

Sanctified Wholly

by David Shelby Corlett

Entire sanctification is the work of God that cleanses the born again individual from the sinful nature, bringing them into a state of purity and harmony with God's nature and will.

Scripture: Romans 15:16

Topics: "Entire Sanctification", "Holy Spirit"

Description

David Shelby Corlett preaches on entire sanctification, explaining it as the work of grace by which God cleanses the born-again individual from the sinful nature remaining in the heart after new birth. This experience is provided through the sacrifice of Jesus and wrought in the heart by the Holy Spirit. Entire sanctification and the baptism with the Holy Spirit are one and the same experience, emphasizing cleansing and empowerment. The sanctified child of God has the sinful nature entirely removed, replaced by the fullness of the Holy Spirit, bringing inner peace and harmony with God's will.

Transcript

1. What is entire sanctification?

Entire sanctification is that work of grace by which God cleanses the born again individual or child of God from the sinful nature which remains in his heart after the new birth.

2. Are there other terms used in the Scriptures for this experience?

There are. It is called the baptism with the Holy Spirit, crucifixion of the flesh, perfect love, heart purity, cleansing from all sin, perfection of holiness.

3. By what means is this experience of entire sanctification provided?

It is provided through the sacrifice of our Lord Jesus, through His blood. "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

4. By what means is this experience wrought in the heart of the child of God?

Through the work of the Holy Spirit. "Being sanctified by the Holy Ghost" (Romans 15:16). "Through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

5. Are we to believe that entire sanctification and the baptism with the Holy Spirit are different experiences?

No. They are one and the same experience. Entire sanctification emphasizes the negative or cleansing phase of the experience, while the baptism with the Holy Spirit emphasizes the positive or empowering phase. The disciples testified to being cleansed from all sin or made pure in heart through the baptism with the Holy Spirit on the day of Pentecost (Acts 15:8, 9)

6. In this work of entire sanctification is the sinful nature brought into more perfect control or is it entirely removed from the heart of the Christian?

It is entirely removed from the heart of the Christian. Because this sinful nature is enmity against God, is not subject to the law of God neither indeed can be (Romans 8:7), it cannot be incorporated into the Christian life, it cannot be harmonized with the nature of God, nor can it be brought under perfect control. The only remedy is removal or deliverance. Hence, "the blood of Jesus Christ ... cleanseth us from all sin (I John 1:7).

7. In the work of entire sanctification is "the old man" merely set aside, or completely "put off"?

The "old man" is completely "put off" (Eph. 4:22) and in this act of "putting off the old man" the "new man" is completely "put on"; so that the new man with its affections and purposes fully occupies the heart and nature of the believer. The "new man" is the fullness of the Holy Spirit.

8. In what sense is this sinful nature or "old man" destroyed?

In a very real sense. As light dispels darkness, as harmony abolishes discord, as a new principle of life destroys an old life principle -- "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2) -- as a higher affection supplants a lower affection, as the enactment of a new law makes void or destroys an old law, as order replaces disorder, so the "body of sin is destroyed" (Romans 6:6) by the fullness of the Holy Spirit within our hearts.

9. Is there any provision for the suppression of this old nature of sin so that the child of God is assured of continuous victory without being entirely sanctified or cleansed?

There is only one provision made for this sinful nature, that is cleansing. There is not one suggestion given in the Scriptures that would permit a child of God to retain this sinful nature within and still be a victorious Christian. Note the terms of complete deliverance used in the Scriptures: "The old man is crucified" ... "The body of sin might be destroyed" (Romans 6:6); "put off the old man" (Eph. 4:22); "Made free from the law of sin" (Romans 8:3); "purge out the old leaven" (I Cor. 5:7); "cleanseth from all sin" (John 1:7); "purifying their hearts by faith" (Acts 15:9). There is no hint whatsoever of suppression, but emphatic statements of removal or destruction.

10. What then is the inner condition of the sanctified child of God?

He is pure in heart through the merits of the blood of Jesus, his nature is brought into full conformity to the nature and will of God, his formerly disordered soul is brought into a state of soul health or holiness, he is wholly the Lord's because he has made a full heart dedication to Him, he is holy in heart because of the full indwelling of the Holy Spirit. Because his inner nature is harmonized with God and His will he has found the one true life center around which he may organize a satisfying and happy life.

11. In what sense may this experience be called perfect?

It is perfect because the sanctified child is brought into a perfect harmonious relationship with God through the cleansing of his heart from all sin. It is perfect, for all inward hindrances to love are removed so that the sanctified individual can love God perfectly without the presence of tormenting fear. It is perfect because he is delivered from the inner conflict between the flesh and Spirit by the indwelling fullness of the Holy Spirit and he is conscious of a state of inner or perfect peace, and by obedience to the Spirit this spiritual union and peace is maintained. In no sense is this physical perfection, mental perfection, perfection where one is free from mistakes, or perfection to where one cannot sin. It is the perfect harmonizing of the inner life of the Christian with the nature of God. But since this treasure is possessed in "earthen vessels" (II Cor. 4:7) the individual may not give perfect expression to this inner grace.

12. Does this experience of entire sanctification place one where he may not fall or backslide or where he may not be tempted?

It does not. As long as one lives in this world he will be subject to temptation. But temptation is not sin, rather it is the solicitation or enticement to sin. Jesus was tempted but sinless.

As long as one may be tempted he is liable to fall or backslide. Entire sanctification does not remove the possibility of backsliding. It does, however, bring one to a place of establishment in holiness where the possibilities to backsliding are greatly reduced. It should be a very rare exception for one to backslide who has been genuinely sanctified.

13. Is this experience of entire sanctification an instantaneous experience, or is it to be reached through a process of development?

The experience itself is an instantaneous experience. It is obtained by faith, and anything so obtained is done the moment the person believes. The approach to the experience may be gradual in that the child of God walks in the light and thus brings himself up to the place of seeking this experience; also he may gradually approach it through a carefully planned consecration; but the crisis will be instantaneous when faith in the blood of Jesus brings complete cleansing from all sin.

14. Does it mean that one has reached the limit of Christian growth because he is entirely sanctified?

By no means. Through entire sanctification he has had the inner sin problem fully settled. He is then in a position to make more rapid progress in the Christian life, because that sinful nature which hindered Christian development and which kept some in the state of perpetual spiritual babyhood is cleansed from his heart. Purity of heart, or entire sanctification is not maturity of Christian growth.

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