

ENTIRE SANCTIFICATION AS A SECOND
WORK OF GRACE.

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No doubt the Scribes and Pharisees felt that they had completely invalidated Christ's claim to deity when they, in derision, cried out during the awful hour of the Crucifixion, "If Thou be the Son of God come down from the Cross." "If Thou be the King of Israel, save Thyself."

So, the opposers of true holiness have, time and again, thought that they had completely settled the question when they asked with an air of triumph, "Where is the term second blessing found in the Bible?" "Give us book, chapter, and verse for the 'second blessing' and we will then, and not till then, believe in it."

We might ask, where is the term beatitude found in the Bible? Where is the term pentateuch found in the Bible? For surely all believe in the pentateuch and the beatitudes, yet these identical expressions are not in the Bible. We all believe in Christianity and yet the word Christianity is not found in the Bible. We believe in the Trinity and yet the term Trinity is not in the Bible. The opponents of the second blessing believe in the decalogue, but where will they find the exact term decalogue in the Bible? If they will find all the above expressions, Christianity, pentateuch, beatitudes, decalogue and trinity in the Bible, then we will show them book, chapter and verse for the "second blessing."

If it be contended that these things are contained in the Scriptures under equivalent terms, we reply that the "second blessing" is contained in the Scriptures under equivalent terms. It is foolish and fanatical to contend for every theological truth to be stated in exact Bible terminology.

A thing may be Scriptural without being clothed in absolute, identical phraseology. A mere Biblical expression may be used unbiblically for the support of unbiblical doctrines, while even an unbiblical expression may be used in support of Biblical doctrines.

We know that the Bible teaches the Ten Commandments, the Lord's Prayer, the New Birth, and the Baptism with the Holy Ghost, yet these identical expressions are not used in the Bible, that is, not used verbatim et literatim. If we count the Commandments, however, we find there are ten. We know that Jesus gave His disciples the great model prayer of the ages, known as the Lord's Prayer. Nicodemus was informed that he had to be born again, and we have the expression "baptized with the Holy Ghost."

Hence while the exact phrase the "second blessing," does not occur in the Bible, the truth which the term "second blessing" as employed by John Wesley, was intended to convey is certainly very clearly and unmistakably contained in the Holy Scriptures.

If it can be proven by the Bible, therefore, that entire sanctification is a work of grace, instantaneously wrought and comes after, or is subsequent to regeneration, all that we contend for by the term "second blessing" is now henceforth

and forever established. We proceed to the proof.

We lay down this proposition—There are two definite, distinct, named blessings that have to do with sin. When this is said all is said. If some thirty-second blessingist or thousandth blessingist declares that he has received a thousand blessings, we ask what are the names of all these many blessings? Were they as definitely sought and consciously received as regeneration? What change or changes did they effect in the moral nature? What power or principle of sin did they remove? Did they make the recipient of them entirely free from all sin—perfectly pure and holy? Which particular blessing, out of the one thousand, cleansed the soul from the last and least remains of sin, or did it take the entire thousand blessings combined to remove all sin? Or does inbred sin still remain in the heart of the professor of these thousand blessings?

I would hate to admit that a thousand blessings could not do as much for me as the holiness man's second blessing does for him. If inbred sin remains in the heart after the thousand blessings have been received, then the recipient is very much in need of one more blessing. If this one more, particular blessing removes inbred sin, it should by way of pre-eminence and with reference to regeneration and from the fact that it is not a mere numerical blessing, but a real work of grace effecting a real change in the moral character, it should, we repeat, be called the second blessing instead of the thousandth plus one blessing.

The old lady in Georgia had it about right when she answered the Presiding Elder this question. He threw himself back in great dignity, arrogance, and pomposity and said: Talk about your second blessing. I have received a thousand blessings." The old lady rejoined, "I've received a million of little blessings like that, but I mean a great big blessing that cleans you up and cleans you out." Well said thou good and faithful sister.

All the Christian Fathers, the founders of churches, and the great theological and polemical writers of the world, have at their best moment, either recognized the need of holiness or endorsed the doctrine and that practically as it is preached and proclaimed by the Holiness Movement.

Let us take the testimonies of some of the leading representatives of this distinguished class.

Polycarp, the martyr, the Bishop of Smyrna, who was a disciple of St. John, once declared: "He who is possessed of love is free from all sin."

Clement, of Rome, whose name is mentioned by Paul as being in the Book of Life (Phil. 4:4-6), has left on record these words: "By love were all the elect of God made perfect."

Irenaeus, the bishop of Antioch, speaks to the point when he declares: "Faith is the beginning, love is the end, and these two taken together all that pertains to perfect holiness follows."

Ignatius also declares that "he who presents these three (spirit, soul and body) to God without fault is, therefore, perfect." He was commenting on St. Paul's prayer in I. Thess. "The very God of peace sanctify you wholly and I pray God your whole

spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Macarius, of the fourth century, in his homilies speaks of being "captivated by love and elevated to God."

John Chrysostom, the golden-mouthed, declared that "to obtain 'such power and to receive forgiveness of sins are not one and the same.'"

Ambrose declared that confirmation by the Holy Ghost was "a spiritual seal remaining after baptism that perfection may be had."

These eminent witnesses carry us back to speaking distance with the Apostles, Polycarp, having been the immediate disciple of the Apostle John.

But coming on down the dusty highway of time, over which the long centuries have dragged their weary length into eternity, we will now introduce more modern witnesses.

George Fox, the founder of the Friends or Quakers, says: "I was led up by the flaming sword of the Spirit into the Paradise of God, and knew nothing but innocence, purity and righteousness, and was builded up into the state in which Adam was before the fall." (Spiritually speaking of course.)

Again he says: "After I was converted I found something in my heart that would not be sweet, something that would not be good. Jesus Christ came in and cast it out, and then He shut the door."

Matthew Henry, the noted Calvinistic Commentator, says regarding the valedictory prayer of Jesus in the seventeenth chapter of John: "Jesus prayed for all that are His that they might be sanctified. He could not for very shame, own them as His, either employ them in His service or present them to His Father if they be not sanctified."

Thomas Chalmers, the learned and eloquent Scottish divine who said that "Methodism was Christianity in earnest," again testifies: "It were selfishness under the guise of sacredness to sit down in placid contentment with the single privilege of Justification. It is only the introduction to higher privileges."

Dr. Albert Barnes, the very brilliant and learned Presbyterian divine, has this to say on the question: "The steady and unceasing aim of every Christian is perfection. No man can call himself a Christian who does not earnestly desire it and constantly aim after it."

Martin Luther once exclaimed: "I have had a second conversion." "It is needless to introduce John Wesley, Adam Clark, John Fletcher, Charles Wesley and Richard Watson, as everyone knows that they stood for entire sanctification as a second work of grace, John Wesley defines sanctification as "an instantaneous deliverance from all sin which includes a power, then given, to always cling to God."

Adam Clark, the great commentator, defines sanctification as the "cleansing of the blood that has not been cleansed, the washing of the soul of the true believer from the remains of sin."

John Fletcher in his last Check to Antinomianism defends Christian perfection against all comers with the greatest of polemical skill.

Richard Watson, the most renowned