Why? Because every born again believer has been given spiritual gifts. I Corinthians 12, 13 and 14 which speak of Spiritual gifts.

I Cor 12- Theme- Spiritual gifts are given to all members in the body of Christ to build up the church. In I Cor 12 vs 27ff Paul writes Are all apostles, are all prophets, ...do all speak in tongues? The implied answer is NO. Everyone has their own spiritual gift(s).

I Cor 13-Theme- Spiritual gifts without agape love are practically useless. I Cor 13: 1ff- read.

I Cor 14:1- _Theme- Seek the gifts that build up the church-prophecy not tongues. If you walk through this chapter carefully verse by verse and don't take a verse out of context you will see that Paul is warning about tongues and is encouraging the Corinthians and us to seek gifts that build up the church such as the gift of prophecy.

VI. So what about the spiritual gift of tongues? There are two kinds of manifestation of the gift of tongues-

a) A known language given to communicate the Gospel- eg- Acts 2. Some scholars see this- a known language as the only possible interpretation of tongues or languages in I Corinthians 12-14. But others see another possible interpretation besides a known language.

b) A prayer language given to some to edify one personally. I Cor 14:4,14 Notice that the gift of tongues/languages is contrasted with the gift of prophecy which edifies the church. Also this gift is given to born again believers and it is not the evidence of the Holy Spirit's infilling. If God has given you the gift of a prayer language and that helps you in your spiritual walk that is good- praise God for that. But don't teach everyone else to experience it. Use it in your own prayer closet don't bring it into church. It is not the evidence of the infilling of the Holy Spirit, it is only one of the gifts of the Holy Spirit. Mark 16:17- "And these signs will accompany those who believe in my name; they will drive out demons, they will speak in new tongues, they will pick up snakes with their hands and when they drink deadly poison, it will not hurt them at all, they will place their hands on sick people and they will get well." Notice the passage says that those who believe in my name will do the following. It says nothing about the infilling of the Holy Spirit. The new tongues seems to be a reference to Acts 2- the communication of the Gospel to others in a language you never knew before.

c) The fact is that many great men and women who have been baptized in the Holy Spirit never spoke or prayed in tongues.

VII. What about praying in the Spirit? Ephesians 6:18, Jude 20, Romans 8:26-27. The Holy Spirit is our intercessor- 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.

Lesson Purpose:

- To help the student understand why we speak of 2 works of grace, what Wesley believed about the experience and the gifts and fruits of the Spirit.

Main Points:

- Wrong Evidences of the Baptism of the Holy Spirit
- Belief about two works of grace
- Wesley and Christian Perfection

Desired Outcome

- The student will know the wrong evidences of the infilling
- The student will know why we speak of two works of grace
- He/she will know what Wesley taught concerning the experience

Suggestions for teaching

- Teach Lesson 10
- Help them understand the wrong teaching of the evidence of the infilling.

PROCEDURE:

1. Give them Handout #9
2. Go over Quiz #4
3. Give Them Quiz #5
4. Read testimony #5 from Handout #11
5. Teach Lesson #10

I) Wrong evidences of Entire Sanctification

A. Praying in tongues. Entire Sanctification and Tongues

Tongues speaking came out of the Wesleyan Holiness 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. It doesn't agree with Scripture. Where it is given it's biggest coverage - it is a problem in a problem church. Why would God

not simply speak the truth in our language but instead speak in another language not known - which confuses (Babel)

B. Emotionalism

C. Perfectionism- I will never sin again

II) HW Smith's explanation- "When the Spirit comes upon a person He may bring a sudden and perhaps almost overwhelming flood of emotion. But in other cases he may come as it were, without observations in a quiet gladness and confidence, with a continual increasing development of spiritual power." Pg 46 Journey into Holiness.

III) Bases for 2 works of grace

A) Salvation - One comes to Christ as a sinner looking to be forgiven for their acts of sin.

B) Entire Sanctification - One is already a Christian - now he wants to yield himself fully to God - he wants the Adamic depravity (sin nature) to be cleansed, he wants something new - a new power as a Christian to overcome sin, to serve, to love. Could both works occur at the same time? Wesley - in theory yes - but he knew of no one who had.

C) Remember there are 2 types of sins - acts of sin and the sin of nature. The acts of sin are cleansed in salvation- initial sanctification. The sinful nature is cleansed in entire sanctification according to the Holiness movement . Scripture - Mt 3:11, (Mk 1:7-8, Luke 3:16-17 - John's baptism in water symbolized repentance - first work of grace, the Holy Spirit brings about the second work of grace. Ezek 36:25-27 - Ezek is prophesying of Pentecost - "I will cleanse you" John 17:17 - Sanctify them means cleanse them. Acts 1: 5 - what does baptism symbolize? It implies a cleansing metaphorically or symbolically, Acts 15:9, Acts 8:12-17, 18:27 -19:6 Acts 1:8, Acts 9:10-11;(?)

I Thess was written - to believers, but something was lacking - 3:10, 3:13, 5:23

D) Luther's teaching about two works of grace. Martin Luther taught we are sanctified gradually by disciplines. Wesley taught that prior to entire sanctification there is a gradual sanctification which prepares you for the work. You can still grow in your sanctification, after you are entirely sanctified. Some emphasize it as growth and a process.

E) Calvinism's belief about two works. Calvinism usually teaches that the Baptism with the Holy Spirit occurs at justification, they put the 2 works into 1. They believe that you receive the Holy Spirit when you believe, (Which we also believe - but we believe there is also an infilling of the Spirit - a complete baptism) Wesley believed that being filled with the Holy Spirit occurred at conversion - (although some disagree)

F) Early Church Beliefs about two works. Apparently the early church fathers taught 2 works of grace one- baptism (regeneration) and 2 receiving or giving of the Holy Spirit - second work of grace. The Wesleyan Holiness movement equates Pentecost - with Entire Sanctification, (Baptism with the Holy Spirit with Entire Sanctification).

G) Biblical Base for two works

2 works of grace - Samaritan Pentecost Acts 8:1-25, Paul's Pentecost - Acts 9 Cornelius' Pentecost - Acts 10:45 - Ephesian Pentecost - Acts 19:1-7.

IV) Entire Sanctification is instantaneous. Why?

A) the symbols seem to be specific acts which happen at one moment - baptism, sealing

B) It is received by faith

C) Aorist tenses are used

V) John Wesley's 11 Pt Summary of Christian Perfection

- A) There is such a thing as perfection because it is mentioned again and again in scripture.
- B) It does not happen at justification because justified people are told to go on to perfection. Heb 6:1
- C) It happens before death-Paul speaks of perfect people who are still alive- Phil 3:15
- D) It is not absolute- only God has absolute perfection.
- E) It does not make one incapable of sinning- while we are still in the body there is still the possibility of falling into sin.
- F) It is salvation from sin- Is it sinless he was asked?
- G) It is perfect love. I John 4:18- includes always rejoicing, always praying, always being thankful.
- H) It can be improved- you can grow and should grow after experiencing it.
- I) It can be lost.
- J) It is preceded and followed by a gradual work- you always keep growing.
- K) It happens at one moment in time- it is instantaneous.

Doctrine of Holiness

Lesson 11

Some Dangers in Teaching About the Infilling of the Holy Spirit

Lesson Purpose:

- **To Teach the dangers of misunderstanding and misapplying the doctrine.**

Main Points:

- **Some Extreme Claims**
- **Some dangers in looking at the evidence of the infilling.**
- **Wrong teaching about the doctrine**
- **Some dangers of the Doctrine**
- **Some misunderstandings of the Doctrine**

Desired Outcome

- **The Student will learn some dangers and wrong teaching of the doctrine and be able to avoid the**

Suggestions for teaching

- **Teach Lesson 11**
- **Help them understand how and why this doctrine could be misinterpreted and applied.**

PROCEDURE:

1. **Give them Handout #10**
2. **Go over Quiz #5**
3. **Give them Quiz #6**
4. **Teach Lesson #11**

I) Extreme claims for the experience

- A. Never without comfort
- B. Impatience is conquered
- C. No one has improper desires
- D. All prejudices vanish
- E. The subconscious is cleansed

We can grow in the grace of entire sanctification and should also grow in victory in these areas.

II) Some Dangers in looking for evidence of entire sanctification.

- A. Putting an overemphasis on feeling - We are entirely sanctified by faith - witness of the Spirit
- B. Looking for physical manifestation - shouting, being slain in the Spirit, speaking in tongues. Acts was a known language, Cor was the least spiritual/most carnal of all the New Testament churches I Cor 3:1-3

III) Wrong Teaching

- A. Holiness or hell - truth -no one will go to hell because of Adam's sin alone (carnal nature)
- B. Jesus saves and the Spirit sanctifies - each of the persons of the Trinity work in each of the 2 graces.
- C. Teaching that the self is crucified - the truth is that the, "The carnal infection of the self is crucified" pg 460. The self becomes truer than ever before - the way it was created to be. E. Eph 5:18 –
- E. Sanctification - actually teaches to continue in the Spirit filled life.
- D. The sanctified are the 144,000

E. 2 covenants therefore 2 works of grace

F. Tongues are of Satan

G. Rom 7 is a regenerate person-? This is debatable. It could be Paul's testimony before his conversion- when he was trying to be righteous. The truth is that it can also be applied to a person who is born again but still trusting in his/own good works//law.

IV) HERE ARE SOME DANGERS OF THIS DOCTRINE

A) Perfectionism- we measure our lives by the "saints" and always fall short.

B) 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.

C) 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.

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

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

F) 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.

V) Some Common Misunderstandings about Entire Sanctification

A. 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.

1. 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.

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

B. Some teach that the Holy Spirit does not indwell the believer until E.S. Because the spirit of sin or original sin indwells the believer and is not removed until E.S. some say that you cannot receive the Holy Spirit until E.S. because the Holy Spirit will not reside in a heart where they is yet sin.

1. No known sin is 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.

2. 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 become resident within the believer whereas in sanctification he becomes president. or in full control of one's life. In a believers life the Holy Spirit prods, illuminates and pushes one into activity, in E.S. He guides, invigorates and penetrates every activity.

C. Some teach that the believer receives only a part of the Holy Spirit, the rest is received at E.S.-NO!

1. Love requires total commitment.

2. 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.

D. Some teach that original sin is a thing.

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

2. 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.

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

1. Christlikeness is the only standard. It is wrong to teach that we are not called to absolute 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. "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.

2. 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 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.

3. 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 entire sanctification.

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

Lesson Purpose:

- To help the student understand how to preach about entire sanctification/infilling of the Holy Spirit

Main Points:

- Preach from one of the passages that deal with entire sanctification/infilling of the Holy Spirit
- Illustrate
- Preach expository messages on the doctrine.

Desired Outcome

- The student will know how to preach Biblical sermons on the doctrine.

Suggestions for teaching

- Go over Quiz #6
- Give them Handout #12
- Teach Lesson 12
- Give them a sample passage and work together with them in developing an outline.
- Share the various outlines with them from the sermon handout- #9.

Preaching about Entire Sanctification/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.)

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