

## **A STUDY ON SANCTIFICATION THAT BUILDS ON THE INFLUENTIAL TEACHING OF WILLIAM H. DURHAM (AD 1873-1912):**

His view, which includes holiness and victory over all sin, significantly affected the Assemblies of God and Foursquare churches, but not in the way you might expect. This paper extensively discusses receiving/being baptized in the Holy Spirit and whether the sinful nature can be eradicated.

All quotations were taken from the New American Standard Bible, 1995 edition, unless otherwise noted. Sometimes I make comments in the middle of quotations using brackets [ ] or [[ ]] to make them more obvious. I am using straight quotation marks ("), hyphens (-) instead of dashes, and a few other things like this because some of the internet sites where I post these articles require it. Also, they don't allow footnotes. Cf., e.g., means "compare, for example."

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**1. Introduction and Some Conclusions.** My primary interest as a Bible teacher has always been righteousness, holiness/sanctification, and victory over sin. In the ideal

(which isn't an unrealistic ideal) we have been called, and we are enabled, to live with the victory over all sin (over everything that God would consider to be sin for us). God hates sin and He paid an infinite price in the sacrifice of His Son to forgive us AND SET US FREE FROM BONDAGE TO SIN AND DEMONS. I believe that many, or most, of us Christians are falling short in this area, and it is a topic of crucial significance, at the heart of what Christianity is all about, and all the more important here at the end of this age. So I was quite motivated to do this study. (I have written two books on this topic: *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ* and a much more recent book, *Righteousness, Holiness, and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ*. I recommend starting with the newer book. It is easier to read, having been taken from radio broadcasts, but the first book contains quite a bit of information not included in the second book. Both books are available at amazon.com.)

Section 2 of this paper (twenty-seven pages) deals with the teaching of William H. Durham (taken from his *Pentecostal Testimony*), mostly dealing with sanctification. I include extensive excerpts from his teaching, and I comment extensively on some of the things that he said. Some other sections of this paper also deal with his teaching on holiness/sanctification, and other sections directly deal with the super-important topic of holiness and victory over sin.

William H. Durham (AD1873-1912) started pastoring a holiness mission in Chicago in 1903. He taught the Wesleyan view of entire sanctification, where Christians were exhorted to seek for a second sanctifying experience that would put to death/eradicate the old man/flesh/sinful nature and enable Christians to be entirely sanctified and walk with the victory over all sin, including inward sin. ((I'll comment further on the meaning of so-called inward sin as we continue, but I'll comment briefly here: Inward sin includes things like wrong thoughts and desires (attitudes, motives, priorities, etc.). I don't believe the New Testament teaches that wrong thoughts and desires, etc. are sin if we resist them by the enabling grace of the indwelling, sanctifying Spirit by faith. I'll quote Matt. 5:28, "but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart." Jesus was speaking of a man looking at a woman in order to lust for her (for the purpose of lusting for her; the Greek preposition *pros* that is used in this verse can be translated "in order to" or "for the purpose of"), while being proud of himself because he didn't literally commit adultery with her. The *English Standard Version* translates: "But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart." Jesus was not speaking of a man who turned his head, or closed his eyes, or left the scene so that he wouldn't lust. The potential for lust isn't sin, and before long we will be glorified.)) Although I don't agree that the New Testament teaches that the old man/the flesh/the

sinful nature can be eradicated/annihilated, I very much appreciate the fact that those who hold that viewpoint teach that Christians are called, and enabled, to walk with the victory over all sin (after they have received this experience). Every true Christian wants to obey God and please Him, so what I'm sharing is good news, very good news. God hates sin and He paid an infinite price to set us free from sin. Yes, there are enemies trying to keep us in sin, but God is calling us, and enabling us, to walk with the victory over sin, by grace through faith. God didn't call us to this victory to produce condemnation, but transformation, by grace through faith.

It has seemed clear to me for a long time - and THIS IS VERY GOOD NEWS - that through the all-important atoning death of the Lamb of God and the all-important outpouring of the Holy Spirit of life, righteousness, and holiness, God calls us, and enables us, to walk with the victory over all sin, over everything that God would consider to be sin for us. The New Testament certainly doesn't teach that this walk will take place automatically, or that it will always be easy: The world, the old man, and the devil and his hosts are against us. But we are called to walk in the imparted righteousness and holiness of God, by faith, through the powerful, sufficient grace of God in Christ. We cannot walk with the victory over all sin until we see, clearly see in our hearts (faith is of the heart), that the New Testament calls us to this walk. Our faith must be based on what the Word of God actually says. In **Gal. 5:16**, for example, the apostle Paul says: **But I say, walk by the Spirit [by faith]. And you [certainly (the Greek has an intensive negative here)] will not carry out the [sinful] desire of the flesh [of the old man/sinful nature].** In other words, we won't sin. Doesn't that sound good?

I mentioned that the Wesleyan view of sanctification seeks an experience (almost always a second experience after becoming born-again Christians) that will eradicate the old man (but they are not saying that those who receive this experience could not sin again). Durham began to teach what he called the Finished Work of Calvary viewpoint. He began to argue against the view that Christians should look for a second experience to gain the full victory over sin. He said that the New Testament calls us to begin to walk with the full victory over sin from the time that we become Christians. The primary reason that I'm quoting from Durham is that I agree with him on this super-important point.

Christians are called to walk by the life-giving, saving, sanctifying grace of God in Christ, which includes all the relevant work of the indwelling Righteous, Holy Spirit, by faith - a faith that is based on the call of the New Testament to walk in the righteousness and holiness of God with the victory over all sin, which includes enabling us to keep the old man/the flesh/the sinful nature from manifesting itself in anything that God would consider to be sin for us. Wrong thoughts and desires are not sin if we resist them by



the Spirit. Being enabled to keep the old man/the flesh/the sinful nature from manifesting itself in sin is quite different than having the old man eradicated. Durham made a few comments that fit the idea of the eradication of the old man, but in his writings he made it clear that we must actively, by grace through faith, keep the old man from manifesting itself in sin - we must crucify the old man and keep it crucified.

In March 1907 Durham received what he, in a typical Pentecostal sense, called the baptism in the Spirit. (Holiness Christians had often used those words to speak of being fully sanctified. I'll say quite a bit about how the New Testament uses the words "baptism in the Spirit" in this paper.) After Durham received the Pentecostal baptism in the Spirit at the Azusa Street Mission, he began a process of revising his thinking about sanctification. At least by early in 1911 he was teaching a Finished View of Calvary view of sanctification. It was based to some extent on Romans chapter 6, which is a super-important passage on victory over sin, all sin, including inward sin. (Romans 6 is where I first saw that we are called, and enabled, to walk with the victory over all sin. I needed to see that! God led me to that chapter when I cried out to Him as a newly converted Christian who was facing strong temptations and intense spiritual warfare.) At least by early in 1911 Durham was clearly teaching that through identification with Christ we can - we are called, and enabled - to be fully sanctified, including being dead to sin and the old man and walking in the righteousness and holiness of God. He, like those who believe in being sanctified by a second experience, also taught that we need to keep growing in the things of God after being fully sanctified (entire sanctification).

Based on his new understanding, he made a strong point of saying that we don't need a second sanctifying experience to become fully sanctified. We'll discuss the details as we continue, but here I want to disagree with Durham's saying (at least sometimes saying) that we can be born again and fully sanctified *by the influence of the Holy Spirit* before the Spirit indwells us. ((Durham wasn't totally consistent with a few things that he said; he didn't have a lot of time to systematize his new viewpoint(s), and he was continually being confronted with questions and opposition, but also with many who very much appreciated his new viewpoint. It is significant, however, that in his new viewpoint, he consistently taught that we are called, and enabled, to walk with the victory over all sin, including inward sin, from the time we become Christians, even if many born-again Christians weren't fully walking in that victory.)) Other places Durham says that we should typically be baptized in the Spirit (receive the Spirit) right after we are baptized in water. I am sure that we cannot live in the righteousness and holiness of God with the victory over all sin (over everything that God would consider to be sin for us) apart from the indwelling Righteous, Holy Spirit.

As I'll discuss later, the New Testament typically speaks of receiving the Spirit/being baptized in the Spirit right after being baptized in water, with room for exceptions. ((I discuss water baptism in this paper. I believe the New Testament presents a higher view of water baptism than the view held by many, but there are many indispensable things that are more important than water baptism: we must hear the gospel and understand the basics of the gospel; we must repent and submit to God, His Son, and His gospel in faith; and we must have all the preliminary work of the Spirit as he convicts, draws, reveals, etc.; and His making us alive (the new birth) and His making us righteous and holy when He indwells us. However, I am not suggesting, nor do I believe, that believers cannot be saved or sanctified before, or apart from, water baptism.))

I believe I demonstrate in this paper that the New Testament typically speaks of one primary coming of the Spirit (which is the same as receiving the Spirit, God's giving the Spirit, and being baptized in the Spirit). This one coming includes being born again by the indwelling Spirit of life; being made righteous and holy by the indwelling Righteous, Holy Spirit, and entering the charismatic dimension of the Spirit's work. The first coming of the new-covenant, Righteous, Holy Spirit of Life was on the Day of Pentecost. I want to make it clear that I am not suggesting that we cannot be solid, fruitful Christians if we don't agree, for example, that the New Testament teaches that baptism in the Spirit/receiving the Spirit includes being born of the indwelling Life-Giving Spirit, being made Righteous and Holy by the indwelling Righteous, Holy Spirit, and entering the charismatic dimension of the new-covenant work of the indwelling Spirit. However, our interpretations of the Bible do make a difference, sometimes a big difference.]]

I realize that large numbers of Christians in our day receive the Spirit in the charismatic dimension of the Spirit's work many years after they became born-again Christians. One primary reason for this delayed reception of the Spirit is that so many Christians didn't believe that this dimension of His work was available when they became Christians. (And many were taught against that idea.) I didn't hear about the charismatic dimension of the Spirit's work until after I had become a born-again Christian. For some born-again Christians it may have been that they finally yielded to that dimension of the indwelling Spirit's work once they began to believe it was available in our day. For others it apparently consisted of actually receiving the Spirit in that dimension of His work. Anyway, we always need to cooperate with the Spirit by faith and appropriate everything that God makes available to us by grace through faith. I'll discuss what the New Testament teaches about receiving the Spirit/being baptized in the Spirit/God's giving the Spirit, aiming for a balanced Biblical viewpoint, in this paper.

As I mentioned, a primary reason that I'm interested in Durham's Finished Work of Calvary viewpoint is that he taught that Christians are called, and enabled, to walk with the victory over all sin, including inward sin, from the time of conversion/becoming a born-again Christians. As I mentioned, I believe this is what the New Testament teaches. Again, this victory is not automatic (far from it), or always easy, but it is an extremely important part of what new-covenant salvation is all about. God hates sin, and He sacrificed His Son and poured out His infinite Holy Spirit to dwell within us to give us the victory over sin, all sin, over everything that God would consider to be sin for us.

I'll quote **1 Peter 2:24. and He Himself bore our sins** [[our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin (the Hebrew words for sin include the penalty(ies) for sin; see the first three chapters of my book *Holiness and Victory Over Sin*; this important fact is also discussed in my book *Righteousness, Holiness, and Victory Over Sin*; both books are available at amazon.com; we cannot begin to adequately understand sacrificial offerings, and especially the all-important Sacrifice of the Lord Jesus Christ, without understanding that the sacrificial offerings were bearing the sins with the guilt AND WITH THE PENALTIES, INCLUDING THE MAJOR PENALTIES THAT CAME WITH ADAM'S REBELLION, OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS]] **in His body on the cross, SO THAT WE MIGHT DIE TO SIN AND LIVE TO RIGHTEOUSNESS** [my emphasis]; **for by His wounds we are healed** [[especially being healed from being spiritually dead sinners in bondage to sin and demons; but also physical, mental, financial, etc. healing. It is significant that the last words of 1 Pet. 2:24 were taken from Isaiah 53:5; Isaiah chapter 53 prophesies of the all-important atoning death of the Lamb of God, and it puts some emphasis on our being made Righteous (see Isa. 53:11), which includes the victory over all sin, by the all-important atoning death of the Righteous One. Key verses of Isaiah chapter 53 are discussed in both of my holiness books)].

Sometimes Durham confuses the issue and speaks of becoming born-again Christians and seemingly almost automatically you are dead to sin, with the old man being crucified. When you read all that Durham said on the topic, he eventually makes it clear that we must wage warfare against sin and that born-again Christians certainly can sin and that many were sinning in his day; therefore the victory is far from being automatic. One of Durham's primary points was that we don't need a second experience to be fully sanctified because that is available in conversion. I agree with Durham that the New Testament does speak of the ideal state of being dead to sin, alive to God, and living in the righteousness and holiness of God from the time of conversion/becoming born-again Christians. Romans chapter 6 is a chapter of key importance here. One reason

Durham began to strongly teach against the idea of a second experience to be sanctified was that that viewpoint communicated the idea that you cannot have faith for the full victory over sin now. Durham eventually made it clear in his writing that we have to continually walk by faith and put the old man to death (crucify the old man/the flesh/the sinful nature) and keep the old man dead (crucified), or we will still be sinning.

I have always emphasized the need for us to walk by faith and by Holy Spirit on a continuous basis, resisting the world, the flesh/old man, and the devil and his hosts, which is very far from having an automatic victory over sin. The New Testament makes it clear that we have to wage warfare against sin, including inward sin, by grace through faith (cf., e. g., Gal. 5:13-25, especially verse 17; Rom. 8:12-14; these verses are all discussed in this paper). We will not lose battles to the enemies of the world, the flesh/old man/sinful nature, and the devil and his hosts) if we walk by the Spirit by faith on a continuous basis, in agreement with what the New Testament teaches.

One reason, I suppose it is the primary reason that Durham's teaching on sanctification became so important is that it influenced the Pentecostal denominations that formed after he died (July 1912), especially the Assemblies of God which was founded in 1914. However, at least most of his influence was limited to dropping the teaching of a second work of grace for entire sanctification. As we will discuss, they didn't (for the most part) adopt his teaching on the call, and enablement, for Christians to walk with the victory over all sin from the time of conversion. Before that time most Pentecostals, having come from holiness backgrounds, believed in a second work of grace for entire sanctification before being baptized in the Spirit, using the words "baptized in the Spirit" in a Pentecostal sense. Durham's teaching didn't have a major impact on the Pentecostal denominations that had been formed earlier, including the Church of God of Cleveland Tennessee; Pentecostal Holiness, and the Church of God in Jesus Christ: They all continued to emphasize the need for a definite second work of grace for entire sanctification before being baptized in the Spirit.

Section 3 of this paper is titled, "Some Excerpts from *William H. Durham and Early Pentecostalism: A Multifaceted Reassessment* by Christopher J. Richmann, Baylor University, in *Pneuma* 37, 2015, pages 224-243. The reason this article is important for my paper is his information regarding A. S. Copley, who taught sanctification very similar to the way William H. Durham taught it." I didn't know of A. S. Copley until I read Richmann's paper while preparing to write this paper. I don't agree with Copley on every detail, but I very much appreciate his work. Section 3 of this paper is mostly devoted to the teaching of Copley, who was a contemporary Pentecostal with Durham. He also taught victory over all sin for Christians by grace through faith, and he made it very clear that he did not believe in the eradication of the old man/flesh/sinful nature. I quote

extensively from Copley. I appreciate most of what he said, and his teaching supplements what Durham taught and helps us understand what Durham taught. Although he wasn't as influential as Durham, his teaching was better presented than Durham's. Also, it seems certain that he published his "finished work" viewpoint a little before Durham. Apparently we don't know how much they influenced one another, if at all. Anyway, there is widespread agreement that Durham was more influential than Copley.

Section 4 of this paper is titled, "Some Excerpts from the Ph.D. thesis titled *William H. Durham and the Sanctification Controversy in Early American Pentecostalism, 1906-1916*, by Thomas George Farkas at the Southern Baptist Theological Seminary, 1993, 365 pages." A lot of important information is included in this thorough study by this Assemblies of God pastor. One place where I have to differ with Farkas is in his conclusion that Durham taught perfectionism, including the crucifixion of the old man/the eradication of the old man/sinful nature. Farkas qualified this conclusion a little, but not enough. It is true that Durham was somewhat inconsistent in the things he said, and that he made a few comments that would fit the eradication of the old man through becoming a Christian, but he made it clear in his writings that we must crucify the old man and keep it crucified by grace through faith, which is very far from being automatic or always easy. We must wage warfare against the old man (and the world and the devil and his hosts).

Section 5 of this paper is titled, Excerpts from Two Assemblies of God Writers and a Brief Excerpt from their Official Website on Sanctification and then Excerpts from Three Foursquare Church Writings. I comment extensively on these excerpts.

Section 5.1 (I'll call it a section instead of a subsection) is titled "Excerpts from Chapter 9, 'Entire Sanctification,' which covers pages 103-108 of the book *Bible Doctrines: A Series of Studies Based on the Statement of Fundamental Truths as Adopted by the General Council of the Assemblies of God*, Revised Edition, by P. C. Nelson (Gospel Publishing House, 1948), 174 pages." The author is far from teaching that we are called, and enabled, to live in a state of holiness with the victory over all sin. He speaks of positional holiness and long processes of putting off sin, which is rather typical for the teaching on sanctification/holiness in our day. However, the fact that there is a footnote included at the end of this chapter written by Ernest S. Williams, who was "General Superintendent Assemblies of God" at that time, 1948, significantly improves this chapter from my point of view. Williams was not fully satisfied with quite a bit that is written in this chapter. I strongly agree with what Williams said here. What he said is in general agreement with what William H. Durham was teaching about holiness and victory over sin.

Section 5.2 is titled, "Excerpts from Chapter 3 of *Five Views on Sanctification* (Acadamic Books of Zondervan, 1987), which is titled "The Pentecostal Perspective," written by Stanley M. Horton (on the back of the book it mentions that he was "Professor of Bible and Theology, Assemblies of God Theological Seminary"), pages 105-138. Throughout this chapter Horton, for the most part, presents the idea that Christians will continue to sin while progressing in the Christian life, and he interprets many relevant passages in a way that backs up that idea. I have to disagree with those interpretations.

Section 5.3 is titled, "I'll Quote what the Assemblies of God says under "Sanctification" under "Our 16 Fundamental Truths" on their Official Web Site. They don't say very much, but I believe what little they say here is good: Christians could have faith for victory over all sin based on what is said here."

Section 5.4 is titled, "I'll Quote Quite a Bit from *Foundations of Pentecostal Theology* by Guy P. Duffield and Nathaniel M. VanCleave (Copyright © 1983. 1987 by L.I.F.E. Bible College at Los Angeles 2006, 2008, Foursquare Media, Los Angeles, CA), 630 pages)." I am not satisfied with what the authors have to say on sanctification/holiness and victory over sin. For one thing, it seems that these scholars were influenced more by popular evangelical teaching on sanctification/holiness than by the views of Aimee Semple McPherson, who founded their denomination, and some other Foursquare ministers. The excerpts under the next section of this paper (section 5.5) will demonstrate this: Those excerpts have a much more positive view regarding victory over sin. As is typical for this paper, I'll make quite a few comments along with these excerpts.

Section 5.5 of this paper is titled, "I'll Quote from Another Foursquare Book on the Topic of Righteousness, Holiness, and Victory Over Sin that I Can, for the Most Part, Agree with. For one thing, it is clear that the content of this book, *Foursquare License Interview Process* (updated 2012), was strongly influenced by the teaching of Aimee Semple McPherson (AD1890-1944), the minister who founded the Foursquare Church in 1927. (Much of the material in this book was taken directly from her teaching.)."

Section 5.6 of this paper is titled "An Excerpt from *The Foursquare Gospel that Was Compiled* by Raymond L. Cox (Copyright Foursquare Publications, 1969), 296 pages. It contains ten chapters by Raymond L. Cox and fourteen sermons by Aimee Semple McPherson. It also contains 'Creedal Statements,' the 'Declaration of Faith,' and other Foursquare information." I'll quote all but the first sentence of a paragraph by Raymond Cox from chapter 1, "Jesus Christ the Saviour," under the heading "Salvation by Faith in

Jesus" (page 79). This excerpt speaks of victory over sin in rather strong fashion. I'll make several comments in brackets too, some of them very important.

Section 6 of this paper is titled "I'll quote from Melvin E. Dieter's 'The Wesleyan Perspective' in *Five Views of Sanctification* (Acadamic Books of Zondervan, 1987), pages 11-46. Dieter was 'Provost at Asbury Theological Seminary' at that time. I agree with a whole lot that Dieter says, but I am quoting from him, for the most part, to disagree with the idea of the eradication of the sinful nature and the attendant call for us to walk in perfect love on a very high level." I believe verses like Gal. 5:17 demonstrate that we continue to wage warfare against the old man (and the world and Satan and his hosts) by the powerful enabling grace of God in Christ, which includes the work of the indwelling Righteous, Holy Spirit of life. I believe it is necessary to understand that having wrong desires and thoughts, though undesirable, isn't sin if we resist them by grace through faith and don't act on them.

Section 7 of this paper is titled "Some Excerpts from *A Plain Account for Christian Perfection, as Believed and Taught by the Reverend Mr. John Wesley, from the Year 1725 to the Year 1777*. John Wesley AD 1703-1791." I took this thirty-one-page document, which has a lot of small print on each page, from the internet. I very much appreciate John Wesley's zeal for God and His truth and righteousness, and he certainly exhorts Christians to live at the highest level possible. However, I believe these extensive excerpts from Wesley demonstrate an overstatement of what God has called us to be and do. I appreciated reading what Wesley said, and it helps motivate me, but I frequently had the thought that Wesley was asking more of Christians than God is asking, and that there wasn't enough emphasis on resting in Christ as we walk by the Holy Spirit by faith. I suppose it could be said that this writing was too works/striving oriented. Anyway, I have a lot of respect for Wesley and agree with him that we should not leave any room for anything that God would consider to be sin for us.

Section 8 of this paper is titled "Some Passages that Show that Although the Apostle Paul (and Other Writers in the New Testament) Frequently Spoke of the Ideal State (a Realistic Ideal State) of Christians having Died to Sin; of being Dead to Sin; of being Baptized into the Death of Christ and Buried with Him; of the Old Man/the Flesh/the Sinful Nature having been Crucified with Christ (These Things are all Mentioned in Romans Chapter 6, for Example), the New Testament Makes it Very Clear that We Must Walk in, Enforce, and Maintain this Death to Sin of the Old Man/the Flesh/the Sinful Nature by Grace through Faith. This Isn't a State that We Automatically Have or Walk In Just Because We Have Become Born-again Christians."

This section, which is extremely important and at the heart of what new-covenant salvation is all about, is devoted to a study of seventeen passages of the New Testament, starting with Romans chapters 6, followed by key passages from Romans chapter 8

Section 9 of this paper is titled "Some Excerpts from, and Interaction with, *William H. Durham and the 'Finished Work of Calvary' Theory of Sanctification within Early Pentecostalism*, A Thesis Presented to the Faculty of the Department of Historical Theology at Dallas Theological Seminary, by Stephen R. Lewis, May 1986, for a Master of Theology Degree. The thesis is 79 pages, not including his Appendix C, which he titles, "Research for Primary Source Material." I didn't quote extensively from Stephen Lewis. He didn't agree with Durham on much. He said Durham's "greatest inconsistency" is "the concept that a person once saved can be lost" (page 44). I believe the New Testament makes it clear that saved persons can be lost (see my paper *Once Saved, Always Saved?*, which is on my internet site; Google to Karl Kemp Teaching).

Section 10 is titled, "I'll Quote a Little and Interact with the Brief (a-little-less-than-one-full-page) Article Titled "The Finished Work" by Glenn Gohr in the May 31, 1998 Edition of *Pentecostal Evangel* of the Assemblies of God." I'll include a key excerpt from that section, with my comment in brackets: "Durham's views became part of the basic theology of the Assemblies of God when it organized in 1914 in Hot Springs, Arkansas. [I believe this statement must be substantially qualified. Gohr is referring to Durham's view that the New Testament doesn't teach a second definite work of grace for entire sanctification. However, Durham's strong emphasis on the fact that we should literally be dead to sin and living in the righteousness of God through union with the Lord Jesus and by the power of the Holy Spirit from the time of conversion was, at least for the most part, dropped. This is a point that Farkas, who was quoted above, made too.] ... Subsequently, practically every Pentecostal denomination organized after 1914 adopted this view of sanctification."

Section 11, which is the last section in this paper, is titled, "The New Testament Teaches that We Must Receive the Indwelling Spirit in order To Be Christians. (We are Born Again through the Indwelling Spirit of Life. We are Sanctified/Made Righteous/Made Holy through the Indwelling Righteous, Holy Spirit.) The Spirit Was Not Poured Out - Not Given To Be Received - Until the Day of Pentecost. That First Outpouring of the New-Covenant Spirit Clearly Included the Charismatic Dimension of the Spirit's Work too. However, Born-Again Christians Can Enter into the Charismatic Dimension of the Spirit's Work at a Time after Becoming Christians, even as They Can be Sanctified at a Time after Becoming Christians. It seems clear to me that the simplest view is the correct view (the view presented in the New Testament), that the



outpouring of the Spirit on the Day of Pentecost included the new birth, the sanctifying work of the Spirit, and the charismatic dimension of the Spirit's work." There are five subsections (I'll simplify and call them sections) here where we get into some important details.

Section 11.1 is titled, "The Epistle to the Galatians Demonstrates One Reception (Not Two or Three Receptions) of the Spirit when a Person Becomes a Christian; it Includes Being Born of the Spirit, Being Sanctified by the Spirit, and the Charismatic Dimension of the Spirit's Work. I'll quote and discuss some key verses from Galatians."

Section 11.2 is titled, "First I'll list Some Passages that Demonstrate that the All-Important New Birth by the Holy Spirit of Life is Very Much Included in God's Promised Pouring Out of His Spirit in New-Covenant Salvation. The passages are John 3:3-8; 6:63; 7:37-39; Rom. 8:2, 10, 11; 2 Cor. 3:6; Gal. 5:25; Titus 3:5-7. These passages are listed, quoted at least in part, and discussed below in section 11.3." I didn't list any passages here that don't specifically mention life/birth or the equivalent, but it must be understood, as I believe I demonstrate in this paper, that the promises of the outpoured life-giving Spirit speak of the same new-covenant-salvation-reality as the promises of the outpoured Spirit who sanctifies/makes righteous. Both aspects of the Spirit's work are required to accomplish new-covenant salvation, and the charismatic dimension of the Spirit's work, though not emphasized in prophecies of new covenant salvation, is required for the Christian church to function as it should, and to be equipped to take the gospel to the world.

Section 11.3 is titled, "Now I'll List the Large Number of Passages (passages that are listed, quoted at least to some extent, and discussed here along with the passages listed above in 11.2) that Demonstrate that the All-Important Sanctifying/Making Righteous Work of the Righteous, Holy Spirit is Very Much Included in God's Promised Pouring out of His Spirit in New-Covenant Salvation." This thirty-two-page section is packed with important information. Twenty-five passages are listed and quoted, at least in part, and some of them are discussed in some detail. Most of these passages are from the New Testament, but a few verses of key importance are from the Old Testament.

1 Corinthians 12:12-13 is one of the passages listed, quoted, and discussed in this section. For one thing, 1 Cor. 12:13 is one of the seven passages in the New Testament that speak of *being baptized in the Spirit*. I have eight pages of discussion under 1 Cor. 12:13 that deal with being baptized in the Spirit/receiving the Spirit and to some extent with water baptism.

Section 11.4 is titled, "I'll Comment Briefly on Believers Receiving the Spirit in Acts 8:4-24; 9:1-19; 10:30-48 with 11:17; and 19:1-7." How we interpret these passages is crucial to our understanding of whether the New Testament speaks of entering the charismatic dimension of the Spirit's work as a second experience (which Pentecostals and charismatics typically teach and typically call it "the baptism in/by the Spirit," or whether it teaches entering the charismatic dimension of the Spirit's work along with being born of the Spirit and the sanctifying work of the Spirit when believers receive the Spirit as a very important part of becoming Christians. Throughout this paper I opt for the viewpoint that receiving the Spirit, baptism in the Spirit, and similar expressions in the New Testament include the often prophesied being born again by the Spirit and being made holy by the Spirit, and also the charismatic dimension of the Spirit's work that enables the Body of Christ to function as it should and to take the gospel to the world. The Holy Spirit anoints ministers to be able to minister and anoints all Christians to make their necessary contributions for the proper functioning of the Body of Christ. All three of these aspects of the new-covenant work of the Spirit were poured out for the first time on the Day of Pentecost.

And Section 11.5, the last section of this paper, is titled, "The Third Wave Pentecostals (Including John Wimber and the Vineyard churches) Teach that All Born-Again Christians have been Baptized in the Holy Spirit, that it Isn't a Second Experience. And Further Discussion Regarding Receiving the Holy Spirit." Christians don't have to wage warfare regarding questions like this, but the more we all come to the balanced truth of what the Bible teaches, the more we can unite in the one Body of Christ and function in divine order for the glory of God.

One thing I discuss in this section is that the expressions *receiving the Spirit* (in some form; I found thirteen examples) and the *giving of the Spirit* (in some form; I found eleven examples) are used in the same full-orbed sense that *baptism in the Spirit* is used in the New Testament: That is, the Life-Giving, Sanctifying/Make Righteous, and Charismatic Dimension of the Spirit's Work are included in the one primary new-covenant giving and receiving of the Spirit that started on the Day of Pentecost. This is important! For one thing, it simplifies the picture, and the simplest view typically is the correct view. I'm speaking of what the New Testament teaches: Very often things don't come to pass in line with what the New Testament teaches for various reasons, which we will discuss, and there is room for exceptions to the typical patterns.

## **2. Some Excerpts and Comments Regarding the Influential Teaching on Sanctification of William H. Durham (AD1873-1912).**

**2.1. Excerpts from Durham's *Personal Testimony* (Vol. 2, Num. 2; January 1912) under the Heading "The Finished Work of Calvary: Identification with Jesus Christ Saves and Sanctifies" (on pages 1-3).**

"NO SECOND WORK OF GRACE [to become fully sanctified is] TAUGHT [in the New Testament] OR NECESSARY. How anyone could have been blinded by the theory that sanctification is a definite, second, instantaneous work of grace is now a mystery to me. Of all theories to which men are in bondage, it seems to me this is the weakest as well as the most unscriptural [Although I don't believe the New Testament teaches full (entire) sanctification as a second work of grace, I very much appreciate their contending for the victory over all sin, and it is clear that large numbers of Christians need to be sanctified *after* becoming born-again Christians.], and yet men are contending for it, as if the salvation of the world largely depended on it. In order to do this they have to close their eyes to the light in exactly the same way those who reject the truth concerning the baptism [in the Spirit, using these words in a Pentecostal sense] and the speaking in tongues have done, and are still doing. Durham was a Pentecostal when he wrote all of these things.

... ..when does a man come into Christ? We believe that all sound teachers will agree that it is in conversion. The next question, then, that arises is, has a man who is in Christ sin in him? No. It could not be. We do not come into Christ with the 'old man' in us. God has one time put our old man into Christ, and nailed him to the cross, and bless God, all who are in Christ are crucified with Him, and their old man is dead in Him. [(This double bracket continues for two paragraphs.) Durham taught that the reason 'no second work of grace is taught or necessary' is because *we are supposed to be* [sometimes, as in this present excerpt that continues for a while, Durham doesn't mention *supposed to be*] dead to sin from the time we become Christians. I believe that this is the ideal to which we are called, and the New Testament doesn't present it as an unrealistic ideal. However, as I will demonstrate, much that Durham says like this must be greatly qualified by other things that he rightly says.

As I mentioned in the Introduction, as you keep reading what Durham taught he eventually makes it clear that these things don't just take place automatically when we become Christians, and true Christians can sin, and many true Christians do sin. But, and this is very important, Durham did teach that *we are called, and enabled, to walk with the victory over all sin, including so-called inward sin*. Keep in mind that a dominant point Durham was making here is that we don't need a second sanctifying work of grace, which was the view held by most Pentecostals at that time, and a view that he himself had been teaching for several years.]]

In Adam the old creation received condemnation for sin with the sentence of death [spiritual death and physical death, AND bondage to sin and demons]. All are under this sentence, till they become identified with Jesus Christ by living faith and are made new creatures. ... ..our old man was crucified with Christ. Rom. 6:6-7. ... ..it is an actual experience [not just a legal transaction] to all who have exercised living faith in Christ. ... The new covenant of grace is conditioned upon faith alone; therefore the moment a man believes he is saved - not partly or outwardly saved, but fully saved - he is just as saved as he ever will or can be. You say, 'Of course he is saved, but not sanctified.' A man is not saved till he is sanctified. To sanctify generally, of course, means to set apart for service or for a holy use, but we are dealing with the side of it that means to cleanse or make holy. Sanctify sometimes means an inward separation from evil and defilement. It never means a second work of grace. [A Christian could be fully sanctified as a second work of grace, but the New Testament doesn't teach that full sanctification should take place as a second, definite, work of grace.] So when God saves a man, He saves Him inwardly and outwardly. The man who is not cleansed is not saved. In other words, God never saves a man from outward sin that He does not save him from inward sin at the same time. [[(This double bracket continues for three paragraphs.) This is seriously oversimplified and not adequate at all (and as I mentioned, when you read other things that Durham said, he demonstrates that this statement must be substantially qualified: These things don't take place automatically; we must cooperate with God's sanctifying grace against the opposition of the world, the flesh/old man, and the devil and his hosts), but Christians are not supposed to be sinning (not sinning at all, including inward sin, including anything that God would consider to be sin for us), and this is good news, very good news! I very much appreciate the fact that Durham saw this, and taught this!

I am not interested in pointing out places where I disagree with Durham or anybody else! WHAT I WANT FOR THIS PAPER, AND FOR ALL OF MY TEACHING, IS THE BALANCED TRUTH OF WHAT GOD'S WORD TEACHES! We desperately need to believe, teach, and live in line with the balanced truth of what the Bible teaches.

I'll mention another important difference between what Durham has been saying in this excerpt so far and what I believe is a more Biblical way to say it. Whereas Durham speaks of the old man being crucified, which would include the victory over all inward sin (like wrong thoughts or desires of lust/coveting, for example), since these things have been crucified, I believe we should speak of our keeping wrong thoughts or desires from becoming sin by the power of the Holy Spirit, as we walk by the Spirit by faith on a continuous basis. That's a big difference, but I should mention here again that Durham eventually acknowledges that we must actively crucify the old man on a continuous basis by faith.]]

... But the moment we learn the simple truth that it takes justification [used here in the narrow sense of being forgiven and declared righteous] and sanctification both to make Bible salvation, we are freed from the delusion that a man would be saved simply because his sins were forgiven. ... In conversion the nature of a man is changed. ...  
...'Ye must be born again.' [IT IS A REALLY BIG DEAL TO BE SET FREE FROM SIN AND SPIRITUAL DEATH AND DEMONS AND BE BORN AGAIN THROUGH THE ALL-IMPORTANT ATONING DEATH OF THE LAMB OF GOD AND BY THE OUTPOURED, INDWELLING RIGHTEOUS, HOLY SPIRIT OF LIFE!]

A sinner is born of the corruptible seed (of Adam) and is unholy. When a man is born again he is born of the incorruptible seed and is holy. Faith in Christ quickens him into newness of life, and he is made a new creature in Christ. 'Wherefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.' 2 Cor. 5:17. [I'll comment on 2 Cor. 5:17 later in this paper. It is totally clear in that context, that the apostle Paul was not saying that everybody who becomes a born-again Christian automatically walks with the victory over all sin. Far from it! In that context he was exhorting the Corinthian Christians who needed to repent to repent.] Now please take notice that old things are past away, and that all things are become new. How dare anyone say that...in order to be fully renewed he has to have another work of grace? [We do, however, have to cooperate with the sanctifying grace of God in Christ, by faith, on a continuous basis, against strong opposition.]

[[This double bracket goes on for six paragraphs.) I agree with Durham that the grace to walk with the victory over all sin is available to all born-again Christians and that it is extremely important that we have faith for this victory that is based on the Word of God; however, we must admit that there was quite a bit of sin among some of the born-again Christians at Corinth, and not just at Corinth. (Durham would have to agree, and I'm sure that he would agree based on other things that he says in his writings, that some born-again Christians were sinning at ancient Corinth and some/many Christians in his day, but he doesn't deal with that issue in the excerpts that I am giving here. He would say that the grace was available for them to live in the righteousness of God and that they didn't need a second experience to be sanctified. I agree with him on that very important point. Sometimes, as I will demonstrate, Durham emphasizes the need for us to make it a top priority to overcome sin and the devil by grace through faith. He also emphasizes the need for Christians who are sanctified to keep on growing, but not a growing out of sin. They won't need to be growing out of sin if they are fully sanctified with the victory over all sin, including inward sin (including the victory over anything that God would consider to be sin for those Christians).

Of course we cannot walk in the righteousness and holiness of God if we don't know that it is available; or if we are not fully committed to live in line with it by faith; or if we are not walking by the Holy Spirit on a continuous basis by faith. These necessary things don't take place automatically. Far from it! It isn't all that difficult to doubt God's Word or/and to walk in the flesh, instead of the Holy Spirit. We must submit to, and appropriate, God's saving grace by faith on a continuous basis. It is clear that many of the born-again Christians at Corinth (and it wasn't just at Corinth) were not walking in accordance with the gospel (the gospel that Paul had brought to Corinth) by the enabling grace of God in Christ, by faith, on a consistent basis. The apostle Paul was always warning those who needed to repent that they must repent and begin to live as Christians are called, enabled, and required to live.

We must understand that when Paul mentioned that "if anyone is in Christ he is a new creature (or creation)" in 2 Cor. 5:17, he was reminding them of what they were called, enabled, and required, to be as Christians. As I mentioned, in that context he was calling those Christians in sin at Corinth who needed to repent to repent. In 2 Cor. 5:20 he exhorted those who needed to repent to "be reconciled to God." In 5:21 he reminded them that Christ died "so that we might become the righteousness of God in Him," which includes our living in the imparted righteousness of God, which some/many of the Christians at Corinth were not doing. And in the next verse he, "working together with [God]," exhorted them "not to receive the grace of God in vain." They would receive the grace of God in vain if they failed to inherit the glory of the fullness of eternal life and heaven. Missing salvation is obviously a super-important issue. The apostle Paul put a strong emphasis on God's role and grace in our salvation, and on the fact that He must be given all the glory for our salvation, but he didn't teach once saved, necessarily always saved. (See my paper *Once Saved, Always Saved?* on my internet site; Google to Karl Kemp Teaching.)

As this excerpt continues, Durham continues to argue against the idea that true Christians can still have the "old man" remaining in them. I disagree with Durham here. (As I mentioned, Durham isn't consistent in what he says on this topic. As I will demonstrate, sometimes he speaks of the need for believers to crucify and keep dead the flesh/old man on a continuous basis. Anyway, Durham's arguing against the idea that true Christians can still have the "old man" remaining in them helps show that he taught that Christians are called to walk with the victory over all sin, including inward sin.) It seems clear to me that the old man has not been eradicated (it will not cease to exist until after we are glorified; I'll discuss this important point quite a bit in this paper), but the old man must be kept from manifesting itself in sin - it must be kept dead/crucified by grace through faith, which includes walking by the Holy Spirit on a continuous basis, which we are commanded (and privileged) to do (Gal. 5:16). It is clear

in Durham's writings that he believes this, even if he confuses the issue. Perhaps this confusion is found in his writings because he was so motivated to show that the popular second-work-of-grace-to-be-fully-sanctified view was wrong, the teaching that we have to wait for a second work of grace to be sanctified. Christians (and not just Christians) tend to miss the balanced truth when they are involved in controversy. If we aren't careful we sacrifice the balanced truth of what the Bible teaches trying to win an argument. This happens a lot!

In Gal. 5:17, for an important example, the apostle Paul spoke of the opposition of the "flesh," which here, and often, equals the "old man," or "sinful nature," to the Spirit. However, we must see that in **Gal. 5:16** Paul said, **But I say, walk by the Spirit** [the Holy Spirit] **and you will not carry out the** [sinful] **desire of the flesh** [or we could say the old man/sinful nature]." (I should also mention that "the flesh," as these words are used in Gal. 5:16-17, for example, can include the input from demon spirits; the input from Satan's kingdom is very real.) So, although Paul acknowledged a sinful input from the flesh/old man in 5:17, he taught that the Holy Spirit always enables us to keep the flesh/old man/sinful nature from manifesting itself in sin, including inward sin (anything that God would call sin for us), as we continually walk by the Spirit, by faith, which we are commanded, and privileged, to do. According to Gal. 5:16 we will not sin (not sin at all) if we walk by the Spirit on a continuous basis. The Spirit of God is *so much more powerful* than the world, the flesh, and the devil and his kingdom combined. We must see that the "desire of the flesh" (Gal. 5:16) is to do the deeds/works of the flesh mentioned in Gal. 5:19-21, which embraces all sin. It is easy to demonstrate that in his writings Durham acknowledges that we must wage warfare against the old man; we must crucify the old man and keep it crucified. He is acknowledging that the old man/the flesh/the sinful nature (the NIV often translated the flesh as "sinful nature") still exists. I'll give some examples from Durham's writings as we continue.

Before I continue to quote from Durham, I'll quote from **Rom. 8:12-13**, which are some other key verses that confirm that the flesh/old man/sinful nature has not been eradicated/annihilated: **So then, brethren** [the apostle Paul is writing to Christians], **we are under obligation, not to the flesh, to live according to the flesh - (13) for if you are living according to the flesh** [which they still could do (even though it is not compatible with being a Christian), since the flesh/old man/sinful nature had not been eradicated, but which would be rebellion against God and the terms of new-covenant salvation], **you must die** [that is, if they persist in rebelling against God they will go back into spiritual death]; **but if by the Spirit you are putting to death the deeds [works] of the body** [which equals the works of the flesh of Gal. 5:19-21], **you will live** [In other words, if they walk by the Spirit on a continual basis, which they are enabled and obligated to do (cf. Gal. 5:16), they are putting to death the works of the body

[flesh], which means that they refrain from sinning and live in the righteousness of God, thereby maintaining a life-flowing relationship with God by the Spirit of life. And they will inherit the fullness of eternal life and be glorified at the end of this age. (Now back to quoting Durham under the same heading, "The Finished Work of Calvary.")]]

On every side we are confronted with the teaching that, while in a sense a man is made a new creature when he is saved, yet he has the 'old man' remaining in him. They say that the carnal mind is in all believers. [As born-again Christians we still have the potential to think by the flesh/old man, but we are enabled, and required, to always think, and walk, by the Holy Spirit and keep the old man from manifesting itself in sin (see Romans 8:5-8 for example.)] ... Will someone tell me how a man can be saved and at the same time have that within him which in itself is enmity against God? [[The New Testament and the history of Christianity demonstrate that it does happen, and all too often. However, and this is very important, there is a very big difference between having wrong thoughts and desires which are resisted and are not considered to be sin by God, and having wrong thoughts which are not resisted and become sin. I should also point out that demons work against us trying to get us to sin, which intensifies the warfare against us, but God's grace is sufficient for those who appropriate it, by faith, to walk with the victory over all sin.]] No, my brother, this is not salvation. Jesus Christ slew the enmity by His cross, and it is when we stand before His glorious Cross, and believe on Him that we become identified with Him, the enmity in us is slain, our hearts are made pure, and we joyfully yield ourselves to Him and shout our freedom from sin and the devil. ...

[[I need to say again that, although I appreciate Durham's strong emphasis on victory over all sin contained in this excerpt so far, what he says here is far from the balanced truth of what the New Testament teaches. And it is significant that, as this excerpt continues, Durham brings some balance to this teaching. He does a lot more of this in other writings, as I will demonstrate as we continue with this study. I'm not able to see how he goes from making statements about our necessarily, rather automatically having the victory over all sin as Christians to the teaching that none of this is really true unless we do the things which we are required to do, including crucifying the old man, which was seemingly already crucified. I'm still quoting from Durham's January 1912 edition of *Personal Testimony*, under the heading "The Finished Work of Calvary" (pages 1-3).]]

... One thing should never be lost sight of. When God saves us He makes us pure and clean, but He demands of us that we remain so. [This is very far from being automatic or always easy.] No definite experience [including becoming a born-again, sanctified Christian] can ever remove the necessity for living a holy, separate life unto God. God recognizes the fact that in the fullest, highest sense this can only be done in the Spirit of



God, so He has provided, that every person who is saved may almost [[I would skip this word "almost." As I will discuss below, the New Testament makes receiving the gift of the Holy Spirit a very important part of becoming a Christian. There is no true Christianity or full righteousness or holiness apart from the indwelling Righteous, Holy Spirit of God (see Rom. 8:9). At a minimum we must have the indwelling Spirit of life and righteousness and holiness dwelling in us to be saved and sanctified. And, although it is clear that Christians can receive the Spirit in the charismatic dimension of the Spirit's work as a second experience (like Durham, for example, did), the New Testament doesn't separate receiving the life-giving, sanctifying work of the Spirit from receiving the charismatic dimension of the work of the Spirit. (This point is discussed quite a bit in this paper.) Anyway, if we haven't received the charismatic dimension of the Spirit's work, for whatever reason, we should ask God to pour out that dimension of the Spirit's work in our lives now. We also always need to be open to receive any new anointing for new dimensions of ministry that God has for us, but we always must make sure we are not receiving any demonic counterfeits.]] immediately receive the gift of the Holy Ghost, Who if yielded to [Christians are commanded to walk by the Holy Spirit on a continuous basis against the opposition of the world, the flesh/old man, and the devil and his evil angels and demons (e.g., Gal. 5:16).], will undertake the task of guiding us into all truth [and righteousness and holiness]. How beautiful are the words of the great Apostle when, after making that plain statement, that they that are in the flesh cannot please God [Rom. 8:8], he adds, 'but ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwells in you [[Rom. 8:9. As I mentioned above, Rom. 8:9 goes on to say "But if anyone does not have the Spirit of Christ [which refers to the Holy Spirit (cf., e.g., Phil. 1:19; Gal. 4:6 with Rom 8:11-17; Acts 16:7; 1 Pet. 1:10-12; I stopped to look at fifteen commentaries on Rom. 8:9: They all agreed that the "Spirit of Christ" means the Holy Spirit here, the Spirit of God], he does not belong to Him."]] From a scriptural point of view, a sinner is in the flesh, and a believer is in the Spirit; and God makes conversion the dividing line between the two states. In the old life, the old creation in Adam...which is in the flesh, rules. The new life in Christ is supposed to be [my emphasis] lived entirely in the Spirit.

[[In the last paragraph of these excerpts (and comments), starting with the words "One thing should never be lost sight of," Durham included some gigantic qualifications to what he had been saying about Christians (seemingly almost automatically) being sanctified, including inwardly. (The only seemingly minor qualification that I noticed in the earlier excerpts is the statement near the end of those excerpts where Durham included the words "and we joyfully yield ourselves to Him.") In the last paragraph of these excerpts he said: "When God saves us He makes us pure and clean, but He demands of us that we remain so." This is a gigantic, but necessary, qualification to what Durham said above, where he communicated the idea that all true Christians are

dead to the old man, sanctified, etc. And we must even qualify his first words here that "God makes us pure and clean." The old man/the flesh/the sinful nature still exists at the beginning, when we become born-again Christians, but we are called, and enabled, to be pure and clean and stay pure and clean as we appropriate God's saving, sanctifying grace by faith. In the last paragraph of these excerpts he also used the words "if yielded to" with reference to the Holy Spirit. This yielding is very far from being automatic. And the last sentence in the last paragraph of these excerpts is, "The new life in Christ is supposed to be lived entirely in the Spirit" demonstrates that these things don't just take place automatically. Far from it! Durham understands this, but his teaching isn't fully consistent; however, it is significant that he doesn't back off from teaching that Christians are called, and enabled, to walk with the victory over all sin (over anything that God would consider to be sin for us). This viewpoint is very much a minority viewpoint among Christians in our day, but it is very important, and I believe it is taught in the New Testament.

As we continue with this study, I'll demonstrate that Durham made it very clear that these things don't happen automatically when we become Christians. They only come to pass when we, by grace through faith, do the things we are required to do, including, for example, to crucify the old man and keep it crucified. Living for God by His grace through faith is very far from being automatic or always easy, but it is a big part of what Christianity is all about.]]

## **2.2. Some More Excerpts from the Same Edition of *Personal Testimony* (January 1912) under the Heading, "The Great Battle of Nineteen Eleven; It [the Great Battle] Still Continues" (on pages 6-8).**

"The year of Our Lord 1911, which has just closed [writing in January 1912], has been one of unusual activity along all lines. During the entire year the smoke of battle has never once been cleared away. ...

After the first of February [1911] the number 7 of the *Pentecostal Testimony* came out [Number 7 is not available to us now (at least I haven't been able to find it)], and as soon as it went into circulation the intensity of the heat of the battle increased. God had been burning the truth of the Finished Work of Calvary into my heart for two or three years, and as the light came I had been preaching it and standing for it in the paper, when I referred to the subject at all. [Durham is speaking of the Finished Work of Calvary viewpoint that we don't need a second work of grace to be fully sanctified, because entire sanctification is provided in becoming born-again Christians. The article "Identification with Christ" in the number six [Number 6 is not available to us now either.

Number 5, dated July 1, 1910, is available, but it doesn't specifically deal with the topic of the Finished Work of Calvary.] had stirred up considerable opposition, but it was number 7 that brought on the battle proper. [The primary opposition was not against the idea of the full victory over sin. Most of the early Pentecostals held that view, because of their holiness backgrounds, but they believed it took a second work of grace to receive full/entire sanctification.]

The truth had taken such a firm grip on my heart and soul, that I could do nothing less than stand for it, and proclaim it with all my power. I saw clearly that, without a doubt, it was not only the truth, but it was the great, central doctrine of the New Testament. To preach it was to preach Christ. To preach Christ was to preach it. I further saw that when this glorious message went forth in the power of the Spirit of God, He confirmed it with the signs and wonders following. It is a Gospel that bears fruit. Those who preach it, continually hold Christ and His sacrifice on Calvary before the people. To my unutterable joy, I saw that this was the very message that the Apostles went forth proclaiming and which brought such conviction to men's hearts. Nothing is clearer than that the Apostles never theorized about works of grace. [Durham is referring to a second work of grace to fully sanctify believers.] Not one of them, in any place, ever set forth any teaching explaining the difference between justification [in the sense of being pardoned] and sanctification [being made holy]. The reason is, that the living faith that justifies a man, brings him into Christ, the Sanctifier, in Whom he is complete, not with regard to sanctification only [the grace to be fully sanctified is available from the time we become Christians], but everything else that pertains to his salvation [for one thing, Durham rightly taught that we must keep growing after we are fully sanctified]. ...

... I further saw that the time had come when God would expose and overthrow, in a great measure at least, the theory that sanctification is a 'second, definite, instantaneous work of grace.' He made me to know that His time had come to establish in all the earth the simple, primitive Gospel of our Lord and Savior Jesus Christ, and that the Finished Work of Calvary was the central theme, yea, the very germ and life of that Gospel. This blessed Gospel, as a flame of fire, burned in my very bones, and my inmost soul was aflame with it. Christ is all and in all, and this wonderful truth makes everything to center in Him. It makes Him what God has made Him, a complete Savior to all that believe, as soon as they believe. It just rules out all the confusing theories of men, and points us to Jesus Christ and bids us rest our faith upon His finished work and rest secure forever. In all my life I never heard anything that so exalts the Blood of Jesus Christ and His great work of redemption, as this doctrine. I have never seen anything that so strengthens the faith of the children of God as this blessed truth. It teaches them that having come into Christ in conversion, instead of seeking for some other definite experience, they are to walk in Him, as they have received Him; that they

are to simply abide in Him in living, continual faith, and under all circumstances trust His finished work for them. The devil can never move those who have this precious faith. [We must understand that we cannot abide in Christ in new-covenant salvation apart from the work of the indwelling Righteous, Holy Spirit of life.]

The old theory kept people in continual doubt as to whether they were sanctified or not, and as long as this is the case it is impossible for a child of God to develop strength. [The key issue here is that we must understand that holiness and victory over all sin is available now, or there is no way we can appropriate the grace to live it by faith (a faith that must be based on what the New Testament actually teaches). If we think we have to wait for a second experience before we can have the full victory over sin, we cannot have faith now for that victory. Surely this is a big part of what Durham was anxious to share.] The man the devil hates and fears is the one who has rested his faith on the finished work of Christ and declares his eternal freedom from sin and the devil. The man who sees himself dead in Christ and raised up with Him, and who in faith abides in Him, is the man who has the life of victory, 'For this is the victory that overcomes the world, even our faith.' Hallelujah! [[Yes, but not without the indwelling Spirit of life and righteousness and holiness. And we must always walk in the truth and in the Spirit by faith in order to enforce the death of the old man and to keep it from manifesting itself in sin. The primary thing that I am interested in for this paper is Durham's teaching that all Christians are called, and enabled, to walk in holiness with and victory over all sin. But it is also very important, and necessary, that he also eventually made it clear that this walk is far from being automatic, or always easy. As I have mentioned, Durham made some inconsistent statements on this topic. For one thing, he didn't have a lot of time to develop a fully balanced, consistent teaching on sanctification in the midst of much controversy.]

If we don't teach that we are called to walk in holiness with the victory over all sin by grace, Christians cannot have faith for this victory. It is a great blessing to be called, and enabled, to walk on a continuous basis in the righteousness and holiness of God by His sufficient grace, which includes the life-giving sanctifying work of the Spirit, through faith.]]

... The question with us was, and is, 'Nevertheless, what saith the Scriptures?' [Yes!] ...  
...God by His Spirit led me to His Word, and after months of careful and prayerful study of It, I was convinced of two things, namely that the Word of God not only teaches holiness of heart and life, but that It teaches a much higher standard of it than has been generally taught among any people that I know of. [Yes!] To my surprise, I found that holiness is God's only standard, but to my unbounded astonishment, I found that there is not even one Scripture that teaches that it is received as a second, definite,

instantaneous work of grace. [I agree, but Christians who need to be sanctified can repent and be sanctified at any time that they meet God's conditions.] When God saves a man, He makes him clean. [All Christians are called to be clean, righteous, and holy by grace through faith, but it is far from being automatic because one has become a born-again Christian, and many Christians live their entire lives never appropriating, by faith, the fullness of the sanctifying grace that is available to them.] After becoming fully convinced of this, by the grace of God I preached it. In no other point of doctrine did I change my views [Before he was preaching full victory over sin through a second work of grace at some time after becoming a Christian], though I have been accused, without the shadow of an excuse of doing so. ....

Now while the battle has been hard, the victory has been great indeed. From the very first, we have had the satisfaction of seeing the truth bring glorious victory. Here in Los Angeles it practically carried everything before it. ... In every place many, and in some places most, of the most spiritual people accepted the glorious doctrine of the 'Finished Work of Calvary.' In fact it is so clear and plain, and the Scriptures are so full of it, that it is a wonder that all do not at once see it when it is presented. There is no other Gospel. [With respect to his dominant point that all Christians are called, and enabled, to walk with the victory over all sin from the time they become Christians, through identification with Christ, which includes union with Him in His death, burial, and resurrection, I totally agree. This is the ideal to which we have been called. God hates sin, and He paid an infinite price to save us from sin (and the demons). THIS IS GOOD NEWS, VERY GOOD NEWS!] ...."

**2.3. Some More Excerpts from the Same Edition of *Personal Testimony* (January 1912) under the Heading "The Gospel of Christ" (pages 8-10).** Durham frequently spoke of the miracles, including many healings, that were taking place through his ministry.

" ... The work of Jesus Christ on the Cross is preeminently a work of redemption. ...  
...salvation is by grace through faith alone. Nothing but simple, trusting, obedient faith can ever please God and gain His favor. Those who walk in this blessed faith, and who fully trust, will live careful, honest, holy lives, but will trust in the merits of Christ's Blood alone for salvation. [However, we must understand that this doesn't work apart from the enabling grace that includes the indwelling Holy Spirit. I mention this because sometimes Durham speaks of believers being born again and sanctified before the Spirit comes to indwell them when they are baptized in the Spirit as a second work of grace.]

The attempt of Satan throughout the ages - and sad to say it has in too many cases succeeded - is to get people to lose sight of the fact, that as we are saved by coming in to Christ, we are kept safe and secure, only as we abide in Him in living faith. ...

The thought of identification with Christ is so plain in the Scriptures that it is strange that more people do not see it. ... We come to trust in Him as our Savior, in that He died for us and rose again. We see ourselves dead in Christ, and through the quickening power of the Holy Spirit through faith, living in Him. [I'll mention again that I don't believe this quickening power is available apart from the indwelling Holy Spirit of Life.] ... We see ourselves dead in Christ, and believing this to be the case we are buried with Him, and raised up together with Him. We are identified with Him by faith in His death on the Cross, and in His burial, by our immersion in water; and in His glorious resurrection life by the blessed Holy Spirit, Who is supposed to come upon us [To repeat what I believe is an important point: He comes to dwell within us and give us spiritual life and make us righteous and holy, and in the typical New Testament pattern, the Spirit comes in the charismatic dimension at that time too.] when we come up out of the water. [When we come up out of the water is a very appropriate Biblical time to receive the Spirit/to be baptized in the Spirit. For one thing, the Lord Jesus received the Spirit right after being baptized by John the Baptist.] And thank God, we have lived to see the blessed day that He has restored the Scriptural order of things, and the Spirit is falling on thousands and they are speaking in tongues as at the beginning. If it had not been for the erroneous theories handed down to us, we would now be in full possession of all the gifts and power of the Holy Spirit. [[I believe what Durham said here is significant, that in the New Testament pattern receiving the Spirit, including the charismatic gifts, is a significant part of what it means to become a Christian. It shouldn't be thought of as a second, subsequent experience (though it can happen that way). And from this point of view it is easy to see that receiving the Spirit (or you could say being baptized in the Spirit) includes the even-more-important being born again by the indwelling Spirit of life, and being sanctified by the indwelling Spirit of holiness, along with the charismatic dimension of the Spirit's work. These important things are discussed in some detail in this paper. We need the balanced truth of what the Bible teaches! The more we believe and walk in the balanced truth of what the Bible teaches, the more we will live in the center of God's will and the more He will be glorified. As I mentioned in the Introduction of this paper, "I want to make it clear that I am not suggesting that we cannot be solid, fruitful Christians if we don't agree, for example, that the New Testament teaches that baptism in the Spirit/receiving the Spirit includes being born of the indwelling Life-Giving Spirit, being made Righteous and Holy by the indwelling Righteous, Holy Spirit, and entering the charismatic dimension of the new-covenant work of the indwelling Spirit."]]

The strength of the doctrine of the Finished Work of Christ lies, first in the fact that it is the clear teaching of the New Testament, and second in the fact that we are taught to take God at His word, and believe that Christ has finished the work in our behalf, instead of being made to believe that we have been pardoned but that we are left full of sin. How silly it is to teach that in conversion God does not deal with the nature of sin. Where in the Word of God is it ever taught that He ever deals with it at any other time? There has never been but one sacrifice for sin. [We must understand, of course, that we will still be sinning to the extent we do not appropriate these glorious truths into our hearts and lives by grace, which includes the sanctifying work of the Spirit, by faith.] ... He obtained eternal redemption for us. How? By being made to be sin for us, Who knew no sin. By taking our place, our nature and our sins, yea our condemnation and sentence upon Him, and by His death paying the full penalty, and allowing us to be crucified as it were in Him, for 'Our old man was crucified with Him that the body of sin might be done away.' Rom. 6:6; American Revised Version. ...

In the sixth [chapter] of Romans we are told that Christ died unto sin once. The apostle adds: 'In that He liveth He liveth unto God.' ... How significant then are the words that follow: 'Likewise, reckon ye yourselves dead indeed unto sin, but alive unto God in Jesus Christ.' [Yes!] But, says someone, what does this mean? It means that just as Christ went once to the Cross and died, so we are to go by faith to the same Cross and see our old man nailed to it, and see ourselves dead once, and then turn and live unto God. ... So we being dead, and raised from the dead in Christ, one time, are supposed to [my emphasis] live unto God in the Spirit; and in His goodness He bestows the Spirit upon us to walk in. [[We will not be able to keep the old man from manifesting itself in sin on a consistent basis apart from the life-giving, sanctifying work of the *indwelling* Righteous, Holy Spirit. It's good that he said "supposed to." Sometimes Durham communicates the idea that if we become born-again Christians we will automatically be dead to sin, but it is clear that these things don't take place automatically when we become born-again Christians. Durham knew this, but sometimes he confused the issue. We have to know the truth and be committed to the truth on a continuous basis by faith and walk by the Holy Spirit on a continuous basis by faith. We have to do this against the serious opposition of the world, the flesh, and the devil, evil angels, and demons, but God's grace is sufficient. The "flesh" in my last sentence includes the old man/sinful nature, that something inside that wants to sin, that must be kept from manifesting itself in sin. The "flesh" when it is contrasted with the Holy Spirit (as it often is in the New Testament) and used in a very full sense, as in Gal. 5:13-21, for example, can incorporate the input from demons. They are real and they influence people, including influencing Christians to sin, very much including to misinterpret the Bible.]]

What could be more clear and plain, and what could be more glorious and wonderful? Dead and buried with our blessed Lord, and raised from the dead with Him. United to Him by faith, and brought into communion with the Father by the blessed Holy Spirit, whom He has given to us when He sealed us unto the day of redemption [Eph. 4:30]. [Durham believes the Spirit is only given once, when the Spirit is received, which equals being baptized in the Spirit, which ideally (according to the typical pattern in the New Testament) should take place right after water baptism. As I have mentioned, Durham (in agreement with many), wrongly I believe, doesn't think being baptized in the Spirit includes being born again or sanctified. He says we are born again and sanctified before we receive the indwelling Spirit. However, as long as Christians receive the Spirit as part of becoming a Christian, typically right after water baptism, which Durham says should happen, then I don't have much of a problem with his viewpoint, because I believe the life-giving, sanctifying work of the Holy Spirit comes with the indwelling Spirit.] Glorious thought! Redeemed and washed from sin by the precious Blood of Christ. Made partakers of His divine life and nature. Sealed in the Spirit as a proof of His finished salvation, and kept by His mighty power. [Durham undoubtedly thought of being "sealed in the Spirit" taking place when the Spirit is received, not when Christians are born again and sanctified by the Spirit before He indwells Christians. But, as I mentioned, he also (rightly from my point of view) speaks on occasion of how we should receive the Spirit at the time we become Christians.] Christ is our only hope and joy. He is our Peace. He is our Wisdom, Righteousness, Sanctification, and Redemption [1 Cor. 1:30]. He is indeed our all in all. Our Evangel [the gospel of new-covenant salvation] centers in Him. ...."

**2.4. The Next Heading in the January 1912 Edition of Durham's *Pentecostal Testimony* Is "The Great Need of the Hour" (pages 10-11).** "... It is absolutely necessary for those who have received the Spirit [he means have received the baptism in the Spirit] to continually yield themselves up as a living sacrifice to God, and in real, inward humility walk in the Spirit and live a life of prayer and faith. Only those who do this will grow and develop in the Christian life, as God has a right to expect of us to do. [Durham makes it clear that we should be growing throughout our Christian lives, but in the ideal we will not need to be growing out of sin - we should have the victory over all sin in union with Christ and by the indwelling Spirit. This is the ideal, and it isn't an unrealistic ideal.]

There were some who actually seemed to think when the Spirit fell on them, that they would be excused from taking up the daily cross, and living the crucified life. They forgot [or never learned] that there is no experience which in itself brings us to perfection. The teaching that sanctification, or heart purity, which can be attained by an instantaneous



act or operation of grace, brings one into a state of perfection, so far as maturity is concerned, is a delusion, so deadly that all men ought to avoid it, as they would the most deadly poison. [John Wesley made it clear that we must continue to grow after being sanctified entirely.] ... Further, we will only grow and prosper as we abide in Christ, and as babes, desire the sincere milk of the Word. ... Nothing is a greater grief to me than to hear anyone contend that by any single experience they were brought into a state that makes it unnecessary for them to continually feed on the Word of God, and watch and pray that they may grow up into Him in all things Who is the Head. [John Wesley would agree.]

[Durham continues through five paragraphs stating that] the one great need of this hour is prayer. Not formal prayer, but real, intercessory prayer in the Holy Spirit. ... God wants to bring us to an attitude of prayer and seeking His face, so that night and day there will be a strong cry going up from our hearts to God for the perfection of His own people, whom he has bought with the Blood of His only Son. He wants us to see the great need of His work, and hold on to Him night and day, till His mighty power is demonstrated in our midst. When His power is manifested, He wants us to humble our hearts and pray more earnestly than ever. O! how many great revivals are stopped, because when God begins to work, we turn aside to rejoice in what He is doing and neglect to keep in real, humble, believing prayer. In a little time the enemy gets in, the people begin to look at one another, and soon the power lifts and God departs, as it were, till such time as we are willing to keep our eyes on Him, and keep in prayer. God would never stop any revival in these days, if His conditions were met for keeping it going.

[I'll quote his last paragraph under this heading ("The Great Need of the Hour"):] Let us then, lay hold on the mighty weapon of 'all prayer,' and prevail with God, till He gives us the desires of our hearts [The primary desire of our hearts must be that God's will be fully accomplished in us and through us for His glory]."

**2.5. Some Excerpts from Durham's *Personal Testimony* (Vol. 2, Num. 3; July 1912; Durham Died at the Age of 39, July 7, 1912) under the Heading, "The Finished Work of Calvary - It Makes Plain the Great Work of Redemption" (pages 4-7).** I'll quote a paragraph under this heading, from page 5: "The doctrine of the Finished Work brings us back to the simple plan of salvation. Christ died for us, He became a substitute for every one of us; for He tasted death for every man. Here is a truth so simple and yet so great that it is wonderful. We are not saved simply because we are forgiven our sins. We are saved through identification with our Savior Substitute, Jesus Christ. We are given life because He died for us and rose again. But someone may ask,

'How do we become identified with our Substitute?' We answer, 'By faith alone.' We are condemned and sentenced to death. Christ, the Blessed Son of God, stepped in and took our place and died in our stead, thus paying the death penalty that we might go free. [The Lord Jesus, the Lamb of God, bore our sins back to Adam with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons.] When the truth is preached and we tremblingly fall at His feet and cry out, 'What must I do?' the word comes back, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' This does not, as we have been taught, mean that we shall be partly saved by having our outward sins forgiven. This would not be salvation. Salvation is an inward work. It means a change of heart. It means a change of nature. It means that old things pass away and that all things become new. It means that all condemnation and guilt is removed. It means that the old man, or old nature, which was sinful and depraved, and which was the very thing in us that was condemned, is crucified with Christ. [As I continue quoting from this same edition of *Pentecostal Testimony*, we will see that Durham significantly qualifies his statement that "the old man, or old nature, which was sinful and depraved...is crucified with Christ." I have already discussed the fact that Durham's statements like the one I just quoted must be substantially qualified: It isn't that Durham doesn't believe and teach that we are called, and enabled, to walk with the victory over all sin, including inward sin, which is extremely important, but that sometimes he doesn't make it clear that this comes to pass only as we, by God's enabling grace, through faith, on a continuous basis, keep the old man/the flesh/the sinful nature from manifesting itself in sin. I believe that the New Testament makes it clear that the old man will be crucified only to the extent that we crucify the old man/flesh/sinful nature and keep it crucified by grace through faith. It isn't eradicated or destroyed as Durham seems to say on occasion. It doesn't cease to exist until we are glorified.] This makes Christ all in all as Savior, and faith the only means by which we can become identified with Him."

**2.6. Some Excerpts from the Same Edition (Vol. 2, Num. 3; July 1912) of *Pentecostal Testimony* under the Heading "Some Other Phases of Sanctification" (pages 9-11).** "... I denied and still deny that God does not deal with the nature of sin in conversion. I deny that a man who is converted or born again is outwardly washed and cleansed and his heart is left unclean with enmity against God in it. I do not believe a man is saved who has that in his heart which the holiness people claim all saved people have in them [have in them until they are sanctified entirely by a second work of grace]. ... [[As Durham continues under this heading, he will greatly qualify what he says here, and quite a few other places. From my point of view he is inconsistent, but I am thankful that he eventually greatly qualifies his statements that need to be greatly qualified when you read all that he says. He eventually makes it clear, as he does as we continue

under this heading, that we are not automatically sanctified in our hearts when we become born-again Christians. WE must "crucify the flesh" and do everything that God requires of us (BY GRACE THROUGH FAITH) or we will sin, outward and inward sin. Anyway, as I have mentioned, Durham doesn't retract his teaching that we are called, and enabled, to live with the victory over all sin, including inward sin, as we appropriate God's enabling grace by faith. He clearly admits, as it must be admitted, that many born-again Christians in his day were not living with the victory over all sin. However, the fact that many Christians are not living in the full righteousness and holiness that we are called to does not change God's call to us in His Word. His Word must be our standard. AND THIS IS GOOD NEWS! NO TRUE CHRISTIAN WANTS TO EVER SIN AGAINST GOD! TO SIN AGAINST GOD IS A SERIOUS MATTER!]]

... We believed then, as now, that when God saves a man, He fully saves him. We believe he cleanses him from all sin. We believe, however, that this only brings one into a state of spiritual babyhood, and that the whole Christian life with its variety of experiences lies before him. We further believe that the personal conduct of such a one will have a great deal to do with what he develops into, or is chosen for in his Christian life. Many failing to live a holy, separate life before God and the world [Statements like this make it clear that Durham wasn't meaning to communicate the idea that we are automatically cleansed from all sin, including inward sin, when we are born again; far from it; but he also clearly understood and taught that we are called, and enabled, to walk with the victory over all sin, including inward sin, through the finished work of Calvary.], do not qualify for any of the honors that God has to confer upon those who do walk before Him in perfect obedience [but Durham isn't saying that none of these Christians are saved; see what he says as I continue with these quotations].

[[((This double bracket continues for two paragraphs.) Durham makes it clear here in a way that is somewhat surprising based on other things that he has said about the old man/nature being crucified and our being sanctified new creations. However, it is fully in line with what the New Testament teaches and with what we know, namely that many true Christians are living far below the righteousness and holiness to which we have been called. We need what he says here, and in the excerpts that follow that were taken from under this same heading ("Some Other Phases of Sanctification"). As I mentioned, Durham is not backing off from his teaching that we are called, and enabled, to live a holy life, with the victory over all sin, including inward sin, through union with Christ, a life that includes growth, even though he acknowledges the obvious fact that many Christians are living far below what they have been called to in new-covenant salvation.

I believe Durham's expression, "state of spiritual babyhood" tends to understate the status of born-again Christians who understand the gospel, are committed to walk in

line with the gospel by faith, and are walking by the Holy Spirit with the victory over all sin, but it is clear that we should be growing throughout our lives in Christ. We grow through learning and incorporating more of God's Word into our hearts and lives. We grow through the experiences we pass through victoriously. We grow through being in the presence of God through union with Christ and by the indwelling Righteous, Holy Spirit of life. We can also speak of God the Father indwelling us (John 14:23). In the ideal (and it isn't an unrealistic ideal; it is the ideal to which we are called by the Word of God, and His grace is sufficient) we won't be growing out of sin. We will be living in an abiding state of holiness with the victory over all sin, over everything that God would consider to be sin for us. 2 Cor. 3:18 is an important cross-reference: It speaks of our "being transformed into the same image [as the Lord] from glory to glory," not from one level of sin in our daily lives to less sin as we continue.]] ...

God in conversion brings a man into Christ and makes him holy by washing away all his sins, inward and outward, and giving him a new, clean heart, thus making a new creature of him. The next thing God does for those who are saved, if they trust Him for it, is to fill them with the Holy Spirit. ... God expects them to live a clean, holy, separate life, to crucify the flesh [[The fact that Durham says that WE (by grace through faith) have to "crucify the flesh," and keep it crucified, demonstrates that he wasn't teaching that the flesh/old man is automatically crucified through becoming born-again Christians. It would be more accurate to say that this present teaching (and other teaching like this teaching) requires us to greatly qualify his other teaching. This is important, because sometimes, as the excerpts included in this paper show, he denies that the flesh/old man/sinful nature can be in true born-again Christians. As we continue with the excerpts under this same heading, he makes it clear that God does not just destroy our "human (sinful) nature." The NIV often translates "flesh" by "sinful nature."]], and walk in the Spirit. [God's expecting Christians to live a clean, holy, separate life, to crucify the flesh, and walk by the Spirit is quite different than God's making it happen apart from our cooperating with His grace by faith. We must by faith appropriate and cooperate with God's grace, but God must be given all the glory for our full salvation. We receive full salvation by faith; we do not earn salvation by faith.] From those who are faithful in this experience, God chooses those who are to do His work and declare His message to the world. ...

We know that after conversion, and even after receiving the Holy Spirit, men grievously fail God, and even commit sin, and have to repent and trust the Blood for cleansing. We do know that most people are not living up to their privilege before God, and living the holy, separate life in the Spirit they should [based on what Christians are called, and enabled, to do in new-covenant salvation], but we know that those who claim two works of grace [referring to the Christians who speak of being forgiven and born again as one

work of grace, and being entirely sanctified as a second work of grace] are just as far below the standard as others. [This doesn't necessarily apply to all, or most, or many Christians in our day who believe they have had an experience of being entirely sanctified (I haven't had much of a relationship with such Christians), but Durham had spent many years fellowshipping with Christians who believed in entire sanctification, and he had taught that viewpoint.] This convinces us that the lack is not so much of some definite experience, AS OF LIVING THE LIFE [[my emphasis; We must live in the righteousness and holiness of God, in accordance with His Word, by His grace/the Spirit through faith; and it is obvious that we will not live in the righteousness and holiness of God with the victory over all sin if we don't believe (don't have faith) that God has called us to do this by His grace - THIS LACK OF FAITH IS A DOMINANT PROBLEM IN OUR DAY! Most Christians will tell you that they don't have faith for victory over all sin. And many will tell you that they don't think that we are supposed to have this faith; they don't believe God has called us to this victory in the New Testament]].

We believe that as long as we live in this world we are in our humanity, and that instead of God's destroying our human nature, He expects us to control it. [Again, notice that what Durham said here requires us to substantially qualify other statements that he makes. But again, he doesn't contradict his teaching that we are called to walk with the victory over all sin, including inward sin.] In other words, after cleansing us and filling us with the Spirit, He expects us to so yield ourselves to the Holy Spirit continually, that He will have full control of all our faculties. [Rather than speaking of the Holy Spirit "having full control of all our faculties," I believe it would be more accurate to say that He enables us to think and live in full agreement with God's Word and will for our lives, as we walk by faith and by the Holy Spirit.] God makes use of our consecrated faculties, when we remain yielded to Him. ...."

## **2.7. Some Excerpts from the Same Edition (July 1912) of *Personal Testimony* under the Headings "In Memoriam" and "Personal Testimony of Pastor Durham" (pages 1-4).**

In a section titled "In Memoriam" (page 1), it mentions that "about eighteen months ago God led him [Durham] to fearlessly proclaim the great truth, the finished work of Calvary." Durham mentioned that he spent quite a bit of considering his new viewpoint before he began to proclaim it. Anyway, he didn't have a lot of time to rework and perfect his teaching on this new viewpoint, and he was often being challenged and asked questions regarding his new teaching. It also mentions that "he was baptized in the Spirit on March 2, 1907."

I'll quote a little from the next section titled "Personal Testimony of Pastor Durham" (pages 3-4). He became a true Christian in 1898 through reading the Word of God. He "felt the quickening power of the Spirit, was made a new creature in Christ, and unutterable joy filled [his] soul." He went on to say: "Had I been taught the truth, as the Apostles taught it, had I been baptized [in water] and had hands laid on me, I would have at once received the Holy Ghost. [[As I have discussed, I believe it is clear that receiving the Holy Spirit should be part of becoming a born-again Christian. This is especially true regarding being born of the Spirit and sanctified by the Spirit, but receiving the Spirit in the charismatic dimension of the Spirit's work would, according to the New Testament, be included with receiving the Spirit at the time of becoming Christians. However, it is clear that many Christians receive the powerful, gift-dispensing work of the Spirit long after they became Christians. Probably the primary reason for this is that they hadn't been taught or believed that this dimension of the Spirit's work was available in their/our day. Also, in some cases Christians undoubtedly had received this dimension of the Spirit's work, but they did not cooperate with the Spirit and yield to this dimension of His work.]] I should then have been taught to reckon that I was *dead indeed*, and that I was to live and walk only in the Holy Spirit; but I could not walk in Him Whom I had not yet received. [The fact that Christians are called to walk in the righteousness and holiness of God as they walk by faith and by the indwelling Righteous, Holy Spirit of life is a big part of what new-covenant salvation is all about. Durham then spoke of the fact that after having drifted for two years he came back to the cross and he was "brought back into the same state of entire sanctification and heavenly rest, peace, and joy, which I had the first time I stood in the same place (before the cross).] ... As in the case with all who remain under the Blood, the Spirit dealt wondrously with me. The influence of His presence with me was so real and precious, that I really thought I had received the gift of the Holy Ghost. [I assume he had received the Spirit, the indwelling Righteous, Holy Spirit of life, but not including the charismatic dimension of the Spirit's work. After he had a powerful reception of the Spirit at Azusa Street, he began to deny that he had received the indwelling Spirit before. Eventually, after going to the Azusa Street Mission, even before He received the Spirit on March 2, 1907] I saw clearly, for the first time, the difference between having the influence and presence of the Spirit with us, and having Him dwell within us in person. ...."

**2.8. Some Excerpts from Vol. 1, No. 8 of *Pentecostal Testimony*, Dated in 1911.** A letter included in this edition was dated June 3, 1911, so this edition was published after this date. And in the article in this edition titled "An Open Letter to My Brother Ministers In and Out of the Pentecostal Movement. A Strong Appeal," Durham mentioned that he

had been baptized in the Spirit "four years and four months ago" (March 2, 1907), which would date this edition of *Pentecostal Testimony* in July 1911.

Pages 1 and 2 and the first two lines of page 3 are under the heading "SANCTIFICATION. The Bible Does Not Teach that It Is a Second Definite Work of Grace." "... From the time the Spirit of God called my attention to the fact that there is not even one Scripture that teaches that sanctification is a second work of grace, I have been studying the subject, and preaching on it, and have discussed it with hundreds of people. To my mind the second work theory is one of the weakest, and most unscriptural doctrines that is being taught in the Pentecostal movement, and therefore ought to be ruled out as damaging.

The Word of God is so clear in regard to this matter that no one need be in confusion about it. In fact when one's attention is drawn to the teaching of the Scriptures on the subject, there is nothing plainer. ... (page 1).

Sanctification is a state, and an experience of life as well. In conversion we come into Christ, our Sanctifier, and are made holy, as well as righteous. When one really comes into Christ he is as much in Christ as he will ever be. He is in a state of holiness and righteousness. He is under the precious Blood of Jesus Christ and is clean. Every sin has been washed away. This is the state one enters at conversion. If he keeps there he will continue to be holy and righteous. There is no reason why he should not remain in the state he is brought into in conversion. [[As Durham continues he makes it clear that born-again Christians do not automatically enter a "state of holiness and righteousness." We must understand that Christians enter this ideal state when they are born-again ONLY IF they have been accurately taught the full gospel, have totally repented, and have begun to totally appropriate the saving, sanctifying grace of God in Christ by faith against the opposition of the world, the flesh (old man), and the devil and his hosts. That was a very big IF in Durham's day, and it is a very big IF in our day. Of course you could say that those who truly become Christians automatically are holy and righteous in a *legal, positional* sense, but we need much more than that. If that's all we had we would not be living in a righteous, sanctified state with the victory over all sin, including inward sin, that Durham rightly says we are called to in new-covenant salvation. We cannot just automatically skip from being holy and righteous in a legal, positional sense to actually being set apart for God (holy) and living in accordance with His will by His imparted righteousness. Anyway, I'm thankful that Durham taught that we are called, and enabled, to walk with the victory over all sin (including over all inward sin). If we are walking in the fullness of what we have been called, and enabled, to walk, we will not have or be doing anything that God would consider to be sin for us. Again, wrong thoughts and wrong desires are not sin if we resist them in the power of the

indwelling Spirit, by grace through faith.]] The Scripture clearly teaches that a converted person is to reckon himself dead, Rom. 6:11. Such a one is to present himself to God as alive from the dead, Rom. 6:13, not to seek for a second work of grace. [Yes, really dead to sin and alive to God in Christ!] In fact all the teaching of Scripture on the subject is that in conversion we become identified with Christ and come into a state of sanctification, and we are continuously exhorted to live the sanctified life in the Holy Spirit. [[Yes! Durham probably is speaking here of Christians living the sanctified life even before they receive the indwelling Holy Spirit of life and holiness. As I have discussed, I don't believe the New Testament speaks of Christians being born again or sanctified apart from receiving the *indwelling* Righteous, Holy Spirit of life. Durham makes the point in his writings that the Spirit does not indwell Christians until they are baptized in the Spirit in a Pentecostal sense, which, he insists, includes speaking with tongues when they receive the Spirit. As I have mentioned, we can live in a state of sanctification before we receive and walk in the charismatic dimension of the Spirit's work, but I don't believe we can be born again or sanctified apart from the indwelling Spirit of life and holiness.]] Living faith brings us into Christ, and the same living faith enables us to reckon ourselves to be 'dead indeed' and to abide in Christ. It is a sad mistake to believe that any one, or even two experiences, as such, can ever remove the necessity of maintaining a helpless continual dependence on Jesus Christ [but not apart from the all-important work of the indwelling Righteous, Holy Spirit], and bearing our daily cross, and living the overcoming life. The mistake of this age has been omitting to clearly teach the overcoming life. [I totally agree with the last sentence, but we are not going to live the overcoming life apart from the indwelling Righteous, Holy Spirit of life. Our living an overcoming life totally depends on the all-important atoning death of the Lamb of God and on the all-important work of the Holy Spirit. And we must walk in line with the Word of God by the Spirit through faith on a continuous basis.] ... ..the Christian life is a battle from conversion to glorification. We come into Christ by faith, and it is only by faith that we abide in Him. It is by faith that He abides in our hearts. We are saved by faith, and by faith we keep saved. The new covenant is conditioned on faith alone, therefore, as soon as a man believes, he is saved, but it requires just as much faith to keep right with God as it did to get right in the first place. [And getting right with God in the first place involves more than being forgiven: Answering the call of the gospel includes getting out from under (being redeemed from) the spiritual death and bondage to sin that mankind has been under since the fall of Adam and Eve.]

... [What if Christians need to repent, and he mentions that "very few people ever become really established in one or even two experiences."] Most people have the mortification of more failures than that. This is no proof however, that more than one experience is necessary. God will restore us over and over, if we truly repent when we



fail, but it must be an insult to Him for us to teach that it takes more than one work for Him to save us from all sin if we meet His conditions faithfully.

... O! what loss individuals, as well as the church, have suffered, because they have failed to see and heed the truth concerning abiding in Christ and living the overcoming life. It requires continual vigilance, prayer, and faith to overcome. The epistles of Paul are filled with exhortations to stand fast, to live a holy separate life. To walk in the Spirit, to put off the old man with all that pertains to him, to put on Christ with all that is of, and like Him, he exhorts to crucify the flesh and yield to the Spirit, but not one word is ever said about any second work of grace. ... [Durham goes on to show that what Christians in sin need to do is repent and he refers to Rev. 2:1-5.] ...."

### **2.9. I'll Quote Part of what Durham Said under the Heading "The Two Great Experiences or Gifts" (pages 5-7) in This 1911 Edition of *Pentecostal Testimony*.**

"This is a progressive experience. [Durham is not speaking of the idea of progressive sanctification that we often hear about, where Christians never come into a state of holiness and living with the victory over all sin. He is speaking of the need to keep on living in an ideal state of holiness, with the victory over all sin, including inward sin (including anything that God would consider to be sin for us). But we do need to keep growing more like the Lord Jesus.] It must be lived daily, in order to keep in the place of peace and Divine favor, into which we have been brought.

The first great experience is conversion. ... ...the moment a man believes on Jesus Christ he is made a new creature. He passes out of death - the natural state of all men - into life, and life is actually imparted unto him. [Durham would acknowledge that he has been born again, and sanctified, but not that he has received the indwelling Spirit.] This makes him a candidate for water baptism, which is the only thing required of him between conversion and the baptism in the Holy Spirit [and he teaches that the Spirit does not dwell in us until we have received the Pentecostal baptism in the Holy Spirit].

...

... [Referring to those who submitted to God, His Son, and the gospel on the Day of Pentecost, Durham says:] No doubt every one of these souls received the Holy Spirit soon after receiving Christ. [Yes, and this is very important; cf. Acts 2:39. As I have discussed earlier in this paper, there is no new-covenant salvation apart from receiving the life-giving, sanctifying Spirit, and the charismatic dimension of the Spirit's work clearly became available at that time, as the book of Acts demonstrates.] ... It seems to me that when a man is born again is when his nature is changed. To convert means to change. In conversion both the state and nature is changed. In conversion a man is

changed from a state of sin to a state of righteousness. He is made a new creature, not partly new. [[Yes, but this conversion cannot take place apart from the indwelling Righteous, Holy Spirit of life, and we must also acknowledge that, as I have discussed in some detail, this becoming a "new creature" (new creation in Christ) only becomes real to the extent we understand in our hearts and become, and do, what is required of us by grace through faith. This is a super-important truth, and Durham confuses the issue somewhat. In 2 Corinthians 5:17 the apostle Paul spoke of Christians being new creations, but as I pointed out earlier in this paper, he wrote those words in a context where he was strongly exhorting the Christians at Corinth who were in sin to repent and become what they, by definition, are supposed to be/are required to be. We become and live as new creations only to the extent we walk in the righteousness and holiness of God by walking in line with what God's Word actually teaches, being enabled by the Holy Spirit, on a continuous basis by faith.]] He is changed from a state of condemnation and death to a state of life and peace. He is changed from a state of sin and uncleanness to a state of purity and holiness, from a child of Satan to a child of God. Conversion is the great experience that works a complete change in the life of a man. [This is the ideal, and we must aim at this target, but this will not take place to the extent people don't repent, don't really understand the gospel and are not committed to obey the gospel by grace through faith, and not without the all-important work of the indwelling Spirit of life and righteousness and holiness.] ...

... When he receives Christ, he receives a full salvation in Him. He is now ready for the next great experience, that of receiving the Holy Spirit.] This is always a definite experience. It is invariably accompanied by the speaking in other tongues, as the Spirit gives utterance, as in the case of the Apostles at Pentecost. When a man receives the Holy Spirit, he is sealed unto the day of redemption. The baptism in the Holy Spirit, then, is the seal of a finished salvation in Jesus Christ. [Yes, but we will lose our salvation if we do not press on in faith (continue to be believers).]

Thus we see that in Apostolic days, as soon a man was saved they baptized him and laid hands of him that he might receive the Holy Spirit. [[Yes, and this shouldn't have changed. And as I discussed above, *this receiving the Holy Spirit* should include the life-giving, sanctifying work of the Spirit and the charismatic dimension of the Spirit's work. There is no need to argue this point, but it seems clear to me that new-covenant salvation includes being baptized in water ((however, I'm not suggesting, nor do I believe, that people cannot be saved before, or apart from, water baptism; that's what happened to me and to many other Christians; for one thing God has been generous with His people, but there is no way we can skip hearing and understanding the gospel, repenting, submitting to God and His gospel in faith (a faith that must continue), and all of the necessary work of the Spirit as He draws, convicts, teaches, makes us alive and

righteous and holy)) and receiving the Holy Spirit of life, righteousness and holiness. And, as I have mentioned, it is clear that in Durham's day, and since then, large numbers of Christians have entered the charismatic dimension of the Spirit's work at a time long after they had become Christians. This doesn't change the fact that in the New Testament this dimension of the Spirit's work was available (it still is available) and received at the same time that the Spirit came to indwell believers bringing the life of God (the new birth) and sanctification. The new birth and sanctification are at the heart of what new-covenant salvation is all about. Of course God can dispense charismatic gifts and anointings to Christians at later times too.]] ...

... The blessed Holy Spirit, Who is the third Person of the Godhead, comes to dwell within us in the second, great experience which is the baptism in the Holy Spirit. ... All that is necessary now is that they shall walk in the Spirit Whom they have received, and abide in Christ, the Sanctifier, and walk in Him, even as they have received Him. [As I have mentioned, I believe Durham confuses the issue somewhat in that sometimes he speaks of walking in a state of holiness before we have received the Spirit: We cannot walk in the Spirit, which we are required to do to be holy (Gal. 5:16), before we have received the Spirit (at least have received the indwelling Spirit with His life-giving, sanctifying work).

**2.10. I'll Quote Part of what Durham Said under the Next Heading, "The Second Work of Grace People Answered" in this 1911 Edition of *Pentecostal Testimony* (pages 7-9).** "... Without any warrant in Scripture for doing so, they have come to believe that the word sanctify means to remove the roots of carnality or inbred sin, and that this can only be done as a second, definite, instantaneous work of grace. The Scripture teaches no such thing. ... God cleanses us from all sin when He saves us. We come into possession, by faith, of that which Christ purchased for us on the Cross, and no second definite work of grace is necessary; but it is necessary for us to abide in Christ by the exercise of the same simple faith that brought us into Him. It is necessary for us to remain in the same state of surrender to Him that commended us to His mercy in the first place. If, through our weakness, we get from under the precious Blood, one or even more times, after conversion, it is necessary for us to humble ourselves before God and get back; but we can only approach Him, as at the first, though the precious blood of Christ, as one who has sinned, and not as a justified person. As stated above, most Christians have had to come several times, and one experience was just as definite as another. [[(This double bracket continues for four paragraphs.) It seems that Durham has a very unrealistic viewpoint regarding the state that large numbers of Christians attain the moment they become Christians. If all Christians really had a fully sanctified state at the beginning, then we could speak of continuing to walk in that state

by faith, but I don't believe many Christians in his day or our day really have a fully sanctified state at the beginning. This one wrong viewpoint (it seems clearly wrong to me) causes much of the confusion in his teaching. You could, of course, say that we have been sanctified in a positional sense the moment we become born-again Christians, but, as I have mentioned, there is a very big difference between Christians being sanctified positionally (which is a confusing concept) and actually being sanctified.

I don't agree with Durham that Christians immediately lose their justification and salvation if they sin (unless, perhaps, God forbid, their sin involved a totally willful, totally knowing-what-they-were-doing-and-from-the-heart, rejection of God, His Son, and the gospel), but we must repent and ask for and receive forgiveness. I believe the New Testament makes it clear that true Christians (believers) can lose their salvation (become unbelievers). (See my paper *Once Saved, Always Saved?* on my internet site: Google to Karl Kemp Teaching.)

Durham wasn't backing off from his teaching that (in the ideal) we are called, and enabled, to walk with the victory over all sin, including inward sin, but he certainly made it clear that we will not be able to walk in this victory apart from believing that the New Testament calls us to this victory and then walking in this victory on a continuous basis by grace through faith. Durham was quick to admit there was quite a bit of sin taking place among the Pentecostals and holiness people of his generation: "No one who has observed could possibly be ignorant of the fact that jealousy, contention and strife, has, and still does exist among both holiness and Pentecostal people" (page 9). These things are still around among many born-again Christians in our day.

I'll quote Durham's following paragraph (on page 9) where he spoke of what needed to be done: "The thing to be done is to recognize and confess it, and take our place at the feet of Christ, and yield to the blessed Spirit of God; till He perfects in our hearts the revelation of Christ, and perfects us in the grace of God. O that God's people would begin to walk in the light. O, that we would open our eyes and see the things as they actually exist, so we would know how to put off the things that pertain to self and the flesh, and put on the things that pertain to Christ, yea, put on Christ Himself and make no provision for the flesh. O, where is the daily cross in which Paul gloried, and refused to glory in anything else? It is not more definite experiences that needs to be taught, but we need to be taught to overcome by the blood, and by the word of our testimony, and by faith, and to abide in Christ and walk in the Spirit. [Yes!]" ...

... The exhortations of the Apostle [Paul in his epistles] were to urge upon all the necessity of a continual holy life before God; to persevere in the life of complete separation of soul, spirit and body unto God; to grow in that grace that God through

Christ had brought them into, to return to it, if, by any means, they had departed from it. He deals sharply with anyone who has fallen into sin; and advises that he shall be put out of the Assembly [To be put out of the Assembly would be applicable with obviously serious sin coupled with a willful, unrepentant defiance (cf. 1 Cor. 5:13).], if he does not truly repent. He recognizes, as we also do, that continual increase in holiness, righteousness, wisdom, knowledge, Christlikeness, with all that this includes. [[It would be much better (more in line with the teaching of the New Testament) to speak of abiding in a state of righteousness and holiness and continuing to grow, including growing more like the Lord Jesus, as we are being changed from glory to glory (2 Cor. 3:18). The terminology "increase in holiness, righteousness" tends to communicate the wrong idea, an idea not intended by Durham, that we don't ever become righteous and holy, but are becoming more righteous and holy and committing less sin. Essentially all of Durham's excerpts that I include in this paper, including those under the present heading (The Second Work of Grace People Answered) confirm that Durham was not including the idea here that Christians will continue to sin. He makes it clear that he knows Christians can sin and that all-too-often it has happened, but he makes it equally clear that this ought not be: We are called and enabled to live in a continual state of holiness by faith. THIS IS VERY GOOD NEWS!]]

The most radical advocates of experimental holiness [who believe that Christians are called and enabled to live in an abiding state of holiness] are the strongest believers in growth in grace, and we heartily agree with them; but we believe that, as this growth is gradual and will only end with death or at translation [the rapture], it cannot correctly be referred to as a definite work of grace. It is a continual work or operation of the grace of God. ... (page 8)."

**2.11. I'll Quote Part of What Durham Said under the Heading "An Open Letter to My Brother Ministers In and Out of the Pentecostal Movement. A Strong Appeal." (pages 12-13) in the Same Edition of *Personal Testimony* (1911).** "... Four years and four months ago, God baptized me in the Holy Ghost [that was March 2, 1907, which would probably make the present 1911 edition fall in July.], and from that day to this, I could never preach a sermon on the second work of grace theory. I had held it for years, and continued to do so for some time, but could not preach on the subject again. I could preach Christ, and could preach holiness as never before, but not as a second work of grace.

Soon the Spirit began to reveal in my heart the finished work of Christ on the Cross of Calvary, but it was so contrary to all that I had taught, and been taught, that I dared not admit, even to myself, that I could find nothing in the Word of God to establish the

doctrine that sanctification was a definite, second work of grace. Still the Spirit kept revealing in my heart the precious Gospel as preached by the Apostles: identification with Jesus Christ in His death, burial, and resurrection [as in Romans chapter 6, for example]. This led me to pray and search the Word of God as never before, and the more I searched, the plainer it was to me that many Pentecostal preachers, myself included, were preaching a doctrine that God's Word did not teach. After a long and careful examination of the Scriptures and much earnest prayer, I began to preach this blessed and simple Gospel. To my surprise many of the saints told me they had seen the same thing in the Word and in the Spirit, and further, by far the greater part of all who heard it preached, accepted it. ...

Now I find that many of the brethren see the Scripture on the finished work of Calvary just as I do, but are not preaching it. As I preach the simple truth of the Word of God: to receive Jesus, and then receive the Holy Ghost, and then live the sanctified life in the power of the Holy Ghost, God wonderfully confirms His Word with the signs following. Sinners are saved. Believers are baptized in the Holy Spirit; the sick are healed and the saints are established in Christ in a way I never saw before.

... I never suffered so much for preaching any truth, nor did I ever receive such blessing. Can the brethren not see the importance of taking a stand on the Word of God? ...

The world has waited so long for the true Gospel [The true Gospel certainly includes the good news that we are called, and enabled, to walk with the victory over all sin, including inward sin (over anything that God would consider to be sin for us), by the powerful saving, sanctifying grace of God in Christ, by faith, for the glory of God.], that it is an awful thing to fail to preach it, when it is revealed. Thank God for the large number who are falling in line with the Word, and today the Cross is being preached, as I never heard it in my life before. Brethren, hasten! The time is so short! Let us preach Christ in all His glorious fullness and drop out all theories of men."

**2.12. I Also Downloaded and Read *Articles Written by Pastor W. H. Durham Taken from Pentecostal Testimony from the Assemblies of God "Flower Pentecostal Heritage Center" in Springfield, Missouri.*** It is forty-eight pages. At least most of the excerpts in this document were included in the editions of *Pentecostal Testimony* that are mentioned above. All of the editions of *Pentecostal Testimony* that are available are available on this Assemblies of God website, but I didn't get all of them there. I won't quote from this document in this paper.

**3. Some Excerpts from *William H. Durham and Early Pentecostalism: A Multifaceted Reassessment* by Christopher J. Richmann, Baylor University, in *Pneuma* 37, 2015, pages 224-243.** The reason this article is important for my paper is his information regarding A. S. Copley, who taught sanctification very similar to the way William H. Durham taught it. Copley published his teaching before Durham did. Copley's teaching helps us understand what Durham taught about the crucifixion of the old man, and it helps confirm what I said above regarding Durham's teaching about the crucifixion of the old man. Copley's teaching on this topic is better presented than Durham's. Both ministers had a lot in common. Copley "experienced spirit [Spirit] baptism in Warren, Ohio early in 1907" (page 230). For Durham it was at Azusa Street Mission in February 1907. And they both eventually taught the Finished Word of Calvary viewpoint against the second work sanctification viewpoint that was very widely accepted by the early Pentecostals.

Based on the publication of Copley's teaching on this topic in the May 1, 1910 issue of the *Pentecost*, Richmann suggests that Copley published on the finished work salvation and sanctification before Durham did (page 231). Richmann points out that there are some discrepancies on dates in much of the literature on this topic. He takes the viewpoint that Durham first published on this topic "between August 1910 and January 1911" (page 234). He is right that "the July 1, 1910 edition of Durham's *Pentecostal Testimony* makes no mention of the finished-work teaching or even addresses sanctification in a substantial way" (page 227). Anyway, Richmann agrees with everybody else that I know of that "Durham became the spokesperson for the new theology. Durham quickly outpaced Copley in his outspoken advocacy for the teaching and leadership of the finished-work movement, but this should not overshadow Copley's contribution" (page 234).

Through the internet I learned that Copley had written a lengthy track on this topic in 1909, so it seems clear that he published this view before Durham. However, it is clear that Durham was discussing this new viewpoint with many, perhaps (probably) including Copley, long before he published it (see page 1 of Vol. 1, No. 8 of the 1911 edition of Durham's *Pentecostal Testimony*). Copley could have been influenced by Durham, and Durham could have been influenced by Copley, or they both could have influenced one another. Their views have a whole lot in common, and I'm especially interested in their teaching on the crucifixion of the old man and the ability of Christians to walk with the victory over all sin (sin by God's definition) through identification with the Lord Jesus by grace through faith, but not the eradication of the old man, which is ever ready to manifest itself in sin if permitted to do so. (Sometimes Durham speaks of the old man being crucified, but as you keep reading he eventually makes it clear that we must keep the old man crucified, which is far from being automatic.) I believe we are called, and

enabled, to walk with the victory over all sin (sin by God's definition) by grace through faith, but I don't believe the New Testament teaches the eradication of the old man/sinful nature before we are glorified at the end of this age.

I'll include several brief quotations from Richmann (on his page 231). He is commenting on Copley's article, "Pauline Sanctification," in the May 1, 1910 issue of *the Pentecost*. The quotations inside my quotations of Richman are from Copley. " 'Christian' sanctification is understood as 'crucifixion.' ...Christian sanctification believes a fact, viz, our death with Christ. ...Christian sanctification is 'wholly by grace' which 'is a reproduction of Christ.' ...Christian sanctification reckoned the old person dead. ... The crucifixion means 'identification' with Christ: believers have 'died to sin in Him and are alive unto God in Him forever.' ...'We do right, but his indwelling causes [us] to do it. [I (Kemp) prefer "enables," not "causes."] God will not leave room for a whit of self-glory' [I (Kemp) agree].

[Now quoting Richmann's next paragraph:] Emphasizing the past tense in scriptural references to Christ's work, Copley argued that Scripture's grammar 'tell(s) us of the finished work of Christ.' 'So there remains nothing more for us to do but to believe what God says.' While essentially forensic [legal], '[t]his reckoning becomes actually real in us by the power of the Holy Spirit as we continue to believe God.' " Like with Durham, this holy life only becomes a reality in our daily lives as we continue to believe (to have faith in) God. We must walk in the Word and by the Spirit by faith on a continuous basis. It is clear that the old man/sinful nature was not eradicated with this point of view, but the total victory over the world, the flesh/old man, and the devil and his hosts is available to be appropriated by faith. This is very important!

I'll quote some more from Richmann (his page 232): "Copley's attack on holiness theology [with entire sanctification, which includes the eradication of the old man] being viewed as a second experience, was in many ways similar to Durham's teaching. Like Durham, Copley used the phrase 'finished work' to emphasize that Christ has accomplished sanctification already for believers and 'identification' [with Christ in His death, burial, and resurrection by faith] as shorthand for how believers are made holy. ... Copley was more pointed than Durham in his attack on the Wesleyan doctrine of eradication, deliberately juxtaposing the theory of eradication with crucifixion in the Pauline sense: 'the old man, or carnal mind is never eradicated. He is judicially crucified with Christ on Calvary and is held in the death state as we count on this fact [as we appropriate this reality in our daily lives by grace through faith]."

Richmann has a lengthy footnote here, which I'll quote: "Copley, 'Pauline Sanctification,' page 5 [of *The Pentecost* (Kansas City, May 1, 1910)]. Scholars disagree whether



Durham intended a type of eradication. [I have shown above that, although Durham sometimes spoke of total victory over all sin outward and inward in a way that seemed to teach the eradication of the old man, if you read more of what he taught he made it clear that the old man is not eradicated and we must enforce the crucifixion of the old man, by grace through faith, which is very far from being automatic or always easy.] Reed argues that Durham 'was not implying a form of eradication' (*In Jesus Name*, 89, cf. 99), while Farkas argues that Durham's doctrine of crucifixion was 'the same as eradication' ("William H. Durham and the Sanctification Controversy," page 238). [[I'll quote quite a bit from this PhD thesis of Farkas next in this paper. For one thing (as I will demonstrate) Farkas included some excerpts from Durham that don't fit that conclusion. Anyway, and I believe this is very important, Durham taught that Christians ARE called, and enabled, to walk in the righteousness of God with the victory over all sin (by God's definition of sin, including inward sin), by grace, through identification with Christ, by faith. (now continuing to quote Richmann's footnote:)] At least for Copley, a crucial distinction seemed to exist between eradication and crucifixion. [I'm sure this is true for Durham too. What Copley said on this topic helps demonstrate what Durham meant.] As Copley stresses, something that is crucified exists, though dead and impotent. But that which is eradicated is in a state of non-being. [You could look at least look at it this way (define the words this way).] The crucifixion motif helps explain how sin can reemerge after sanctification, while the eradication label left people doubting their sanctification experience [very much so if they sin after supposedly having been sanctified entirely with the evil nature supposedly having been eradicated; many such people begin to seriously doubt their salvation and the devil is eager to help drive them into despair; anyway, holiness Christians typically make it clear that Christians who have been sanctified entirely as a second experience can fall into sin]. Durham's stress on returning to first grace through repentance suggests that he chose the crucifixion terminology over eradication for just that reason. This is the essential flaw in Farkas's designation of Durham's sanctification theology as 'radicalized Wesleyanism,' for his interpretation rests on identifying eradication and crucifixion in Durham's thought (page 259 in Farkas' thesis)."

I won't quote any more from Richmann, but I'll quote some from A. S. Copley. I don't agree with every detail, but I'm impressed with his teaching. We need to understand that the New Testament calls us to walk with the victory over all sin, over all sin by God's definition of sin. Durham and Copley agree with this super-important point. We need to be aiming at the target of victory over everything that God would consider to be sin for us, by grace through faith. Sin is a serious word! It seems that Copley was somewhat more gifted in systematic teaching than Durham was. However, it is significant that Durham didn't have much time to develop his new understanding of sanctification before he died in 1912. Durham was noted for being a very effective speaker and leader, and

he was totally committed to his ministry. Keep in mind that Durham and Copley had both become Pentecostals before teaching the things they taught that are discussed in this paper.

I'll quote from Copley's 1909 tract titled "Pauline Sanctification." The photocopy I have is nine pages in quite small print. "... Now, when we by faith appropriate our redemption rights, we are made free from sin (Romans 6:7, 14, 18); and the flesh is kept in the death state by faith in the indwelling Holy Spirit - Romans 6:10, 12, 13 [my underlining for emphasis]. 'Walk by the Spirit, and ye shall not fulfill the lust of the flesh' - Galatians 5:16" (page 1 of my copy). Copley argues, rightly I believe, that the "flesh" here equals the "old man." The "flesh" here can also be equated with the "sinful nature." The NIV frequently translates the "flesh" (Greek *sarks, sarkos*) by "sinful nature," including in Gal. 5:16 and 17, 19, and 24.

Romans chapter 6 is probably the most important chapter in the Bible that clearly teaches victory over all sin through Christ, but we need to supplement what is written there to have an adequate understanding of the topic of righteousness, holiness, and victory over sin. For one thing, the all-important Life-Giving, Righteous, Holy Spirit isn't mentioned in Romans chapter 6. He is, however, extensively mentioned in Romans, especially chapter 8. And the Spirit is mentioned in Gal. 5:16 (mentioned by Copley in the preceding excerpt), which is a super-important verse on victory over all sin.

I'll quote part of what Copley says under number 3, under the heading "The Old Man" (page 2 on my copy). "... It is easily possible, though filled with the Spirit, for anyone to drop back into any of these things [referring to the sins mentioned in Col. 3:8-9; Gal. 5:19-21; and 1 Cor. 3:3, which Copley mentioned, or any other sins] except as he is kept by the power of God [and being kept by the power of God isn't automatic; we must cooperate with God's grace and walk by the Spirit in the righteousness of God by faith on a continuous basis; Copley makes it clear in this excerpt as we continue that we must do what is required of us: "to walk in the Spirit" by faith, for example]. We dare not say this if it were not true. This proves beyond contradiction that the old man, or carnal mind, is never eradicated. He was judicially crucified with Christ on Calvary, and is held in the death state as we count on this fact [by faith] and walk in the Spirit or as we are occupied with Christ [my emphasis]. ... ..our human nature still retains weak downward tendencies and may fall the next minute. But Christ comes in [when we are converted] and becomes our positive constant sanctification - our victory over sin, over the world, over the flesh, and over the devil - because 'Christ liveth in me' - Gal. 2:20. [But, as Copley understands, we still must walk in accordance with God's Word, in the Spirit, by God's enabling grace, by faith. I believe that Copley (especially in His writing in the May 1, 1910 edition of *The Pentecost* that was mentioned by Richmann) puts too much

emphasis on Christ living through us. I agree that God must be given all the glory for our salvation, but we have the responsibility to live our lives, by grace through faith, as God's new creations. Copley understands this. I believe Copley misses the balanced truth by frequently mentioning that God gives us faith. (See my *Paper on Faith*, which is on my internet site; Google to Karl Kemp Teaching.) However, I very much appreciate what he says in the excerpts that I am including in this paper. He really believed, and taught, that we are called and enabled to walk with the victory over all sin.] In the endowment with power, the Holy Spirit takes control of our whole being to subdue the old self-life and develop the Christ-life in us. [It is very important to understand, as Copley does, that the Holy Spirit does not just take control. We have to continue to walk by the Spirit by faith and resist doubt and temptation, etc.] 'If ye through the Spirit do mortify the deeds [or works] of the body [which equals not doing the "works of the flesh" of Gal. 5:19-21], ye shall live' - Romans 8:13. 'Walk by the Spirit, and ye shall not fulfill the lust [sinful desire] of the flesh [or old man]' Galatians 5:16."

I'll quote part of what Copley said under his number 5, under the heading "Scripturally Stated" and under the sub-heading "Identification." "... He was crucified. 'I have been crucified,' says Paul. Therefore the old man, the former 'ego,' the old Adamic 'I' is dead. We are simply to believe it. ... We have simply to believe what God says and treat the old man as dead. Hence the apostle says, 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord' - Romans 6:11. This reckoning becomes actually real in us by the power of the Holy Spirit, as we continue to believe God [and not doubting Him in our hearts]. Glory to His Name!"

Then under his number 6 Copley said, " 'We were buried therefore with Him' - Romans 6:4 (Revised Version). Then we should treat the old man as forever in the grave. For the essential old Adam, with all of his belongings of sin and sickness, died and was buried with Christ." Under number 7 Copley went on to speak of our being raised up together in union with Christ. And I'll quote the last few sentences under his number 8, "Therefore, sin [or Satan] has no more claim upon us. Henceforth, sin is a usurper, an intruder, an outlaw, a condemned criminal. Assert your rights in Christ and take your liberty in Him, 'for sin shall not have dominion over you' - Romans 6:14."

I'll quote part of what Copley said under the heading "Our Attitude of Faith" (on page 5 of my copy). I'll quote part of what he said under number 1, "RECKON YE ALSO YOURSELVES TO BE DEAD INDEED UNTO SIN." "If the 'old man' seems to be alive, you simply deny him and believe God. Reckon yourselves dead indeed. It is God's business to make the reckoning real to you. He will certainly do it. This is not a daily dying, for you died once in Christ's death. But it is a daily reckoning of the death of the old Adam nature, the old sinful self."

I'll quote part of what he said under number 2, "RECKON YOURSELVES TO BE ALIVE UNTO GOD - Romans 6:11." "... Some people talk a great deal about their being dead to this and that, and to the other thing, but they have little or no life, because they are always occupied with their death. God declares that I was raised up and seated in the heavenlies with Christ - Eph. 2:6. I just believe what He says about me, and act and talk as one alive in Christ Jesus. I may not seem lively at times; but my heart rejoices over the fact of my death, burial, and resurrection with Christ. My mind is not occupied primarily with my death and life, but rather with Christ Himself - the One who died and arose for me. I am occupied not with death, but with the One who died; not with life, but with the Living One in whom I am alive forevermore. For, mark you, both our death and life are 'through Jesus Christ our Lord' - Romans 6:11.

... Once more let it be said, that our death, burial, and resurrection with Christ are accomplished facts. ... They took place nineteen hundred [two thousand] years ago. We died with Christ then. Now when we accept these facts as facts and appropriate them by faith, we come into conscious deliverance from the dominion of sin [and demons] and into the joy and power of such deliverance. The sinner sees Christ died for his sins. He believes that fact and thus loses the conscience or guilt of sins. He stands guilty before God no longer, because he simply believes what God has declared; namely - that Another, even Christ, has taken his place and has borne his sins. [He also bore the penalties for our sins back to Adam, including the major penalties of spiritual death and bondage to sin. The Hebrew words for sin include the meaning "penalty" for sin. See the first three chapters of my book *Holiness and Victory Over Sin*, which is available at amazon.com.] This faith brings him peace and a sense of the favor of God and a consciousness of his acceptance in Christ. Just so, the believer sees that he died with Christ and rose with Him. He reckons on God's faithfulness, and the Holy Spirit makes real to his consciousness what he believes for. ... People do not come into victory for one of two reasons: Either they do not understand that they are already delivered [that this victory is available to be received, and walked in, by faith.], or they do not take their deliverance by faith in Jesus."

As I have mentioned, although I don't agree with the typical holiness viewpoint that the old man/sinful nature can be eradicated, I readily and thankfully admit that those who teach that viewpoint are some of the minority of Christians who have kept alive the super-important teaching that Christians are called, and enabled, to walk with the victory over all sin (all sin by God's definition) through the sufficient grace of God in Christ.

**4. Some Excerpts from the Ph.D. Thesis Titled *William H. Durham and the Sanctification Controversy in Early American Pentecostalism, 1906-1916*, by Thomas George Farkas at the Southern Baptist Theological Seminary, 1993, 365 pages.** This is a long dissertation, but mostly double-spaced. Farkas was, and probably still is, "a Pentecostal minister in the Assemblies of God" (page 23). "The purpose of this dissertation is to provide a careful analysis of the shift in views among early Pentecostals regarding the doctrine of sanctification. This shift, largely completed in the single decade from 1906 to 1916, can be summarized as a move from an almost universal acceptance of the Wesleyan-Holiness understanding of 'entire sanctification' as a 'second definite work of grace' [Most of the early Pentecostals in our country came from holiness backgrounds. This dissertation and my paper deal with Pentecostals in our country.], to an adamant rejection of this doctrine by the majority of persons calling themselves Pentecostals. [This includes the Assemblies of God and Foursquare Church, but does not include the Church of God (Cleveland, Tennessee), the Pentecostal Holiness Church, and the Church of God in Christ; they still hold the Wesleyan-Holiness view of sanctification.] How this shift unfolded and the reasons which precipitated and continued to drive it, both historical and theological, is the story this dissertation chronicles.

The central figure in this story is William H. Durham. Durham, whose own theological pilgrimage brought him from Baptist, to Holiness, and finally to Pentecostal circles, led the fledgling Pentecostal movement in a theological crusade against the doctrine of 'entire sanctification' - the long-standing...doctrine of the Holiness movement. In its place he proposed a rival doctrine of sanctification which he labeled the 'Finished Work of Calvary' doctrine. ... (pages 1-2)."

As we discussed above in this paper, Durham came to believe that the Bible doesn't teach entire sanctification as a second experience, but that entire sanctification is available to Christians from the time of becoming Christians. Sometimes he speaks of the old man (the flesh/sinful nature) being crucified when we become Christians, but as we keep reading we find that he acknowledges that we, by identification with Christ through continuous faith, must crucify the old man and keep it crucified. I believe Durham is right. It is very important for us to understand that God calls us, and enables us, to walk with the victory over all sin and walk by the Holy Spirit from the time we become Christians. Even as newly converted Christians we should be aiming at the target of not sinning. We should not teach converts that God expects them to sin, but also we should not teach them that if they should sin God will reject them. If we sin we must be quick to repent, receive forgiveness, and do everything we can to not repeat the sin.

The victory over sin is far from being automatic, and it certainly isn't always easy, but this is what we are called, and enabled, to do, by God's sufficient saving grace in Christ by faith, and we must aim at this target. THIS IS VERY GOOD NEWS! God hates sin and He Sacrificed His Son and then poured out the promised Holy Spirit to give us the victory over sin. This is a big part of what new-covenant salvation is all about. Farkas agrees that Durham taught victory over all sin, but as we will discuss, he overstates Durham's teaching the crucifixion of the old man. Even though Durham sometimes spoke of the old man being crucified in conversion, as you keep reading you find that he also spoke of our need to keep the old man crucified and dead to sin, which is very far from being automatic. Durham showed that the New Testament calls us to victory over all sin, including inward sin, but he clearly acknowledged that many true Christians were not living with that full victory.

I'll quote several sentences from Farkas that will help define what is meant by a second experience of "entire sanctification" or "Christian perfection" (from pages 79-80). "In this view conversion, or justification is seen as 'the first work of grace,' an instantaneous, or crisis, experience in which the believer is forgiven of sins committed and brought to newness of life. However, because the sinful, or 'Adamic,' nature survived conversion, Wesley taught, a 'second work of grace' was needed in which this rebel nature was eradicated, or at least negated." I should point out though that John Wesley did not teach that all Christians will receive this second work of grace, far from it. Later in this paper I'll quote from Wesley on this second work of grace. In a footnote Farkas mentioned "a subsequent experience in which the principle of sin is decisively overcome. And he quoted M. E. Dieter's Wesleyan definition of entire sanctification, which is typical: "a personal, definitive work of God's sanctifying grace by which the war within oneself might cease and the heart be fully released from rebellion into wholehearted love for God and others."

As I mentioned, if you keep reading what Durham said on sanctification, he eventually makes it clear that Christians must crucify the old man and keep it crucified. He does not, however, back off from teaching that the New Testament calls, and enables, Christians to walk with the victory over all sin, while acknowledging that many true Christians aren't doing this for one reason or another. We have to know the truth of the gospel and continue to walk in the truth of the gospel, by grace through faith, against the opposition of the world, the flesh (old man), and the devil and his hosts. The warfare of demons against us is very real, very much including at times when Christians are not even aware of their presence and evil work.

I don't want to - I dare not - dilute what God has made available in new-covenant salvation, or to deny that some Christians may be walking at a level where it appears

that the old man/sinful nature has been eradicated through a second experience and that they are walking in perfect love, but I don't believe the New Testament teaches the eradication of the sinful nature before we are glorified.

On page 113 Farkas mentions that in 1903 "Durham was made pastor of the North Avenue Mission in Chicago, a small, independent holiness mission, located in a neighborhood populated largely by immigrants." Aimee Semple McPherson, who eventually founded the Foursquare Church "was a member of Durham's North Avenue mission for several months beginning in late December 1908. [The seventeen-year-old Aimee had just married Robert Semple, a Pentecostal minister, August 12, 1908.] Both she and her husband...were ordained by Durham in January of [1909], working as Durham's associates in Chicago and accompanying him on evangelistic tours in the northern United States and Canada. Sister Aimee, as she became known, received the gift of interpretation of tongues while at Durham's mission, and was instantly healed of a broken ankle [Aimee Semple McPherson, *This is That* (Bridal Call Publishing, 1921, pages 62-65)...]" (page 125).

"By 1910 [Durham] was widely recognized as the leader of the emerging movement [referring to that part of the Pentecostal movement that traced back to Charles Parham and William Seymour and the Azusa Street Mission in Los Angeles]" (page 126). Chapter 3, which is titled "William H. Durham: Forging a New Understanding of Sanctification," pages 109-186, includes the heading, "The Finished Work of Calvary" (pages 128-143). The next heading in chapter 3 is "The Pentecostal Sanctification Controversy," which continues to the end of the chapter. Chapter 4, which is titled "Durham's 'Finished Work of Calvary' Teaching and Traditional Doctrines of Sanctification" goes from page 187-256. I have already discussed Durham's original view and his new view. Farkas quotes quite a bit from Durham's *Pentecostal Testimony* in these chapters, but only a small part of what I quoted above in this paper.

Pages 176-186 of the dissertation by Farkas are under the sub-heading "Success of the 'Two-step' Paradigm [Durham taught a 'two-step' paradigm, conversion which included entire sanctification and the Pentecostal baptism in the Spirit], but as we will see, his view was modified in a significant way not long after he died.]: The Assemblies." As I mentioned Farkas was (and probably still is) an Assemblies of God minister. I'll quote part of what Farkas said here: "Beginning with the solitary figure of Durham in 1910 [Durham was at least the recognized leader.] within a decade the group had swelled to include three of every five Pentecostals [Farkas referred to Anderson, Robert M., *Vision of the Disinherited: The Making of American Pentecostalism* (Oxford University Press, 1979), page 169] (page 178).

Farkas spoke of "the substantial role the finished work controversy played" in the founding of the Assemblies of God in 1914, and "the leading figures behind the call for organization were committed finished work advocates" (page 179). (On page 268 he also said, "The Assemblies of God and all groups within the 'Finished Work' classification of Pentecostals state Durham as the theological fountainhead for their position on sanctification.") "In spite of the retention of the holiness phrase 'entire sanctification,' the founders of the Assemblies of God clearly operated with a two-step paradigm in which conversion and Spirit baptism formed the two defining crises of the Christian life. [They did not include a second manifestation of grace for entire sanctification. As the next sentence shows, they did not teach that Christians are called, and enabled, to walk with the victory over all sin (but this doesn't mean that none of them believed in that victory).] Sanctification consisted of the gradual extirpation of the sin nature throughout one's life. This non-eradicationist, progressive understanding of sanctification was the 'official' view espoused in the early publications of the group... (pages 182-183). Farkas mentioned that the word "entire" was dropped in 1961. I'll demonstrate their view of sanctification (at least it was the dominant view) later in this paper.

As I have demonstrated, Durham clearly understood that many Christians were not actually living the life of entire sanctification to which we have been called. As I have mentioned, I don't believe that the old man/sinful nature can be eradicated. I like the idea, but I don't believe it is taught in the New Testament; I'm thankful, however, for the Christians who are at least living somewhere close to that ideal. I believe that we are called (in the New Testament), and enabled (by the life-giving sanctifying power of new-covenant salvation), to walk with the victory over all sin (over everything that God would consider to be sin for us) since we have been set free from spiritual death and bondage to sin through the all-important Sacrifice of the Son of God and the all-important, outpoured, indwelling Righteous, Holy Spirit of Life. As I have mentioned, I don't believe God considers wrong thoughts and desires to be sin if we resist them by the Holy Spirit, by faith, and don't act on them.

Sanctification, according to the Assemblies of God, is "a gradual and progressive reality reflected in the daily life of the believer through the ongoing work of the Spirit" (page 184). Based on my studies, words like these are typically interpreted to mean that we will keep sinning to some extent, but we will be improving. It is clear that Christians need to keep growing, but in the ideal we won't be growing out of sin, since we will be walking with the victory over all sin. I remind the reader that I am speaking of victory over everything that God would consider to be sin for us. This is important! God hates sin (sin is a serious word!), and He paid an infinite price to set us free from sinning. All sin works to destroy what is right and good.



After I finish the excerpts from Farkas, I'll give some excerpts in section 5 to demonstrate the Assemblies of God teaching on sanctification, and then some excerpts dealing with the Foursquare Church on this topic.

On page 185 Farkas mentions that the Foursquare Church founded by Aimee Semple McPherson reflects "the Assemblies of God position on sanctification and [is] classed together with the Assemblies of God as 'Trinitarian Keswick Pentecostal Groups,' 'Baptistic Pentecostal Groups,' or as being in the 'Finished Work of Calvary Tradition.' "

I have demonstrated, and will demonstrate further as we continue, that although the Assemblies of God (and others) followed Durham in denying a second experience of entire sanctification, they did not follow his teaching that Christians are called, and enabled, to live with the victory over all sin, including inward sin (things like pride and lust) from the time of conversion. I'll quote a few sentences from Chapter 6 (by Farkas), "Conclusion: An Assessment of the Pentecostal Controversy." "Very early in this realignment process...Durham died, and his Finished Work doctrine was left to his successors who either fundamentally, or intentionally altered it under the conditions prevailing at the height of the raucous controversy. As it turned out, the original perfectionistic [at least Durham did teach that Christians are called to walk with the victory over all sin] version of the Finished Work teaching essentially went to the grave with Durham. [The time had come where large numbers of Christians who had become Pentecostals but did not come from holiness backgrounds were inclined to reject the idea that Christians can live in a state of holiness with the victory over all sin along with the idea of a second sanctifying experience.]

An original contribution of the dissertation is the identification of Durham's original Finished Work teaching as a form of perfectionism advocating complete eradication of the sin nature in the radical experience of sanctification which takes place at conversion. ...." However, as I demonstrate in this paper, although Durham said words like these a few times, as you keep reading he significantly qualified this idea. For one thing, he freely admitted that many Christians do a lot of sinning, though this need not (should not) be. And he made the very big qualification that we must be active in crucifying the flesh/old man/sinful nature; it isn't automatically crucified. I believe, however, that it is very significant that Durham did not back off of the very important teaching that the new covenant calls, and enables, Christians to walk with the victory over all sin, even if many Christians are not living this way. Durham contends that one very important reason that many are not living with the victory over all sin is that they haven't been taught that they are called, and enabled, to live this way.

I'll quote part of what Farkas says on pages 262-263, where he acknowledges that in some of his writings Durham denied that the old man/sinful nature is crucified in conversion. I believe this is very important and that Farkas needed to give a lot more attention to this very substantial, often repeated, aspect of Durham's teaching.

First I'll mention that Farkas includes the words "able not to sin" at the top of page 262. I agree with him that Durham taught this, "able not to sin," able not to sin in any way that God would consider to be sin. I'll quote a little from page 262, which is under the subheading "Finished Work Sanctification: Radicalized Wesleyanism" that starts on page 256. (By using the word "radicalized," Farkas is saying that Durham was teaching the same thing as those who taught entire sanctification (eradication of the old man/flesh/sinful nature) as a second work of grace, but that he taught this happens at conversion. Again, as I discuss in this paper, even though Durham made some inconsistent statement, I don't believe he intended to teach that concept.

Farkas says that "Most problematic [for the viewpoint that Durham taught that the old man/sinful nature is crucified through conversion itself] are statements such as follows in which Durham speaks of the ongoing necessity of 'bearing the daily cross': [I included this excerpt and other relevant excerpts earlier in this paper.] 'It is a sad mistake to believe that any one, or even two experiences, as such, can ever remove the necessity of maintaining a helpless continual dependence on Jesus Christ [by a continual walking in the enabling grace of God in Christ by faith], and bearing our daily cross, and living the overcoming life [taken from "Articles Written by Pastor W. H. Durham taken from *Pentecostal Testimony*," page 3].

[Farkas went on to say:] It might appear from such statements that Durham believed something of the sinful nature survived conversion and must be continually fought against and overcome in progressive fashion throughout the believer's life. He could not then be a perfectionist. [It seems to me that Durham taught that we must continually keep the old man/sinful nature dead, which is far from being automatic, or always easy; it involves warfare against the world, the flesh/old man and the devil and his hosts, but that God's enabling grace is sufficient to the task. In that very important sense, Durham was not a "perfectionist." I'm not either.] Yet, for Durham, the phrase 'bearing the cross' simply meant a continual 'reckoning' of oneself to be dead [Yes, dead to sin and demons, and alive to God as we walk, by faith, in the righteousness and holiness of God by the enabling grace of God in Christ, which includes the work of the indwelling Righteous, Holy Spirit]; no gradual extirpation of sinfulness is indicated [I totally agree], only a posture of faith in which the eradication or destruction of the sin nature remains an experiential reality for the believer [I totally agree, but this isn't some secondary issue in Durham's teaching. It is of key importance. The enabling grace is always available,

but Christians must know and be totally committed to this truth in faith and always walk by the Spirit by faith or there will be room for sin to manifest. This is far from being an eradication or "extirpation" of the old man/sinful nature.].

[still quoting from Farkas] In another passage Durham mentions and explicitly rejects the notion of 'perfection' [perfection in the sense that you can walk with the victory over all sin through having received an experience, apart from our walking by grace through faith on a continuous basis]: 'There were some who actually seemed to think when the Spirit fell on them, that they would be excused from taking up the cross daily, and living the crucified life. They forgot that there is no experience, which in itself brings us to perfection. The teaching that sanctification, or heart purity, which can be received by an instantaneous act or operation of grace, brings one into a state of perfection, so far as maturity is concerned, is a delusion, so deadly that all men ought to avoid it, as they would a deadly poison. [So Durham insists we must walk a crucified life in the righteousness and holiness of God by grace through faith, and we must continue to grow/mature in union with Christ by grace through faith.].' [Farkas commented:] Two things must be kept in mind when considering this problematic passage. [It isn't a 'problematic' passage to me. It is super-important to understand the balanced truth of what Durham was teaching.] First, in proposing that Durham's doctrine is a type of perfectionism [I would skip this word, but it is very significant that Durham understood that we are called, and enabled, to walk with the victory over all sin and demons.] it is not argued that Durham himself employed this label for his position; he did not. Yet the mere fact that Durham did not consciously employ this term does not change the theological nature of his teaching: 'has a man who is in Christ sin in him? No. It could not be' [Farkas says this quotation was taken from "The Finished Work of Calvary," page 3 in *Pentecostal Testimony*]. [[This is a clear example of Durham's overstating the case and confusing the issue. I suppose that Durham made this totally inadequate overstatement because he was engaged in warfare against the need for a second sanctifying experience (and very often when Christians are involved in theological warfare they oversimplify and overstate the case), and there was a temptation to show that his view offered everything his opponents offered (including the victory over inward sin originating with the old man) and more, but his view showed that everything that we need is available now. However, I'm thankful that he strongly made the point that Christians should not have any sin, and I'm thankful that his writings show, as I have demonstrated, that he clearly understood that Christians will sin to the extent they don't understand the gospel or do not walk in line with the gospel in their daily lives by grace through faith. We should emphasize the reality that we are called to walk with the victory over all sin (over anything that God would consider to be sin for us, including so-called inward sin, things like wrong desires and thoughts) through the powerful shed blood of the Lamb of God and the powerful indwelling Righteous, Holy Spirit of God. The New

Testament frequently speaks of Christians being dead to sin and living in the righteousness of God (Romans chapter 6 and I Peter 2:24 are two powerful examples).] Regardless of whether Durham used the term [perfectionism] or not, this denial of any lingering proclivity to sin is [Durham's teaching, taken as a whole, did not deny "any lingering proclivity" to sin], theologically, perfectionism. [I wouldn't use this word, but if applied to Durham's teaching it would have to be GREATLY qualified.] ...."

## **5. Excerpts from Two Assemblies of God Writers and a Brief Excerpt from their Official Website on Sanctification and then Excerpts from Three Foursquare Church Writings. I comment extensively on these excerpts.**

**5.1. Excerpts from Chapter 9, "Entire Sanctification," which Covers Pages 103-108, from the Book *Bible Doctrines: A Series of Studies Based on the Statement of Fundamental Truths as Adopted by the General Council of the Assemblies of God, Revised Edition, by P. C. Nelson (Gospel Publishing House, 1948), 174 pages.*** First I'll quote a footnote from the end of this chapter that I very much appreciate; then I'll quote a few things from this chapter 9 that I, and the author of the footnote, cannot agree with. These are very important differences. The footnote was taken from a letter written to P. C. Nelson, the author of the book, by Ernest S. Williams. Williams was "General Superintendent Assemblies of God" at that time, 1948. Williams was disagreeing with quite a bit that is written in this chapter. I strongly agree with what Williams said here. What he said is in general agreement with what William H. Durham was teaching about holiness and victory over sin. An Assemblies of God pastor, who became a good friend, gave me a copy of this footnote when I was teaching on holiness at his church back in the 60s. He also gave a copy of this footnote to all of the people who came to the teaching. Essentially all of the people who came to that teaching were members of his church. The footnote:

"The sanctified life comes upon full surrender [to God and His Word (rightly interpreted)], and may be lived by faith as one reckons himself to be dead indeed unto sin and alive to God through Jesus Christ our Lord (Rom. 6:11). I feel that the weakness in our movement [Assemblies of God], when it comes to preaching sanctification, is that the doctrine is taught so vaguely [I would use a word like "inadequately" instead of "vaguely."] that many fail to get sight of something definite which they may have in their own lives. [Williams goes on to illustrate what he means:] It seems to me that if we teach that positionally we were sanctified when we were saved [which doesn't include being set apart from sin for God in our daily lives], and that gradually we are being sanctified, and eventually we will be wholly sanctified in the glory world, people are likely to look upon sanctification as a rather vague process, whereas I believe the Bible

does teach that sin shall not have dominion over us, and that it is our privilege every moment to live victoriously as we reckon ourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord. [Amen!] While we know that sanctification is progressive [In the ideal we will be living in an abiding state of holiness with the victory over all sin, but we will be growing more like the Lord Jesus as we are being changed from glory to glory (2 Cor. 3:18).], I would like to see more emphasis put upon present experience [There is a gigantic difference between being holy and living for God with the victory over all sin while growing, and progressing while living with some sin.] as we take our position in the Lord."

I'll quote part of what I have to disagree with in Nelson's chapter 9 on "Entire Sanctification." "3. [This excerpt that was taken from pages 104-105 continues for two paragraphs.] IN ANOTHER SENSE, SANCTIFICATION IS A PROGRESSIVE WORK, CARRIED ON BY THE LORD JESUS CHRIST Himself through the power of the Holy Spirit, until we attain a perfect likeness to Himself. [[I agree that we will not attain a perfect likeness to the Lord Jesus until after we are glorified, and I believe we must substantially qualify the idea of our ever attaining "a perfect likeness to" Him. We will not become deity; we will not be worshipped with the Father, the Son, and the Holy Spirit, etc., but we will be glorified and begin to reign with Him in a never-ending reign (cf. Rev. 22:5). However, I believe it is extremely important for us to know that we are called, and enabled, to be righteous and holy with the victory over all sin (over everything that God would consider to be sin for us; the existence of wrong thoughts and wrong desires are not sin if we resist them by the powerful grace of God in Christ and we do not yield to, or act on, the wrong thoughts or desires) throughout our Christian lives while we grow and are being conformed to the image of Christ (cf. Rom. 8:29). This is the ideal, and, according to the New Testament, it is not an unrealistic ideal.]] When we believe, the holiness of the Lord Jesus Christ is imputed to us and before God we stand 'complete in Him' (Col. 2:10 - compare 1:28), with His full righteousness placed to our credit [but only in a strictly legal, positional sense that doesn't deal with how we are living]. But it is another thing to have His holiness made actual in our lives. [Very much so, and that is what we desperately need. Without that we are still sinning against the God who hates sin and Sacrificed His Son and poured out His Righteous, Holy Spirit to dwell in us to give us the victory over sin, over all sin.]

This may be a long process and may require many experiences, including many chastenings of the Lord. In Heb. 12:10 we are distinctly told that God chastens us for the specific purpose that we may be *partakers of His holiness*. [[Some of the strongest teaching on holiness and victory over all sin, and very strong warnings against continuing in sin, are found in the book of Hebrews (cf., e.g., Heb. 4:1-13, especially 4:1-3, 6, 11; 6:4-8, 11-12; 10:1-39 [This very important chapter of Hebrews is discussed

verse-by-verse in some detail in my paper on Hebrews chapters 8-10 that is on my internet site (Google to Karl Kemp Teaching)); 12:14-17; and 13:12-17). The fact that God chastens some Christians aiming for their repentance doesn't begin to demonstrate that we are not all called, and enabled, to walk in the righteousness and holiness of God with the victory over all sin by grace through faith. It's easy to demonstrate that many true Christians in the New Testament sinned, but that doesn't begin to demonstrate that we are not called, and enabled, to walk in the righteousness of God with the victory over all sin by grace through faith. The New Testament is packed with passages that call Christians to this walk (see my books, *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ* and *Righteousness, Holiness, and Victory Over Sin*. I recommend reading the second book first; it was taken from radio broadcasts and is easier to read, but it doesn't contain all of the information contained in the first book.]] Peter exhorts us to 'grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ' (2 Peter 3:18). [[First, as I have mentioned, Christians are called to walk in the righteousness and holiness of God with the victory over all sin AND to keep growing. The need for growth isn't sin. (One of the most important verses that demonstrates this point [2 Cor. 3:18] is mentioned next by Nelson; I'll quote this verse and briefly discuss it as we continue.) 1 Peter and 2 Peter are both strong on the need for righteousness, holiness, and victory over sin (cf., e.g., 1 Pet. 1:13-25, especially 1:15-17; 2:9-25, especially 2:24, which is discussed in both of my books; 3:1-22; 4:1-19; 5:1-10 (1 Peter 4:1-6 and 5:10, which are very important verses that are totally relevant to this topic, but are not especially easy to understand, are discussed in some detail in an article on my internet site [Google to Karl Kemp Teaching]); 2 Peter (This epistle of Peter is discussed verse-by-verse in some detail in a paper on my internet site) 1:1-11; 2:1-22; 3:1-18.]] In 2 Cor. 3:18 we have a very illuminating text showing how Christ operates in us through the Holy Spirit to transform us by degrees into His own glorious image. [[It is true that God transforms us by degrees into the image of Christ throughout our Christian lives, but we are called, and enabled, to be living in an abiding state of holiness throughout our Christian lives, with the victory over all sin. Again, it isn't sin to still have room to be transformed or to grow. I'll quote 2 Cor. 3:18 (NASB): "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit." I frequently use this verse to illustrate the glorious truth that we are being transformed - from glory to glory - as we dwell in the presence of God as His born-again, sanctified children. I don't believe that the apostle Paul included any thought in this verse about us being transformed/growing out of sin. We should be holy and be in a process of being transformed/growing. We must make it a top priority to live in an abiding state of holiness by grace through faith.]] In 1 Thess. 5:23, 24, Paul prays for these Thessalonian Christians, 'The very God of peace 'sanctify you wholly [The NASB translates "entirely."]; and I pray your whole spirit and soul and body be preserved [or,

be kept] blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.' " [(This concludes what I am quoting from P. C. Nelson, but this double bracket continues for five paragraphs.) I Thessalonian 5:23 is one of my favorite verses. The apostle's prayer is that God will entirely sanctify (spirit, soul, and body) these newly converted Christians who have known significant opposition from the time of their conversion, and then keep them in that glorious sanctified/holy state, always ready (fully ready) to stand before God when the Lord Jesus returns at the end of this age, whenever that is. And those early Christians thought that He could come soon.

The apostle had much success when he first took the gospel to Thessalonica, but as Acts 17:1-10 shows, he was forced to leave Thessalonica early because of the strong opposition that some of the Jews stirred up against him and his work. This strong opposition to the gospel obviously made it difficult for the newly-converted Christians at Thessalonica.

1 Thessalonians, especially 2:17-4:12, supplies many very relevant details that we need to adequately understand 1 Thess. 5:23. In 1 Thess. 3:1-5 Paul tells how he sent Timothy from Athens back to Thessalonica to minister to them and "to find out about [their] faith" (1 Thess. 3:5). (As Acts 17 shows, Paul had gone from Thessalonica to Berea, where he temporarily left Silas and Timothy, then to Athens; and eventually Timothy joined Paul in Athens, from where Timothy was sent back to Thessalonica.) After going to Thessalonica, Timothy finally caught up with Paul in Corinth, where Paul had gone from Athens. Timothy was able to bring Paul a positive report regarding the status of the newly converted Christians at Thessalonica who had faced much opposition (1 Thess. 3:6-7), but it isn't shocking to learn that there were some problems that needed to be dealt with too, as the rest of the epistle shows.

I'll give a few key examples: "as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith? (11) Now may our God and Father Himself and Jesus our Lord direct our way to you; (12) and may the Lord Jesus cause you to increase and abound in love for one another, and for all people, just as we also *do* for you; (13) so that He may establish your hearts without blame in holiness before our God and Father at the coming of the Lord Jesus with all His saints" (1 Thess. 3:11-13). I believe it is clear here that the apostle was speaking of his coming to Thessalonica and getting the Thessalonian Christians established in holiness as soon as possible. There was no thought whatsoever of their being gradually transformed to a state of holiness throughout their Christian lives. Just like with 1 Thess. 5:23, he wanted to see them established in a state of holiness and then kept in that state, always ready to stand before God the Father at the coming of the Lord Jesus. 1

Thess. 3:10-13 are discussed on pages 183-185 of my book *Holiness and Victory Over Sin*. 1 Thess. 5:23 is discussed on pages 178-179 of that book. 1 Thess. 4:1-8, which are quoted and discussed in the next paragraph of this paper, are briefly discussed on pages 180-181 of that book. These verses are all discussed in Article 27 that starts on page 265 of my book *Righteousness, Holiness, and Victory Over Sin*.

**1 Thessalonians 4:1-8** are important verses to understand the needs of some of the newly converted Christians at Thessalonica. These verses are very important as one more passage that clearly teaches that Christians are called, and enabled, to live in an abiding state of righteousness and holiness, with the victory over sin, all sin. I'll quote these verses: **Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk [with some obvious limitations on the part of some of the recently converted Christians at Thessalonica]), that you excel still more. (2) For you know what commandments [Christians are required to keep God's commandments BY HIS ENABLING GRACE THROUGH FAITH.] we gave you by the authority of the Lord Jesus. (3) For this is the will of God, your sanctification [I would translate the Greek noun *hagiasmos*, which is used ten times in the New Testament, **holiness** here and in verses 4 and 7. The KJV and NKJV have "holiness" in verse 7. The NIV has "holy" in verse 4 and "holy life" in verse 7.] that is, that you abstain from sexual immorality [The will of God was for them to live in a state of holiness, set apart from all sin, but Paul specifically mentioned "sexual immorality" here because Timothy had undoubtedly informed Paul that he found some sexual immorality among the recently converted Christians at Thessalonica. This isn't shocking, but the apostle made it clear that this sin (and all sin) is off limits for Christians. THIS IS GOOD NEWS! THE VICTORY IS AVAILABLE! We are called, and enabled, to be set apart from everything sinful and defiling for God. (Holy/holiness/sanctified means set apart.) Sexual immorality was very widespread in the ancient world, and it has become very widespread in our modern world.]; (4) that each of you know how to possess his own vessel [his own body] in sanctification [holiness] and honor, (5) not in lustful passion, like the Gentiles who do not know God; (6) and that no man transgress and defraud his brother in the matter [A Christian would defraud his brother by getting involved sexually with his daughter or his wife.] because the Lord is the avenger in all these things, just as we told you before and solemnly warned you [The apostle certainly made it clear that God is very concerned about "these things." Who wants God coming after them as "avenger."]. (7) For God has not called us for the purpose of impurity, but in sanctification [in holiness]. (8) So, he who rejects this is not rejecting man but the God who gives the Holy Spirit to you [The Righteous, Holy Spirit enables us to live in a state of holiness, as we walk by the Righteous, Holy Spirit, by faith, on a continuous basis (cf. Gal. 5:16)]. I don't know how**



the apostle could have stated more clearly that the Thessalonian Christians were called to live in an abiding state of holiness, even though they were recently converted and had dealt with much opposition. Christians who are living in this state will be growing, and will always be ready for the return of the Lord Jesus.]]

I'll include two brief quotations from Ernest S. Williams (his super-important footnote was quoted above) that are included in *Five Views on Sanctification* (Zondervan, 1987), page 113: "the believer cuts loose from the world and sin, being made pure through the atoning work of Christ and by the power of the Holy Spirit" (taken from his three-volume *Systematic Theology*, 1953, 2:256). And "He states further that the purpose of sanctification is 'to enable the soul to live above sin, living for God instead.' " I took the two quotations from the chapter that is mentioned in the following section of this paper, section 5.2.

**5.2. Excerpts from Chapter 3 of *Five Views on Sanctification*, which Is Titled "The Pentecostal Perspective," Written by Stanley M. Horton (on the back of the book it mentions that he was "Professor of Bible and Theology, Assemblies of God Theological Seminary"), pages 105-138.** Horton presents differing viewpoints that can be found on the topic of sanctification in Assemblies of God teachers. I can fully agree with some of them, but I have to disagree with quite a few interpretations of verses presented in this chapter. After an introductory paragraph dealing with Stanley Horton and an important paragraph dealing with two of the sixteen points of the Assemblies of God "Statement of Fundamental Truths" that was adopted in 1916, I include excerpts that deal with the interpretation of Rom. 7:14-25, which is extremely important for the topic of righteousness, holiness, and victory over sin, and then give two examples where I have to disagree with Horton's interpretations. I could have included several more examples.

Horton (1916-2014) is a well-respected Pentecostal theologian who is an expert regarding the early Pentecostals. For one thing, his grandparents (at least on one side of his family) and parents were all involved in the early Pentecostal movement, including to some extent at the Azusa Street Mission. I just looked up his education on the internet. He was highly educated: He received an M. Div. from Gordon-Conwell Theological Seminary, an S. T. M. from Harvard University, and a Th. D. from Central Baptist Theological Seminary.

On page 110 Horton mentioned that in 1916 the Assemblies of God adopted "a sixteen-point 'Statement of Fundamental Truths' to provide a basis for continued fellowship." He mentioned that the controversy dealing with oneness led to this "Statement." Point 2

dealt with their Trinitarian viewpoint. The Assemblies of God, rightly I believe, rejected a oneness view of God. I have several papers dealing with this topic on my internet site (Google to Karl Kemp Teaching). "Point 9 of this statement was entitled 'Entire Sanctification' and reads as follows: The Scriptures teach a life of holiness without which no man shall see the Lord. By the power of the Holy Ghost [Spirit] we are able to obey the command, 'Be ye holy, for I am holy.' Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word. Heb. 12:14; 1 Peter 1:15-16; 1 Thess. 5:23-24; 1 John 2:6." This is very good, including all of the verses they listed. A Christian could walk with the victory over all sin based on this brief statement.

In the next section of this paper (5.3), I quote the up-to-date version (revised in 1961) of this "Statement of Fundamental Truths." It is somewhat different than the version I just quoted, but as I mention there, "Christians could have faith for victory over all sin based on what is said here." They dropped the word "entire" from sanctification, because, for one thing, they did not and do not teach a definite, second sanctifying experience, but that is how the words "entire sanctification" are often used.

I'll quote part of two paragraphs that deal with the interpretation of Rom. 7:14-25, which is extremely important to the topic of righteousness, holiness, and victory over sin; based on my studies and observations, misinterpretations of this passage has led to the denial that we are called, and enabled, to walk in the righteousness and holiness of God with the victory over all sin more than any other passage (pages 124-125): "... Yet as Albert Hoy, a professor emeritus of the Assemblies' Southern California College states, '... As Paul has plainly stated (Rom. 7:16-25), every forward step in holiness is attained only after a struggle between the sensual man...and the spiritual man (endnote: Hoy, "Sanctification," page 5) [better, the primary struggle/warfare that the apostle Paul was concerned with was between the flesh/old man/sinful nature and the Holy Spirit (cf. Gal. 5:17; Rom. 8:12-14); this is why we always need to walk by the Spirit with the victory over all sin (Gal. 5:16)].' [(This double bracket continues for three paragraphs.) I am somewhat surprised by this interpretation by an Assemblies of God scholar. Most Arminians, and the Assemblies of God are Arminian (not Calvinistic) in doctrine, following Arminius (AD1560-1609). Arminius wrote a 200-page dissertation arguing that the apostle Paul was not speaking as a Christian in Rom. 7:14-25. Rather, Paul was demonstrating that we need more than the Mosaic Law to save us from spiritual death and bondage to sin. I am totally sure that Arminius was correct!

It is very significant that I haven't been able to find any Christian writers who taught that Rom. 7:14-25 deal with a *Christian* sinning until after AD400, and I have studied Romans 7 in more detail than any other chapter in the Bible. This is very significant! As

Rom. 7:14-25 demonstrate, the apostle wasn't dealing with a person who slipped into sin every once in a while. He was speaking of a person in very serious bondage to sin. Especially see Rom. 7:14, "...but I am of flesh, having been sold into bondage to sin." Paul had just stated in Romans chapters 5 and 6, as he would frequently state, that Christians have been redeemed out of that pitiful state through new-covenant salvation in the all-powerful blood of Christ and through the infinitely powerful indwelling Righteous, Holy Spirit. In Rom. 5:12-21 the apostle Paul showed how we were sold into spiritual death (and physical death) and bondage to sin through Adam and how the old covenant could not save us from that state, but from which the new covenant was designed to save us.

One reason the interpretation of Rom. 7:14-25 is so important is that something like one-half of born-again Christians misinterpret this passage, which strongly works against the idea that we are called, and enabled, to walk with the victory over all sin. I deal with the interpretation of Romans chapter 7 in both of my holiness books (*Holiness and Victory Over Sin; Full Salvation Through the Atoning Death of the Lord Jesus Christ and Righteousness, Holiness, and Victory Over Sin*, and in a paper on the interpretation of Romans 7 on my internet site [Google to Karl Kemp Teaching].) The next paragraph as I continue to quote from Horton is very relevant here.]]

Other Assemblies of God writers, however, would argue that this interpretation of Romans 7 is wrong, taking the Greek perfect in Romans 7:14 ('sold as a slave to sin') to mean that the person was and still is a slave of sin and therefore is not a believer. [In an endnote Horton referred to "J. Dalton Utsey, 'Romans Seven and Sanctification,' *Paraclete* 2.3 (Spring 1984): 4."] But they would still agree that we have a continuing struggle and a continuing need to crucify the flesh, the sinful nature [and keep it crucified], in this life. [I agree, and William H. Durham conceded this in his writings, but this cannot stop us from continuing to walk with the total victory over everything that God would consider to be sin for us.] At the same time they would emphasize that through the Holy Spirit we are able not to sin, even though we never come to the place where we are not able to sin." I totally agree!

I'll quote what Horton said in three paragraphs on pages 117-118 that deal for the most part with the interpretation of 1 John 1:7-10. What Horton says here would make it essentially impossible for Christians to have faith for victory over all sin. Romans 7:14-25 and 1 John 1:8 are the two passages most often used by many Christians to try to demonstrate that Christians cannot walk with the victory over all sin. I believe they are misinterpreting 1 John 1:8, even as they are misinterpreting Rom. 7:14-25. I believe this is a very serious problem that involves serious, sincere, born-again, Bible-believing Christians. 1 John 1:8 along with much of 1 John is discussed in both of my holiness

books, and this verse is discussed to some extent below in section 5.4 in this paper. I won't repeat here much of what I say there.

"The blood of Christ is effective in giving us positional sanctification [[I believe it is very important to see that the blood of Christ (which is backed up by the powerful work of the indwelling Righteous, Holy Spirit, who came to us through the blood of Christ) is effective in giving us actual sanctification/holiness, enabling us to live in an abiding state of holiness, being set apart by God, for God, from everything that He considers to be sinful or defiling. The Lamb of God didn't just bear the guilt of our sin so we could be forgiven and have a so-called positional holiness: He also bore the penalties for our sins, including the major penalties of spiritual death and bondage to sin, so we could be born again and set free (redeemed) from bondage to sin and demons. God hates sin, and He designed new-covenant salvation to enable us to walk with the victory over all sin. This all-important Sacrifice of the Lord Jesus is discussed in some detail in both of my holiness books. For one detail, the Hebrew words for sin (iniquity, transgression), unlike our English words for sin, include penalty for sin. (Three of these Hebrew words for sin are discussed in the first three chapters of my book *Holiness and Victory Over Sin*.) We cannot adequately understand the all-important Sacrifice of Christ without understanding the Hebrew words for sin.]], in which we are identified with Christ (Heb. 2:10-11). [We are identified with Christ in His death to the old man and burial and in His resurrection life, which is designed to impart to us the righteousness and holiness of God with the victory over all sin, by grace through faith.] But there is also a continuous aspect, whereby the blood of Christ continues to cleanse and sanctify us. 'But if we walk [keep walking (this bracket and the three following brackets in this sentence are Horton's)] in the light, as he is in the light, we have [keep on having] fellowship with one another [between us and God (I believe the apostle John was speaking of the Christians who are walking in the light having fellowship with one another here, but it is clear that we will have fellowship with God.)], and the blood of Jesus, His Son, purifies [keeps on cleansing, purifying] us from every sin' (1 John 1:7). [[(This double bracket continues for four paragraphs.) Horton means that when we repent (which, by definition, should include a commitment to not repeat that sin or any other sin) and confess our sins we will be cleansed in the sense that we will be forgiven and the sin fully taken away, gone forever. Horton is not including the fact that the blood of Jesus cleanses us from being sinners which enables us to walk in an abiding state of holiness with the victory over all sin. 1 John 2:1-2 shows that IF we should sin, we can be fully restored through the blood of Christ, but like John said in 1 John 2:1, he was writing these things so that they would not sin, not sin at all. The aorist tense of the verb communicates the idea *not sin at all, not begin to sin*, and John communicates that idea throughout 1 John.

John's dominant point when he spoke of the blood cleansing/purifying us in 1 John 1:7 was its cleansing/purifying us from sinning. That's the primary purpose for the all-important, all-powerful blood of the Lamb of God. It is very important to know that the Greek verb used here for cleanse/purify is *katharizo* and that this verb is often used in the New Testament of a sanctifying cleansing/purifying that enables Christians to walk in the righteousness and holiness of God with the victory over all sin. I'll give two examples and mention several other verses where *katharizo* is clearly used of that glorious type of cleansing/purifying. I'll quote 2 Cor. 7:1, **Therefore, having these promises** [referring to the promises in the verses at the end of 2 Corinthians chapter 6], **beloved, let us cleanse ourselves** ["let us cleanse" is *katharizo* in the Greek. It must be understood, of course, that we cleanse, or purify, ourselves from sinning by grace through faith and that God gets all the glory. The last words of this verse demonstrate that the apostle Paul was speaking of cleansing ourselves from everything not compatible with living in an abiding state of holiness. This is a whole lot more than being forgiven and having positional sanctification. This is good news, very good news! But the New Testament also makes it clear that IF Christians sin and repent and confess their sin, they will be forgiven and restored to a right relationship with God.] **from all defilement of flesh and spirit** [It is necessary to know that the spirits of born-again Christians can be defiled. We are not just automatically protected from being defiled in our spirits.], **perfecting holiness in the fear of God.** The apostle Paul is exhorting his readers to perfect holiness, or we could translate "completing holiness in the fear of God." In other words, he was exhorting them to cleanse themselves, by grace through faith, from everything that is incompatible with living in an abiding state of holiness. And Paul added the idea that sin is serious business: We should be afraid to sin against God! That is a necessary, healthy fear! So, here's one example of quite a few where *katharizo* is used of a sanctifying (making holy and righteous) cleansing/purifying, where we stop sinning, which is a whole lot more than being cleansed from the guilt of our sin and restored to a right relationship with God. The blood of the Lamb of God is much more powerful than many Christians know.

I'll quote James 4:8, which is another verse where *katharizo* is used of a stop-sinning type of cleansing. Doesn't that sound good? I'll include James 4:6-7. **But He gives a greater grace** [For those who will humble themselves and receive it, God gives grace greater than the power of sin and Satan (cf. 1 Cor. 10:13)]. **Therefore it says, 'God is opposed to the proud, but gives grace to the humble.'** (7) **Submit therefore to God** [in humble faith]. **Resist the devil and he will flee from you. (8) Draw near to God and He will draw near to you. Cleanse** [*katharizo*] **your hands you sinners** [I believe it is obvious that James was exhorting his readers, including us, to stop sinning, which is a whole lot more than getting forgiven and cleansed of the defilement of sin.]; **and purify your hearts you double minded.** James used a different verb for "purify" here,

but it is clear that James was exhorting his readers to quit being double minded (wavering in their hearts) and to stop sinning and live for God in His righteousness and holiness by His sufficient saving grace in Christ.

I'll list several other verses beside 1 John 1:7 and the two other verses we just looked at where *katharizo* is used in the New Testament of a sanctifying/stop-sinning type of cleansing/purifying: Acts 15:9; Eph. 5:26; Titus 2:14; Heb. 9:14; and 1 John 1:9. First John 1:9 is quoted later in this excerpt from Horton. This much fuller understanding of the meaning of *katharizo* makes a gigantic difference in our interpretation of 1 John 1:7, the difference between continuing to sin but get forgiven and walking with the victory over all sin, with the ability to be forgiven IF we should sin. (Now I'll quote Horton's next paragraph.)]]

Apparently, there were some who did not understand this provision for the continual cleansing [but not a stop-sinning type of cleansing] by the blood of Christ, for John goes on to say, 'If we claim we have not sinned, we make him [God] out to be a liar and his word has no place in our lives' (1 John 1:10). [[Verse 10 is speaking about the Gnostics denial of the fact that they were sinners and their need the blood of Christ. They didn't believe sin is the problem, and they didn't believe in the blood of Christ. They believed that mankind is in bondage to evil powers and that salvation comes by learning their secret knowledge. "Gnostic" comes from the Greek *gnosis*, which means knowledge. There is very widespread agreement that the apostle John wrote this epistle to refute the Gnostic heresy. He deals with this problem in every chapter of this epistle.]] Here the phrase "have not sinned" is in the perfect tense, which normally refers to an action or event in the past that has continuing results in the present. In other words, if we say that we have had a sanctification experience [I'm interested in Christians living in an abiding state of holiness, with the victory over all sin, not in "a sanctifying experience."] that guarantees that we no longer have sin in our lives or that we do not or cannot sin any more, then we are making God out to be a liar and we are not giving His Word any place in our daily lives. [[Horton's words that I underlined seem to deny the possibility for Christians to be able to stop sinning, and therefore Christians cannot legitimately have faith to stop sinning and live in the righteousness and holiness of God with the victory over all sin. What Horton says here would fit better with 1 John 1:8 than 1:10, but I believe it would be wrong at 1:8 too. It seems that John's point in 1 John 1:10 was simply that if anyone says that they never have sinned they make God a liar. God is on record that all people have sinned (and therefore need new-covenant salvation), but I don't believe He is on record saying that all Christians will sin after they become Christians.]] In such a case, we are saying that we do not need the continued cleansing of the blood, so we are making Him a liar. [[We do need the continued power of the blood (backed up by the power of the indwelling Holy Spirit) that enables us to walk with

the victory over all sin by grace through faith. (It is clear that we also need the blood of Christ to restore us IF we should sin.) But John was not saying that if we believe we can walk with the victory over all sin we make God a liar. John himself believed that and taught it in this epistle. (See what I said below under 5.4 dealing with 1 John 1:8 and in my two books on holiness that both deal in some detail with this topic. This is extremely important, because the only way we can walk in the righteousness and holiness of God with the victory over all sin is BY FAITH, a faith that must be based on what the Bible teaches!)] Furthermore, the Bible is full of exhortations to help us have victory over sin. [I certainly agree!] Therefore, if we say that we do not or cannot sin any more, we are saying that we do not need to pay attention to God's Word or give it its proper place in our lives. [[I don't know where that conclusion came from. We must pay attention to God's Word and give it its proper place in our lives. We must admit that we are dependent on the power of the blood (backed up by the all-powerful Righteous, Holy Spirit of God who dwells in all true Christians) to be born again and to walk in the righteousness and holiness of God with the victory over all sin. Furthermore, we cannot say that "we cannot sin any more [anymore]." We will sin if we don't walk by the Spirit on a continuous basis by God's enabling grace through faith. And IF we should sin, we must be quick to confess that sin, repent, and be restored through the blood of Christ.]] The same conclusions apply to those who say that because they have absolute positional sanctification through the blood of the cross, they do not need the continuous cleansing of the blood. [If all they have is positional sanctification through the blood, they desperately need to be transformed to real set-apartness/holiness. I'm confident that Horton would agree that positional sanctification is not sufficient for Christians, and that he believes Christians can lose their salvation. I don't believe he could be accepted as an Assemblies of God scholar if he believed once saved, always saved.]

Actually, the closer we walk with the Lord, the more we realize our need for the continued cleansing and purifying by the blood of Christ. [Based on what Horton has said in the two preceding paragraphs, he is not speaking here of the blood cleansing and purifying us in a way that enables us to live in an abiding state of holiness with the victory over all sin. I have to disagree with him here.] When Isaiah caught a vision of the glory and holiness of God, he suddenly became conscious of His own need for cleansing (Isa. 6:5). [For one thing, Isaiah had not been cleansed by the all-powerful atoning blood of the Lamb of God or been indwelt by the Righteous, Holy Spirit of God provided through new-covenant salvation. This makes a gigantic difference. However, I admit that sanctified Christians would undoubtedly stand in awe in the presence of God, realizing that in some ways we don't fit there. It will be quite different after we are glorified, but we will still be in awe of Him.] But 'If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness' (1 John 1:9). [[These words were aimed at those like the Gnostics who had not admitted

that they were sinners and desperately needed the blood of Christ and new-covenant salvation. This verse strongly backs up what I have been saying. John said that all who submit to God, His Son, and the gospel and confess their sins will be forgiven AND (a WHOLE LOT MORE THAN THAT) HE WILL PURIFY/CLEANSE THEM, USING THE GREEK VERB *KATHARIZO*, FROM ALL UNRIGHTEOUSNESS/WRONGDOING. In other words, He will enable them to live in the abiding state of righteousness and holiness, with the victory over all sin that the New Testament calls us to. THIS IS VERY GOOD NEWS! I realize that this victory isn't automatic or always easy. In our generation it is so much more difficult because so many Christian leaders are telling us that it cannot be done. Many of them are sincere, but I believe they are misinterpreting the Bible, especially the New Testament.]] He, through the blood of His eternal sacrifice, removes every barrier to fellowship with Himself."

I'll give one more excerpt where I have to disagree with Horton, but I could have given several more. (I don't want to leave a wrong impression about Horton: Large numbers of Christian teachers would agree with Horton on at least most of what He teaches about sanctification.) I'll quote a paragraph from the top of page 119: "In my book *What the Bible Says About the Holy Spirit* [(Springfield, Mo.: Gospel, 1976), page 251], I [Horton] point out:

The Holy Spirit is also a witness to us that God has accepted Christ's sacrifice and 'hath perfected forever them that are sanctified' [(Horton's bracket) has made perfect forever those who are being made holy, NIV (Horton makes it clear in the last sentence of this excerpt/paragraph that he believes the NIV translation is the correct translation. I have to disagree.)) (Heb. 10:14). [[(This double bracket continues for six paragraphs.) There is a lot we need to discuss here. Hebrews 10:1-18 is a very important passage that powerfully teaches that we are called, and enabled, to walk in an abiding state of holiness, with the victory over all sin. (Hebrews chapters 8-10 are discussed in some detail in a paper on my internet site [Google to Karl Kemp Teaching].) For one thing, the writer of Hebrews emphasizes the gigantic difference between the old and new covenants throughout the Epistle to the Hebrews, very much including in Hebrews 10:1-18. This was very important because some of the recipients of this epistle (Hebrew/Jewish Christians) were wavering in their faith, being pressured (persecuted), and tempted, to turn back toward the old covenant. The writer of Hebrews exhorts and warns them that they will have to trample on the blood of Christ and insult the Holy Spirit on their way back (see Heb. 10:29).

Hebrews 10:1 says that the Mosaic Law, which was the foundation for the old covenant, was not able to *make perfect* those under the Law (cf. Heb. 7:19; 9:9). Believers under the Law were forgiven through their sacrifices (see Leviticus chapter 4, especially



verses 20,26, and 35, for example) except for their willful and defiant sins, but the old covenant sacrifices couldn't get rid of the penalties that came on mankind because of the rebellion of Adam, including the major penalties of spiritual death and the bondage to sin that comes with spiritual death (see Rom. 5:12-21). To be MADE PERFECT through new-covenant salvation in the blood of Christ and the outpoured, indwelling Righteous, Holy Spirit includes total forgiveness, BEING BORN AGAIN (which is a really big deal), BEING SANCTIFIED/MADE HOLY (which includes being called, and enabled, to live in an abiding state of holiness with the victory over all sin and demons), having a totally clear conscience, and having access to God beyond the veil.

If we want to understand Heb. 10:14 we cannot skip what the writer said in Heb. 10:10. (Horton, along with many others, skipped this super-important detail. It doesn't fit what they believe - think they know - about holiness. If it wasn't for that they would rightly emphasize what the writer said in Heb. 10:10.) I'll quote Heb. 10:10: **By this will** [referring to the will of God that deals with the all-important atoning death of the Lord Jesus spoken of in the preceding verses] **we have been sanctified** [or, **we have been made holy**]. It is very significant that the writer of Hebrews used the perfect tense here, which communicates the meaning that we have been made holy and the results (are supposed to) abide. (Our living in an abiding state of holiness is never automatic, because we have to appropriate God's enabling, sanctifying grace by faith on a continuous basis.) The writer of Hebrews was speaking of the ideal once-for-all transformation to an abiding state of holiness that has been provided for us in the blood of the Lamb and by the indwelling Righteous, Holy Spirit of life. He was not speaking of a process whereby sin is progressively reduced as time goes on. The New Testament makes it clear we need to keep on growing throughout our lives in Christ, but in the ideal (which the writer of Hebrews is dealing with) we will not be growing out of sin because we will be walking with the victory over all sin.

I'll quote Heb. 10:14 again: **For by one offering He has perfected** [perfect tense again in the Greek, as in Heb. 10:10] **for all time** [The *perfection* that the old covenant could not provide through their sacrifices has now been provided by the Sacrifice of the sinless Son of God. In the paragraph before the last one, I pointed out what this new-covenant perfection includes. When we learn who the Lord Jesus is and what He has done for us in God the Father's new-covenant plan of salvation, and incorporate the fact that God hates sin, IT WOULD BE SHOCKING IF THAT ONE OFFERING/SACRIFICE DID NOT PROVIDE AN ABIDING STATE OF HOLINESS WITH THE VICTORY OVER SIN FOR ALL BELIEVERS. The writer of Hebrews is including the authority and power for Christians to walk in the righteousness and holiness of God with the victory over all sin here, as he often does in this epistle.] **those who are sanctified** [The *having been made perfect* (perfect tense) spoken of in the first part of this verse results, for one

super-important thing, in the abiding state of holiness of "those who are sanctified." The King James Version, which Horton quoted above, has "them that are sanctified," which is a proper translation, along with "those who are sanctified" or "those who are holy" or the equivalent). But Horton is basing his interpretation on the translation of the NIV, "those who are being made holy [which would communicate the same meaning a "are being sanctified"]."

It's true that the Greek at the end of Heb. 10:14 could be translated "those who are sanctified (or, made holy)" or "those who are being sanctified (or, being made holy)." The Greek is ambiguous here in verse 14 and could be translated either way. HOWEVER, what the writer of Hebrews said in verse 10 was not ambiguous: He made it very clear that He was speaking of having been sanctified (perfect tense), which results in an abiding state of holiness. (It results in an abiding state of holiness for all those who know of and appropriate God's powerful sanctifying grace by faith.) The reason why many opt for the wrong translation at the end of Heb. 10:14 is because they know - they think they know - that Christians cannot live in an abiding state of holiness with the victory over all sin. Most of them will admit and promote that fact: that we are not called, or enabled, to walk in the righteousness and holiness of God with the victory over all sin. It is clear to me that the writer of Hebrews believed it along with the rest of the writers of the New Testament. (now continuing to quote from Horton:)] This is confirmed by Jeremiah's prophecy (Heb. 10:16 [and 8:10]; Jer. 31:33), even though Jeremiah himself did not mention the Holy Spirit. [[I believe Jeremiah's super-important prophecy about God's writing His laws on our hearts through new-covenant salvation fully confirms what I am saying about Hebrews 10:1-18. God transforms us in our hearts by writing His laws on our hearts, thereby enabling us to walk in the righteousness and holiness of God as His born-again children, with the victory over all sin.

Like Horton said, Jeremiah didn't mention the Holy Spirit here; he didn't mention the all-important atoning death and blood of the Lamb of God either, but we learn of them from other verses. Ezekiel 36:25-27 is a very important prophecy dealing with the Spirit's work in new-covenant salvation. I'll quote 36:26-27: **Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. (27) I will put My Spirit within you and cause you to walk in my statutes, and you will be careful to observe My ordinances.** And Isaiah chapter 53 is a very important prophecy dealing with the all-important atoning death of the Lamb of God that, for one thing, makes us righteous and holy (enables us to be righteous and holy with the victory over all sin). Of course, we always have to appropriate God's enabling sanctifying grace by faith on a continuous basis until we are glorified.]] In this case, the 'perfecting' was accomplished in the sacrifice of Christ on Calvary. "Forever" [KJV of Heb. 10:14; the NASB has "for all time"]

means either continuously or for all time and refers to the fact that His sacrifice was 'once for all' (Heb. 9:28). [The point is that His one Sacrifice fully solved the spiritual death and bondage to sin problem for all time, including for the believers under the old covenant. They are saved through His atoning death. God has done all that He needs to do for us to live in an abiding state of holiness.] 'Sanctified' [(Horton's bracket) being made holy, NIV] is in a continuous form of the verb, 'those who are being sanctified [made holy (Horton's bracket)] or consecrated, dedicated to God and His service." As the translations of the NASB and KJV demonstrate, and as I have mentioned, the form of the Greek verb used here (a present tense participle) is ambiguous: It can just as well be translated "those who are sanctified" (or the equivalent) as "those who are being sanctified." But, as discussed above, Heb. 10:10 confirms that the intended meaning is "those who are sanctified." This is important! It is a great blessing - very good news - to learn that we are called, and enabled, to live in an abiding state of holiness, with the victory over everything that God would consider to be sin for us. AMEN!

**5.3. I'll Quote what the Assemblies of God Say under "Sanctification" under "Our 16 Fundamental Truths" on their Official Web Site. They don't say very much, but I believe what little they say here is good. Christians could have faith for victory over all sin based on what is said here.** They make a few comments and list quite a few verses. The verses are not written out, but you can click on KJV or NIV to read the verses while on the internet.

"Sanctification is an act of separation from that which is evil, and of dedication unto God."

Then they list Romans 12:1-2; 1 Thessalonians 5:23 [It makes a big difference how we interpret this verse, as I discuss in this paper. I believe the apostle Paul prayed that these newly converted Christians, who had known much opposition from the beginning, including the fact that the apostle Paul was forced to leave Thessalonica early because of opposition, would be sanctified spirit, soul, and body in the very near future. For one thing, Paul prayed that God might direct his way to Thessalonica.]; Hebrews 13:12 [This verse isn't especially helpful.]

"The Scriptures teach a life of 'holiness without which no man will see the Lord' [Heb. 12:14].

By the power of the Holy Spirit we are able to obey the command: 'Be ye holy, for I am holy' [1 Pet. 1:15-16]."

"Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by the faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit."

Then they list Roman 6:11; Romans 6:13; Romans 8:1-2; Romans 8:13; Galatians 2:20; Philippians 2:12-13; and 1 Peter 1:5.

**5.4. I'll Quote Quite a Bit from *Foundations of Pentecostal Theology* by Guy P. Duffield and Nathaniel M. VanCleave [Copyright © 1983. 1987 by L.I.F.E. Bible College at Los Angeles 2006, 2008, Foursquare Media, Los Angeles, CA], 630 pages).** As I mentioned, I'll also comment on the Foursquare denomination's view on sanctification. It is similar to the Assemblies of God view. There are some who believe that we can walk with the victory over sin, but it seems that the majority believe in progressive sanctification where sin is progressively put off throughout the Christians' lives.

When I asked a few Foursquare ministers what book(s) they would recommend, this is the book they mentioned. I am not satisfied with what the authors have to say on sanctification/holiness and victory over sin. (For one thing, it seems that these scholars were influenced more by popular evangelical teaching on sanctification/holiness than by the views of Aimee Semple McPherson, who founded the Foursquare denomination, and some other Foursquare ministers. The excerpts under the next section of this paper (section 5.5.) that follow will demonstrate this: Those excerpts have a much more positive view regarding victory over sin.) I'll give quite a few excerpts with many of my comments. I'll limit these excerpts (here in section 5.4) to under the heading "Sanctification," on pages 242-251.

I could quote many positive things the authors have to say about victory over sin from this book, but much that they say under "Sanctification" doesn't fit the viewpoint that we can be holy/sanctified now, abiding in a state of holiness with the victory over all sin. What they say is in agreement with a very widespread view among Christians, but I don't believe that view lines up with the dominant view taught in the New Testament. **WHAT I'M SHARING IS GOOD NEWS!** What I'm sharing is in essential agreement with what William H. Durham and A. S. Copley were teaching back in the early 1900s. Most true Christians know that God hates sin, and they would like to have the full victory over all sin. However, for one super-important detail, what we can appropriate by faith is limited to what we believe God's Word teaches.

Under the subheading, "The primary meaning [of sanctification]" (pages 242-243), they say, "Sanctification entails a dedication, consecration, or setting apart for some specific and holy use." They go on to speak of dedicating a house, a field, or the vessels in the temple. When this use is applied to Christians it doesn't say much, and it can significantly confuse the issue. It doesn't say anything about our actually being set apart for God from sin and demons in our daily lives, with the victory over sin. We need to actually be set apart from sin and everything defiling for God in our daily lives. They also say, "It is important for every Christian to realize that he is a chosen vessel, set apart for a very special purpose for the glory of God. In this sense he is already sanctified." This could be called *positional sanctification*. I believe this label is more confusing than helpful: We need the actual set-apartness that is the dominant meaning of the word when used of Christians in the New Testament. I'll quote **1 Peter 1:14-16** for an important example of a large number of examples:

**As obedient children [children of obedience], do not be conformed to the former lusts which were yours in your ignorance [before these Gentiles became Christians], (15) but like the Holy One who called you, 'be holy yourselves in all your behavior [The words "in all your behavior" show that Peter is speaking of actual holiness, which is typical when referring to the holiness of born-again Christians]; (16) because it is written, "YOU SHALL BE HOLY [I prefer "Be holy" with the NIV], FOR I AM HOLY."** Verse 17, and many other verses of 1 Peter, confirms that Peter is speaking of actually being set apart from everything sinful, defiling, and unholy for God and His holiness.

On page 244 they have a heading "Three aspects of sanctification." Under this heading they have "a) The initial act of sanctification is positional. The moment a person is born again he is said to be sanctified." I don't believe this concept is helpful. More importantly, I don't agree with the interpretation of the verses they quote here to demonstrate this so-called "positional" sanctification. I'll take the time to discuss all of the verses they quote here. This is important! **1 Corinthians 6:11 (KJV). Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.** They use the KJV unless otherwise noted. It isn't of crucial significance here, but the Greek would typically be translated "but you were washed, but you were sanctified, but you were justified...." as in the NKJV, NASB, NIV, etc. In this context the apostle Paul was rebuking some of the Christians at Corinth for their sin, as he frequently was throughout 1 Corinthians. He strongly warned them that their sins that he was dealing with in that context (along with all other sin) are totally incompatible with being a Christian. He gave them a very strong warning: I'll read the two preceding verses, **1 Corinthians 6:9-10 (NASB). "Or you do not know that the unrighteous will not inherit the kingdom of God?"** [In verse 8 he had just spoken of Christians at Corinth sinning, even sinning against other Christians.]

**Do not be deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.** To miss the kingdom of God is to miss heaven, and there is only one alternative destination. The apostle was powerfully warning them for the primary purpose that they would repent. It wouldn't suffice for them to ask forgiveness and continue with their sinning, and he wasn't reminding them that they have a so-called *positional* sanctification.

In 1 Cor. 6:11 the apostle was reminding them that Christians, by definition, are those who have been sanctified [and he was speaking of a sanctification/state of holiness that included being set apart from everything sinful]. It was necessary for the Christians at Corinth who were sinning to repent and become what they are called, enabled, and required to be with a top priority. There is no thought here of a positional sanctification/holiness. That idea would work against what Paul was exhorting his readers to do: To repent and become what Christians are enabled and required to be.

Paul had one primary thought on his mind: The Corinthian Christians needed to repent. They needed to submit, by faith, to the powerful sanctifying power of the blood of the Lamb and the HOLY Spirit who indwelled them to become what they are called, enabled, and required to be. I realize that this involves warfare, and it certainly isn't always easy, but we cannot afford to modify what God has called us to.

After 1 Cor. 6:11 the authors quoted and discussed **2 Thessalonians 2:13. We are bound to always give thanks to God for you, brethren beloved by the Lord, because God has from the beginning chosen you for salvation through sanctification of the Spirit** [I prefer "by the Spirit" with the NASB, NKJV.] **and faith in the truth.** They say, "This is positional sanctification. At this time the holiness of Jesus is imputed to the believer. He may not yet be holy in his daily living, but the holiness of Jesus is put to his account, much like the righteousness of Jesus is put to the account of the believer when he is justified." I don't believe the thought of a positional sanctification that had nothing to do with actually being set apart from sin for God entered Paul's mind here. He was speaking of actually being set apart from sin for God. He knew that God hates sin and that He paid an infinite price in the Sacrifice of His Son to set us free (redeem) us from the kingdom of sin, darkness, and Satan and to make us holy and righteous, and that the Righteous, Holy Spirit of God dwells in every born-again Christian. God *imparts* His holiness and righteousness to us. Jesus didn't just bear the guilt of our sin so we could be forgiven and have a right standing with God (*positional* righteousness) and a so-called *positional* sanctification/holiness: He bore our sins, including Adam's with the guilt and the penalties, including the major penalties of

spiritual death and bondage to sin, "so we might die to sin and live to righteousness" (1 Pet. 2:24).

The authors quoted **1 Corinthians 1:30** next: **But of Him are ye in Christ Jesus, who of God is made unto us...righteousness, and sanctification, [and redemption] (1 Cor. 1:30)**. I won't quote what little the authors say here, but I don't believe this verse offers any support for "a) the initial act of sanctification is positional." And I'll quote most of the second, and last, paragraph that they have under this subheading: "Believers are called saints the moment they are saved [[The Greek adjective *hagios* can be translated "holy" or "saint(s)." If it refers to Christians, the translation "saints" is used; saints means "holy [set apart] people."] The reason (at least it is the primary reason) they can reasonably be called saints is because they have received new-covenant salvation, which is a salvation that calls, enables, and requires them to be set apart from spiritual death and bondage to sin and demons and makes them holy. The apostle was writing to the true church of God at Corinth. Christians are expected to appropriate and walk in the enabling grace of God in Christ to be holy, but it was reasonable for Paul, for example, to write from the point of view that those who become Christians will be faithful to do what is required of them, by grace, through faith. The gospel wasn't, and isn't, going to change, even if many Christians at Corinth or in the United States two thousand years later, were/are walking in the flesh to a considerable extent, instead of walking by the Spirit on a continuous basis, which they were/we are required to do (Gal. 5:16, for example). Christians are required to know God's definition of Christianity and holiness, etc. and submit to it in faith. Paul didn't write the word saints in 1 Cor. 1:2, for example, so the Christians at Corinth who were not living a sanctified life could feel good about themselves. He wrote that word to exhort such Christians that they must make it top priority to become and do what they are required to be and do.]]: 'Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints' (1 Cor. 1:2). [[(This double bracket continues for four paragraphs before I continue to quote from these Foursquare authors.) What I said above regarding the interpretation of 1 Cor. 6:11 fully applies here too: The apostle is writing from the point of view of God's definition of Christianity. In 1 Cor. 6:11 Paul wrote "but you were sanctified" even though he made it clear in that context that he knew that some (or many) of the Christians at Corinth were not sanctified in anything near an adequate sense. Christian sanctification/holiness, by definition, excludes all sin. In 1 Cor. 1:2 and 6:11 Paul was reminding his readers and exhorting them with the glorious call, and enablement, and requirement to actually be set apart from sin and everything defiling for God. Anywhere we are not set apart, we need to make it a top priority to get set apart, by grace, through faith.

One of my favorite passages to demonstrate what Paul was doing in 1 Cor. 1:2 and 6:11, and often, is 2 Cor. 5:17-6:1. A key verse there is **2 Cor. 5:17, Therefore if any man is in Christ, he is a new creature [or, creation]; the old things passed away; behold, new things have come.** The context shows that the apostle Paul did not say this so the Corinthian Christians at Corinth could boast on what they were in Christ. He wrote what he said in 5:17 to remind his readers what is supposed to be true for all true Christians, and to exhort them to become what they are required to be by God's saving, sanctifying grace in Christ. I'll quote **2 Cor. 5:20-6:1** where Paul goes on to exhort those who needed to repent to repent and become what they are called, enabled, and required to be as Christians: **Therefore, we** [referring to Paul and those who ministered with him] **are ambassadors for Christ, as though God were making an appeal through us** [which God was doing in a very real sense]; **we beg you on behalf of Christ, be reconciled to God** [to be reconciled to God required repentance for those living in any sin, and there was quite a bit of sin among the Christians at Corinth who were not adequately walking by the Spirit; they were fleshly/carnal.]. **(21) He** [God the Father] **made Him** [the Lamb of God] **who knew no sin** [He was sinless.] **to be sin on our behalf** (([This double parenthesis continues for two paragraphs.] He became sin when He bore our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin that came on mankind through the rebellion of Adam. The Hebrew noun *chattath* that means "sin" was also often used in the Old Testament for "sin offering," including in Leviticus chapter 16 that deals with the Day of Atonement. They called the "sin offering" "sin" because they understood that their sins with the guilt and the penalties were literally put on the sacrificial offerings. There is an obvious gigantic difference between the old-covenant sacrifice of animals and the new-covenant Sacrifice of the sinless Son of God who had become the God-man through the virgin birth, but both became "sin" in that they bore "sin."

The old covenant sacrifices provided forgiveness for believers (unless the sins were deliberate and rebellious; God knows the heart), but they could not deal with and take away the spiritual death and bondage to sin that resulted from Adam's rebellion. When we learn who the Lord Jesus is and what He has done for us in His all-important atoning death, and knowing that God hates sin, and knowing that God had promised to solve the spiritual death and bondage to sin problem through new-covenant salvation, IT WOULD BE SHOCKING IF CHRISTIANS WERE NOT CALLED, AND ENABLED, TO WALK WITH THE VICTORY OVER ALL SIN! We must understand that Jesus, the Son of God, the virgin born Messiah, the sinless Lamb of God bore our sins back to Adam with the guilt (so we could be forgiven) and with the penalties, including the major penalties of spiritual death and bondage to sin, so we could be born again and be set free from bondage to sin.)), **so that we might become [or, be] the righteousness of God** [which includes the righteousness of God that is imparted to us in new-covenant



salvation, and in which we are enabled to walk in union with Christ (see Romans chapter 6 and 1 Pet. 2:24, for example).] **(6:1) And working together with Him** [speaking of the ministers Paul mentioned in 5:18-20], **we also** [along with God] **urge** [strongly exhort] **you not to receive the grace of God in vain** [They would receive the grace of God in vain (in other words, they would not really receive God's saving grace) if they rejected God's call to repent (but instead willfully pressed on in sin) and become what they are supposed to be.] (Now I'll continue to quote what the authors say regarding 1 Cor. 1:2:)] This reads literally, 'called saints.' The *to be* is in italics in some versions, signifying that these words were not in the original [Greek] text, but supplied by the translators. The Corinthian Christians were not called to be saints; they were saints [not really for those who were fleshy and needed to repent], but anyone reading the epistle of 1 Corinthians is well aware that this church was far from being a perfect church. In fact, they are accused of being carnal [fleshy] and guilty of numerous dreadful sins. But they illustrate this first aspect of sanctification. They were positionally holy, having the holiness of Christ imputed to them, but they were far from manifesting His holiness in their practical living. [[(This double bracket continues for two paragraphs.) Again, I don't believe the apostle's Paul included the idea here that these fleshy Christians were "positionally holy." That idea wouldn't lead to any good results. He was again reminding them of what they have been called to be in Christ, and strongly exhorting them to repent and, by grace, through faith, become what they are supposed to be.

It's true, as the authors said, that the words "to be" were not included in the Greek of 1 Cor. 1:2, but I believe these words were rightly supplied by the KJV and NKJV; the NIV has "called to be holy"; and the NASB has "saints [or holy ones] by calling." I believe all of these translations communicate the apostle's intended meaning in English. The words "called *to be* an apostle" (KJV) of 1 Cor. 1:1 are similar. I believe the words *to be* were rightly supplied by the translators there too. The NKJV and NIV also supply the words *to be* in 1:1 (but the NIV doesn't put the words in italics, which is typical for the NIV; I strongly prefer adding words in italics), and the NASB communicates essentially the same meaning with "called as an apostle." The idea is that Paul was called to be an apostle. (I'll quote a little more from their second, and last, paragraph here.)) ... The basis of this sanctification is the sacrifice of Jesus Christ on the cross: 'By the which will we are sanctified through the offering of the body of Jesus Christ once for all' (Heb. 10:10 [KJV]). [[The translation of the NASB, NKJV is better, "we have been sanctified"; the Greek has the perfect tense here, which was used to emphasize that something gets done (at least is supposed to get done; we always have to appropriate God's enabling grace by faith on a continuous basis against the opposition of the world, the old man, and the devil and his hosts) and the results abide. Hebrews 10:10 is a verse of key importance. I discussed this verse above under section 5.2, and it is discussed in

some detail in its context in my paper on Hebrews chapters 8-10 that is on my internet site (Google to Karl Kemp Teaching). I believe it is clear that the writer of Hebrews was speaking of Christians actually being sanctified through the all-important atoning death of the Lamb of God in Heb. 10:10. It very much confuses the issue to mention a positional sanctification here.]]: 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate' (Heb. 13:12). [[The writer of Hebrews was exhorting his readers who were being tempted to turn back to old covenant sacrifices, etc. with the crucial need to stay faithful to Christ and new-covenant salvation - to be sanctified and live in an abiding state of holiness (see Heb. 13:9-15). They must stay outside the gate of old-covenant salvation (and everything else that would be sin for them) and be faithful to Christ and new-covenant salvation, even though it would result in some persecution.]]

I'll quote part of what the authors say under "b) The process of sanctification is practical" (pages 244-247), under "Three aspects of sanctification." I discussed 1 Thess. 5:23 in some detail above (under 5.1). I'll quote what the authors say regarding this verse. "He [Paul] recognized that these Christians were sanctified [the authors mean *positionally* sanctified], in that the holiness of Christ was imputed [imputed sanctification/holiness is positional holiness, not an actual setting apart for sin and everything that is defiling] to them [I don't agree that this was the apostle's thought: His whole emphasis and prayer was designed to get these recently converted Christians, who had known much opposition from the time they became Christians, sanctified in their hearts and lives as soon as possible, in the very near future. For one thing, he prayed that he would be able to go back to Thessalonica to help establish them (see 1 Thess. 3:10-13).], but now they needed that this imputed holiness should progressively become a practical part of their daily Christian living" pages 244-245). Rather, the apostle wanted to see them sanctified very soon, as soon as possible, and then kept in that abiding holy state until the Lord Jesus returns, or until they die.

I'll quote part of the third paragraph under this subheading (b), "Thus sanctification is seen to be a continuing process throughout the Christian's entire lifetime. [[Rather, the dominant viewpoint, the ideal viewpoint throughout the New Testament, is that Christians are called, and enabled, to live in an abiding state of holiness, through walking by the Spirit and in line with the teaching of the New Testament, by faith. It's true that the apostle Paul, for example, had to often deal with Christians sinning, but he always exhorted them to fully put off the old man and sin, and to fully put on the new man and the righteousness of God, to become and to do what Christians are called, enabled, and required to be and to do. As I have mentioned, we also need to always be growing in Christ, but in the ideal this growing will not include putting off sin, because it will already have been put off. In the ideal (which is a reasonable ideal) we should be

sanctified (living in an abiding state of holiness) and growing.]] ... There must be a positive conformation to the image of Christ. This is seen as a gradual growth in, not into, grace: 'But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ' (2 Pet. 3:18), 'But we all, with open face beholding as in a glass [a mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18); For whom he did foreknow [foreknow with favor], he did predestinate to be conformed to the image of His Son, that he [the Son] might be the firstborn among many brethren' (Rom. 8:29) [We will not be fully conformed to the image of Christ until after we are glorified, and then we will not be fully conformed in every sense: He will be deity and worshipped with the Father and the Spirit, including being worshipped by us, the glorified saints]; "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" [when He returns] (Phil. 1:6)." The apostle Paul would not have been able to sincerely say what he said about the Christians at Philippi here of all of the Christians he ministered to. They were more solid in the faith than the Christians in many other places. The dominant emphasis in each of these four verses, in their contexts, is on Christians being progressively transformed through new-covenant salvation, but none of them is speaking of a progression to less and less sin. They are dealing almost entirely, if not entirely, with the transformation/growth of sanctified Christians (Christians who were living in an abiding state of holiness). In the ideal (a realistic ideal) we will live in an abiding state of holiness, and we will be progressively conformed to the image of Christ.

I'll quote the first sentence of their next paragraph, which is very important (on page 245): "There is no promise in the Scripture that a Christian, in this life, will ever reach a place where he will no longer sin [Rather, we are consistently called to victory over all sin throughout the New Testament, but it is clear that this victory is far from being automatic or always easy. Christians can sin!]: 'If we say that we have no sin, we deceive ourselves, and the truth of God is not in us' (1 John 1:8)." It is very important to see that the apostle John wrote these words against the Gnostic heretics who denied that they were sinners and who totally rejected the all-important blood sacrifice of the Lord Jesus. They said that salvation comes through learning their secret knowledge. Although large numbers of Christians agree with the authors that John was speaking of true Christians sinning here in 1 John 1:8, there is widespread agreement that the apostle wrote this epistle to refute the Gnostic heresy. He deals with this heresy throughout this epistle.

The apostle John did not write 1 John 1:8 to rebuke some Christians who thought they could walk with the victory over all sin. John believed and taught that himself: This epistle strongly teaches victory over all sin. I encourage the reader to see the thorough discussion I have on this epistle, with an emphasis on the correct interpretation of 1

John 1:8, in both of my holiness books (*Holiness and Victory Over Sin* and *Righteousness, Holiness, and Victory Over Sin*. They are both available at amazon.com.) Here I'll just quote one short passage and two other verses from this epistle where it is (almost) shocking the level of purity and righteousness that Christians are called to manifest in their daily lives: **1 John 2:3-6. By this we know that we have come to know Him, if we keep His commandments. (4) The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him** [These words were aimed at the Gnostic heretics. They were not even trying to keep God's commandments. For one thing, they taught that the Old Testament commandments were given by an inferior god.]; **(5) but whoever keeps His word** [and this is required of all true Christians], **in him the love of God has truly been perfected** [John is speaking of God's love that is in us through the indwelling Spirit of God (cf. 1 John 4:12). As we walk by the Spirit, which we are enabled, and required, to do on a continuous basis, by grace through faith, the love of God will be manifested in us and through us, and the righteousness and holiness of God, etc.] **By this we know that we are in Him** [and that the Gnostic heretics were not in Him; they didn't have the true gospel or the imparted love or righteousness and holiness of God]: **(6) the one who says he abides in Him** [and all true Christians are called to abide in Him] **ought himself to walk in the same manner He** [the Son of God] **walked**. This passage, by itself, should suffice to keep us from misinterpreting 1 John 1:8, but the next two verses I'll mention here are equally strong on victory over all sin. **1 John 3:3. And everyone who has this hope** [the hope of seeing God just as He is after we are glorified; I believe John is speaking of seeing God the Father; I discussed these verses in some detail in my last paper, *Will We See God the Father After We Are Glorified?*, that is on my internet site (Google to Karl Kemp Teaching)] **fixed on Him purifies himself, just as He** [The Greek more literally has **that One** (Greek *ekeinos*) here instead of "He." There is widespread agreement that **that One** refers to the Son of God here (as in 1 John 2:6; 3:5, 7, 16; and 4:17; all of these verses use *ekeinos*).] **is pure**. Isn't that a shocking call to purity? It certainly includes the victory over all sin! The next verse is equally shocking and super-important. **1 John 3:7. Little children, make sure no one deceives you; the one who practices** [who is doing] **righteousness is righteous, just as He** [more literally, **that One** (Greek *ekeinos*), referring to the Son of God] **is righteous**. Being righteous as the Son of God is righteous certainly includes victory over all sin. Verses like these should cause some (hopefully many) to very seriously reconsider their interpretation of 1 John 1:8. The authors have a lot more to say under the heading "Sanctification," but I'll stop here on page 245. I believe I have shared enough to demonstrate that I cannot be satisfied with what they say about sanctification/holiness.

I'll include one more excerpt from this book to bring a little balance, but the positive things they say here must be read in the light of what I have quoted above. I'll quote some of what the authors say under the heading "Regeneration," which means to be born again (pages 233-240), under the subheading "The Results of the New Birth." In the index at the back of the book, the only page they list under "victory over sin" is page 239. The quotations I'll give here come from page 239 with a few lines from page 240. "... It [the new birth] makes the believer a new creation and a partaker of the divine nature (2 Cor. 5:17; 2 Pet. 1:4 [2 Pet. 1:4 is one of a large number of very weighty verses that teach holiness and victory over all sin]). Thus his whole attitude is transformed. He now loves the brethren [and they quote 1 John 5:1 and 3:14]. He now loves God in a new and deeper way: 'We love him, because he first loved us' (1 John 4:19). He also has a deep love for the Word of God [and they quote Psalm 119:97 (which refers to a believer who hasn't born again yet) and 1 Pet. 2:2; they go on to mention Christians loving their enemies too]. ...

It enables the believer to live a life of victory over sin and the world. 'And be renewed in the spirit of your mind. [[I would translate Eph. 4:23, "be renewed by the Spirit in your mind," or "in your thinking." This other translation, which perfectly fits the apostle Paul's teaching (especially see Rom. 8:5-9 [Eph. 4:22-24 and Romans 8:5-9 are both discussed in some detail in both of my holiness books, *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ* and *Righteousness, Holiness, and Victory Over Sin*]), tells us how we put off the old man and sin and put on the righteous and holy new man, which is super-important information. Paul is speaking of an ideal, once-for-all putting off the old man and putting on the new man, which results in the victory over all sin and an abiding state of holiness; however, as I have mentioned, we will keep growing in Christ.]; 'And that ye put on the new man, which after God is created in righteousness and true holiness' (Eph. 4:23-24). 'If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him' (1 John 2:29). Whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin, because he is born of God' (1 John 3:9). The tense of the verb here *doth not commit* [does not commit] used here makes it clear that what John is saying is that the born-again child of God does not practice sin. He does not make it the habit of his life because he has a new nature within." It is clear that the apostle John was not saying that it is impossible for born-again Christians to sin; however, the Greek does not require the interpretation the authors gave, but it allows that interpretation. A better translation of the Greek would be "and he is not able to continue to sin." One reason we know that John did not mean that Christians cannot sin is because in 1 John 2:1 he spoke of the possibility of Christians committing sins. I'll quote **1 John 2:1, My little children, I am writing these things to you so that you may not sin** [John meant *not sin at all*." As some commentators have pointed out, the Greek verb used here (aorist

tense) helps confirm that what John meant here is "so that you may not commit an act of sin," or "begin to sin." This entire epistle confirms this is what John meant (see, for example, 1 John 2:3-6; 3:3, 7; I quoted these verses above, and I discussed 1 John 1:8 above).] **And if anyone** [referring to Christians here] **sins** [same Greek aorist verb, which communicates the idea of committing an act of sin, but I'm not suggesting that Christians can only be forgiven for one act of sin; that would be clearly wrong; but the apostle John was always exhorting Christians to not sin at all.] **we have an advocate with the Father, Jesus Christ the righteous; (2) and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world** [In other words, Christ died for all people.]. So, 1 John 2:1-2 proves that Christians can sin, but THE EMPHASIS THROUGHOUT 1 JOHN IS ON THE FACT THAT WE ARE CALLED, AND ENABLED, TO WALK WITH THE VICTORY OVER ALL SIN THROUGH THE SUFFICIENT GRACE OF GOD IN CHRIST BY FAITH - WE SHOULD NOT BE SINNING AT ALL. THIS IS VERY GOOD NEWS! WE CAN APPROPRIATE THIS GRACE BY FAITH! However, we cannot appropriate God sufficient sanctifying grace by faith to stop sinning until we see (see in our hearts) that this grace is available. It is of critical significance that we understand that the New Testament does call us to walk with the victory over all sin by grace through faith. Our faith must be based on what the Word of God teaches. It is clear that the victory over all sin is far from being automatic or always easy. We must wage warfare, by grace through faith, against the world, the flesh/old man that still wants to sin, and the devil, evil angels, and demons.

**5.5. I'll Quote from Another Foursquare Book on the Topic of Righteousness, Holiness, and Victory Over Sin that I Can, for the Most Part, Agree with.** For one thing it is clear that the content of this book, *Foursquare License Interview Process* (updated 2012), was strongly influenced by the teaching of Aimee Semple McPherson (AD1890-1944), the minister who founded the Foursquare Church in 1927. (Much of the material in this book was taken directly from her teaching.) At that time they had over 100 churches. Now it's almost 60,000 churches in 144 countries.

Page 16 (at the front of the book; the page numbers in this book are not consecutive; each new section starts at page 1) is titled "Creedal Statement" (Compiled by Aimee Semple McPherson). I agree with all 40 of the short creedal statements she makes here, but I'll just quote numbers 25-27: "(25) In the maintenance of good works and holy living. (26) In the victorious life over sin, self, and bad habits by Bible study and an incessant prayer life. (27) In Christian perfection and holiness, through absolute surrender and consecration." I'm totally sure that Aimee didn't mean the absolute perfection that will only become available when we are glorified at the end of this age. But her wording in number 27 (and in 25-26) includes a call to walk in the righteousness

and holiness of God with the victory over everything that He would consider to be sin for us.

I'll quote part of what they say under "The New Birth"; "Declaration of Faith," Article VII (four pages), and then under "Daily Christian Living," "Declaration of Faith," Article VIII (five pages). The original "Declaration of Faith," which included listing some verses came from Aimee Semple McPherson, but the section of this book that I am quoting from adds a lot of discussion to what she had said.

"The New Birth." "We believe that the change which takes place in the heart and life at conversion is a very real one; that the sinner is then born again in such a glorious and transforming manner that the old things are passed away and all things are become new; insomuch that the things once most desired are now abhorred, while the things once abhorred are now held most sacred and dear; and that now having imputed to him the righteousness of the Redeemer [I believe it is Biblical to speak of the righteousness of the Redeemer being *imputed* to those who become Christians, but it is very important to see that the righteousness of God is also *imparted* to believers. (See, for example, on Rom. 1:16-17 on pages 88-98 in my book, *Righteousness, Holiness, and Victory Over Sin*. It's available on amazon.com.)] and having received of the Spirit of Christ, new desires, new aspirations, new interests, and a new perspective on life, time and eternity, fill the blood-washed heart so that his desire is now to openly confess and serve the Master, seeking ever those things which are above.' (John 3:3; 2 Cor. 5:17; John 15:19; Gal. 2:20; Rom. 3:24, 25; Ps. 1:1, 2)." What I have quoted here is the original Declaration of Faith written by Aimee Semple McPherson, which included the verses listed here.]

I'll quote part of what the writers say under "Introduction" under Article VII, "The New Birth" (pages 1-2). "... By highlighting this transformation [that takes place in the new birth, or, is supposed to take place: We must understand and do the things that are required of us, including repentance, by faith], our founder [Aimee] emphasized the importance of faithfully presenting the gospel. [We must be adequately informed of the truths of the gospel, including what is required of us to be able to do what is required of us.] The truths of the gospel must remain pure and uncompromised so that those who respond will indeed be 'born from above' (John 3:3-7) by an infusion of God's Spirit. Christians are not meant to be people who have merely changed their orientation toward God or even those who merely feel sorrow for their sins. Rather they are intended to be people so changed by the Holy Spirit it can be said they are 'born again.'"

I'll quote the paragraph under the heading "Why must we be born again" (page 3). "Until the Holy Spirit miraculously transforms us, we are hopelessly trapped in a vicious cycle:

our minds, hearts, and wills are corrupted and lead us to sin against God. This sin then brings condemnation and further separation from Him (Rom. 3:10, 23; 6:23; Isa. 64:6). In addition to our own inclination to sin, there are other powerful forces that further enslave us and prevent us from obeying God. The New Testament describes us as being in bondage to the curse of the Law (Gal. 3:13) [which refers to the curse(s) that came through rebelling against God's Law (under the old covenant)], the spirit of sin (Rom. 6:18; Eph. 2:2), the flesh (Gal. 5:16; 6:12, 13) [We must understand that "the flesh" in verses like Gal. 5:16 refers to a lot more than the physical body; the NIV translates "sinful nature."], and demonic powers (Eph. 6:12). [It is totally necessary for us to understand that some of our warfare against sin is directly against demonic powers that are trying to get us to sin, and keep us in sin.] Apart from the new birth, people are unable to obey God; they fall into increasing bondage and condemnation."

Lastly, I'll quote what they say under "A new will," under the heading "What occurs in the new birth?" "A new will - Before receiving the atonement of Christ our wills were not free to obey God nor were they even inclined to do so. Powerful forces held us captive: sin (Rom. 6:18), the flesh (Rom. 6:12, 13) and the influence of the devil (Eph. 6:12; Col. 1:13; 1 John 5:19). As descendants of Adam and Eve, we were all born into this world subject to these forces and are, in one way or another, trapped by them in a downward spiral of rebellion against God. But in the new birth, the grip of these corrupting forces is broken. Our wills are at last free to submit to God. Although we remain able to choose right or wrong, the Holy Spirit puts God's laws upon our hearts and writes them upon our minds (Heb. 10:16; Jer. 31:33). In fact, the moral inclination of a believer is so profoundly changed by the new birth that it can be said no one who chooses to continue sinning is 'born of God' (1 John 3:9). Even if believers sin, they do not want to, and with God's resources available to them, they will stop as soon as they are able. [[We must admit that some sinful habits, for example, do not always automatically disappear when people become born-again Christians. But we must not just accept this situation. We must make it a top priority to gain the victory over all sin and demons BY GOD'S SUFFICIENT GRACE, BY FAITH. Many such problems involve demon spirits, but far too often much of the Christian church of our day isn't equipped to adequately deal with demons. For one thing, we must acknowledge their existence, and we desperately need the gifts of the Spirit to adequately deal with demons.]] Like a parent, the Holy Spirit teaches, disciplines, convicts, encourages, and comforts until we not only obey God but also come to agree that His ways are right." He also answers prayer, anoints, empowers, gives gifts, reveals, delivers, etc.

I'll quote two paragraphs from what they say under "Daily Christian Living" (from page 1) and make a few comments in brackets. This article is Article VIII in the 'Declaration of Faith.' I'm not quoting the one paragraph article here. The two paragraphs under the



heading "Introduction" that deal with this article that I quote here will suffice.] This article...expresses an important conviction that is held, modeled, and promoted in all Foursquare churches and ministries: Having been made positionally holy [This idea of Christians having a positional holiness seems more confusing than helpful to me; however, I don't have (much of) a problem here since the writers go on to include a real (actual) setting apart/holiness that is provided for, and required of, Christians.] and practically holy through the new birth of the (Holy) Spirit, we are now called and enabled to be holy in our daily lives. [Well said!] Although some Christians may think or behave as though the way we live is of no great importance, our church family believes there is a way to live that makes a huge difference in our relation to God [How we live reflects what is in our hearts. If we don't live for God by His grace through the faith in our hearts we forfeit salvation (cf., e.g. Gal. 5:19-21; Eph. 5:3-7).], for ourselves, for others, and for the honor and effectiveness of the gospel. When human beings harmonize their lifestyles with the life of God and live in ways for which they were designed, they can be healthy, happy, strong, and true blessings to others. This is also pleasing to God. But behaviors that weaken and damage human life ultimately lead to sadness, disease, and death. [I need to point out that the writer(s) also make it clear that Christians need to keep growing (growing more like the Lord Jesus, growing in knowledge and wisdom, growing through experience, growing through being in the presence of God by His indwelling Spirit, etc.). In the ideal we will be living in a state of holiness and growing.]

Throughout history there have been expressions of Jesus' Church that have exhibited the extremes of inappropriate license or rigid, deathly 'legalism.' The Foursquare Church seeks neither. Instead, our church wants to receive, reflect, and reproduce the spirit and life of Jesus, 'The Holy One of God' (Mark 1:24/Luke 4:34) in our daily lives, practicing a lifestyle in harmony with the goodness and rightness of God's new kingdom and in keeping with the directives of God's Word and Spirit. It is, therefore, expected that Foursquare ministers will experience, model, and teach the importance and power of daily Christian living in a healthy, balanced, and practical way and promote the growth in themselves and others through faith, love, obedience, prayer, and other spiritual disciplines."

The next heading under Article VIII is "Discussion." I'll quote the first part of what they say here" "We know that we are called not only to Christ but also to holiness:

'Made holy in Christ Jesus; called to be holy' (1 Cor. 1:2).

'As obedient children, do not conform yourselves to the evil desires you had when you lived in ignorance. But just as He who has called you is holy, so be holy in all you do; for it is written, "Be holy, because I am holy" ' (1 Pet. 1:14-16; Lev. 19:2)."

This book that I have been quoting from makes frequent reference to the book *The Foursquare Gospel*. In the following section, I'll quote most of a paragraph that I appreciate from that book.

**5.6. An Excerpt from *The Foursquare Gospel* that Was Compiled by Raymond L. Cox (Copyright Foursquare Publications, 1969), 296 pages. It contains ten chapters by Raymond L. Cox and fourteen sermons by Aimee Semple McPherson. It also contains "Creedal Statements," the "Declaration of Faith," and other Foursquare information.** I'll quote all but the first sentence of a paragraph by Raymond Cox from chapter 1, "Jesus Christ the Saviour," under the heading "Salvation by Faith in Jesus" (page 79). This excerpt speaks of victory over sin in rather strong fashion. I'll make several comments in brackets too, some of them very important.

"In regeneration [being born again] believers become new creatures in Christ. In justification God declares us righteous, imputing our sins to Christ and His righteousness to us. [(This double bracket continues for two paragraphs.) In justification (when this word is used in the full sense that is often found in the New Testament) God declares us righteous, *and He makes us righteous* (transforms us). Our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin were borne by the Lamb of God. (As the first three chapters of my book *Holiness and Victory Over Sin* demonstrate, and it is very important information that is not widely known (but is easy to verify), the Hebrew words for sin [iniquity, transgression] include the meaning of penalty/punishment for sin [iniquity, transgression] along with the meanings sin and guilt for sin.) For one thing, this involves a lot more than our sins just being imputed to Christ in a legal/positional sense. It's a whole lot more than just being forgiven, as important as that is.

The Bible frequently speaks of the very righteousness of God being imparted to us when we become Christians, not just righteousness being imputed to us. Sometimes, as in Rom. 5:1, 9, and 18, for example, *justification* (if we are going to translate the Greek verb *dikaioo* this way; we could translate it *declare righteous and make righteous*, for example) should be understood, as the context of Romans chapter 5 shows, to include God's transforming us and making us righteous. See my two books *Holiness and Victory Over Sin* and *Righteousness, Holiness, and Victory Over Sin* for a lot of information on this topic. In his next sentence Cox helpfully states that becoming a Christian includes, or at least is designed to include, being transformed to live a holy life:]] And once a sinner is saved, his new nature and standing with God should express itself in holiness of life. [If we understand that we are called to live in holiness of life, and we walk by faith and by the Holy Spirit on a continuous basis, we *will be walking* "in

holiness of life." ] As Dr. Walter Mussen declared, 'Jesus did not come to save us in our sins but from our sins. Christ did not break into the devil's corral and put his brand on certain sheep and leave them there.' [Amen! Matthew 1:21 says, "She will bear a son, and you [speaking to Joseph, the "father" of Jesus] shall call his name Jesus [which means "Yah saves" or "Yah is salvation," where "Yah" is short for Yahweh], for He will save His people from their sins."] No, God has 'delivered us from the power [authority] of darkness, and has translated us into the kingdom of his dear Son [literally, "the Son of His love"]]: In whom we have the redemption through his blood, even the forgiveness of sins' (Colossians 1:13-14). [[(This double bracket covers five paragraphs.) I have a very important contribution to make here, which I believe Raymond Cox would appreciate based on what he says in this paragraph. The translation "forgiveness" for the Greek noun *aphesis*, though widely accepted for Col. 1:14 (and Eph. 1:7 and several other verses), is extremely unfortunate. I discuss Col. 1:13-14 in both of my books in some detail, and chapter 7 of the first book, *Holiness and Victory Over Sin*, is titled "A Study on the Meaning of the Greek Noun *Aphesis*."

Although there are verses where forgiveness (or the equivalent) is a good way to translate *aphesis*, which is used seventeen times in the New Testament, that translation is totally unacceptable in Col. 1:14 (and Eph. 1:7; Heb. 10:18 and a few other verses). That translation fails to communicate a big part of what the apostle Paul was saying. Everyone agrees that the two uses of *aphesis* in Luke 4:18 do not mean "forgiveness." (The NASB translates "release" and "to set free," which would be literally translated "to send in the release." The NIV has "freedom" and "to release." The KJV and NKJV have "deliverance" and "liberty.") A translation like release, or the equivalent, is required. The translation release works perfectly in Col. 1:14 (and Eph. 1:7; Heb. 10:18, and a few other verses), but we need to add some words to communicate the apostle Paul's meaning.

Here's a translation that, although wordy, communicates Paul's intended meaning for Col. 1:14: **in whom we have [the** (the definite article is included in the Greek); this is *the redemption* that is at the heart of new-covenant salvation] **redemption** [Now Paul is going to add some words in apposition with (put side by side with) "the redemption," words that have essentially the same meaning and help explain the redemption], **the forgiveness [aphesis] of sins** [I would translate **the release from our sins with the guilt** (which equals forgiveness) **and with the penalties, including the major penalties of spiritual death and bondage to sin**, or the equivalent].

Redemption means so much more than forgiveness. We were set free from bondage to sin, demons, and the darkness of spiritual death and Satan's kingdom through redemption ((see Col. 1:13, for example: "For He rescued [or delivered] us from the

domain [literally "authority"] of [the] darkness, and transferred us to the kingdom of His beloved Son [more literally, "the Son of His love"])). Spiritual death and bondage to sin and demons for mankind started with the rebellion of Adam (and Eve). The old-covenant sacrifices were effective to provide forgiveness for the sins of the believers, except for the sins that were committed with a high hand, fully deliberate, rebellious, but they did not have the authority or power to take away the penalties of spiritual death and bondage to sin and demons that resulted from Adam's transgression. However, the Sacrifice of the Son of God has the authority and power to effect forgiveness AND TO SET BELIEVERS FREE FROM SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS. This is the heart of the gospel!

I'll give one more detail that strongly confirms the viewpoint that *aphesis* certainly doesn't always, or almost always, require the translation forgiveness (or the equivalent, like remission). *Aphesis* is used approximately forty-five times in the Septuagint version of the Old Testament. The Septuagint was the Hebrew Old Testament translated into Greek. It was very important for the early Christians since very few Christians understood Hebrew, but most knew some Greek. For one thing, the Septuagint helped prepare many Greek words to proclaim the all-important gospel of new-covenant salvation. It is quite significant that *aphesis* is typically used with the meaning release in the Septuagint. Some twenty-five uses deal with the release of Jubilee, which prefigured the release of new-covenant salvation. I didn't find even one clear example where it was used for forgiveness in the Septuagint. (now I'll continue to quote from Cox:)] We are to walk as children of light [and the *light* of God includes His truth, righteousness, and holiness]. Thus Paul exhorts, 'Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling. [We should fear sinning against God; for one thing, He is our Judge, and we need Him and His protective care.] For it is God which worketh in you both to will and to do of his good pleasure [In other words, God enables us to live righteous and holy lives.] (Philippians 2:12-13). A professing believer who is not working out (notice Paul did not say, 'Work for' but to 'Work out') fruit meet for repentance [in other words "fruit that results from having truly repented and begun to live for God by His sufficient saving, sanctifying grace"] may have good reason to question whether God is actually working within him! Jesus declared, 'Ye shall know them by their fruits' (Matthew 7:16). Jesus Christ as Saviour includes His work as Jesus Christ the sanctifier!" Like I mentioned I appreciate this paragraph by Cox. He certainly isn't presenting the normal Christian life as one with the emphasis on continuing to sin and being forgiven that is so popular in our day.

**6. I'll Quote from Melvin E. Dieter's "The Wesleyan Perspective" in *Five Views of Sanctification* (Acadamic Books of Zondervan, 1987), pages 11-46.** (Dieter was "Provost at Asbury Theological Seminary" at that time.) I agree with a whole lot that Dieter says, but I am quoting from him, for the most part, to disagree with the idea of the eradication of the sinful nature and the attendant call for us to walk in perfect love on a very high level.

Christians being called, and enabled, to walk in the "perfect love" of God by the grace of God in Christ is mentioned in 1 John 4:18 (see 4:12, 17; 2:5), but I believe the overall teaching of the New Testament requires us to understand that these words must be qualified in the same way that the words regarding our old man being dead and buried and our being new creations in Christ must be qualified. I don't believe the New Testament teaches the eradication of the old man/sinful nature. I believe, rather, that it teaches that we must walk by faith and by the Holy Spirit on a continuous basis to counteract the old man/flesh/sinful nature along with the input from the world and Satan, the evil angels, and the demons.

Although Gal. 5:16 exhorts us to walk by the Spirit and not sin, not sin at all, Gal. 5:17 shows that we (I believe the apostle Paul includes himself here) still have to wage warfare by the Holy Spirit against the flesh. The "flesh" here includes the old man/sinful nature that hasn't ceased to exist, and the "flesh" can include the input of demon spirits (Satanic spirits can, and often do, intensify temptation and the sin problem). However, and this is extremely important, although the apostle Paul spoke of warfare being waged against us in Gal. 5:17, he wasn't at all backing down from the fact that we are called, enabled, and required to walk with the victory over all sin that he spoke of in Gal. 5:16. **HAVING WRONG DESIRES OR THOUGHTS, THOUGH UNDESIRABLE, ISN'T SIN IF WE RESIST THEM BY GRACE THROUGH FAITH AND DON'T ACT ON THOSE WRONG DESIRES OR THOUGHTS.**

We will walk with the victory over sin only to the extent that we understand what we are called to in the New Testament and walk in line with this truth, by grace (which includes all the work of the indwelling Righteous, Holy Spirit of God) through faith, on a continuous basis. The apostle Paul consistently exhorted his readers that these glorious things are far from being automatic, and we can sin; and we will sin, if we don't continue to walk by grace through faith based on what the New Testament teaches. This is far, very far, from being automatic since we have to wage warfare against the world, the flesh (the old man that hasn't been eradicated/annihilated) and the devil and his hosts. Anyway, it is super-important to know that we have been called, and enabled, to walk with the victory over everything that God, the Judge of what is sin, would consider to be sin for us.

I don't want to undercut any Christian's pursuit of the very highest level of righteousness and holiness they can experience in God (God forbid!), but it will ultimately hurt many Christians if we speak of the eradication of the old man/sinful nature that hasn't been eradicated, or at least not fully eradicated. Again, I don't believe the New Testament teaches the eradication/annihilation of the old man.

"[John] Wesley's lifelong passion for Christian holiness was fired by his conviction [a conviction that I share] that the Word of God teaches, by precept and promise, that Christians should not be 'content with any religion which does not imply the destruction of all the works of the devil, that is of all sin [referring to 1 John 3:8, which includes the destruction of everything that God would consider to be sin for us].' " (I won't quote Dieter's references to Wesley's writings in these excerpts from Dieter; page 13 in *Five Views of Sanctification*). On pages 13-15 Dieter mentioned that Wesley grounded everything he taught on the Scriptures; that he believed that Christians never get to the place where they cannot sin or lose their salvation; and that he taught that we must always be growing in grace. I agree! This is important!

I'll quote part of what Dieter said under the heading, "Sanctification According to Wesley." "By grace God would restore to us [in entire sanctification, which includes, according to Wesley, the eradication of the sinful nature] the holiness that had been lost in the Fall by our first parents" (page 15). "There was a remedy for the sickness of systemic sinfulness [sinfulness that is part of what we are], namely, *entire sanctification* - a personal, definitive work of God's sanctifying power by which the war within oneself might cease and the heart be fully released from rebellion into wholehearted love for God and others. This relationship of perfect love could be accomplished [only by faith in Christ and His atoning death].... It was a 'total death to sin and an entire renewal in the image of God (page 17).' " I believe this excerpt overstates the balanced truth of what the Bible teaches regarding our status before we are glorified at the end of this age (including the idea that there is no more warfare/struggle against the potential to sin), but I totally agree we are called, and enabled, to walk with the victory over everything that God would consider to be sin for us.

I'll quote part of what Dieter said on this same page about the "sickness of systemic sinfulness" *before* being sanctified entirely: "...a continuing element of rebellion, a systemic illness, which weakened the will to holiness and love and divided the intention to love God and neighbor without reserve. [Wesley taught that according to the Scriptures]...there are two contrary principles in believers...the flesh and the Spirit...." Again, this is before entire sanctification. Dieter mentioned that "although other theological traditions of his day believed that the struggle against an innate, inward

rebellion was a normal and even a necessary element of the Christian's quest for the holy life, Wesley believed that the whole gospel, in promise and command, indicated otherwise." We desperately need the balanced truth of what the New Testament teaches.

"... ..entire sanctification is a cleansing of the heart, which brings healing of the remaining systemic hurts and bruises from Adam's sin. ...it is a freedom, a turning of the whole person toward God in love to seek and to know His will, which becomes the soul's delight" (page 18). "[Wesley] and his followers set before their hearers the promise of a heart perfected in love, a personal restoration to the moral image of God, and the responsibility and power to express that love in relationship with God and neighbor. Through Christ and the indwelling Holy Spirit, the 'bent to sinning' could be cleansed from the repentant, believing heart, and a 'bent to loving obedience' could become the mainspring of one's life" (page 21). This finishes the excerpts from under the heading "Sanctification According to Wesley." (In the next section of this paper (section 7), I'll quote extensively from John Wesley on this topic. I have significant respect for Wesley, but I believe he missed the balanced truth here.) I'll include one more excerpt from Dieter:

"... ..Wesley saw God's response [to the fall] as a plan of salvation that promised the gracious restoration through faith of that relationship of perfect love for God that the first man and woman enjoyed" (page 23). I believe the concept of "perfect love" must be qualified by the fact that the sinful nature has not been eradicated; therefore, we must always walk in faith and by the Holy Spirit on a continuous basis to keep the sinful nature from manifesting itself in sin. It seems clear to me that the flesh/old man/sinful nature will always manifest itself in sin if it is not kept crucified on a continuous basis by faith, in the power of the Holy Spirit, which is not compatible with the idea that the flesh/old man/sinful nature has ceased to exist/been eradicated. I don't believe we can walk in "perfect love" in any full sense, on a consistent basis, until after we are glorified, but I believe we are called, and enabled, to walk with the victory over everything that God would consider to be sin for us, by grace through faith. THAT IS A LOT!

### **7. Some Excerpts from *A Plain Account of Christian Perfection, as Believed and Taught by the Reverend Mr. John Wesley, from the Year 1725 to the Year 1777.***

John Wesley AD 1703-1791. I took this thirty-one-page document, which has a lot of small print on each page, from the internet.

I very much appreciate the ministry of John Wesley (and the holiness churches) and his emphasis on righteousness, holiness, and victory over sin, but I believe he overstated

the entire sanctification/holiness that we are called to by not incorporating, or not sufficiently incorporating, the verses that speak of the warfare against us by the old man/the flesh/the human nature, along with the world and the devil and his hosts. I believe these excerpts also show that Wesley overstated what God expects (requires) of Christians before they receive the entire sanctification that Wesley spoke of. I agree with Wesley that we are called to walk with the victory over everything that God would call sin for us. There are a large number of passages in the New Testament that speak of victory over all sin (and with Wesley, I love those passages), but I don't believe that God intended those verses to deny that throughout this age we have to wage warfare against the world, the old man/the flesh/the sinful nature, and the devil and his hosts. This warfare isn't defeat, and it doesn't have to result in sin. The victory is far from being automatic or always easy, but it is available, and as we walk by the Holy Spirit on a continuous basis by faith, we will walk with the victory over all sin (over everything that God, the Judge, would consider to be sin for us).

Rather than speak of wrong thoughts and desires being eradicated as part of what it means to be entirely sanctified (to live in an abiding state of holiness), we should, I believe, have faith that the powerful saving grace of God in Christ will enable us to keep all wrong thoughts and desires from becoming sin. The wrong thoughts and desires that come with the old man/the flesh/the sinful nature, along with the input from the world and the devil and his hosts, are overpowered by the more powerful saving grace of God in Christ as we walk by faith. As I mentioned, I don't believe God considers wrong thoughts and desires that are resisted and overpowered to be sin. There is a substantial difference between these two viewpoints, and I believe Wesley missed the balanced truth of what the New Testament teaches here, but I very much appreciate his zeal to live at a very high level in the center of God's will.

I am not saying that a Christian could not experience what Wesley taught, but I am saying, when we consider all that the New Testament says relevant to this topic, that it does not back up what Wesley taught regarding the eradication of the old man/the flesh/the sinful nature and the level to which Christians are perfected in love. When I read what he said in the excerpts I'm including here, it is not surprising that very few in his day lived up to this ideal. Quite often while reading through these thirty-one pages it seemed obvious that there was a lot of straining going on trying to determine if Christians had actually reached the goal of the experience of perfection by Wesley's definition. Better to put the emphasis on walking in the truth, righteousness, and holiness of God on a continuous basis than arriving at an experience of perfection that includes the eradication of the old man/the flesh/the sinful nature.



I believe we are missing the balanced truth of what the New Testament teaches by pursuing an EXPERIENCE of the eradication of the sinful nature and a very high level of perfected love, which as described by Wesley, includes the removal of all wrong thoughts and desires and some others things that will be mentioned in the these excerpts. We should rather be aiming at the target of living in the center of God's will on a continuous basis, by grace through faith, with the victory over everything that God would consider to be sin for us, from the time we become Christians.

I'll quote several sentences from a tract titled "The Character of a Methodist" that Wesley quoted here (on pages 2-3), which he wrote (apparently) in 1739. Wesley's quotation of the tract covers one page of rather small print. I believe the excerpts I am taking from this tract, along with the other excerpts that I am taking from Wesley's thirty-one page paper, clearly demonstrate a failure to incorporate the passages that speak of the warfare that we must wage against the old man/the flesh/the sinful nature along with the world and Satan and his hosts. These words were written rather early in the ministry of John Wesley, but at the end of his quotation he mentioned that he still believes what he said in "The Character of a Methodist."

"A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is continually crying, 'Whom have I in heaven but thee and there is none upon earth whom I desire besides thee.' ...

For he is 'pure in heart.' Love has purified his heart from envy, malice, wrath, and every unkind temper [frame of mind, disposition, mood]. It has cleansed him from pride, whereof 'only cometh contention,' and he has now 'put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.' [I believe it would be more accurate to say that things like "envy, malice, wrath, every unkind temper," and "pride" will not be able to manifest themselves in our lives in any ways that God would consider to be sinful as we walk by the Spirit by faith on a continuous basis.] And indeed all possible ground for contention, on his part, is cut off. For none can take from him what he desires, seeing he 'loves not the world, nor any of the things of the world;' but 'all his desire is unto God, and to the remembrance of his name.'

...his one desire...this one design of his life; namely, 'to do, not his own will, but the will of Him that sent him.' His one intention at all times and in all places is, not to please himself, but Him whom his soul loveth. He hath a single eye, and because his 'eye is single, his whole body is full of light. The whole is light, as when the bright shining of a candle doth enlighten the house.' [I can picture Wesley being overwhelmed by the amount of light produced by our modern lighting systems.] God reigns alone; all that is

in the soul is 'holiness to the Lord.' There is not a motion in his heart but is according to his will. Every thought that arises points to Him, and is in 'obedience to the Law of Christ' " (page 4 of the 31 pages).

I'll include an excerpt from the bottom of page 5 and top of page 6 of the 31-page paper: "... ..to be freed from evil thoughts and evil tempers. First, from evil or sinful thoughts. Indeed, whence should they spring? 'Out of the heart of man,' if at all, proceed evil thoughts.' If, therefore, the heart be no longer evil, then evil thoughts no longer proceed out of it. For, 'a good tree cannot bring forth evil fruit.' [Evil thoughts can come from the old man, from the world, and from the devil and his hosts.]

And as they are freed from evil thoughts, so likewise from evil tempers. Every one of these can say, with St. Paul, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me,' - words that manifestly describe a deliverance from inward as well as outward sin. [[To repeat what I say throughout this paper, I don't believe God considers "evil tempers," wrong desires, etc. to be sinful if we resist and deny them by the enablement of the indwelling Spirit by faith. And I don't believe the New Testament teaches that wrong desires, for example, are all eradicated before we are glorified. However, we should definitely see a decrease in such things as sinful desires as we grow in Christ. It doesn't work for good for us to call things sin that God doesn't consider to be sin, and it can be dangerous to think of the old man/the flesh/the sinful nature being eradicated if it hasn't been eradicated. It can lead to great shocks (and this has very often happened) to learn the hard way that the old man/the flesh/the sinful nature hasn't actually been eradicated when Christians were sure it had been. This can lead, and has led to Christians suffering mental breakdowns. We never get to the place where we need not be alert and on guard against the very real potential for sin. Wesley believed that Christians can fall into sin and can lose their salvation.]] This is expressed both negatively, 'I live not,' my evil nature, the body of sin is destroyed; and positively, 'Christ liveth in me,' and therefore all that is holy, and just, and good. Indeed both of these, 'Christ liveth in me,' and 'I live not,' are inseparably connected. For what communion hath light with darkness, or Christ with Belial?

He, therefore, who liveth in these Christians hath 'purified their hearts by faith'; insomuch that every one that has Christ in him, 'the hope of glory, purifieth himself even as He [Christ] is pure.' [[I love and emphasize the very large number of verses like these, but I don't believe they override the clear teaching on our need to always walk by the Spirit, which includes waging victorious warfare against our enemies, including the old man/the flesh/the sinful nature. We desperately need to hold the balanced truth of what the Bible teaches. As an important illustration, we cannot just take the verses that fit a Calvinistic viewpoint regarding God's all-important role in our salvation and neglect,

or explain away, or misinterpret away all of the verses that fit an Arminian viewpoint. So too for the Arminian viewpoint. Like I said, we desperately need to hold the balanced truth of what the Bible teaches.]] He is purified from pride [It is at least true that as we walk by the Spirit by faith that the old man/the flesh/the sinful nature will not be able to manifest itself in any ways that God would consider to be sin for us.]; for Christ was lowly in heart: He is pure from desire and self-will; for Christ desired only to do the will of his Father [Two quick points; I don't believe we qualify to be fully like the Lord Jesus in our walk, and even He had to face His desire to avoid the infinite difficulty of His all-important atoning death, which desire He never yielded to for a microsecond. Jesus was "tempted in all things as *we are, yet without sin*" (Heb. 4:15). And Heb. 2:18 says, "For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.": and He is pure from anger [from any sinful anger], in the common sense of the word; for Christ was meek and gentle, I say, *in the common sense of the word*; for He is angry at sin [Are there not occasions where we should be angry at sin?]....

Thus doth Jesus save his people from their sins. Not only from outward sins, but from the sins of their hearts [referring to things like wrong desires and thoughts (unbelief, pride, and lust for example). 'True,' some say, 'but not till death, not in this world,' Nay, St. John says, 'Herein is our love made perfect, that we may have boldness in the day of judgment; because, as He is, so are we in this world.' The apostle here, beyond all contradiction, speaks of himself and other living Christians, of whom he flatly affirms, that, not only at or after death, but 'in this world,' they are 'as their Master.' " I am sure that Wesley rightly understood the apostle John to say here that we can have boldness and not fear as we contemplate the day when we will be judged according to our works, if we have been living in His righteousness and the love of God, by grace through faith. However, I believe Wesley goes too far in what he means by our being saved "from the sins of the heart," which he understands to include the eradication of all wrong desires and thoughts. I am confident that rather than all wrong thoughts and desires being eradicated, they are kept from becoming what God would consider to be sin for us as we walk by the Spirit by faith. Again, we need the balanced truth of what the Bible teaches. I am confident that the apostle John understood that we must continue to wage warfare against wrong thoughts and desires, etc. by the powerful enabling grace of God in Christ. This victory is far from being automatic or always easy. That's why he exhorted his readers to walk in the righteousness and love of God throughout 1 John.

Starting on page 11 Wesley spoke of a tract, "Thoughts on Christian Perfection," that he wrote in 1759. "Question: What is Christian perfection? Answer: The loving God with all our heart, mind, soul, and strength. This implies, that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by

pure love." I'll also include a short excerpt from this tract (from page 12 of Wesley's 31 pages): "The best of men still need Christ in His priestly office, to atone for their omissions, their shortcomings, (as some not improperly speak,) their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations of the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul, 'He that loveth, has fulfilled the law; for love is the fulfilling of the law' (Rom. 13:10). Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are noway contrary to love; nor therefore, in the Scripture sense, sin." I can agree with Wesley that some such things are not considered by God to be sin. However, it is clear to me that many "omissions" are clearly sin, if, for example, we don't do all that God requires us to do. I believe Wesley would surely agree with this. It is also clear to me that we are required to do more than to "walk in love," and we need God's definition of love. Many have very distorted ideas of what love means. We are required to do everything God has commanded us to do, including loving Him and living for Him as our God. If we don't it is sin. But again, I don't believe the New Testament teaches that wrong thoughts and desires, etc. are sin if we resist them. I'll also include a brief excerpt from the bottom of page 12 and page 13: "Question. How shall we avoid setting perfection too high or too low? Answer. By keeping to the Bible, and setting it just as high as the Scripture does. It is nothing higher and nothing lower than this, - the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves. It is love governing the heart and life, running through all our tempers, words, and actions."

I'll include another excerpt from the 1759 tract (on page 15 of the 31-page paper): "Question. How are we to wait for this change [referring to the experience of entire sanctification, which includes perfect love and the eradication of the sinful nature]? Answer. Not in careless indifference, or indolent inactivity, but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting and a close attendance on all the ordinances of God [like communion]. And if any man dream of attaining it any other way, (yea, or of keeping it when it is attained, when he has received it even in the largest measure,) he deceives his own soul. It is true, we receive it by simple faith: But God does not, will not, give that faith, unless we seek it in all diligence, in the way which he has ordained. [This hardly sounds like receiving entire sanctification "by simple faith." And I don't agree that God "[gives] that faith." Faith is something we do in response to God and His Word and grace. Any of this strenuous activity that Wesley spoke of here that was not being done by grace through faith would be inappropriate. It is rather easy for sincere Christians to do quite a bit of striving in the flesh, which is quite different than walking by the Spirit by faith.] This consideration may satisfy those who inquire, why so few have received the

blessing [my emphasis]. Inquire, how many are seeking it in this way, and you have a sufficient answer." The fact that so few received this entire sanctification helps convince me that something is wrong with this teaching. And aside from the difficult problem of determining who has received it, they had the problem that they found out that some of those who they thought had received it hadn't received it. And some who did receive it didn't keep it very long. However, let me say again that I very much appreciate the fact that John Wesley, and those who have followed him, put such a strong emphasis on totally living for God with the victory over all sin. And they don't misinterpret verses of the New Testament that are so often misinterpreted to try to show that Christians have not been called to walk with the victory over everything that God would consider to be sin. Also, as Wesley mentioned on pages 16 and 17, there were problems with pride and coming up with heretical ideas like they could not be tempted, or feel any more pain, or giving dates for the end of the world. Wesley always warned against all such things and did everything he could do to stop them when they happened.

I'll give another relevant excerpt that will help understand Wesley's viewpoint from the bottom of pages 18 and then page 19: "...Christian perfection... ...love filling the heart, expelling pride, anger, desire, self-will; rejoicing evermore, praying without ceasing, and in everything giving thanks. ... A person may be sincere who has all his natural tempers, pride, anger, lust, self-will. But he is not perfect till his heart is cleansed from these, and all its other corruptions. To clear this point a little further, I know many that love God with all their hearts. He is their one desire, their one delight, and they are continually happy in Him. They love their neighbor as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or enemy, as for their own. They rejoice evermore, pray without ceasing, and in everything give thanks. Their souls are continually streaming up to God, in holy joy, prayer, and praise. This is a point of fact; and this is plain, sound, scriptural experience. But even these souls dwell in a shattered body, and are so pressed down thereby, that they cannot always exert themselves as they would, by thinking, speaking, and acting precisely right. For want of better bodily organs, they must times think, speak, or act wrong, not indeed through a defect of love, but through a defect of knowledge. And while this is the case, notwithstanding that defect, and its consequences, they fulfill the law of love. Yet as, even in this case, there is not a full conformity to the perfect law, so the most perfect do, on this very account, need the blood of atonement, and may properly for themselves, as well as for their brethren, say, 'Forgive us our trespasses.' " I believe some of what Wesley says here has him calling things sin that God doesn't call sin, and I again have to say I believe Wesley is requiring more from us than God is.

I'll give a few examples (from page 21) where Wesley is showing what happens when a person is sanctified entirely, perfected in love, the sinful nature has been eradicated:

"One commends me. Here is a temptation to pride. But instantly my soul is humbled before God. And I feel no pride; of which I am as sure, as that pride is not humility. A man strikes me. Here is a temptation to anger. But my heart overflows with love. And I feel no anger at all; of which I can be as sure, as that love and anger are not the same. A woman solicits me. Here is a temptation to lust. But in the instant I shrink back. And I feel no desire or lust at all; of which I can be as sure, as that my hand is cold or hot." Wesley certainly is describing an eradication of the old man/the flesh/the sinful nature with his illustrations. Again, I don't believe God considers feelings of pride, anger, or lust to be sin if they are resisted through the indwelling Spirit by faith.

Here's another relevant example of what Wesley means by Christian perfection (from page 20): "Question. By what 'fruit of the Spirit' may we 'know that we are of God,' even in the highest sense. Answer. By love, joy, peace always abiding; by invariable long-suffering, patience, resignation, by gentleness, triumphing over all provocation; by goodness, mildness, sweetness, tenderness of Spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, evenness of spirit; by temperance, not only in food and sleep, but in all things natural and spiritual."

I'll just mention a few of many things Wesley lists as being incompatible with Christian perfection. Again Wesley puts the bar very high, too high I would say. Sin is a serious matter. "... But some are undeniably wanting in longsuffering, Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in everything give thanks, and rejoice evermore. They are not happy; at least, not always happy; for sometimes they complain. They say, this or that is hard! [I have a hard time thinking that saying "this or that is hard" is incompatible with living without sin. So too for quite a few other things Wesley has mentioned and will mention as we continue with these excerpts.] ... Some are wanting in goodness. They are not kind, mild, sweet, amiable, soft, and loving at all times, in their spirit, in their words, in their look and air, in the whole tenor of their behavior; and that to all, high and low, rich and poor, without respect of persons; particularly to them that are out of the way, to opposers, and to those of their own household. They do not long, study, endeavor by every means, to make all about them happy. ... Some are wanting in temperance. They do not steadily use that kind and degree of food, which they know, or might know, would most conduce to the health, strength, and vigour of the body: Or they are not temperate in sleep; they do not rigorously adhere to what is best both for body and mind; otherwise they would constantly go to bed and rise early, and at a fixed hour: Or they sup late, which is neither good for body nor soul. Or they use neither fasting nor abstinence. Or they prefer (which are so many sorts of intemperance) that preaching, reading, or conversation, which gives them transient joy and comfort, before that which brings godly sorrow, or instruction in righteousness. Such joy is not sanctified; it does not tend to,

and terminate in, the crucifixion of the heart. Such faith does not center in God, but rather in itself."

I'll quote a few sentences from a 1762 tract (page 22 of the 31-page article): "Watch and pray continually against pride. If God has cast it out [eradicating it], see that it enter no more: It is full [fully?] as dangerous as desire. And you may slide back into it unawares; especially if you think there is no danger of it. ...." It is very significant that Wesley didn't teach that you have arrived and can begin to coast once you have been sanctified entirely. The eradicated old man can, and wants to live again. As I emphasize throughout this paper, I don't believe the New Testament teaches that the old man/the flesh/the sinful nature is eradicated before we are glorified, but we must make God and His will top priority and appropriate His enabling grace by faith on a continuous basis.

Lastly I'll include a relevant excerpt from the last two pages of Wesley's article, ("A Plain Account of Christian Perfection"). He is defining Christian perfection: "In one view, it is purity of intention, dedicating all the life to God. It is the giving God all our heart; it is one desire and design ruling all our tempers. It is the devoting, not a part, but all our soul, body and substance to God. In another view it is all the mind which was in Christ, enabling us to walk as Christ walked. It is the circumcision of the heart from all filthiness, all inward as well as outward pollution. It is a renewal of the heart in the whole image of God, the full likeness of Him who created it. In yet another, it is the loving God with all our heart, and our neighbor as ourselves. Now, take in which of these views you please, (for there is no material difference,) and this is the whole and sole perfection, as a train of writing prove to a demonstration, which I have believed and taught for these forty years, from the year 1725 to the year 1765. ... Yea, we do believe, that he will in this world so cleanse the thoughts of our hearts, by the inspiration of the Holy Spirit, that we shall perfectly love Him, and worthily magnify His holy name."

I appreciate Wesley's zeal for Christians to walk at the very highest level possible, and his writing exhorts me to not be satisfied with less than what God has called us to, but I don't believe we are called to live at this level before we are glorified, and I have to insist that a failure to walk at this level is not considered to be sin by God. It also seems clear to me that we must avoid striving in the flesh trying to be religious: We must learn to walk by the indwelling Righteous, Holy Spirit by faith in agreement with God's Word. It is rather easy for sincere born-again Christians to walk and strive in the flesh to a significant extent. See Matt. 11:28-30.

## **8. Some Passages that Show that Although the Apostle Paul (and Other Writers in the New Testament) Frequently Spoke of the Ideal State (a Realistic Ideal State) of**

**Christians Having Died to Sin; of Being Dead to Sin; of Being Baptized into the Death of Christ and Buried with Him; of the Old Man/the Flesh/the Sinful Nature having been Crucified with Christ (These Things Are All Mentioned in Romans Chapter 6, for Example), the New Testament Makes it Very Clear that We Must Walk in, Enforce, and Maintain this Death to Sin of the Old Man/the Flesh/the Sinful Nature by Grace through Faith. This Isn't a State that We Automatically Have or Walk In Just Because We Have Become Born-Again Christians.**

The need for us to walk in these things by a continuous faith through the enablement of the indwelling Righteous, Holy Spirit of Life for as long as we live in this world demonstrates that the old man/the flesh/the sinful nature has not been eradicated/annihilated. The New Testament doesn't call Christians to seek an experience of the eradication of the old man/the flesh/the sinful nature, but to resist sin and continue to walk in the righteousness and holiness of God by the powerful saving grace of God in Christ on a continuous basis through faith. If we should sin, we must confess our sin and repent, believe we are forgiven, do everything we can do to prevent further sin and press on.

**8.1. Romans chapter 6.** In the heading above, I mentioned that in Romans chapter 6 the apostle Paul spoke of the ideal state of Christians having died to sin; of being dead to sin; of having been baptized into the death of Christ, and of our old man having been buried with Him; and, significantly, of our old man/the flesh/the sinful nature having been crucified with Him. If this was all that the New Testament had to say on this topic, we could rightly speak of the old man/the flesh/the sinful nature having been eradicated/annihilated. However, Paul said enough in this one chapter to refute that idea. We need the balanced truth of what Romans chapter 6 and other passages of the Bible teach. We desperately need to always be seeking for the balanced truth of what the Bible teaches. Very often Christians aren't doing much of this. For one thing, many Christians wrongly assume that they already hold the balanced truth of what the Bible teaches when they don't.

In Romans 6:11-13 the apostle made it clear that the required life of righteousness and holiness, with the victory over all sin, will not be manifested in us, and through us, if we don't continually walk by faith, and by the indwelling Holy Spirit, through the powerful saving grace of God in Christ. If we don't continually walk by faith and by the Holy Spirit, the old man/the flesh/the sinful nature will manifest itself in sin; it has not been eradicated/annihilated. (The old man/the flesh/the sinful nature will not be eradicated/annihilated until we are glorified at the end of this age. If some Christians seem to have arrived at the place where the old man/the flesh/the sinful nature has been eradicated/annihilated I rejoice with them, but I have to say that I don't believe we



are called to that state of existence in the New Testament. And I would caution those who think they have received that experience to be extra careful that they don't fall into serious sin. It is good that those who believe the old man can be eradicated typically also believe that those who have been sanctified entirely can sin and can lose their salvation.)

**Romans 6:11-13. Even so consider** [I prefer the translation "reckon" of the KJV and NKJV]; reckon by faith in God and His Word] **yourselves to be dead to sin, but alive to God in Christ Jesus. (12) Therefore do not let sin reign in your mortal body so that you obey its lusts** [It is necessary to understand that the Bible doesn't teach that the sin problem centers in our physical body. It centers in the old man/the flesh/the sinful nature. If the sin problem centered in the physical body, God could easily solve the sin problem by killing all the sinful bodies and taking the (supposed righteous) immaterial part of man to heaven, but the sin problem doesn't center in the physical body. Sin is of the heart (cf. Mark 7:20-23). Now our bodies are "mortal," but after we are glorified, including our bodies, the war against the world, the flesh/old man will be over. Now our mortal bodies and the members of our bodies can be used in many sinful ways, and if we do not walk by the Holy Spirit by faith our bodily appetites open the door for sin.], **(13) and do not go on presenting the members of your body to sin as instruments of unrighteousness, but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.** The apostle Paul doesn't communicate the idea here that the "lusts, etc." have been eradicated, even though you might have thought that he taught that based on what he said in Rom. 6:1-10, for example, but that we are kept from sin by the powerful saving, sanctifying grace of God in Christ, as we, by faith, reckon ourselves to be dead to sin, but alive to God in Christ Jesus. We must not let sin (or demons) have any place in us.

I won't quote Rom. 6:16-19, but these verses also demonstrate that we will be dead to sin only to the extent that we, from the heart, by grace through faith, obey God and His Word and present ourselves to Him as slaves to righteousness on a continuous basis. The New Testament doesn't teach that there is an experience that can eradicate the old man/sinful nature/the flesh.

**8.2. Romans 8:1-4.** I'll just quote **Romans 8:4** here (but Rom. 8:1-18, Romans chapter 6, and many of the verses discussed below, are discussed in more detail in my book *Righteousness, Holiness, and Victory Over Sin* that is available at amazon.com): **so that the requirement of the Law might be fulfilled in us** [our fulfilling the moral requirements of God's Law (God's moral law) is the equivalent of our walking in the righteousness of God with the victory over all sin [cf., e.g., Jer. 31:31-34; Ezek. 36:25-27; Rom. 2:26-29; and 1 Cor. 7:19], **who do not walk according to the flesh but**

**according to the Spirit.** Again, it isn't that the old man/the flesh/the sinful nature is eradicated/annihilated, but that as we walk by the Spirit in accordance with God's Word by faith (which we are commanded and enabled to do), we keep the old man/the flesh/the sinful nature from manifesting itself in sin.

**8.3. Romans 8:12-14. So then, brethren, we are under obligation, not to the flesh, to live according to the flesh** [We always could "live according to the flesh" because the flesh/old man/sinful nature has not been eradicated, but we are obligated to God to always put to death the deeds [works] of the body [that is, to not sin] and to walk in the righteousness of God by the Spirit by faith. As the apostle Paul continues, he makes it clear that if we go back to "liv[ing] according to the flesh" we forfeit what it means to be a Christian and go back into spiritual death.] - **(13) for if you are living according to the flesh, you must die** [back into spiritual death; Paul is speaking to born-again Christians]; **but if by the Spirit you are putting to death the deeds** [or, works] **of the body** [(This double bracket continues for two paragraphs.) The apostle Paul used the word "body" here with the same meaning the word "flesh" was used in Rom. 8:4 and Gal. 5:16, 17, 19, and 24, key verses for this study, and often. The word "body" was used with a comparable meaning in Rom. 6:6 and Col. 2:11. The contrast that the apostle Paul was speaking of in verses like these was the contrast between the Spirit and the flesh/body, not between the spirit/soul/inner man and the flesh/body.

To "[put] to death the deeds of the body" here means the same thing as not doing the "works of the flesh" Paul spoke about in Gal. 5:19-21. In Gal. 5:21 he warned Christians who were not walking by the Spirit and putting to death the deeds of the flesh on a continuous basis, but were doing the works of the flesh, that they "will not inherit the kingdom of God." They will not have a place in heaven.], **you will live** [You will continue to live in union with Christ by the indwelling Spirit of life and be caught up into the fullness of eternal life and glory at the end of this age.]. **(14) For all who are being led by the Spirit of God** [In this context Paul was speaking of being led by the Spirit of God to "[put] to death the [sinful] deeds of the body," which means to stop sinning and live for God by grace through faith.], **these** [and only these] **are sons of God.** Those who are not living in the righteousness and holiness of God by the enabling grace of the indwelling Spirit are not, or will not continue to be, true "sons of God." When true Christians truly repent they will be forgiven, but we must make it a top priority to aim at the target of not sinning. God knows our hearts.

Again, I believe it is clear that Christians are called, and enabled, to walk in the righteousness and holiness of God with the victory over all sin by the powerful saving grace of God through faith, but not because the old man/the flesh/the sinful nature has been eradicated.

**8.4. Romans 13:14. But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.** Romans 13:11-13 make it clear that the apostle was using the "flesh" here in the full sense that is the equivalent of the old man/sinful nature, which is a very common use for the word flesh in the New Testament. The old man/the flesh/the sinful nature hasn't been eradicated, and the enemies of the world and the devil and his hosts are waging war against us, so we must always walk in the Holy Spirit by faith to walk above sin.

**8.5. 1 Corinthians 10:12-13. Therefore let him who thinks he stands take heed that he does not fall. (13) No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. (14) Therefore, my beloved, flee from idolatry** [from every form of idolatry, including bowing before any being or thing except God]. We always need to be conscious of the fact that we could sin, and we probably will sin, IF we don't make it a top priority to avoid places of temptation and make truth, righteousness, and holiness top priority on a continuous basis, by grace through faith. To think that we are to the place where the old man/the flesh/sinful nature is eradicated, or nearly eradicated, could easily prove to be a false and dangerous confidence.

**8.6. 2 Corinthians 5:17. Therefore if anyone is in Christ, *he is* a new creature [or creation]; the old things passed away; behold new things have come.** A misinterpretation of verses like this one can lead to errors like the supposed eradication of the old man/the flesh/the sinful nature. We must always look for the balanced truth of what the Bible teaches. The apostle Paul didn't write these words to the Christians at Corinth so that they could boast in the fact that they had become new creations in Christ. In that context he wrote these words to exhort those who needed to repent to repent and become what they are called, enabled, and required to be as Christians. See Paul's call to repent, for those at Corinth who needed to repent (and all Christians who need to repent), in 2 Cor. 5:20-6:1. Throughout his epistles to the Corinthians, Paul frequently was calling the Christians at Corinth who needed to repent with the serious need to repent. (2 Cor. 5:20-6:1 are quoted and discussed with 2 Cor. 5:17 above in this paper in section 5.4.)

**8.7. 2 Corinthians 12:1-10.** In these verses the apostle Paul informs us of the "thorn in the flesh" that came to Him in the will of God to keep him from exalting himself in pride because of the "surpassing greatness of the revelations" (2 Cor. 12:7) he had received when he had been "caught up to the third heaven" (2 Cor. 12:2), not to mention the other supernatural things about which Paul could boast. I just want to make the point

here that Paul's need for this thorn in the flesh isn't compatible with the idea that his old man/the flesh/his sinful nature had been eradicated.

**8.8. Galatians 5:13-25.** This passage probably is the most important passage to demonstrate that the old man/the flesh/the sinful nature isn't eradicated before we are glorified. **Galatians 5:16-17** are key verses here. **But I say walk by the Spirit, and you will not carry out the [sinful] desire of the flesh. (17) For the flesh sets its [sinful] desire against the Spirit [the Holy Spirit], and the Spirit against the flesh; for these are in opposition to one another, so that you cannot do the [sinful] things that you please.** The "[sinful] things that you please" (based on the activity of the old man/the flesh/the sinful nature) at the end of 5:17 builds on the words the "[sinful] desire of the flesh" at the end of 5:16. A point of key importance is that the Holy Spirit doesn't lose any battles to the flesh, and we won't sin as long as we walk by the Holy Spirit by faith as we are commanded, and enabled, to do in 5:16.

Galatians 5:16-17 build to some extent on 5:13, where Paul warned his readers to not turn their freedom in Christ into an opportunity for the flesh, which has not been eradicated, but through love to serve one another. In Gal. 5:19-21 the apostle listed many deeds/works of the flesh. The works of the flesh are, by definition, sinful works. Works of the flesh (sinful works) cannot be manifested when Christians walk by the Spirit by faith on a continuous basis. In 5:21 Paul says that "those who practice such things [sinful works of the flesh] will not inherit the kingdom of God." That is, they will not have a place in heaven.

**Galatians 5:24** is another verse of key importance for the topic we are discussing: **Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.** As the apostle Paul frequently does, he speaks here of what is supposed to take place when we become Christians, but it is clear that the flesh/old man/sinful nature will not be crucified except to the extent we appropriate God's sanctifying grace by faith on a continuous basis. See above in this section under Romans chapter 6 and under 2 Cor. 5:17. Romans 6:6 is a very important cross-reference for Gal. 5:24: "knowing this that our old man [the flesh/sinful nature; the Greek of Rom. 6:6 has the noun *anthropos*, which means "man"] was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin." In the ideal, our old man/the flesh/the sinful nature would be crucified with Christ and kept in the crucified state from the time we become Christians by grace through faith. Note that Gal. 5:24 speaks of the crucifixion of the flesh and Rom. 6:6 speaks of the crucifixion of the old man. These verses both speak of the same reality. The old man/the flesh/the sinful nature isn't eradicated: it doesn't cease to exist. It must be kept crucified by grace through faith on a continuous basis.

In Gal. 5:25 Paul again exhorts his Christian readers to walk by, or follow after, the Holy Spirit. See 5:16, and being "led by the Spirit" of 5:18 is the equivalent of walking by the Spirit. Although the apostle Paul spoke of being crucified with Christ, being dead to the old man and sin, and similar expressions, as you keep reading he makes it clear that our being dead to sin is a reality only to the extent that we walk by the Spirit by faith on a continuous basis. Being dead to the old man and sin doesn't come as a result of the old man/the flesh/the sinful nature being eradicated. This is one of the important things we must know to understand the balanced truth of what the New Testament teaches about sanctification/holiness.

**8.9. Ephesians 3:14-21. For this reason I bow my knees before the Father, (15) from whom every family [the whole family] in heaven and on earth derives its name, (16) that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man [with some apparent emphasis on the Spirit's enabling us to be strong in faith (note the use of the word "faith" in verse 17); for one thing, we are sanctified and have the victory over sin and demons by faith], (17) so that Christ may dwell [fully dwell (Christ already dwells to some extent in every born-again Christian)] in your hearts through ["the"; the Greek includes the definite article here] faith; and that you, being [having been] rooted and grounded in love, (18) may be able to comprehend with all the saints what is the breadth and length and height and depth, (19) and to know the love of Christ [which includes a Person to person and person to Person experiential knowledge of the love of Christ] which surpasses knowledge [surpasses the knowledge of "the breadth and length and height and depth"], that you may be filled up to all the fullness of God. (20) Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, (21) to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.** I believe these verses speak clearly of the continual need for all the work of the indwelling Life-Giving, Righteous, Holy Spirit of truth who enables us to live as we are called, enabled, and required to live. This, not an eradication of the old man/the flesh/the sinful nature, is what we need to live in the righteousness and holiness of God, with the victory over all sin, by a continuous faith. And, significantly, I believe the apostle included the idea in 3:16-17 that God enables us to be strong in faith as we continue to look to Him in humble faith with top priority and walk by the Spirit.

**8.10. Ephesians 4:22-32, especially 4:22-24.** In Eph. 4:22 the apostle Paul exhorted his Christian readers (including us) to once for all and completely put off the old man which is corrupt in accordance with deceitful lusts, wherever there was (and is) a need to do so. In Eph. 4:24 he exhorted them to once for all and completely put on the new

man which has been created by God and is in accordance with Him in the righteousness and holiness of the truth. This does not mean that we don't need to keep growing in the things of God as we live in His righteousness and holiness. And it must be understood that we must keep the old man in a state of death so it cannot manifest itself in sin (the old man isn't annihilated/eradicated), and we must keep walking in the new man by a continuous faith.

Ephesians 4:23 is very important here. Paul explains how we put off the old man and put on the new man. He shows how God enables Christians to avoid "walking in the futility of their mind [or, thinking]" of the Gentiles who had not yet become Christians (see Eph. 4:17). I'll give a translation for **Eph. 4:23** that perfectly fits the context and is, I believe, what Paul (and the One who sent him) intended: **and that you be renewed by the Spirit in your mind [or, in your thinking]**. The indwelling Spirit enables us to think right in our hearts and live right. (Romans 8:5-9 is a very important cross-reference that deals with being enabled by the Holy Spirit to think right, so we can live in the righteousness and holiness of God, with the victory over sin.) Of course we have to walk by the Spirit on a continuous basis by faith (cf. Gal. 5:16), and our thinking must be aligned with the Word of God.

We are called, and enabled, to walk by the Spirit, which includes thinking by the Spirit. This enables us to live in the truth, righteousness, and holiness of God even though the old man/the flesh/the sinful nature hasn't been eradicated yet. Even though the old man/the flesh/the sinful nature isn't eradicated during this age, it will be weakened as we appropriate and walk in God's saving grace in Christ. However, it can be dangerous to start thinking it has been eradicated when it hasn't been eradicated. We must keep the old man/the flesh/the sinful nature from manifesting itself in sin by walking in line with the Word of God, by the enabling grace of God, as we walk by the indwelling Righteous, Holy Spirit of God by faith.

In Eph. 4:25-31 the apostle goes on to mention some of the things that must be put off once for all and completely. In Eph. 4:32 he mentions part of what it means to put on the new man once for all and completely, and in 5:1 he exhorts us to be imitators of God, as beloved children (when we imitate God by grace through faith we won't be sinning at all). This goes along with having put on the new man which is in accordance with God of 4:24. Ephesians 5:2 goes on to exhort us to walk in love.

**8.11. Ephesians 6:10-20.** The apostle exhorts us to "be strong in the Lord and in the strength of His might" (Eph. 6:10) and to "put on the full armor of God" (6:11), so that we can walk in the full victory over the enemies of God and our enemies, staying faithful to God and accomplishing His will for us. Paul specifically mentions Satan and his hosts

that are arrayed against us, but as we read these verses we can see that the enemies consisting of the "world" (of which the devil is god) and the "old man/the flesh/the sinful nature" are included too. For one thing, to the extent the old man/the flesh/the sinful nature is permitted to manifest itself in sin, and the righteousness of God isn't manifested, the devil wins. We must always walk by the Spirit by faith. The victory consists of us staying faithful to God in His truth, righteousness, and holiness, etc., accomplishing His will for us by His enabling grace by faith. These verses further serve to confirm that the old man/the flesh/the sinful nature isn't eradicated as long as we live in this world. We can have wrong desires and wrong thoughts, etc., but we won't sin as long as we wage warfare against the world, the flesh/old man/sinful nature, and the devil and his hosts, appropriating all of the grace that God makes available to us, very much including the armor and other things that Paul mentioned in Eph. 6:10-20.

**8.12. Philippians 2:1-11.** This is one of many passages where God calls Christians to resist pride. If pride was eradicated from the heart through an experience of entire sanctification, we wouldn't have a serious need to resist pride. Pride with unbelief is the root of sin, and we must always be on guard that the old man/the flesh/the sinful nature is not allowed to manifest itself in pride (or any other sin). If we aren't very careful we might not recognize that we are leaving room for pride to manifest itself.

**8.13. Philippians 2:12-16.** These verses continue the theme that we must work out our salvation by the grace of God in Christ against the opposition of the world, the old man/the flesh/the sinful nature, and the devil and his hosts, by faith. The old man/the flesh/the sinful nature still exist, but they cannot manifest themselves in sin as we appropriate and cooperate with God's sufficient grace on a continuous basis by faith. **So then, my beloved, just as you have always obeyed, not as in my presence only, but much more now in my absence** [when the apostle Paul wasn't there to help them], **work out your salvation with fear and trembling** [The fear and trembling go with the awesome responsibility we have to be faithful to God and not sin against Him, while living in an environment where the opposition is very real, including the old man/the flesh/the sinful nature that wants to conform to the world and yield to sin and the demons. But as the next verse confirms, God's saving grace is sufficient to enable us to maintain the victory over sin and the demons through Christ by faith.]; **(13) for it is God who is at work in you both to will and to work for His good pleasure.** [We have to cooperate with God's enabling grace on a continuous basis, by faith, or we will sin, which isn't that hard to do. The victory doesn't come because the old man/the flesh/the sinful nature has been eradicated, but because we appropriate God's enabling grace against all that opposes God's will.] **(14) Do all things without grumbling or disputing; (15) so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse**

**generation, among whom you appear as lights in the world, (16) holding fast the word of life** [Our holding fast to the "word of life" by faith enables us to live in line with the gospel of our salvation, which includes living in the righteousness and holiness of God with the victory over all sin (over everything that God would consider to be sin for us; again, things like wrong thoughts and desires aren't sin if we resist them in the power of the Holy Spirit by faith).], **so that in the day of Christ** [when we will stand before God the Father and His Son to be judged according to our works, which must demonstrate that our faith was real] **I [Paul] will have reason to glory because I did not run in vain nor toil in vain.** Paul would have run in vain and toiled in vain (but he would not have been at all responsible as long he was faithful in his ministry, which he was) if those who he ministered to abandoned their covenant with God. That wasn't going to happen with many, if any, of the Christians at Philippi. The Christians there were faithful to Paul, but, more importantly, they were faithful to God by His sufficient grace in Christ. It is also true that God or the apostle Paul could not be fully satisfied just because some Christians made it to heaven but were not fully ready to stand before God (cf., e.g., 1 Cor. 3:14-15). It is totally wrong for Christians to only care about making it to heaven: We are required to live for God, making it a top priority to live in the center of His will, by grace through faith, to glorify Him. We were created to glorify God! We are saved to glorify God!

**8.14. Colossians 3:1-11.** I'll quote **Colossians 3:3: For you have died** [died to the old man] **and your life is hidden with Christ in God.** However, it is significant that most of the rest of these verses demonstrate that we must enforce this death to the old man/the flesh/the sinful nature, which hasn't been eradicated. I'll quote **Colossians 3:5-9: Therefore consider** [[Significantly, the margin of the NASB shows that a literal translation of the Greek is **Put to death**. I'll quote Col. 3:5 from the NIV (I always quote from the NASB unless I mention otherwise): Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. As I have been demonstrating throughout this paper, the old man/the flesh/the sinful nature is dead (and we are righteous and holy new creations in Christ, etc.) only to the extent that we walk by the Spirit by faith on a continuous basis (which we are called and enabled to do) and put to death, and keep dead, the old man/the flesh/the sinful nature, which has not been, and will not be, eradicated as long as we live in this present world.]] **the members of your earthly body as dead to immorality, impurity, passion, evil desire and greed, which amounts to idolatry. (6) For it is because of these things that the wrath of God will come upon the sons of disobedience** [We are called, enabled, and required to be sons of obedience.], **(7) and in them you also once walked, when you were living in them** [before you became Christians]. **(8) But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. (9) Do not lie to one another, since you laid aside** [that



is, we are called and enabled to have fully laid aside or put off the old man/the flesh/the sinful nature] **the old self [man] with its evil practices.**

**8.15. 1 Timothy 6:12 with 6:3-21.** I'll just quote part of **1 Timothy 6:12: Fight the good fight of faith; take hold of the eternal life to which you were called** [appropriating God's saving, sanctifying grace by faith on a continuous basis].... There is a Christian lifelong fight, but God's saving, sanctifying grace will enable us to avoid doing anything that is sinful and ungodly (very much including the love of money mentioned in 1 Tim. 6:10) and to live in the righteousness and holiness of God (See 1 Tim. 6:11). For Timothy, and us too, we must fight, by grace through faith, the good fight against the world, the old man/the flesh/the sinful nature, and the devil and his hosts. The victory comes by a continual flow of the grace of God that is appropriated by faith, not because the old man/the flesh/the sinful nature has been eradicated. We can rest in some ways since God is carrying the load (cf. Matt. 11:28-30), but we cannot become passive or begin to coast as long as our enemies still exist and want to destroy us; we must walk by faith and by the Holy Spirit on a continuous basis. A key aspect of the fight of faith is resisting the temptation to doubt God or His Word along with every other temptation to sin. Doubt/unbelief is the opposite of faith.

**8.16. 2 Timothy 2:11-13. It is a trustworthy statement: For if we died with Him** [In other words, if we died to the old man/the flesh/the sinful nature (but the old man/the flesh/the sinful nature were not eradicated; they did not cease to exist) and lived for God in His truth, righteousness, and holiness by grace through faith, as we are enabled and required to do.], **we will also live with Him** [We live in union with Christ now, but these words apparently look to our living with Him after we are glorified and caught up into the fullness of eternal life]; **(12) If we endure** [In other words, if we stay faithful to God and live for Him in His truth, righteousness, and holiness during this age where the world, the flesh, and the devil and his hosts are against us, by grace through faith. In 2 Tim. 2:10 the apostle Paul said, "I endure all things for the sake of those who are chosen."], **we will also reign with Him** [We will begin to reign with the Lord Jesus when He returns and we are glorified at the end of this age.]; **If we deny Him** [which is the opposite of enduring and staying faithful to Him by grace through faith.], **He also will deny us** [He will deny us at the end of this age when He comes to gather the true Christians, those who have been faithful to Him and lived for Him by His grace through faith.]; **(13) If we are faithless, He remains faithful** [He remains faithful to reject (as He said He will) those who fail to endure and be faithful to Him and are not ready to stand before Him in judgment (they do not appropriate His saving, sanctifying grace by faith); those who need to repent and don't repent will be rejected (cf., e.g., Matt. 10:33; Rom. 11:20-22; Gal. 5:19-21; Rev. 2:5; 3:2-5, 15-21). God cannot allow unrepentant rebels into His eternal kingdom. They would destroy the divine order of heaven, and they

wouldn't want to be there on God's terms.], **for He cannot deny Himself** [He will do what He said He will do! He must do what He said He will do! It is required!].

**8.17. 1 Peter 2:11. Beloved, I urge you as aliens and strangers** [This world is not our home.] **to abstain from fleshly lusts which wage war against the soul.** The New Testament is quite consistent in teaching us that we must be diligent to walk by the Spirit by faith on a continuous basis in the righteousness and holiness of God because, for one thing, "fleshly lusts" will manifest themselves in sin if they are not resisted and overpowered by the powerful, sufficient saving, sanctifying grace of God in Christ, by faith.

**9. Some Excerpts from, and Interaction with, *William H. Durham and the 'Finished Work of Calvary' Theory of Sanctification within Early Pentecostalism, A Thesis Presented to the Faculty of the Department of Historical Theology at Dallas Theological Seminary, by Stephen R. Lewis, May 1986, for a Master of Theology Degree. The thesis is 79 pages, not including his Appendix C, which he titles "Research for Primary Source Material."*** I won't quote any of his Appendix C, but I was able to obtain a copy of an edition of Durham's *Pentecostal Testimony* that apparently Lewis didn't find that is quite relevant to sanctification, Vol. 1, No. 8, probably published in June or July of 1911.

I'll quote several sentences from his Introduction: "The one who was largely responsible for bringing this non-Wesleyan view into Pentecostalism was William H. Durham. [He is still considered a key figure in understanding the dramatic split within early Pentecostalism. (bracket by Lewis)] It was Durham who openly opposed the second work of grace theory held by Wesleyan Pentecostals of his day" (page 1). "This sharp distinction and disagreement between these two main groups was brought about by Durham, who following his own 'baptism with the Holy Ghost,' developed and taught a more reformed view of sanctification" (page 2). "...Durham held that God 'dealt with the nature of sin' at conversion in the one 'finished work of Calvary.' For him the initial experience of salvation included the crucifixion of the old nature: 'We are not saved simply because we are forgiven our sins' we are saved through our identification with our Saviour substitute, Jesus Christ" (pages 3-4). (Lewis had a footnote: "*Pentecostal Testimony*. February [January?], 1912.") As I have mentioned several times, although Durham spoke on occasion of the sinful nature being crucified at the time of conversion, it is necessary to see that he made it very clear that the sinful nature is only crucified to the extent we walk by the Spirit by faith, which is very far from being automatic, and therefore the sinful nature isn't eradicated.

"This baptism for power [the Pentecostal baptism in the Spirit] could only take place in 'clean' vessels which were those who had been 'sanctified' in a second definite work of grace" (chapter 2, page 10). This was a widespread viewpoint among the early Pentecostals.

I'll quote part of an excerpt that Lewis included from an address by Charles F. Parham (an important leader in the early Pentecostal movement who believed in entire sanctification as a second work of grace and strongly opposed Durham) given in 1913 (page 10). This excerpt helps explain what they meant by the second work of grace for sanctification: "...entire consecration to God and abandonment to His will brings sanctification and cleansing to your life. ... Sanctification operates not upon the sins that you have committed but upon the sin that was born in you; it deals with his inbred sin. Justification deals with sins committed [he means being forgiven and having a right standing with God], but sanctification [entire sanctification as a definite, instantaneous, second work of grace] deals with that inbred sin that causes you to sin, that leads you to sin, and which conversion does not take out. These things are in the flesh-man; they are the inherited appetites, passions and lusts that rise in the flesh and are of the flesh. But friends, when God sanctifies you he will take all that out, not merely suppress, all that inbred sin which was your natural inheritance." (This address is included in the reprinted *Apostolic Faith Report*, October 1976, pages 2-4.)

Lewis quotes a lot from Durham and interacts with his teaching, but I won't quote any of that. I didn't find his analysis helpful. I don't believe he fully understood what Durham was saying. Lewis was coming from the point of view of believing in progressive sanctification (the viewpoint that we are being progressively sanctified as we continue to sin; there is no room for the idea that we are called, and enabled, to live in an abiding state of holiness/sanctification with the victory over everything that God would consider to be sin for us). He rightly pointed out that there is some inconsistency in what Durham taught. (I deal with that in this paper.) But he said that "his greatest inconsistency" is "the concept that a person once saved can be lost" (page 44). (I don't agree with Lewis on this point, but this is what I was taught and believed for a year or two until I was motivated to take the time to seriously study what the New Testament has to say on this important topic. See my paper *Once Saved, Always Saved?* that is on my internet site: Google to Karl Kemp Teaching and see under Articles/Papers.)

**10. I'll Quote a Little, and Interact with, the Brief (a-little-less-than-one-full-page) Article Titled "The finished work" by Glenn Gohr in the May 31, 1998 edition of *Pentecostal Evangel* of the Assemblies of God.** "The chief proponent of the finished work teaching was William H. Durham, renowned pastor of the North Avenue Mission in

Chicago. ... This [sanctification according to Durham] is not viewed as a single experience, but rather an ongoing process beginning at salvation and continuing through the life of the believer. [[As my paper demonstrates, I don't believe this is an adequate description of what Durham taught: Durham taught that, according to the New Testament, we are called, and enabled, to live in a righteous, holy state from the time of conversion. He did, however, emphasize that we must continually be growing in Christ (but in the ideal we would not be growing out of sin, because we would be dead to sin through the enabling grace of God available in new-covenant salvation). He also made it clear that Christians will not be dead to sin if they don't understand the gospel, or if they don't keep the old man/sinful nature crucified by grace through a continuous faith. He made it very clear that true Christians can sin and that some/many Christians in his day were sinning,]]

At a Pentecostal convention in 1910, Durham began preaching against the view of sanctification as a second definite work of grace. He argued that salvation is complete the moment the believer receives it. No subsequent work of grace was needed. ... [Yes, and Durham would have included all that I said in the double bracket in the preceding paragraph. He was doing a whole lot more than "preaching against the view of sanctification as a second definite work of grace."]

Durham's views became part of the basic theology of the Assemblies of God when it organized in 1914 in Hot Springs, Arkansas. [I believe this statement must be substantially qualified. Gohr is referring to Durham's view that the New Testament doesn't teach a second definite work of grace for entire sanctification. Durham's strong emphasis on the fact that we should literally be dead to sin and living in the righteousness of God through union with the Lord Jesus and by the power of the Holy Spirit from the time of conversion was, at least for the most part, dropped. This is a key point that Farkas, who was quoted above, made.] ... Subsequently, practically every Pentecostal denomination organized after 1914 adopted this view of sanctification." That is, the "view of sanctification" of the Assemblies of God; I gave some examples of this view earlier in this paper. There is much room for exceptions, but for the most part that view could be called progressive sanctification, where we should expect to be progressing in sanctification throughout our lives in Christ and never being dead to sin and walking with the full victory over sin (by God's definition of sin) in an abiding state of holiness.

**11. The New Testament Teaches that We Must Receive the Indwelling Spirit in Order To Be Christians. (We Are Born Again Through the Indwelling Spirit of Life. We Are Sanctified/Made Righteous/Made Holy Through the Indwelling Righteous,**

**Holy Spirit.) The Spirit Was Not Poured Out - Not Given To Be Received - until the Day of Pentecost. That First Outpouring of the New-Covenant Spirit Clearly Included the Charismatic Dimension of the Spirit's Work too. However, Born-Again Christians Can Enter into the Charismatic Dimension of the Spirit's Work at a Time after Becoming Christians.** It seems clear to me that the simplest view is the correct view (the view presented in the New Testament), that the outpouring of the Spirit on the Day of Pentecost included the new birth, the sanctifying work of the Spirit, and the charismatic dimension of the Spirit's work. As I have shown, the prophecies of God's pouring out the Spirit emphasized the new birth and the sanctifying work of the Spirit and included the charismatic dimension of the Spirit's work.

There are other views, which I will briefly discuss in the next paragraph, always aiming for the balanced truth of what the Bible teaches. I am not suggesting that other views cannot work effectively, but we should prayerfully consider coming into alignment with what the New Testament teaches. As I mentioned, it seems clear to me that the simplest view is the correct view: that the promised outpouring of the Spirit on the Day of Pentecost included the new birth, the making righteous, sanctifying work of the Spirit, and the charismatic dimension of the Spirit's work. (Many scientists, philosophers, and others believe that the simplest view almost always proves to be the correct view. They call that viewpoint "Occam's [or Ockham's] Razor," named after the philosopher William of Ockham, who was born in AD 1285. The razor cuts away all that is not required.)

The holiness churches typically speak of the Spirit's coming in the new birth and then again with a second experience of entire sanctification - Two Experiences. Most of the Christians who became Pentecostals at the end of the 1800s or early in the 1900s were holiness Christians, who believed in two major experiences with the Holy Spirit. Typically they just added a third experience to the two experiences they had already received. The Pentecostal denominations that formed a little later, including the Assemblies of God, who formed in 1914, rejected the idea of a second experience to be sanctified (entire sanctification), but they teach that receiving the Spirit in the charismatic dimension as a second experience, typically subsequent to becoming born-again Christians.

As we continue, I'll list, quote (at least in part), and discuss (at least most of) the most relevant passages. (I'm not knowingly skipping any passages because they don't fit the pattern that I see presented in the New Testament.) The listing, etc. is quite extensive, covering 34 pages. Some of the passages are discussed in significant detail, typically because they are extra important.

**11.1. The Epistle to the Galatians Demonstrates One Reception (Not Two or Three Receptions) of the Spirit when a Person Becomes a Christian; it Includes Being Born of the Spirit, Being Sanctified by the Spirit, and the Charismatic Dimension of the Spirit's Work.** I'll quote and discuss some key verses from the epistle to the Galatians: **Galatians 3:2-3. This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by the hearing with faith?** [The answer here is obvious: They received the Spirit when they repented and submitted to the gospel in faith. These Gentile Christians certainly did not receive the Spirit through listening to the Judaizers, who were telling Paul's Gentile converts that they must be circumcised (and do other "works of the Law") to be saved.] **(3) Are you so foolish? Having begun by the Spirit** [The fact that the apostle Paul spoke of "having begun by the Spirit" confirms that he is including the life-giving work of the Spirit that starts with the new birth. (I'm not denying the work of the Spirit that precedes the new birth, as He convicts, draws, etc.)], **are you now being perfected by the flesh?** [[It is clear that submitting to the message of the Judaizers and the works of the Law/flesh, like circumcision, would not "perfect," or "complete" these Christians. They already had everything they needed in union with Christ in the Holy Spirit; the works of the Law/flesh, like circumcision, are not included in the gospel of the new covenant. The apostle Paul makes it clear in this epistle that we are also sanctified through the Spirit that we received when we became Christians (assuming of course that we walk by the Spirit, as we are required to do [see Gal. 5:16, which I'll quote as we continue]), and that we also are enabled to function in the charismatic dimension of the Spirit's work through that one reception (see Gal. 3:5, which is quoted next). This *one* primary reception of the Spirit is the typical pattern found throughout the New Testament.]]

**Galatians 3:5. So then, does He [God] who provides you with the Spirit and works miracles among you, do it by works of the Law or by hearing with faith.** It is obvious that God's giving the Spirit and the miracles that result from His giving the Spirit are tied to new-covenant salvation that is received by grace through faith, not "by works of the Law." Note that the miracles and other charismatic works of the Spirit flow out of the one reception of the Spirit that takes place when we become Christians and are born again. There is no idea here of a need for a second reception of the Spirit to enter the charismatic dimension of the outpoured Spirit's work. The charismatic dimension of the Spirit's work was manifested from the time the Spirit was poured out on the Day of Pentecost. And the charismatic dimension of the Spirit's work was manifested among the Christians at Galatia from the time they became Christians.

**Galatians 3:13-14.** (These verses are discussed in more detail on pages 24-26 of my book *Holiness and Victory Over Sin.*) **Christ redeemed us from the curse of the Law** [The "curse of the Law" speaks of the curse that came on those under the Law through

breaking the Law: I'll quote Gal. 3:10, where Paul quoted Deut. 27:26: "For as many as are of the works of the Law are under a curse, for it is written, 'CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW TO PERFORM THEM.' " God always planned to solve the sin problem and make believers righteous and holy through the Sacrifice of His Son and the outpoured Life-Giving, Righteous, Holy Spirit. Those who were believers under the Law are ultimately saved through the Sacrifice of Christ Jesus. The new covenant is different than the old covenant (which was established on the Mosaic Law) in that we are totally forgiven AND enabled to fully keep God's moral law through having received, and then walking in, the Righteous, Holy Spirit of Life (cf. Gal. 5:5, 16-25; 6:8; Jer. 31:31-34; Ezek. 36:25-27; Rom. 2:26-29; 8:4; 1 Cor. 7:19)], **having become a curse for us** [in His all-important atoning death. Based on Gal. 4:5, "for us" could be limited to the Jews (those who were under the Law), but apparently Paul was including both Jewish and Gentile Christians here. If so, the "us" earlier in this verse would include Gentile Christians too. (Gentiles weren't under the Law, but we were under spiritual death and in bondage to sin and desperately needed to be redeemed.) Anyway, we must understand that Christ, the Lamb of God, bore all of our sins (Jews and Gentiles) with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin, and we must submit to new-covenant salvation with repentance and faith.] - **for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE** [cf. Deut. 21:23]." **(14) in order that in Christ Jesus the blessing of Abraham might come to the Gentiles** ["The Gentiles" here probably should be translated **the nations**. If so, "the nations" would include the Jews. These words build on Gal. 3:8. I'll quote Gal. 3:8-9: "The Scripture [Gen. 12:3], foreseeing that God would justify the Gentiles [or, probably better, "the nations"] by faith [From Paul's perspective it was clear that the fulfillment of this promise would not come through the Mosaic Law and the old covenant, but through faith in the Lord Jesus Christ and new-covenant salvation.], preached the gospel beforehand to Abraham, saying, 'ALL THE NATIONS WILL BE BLESSED IN YOU.' [Significantly, the same Greek words, *ta ethne*, that are translated "the Gentiles" by the NASB in Gal. 3:14, which would probably be better translated "the nations" in Gal. 3:14, are also used twice in Gal. 3:8.] (Gal. 3:9) So then those who are of faith [all Christians, Jewish and Gentiles] are blessed with Abraham the believer (see Gal. 3:6-8)."], **so that we** ["We" here has to include the Jewish Christians, including Paul, along with the Gentile Christians.] **would receive the promise of the Spirit through faith.** And as I have emphasized in this paper, the prophecies/promises of the Spirit put the emphasis on the life-giving, sanctifying work of the Spirit which are necessary for our salvation - being born of the Spirit and sanctified by the Spirit is a big part of what new-covenant salvation is all about - but they also include the charismatic dimension of the Spirit's work that enables the Body of Christ to function as it should, including taking the gospel to the world. The words "the promise of the Spirit" here are surely used in that full sense here in Gal.

3:14. There is no hint of any second experiences in receiving the promise of the Spirit (in order to be sanctified or to enter the charismatic dimension of the Spirit's work) in the Epistle to the Galatians. Of course this does not mean that God does not, on occasion (as He wills) give special anointings and gifts of the Spirit to Christians after they have become Christians.

**Galatians 3:21.** This verse doesn't directly mention the Spirit, but it is extremely important, and clearly refers to new-covenant work of the Life-Giving, Righteous, Holy Spirit. **Is the Law then contrary to the promises of God?** ["The promises of God" of new-covenant salvation - through the Sacrifice of His Son and by His giving/pouring out the Life-Giving, Righteous, Holy Spirit - dealt, in large part, with solving the foundational problems of spiritual death and bondage to sin: He gives His people (believers) spiritual life (starting with the new birth) by the indwelling Life-Giving Spirit, and He makes His people righteous and holy through the indwelling Righteous, Holy Spirit. The Law is not contrary to the promises of God. They both came from the same God. The Law (the Mosaic Law, which was the foundation for the old covenant) was good and from God, and it prepared the way for the new covenant, but it must be understood, as this verse makes clear, that that the Law was not able to "impart life" or make believers righteous with the imparted "righteousness" and holiness of God.]] **May it never be! For if a law had been given which was able to impart life** [But the Mosaic Law, which was the foundation for the old covenant, or any other law, was not able to overthrow the spiritual death that originated with the fall of Adam and "impart life" to those who were spiritually dead.], **then righteousness would indeed have been based on law** [That is, if the Law had been able to impart life by giving the Life-Giving, Righteous, Holy Spirit to dwell in His people (believers), it would also have enabled them to appropriate and walk in the "righteousness" and holiness of God. However, the old covenant was not able to overthrow spiritual death or the bondage to sin and demons that come with spiritual death.]

**Galatians 4:6. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba** ["Abba" is an intimate Aramaic word for father; Aramaic, a sister language to Hebrew, was the dominant language used in Israel at that time. The indwelling life-giving Spirit enables us to be born again and to be able to cry out "Abba! Father" in sincerity and truth, since we have been accepted in Christ and born again and live by the Spirit.]] **Father!"** Compare Rom. 8:15. This *sending forth of the Spirit* is the *Spirit received* in Gal. 3:2, 14; in Gal. 3:5 Paul speaks of God's having provided the Spirit; Gal. 4:29 (born of the received Spirit); Gal. 5:5 (have the righteousness of God by the received Spirit); Gal. 5:16-18 (walk by the received Spirit with victory over all sin); Gal. 5:22-23 (good fruit produced by the received Spirit); Gal. 5:25 (have life by the received Spirit); and Gal. 6:8 (sow to the received Spirit and reap eternal life). There is



only one giving and receiving of the Spirit spoken of in the Epistle to the Galatians, and this is typical for the New Testament.

**Galatians 4:29. But as at that time he who was born according to the flesh** [referring to those like Ishmael (see Gal. 4:21-25) who were born according to the flesh; they were not children of promise.] **persecuted him *who was born according to the Spirit*** [[Note that the words "who was born" are in italics; they were not included in the Greek. Those added words tend to confuse the issue, because a prominent, necessary point that the apostle Paul frequently makes is that the life-giving, sanctifying, new-covenant Spirit was not available to believers under the old covenant, very much including the all-important new-covenant new birth (see Gal. 3:21, which is quoted and discussed above). It is clear that Paul was saying something was special about those "like Isaac, who are children of promise," (Gal. 4:28), but I don't believe he could have said that they were born again. We could translate "persecuted the spiritual son" with the *New English Bible* here in Gal. 4:29, or "persecuted the 'spiritual' son" with the *New Testament in Modern English* by J. B. Phillips.], **so it is now also** [That is, (some of) those who were born according to the flesh in Paul's day, including Jews and Gentiles, were persecuting Christians. That persecution has continued, but God is still on His throne; Jesus is still Lord; the infinite Spirit of God dwells in His people; and we will be glorified in the very near future.]]

**Galatians 5:5.** The apostle Paul speaks of Christians being made righteous through the indwelling Righteous, Holy Spirit, who was received when these believers became Christians. This is a big part of what Christianity is all about. I'll quote this verse from the Amplified Bible: **For we [not relying on the Law]** [The apostle is speaking of those, like himself, who understood the gospel and rejected the false gospel of the Judaizers.] **through the Holy Spirit's [help] by faith** [not by works of the Law, like circumcision] **anticipate and wait for the blessing and good for which our righteousness and right standing with God - our conformity to His will in purpose, thought, and action - [causes us] to hope.** The received Spirit enables us to walk in the righteousness and holiness of God, along with being forgiven and having a right standing with God. Having submitted to God, His Son, and new-covenant salvation and living for Him "in conformity to His will in purpose, thought, and action" we have a super-solid basis for the "hope" that we will inherit the fullness of eternal life and glory at the end of this age. Hope deals with the future, but that doesn't mean that we should have any doubts about these things coming to pass (assuming we are being faithful to God and His gospel, including being quick to ask forgiveness if we should sin and making it a priority to refrain from further sin).

**Galatians 5:16-18.** Galatians 5:16 is one of the most powerful verses in the New Testament calling Christians to walk with the victory over all sin, by walking by the Holy Spirit, by faith, on a continuous basis. **But I say, walk by the Spirit, and you will not** ["you most certainly will not"; the Greek has an intensive double negative here] **carry out the [sinful] desire of the flesh** ["The flesh" is the equivalent of the old man here, and often. The NIV translates "sinful nature" here, and often, and "sinful nature" communicates the right idea here. The sinful desire of the flesh is to do the sinful works of the flesh. In Gal. 5:19-21 Paul lists many of the sinful works of the flesh. Man in the flesh is fallen man without the indwelling Righteous, Holy Spirit of life.]. **(17) For the flesh sets its [sinful] desire against the Spirit, and the Spirit [the Holy Spirit who indwells every born-again Spirit] against the flesh; for these are in opposition to one another** [But we must understand that the infinite Spirit of God doesn't lose any battles against the flesh, and we won't sin as long as we continue to walk by the Spirit by faith, which is far from being automatic.], **so that you may not do the [sinful] things that you please.** [In other words, Christians may not yield to, and do, the sinful desires of the flesh that Paul just mentioned at the end of 5:16. These sinful desires will not become sin if we always walk by the Righteous, Holy Spirit by faith. These sinful desires are not compatible with the idea of the eradication of the sinful nature/the flesh/the old man.] **(18) But if you are led by the Spirit, you are not under the Law.** ["If you are led by the Spirit" and "walk by the Spirit" (5:16), you will be living in the righteousness and holiness of God, with the victory over all sin. The apostle made the statement that "you are not under the Law" to back up his insistence that Gentile Christians are not required to be circumcised, or other such ceremonial works of the Law. We are required, and enabled, to do the works of righteousness that the grace of new-covenant salvation, very much including the sanctifying work of the indwelling, Righteous, Holy Spirit enables us to do (cf., e.g., Rom. 8:4; Eph. 2:10). We clearly are required to keep God's moral law, which cannot change. God's moral law originated from His knowing what is right and wrong for His people.

**Galatians 5:22-25. But the fruit of the Spirit** [Some of the righteous fruit that the Holy Spirit produces in us and through us as we walk by the Spirit] **is love, joy, peace, patience, kindness, goodness, faithfulness (23) gentleness, self-control; against such things there is no law.** [In fact, doing such things goes along with putting God first and keeping His moral law.] **(24) Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.** [Having "crucified the flesh with its passions and desires" is the equivalent of the old man having been crucified in Rom. 6:6. This is a big part of what new-covenant salvation is all about. It is not an aspect of our salvation that must await a subsequent, second reception of the all-important outpoured Spirit of God. We must understand that the flesh/old man will not be crucified, and kept crucified, unless we walk by the Spirit by faith on a continuous basis, in

agreement with the Word of God.] **(25) If we live by the Spirit** [if we have life, as born-again Christians, through the life-giving, indwelling Spirit.], **let us also walk by the Spirit.** [The Greek uses a different verb for "walk" here than in 5:16. A translation like "let us follow the Spirit" or "let us keep in step with the Spirit" of the NIV would be better here.]

**Galatians 6:7-8. Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. (8) For the one who sows to his own flesh** [instead of sowing to/walking by the Spirit; the NIV translates, "The one who sows to please his sinful nature."] **will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.** [*To sow to the Spirit* is to live for God in accordance with His Word and walk by the Spirit in the righteousness and holiness of God by faith. As born-again Christians we have eternal life, but the fullness of eternal life will not become available until we are glorified at the end of this age.]

**11.2. First I'll List Some Passages that Demonstrate that the All-Important New Birth by the Holy Spirit of Life Is Very Much Included in God's Promised Pouring Out of His Spirit in New-Covenant Salvation.** ((These passages are listed, quoted to some extent, and discussed in the next section of this paper (11.3). I won't list any passages here that don't specifically mention life/birth or the equivalent, but it must be understood, as I believe I demonstrate in this paper, that the promise of the outpoured life-giving Spirit speaks of the same new-covenant-salvation reality as the promise of the outpoured Spirit who sanctifies/makes righteous. Both aspects of the Spirit's work are required to accomplish new-covenant salvation, and the charismatic dimension of the Spirit's new-covenant-salvation work is required for the Christian church to function as it should, and to be equipped to take the gospel to the world)): John 3:3-8; 6:63; 7:37-39 (John 7:38 specifically mentions that the life-giving Spirit indwells Christians; so too does Rom. 8:11; but I believe the indwelling of the Spirit is applicable to all of the passages listed here, and to all of the passages included in the following section (11.3) that deals with the all-important sanctifying, making righteous work of the Spirit.); Rom. 8:2, 10, 11; 2 Cor. 3:6; Gal. 5:25; Titus 3:5-7.

**11.3. Now I'll List a Large Number of Passages (Passages that Are Listed, Quoted at Least to Some Extent, and Discussed in this Section Along with the Passages Listed above in Section 11.2) that Demonstrate that the All-Important Sanctifying/Making Righteous Work of the Righteous, Holy Spirit Is Very Much Included in God's Promised Pouring Out of His Spirit in New-Covenant Salvation:**

**Isaiah 32:15-18** (with Isa. 45:8; 46:12-13; 56:1; 60:21; 61:1-3; Jer. 31:31-34; these passages are quoted and sometimes discussed below). **Until the Spirit is poured out upon us from on high.... (16) Then justice will dwell in the wilderness And righteousness will abide in the fertile field. (17) And the work [or, "fruit" (NIV)] of righteousness will be peace, and the service [or, "effect" (NIV)] of righteousness, quietness and confidence forever. (18) Then My people will live in peaceful habitation, and in secure dwellings and in undisturbed resting places.** Isaiah 32:15-18 prophesied of God's pouring forth the new-covenant Spirit which will result in His righteousness being manifested, manifested especially in the hearts and lives of His people. We are enabled to live in the righteousness of God by the outpoured, indwelling Righteous, Holy Spirit of new-covenant salvation. These verses also apply to God's salvation of the end-time remnant of Israel (cf., e.g., Rom. 11:25-27).

((I'll quote and sometimes comment on the passages I listed with Isa. 32:15-18 from Isaiah and Jer. 31:31-34. None of these passages specifically mention the Righteous, Holy Spirit of life, but He will be very directly involved in the fulfillment of these very important prophecies that deal with new-covenant salvation: Isaiah 45:8. **Drip down, O heavens, from above, and let the clouds pour down righteousness; Let the earth open up and salvation bear fruit, And righteousness spring up with it. I the LORD [Yahweh], have created it.** Isaiah 46:12-13. **Listen to Me, you stubborn-minded, Who are far from righteousness. (13) I bring near My righteousness, it is not far off; And My salvation will not delay.** [God's prophesied new-covenant salvation will bring forth His prophesied righteousness, that, for one thing, makes His people righteous.] **And I will grant salvation in Zion, And My glory for Israel.** Isaiah 56:1. **Thus says the LORD [Yahweh], "Preserve justice and do righteousness** [Righteousness is something Gods' people do.], **For My salvation** [new-covenant salvation that will, for one thing, make God's people righteous] **is about to come And My righteousness to be revealed** [or, manifested, referring to God's new-covenant salvation and righteousness being manifested; for one super-important thing His imparted righteousness will be manifested in the hearts and lives of Christians (cf., e.g., Rom. 1:17; 3:21-22; 6:13, 16, 18-20 with all of Romans chapter 6, and 1 John 3:7).], Isaiah 60:21. **Then all your people will be righteous; They will possess the land forever, The branch of My planting, The work of My hands** [cf., e.g., Eph. 2:10], **That I may be glorified.** Isaiah 61:1-3. **The Spirit of the Lord GOD is upon me [Me.** This is the Son of God, the Messiah, speaking. See Luke 4:16-21, where the Lord Jesus quoted from these prophetic verses and said He had come to fulfill them.], **Because the LORD [Yahweh (referring to God the Father)] anointed me [Me; Hebrew *Messiah* means the Anointed One, as does Greek *Christ*] To bring good news to the afflicted; He has sent me [Me] to bind up the brokenhearted, To proclaim liberty [release] to captives** [[All of us were captive to spiritual death, sin, and the world, whose god is the

devil. This **release** (freedom, liberty) and redemption of slaves is a very big part of what new-covenant salvation is all about. Forgiveness of sins is included, but Jesus came to set us free from being spiritually dead sinners living in the kingdom of darkness. It is very significant that In the Greek version (the Septuagint) of Isa. 61:1 and in the Greek of Luke 4:18, where Jesus was quoting from Isa. 61:1, the Greek noun that is used for "release" (or the equivalent) is *aphesis*. This use of *aphesis* in Isa. 61:1 and Luke 4:18 is very important in that it helps demonstrate that *aphesis* need not always be translated "forgiveness" (or the equivalent) which so often happens in New Testament translations. As discussed in this paper, a translation like "release" of sins with the guilt and penalties, including the major penalties of spiritual death and bondage to sin is required in Eph. 1:7; Col. 1:14; Heb. 10:18, and a few other verses. The translation "forgiveness" or the equivalent fails to communicate a big part of what was intended by the author/Author. We are not just forgiven and given a right standing, or having Christ's righteousness imputed to us (as important as that is): We are released from our sins with the guilt (forgiven) and their penalties, including the major penalties of spiritual death and bondage to sin that came to mankind through the rebellion of Adam.]] **and freedom to prisoners** [and not just literal prisoners. We had all been taken captive.].

**(2) To proclaim the favorable year of the LORD [Yahweh]** [when He saves us, starting with new-covenant salvation. In the quotation of Luke 4:18-19 Jesus stopped here.] **And the day of vengeance of our God** [The "day of vengeance" will take place at the end of this age.]; **To comfort all who mourn, (3) To grant those who mourn in Zion** [The idea here is that it is a good thing for God's people to mourn over all of the sin taking place among God's people (and in the world) and the chaos that comes with sin, all of which brings a reproach on God.], **Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of fainting. So they will be called oaks of righteousness, The planting of the LORD [Yahweh], that He may be glorified.** [God's new covenant salvation enables His people to be "oaks [strong trees] characterized by righteousness." God's making His people righteous with His imparted righteousness, through the atoning death of His Son and His outpoured, indwelling Righteous, Holy Spirit, as we cooperate with His saving grace by faith, results in our being righteous with the victory over spiritual death, sin, and Satan and his hosts. God gets all the glory (is glorified) for our salvation and righteousness because it came from Him; it is His work.] Jeremiah 31:31-34. Jeremiah 31:31 specifically mentions the "new-covenant," and 31:31-34 show that the sin problem is solved through being forgiven AND GOD'S WRITING HIS LAW ON OUR HEARTS, WHICH SANCTIFIES US. It is significant that these words are quoted in Heb. 8:8-12 and quoted in part in Heb. 10:16-17 of new-covenant salvation. I'll quote Jeremiah 31:33, "**But this is the covenant which I will make with the house of Israel after those days,**" **declares the LORD [Yahweh], "I will put My Law within them and on their heart I will write it, and I will be their God, and they shall be My people."** As

the next listing (especially Ezek. 36:27) shows, God changes our hearts and makes us righteous and holy through the indwelling Righteous, Holy Spirit of life, as we appropriate His saving, sanctifying grace by faith.))

**Ezekiel 36:25-27 with 11:19-20.** I'll just quote **Ezekiel 36:27. I will put my Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.** It must be understood that we must cooperate with God's saving, sanctifying grace by faith or we won't be sanctified, which includes keeping His Law/commandment [statutes and ordinances], but God must be given all the glory for our salvation that comes through the Sacrifice of His Son and His outpoured, indwelling Righteous, Holy Spirit of life. We do not *earn* any aspects of our salvation by cooperating with God's grace by faith (see Rom. 4:16). Our salvation is 100 percent dependent on God's grace. (Ezekiel 37:14 prophesies of end-time Israel being brought to life by the indwelling Spirit of life.)

**Matthew 3:1-12.** I'll just quote **Matthew 3:1-2, 11-12. Now in those days John the Baptist came preaching in the wilderness of Judea, saying, (2) "Repent, for the kingdom of heaven is at hand."** In other words, the Day of Judgment is at hand. I'll skip down to verses 11-12, where John the Baptist prophesied of the very much greater ministry that he came to introduce, the ministry of the Lord Jesus Christ, who, like John the Baptist, would call for repentance, but whereas John the Baptist was only sent to baptize in water, the Lord Jesus would baptize in the infinitely powerful, Righteous, Holy Spirit of life, who would bring life and sanctify the repentant believers, making them fully ready for the Day of Judgment. **Matthew 3:11-12. As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with [in (Greek *en*)] the Holy Spirit and fire.** [To be baptized in the Holy Spirit ((which is sometimes spoken of as receiving the Spirit, receiving the gift of the Spirit, God's giving the Spirit, having the Spirit poured out upon, the Spirit falling upon, etc. [cf. Acts 1:5 with Acts 2:4, 17, 18, 33, 38; 10:44, 45, 47; 11:15, 16, 17; being baptized in the Spirit is also mentioned (along with Matt. 3:11) with the same meaning in Mark 1:8; Luke 3:16; John 1:33; Acts 1:5 and 11:16; all six of these verses refer to the prophecy of John the Baptist; the only other use of these words is found in 1 Cor. 12:13, which is discussed below in this list of passages)) includes being born of the Spirit; sanctified by the Spirit, and in other passages we learn that it also includes receiving the charismatic dimension of the Spirit's new-covenant work. The Spirit provides everything that is needed to solve the spiritual death, sin problem, very much including setting us free from bondage to sin and making us righteous with the righteousness of God, and to enable the Body of Christ to function as it should and to take the gospel to the world. "Fire" sanctifies (cf. Acts 2:3), but fire is also used of judgment (cf., Matt. 25:41; Rev. 20:14-15; and see Matt. 3:12).] **(12) His**

**winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather the wheat** [His born again, sanctified believers] **into the barn** [in His end-time judgment of the world], **but He will burn up the chaff** [those who do not repent and submit to God and His offer of salvation; God cannot allow rebels to have a place in heaven] **with unquenchable fire.**

**John 3:3-8.** (I could have skipped listing this passage here because these verses don't specifically mention being made righteous and holy, but these things are clearly included in being born of the indwelling Righteous, Holy Spirit of life.) Jesus spoke of the need for Nicodemus (and for all people) to be born again by the life-giving Spirit, which would become available when Jesus poured out the promised Spirit on the Day of Pentecost (cf., e.g., Acts 2:33). I'll just quote **John 3:5-6. Jesus answered** [Nicodemus]. **"Truly, truly [Amen, Amen], I say to you, unless one is born of water** [[In agreement with a large number of commentators, I believe that the words "of water" refer to water baptism, which was quite prominent in that setting. John the Baptist was baptizing in water - even Jesus was baptized by him - and Jesus (through His disciples) was on the verge of baptizing in water (see John 1:25-34; 3:22-26; and 4:1-2). I should mention that the baptizing that Jesus was doing through His disciples was transitional in that Jesus would not have the life-giving, sanctifying Spirit to pour out (to give) until after He was crucified, resurrected, and taken up in glory: He didn't pour out the Spirit until the Day of Pentecost. The baptism in water of John 3:5 is a baptism of repentance and faith; if it isn't a baptism accompanied by true repentance and faith it isn't a valid baptism. And typically in the New Testament water baptism is presented as a preliminary step to being born of the life-giving, sanctifying, charismatic-gift-dispensing Spirit. See, for example, Matt. 3:16; Mark 1:10; Luke 3:21-22 [(This bracket continues for two paragraphs.) These first three passages speak of Jesus being baptized in water and then immediately receiving the Spirit. This sequence established a typical pattern. ((There is room for exceptions in this sequence (baptism in water *before* receiving the Spirit) in the New Testament, as Acts 10:44-48 demonstrate, but it is easy to see why God gave the Spirit to those Gentile believers, who were the first Gentiles to become Christians [Acts 15:7-8]. If God had not clearly demonstrated His acceptance of those Gentiles by giving them the Spirit, as on the Day of Pentecost, Peter probably couldn't have baptized them in water. He got in trouble with the Jews as it was (Acts 11:1-18).

I realize that many Christians do not follow the sequence of being baptized in water, then receiving the Spirit, which includes the new birth by the Spirit. I am not suggesting, nor do I believe, that people cannot be born again and become totally solid Christians before, or apart from, water baptism, but I am saying that in the typical New Testament pattern water baptism precedes being born of the Spirit. (Water baptism is the most appropriate Biblical occasion to complete the transactions of putting off sin [being

forgiven], being united with Christ, dying with Christ, and being buried with Christ (cf., Acts 2:38; 22:16; Rom. 6:3, 4; Gal. 3:27; and Col. 2:12); these things clearly would take place before being resurrected spiritually and born of the Spirit. Most of the Christians I have fellowshiped with the past thirty years don't follow this sequence, and my own experience didn't follow this pattern. I'll briefly discuss this important topic after finishing the discussion under John 3:5-6 and later in this paper.) Jesus didn't need to be born of the Spirit like we do, but He needed to receive the Spirit to become the Anointed One/the Christ/the Messiah.]; and see Ezek. 36:25-27; Acts 2:38-39; 8:14-17; 19:5-6; and Titus 3:5-7 (The last four passages listed here will be discussed as we continue with this paper, and Ezek. 36:25-27 has already been briefly discussed.))] **and the Spirit he cannot enter into the kingdom of God.** [(This double bracket continues for two paragraphs.) It is very clear that we must be born of the Spirit to enter the kingdom of God. And it is very clear that we must repent and submit to the gospel in faith before we are born again. And it is clear to me that (according to the pattern established in the New Testament) water baptism is the most appropriate occasion for us to complete the transition, through repentance and faith, of becoming Christians. This assumes that we receive the Spirit right after, and in close association with being baptized in water. It is clear that we cannot become Christians without receiving the Spirit of life, righteousness, and holiness (cf. Rom. 8:9). I believe it is obvious that we must have a solid, Biblically based, assurance of the truthfulness of the gospel and our full acceptance of, and submission to, the gospel before we are baptized. This assurance includes the work of the Holy Spirit who draws, convicts, enlightens, helps us understand the Scriptures, etc. The Spirit can do a whole lot before the new-covenant new birth takes place. Nobody was born again before the Day of Pentecost, including the apostles who were effectively ministering before the Day of Pentecost, including calling for repentance and submission to new-covenant salvation, healing, and casting out demons by the Holy Spirit who was "with them": In John 14:17b Jesus said to His disciples: "*but* you know Him [the Holy Spirit] because He abides with you and will be in you [starting on the Day of Pentecost]."

I don't want to stir up controversy regarding water baptism. I have already mentioned that most of the Christians I have fellowshiped with, and myself, did not follow this sequence. We were born again before we were baptized in water, and I'm confident that we were born again. For one thing, God is merciful. Water baptism is important, but there are other things more important, very much including loving God and living in accordance with His Word in His righteousness and holiness with the victory over sin. I'll list some things that are totally necessary to become born-again Christians: We must hear the gospel and understand it (at least we must understand the basics); we must repent and submit from our hearts to God, His Son, and the gospel in faith; and we must have all of the work of the Holy Spirit of life, who convicts, draws, helps us understand



the gospel, and WHO MAKES US ALIVE AND RIGHTEOUS AND HOLY WHEN HE COMES TO DWELL IN US IN NEW-COVENANT SALVATION.]] **(6) That which is born of the flesh is flesh** [Man in the flesh (not having received the life-giving Spirit) can only give birth to offspring in the flesh.], **and that which is born of the Spirit is spirit** [[First I'll mention a popular, but I'm sure is wrong, interpretation of these words: They say it means that the Spirit gives birth to our spirit. (It's true that the Spirit gives birth to our spirit, but that isn't what Jesus was saying here. For one thing, our bodies are temples of the Holy Spirit now [1 Cor. 6:19], and our bodies will be glorified, along with our entire being being glorified, at the end of this age). What Jesus was saying here is that it is only that which is born of the Spirit that becomes spirit, using the word *spirit* here of that which can "enter into the kingdom of God" (John 3:5). We enter the kingdom of God in a preliminary sense when we are born again, but we will not enter the kingdom in the full and final sense until after we (our entire being) is born into the fullness of eternal life and glorified at the end of this age. I'll quote the NAB translation for John 3:6, "Flesh begets flesh, but the Spirit gives birth to spirit." The NIV has, "Flesh gives birth to flesh, but the Spirit gives birth to spirit."]].

I have spent a lot of time seeking God for the *balanced* truth (we desperately need the *balanced* truth) of what the Bible teaches about water baptism and baptism in the Spirit (and many other topics, with an emphasis on righteousness, holiness, and victory over sin and on the end times). Many Christian groups have formed their viewpoint on water baptism in part in reaction to what other groups were doing (like the Baptist reaction against the Roman Catholic view of sacramental, baptismal regeneration, including the baptizing of infants. The Baptist viewpoint, which is followed by large numbers of Pentecostals, charismatics, and others, is that we are born again by the Spirit, then baptized in water. As I mentioned, it is clear that we must repent and submit to God the Father, the Lord Jesus, and the gospel in faith and have a solid Bible-based assurance that we know the truth and are committed to the truth before we are baptized in water. Becoming Christians is serious business! We are saved by grace through faith, not by works, but when water baptism is rightly understood it totally fits our being saved by grace through faith (not works), which includes all the necessary work of the Holy Spirit. (Water baptism is not a work in any wrong sense of the word "work.")

I want to make it very clear that I am not suggesting, nor do I believe, that it is of crucial importance for those who hold a Baptist view of water baptism to change, but we ought to be open to change if, after prayerfully considering this topic, we believe God would have us change. For one thing, we have greater problems to deal with in the Body of Christ, with an emphasis on all of the sin, including quite a bit of serious false doctrine that is taking place among Christians, very much including ministers/leaders. Another view regarding water baptism is that held by the Salvation Army (and others). They don't

baptize in water at all. They noticed that large numbers of "Christians" assumed they were Christians because they had been baptized and may have their names on a church role. The Salvation Army decided that they wouldn't offer people anything but the reality of becoming true, born-again Christians and living as born-again Christians are enabled and required to live. I think they are making a mistake here, but I am confident that many of them are true, faithful Christians, and they put an emphasis on holy living.

**John 6:63.** Jesus said: **It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit [or, Spirit] and are life.** We cannot experience spiritual life apart from the Spirit of life dwelling within us.

**John 7:37-39.** These verses don't specifically mention being made righteous and holy, but these things are clearly included in what it means for new-covenant believers to receive the Righteous, Holy Spirit of life who was not given until after Jesus was glorified (taken up in glory [cf. Acts 2:33]). **Now on the last great day of the feast [Feast of Tabernacles], Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. (38) He who believes in Me, as the Scripture said, 'From his inmost being will flow rivers of living water [by the indwelling Holy Spirit of life],'" (39) But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.** Jesus had to be crucified and taken up in glory before He received the Holy Spirit from the Father to pour out, starting on the Day of Pentecost (cf. Acts 2:33).

**John 14:16-17.** **I will ask the Father, and He will give you another Helper, that He may be with you forever [starting on the Day of Pentecost]; (17) that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.** I believe this clearly includes the new birth and the sanctifying work of the indwelling Spirit along with the powerful charismatic dimension of the Spirit's work.

**John 20:19-23.** (This listing doesn't fit very well under this heading, but it is very important for this study.) John 20:22 is very relevant to this study because many believe that the disciples were born again when Jesus appeared to them on the evening of the day of His resurrection. **(19) So when it was evening on that day, the first day of the week [Sunday], and when the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." (20) And when He had said this, He showed them both His hands and His side [His hands (feet) and side had been pierced]. The disciples then rejoiced when they saw the Lord. (21) So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."** [He was commissioning them to take the

gospel to the world.] **(22) And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. (23) If you forgive the sins of any, *their sins have been forgiven them* [We have the authority to tell people who repent and submit to the gospel in faith that they are forgiven. However, if they don't genuinely do what God requires of them (and God knows the hearts) they will not be forgiven.]; if you retain the *sins of any, they have been retained.*"**

It probably is relevant that the Greek does not include the words "upon them" in verse 22. For one thing, it seems clear that He did not breathe on them individually. D. A. Carson asks, "In short, are there contextual reasons for thinking that this is a symbolic act that anticipates the future imminent bestowal?" And he discusses at length that he believes this is the correct viewpoint. I agree with him. (*Gospel According to John* [InterVarsity Press, 1991], pages 652-656.)

It seems clear to me that what the resurrected Christ did when He breathed (on them) and said "Receive the Holy Spirit" helped prepare the way (by this prophetic act) for them to receive the Spirit on the Day of Pentecost. In John 20:20-23 Jesus was commissioning His apostles to take the gospel to the world. The Scriptures make it clear that they did not begin to take the gospel to the world until they had received the Spirit on the Day of Pentecost. Jesus was sending them as the Father had sent Him (see John 20:21).

For one super-important detail, as I have mentioned, Acts 2:33 shows that Jesus did not have the life-giving, sanctifying, charismatic-gift-dispensing Spirit to give until after He was exalted to the right hand of God the Father forty days after His resurrection (Acts 1:3). Also very significant is the fact that the disciples did not tell Thomas, who wasn't there when Jesus breathed (on them) and said "Receive the Holy Spirit," that they had received the Spirit when He breathed (on them), which would have been a really big deal if they had received the Spirit, which they hadn't (John 20:26-29). And there is no mention of Thomas (or anybody else) receiving the Spirit when Jesus appeared to them a week after His resurrection. (Note that a week later they were still staying "inside" the same room [John 20:26].) It is also very significant that the New Testament doesn't give any indication that their lives were transformed by their having received the Spirit of life and righteousness and holiness on the evening of the day Christ was resurrected: See John chapter 21, and it is quite significant that the eleven apostles *drew lots* to determine who would replace Judas (Acts 1:15-26), which hardly fits new-covenant Christianity in the Spirit. It was very different after they received the Spirit on the Day of Pentecost some ten days after Jesus was taken up in glory when He poured forth the promised Spirit that He had received from the Father (Acts 2:33).

Many believe the disciples who were gathered behind doors that were shut for fear of the Jews when Jesus appeared to them on the evening of the day of His resurrection (John 20:19) were born again when Jesus breathed (on them) and said "Receive the Holy Spirit" (John 20:22). If that happened, and I'm confident that it didn't, being born again didn't change them. Being born again by the outpoured, indwelling Righteous, Holy Spirit of life for the first time since the fall of man is a big deal, a very big deal. If we cooperate with God's grace by faith, we will be transformed/sanctified.

**Acts 1:4-5.** (This passage doesn't specifically mention being sanctified, made righteous by the Spirit, but it does speak of waiting for what the Father had promised, which, as I demonstrate in this paper, puts a strong emphasis on the sanctifying, making righteous work of the outpoured new-covenant Spirit. It is clear that this Spirit was first poured out on the Day of Pentecost.) **Gathering them** [the apostles (see Acts 1:2)] **together** [This took place just before Jesus was taken up to heaven after forty days; Jesus didn't receive the Spirit from the Father to pour out, starting on the Day of Pentecost, until after He was taken up to heaven, to the right hand of the Father (Acts 1:2-3, 9-11; 2:33).], **He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "You have heard from Me** [cf., e.g., John 7:37-39; 14:16-17, 26; 15:26-27; 16:7-15]; **(5) for John baptized with [in] water, but you will be baptized with [in] the Holy Spirit not many days from now."** I believe it is necessary to see (as I am demonstrating from many passages in this section of this paper) that the promise of the Father put the emphasis on the life-giving (being born again and having eternal life), sanctifying, work of the indwelling Righteous, Holy Spirit of life. This is the heart of what the desperately needed new-covenant salvation is all about. It is clear to me, and many others, that they did not receive the Spirit before the Day of Pentecost (see above under John 20:21-23). There is, however, an emphasis in the book of Acts on the powerful charismatic dimension of the Spirit's work that will enable the Body of Christ to function as it should and to take the gospel to the world (see Acts 1:8, which is quoted and discussed next).

Acts 2:33, which I have mentioned and will quote and discuss as we continue with this section, also speaks of the Spirit being given on the Day of Pentecost *in accordance with the Father's promise of the Spirit*. It would be extremely difficult to exclude the super-important life-giving, sanctifying work of the Spirit from the Father's promise: Most of the listings in this section of this paper emphasize the promised all-important life-giving and/or sanctifying work of Spirit. See under essentially all of the passages listed above in this section for a start: Isa. 32:15-17; Ezek. 36:25-27; Matt. 3:1-12; John 3:3-8; 6:63; and 7:37-39; 14:16-17, and many more such passages are listed as I continue with this section; on the other hand, very few passages prophesied of the powerful, charismatic dimension of the Spirit's work (but Joel 2:28-29 with Acts 2:17-19 is

significant). There is an emphasis, and rightly so, on the glory of new-covenant salvation.

**Acts 1:8. but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.** (Compare Luke 24:49.) Acts 1:8 certainly puts some emphasis on the powerful, charismatic dimension of the outpoured Spirit's work that enables the Christian church to adequately function as the Body of Christ and to take the gospel to the world (much of that work is readily observable to the senses of non-Christians), but it also includes the even-more-important powerful, life-giving, sanctifying work of the indwelling Spirit of God. Without that super-important, totally necessary, dimension of the Spirit's work, we wouldn't have the gospel of salvation from spiritual death and bondage to sin and demons to share, and we couldn't be "witnesses" of the reality of that salvation that has come to us through the all-important atoning death of the Lamb of God and the outpoured Righteous, Holy Spirit of life. Without the "power [Greek *dunamis*] of God unto salvation" of Rom. 1:16 that makes us righteous with the imparted righteousness of God, we wouldn't have the gospel to bear witness to and share. (On *dunamis*, also see Eph. 3:14-21; *dunamis* is used in Eph. 3:16, 20.)

**Acts 2:2-4. And suddenly there came from heaven a noise like a violent rushing wind** [Jesus mentioned "wind" and being born of the Spirit in John 3:8.], **and it filled the whole house where they were sitting. (3) And there appeared to them tongues as of fire** [purifying, sanctifying fire (cf. Matt. 3:11)], **distributing themselves, and they rested on each one of them. (4) And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.** The charismatic gift of speaking with tongues is frequently mentioned as the New Testament continues, mostly in the book of Acts and 1 Corinthians. The charismatic dimension of the Spirit's work was prophesied in Joel 2:28-29, which is quoted in Acts 2:17-18. The *prophesying* of Joel 2:28; Acts 2:17 undoubtedly includes speaking with tongues. For one thing, those hearing the Christians speaking with tongues in their own languages on the Day of Pentecost heard them speak of the mighty deeds of God (Acts 2:11). (There are no other examples in the New Testament where Christians spoke with tongues/languages that were understood by a person(s) hearing the tongues, but I have heard of this happening quite a few times.) And tongues, with the attendant gift of interpretation of tongues that we read about in 1 Corinthians 12-14, is equivalent to the gift of prophecy (cf. 1 Cor. 14:5).

**Acts 2:33. Therefore having been exalted to the right hand of God** [after forty days (Acts 1:3)], **and having received from the Father the promise of the Holy Spirit, He** [the Lord Jesus] **has poured forth this which you both see and hear.** One reason

this verse is very important is that it demonstrates that the Lord Jesus didn't have the Spirit to impart to His disciples when He appeared to them the evening of the day of His resurrection. (I discussed this important point above, under John 20:19-23.) Another reason it is important is that, as I have discussed already, the words "the promise of the Holy Spirit" very strongly confirm that the pouring out of the Spirit on the Day of Pentecost includes the often-promised giving of the Spirit to bring life [the new birth that overthrows spiritual death] and to sanctify/make righteous believers. As I have demonstrated, these were the two things that were so often promised and are at the heart of what new-covenant salvation is all about. There is no new-covenant salvation to take to the world (or to take us to heaven) apart from the life-giving, sanctifying work of the indwelling Righteous, Holy Spirit of God.

**Acts 2:37-41.** (The apostle Peter exhorted those Jews who were convicted on the Day of Pentecost to repent [and submit to God, His Son, and the gospel in faith], be baptized, so they could receive "the [promised gift of the Life-Giving, Righteous, Holy] Spirit," which is a very big part of what new-covenant salvation is all about.) **Now when they heard this** [When they heard what the apostle Peter preached on the Day of Pentecost], **they** [some of those gathered on the Day of Pentecost] **were pierced to the heart** [strongly convicted], **and said to Peter and the rest of the apostles, "Brethren, What shall we do?" (38) Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit** [[All of the emphasis in these verses, including what the apostle Peter said to the gathered crowd on the Day of Pentecost, is on repenting and, by faith, entering into new-covenant salvation, which includes receiving the promised gift of the life-giving, sanctifying Spirit, and entering into the charismatic dimension of the Spirit's work. I'll quote a sentence from what F. F. Bruce said under this verse: "This gift may comprehend a variety of *gifts* of the Spirit, but first and foremost 'the saving benefits of Christ's work, as applied to the believer by the Spirit' " (*The Book of Acts* [Eerdmans, 1998], page 71; he was quoting from N. B. Stonehouse). Receiving the gift of the Holy Spirit goes with waiting for what the Father had promised of Acts 1:4 and being baptized in the Spirit mentioned in Acts 1:5; Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16-17; and 1 Cor. 12:13. All of the emphasis in these verses, including what the apostle Peter said to the gathered crowd on the Day of Pentecost, is on repenting and, by faith, entering into new-covenant salvation, which includes receiving the promised gift of the life-giving, sanctifying, charismatic-gift-dispensing Spirit.)

When we study what the New Testament teaches about water baptism, it seems clear to me that baptism in water typically took place before receiving the Spirit: Acts 2:38 and Acts 22:16 speak of being forgiven and washing away sins in water baptism. Romans

6:3 speaks of being baptized into the death of Christ; Rom. 6:4 and Col. 2:12 speak of being buried with Christ in baptism; Gal. 3:27 speaks of being baptized into Christ. You would expect that these things would typically take place before the life-giving, sanctifying Spirit would come to indwell believers. However, I want to make the important point that I am not at all saying that we must practice water baptism this way in order to be saved, or sanctified, or enter into the charismatic dimension of the Spirit's work. But we should prayerfully consider this topic.

As I have mentioned, most of the Christians I know (and this includes my experience) follow what could be called the Baptist procedure of being baptized in water *after* the new birth has taken place through the Spirit who has come to indwell believers. We certainly must make sure that people have truly become believers before baptizing them in water. We must understand that the Spirit does a lot of work convicting, drawing us to Christ, helping us understand the gospel, etc. before He comes to dwell in us in the new birth.

Acts 2:38-39, 41 strongly supports the idea that water baptism would typically take place before receiving the Spirit. Later in this paper, I will briefly discuss Acts 8:4-17, where the Samaritans received new-covenant salvation (They were baptized in water before they received the Spirit, but their receiving the Spirit was delayed for a few days, which fit that special (atypical) situation as we will discuss); Acts 9:1-18, where Saul/Paul, who became the great apostle, became a Christian ((It is not clear whether Paul received the Spirit with the laying on of the hands of Ananias before he was baptized in water or right after he was baptized, and Acts 22:12-16 doesn't help answer this question. The issue is complicated because Dr. Luke's account put the emphasis on the healing of Paul's very temporary blindness. Luke made it clear that Ananias' laying his hands on Paul before he was baptized led to the healing from the blindness that was caused by the great brightness of the light that flashed from heaven when Paul met the Lord Jesus as he was approaching Damascus. Paul could have received the Spirit with the laying on of the hands of Ananias at the same time his eyes were opened, but as I mentioned that point isn't clear. I prefer the viewpoint that Paul received the Spirit after he was baptized in water. I'll quote what John B. Pohill said on this point: "Paul's receipt of the Spirit is not narrated. It did not seem to come with Ananias's laying his hands on Paul. Recovery of his sight followed that. Perhaps it accompanied his baptism, since the two generally are closely connected in Acts" (*Acts* [Broadman Press, 1992], page 238)); Acts 10:1-11:18, where Cornelius and his household and friends (all Gentiles) became Christians (It is clear that those Gentiles, the first Gentiles saved, received the Spirit before they were baptized in water, but that perfectly fit that special situation (the first Gentiles who were saved)); and Acts 19:1-7, where some converts of John the Baptist became Christians. (Paul shared the gospel with those disciples of John the Baptist,

baptized them in water, and then laid his hands on them and they received the Spirit and spoke with tongues and prophesied). All of these passages mention water baptism and receiving the Spirit.]. **(40) And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!"** [[It is clear that Peter was inviting his hearers to repent, to be saved from that perverse generation, and become Christians, which clearly included receiving the gift of the Holy Spirit, which included being born again, sanctified, and entering the charismatic dimension of the Spirit's work. Peter clearly put the emphasis on the need to be born again and sanctified, which is at the heart of what new-covenant salvation is all about, but the charismatic dimension of the Spirit's work was/is an important and necessary part of the new-covenant-salvation package too. The charismatic dimension of the Spirit's work enables the Christian church to function as it should (for one thing, the ministries God sets in the church are dependent on the anointings of the Spirit), and the charismatic dimension of the Spirit work helps the Christian church take the gospel to the world.]] **(41) So then, those who had received his word were baptized; and that day there were added about three thousand souls.** [Luke didn't mention that these believers received the Spirit, but that must be understood. It is clear in context that they had become real Christians, which has to include being born again and the sanctifying work of the indwelling Spirit (cf. Rom. 8:9). There is no new-covenant salvation apart from receiving the Righteous, Holy Spirit of life.]

**Acts 15:7-9.** (God cleansed the hearts of Cornelius and his household by faith, not by works. Much of that cleansing took place through their receiving the life-giving, sanctifying work of the indwelling Righteous, Holy Spirit of Life.) **After there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe [see Acts 10:1-11:18]. (8) And God who knows the heart, testified to them** [[God testified to the fact that He accepted the faith of the Gentiles of Cornelius' household when the apostle Peter preached the gospel to them by giving them the Holy Spirit as He had given the Spirit to the disciples, including the apostles, on the Day of Pentecost. Those Gentile Christians were not circumcised. What happened on the Day of Pentecost was totally relevant to the issue described in Acts 15:1-35: Some of the Jewish Christians (Acts 15:6 shows that some of the Pharisees were involved) came to Antioch and said that the Gentile Christians there (or anywhere else) couldn't really be saved unless they were circumcised and submitted to other ceremonial laws of the old covenant. Paul, Barnabus, and some others went up to Jerusalem to discuss this very important issue with the leaders at Jerusalem. Acts 15:28 shows that they, *very much including the Holy Spirit*, agreed that the Gentile Christians did not have to be circumcised to be saved.]] **giving them the Holy Spirit, just as He also did to us; (9) and He made no distinction between us and them, cleansing**



**their hearts by faith.** [This is one more strong confirmation that the giving of the Spirit (or you could say baptizing them in the Spirit [cf. Acts 1:5 and 11:15-18]) on the Day of Pentecost very much included the life-giving, cleansing/sanctifying of their hearts (and lives) work of the Righteous, Holy Spirit of life. It is clear that being forgiven and born again and cleansed/sanctified by the indwelling Spirit, on the basis of the all-important atoning death of the Lamb of God, is at the heart of what new-covenant salvation is all about.]

**Romans 2:26-29.** (In Rom. 2:26 and 27 the apostle Paul speaks of uncircumcised Gentile Christians keeping God's Law, His moral law, obviously excluding the Old Testament ceremonial laws which included circumcision. In other words they were enabled to walk in the righteousness of God through new-covenant salvation. Of course Jewish Christians were also enabled to keep God's moral law. In Rom. 8:4, which is discussed as part of Rom. 8:1-17 below, Paul speaks of the requirement of the Law being fulfilled in us, who do not walk according to the flesh but according to the Spirit. And in 1 Cor. 7:19 he said: "Circumcision is nothing, and uncircumcision is nothing, but *what matters* is the keeping of the commandments of God [which equals keeping God's moral law]."

Significantly, Rom. 2:29 shows that our hearts are circumcised (which cuts away everything that is sinful and not in accordance with God's will and His moral law from our hearts and lives) by the indwelling Righteous, Holy Spirit of life, which enables us to live in the righteousness of God with the victory over sin (ideally over all sin; we are called, and enabled, to walk with the victory over all sin). As I am demonstrating in this section (11.3), the New Testament makes it clear that the all-important new birth and transformation to a life of righteousness and holiness is wrought by the Spirit who indwells all true Christians. It is also clear that we will still be sinning to the extent we do not walk by the Spirit, by faith (a faith that must be based on what the Bible teaches), on a continuous basis.

I'll quote **Romans 2:29. But he is a Jew [a real Jew] who is one inwardly; and [real] circumcision is that which is of the heart, by the Spirit, not by the letter [of the Mosaic Law, which was the foundation for the old covenant]; and his praise is not from men, but from God.** To fully appreciate these last words we must know that the Hebrew word "Jew," which is short for "Judah," means "praise." We must live our lives to please God, by grace through faith, with top priority: He is the Judge!

**Romans 7:5-6. For while we were in the flesh [speaking of Jewish Christians before they became Christians and received the Holy Spirit of life, righteousness, and holiness], the sinful passions, which were *aroused* by the [Mosaic] Law, were at**

**work in the members of our body to bear fruit [sinful fruit] for death. (6) but now we have been released from the Law, having died to that by which we were bound** [They died to the Law (old covenant), but much more importantly, they died to being spiritually dead and in bondage to sin.], **so that we serve in newness of the Spirit** [who made us alive and enables us to live in the righteousness and holiness of God] **and not in oldness of the letter** [of the Law].

**Romans 8:1-17.** (These verses are extremely important. The word "Spirit" is mentioned 15 times in these verses. Some would count a little less than 15 uses in these verses.) There is a strong emphasis on the *indwelling* [see Rom. 8:9] Spirit's enabling us to be righteous and holy in these verses, with the victory over sin (see 8:1-8, 12-14). There also is a strong emphasis on the Spirit's making us alive with the spiritual/eternal life of God (see verse 2 ["Spirit of life"], verses 6, 10 [I would translate "the Spirit *is* life" with the KJV; NKJV.], verse 11 [referring to resurrection life], verse 17 ["Spirit of adoption by which we cry out 'Abba! Father!' "] **There is therefore now no condemnation for those who are in Christ Jesus.** [As the apostle Paul will go on to demonstrate in the verses that follow (at least including verses 2-4), there is no condemnation for Christians. Paul is assuming, of course, that Christians walk in line with what the verses that follow say, by grace/the Spirit through faith.] **(2) For the law** [or, governing principle] **of the Spirit of life** [The Holy Spirit is the "Spirit of life." All who are indwelt by the Spirit of life leave spiritual death behind and are born again and live in the dimension of God's spiritual/eternal life. (We must understand that although we are called and enabled to walk in the life of God by the Spirit of God on a continuous basis, this walk doesn't take place automatically. We must cooperate with God's grace and walk in the life of God by the Spirit of God by faith on a continuous basis.) The new birth first became available on the Day of Pentecost, after Jesus had dethroned spiritual death (and sin and Satan and his hosts) through His all-important atoning death and by His pouring out the Life-Giving, Righteous, Holy Spirit on the Day of Pentecost.] **in Christ Jesus has set you free from the law** [or, governing principle] **of sin and of death. (3) For what the Law** [the Mosaic Law, which was the foundation for the old covenant] **could not do** [The old covenant could not dethrone the sin and spiritual death that came upon mankind through the rebellion of Adam (see Rom. 5:12-21). But, for one thing, Jesus, the Lamb of God, bore Adam's sin (and our forefather's sins and our sins) with the guilt and the penalties (including the major penalties of spiritual death and bondage to sin and demons).], **weak as it was through the flesh** [Man in the flesh, without the indwelling Spirit of God, doesn't have the strength or ability to live in line with the Law of God in the righteousness and holiness of God.], **God did:** [The apostle goes on to show how God set us free and saved us from sin and spiritual death:] **sending His own Son in the likeness of sinful flesh** [The eternal Son of God, who always was with the Father, condescended to become a man, the God-man, who would live a

sinless life then die His all-important atoning death that saves us from spiritual death and bondage to sin and demons.] **and as an offering for sin, He condemned sin in the flesh** [Now, instead of us being condemned by sin, sin (spiritual death and the kingdom of Satan) has been condemned, and we have been set free.], **(4) so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.** [The indwelling Righteous, Holy Spirit of God enables us to fulfill the requirement of God's Law (His moral law, not the ceremonial law) in our daily lives. Christians are not required to keep the ceremonial laws of the old covenant, like circumcision), but we are enabled, and required, to walk according to (by) the Spirit and keep God's moral law. In Rom. 2:26-29 (discussed above) Paul spoke of Christians keeping the requirements of the Law; and in 1 Cor. 7:19 he said that "what matters is the keeping of the commandments of God." Those who walk in the imparted righteousness of God are, by definition, keeping the requirements of the Law (God's moral law).] **(5) For those who are according to the flesh** [That is, all those who have not been born again; for this part of his teaching the apostle is assuming that all born again Christians are thinking and walking by the Spirit, which they are called and enabled to do, but which, as he warns later, isn't always being done.] **set their minds on the things of the flesh** [[I prefer the translation **think the ways of the flesh.** To think the ways of the flesh/old man/sinful nature includes not putting God and his truth and righteousness first place in our hearts and lives. We can only think and live right in a full, adequate sense when we think and live by the enablement of the indwelling Righteous, Holy Spirit. In Rom. 8:7-8, for example, Paul states that those who think and live in the flesh are not able to think right or live right or please God. Paul made it clear that all people need new-covenant salvation. For one thing, the day of judgment is coming.]], **but those who are according to the Spirit** [all born-again Christians are called, enabled, and required to be (and live) "according to the Spirit"] **the things of the Spirit** [I prefer the translation **the ways of the Spirit.** Those who are according to the Spirit are enabled, and required, to think and live for God and His truth and righteousness and holiness.]. **(6) For the mind set on the flesh** [I prefer **the way of thinking of the flesh**] **is death, but the mind set on the Spirit** [I prefer **the way of thinking of/by the Spirit**; the way of thinking of/by the Spirit, in contrast with the way of thinking of the flesh, makes God top priority, and His truth, righteousness, and holiness; in view here is the thinking we do in our hearts/spirits; if we think right in our hearts we will live right; faith is of the heart] **is life and peace** [If we think and live right we will have "peace" with God and we will maintain our life-flowing relationship with Him]. **(7) because the mind set on the flesh** [I prefer **the way of thinking of the flesh**] **is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so** [If we don't think right in our hearts (including things like attitudes, motives, and priorities) we will be hostile to God, not being subject to Him or His moral law/commandments. We must be born again and indwelt by the Righteous, Holy

Spirit to be enabled to live in the righteousness and holiness of God.], **(8) and those who are in the flesh cannot please God** [We cannot please God when we are not living for Him in His truth, righteousness, and holiness]. **(9) However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ** [which refers to the Holy Spirit], **He does not belong to Him. (10) If Christ is in you, though the body is dead because of sin** [The words "because of sin" refer back to the rebellion of Adam that led to the spiritual death and bondage to sin of Adam and all of his descendants (see Rom. 5:12-21). Christians, even though we have been born again, still have the all-too-real potential to walk in the flesh and to sin, and we will sin if we do not walk by the Spirit, by faith, on a continuous basis, which we are called, enabled, and required to do. It will be different after we are glorified: Romans 8:23 shows that our bodies will be redeemed then; however, we must understand that sin originates in the inner man (see Mark 7:17-23), not in the physical body. The sin problem originates in the "flesh," where the flesh equals the old man/sinful nature, not the physical body. Sometimes, as here in verse 10 and in verse 13, Paul uses the "flesh" and "body" with the same meaning.], **yet the spirit is alive** [I believe the translation **the Spirit is life**, with the KJV and NKJV, communicates Paul's intended meaning. And because the Spirit of life, righteousness, and holiness dwells in us, we are enabled, and required, to walk in the life, righteousness, and holiness of God, with the victory over spiritual death, sin, and the demons.] **because of righteousness** [[These words are explained by the "one act of righteousness" (Rom. 5:18) of the totally righteous Lamb of God, who in His all-important atoning death overthrew spiritual death, sin, and Satan, and set us free to be born again and walk in the righteousness and holiness of God. I'll quote Rom. 5:18, which confirms what I have said under Rom. 5:10: "So then as through one transgression [Adam's] there resulted condemnation [which included spiritual death and bondage to sin and demons] to all men, even so through one act of righteousness there resulted justification of life ["justification of life" includes our being forgiven and declared righteous, which brings the "life" of God to us through the indwelling Spirit of life AND ENABLES US TO WALK IN THE IMPARTED RIGHTEOUSNESS OF GOD WITH THE VICTORY OVER ALL SIN, including everything that God would consider to be sin for us.]. **(11) But if the Spirit of Him** [of God the Father] **who raised Jesus from the dead dwells in you** [and, as Rom. 8:9 shows, He does dwell in every true Christian], **He** [God the Father] **who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you** [Paul is referring to the end of this age when we will be glorified, including receiving glorified bodies (cf., e.g., Rom. 8:17, 23; Eph. 3:21.)] **(12) So then, brethren, we are under obligation, not to the flesh, to live according to the flesh** [To live according to the flesh is to live in sin, doing the works of the flesh (cf., e.g., Rom. 8:4-8, 13; Gal. 5:16-17, 19-21, 24) - **(13) for if you are living according to the flesh, you must die** [Christians who choose to be unfaithful to God

and the new covenant and live in sin "must die." They forfeit the spiritual, eternal life of new-covenant salvation. (See my paper *Once Saved, Always Saved?* on my internet site; Google to Karl Kemp Teaching.); **but if by the Spirit you are putting to death the deeds** [or, works] **of the body** [To put to death the deed/works of the body is the equivalent of not doing the "deeds/works of the flesh" of Gal. 5:19-21], **you will live** [You will maintain the spiritual/eternal life that you have as born-again Christians and inherit the fullness of spiritual/eternal life at the end of this age (cf., e.g., Rom. 8:11; 1 Tim. 6:12, 19; Titus 3:7).] . **(14) For all who are being led by the Spirit of God, these are sons of God.** [Those who are being led (including being enabled) by the indwelling Spirit of God to put to death the works of the body/flesh of Rom. 8:13 and walk by the Spirit in the righteousness and holiness of God are the true "sons of God." Of course, when Christians repent and ask forgiveness for sin, they are forgiven, but Christianity involves so much more than sin, get forgiven; sin, get forgiven. Anyway, we are very thankful for forgiveness when, IF, it is needed.] **(15) For you have not received a spirit of slavery leading to fear again, but you have received a spirit [Spirit] of adoption as sons by which we cry out, 'Abba! Father!'** [We have been adopted into the family of God through the Lord Jesus Christ and the indwelling Spirit of God, starting with being born again. And having been born again we can in sincerity and truth know God as our Father in a very personal sense. "Abba" is an intimate word for "Father" in Aramaic (a sister language of Hebrew), which was the primary language used in Israel in those days. The next verse strongly confirms that we are enabled to know God and that we are His children by the indwelling Spirit of God.] **(16) The Spirit Himself testifies with our spirit that we are children of God** [This testimony by the indwelling Spirit is an extremely important confirmation that we have been accepted by God and become His born-again children, through the all-important atoning death of the Son of God, by grace through faith. It is very important for us to know that we have spiritual/eternal life (cf. 1 John 5:13).], **(17) and if children, heirs also, heirs of God and fellow heirs with Christ** [The apostle is speaking of our *inheriting* eternal glory at the end of this age, which includes reigning with God and His Son forever and ever (cf., e.g., Rev. 22:5).], **if indeed we suffer with Him** [Being faithful to God and walking in His truth, righteousness, and holiness, by grace through faith, involves some suffering. The world, the flesh/old man, and the devil and his hosts are against us, but this is a small price to pay for ETERNAL GLORY, instead of being lost.] **so that we may also be glorified with Him.** There is no way to fully define the glory that is reserved for us in and through the Lord Jesus Christ.

**Romans 15:16. to be a minister of Christ Jesus to the Gentiles** [referring to the apostle Paul], **ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit** [my emphasis].

**1 Corinthians 6:9-11. Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, (10) nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. (11) Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God [my emphasis].** These words constituted a powerful warning to the Christians at Corinth (or anywhere else) of the need for those living in unrighteousness to repent. In the preceding verse (6:8) the apostle spoke of some of the Christians at Corinth being unrighteous by *wronging and defrauding* their brethren. These verses are discussed in my book *Holiness and Victory Over Sin* (page 123) and 1 Cor. 6:8-11 in my book *Righteousness, Holiness, and Victory Over Sin* (pages 127-129). One primary point made in those discussions is that the Greek verb translated "you were justified" here is undoubtedly used in the full sense that includes being declared righteous and made righteous (with the victory over sin). This Greek verb, *dikaioo*, is often used in this full sense in the New Testament.

**1 Corinthians 12:12-13. For even as the body** [referring to the human physical body] **is one and yet has many members** [with each different member having different functions to perform, each of them being important to the proper functioning of the body], **and all the members of the body, though they are many, are one body, so also is Christ.** [Compare Rom. 12:4, 5; 1 Cor. 10:17; and 12:13-27. "So also is Christ" means so also is the Body of Christ, the church. The apostle is emphasizing the unity of all Christians (the unity that is supposed to exist, and will exist to the extent all Christians believe the truth and live in line with the truth by the Holy Spirit) in the *one Body* (by the plan of God), as he does in the following verses.] **(13)** [I have nine pages of discussion here discussing this verse and baptism in the Spirit and water baptism before we come to the next passage listed under subsection 11.3 of this paper (2 Corinthians 1:22).] **For by one Spirit** [I would translate "For in one Spirit," with the margin of the NASB. The Greek preposition *en*, which Paul used here, is most often translated "in." There are six other verses in the New Testament that speak of *baptism in the Spirit* (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; and 11:16). All these verses use *en*, and I would translate *in* for each of these verses.] **we were all** [all true Christians] **baptized** [or, immersed] **into** [or, better yet, "baptized [or, immersed] resulting in"] **one body, whether Jews or Greeks, whether slaves or free** [(This double bracket continues for six paragraphs.) Compare Gal. 3:28; Eph. 2:13-19. I believe baptism (or, immersion) in the Spirit here, as with the other six uses of this terminology in the New Testament, includes the new birth, the sanctifying work of the Spirit, and the charismatic dimension of the Spirit's work. The more typical viewpoint among Pentecostals and charismatics is that *baptism in the Spirit* is a second

experience that is separate from, and does not include, the new birth. And for many it does not include the sanctifying work of the Spirit. It is true that in our day many Christians enter the charismatic dimension as a second experience, but one of the main reasons this happens is that so many Christians (including many evangelicals) have omitted the charismatic dimension from Christianity. (This was obviously totally widespread when the modern Pentecostal movement began in the late 1800s and early 1900s.)

When we finally learn that this dimension is still part of the new covenant (often we learn this many years after we were born again), we can enter this dimension through a second experience, an experience that could and should have been part of our becoming Christians in the first place (according to the New Testament pattern). ((This double parenthesis continues for three paragraphs.) See footnote 30 on pages 135-138 of my book *Holiness and Victory Over Sin*, starting with the last paragraph on page 137. There I also discuss the fact that many Christians learn long after their conversion that the Bible teaches that Christians are called, and enabled, to walk in righteousness and holiness with the victory over sin (in the ideal over all sin, including everything that God would consider to be sin for us). Such persons may then enter (by faith) this dimension of the work of the Holy Spirit through a definite second experience that could be called a baptism in the Spirit (and some of them used that terminology for the second experience). I'm not putting any emphasis on an experience that sanctifies. The emphasis is on our appropriating by faith on a continuous basis what God the Father has made available by grace (at a very high price to His Son and Himself).

It is also true that some Christians, although they have known what the Bible teaches about righteousness and holiness, do not submit (in faith) in any full sense to this dimension of the Spirit's work until later. Holiness is a big part of what baptism in the Spirit is all about. What we need is the end result of Christians walking in holiness on a continuous basis, whether there is a definite second (crisis) experience or not. Like William H. Durham and A. S. Copley (both discussed earlier in this paper) taught, holiness and victory over sin is available to Christians from the time we become Christians. But this doesn't mean that the victory will be automatic or always easy. We must wage warfare, by grace through faith, against the world, the flesh (the old man/sinful nature), and the devil and his hosts.

Many holiness churches teach holiness as a second work of grace (of the Spirit) that is separate from, and typically later than, becoming born-again Christians. From my point of view, they are making a mistake very similar to that of most Pentecostals and charismatics. Holiness is a big part of what Christianity and baptism in the Holy Spirit is all about. We should not think of Christianity apart from holiness (or apart from the

charismatic dimension). Anyway, I am thankful that holiness churches help us see that Christians are called, and enabled, to walk in holiness by the grace/Spirit of God, even as I am thankful that Pentecostals and charismatics help us see that the charismatic dimension of the work of the Spirit is still for us today.)) We need is an abiding walk in holiness and the charismatic dimension.

Entering the charismatic dimension is part of what baptism in the Spirit means in the New Testament, an important part, but the new birth and the sanctifying work of the Holy Spirit are more important parts of what baptism in the Spirit means in the New Testament. It causes confusion to speak of a second experience where Christians enter the charismatic dimension *the* baptism in the Spirit. It seems to me that it should not be very difficult for Pentecostals and charismatics to modify their viewpoint regarding baptism in the Spirit. They would not really be giving up anything. It is true, of course, that they must first be convinced that this modified viewpoint more accurately reflects what the Scriptures teach. As a young Christian and charismatic, I spent a lot of hours over a ten-year period considering this topic, seeking God for the balanced truth.

The apostle's emphasis here in 1 Cor. 12:13 is clearly on unity in the *one body* of Christ. Even those who are far from being united in the natural - Jews and Gentiles; slaves and free; etc. - are united in Christ. It is true, of course, that this unity will not be manifested to the extent that Christians do not know and submit in faith to this gospel truth; we must walk by the Spirit through faith for this reality to be manifested. The apostle emphasized this aspect of gospel truth to the church at Corinth because they were lacking in unity; there was much strife and disunity, as this epistle to the Corinthians demonstrates.]], **and were all made to drink of the one Spirit.** [Compare John 7:37-39. We all receive/drink of the one life-giving, sanctifying Spirit, and we all invited to receive/drink of the charismatic dimension of the Spirit's work, that are made available to us in the one Spirit. On the word *one*, see under 1 Cor. 12:4 (in my paper on 1 Corinthians chapters 12-14 on my internet site; Google to Karl Kemp Teaching); with this word Paul is again emphasizing the unity we are to have in the one body of Christ.

I'll quote part of what Gordon Fee said under this verse. [*First Epistle to the Corinthians* (Eerdmans, 1987), pages 599-600. Fee is a well-respected Pentecostal scholar.] In his discussion of this verse, Fee has already stated that he believes that baptism in the one Spirit, which was spoken of earlier in this verse, means essentially the same thing as being made to drink of the one Spirit here at the end of this verse. (We at least are enabled to drink of the one Spirit from the time we are immersed in the Spirit.) Fee then says, "... Most likely [with the expressions [*baptism in the one Spirit* and *being made to drink of the one Spirit*]...Paul is referring to their common experience of conversion, and he does so in terms of its most crucial ingredient, the receiving of the Spirit. Such



expressive metaphors (immersion in the Spirit and drinking to the fill of the Spirit)...imply a much greater experiential and visibly manifest reception of the Spirit than many have tended to experience in subsequent church history....

If this is the correct understanding of these two clauses, and the full context seems to demand such, then the prepositional phrase 'in the Spirit' is most likely locative [meaning the Greek preposition *en* is to be translated "in," as Fee goes on to show], expressing the 'element' in which they have all been immersed, just as the Spirit is that which they have all been given to drink. Such usage is also in keeping with the rest of the NT."]]

I'll quote part of what I said in my paper on 1 Corinthians chapters 12-14 under the heading "Further Discussion on the Meaning of the Words Baptism in the Holy Spirit in the New Testament," which starts on page 35 of the original version of the paper, and page 36 of the internet version of the paper [Google to Karl Kemp Teaching].

It seems that most Pentecostals and charismatics still hold the viewpoint that (the) *baptism in the Spirit* refers to an experience completely separate from (and typically subsequent to) the new birth. As noted above, I believe *baptism in the Spirit*, as these words are used in the New Testament (and the other expressions that are used in the New Testament that have essentially the same meaning, like *receiving the gift of the Spirit*) very much include the new birth and the sanctifying work of the Holy Spirit. The excerpt that I included above under 1 Cor. 12:13 from Gordon Fee (a Pentecostal scholar who is well respected as an expert in New Testament exegesis) shows that he and I are in essential agreement on this point.

There are at least two reasons why Pentecostals and charismatics need to reconsider this topic. For one thing, it always is important for Christians to seek God for the *balanced* truth of what the Bible teaches. I have observed over the years that if we do not make finding the balanced truth a top priority item, we probably will not find it. The world, the flesh, and the devil are against us; if we do not make God and His truth a top priority, we will frequently fall short of the balanced truth. (The same thing is true regarding His righteousness, holiness, etc.)

One major problem is that most Christians assume they already have the balanced truth. How could they possibly fall short of the balanced truth? Has their church not taught it this way for a long time? Surely their church could not be wrong - has God not blessed them; has God not favored them with gifts of the Spirit; has God not used them to help many? Just because God has blessed us and used us is no guarantee that we have everything right. If God only blessed and used those Christians that have

everything right, He would not be using many Christians, or blessing many. Thank you Father for your mercy! And thank you for correcting us where we need to be corrected!

A second reason why Pentecostals and charismatics need to reconsider this topic is that the most common viewpoint among us is one of the most divisive issues in the body of Christ in our day. Unnecessary divisions in the body of Christ are a serious problem, but it is also true that this inadequate viewpoint regarding *baptism in the Spirit* tends to close the ears of the rest of the body of Christ to the important things they can and should learn from us.

I'll include several excerpts from the 1988 book *Treasures Old and New: Interpretations of "Spirit-Baptism" in the Charismatic Renewal Movement* by Henry I. Lederle (Hendrickson Publishers), 264 pages. I found this book to be informative and helpful. Dr. Lederle (who taught at the University of South Africa at the time he wrote this book) informs us in the Preface that his "vivid charismatic experience" in 1980 overturned his doctrinal apple-cart in that he was a seminary graduate "with a Reformed [Calvinistic] background with both evangelical and ecumenical roots." I am substantially abbreviating the quotations from Lederle for this internet version of the paper.

I'll include two excerpts from the Introduction. "In the sixties and seventies...a new religious awakening made its influence felt in Christianity. [I became a born-again Christian in the spring of 1964. Later that year I became aware of the Pentecostal/charismatic viewpoint, and by the spring of 1966 I had become involved in the charismatic renewal. I taught entering into the charismatic dimension of the Spirit's work as a second experience for several years.] The charismatic renewal movement spread across the globe in less than a decade reaching all five continents, most Christian denominations of Catholic, Protestant, and Orthodox heritage, and the lives of some sixty million people. ... The focus of this study is on...the doctrine of Spirit-baptism" (page xi). ...

I'll continue to quote from Lederle for the next page and a half. "... [Lederle mentions that Gordon Fee (I quoted from Fee, a well-respected *Pentecostal* New Testament scholar, above under 1 Cor. 12:13) had argued in 1972 that the words *baptism in the Spirit* in the New Testament do not refer to an experience subsequent to salvation.]

Fee states that experience generally precedes hermeneutics [interpretation] among Pentecostals [The Pentecostals are not the only ones who have this problem]: 'In a sense, the Pentecostal tends to exegete his experience [instead of the New Testament]. For example, the doctrine of Spirit-baptism as distinct from and subsequent to conversion did not flow naturally out of his reading of Scripture.' ... Fee considers the crucial point to be the experiential, dynamic quality of life in the Spirit: 'Everywhere for

Luke [who wrote Acts] it is the presence of the Spirit that signifies the "real thing." ....' " Lederle's two quotations from Fee were taken from "Hermeneutics and Historical Precedent: A Major Problem in Pentecostal Hermeneutics," in "Perspectives on the New Pentecostalism," ed. R. P. Spittler [Baker, 1976], pages 122, 131.

On page 32 Lederle mentions that Fee was influenced by James Dunn (I'll quote from Dunn later in this section), a "Reformed New Testament scholar...who is a sympathetic critic with participant-observer experience in charismatic groups in England."

"My basic contention [I'm quoting Lederle] is that the term [baptism in the Spirit] is being incorrectly applied and used today [in Pentecostal and charismatic circles], but the experience it refers to is a perfectly valid experience" (page 66). On page 65 Lederle commented that he is "not against speaking of various 'entries' or 'comings' of the Spirit once the two-stage grid has been disposed of." [This is important!] ...

"...this study contends the heartbeat of the charismatic contribution to Christianity at large is not Spirit-baptism but the acknowledging of the dimension of the Spirit which is experientially manifested in spiritual gifts or charisms. ..." (page 216).

"... [The charismatic renewal] lies in vibrant, expectant faith; openness to the Holy Spirit and the wide range of his gifts; and a refusal to deny the experiential aspect of Christianity in order to appease rationalistic Western culture. [For many "Christians" it very much includes coming to an understanding of the gospel and salvation (including the new birth) through Christ Jesus for the first time. Many see for the first time that the Bible really is God's Word and that it is alive.] ... The charismatic renewal is a revival, a spiritual awakening, which needs to revitalize, energize, disturb and renew the contemporary expressions of the faith of the church. There are attempts in some circles to domesticate the charismatic renewal - to 'tame' it so that it amounts to roughly the same as traditional Christianity" (page 230).

Now I'll include several excerpts from James D. G. Dunn, who is a New Testament scholar from England (*Baptism in the Holy Spirit* [SCM Press, Ltd. 1970, published in the U.S.A. by the Westminster Press], 248 pages). I do not know much about Dunn, and I do not agree with everything he says in this book, but I consider the overall teaching of the book to be quite important and quite perceptive, and I highly recommend this book. Throughout this book Dunn analyzes the many passages of the New Testament that are relevant to his topic(s). I am substantially abbreviating the quotations from Dunn for this internet version of the paper.

First I'll include an excerpt from the Introduction. "I hope to show that for the writers of

the NT the baptism in or gift of the Spirit was part of the event (or process) of becoming a Christian, together with the effective proclamation of the Gospel, belief in ([Greek preposition] *eis*) Jesus as Lord, and water-baptism in the name of the Lord Jesus; ... only those who had thus received the Spirit could be called Christians; that the reception of the Spirit was a very definite and often dramatic *experience*, the decisive and climatic experience in conversion-initiation.... We shall see that while the Pentecostal's belief in the dynamic and experiential nature of Spirit-baptism is well founded, his separation of it from conversion-initiation is wholly unjustified....

We shall see that the baptism in the Spirit from the start was understood as an initiatory experience.... The Pentecostal doctrine is built chiefly on Acts, but a detailed study will reveal that for the writer of Acts [Luke] in the last analysis it is only by receiving the Spirit that one becomes a Christian..." (pages 4, 5).

I'll include an excerpt from his chapter titled "Conversion-Initiation in the Acts of the Apostles." "... What the Pentecostal attempts to separate into two works of God is in fact one single divine act [not that all the ingredients of this "single divine act" come together instantaneously]. ... Faith would not justify [Dunn is using the word "justify" in the (very important) full sense that includes the transformation to righteousness by the Spirit] if God did not give his Spirit. Faith is only the reaching out of an empty hand to receive; it is what is received which alone ultimately counts" (page 96).

I'll quote from pages 135, 136 of Dunn's chapter XI, in which he deals with Paul's Corinthian letters. Dunn is commenting here on the third chapter of 2 Corinthians. ...

And I'll quote what he said under verse 8. "Christianity exists in a completely *new* dispensation; Christians live in a time that is wholly different and miraculous - the time of the End. This is because, and only because they have the Spirit. This is also the dispensation of righteousness (v. 9), which confirms what we have already concluded from Gal. 3: that possession of righteousness and possession of life = the Spirit, are synonymous (Gal. 3:21). [I had a footnote: "I discussed Gal. 3:21, which is a very important verse, on page 39 of *The Christian, the Law, and Legalism* and on pages 103, 104 of the *Paper on Faith*. (Both papers are on my internet site.) I agree that the heart of new-covenant salvation is having life by the Spirit, and that those who have life by the Spirit are enabled (and required) to live in righteousness by the life/Spirit of God through Christ Jesus and His atoning death, which is what Dunn is saying, if I understand him.] ...." And I'll quote part of what he said later regarding 2 Corinthians chapter 3. "... ...it is impossible to conceive of the new covenant apart from the Spirit, and impossible to experience the blessings of the new covenant apart from the indwelling of the Spirit." ...

In his following paragraphs Dunn discusses water-baptism, which he deals with quite a bit in this book since it is part of conversion-initiation as it is presented in the New Testament. Dunn argues that in the New Testament water-baptism, which was (typically) preparatory for receiving the Holy Spirit, was not optional. "The NT writers would to a man reject any separation of the decisive moment of faith...from [water] baptism...by way of putting the act of faith prior to [water] baptism, thereby reducing [water] baptism to a mere symbol.... Baptism properly performed is for the NT essentially the act of faith and repentance..." (page 227). That is, water-baptism is the appropriate NT occasion to complete the transaction of entering into salvation through union with Christ Jesus and His atoning death through repentance and faith. Dunn is not suggesting that there was no faith before being baptized in water, but that the faith transaction is not completed (based on the typical New Testament pattern) before submitting to the Lord Jesus Christ and His atoning death in water baptism. Most Christians I know do not agree with Dunn's viewpoint, but I believe he is mostly right (right, that is, in explaining what the New Testament says) on water-baptism.

Most Christians I know hold the viewpoint that the faith transaction is completed with a sinner's prayer (asking for forgiveness, inviting Christ into the heart, and, hopefully [sadly, this (along with repentance) is often skipped in our day], submitting to His Lordship). They believe that, at that time, the most important work takes place - they become born-again Christians. Most of them believe that the convert should eventually be baptized in water, in obedience to Christ, but they do not expect anything significant to take place at that time in that the all-important transformation has already taken place (their sins have been washed away; they have been born again; the Spirit of God has come to dwell in them; and they have the power to begin to live for God [For most this does not include the idea that we are called, and enabled, to walk with the victory over everything that God would consider to be sin for us]).

I am quite sure that this procedure can (and often does) produce acceptable results (this is pretty much what happened to me and to most of the Christians I fellowship with), assuming that the converts really understand the basics of the gospel and really submit to the gospel in faith (including repentance), and assuming that they are committed to press on in faith (by the grace of God), building their lives on the Word of God and truly being committed to the Lordship of Christ. It is, of course, also very important that the convert be part of a church that is committed to God and His Word. I am also quite sure that we will achieve better results if we come into better alignment with the balanced truth of what the New Testament teaches regarding water baptism. Furthermore, Christians can unite around the balanced truth. Anyway, the primary thing I am concerned about is the gigantic need for the victory over sin by grace through faith.

I discussed water-baptism on page 126 of *Holiness and Victory Over Sin* (see the footnotes too) and see under 1 Cor. 15:29 on pages 7-9 of the internet version of my paper on 1 Corinthians chapter 15; I'll quote part of what I said there (in that paper): "It's clear to me that the Bible teaches a higher view of [water] baptism than that held by many Christians today. I'm not bringing this up because I think this is one of the biggest problems in the Body of Christ. (I believe we have much greater problems to deal with in the Body of Christ, especially dealing with the basic truths of the gospel and the need to live in God's will - in righteousness and holiness - by grace/the Spirit through faith.) Furthermore, I'm not bringing up water baptism because of some special interest in this topic, or because of some special experience I've had; I'm not emotionally involved regarding this topic and I'm not obligated to any particular viewpoint (we are obligated to God and His truth). I'm bringing it up strictly based on what the Bible seems to rather clearly say on this topic. I'm certainly not suggesting, nor do I believe, that people can't be saved or sanctified apart from water baptism. God has been very generous with His people (in blessing us in spite of our errors), but that's no excuse to maintain our viewpoints when they're wrong/when they don't line up with the balanced truth of what the Bible teaches. The more we do things God's way, the more He'll be glorified, His will will be accomplished in the Body of Christ, the more He can bless us and use us, and the more we can unite around the balanced truth.

It seems that many have formed their view of water baptism mostly in reaction to someone else who was out of balance in a different direction [for example, against the viewpoint of baptismal regeneration or the viewpoint that it is impossible to be born again before being baptized in water]. We need the balanced truth of what the Bible teaches in this area, as in every area. The Bible mentions forgiveness/washing away of sins at water baptism (Acts 2:38, 22:16); it mentions becoming united with Christ in baptism, including being united with Him in His death on the cross (cf. Gal. 3:27; Rom. 6:3); He died an atoning death in our place; we are to die to sin and to the old man in water baptism, and the old man is to be buried (Rom. 6:3, 4; Col. 2:11, 12); John 3:5 seems to speak of water baptism as a preliminary to being born of the Spirit [I believe the words "born of water" in John 3:5 refer to water baptism, which was quite prominent in that setting. Not only was John the Baptist baptizing (even Jesus was baptized by him), but Jesus (through His disciples) was also baptizing in water (John 1:25-34; 3:22-26; 4:1, 2). The baptism of John 3:5 is a baptism of repentance and faith. Regarding the Biblical pattern that the life-giving, sanctifying, gift-dispensing Spirit typically comes to believers immediately after, and in close association with, water baptism, see pages 126, 127 in *Holiness and Victory Over Sin*, including the notes. This reference also discusses Titus 3:5, another verse that apparently views water baptism as a preliminary to receiving the Spirit (not that there isn't room for exceptions to this pattern, cf. Acts 10:44-48).]; and 1 Pet. 3:21 even speaks of baptism saving us. As I

mentioned, I'm not suggesting that these things (like forgiveness, dying to the old man, etc.) can't be received apart from water baptism, but baptism seems to be the most appropriate (Biblical) occasion to complete these transactions. [We must continue to walk in the Spirit by faith (based on what God has said in His Word) throughout the rest of our lives on the earth, which is far from being automatic or always easy.]

I believe it's necessary for us to understand that water baptism is meaningful and effective only if it's accompanied by the following indispensable things: We must hear the gospel and understand it (we must at least understand the basics of the gospel); we must repent and submit to the gospel (and God Himself) in faith; and we must have all the necessary work of the Holy Spirit (like His drawing, convicting, revealing, regenerating, and sanctifying work). Without these things water baptism is nothing more than another dead ritual. Some other verses to consider on water baptism are Matt. 3:1-12, 13-17; 28:19; Mark 16:16; Acts 2:41; 8:36-39; 9:18; 10:47, 48; 19:5; and Eph. 4:5." This is the end of the eight-page discussion regarding being baptized in the Spirit and water baptism under 1 Cor. 12:12-13. We are still under section 11.3 of this paper.

**2 Corinthians 1:22. [God] who also sealed us and gave us the Spirit in our hearts as a pledge** [down payment on our full inheritance in Christ, which includes our being glorified and reigning with God and His Son forever]. When we become born-again Christians, the Spirit of life, righteousness, and holiness comes to dwell "in our hearts." And in giving us the Spirit to dwell in our hearts, God is putting His "seal" upon us ["who also sealed us"] demonstrating and confirming that He has accepted us as His people. On our being sealed by God by giving us the Holy Spirit also see Eph. 1:13.

**2 Corinthians 3:6. [God] who also made us adequate as servants of a new covenant, not of the letter** [the letter of the Mosaic Law of the old covenant that could not provide the new birth by the indwelling Spirit of life] **but of the Spirit; for the letter kills** [in that it (the Law, the letter of the Law) intensifies the sin problem; for one thing it aroused the desire for sinful fruit (cf. Rom. 7:5, 8, 11); for another thing, sin was a lot more serious when you sinned against the commandments given by God (cf. Rom. 4:15; 5:13, 20; 1 Cor. 15:56).], **but the Spirit gives life** [starting with the new birth wrought by the indwelling, life-giving Spirit]. There is no new-covenant salvation apart from the life-giving, sanctifying work of the indwelling Spirit of God.

**Galatians 3:2, 14. This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith.** It is clear that Paul and the Galatian Christians received the Spirit through submitting to Christ and the gospel "with faith," not through having done "works of the [Mosaic] Law." This verse in the Epistle to the Galatians is quite instructive for our topic: It is easy to see what Paul

meant by "receive the Spirit" in the context of the Epistle to the Galatians. There was only one reception of the Spirit by the Galatian Christians, and it included being born of the Spirit (Gal. 2:20; 4:5-7, 23, 29; 5:25), walking with the victory over sin through the Spirit (see the next listing: Gal. 5:5, 16-25), and the charismatic dimension of the Spirit's work (Gal. 3:5). It seems impossible that the Galatian Christians could think that Paul was limiting the meaning of *receiving the Spirit* here to the charismatic dimension of the Spirit's work.

Galatians 3:14 also is very instructive in that it shows that receiving the Spirit is tied to God's promise of the Spirit, which, as I have shown, included the new birth and life by the Spirit, holiness and victory over sin by the Spirit, and the charismatic dimension of the Spirit's work. **WE CAN ONLY RECEIVE BY FAITH WHAT GOD GIVES BY GRACE!** I'll quote **Galatians 3:14. in order that in Christ Jesus the blessing of Abraham might come to the Gentiles** ["Nations" would probably be a better translation than "Gentiles," which would include the blessing coming to Jewish believers too. Anyway, it is clear that salvation in Christ has been given to all believers, Jewish and Gentile believers.], **so that we** ["We" clearly includes Jewish Christians in that Paul was Jewish.] **would receive the promise of the Spirit through faith.**

**Galatians 5:5, 16-25.** The dominant theme of these super-important verses is that Christians are called, and enabled, to walk in the righteousness and holiness of God, with the victory over all sin, through the all-important ministry of the indwelling Righteous, Holy Spirit of life. I'll quote Gal. 5:5, 16, 22-25, which are verses of key importance, not to minimize the importance of the other verses of chapter 5. I'll quote **Galatians 5:5** (but only this one verse) from the *Amplified Bible*. I believe they (those who produced this amplified translation) get it right. (The brackets in this translation are theirs, not mine.) **For we [not relying on the Law], through the [Holy] Spirit's [help] by faith anticipate and wait for the blessing and good for which our righteousness and right standing with God - our conformity to His will in purpose, thought and action - [causes us] to hope. Galatians 5:16. But I say, walk by the Spirit [on a continuous basis, by faith, in accordance with God's Word], and you will not [You most certainly will not (The Greek has an intensive negative here).] carry out the [sinful] desire of the flesh.** The flesh/old man/sinful nature wants to do the sinful works of the flesh (see 5:19-21). **Galatians 5:22-25. But the [righteous, holy, godly] fruit of [produced by] the [indwelling] Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, (23) gentleness, self-control; against such things there is no law. (24) Now those who belong to Christ Jesus have crucified the flesh [In the ideal, the old man would be crucified (put to death) when we become Christians and kept from manifesting itself in sin as we walk by the Spirit on a continuous basis by faith (see Rom. 6:6; Gal. 5:16)] with its passions and desires**



[that are part of the flesh/old man/sinful nature]. **(25) If we live by the Spirit** [if we have spiritual/eternal life by the indwelling Spirit of life through new-covenant salvation in the blood of Christ], **let us also walk** [This is a different Greek verb than the one used in Gal. 5:16; I prefer a translation like **let us also follow the Spirit.] by the Spirit**. It doesn't come to pass automatically, but we are called, and enabled, to always walk by/follow after the Righteous, Holy Spirit in the righteousness and holiness of God, through faith.

**Ephesians 3:16-17a. that He** [God the Father] **would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man** [His Spirit dwells in every born-again Christian (Rom. 8:9). This empowering will enable us to understand God's Word, to resist doubt and be strong in faith as we cooperate with the saving, sanctifying grace of God in Christ and live in the righteousness and holiness of God.], **(17) so that Christ may** [fully]  **dwell** [Christ is dwelling in every born-again Christian by the Spirit; we need for Him to fully dwell (live) in our hearts by the Spirit through faith.] **in your hearts through faith** [The Greek has the definite article (which is similar to our English word "the") before the word faith. Apparently the idea is that the strengthening through God's Spirit in the inner man of 3:16 enables us to be strong in faith, with the result that Christ may fully dwell in our hearts enabling us to live in the center of God's will in His truth, righteousness, and holiness. Anyway, it is clear that the indwelling Righteous, Holy Spirit enables us to live in the righteousness and holiness of God with the victory over all sin. God hates all sin and He paid an infinite price in the Sacrifice of His Son to save us, which includes the Son's earning the right for us to receive and walk in the Life-Giving, Righteous, Holy Spirit of God.

**Ephesians 4:23.** This verse is extremely important. For one thing, the apostle Paul shows in this verse how we are enabled to put off the sinful old man/the flesh/the sinful nature of Eph. 4:22 and to put on the righteous and holy new man and live in the righteousness and holiness of God of Eph. 4:24. I'll quote Eph. 4:23, but I believe this translation of the NASB can be greatly improved: **and that you be renewed in the Spirit of your mind**. The Greek could be translated this way, but I'm confident that Paul did not intend the translation given here for the second half of this verse. I agree with those scholars who translate **and that you be renewed by the Spirit in your thinking** [or, **in your mind**]. We have to think right (to think in line with the will and Word of God) in our hearts in order to live right, and the indwelling Spirit enables us to think right (but we must always yield to and cooperate with the indwelling Spirit by faith). Thinking right in our hearts by the enablement of the indwelling Spirit is required for us to walk by the Spirit of Gal. 5:16. The most important cross-reference for us to understand what it

means to think right by the indwelling Spirit is Rom. 8:5-9, which is discussed above, as part of Rom. 8:1-17.

**2 Thessalonians 2:13-14. But we should always give thanks to God for you, brethren beloved by the Lord** [the Lord Jesus], **because God** [God the Father] **has chosen you from the beginning** [cf., e. g., Eph. 1:4] **for salvation through sanctification by the Spirit and faith in the truth.** [[One dominant point I am making throughout this section (11.3) is that there is no new-covenant salvation apart from the life-giving work of the Spirit (which isn't specifically mentioned here) and His all-important sanctifying work. And it must be understood that this totally necessary life-giving, sanctifying work takes place after we, as individuals, receive the Spirit, the Spirit who was first poured out on the Day of Pentecost. (The Spirit does some necessary, preliminary work in our hearts, including convicting, revealing, etc. before He comes to dwell in our hearts.) Many passages make it clear that the outpouring of the Spirit that started on the Day of Pentecost also includes the charismatic dimension of the Spirit's work.]] **(14) It was for this He called you through our gospel** [We must answer God's call with faith ("faith in the truth" of the gospel [2 Thess. 2:13]) and continue to walk by grace through faith on a continuous basis or God's will not be accomplished in and through us]., **that you may gain the glory of our Lord Jesus Christ.** [We are saved from eternal destruction and taken to share in the eternal glory of the Lord Jesus Christ. Being sanctified by the Spirit makes us ready to stand before God in judgment, whenever that takes place.]

**Titus 3:5-7. He** [God the Father] **saved us, not on the basis of deeds** [works] **which we have done in righteousness** [Some misunderstand the apostle Paul here. He insisted that we must have the works of righteousness that the grace (including the work of the indwelling Spirit of God) enables us to do. But he was strongly against any works of/from ourselves (in the flesh) trying to earn salvation, or for which we could boast in ourselves (pride with unbelief is at the root of sin). God must get all the glory for the Sacrifice of His Son and the works that His Spirit/grace enables us to do. I'll quote Eph. 2:10, "For we are His [God the Father's] workmanship, created in Christ Jesus [and very much including the sanctifying work of the Holy Spirit] for good works, which God prepared beforehand so that we would walk in them." We have to walk in them by God's enabling grace through faith.], **but according to His mercy** [His mercy and His grace go together.], **by the washing of regeneration** [Regeneration is another word for being born again. The New Testament makes it clear that we are born again by the Holy Spirit of life, and I have demonstrated that there is no new-covenant salvation apart from being born again. The promised new-covenant salvation wasn't fully available until the Lamb had been slain, resurrected, and taken up to the right hand of God the Father, where He received from the Father the promised Holy Spirit to pour out on those who

repent and submit to God the Father, the Lord Jesus, and the gospel.] **and renewing [renewal] by the Holy Spirit** [We are made righteous and holy new creations by the poured out, indwelling Righteous, Holy Spirit of life. I agree with the many commentators who understand "regeneration" and "renewal" to be essentially equivalent in meaning here.], **(6) whom He** [God the Father] **poured out on us richly through Jesus Christ our Savior** [As we have seen, the Father gave the promised Spirit to the Lord Jesus, who poured out the Spirit, starting on the Day of Pentecost (Acts 2:33)]. **(7) so that being justified by His grace** ["Justified" is being used in a full sense here that includes being forgiven, declared righteous, born again, and made righteous and holy with the victory over sin. The longest chapter in my book *Holiness and Victory Over Sin* deals with the meaning of justify/justification, and I dealt with the meaning of this super-important New Testament word in my book *Righteousness, Holiness, and Victory Over Sin*. Both books are available on amazon.com. I recommend the latter book first, because it was taken from radio broadcasts and is easier to read, but the other book contains quite a bit of information not available in the latter book.] **we would be made heirs according to the hope of eternal life.** [The word "hope" shows that Paul is looking to *the future* when we will be glorified and receive/inherit the fullness of eternal life, which includes being glorified.] This completes the listing of passages in this section (11.3) of this paper.

Receiving the Spirit; being baptized in the Spirit; God's giving the Spirit; the outpouring of the Spirit; etc. is not pictured in the New Testament as a second experience that one receives *after* having become a Christian. It is a very necessary part of becoming a new-covenant Christian. It is very significant, as I have demonstrated, that the prophecies/promises regarding the pouring out of the Holy Spirit almost always put the emphasis on the life-giving, sanctifying work of the Spirit, not on the charismatic dimension of the Spirit's work, but that is clearly included (Joel 2:28-29 with Acts 2:17-18). The charismatic dimension of the Spirit's work is very important to the proper functioning of the Body of Christ (see 1 Corinthians chapter 12, for example), very much including equipping Christians, especially ministers, to carry out their ministries, and to effectively take the gospel to the world. The book of Acts puts a strong emphasis on the powerful charismatic dimension of the Spirit's work. For one thing, it is easy for people, very much including unbelievers, to see the things God does that are immediately visible before their eyes (and ears, etc.), but is not easy to see the things that God does in hearts and lives.

There is plenty of room to think of the Spirit's coming with power and spiritual gifts at a time after we become Christians (the new birth and becoming holy is a big part of what it means to be converted and become Christians), but I don't believe the New Testament speaks of believers receiving the Spirit in the charismatic dimension of His

work, including the gifts of the Spirit, as an experience separate from becoming Christians any more than it speaks of the Spirit coming to fully sanctify us with an experience separate from becoming Christians. However, it is clear that God can distribute charismatic gifts to Christians at times long after they have become Christians and Christians can fully submit to the gospel in faith at a time after they become Christians and be sanctified (begin to live in an abiding state of holiness).

Becoming a Christian in the full sense presented in the New Testament includes being baptized in water and receiving the Spirit. (As I discussed above, receiving the Spirit in the typical New Testament pattern would follow, but be closely related to, being baptized in water after repenting and submitting in faith to God, His Son, and the gospel. However, as discussed above, most of the Christians I know do not follow this pattern, and my experience doesn't follow it either. Anyway, this is a topic that we should prayerfully consider.) Receiving the Spirit in His new-covenant fullness includes the new birth, the sanctifying work of the Spirit, and the charismatic dimension of His work that enables the Body of Christ to function as it should and to take the gospel to the world. It is clear in our day that many Christians receive the Spirit in the charismatic dimension (including the charismatic gifts of 1 Corinthians chapter 12) at a time long after they became born-again Christians, which is quite appropriate if they haven't already received the Spirit in that dimension. However, I don't believe the New Testament speaks of receiving the Spirit (whether in the life-giving, sanctifying sense, or in the charismatic gift-giving sense) as an experience separate from becoming a Christian. I'll comment further on this important point further as we continue, and I have already discussed this important point quite a bit above in this paper.

**11.4. I'll Comment on Believers Receiving the Spirit in Acts 8:4-24; 9:1-19; 10:30-48 with 11:17; and 19:1-7.** (We have already discussed Acts 2 and the Day of Pentecost.) I don't believe any of these passages speak of believers receiving the Spirit as a second experience (separated from what it meant to become new-covenant Christians) whether to fully sanctify them (entire sanctification), or as a second experience to receive the charismatic dimension of the Spirit's work. All of these receptions of the Spirit (and what took place on the Day of Pentecost, which is discussed above, and which I'll briefly discuss here) are part of what was involved in becoming new-covenant believers - Christians. I don't believe any of these passages speak of believers being born again by the Spirit of life, or fully sanctified until they received the Righteous, Holy Spirit as pictured in these passages.

The most appropriate Biblical occasion for new-covenant believers to receive the Holy Spirit is right after, and in close association with, water baptism, sometimes (or quite

often) with the laying on of hands. See Acts 2:37-39. I'll quote Acts 2:38, **Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."** ((For one important thing, we would typically put "forgiveness" [also see Acts 22:16] and dying with Christ and being buried with Him (Rom. 6:3-4; Col. 2:12) before receiving the spiritual resurrecting, life-giving, sanctifying Spirit. However, I'm not suggesting, nor do I believe, that God cannot, or does not, allow the widespread viewpoint of our day, that we are born again before we are baptized in water. (It's clear that we must have repented and submitted to the gospel in faith [have become believers] before we are baptized in water.) That's what I was taught and what happened in my case, but we ought to make it a priority to line up with the Bible the best that we can. We could say, as many do say, that receiving the Spirit is a separate, second experience, but I believe it is more accurate (according to the New Testament) to think of the one full-orbed experience of becoming Christians according to the typical New Testament pattern. The Lord Jesus Christ Himself established this pattern in that He received the Spirit right after He was baptized in water by John the Baptist (see Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; and John 1:29-34). He didn't need to be born again or made holy like we do, but He did need to receive the Spirit to become the Messiah/Christ (the Anointed One; the One Anointed with the Spirit).

The case of the Samaritans, Acts 8:4-24, fits this sequence, but it is a little different in that they did not receive the Spirit until a few days after they submitted to the gospel in faith and were baptized in water through the ministry of Phillip (Acts 8:12; 14-17). **Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them that they might receive the Holy Spirit (Acts 8:14-15).** That case was quite special in that those converts were Samaritans (Acts 8:5, 14), and there was much strife between the Jews and Samaritans. Peter and John could verify that everything was in order (assuming it was) and put their stamp of approval on what was happening there. The Samaritan believers received the Holy Spirit through the laying on of the hands of the apostles.

We could say that the Samaritan believers were "saved" before they received the Spirit, but they had not yet become Christians in the full new-covenant sense, and they could not begin to walk as Christians are enabled, and required, to walk. Receiving the life-giving, sanctifying Spirit who enables us to be born again and to walk in the righteousness and holiness of God, along with the charismatic dimension of the work of the Spirit is a big part of what Christianity is all about. It was totally necessary for the Samaritan believers to receive the Spirit to partake of new-covenant salvation.

It is obvious that Christians can receive the charismatic dimension of the Spirit's work as a second experience. Up until a little more than a hundred years ago, most Christians were not open to (they did not have faith to receive much of) the charismatic dimension of the Spirit's work. (I believe we can also say that God intended more of the charismatic dimension of the Spirit's work at the beginning and end of this age.) But this is not the pattern established in the New Testament. Not only was the life-giving and sanctifying work of the Spirit needed to become born-again, sanctified Christians, but the grace to enable the Christian church to fully function as it is supposed to, and to effectively take the gospel to the world, requires the charismatic dimension of the Spirit's work. This includes the charismatic gifts. Charismatic gifts were mentioned in receiving the Spirit on the Day of Pentecost and in Acts 10:46; 19:6. We know that the apostle Paul (who received the Spirit in Acts 9) spoke with tongues a lot (1 Cor. 14:18), and I believe we can safely assume (without being dogmatic) that the Samaritan Christians that we read about in Acts chapter 8 began to experience the charismatic gifts when they received the Spirit. And Acts 10:45 says, "the gift of the Holy Spirit" that had been poured out on the Day of Pentecost was poured out on the Gentile believers gathered at the home of Cornelius (also, referring to the same experience, Acts 10:47 ["received the Holy Spirit"]; Acts 11:15 ["the Holy Spirit fell upon them just as *He did* upon us in the beginning"]). The Holy Spirit brought His life-giving and sanctifying work that these Gentile believers totally needed along with the charismatic dimension of His work.

The case of the conversion of Saul/Paul and his baptism in water and reception of the Spirit was a little different in that he had been sent to Damascus to persecute the Christians there (not to become a Christian), but what happened to him fit the familiar pattern in most ways (Acts 9:1-22). Acts 9:10-18 show that the Lord Jesus sent Ananias to Paul that he might be filled with the Spirit and regain his sight. Keep in mind that Paul desperately needed the life-giving and sanctifying work of the Spirit. (Ananias also informed Paul that his apostolic ministry would include much suffering.) The water baptism of Paul isn't mentioned in Acts chapter 9, but it is mentioned in Acts 22:16 that Ananias said to Paul, "Get up and be baptized and wash away your sins, calling on His [the Lord Jesus'] name." I assume Paul was baptized in water before he received the Spirit, which would fit the typical pattern (you would typically "wash away your sins" before you receive the Spirit), but with room for exceptions as we will see when we come to Acts 10 next. Paul probably received the Spirit with the laying on of the hands of Ananias, but that detail isn't mentioned in Acts. Acts 9:17-18 with Acts 9:12 make it clear that Paul regained his sight when Ananias laid his hands on him. Acts 9:12 mentions that Paul "has seen in a vision a man named Ananias come in and lay hands on him, so that he might regain his sight."

The case of the conversion of Cornelius the centurion and "his relatives and close friends" (Acts 10:24; see Acts 10:1-11:18) is a little different in that those believers received the Spirit before they were baptized in water, but that deviation from the typical pattern is easy to understand in that special case. The conversion of Cornelius and the others gathered to hear what God had to say to them through the apostle Peter was different in that they were the first Gentiles to become Christians mentioned in the New Testament. If God had not demonstrated His full acceptance of these Gentiles (uncircumcised Gentiles [Acts 11:3]) as full members of the Body of Christ by obviously giving them the Holy Spirit, very large numbers of Jewish Christians would have doubted their salvation and rejected fellowship with them. (The New Testament shows that some Jewish Christians doubted the salvation of Gentiles if they were not circumcised, etc.)

God clearly demonstrated *His* full acceptance of these believers by pouring out the Holy Spirit on them while Peter was still speaking, and they were speaking in tongues as on the Day of Pentecost. If God had not demonstrated His acceptance of these Gentile believers they undoubtedly would not have baptized them in water (Acts 10:45-48). Acts 11:1-18 shows that God's pouring out His Spirit on these Gentiles, along with the other things God had revealed to Peter, was totally needed to satisfy (at least to some extent) the Jewish Christians at Jerusalem that God accepted these Gentiles (though uncircumcised, etc. [Acts 11:3]). So, it is easy to see why God gave the gift of the Spirit to these believers *before* they were baptized in water.

And lastly, we'll briefly discuss Acts 19:1-7. What happened there fits the typical pattern in that the converts repented (as required) and submitted to the gospel in faith. Then they were baptized in water, Paul laid his hands on them, and they received the Spirit. Acts 19:6 mentions that they began speaking with tongues and prophesying. The primary point that we need to discuss is whether these "disciples" that Paul found when he came to Ephesus were born-again Christians when he met them. Many say yes, but it seems clear to me, and many others, that had not become Christians yet. When the apostle Paul asked them if they had received the Spirit when they believed, they answered, "No, we have not even heard whether there is a Holy Spirit." Those last words would be impossible for born-again Christians to speak. In the margin the NASB has, "Or, *the Holy Spirit has been given.*" However we translate these words, I believe it is clear that these disciples of John the Baptist would have known about the Holy Spirit, but they *did not know* that He had been poured out for those who submit to Christ to receive, typically right after being baptized in water, or that receiving the Spirit is a very big part of becoming a Christian. The Spirit brings life (starting with the new birth) that overpowers spiritual death; He enables Christians to live righteous and holy lives, with the victory over sin; and He brings the charismatic dimension of His work, which

includes anointing believers to fulfill their assigned roles, including ministries, in the Body of Christ.

When Paul asked them into what [name] they were baptized, they said "Into John's [John the Baptist's] baptism." As I mentioned, it seems clear to me that they had not yet become Christians. This is strongly confirmed in that Paul went on to tell them "John baptized with the baptism of repentance, telling the people to believe in [or, into] Him who was coming after him, that is Jesus" (Acts 19:4). They hadn't believed in [or, into] the Lord Jesus. And 19:5 goes on to say "When they heard this, they were baptized in the name of the Lord Jesus." We can be sure that Paul would have made sure they knew the truth about salvation in Christ and submitted to, and confessed, that truth in faith before he would have baptized them. **Acts 19:6-7. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying. (7) There were in all about twelve men.**

**11.5. The Third Wave Pentecostals (Including John Wimber and the Vineyard Churches) Teach that All Born-Again Christians Have Been Baptized in the Holy Spirit, that It Isn't a Second Experience, and Further Discussion Regarding Receiving the Holy Spirit/Baptism in the Holy Spirit.** This section includes a listing and quotation of the verses of the thirteen uses of *receiving* the Spirit (in some form) and the eleven uses of *giving* the Spirit (in some form) that I found in the New Testament: It is quite significant that each one of these uses can, and undoubtedly should, be understood in the same full sense as the seven uses of *baptism* in the Spirit in the New Testament that include being born again, being sanctified, and the charismatic dimension of the Spirit's work, through the one primary reception, giving, and baptism in the Holy Spirit. I am trying to demonstrate how the New Testament uses these three expressions. However, I am not at all denying later givings/anointings with the Spirit.

I'll quote a little from my 2001, thirty-seven-page paper titled *Charismatic Gifts and Charismatic Chaos*. (I don't have the paper in digital format, but I have some printed copies of the paper. The paper contains a large number of excerpts, and I didn't receive permission to put the excerpts on the internet.) A primary purpose for the paper was to disagree with John MacArthur's view that the charismatic gifts have not been available since the early days of the Christian church, and are not available in our day. I have a lot of respect for MacArthur's ministry, but I believe he is making a serious mistake here, very much including when he denies that the gifts being manifested in our day are genuine gifts from God.



I'll quote a small part of what I said under the heading, "Excerpts from *Are Miraculous Gifts for Today* ([Zondervan, 1996]. Four views are presented in this book: Cessationist; Open but Cautious; Third Wave; and Pentecostal/Charismatic. The book was edited by Wayne Grudem.)" (I'll quote footnote 24 of my thirty-seven page paper: "I'll quote the paragraph from the Preface in which Grudem briefly defines what is meant by the Third Wave: 'In the 1980s a third renewal movement arose [following the Pentecostal and charismatic renewal movements], a movement called The Third Wave by missions professor C. Peter Wagner at Fuller Seminary.... Third wave people encourage the equipping of all believers to use New Testament spiritual gifts today and say that the proclamation of the gospel should ordinarily be accompanied by "signs, wonders, and miracles," according to the New Testament pattern. They teach, however, that baptism in the Holy Spirit happens to all Christians in conversion and that subsequent experiences are better called "fillings"; or "empowerings" with the Holy Spirit. Though they believe the gift of tongues exists today, they do not emphasize it to the extent that Pentecostals and charismatics do. The most prominent representative of the "Third Wave" is John Wimber [now deceased], a pastor of the Vineyard Christian Fellowship in Anaheim, California, and leader of the Association of Vineyard Churches.' ")

"I'll start with some excerpts from C. Stanley Storms, who represents the Third Wave viewpoint in *Are Miraculous Gifts for Today*: 'It is my contention in this chapter that we should pray for his [the Holy Spirit's] appearance with the expectation that he will minister to God's people *through* God's people by means of the full range of *charismata* [gifts] listed in such passages as 1 Corinthians 12:7-10, 28-30. This has not always been my [Storm's] belief. For over fifteen years I taught others that certain gifts of the Spirit, in particular, word of knowledge, healing, miracles, prophecy, discerning of spirits, tongues, and the interpretation of tongues died with the apostles and were interred with their bones' (page 175)."

"Storms' heading for pages 176-185 is 'Second Experiences.' I'll quote three paragraphs from what he said here: 'Perhaps the principal distinction, theologically speaking, between classical Pentecostalism and the so-called Third Wave is the latter's rejection of the doctrine of subsequence. According to most Pentecostals and charismatics, baptism in the Holy Spirit is an event subsequent to and therefore separate from the reception of the Spirit at conversion [which includes being born again], the initial evidence of which [baptism in the Holy Spirit] is speaking in tongues.

The view for which I [Storms] will contend is that Spirit baptism is a metaphor that describes what happens when one becomes a Christian. [(I have a lengthy, seven-paragraph footnote here. I'll quote part of it when I finish quoting from Storms.) As my present paper shows, I agree that the terminology *baptism in the Spirit*, as it is used in

the New Testament, includes "what happens [or, at least what is supposed to happen] when one becomes a Christian." But I cannot agree if *baptism in the Spirit* is not understood to include the transformation to righteous and holy living by the indwelling Righteous, Holy Spirit, along with being born again by the Life-Giving Spirit and entering into the charismatic dimension of the Spirit's work.]] However, this does not preclude multiple, *subsequent* experiences of the Spirit's activity. After conversion the Spirit may yet 'come' with varying degrees of intensity, wherein the Christian is 'overwhelmed,' 'empowered,' or in some sense 'endued.' ... (page 176).

Whereas biblical usage suggests that we apply the terminology of Spirit baptism to the conversion experience of all believers, this in no way restricts the activity of the Spirit to conversion. [The only way I can agree with this sentence is if we understand that "conversion" includes being born again, the transformation to righteous and holy living to which we are called in the gospel, and the charismatic dimension of the Holy Spirit's work.] ... Therefore evangelicals are *right* in affirming that all Christians have experienced Spirit-baptism at conversion [[They have at least experienced a major aspect of what Spirit-baptism means in the New Testament when they are born again, but it is totally necessary to understand that the sanctifying/making righteous work of the Spirit is a big part of what the baptism in the Spirit means in the New Testament. We cannot afford to minimize this all-important part of our salvation. As I demonstrate in this 2019 paper, most of the prophecies that deal with God's pouring out of His Spirit in new-covenant salvation put the emphasis on our being made righteous and holy.]], but they are *wrong* in denying the reality of subsequent, sensible, and often dramatic experiences of the Spirit in the course of the Christian life. Charismatics are *right* in affirming the reality of postconversion encounters with the Spirit that empower, enlighten, and transform. But they are *wrong* in calling this experience 'Spirit baptism.' [At least such experiences should not be called *the* baptism in the Holy Spirit.] ... (page 179)."

I'll quote most of what I have in the lengthy footnote 25 of my paper *Charismatic Gifts and Charismatic Chaos*: "I believe Storm's viewpoint (which is the Third Wave viewpoint; see footnote 24) comes much closer to what *baptism in the Spirit* means in the New Testament than the typical Pentecostal/charismatic viewpoint (where the *baptism in the Spirit* is viewed as being subsequent to the new birth, not including the all-important new birth), but I believe we must modify his viewpoint somewhat to fully line up with the New Testament. The New Testament uses the words *baptism in the [Holy] Spirit* (in some form) seven times (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; and 1 Cor. 12:13). All seven uses speak of the promised new-covenant gift of the Holy Spirit. The Spirit is given to all who believe in/into the Lord Jesus Christ

*to impart life (starting with the new birth), to enable Christians to be righteous and holy, and to enable Christians to function in the charismatic dimension.*

Those who become born-again Christians necessarily experience a major aspect of what *baptism in the Spirit* means in the New Testament, but we haven't received the fullness of what baptism in the Spirit means if we (for one reason or another) haven't been sanctified/made holy by the Spirit, or if (for one reason or another) we have failed to enter the charismatic dimension of the Spirit's work. One key reason that many Christians in our day enter the charismatic dimension of the Spirit's work as a second (subsequent) experience (and that many Christians never do enter this dimension of the Spirit's work) is that they hadn't/haven't learned that this dimension of His work is available for us today, or they had/have even been taught against the charismatic gifts for our day.

I have discussed *baptism in the Spirit* at some length in previous writings. Start with the discussion of 1 Cor. 12:13 in my paper dated March 2000 that includes verse-by-verse studies of 1 Corinthians chapters 10-14, including the subsection titled "Further Discussion on the Meaning of the Words *Baptism in the Holy Spirit* in the New Testament (pages 29-31 and 36-40 for the internet version [Google to Karl Kemp Teaching].) In footnote 9 on page 29 of that paper, I cite references to further discussion on this important topic from my book *Holiness and Victory Over Sin* (pages 125-139) and the *Paper on Faith* (pages 94-100 for the internet version of that paper). To get the full picture it will be necessary to read all three discussions. This topic is controversial; that makes it all the more important. We must seek God for the balanced truth of what the Bible teaches. Most Christians assume that what they believe is the balanced truth already; but those holding differing viewpoints can't all be right. Very often we have part of the truth, not the whole truth/the balanced truth.

[For this 2019 paper I expanded on what I had in the lengthy footnote 25 of my paper *Charismatic Gifts and Charismatic Chaos* by quoting the relevant verses here.] There are other expressions used in the New Testament with the same meaning as *baptism in the Spirit*, including the words *receive the Spirit*. I found thirteen verses that use the words *receive the Spirit* (in some form). It seems that these words in each of these verses fit the idea of receiving the promised new-covenant Spirit, the Spirit who comes to impart the life of God (starting with the new birth), to make believers righteous and holy, and to enable them to function in the charismatic dimension. As I always do, unless I mention otherwise, I am using the NASB. All of the verses use the Greek verb *lambano* (John 7:39 with 7:37-38. [See under section 11.3 of this 2019 paper on these verses.] **Now on the last day, the great day of the feast [of Tabernacles], Jesus stood and cried out saying, "If anyone is thirsty, let him come to me and drink.**

**(38) He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' " (39) But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.** Jesus was not glorified in the sense spoken of here until He was taken up in glory forty days after His resurrection [cf. Acts 1:2; 2:33].); John 14:16-17 ([See under section 11.3 on these verses.] **I will ask the Father, and He will give you another Helper [Greek *parakletos*], that He may be with you forever; *that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.* Jesus, speaking of the time when His disciples would receive the Spirit (starting on the Day of Pentecost), said, 'because I live, you will live also' [John 14:19]. When Christ spoke these words to His disciples, they had not been born again yet.) John 20:22 with 19-23 ([See under section 11.3 on these verses.] **And when He [Jesus] had said this, He breathed on them and said to them, "Receive the Holy Spirit."**); Acts 2:38 with 2:37-39 ([See under section 11.3 on these verses.] **Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."**); Acts 8:15, 17, 19 ([The apostles Peter and John] **who came down and prayed for them that they might receive the Holy Spirit. (17) Then they began laying their hands on them, and they were receiving the Holy Spirit. (19) [Simon, "who was formerly practicing magic in the city" (Acts 8:9)] saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit."**); Acts 10:47 ([The apostle Peter at the household of Cornelius said] **"Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did* [on the Day of Pentecost], can he?"**); Acts 19:2 with 19:1-7 ([See under section 11.4 on these verses.] **He [the apostle Paul] said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit [or, better, the Holy Spirit has been given]."**); Rom. 8:15 (**For you have not received a spirit of slavery leading to fear again, but you have received a spirit [I would translate the Spirit with the margin of the NASB and the NIV, KJV] of adoption as sons by which we cry out, "Abba! Father!"**); 1 Cor. 2:12 (**Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God.**); Gal. 3:2 ([See under section 11.3 in this paper on this verse.] **This is the only thing I want to find out from you; did you receive the Spirit by the works of the Law, or by hearing with faith?** It is clear that they received the Spirit through Faith in God the Father, the Lord Jesus, and the gospel, not through doing works of the Law.); and Gal. 3:14 ([See under section 11.3 on this verse.] **in order that in Christ Jesus the blessing of Abraham might come to the Gentiles [nations], so that we [all believers] would receive the promise of the Spirit through faith.**).**

I found eleven verses that use the words *giving the Spirit* (in some form) that fit the same full sense that is comparable with the meaning *baptism in the Spirit* and *receiving the Spirit*. All of these verses, with the obvious exception of John 7:39 where the verb must be supplied in italics, use the Greek verb *didomi*. I won't count John 7:39 since the verb is not included in the Greek text.) John 7:39 with 7:37-38 (See in the preceding paragraph on John 7:39.); John 14:16-17 (See in the preceding paragraph on John 14:16.); Acts 5:32 with 5:27-42 (**And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.**) Acts 8:18 (cf. 8:20; **When Simon saw that the Spirit was bestowed [given] through the laying on of the apostle's hands....**); Acts 11:17 (Therefore if God gave to them [referring to the Gentiles who became Christians in Acts chapter 10] **the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?** [by refusing to accept these Gentile believers and baptize them in water]); Acts 15:8 with 15:1-11 (**And God, who knows the heart, testified to them giving them the Holy Spirit** [referring to the Gentile believers being given the Spirit back in Acts chapter 10], **just as He also did to us** [referring back to the Day of Pentecost].); Rom. 5:5 with 5:1-11 (**and hope does not disappoint, because the love of God has been poured out within [into] our hearts through the Holy Spirit who was given to us.** See pages 89-91 of my book *Holiness and Victory Over Sin*); 2 Cor. 1:22 (**[God] who also sealed us and gave us the Spirit in our hearts as a pledge** [down payment on the glory of our inheritance that is still future].); 2 Cor. 5:5 (**Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge** [downpayment; see 2 Cor. 1:22].); 1 Thess. 4:8 with 4:1-8 (**So He who rejects this is not rejecting man but the God who gives His Holy Spirit to you.**); 1 John 3:24 (**The One who keeps His commandments** [referring to God the Father as 1 John 3:23 shows] **abides in Him** [God the Father], **and He** [God the Father] **in him. We know by this that He abides in us, by the Spirit whom He** [God the Father] **has given us.**); and 1 John 4:13 (**[By this we know that we abide in Him and He in us because He has given us of His Spirit** [1 John 4:9-12 and other verses show that God the Father is spoken of here.]]).

This is the end of this paper. May God's will be fully accomplished through this paper and His people be edified and blessed! May this paper help many Christians to better understand holiness and walk in an abiding state of holiness through the blood of Christ and in the outpoured, indwelling Life-Giving, Righteous, Holy Spirit of God!

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