

DOWNLOAD PDF THE REFORMED DOCTRINE OF SANCTIFICATION, BY C. N. WEISIGER, 3D.

Chapter 1 : Review of Layton Talbert's "Beyond Suffering: Discovering the Message of Job"

Fundamentals of the faith. [Carl F H Henry;] -- B. Graham *The Reformed doctrine of sanctification, by C. N. Weisiger, 3d* *Heaven or hell? By F. C. Kuehner* *The second advent of Christ, by W. M. Smith* *The glorious destiny of the believer, by.*

Quite naturally, there has been a great deal of emphasis on justification by grace alone *sola gratia*, through faith alone *sola fide*. What might have been a time of remembrance and celebration has also been one of controversy since leaving evangelical teachers and even ministers and teaching elders in confessional Presbyterian and Reformed churches have been publicly advocating the doctrine that we are initially justified by grace alone through faith alone but finally saved through faith and works. Thus, instead of being principally a historical moment it has become a moment for confessing the faith in *statu confessionis*. When we consider these two topics together we talk about salvation. Controversy can be painful because it brings about separation and even loss of old ways of thinking, of friendships, and sometimes even ecclesiastical relationships but it can also be healthy. In this instance we have learned more clearly what Scripture says about these essential topics. This controversy has also been useful for bringing to the surface issues that have been simmering for a very long time. We have learned once again that the covenant of works is not a doctrinal second blessing. Rather we have seen that it is essential to Reformed theology and that the cost of the modern experiment of either marginalizing or rejecting it is too high. The reality is that it is not possible to teach Reformed theology without teaching a covenant of works. One will have a legal covenant. Of course, if our justification is merely initial then it is also only provisional. It means that we are still in a covenant of works. Under a covenant of works we must perform perfect righteousness in order to meet the test and receive the wages. This is the teaching of holy Scripture: The two covenants reflect two distinct principles. One of the things that we have re-learned through this controversy is that at least some of those who reject what we confess about these things do so for the same reason that folk have always rejected our confession: During the Reformation and after, our critics in Rome and among the Anabaptists agreed that the Reformation message of salvation by grace alone through faith alone must be rejected because it will not produce the desired results. They were quite plain about this. One area where I have gained some clarity over the last decade or so is concerning the distinction between sanctification and good works. They are not identical. Often, however, in Reformed circles, we speak as if they are. This is not what we confess. In Heidelberg Catechism 88-90 we define sanctification as the putting to death of the old man and the making alive of the new. In how many things does true repentance or conversion consist? What is the dying of the old man? Heartfelt sorrow for sin, causing us to hate and turn from it always more and more. What is the quickening of the new man? Heartfelt joy in God through Christ, causing us to take delight in living according to the will of God in all good works. Notice please that we do not talk about good works until the last clause of question. Notice also the relationship between good works and sanctification. Sanctification itself is nothing more or less than conformity to Christ. It is being renewed, by the gracious, free, gradual work of the Holy Spirit within us renewing us into the image of Christ. This is what we confess in Westminster Shorter Catechism. They are the result of that process, its fruit, not the process itself. Failure to make this distinction has resulted in the little confusion about the biblical and Reformed doctrine of salvation and sanctification. This confusion is in effect a halfway house. Do not misunderstand me: Neither are they any part of our justification. They are the consequences of our justification. We do not have to choose between free justification or good works. God, who graciously justifies sinners, also graciously, progressively sanctifies them into the image of Christ. Out of that free, gracious salvation comes good works just as surely as good fruit comes from a living tree. The teaching of Scripture in the confession of the Reformed churches is not that difficult. It is not complex but it is mysterious because we cannot say exactly how or when or to what degree the Spirit is presently at work in us and yet we know that he is. Our sanctification is as much a matter of faith as our justification in the good

**DOWNLOAD PDF THE REFORMED DOCTRINE OF SANCTIFICATION, BY
C. N. WEISIGER, 3D.**

works that issue from it are just as mysterious.

DOWNLOAD PDF THE REFORMED DOCTRINE OF SANCTIFICATION, BY C. N. WEISIGER, 3D.

Chapter 2 : Best Reformed Theology Podcasts ()

*The reformed doctrine of sanctification (Fundamentals of the faith) [Cary N Weisiger] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Usage of the Word The subjective change wrought in the soul by the grace of God, is variously designated in Scripture. It is called a new birth, a resurrection, a new life, a new creature, a renewing of the mind, a dying to sin and living to righteousness, a translation from darkness to light, etc. In theological language, it is called regeneration, renovation, conversion. These terms are often used interchangeably. They are also used sometimes for the whole process of spiritual renovation or restoration of the image of God, and sometimes for a particular stage of that process. Thus Calvin gives the term its widest scope: In the acts of the Synod of Dort, we find such expressions as "Status conversionis aut regenerationis," and "ejecta ad conversionem sive regenerationem prmvia. The fifth chapter of the third book of that work is entitled "The nature of regeneration," and one of the heads under this is, "Conversion not wrought by moral suasion only. Turretin, as we have seen, distinguishes between what he calls "conversio habitualis" and "conversio actualis. Actualis vero seu actjva per bonorum istorum exercitium â€¦ Per illam homo renovatur et convertitur a Deo. Per istam homo a Deo renovatus et convertus convertit se ad Deum, et actus agit. Illa melius regeneratio dicitur, quia se habet ad modum nova nativitatis, qua homo reformatur ad imaginem Creatoris sui. Ista vero conversio, quia includit hominis ipsius operationem. As these two things are distinct they should be designated by different terms. Great confusion arises from this ambiguity of terms. The questions whether man is active or passive in regeneration and whether regeneration is effected by the mediate or immediate influence of the Spirit must be answered in one way if regeneration includes conversion, and in another if it be taken in its restricted sense. God regenerates; the soul is regenerated. In the Romish Church justification is making subjectively just, i. These terms, therefore, in the theology of that church are constantly interchanged. Even by the Lutherans, in the "Apology for the Augsburg Confession," regeneration is made to include justification. That is, it is made to include the whole process by which the sinner is transferred from a state of sin and condemnation into a state of salvation. In the "Form of Concord" it is said, "Vocabulum regenerationis interdum in eo sensu accipitur, ut simul et remissionem peccatorum quae duntaxat propter Christum contingit et subsequenter renovationem complectatur, quam Spiritus Sanctus in illis, qui per fidem justificati sunt, operatur, quandoque etiam solam remissionem peccatorum, et adoptionem in Olios Dei significat. Et in hoc posteriore usu supe multumque id vocabulum in Apologia Confessionis ponitur. Verbi gratia, cum dicitur; Justificatio est regeneratio â€¦ quia etiam viviGcationis vocabulum interdum ita accipitur, ut remissionem peccatorum motet. Cum enim homo per fidem quam quidem solus Spiritus Sanctus operatur justificatur, id ipsum revera est quaelm regeneratio, cia ex filio irm Et filius Dei, et hoc modo e marte in vitam transfertur â€¦ Deinde etiam regeneratio saepe pro sanctificatione et renovatione quae fidei justificationem sequitur usurpatur. In qua significatione D. Lutherus hac voce, tum in libra de ecclesia et conciliis, tum alibi etiam, multum usus est. They made especially a sharp distinction between justification and anything signifying a subjective change in the sinner. In the early Church regeneration often expressed, not any inward moral change, but an external change of state or relation. Among the Jews when a heathen became a proselyte to their religion, he was said to be born again. The change of his status from without to within the theocracy, was called regeneration. This usage in a measure passed over to the Christian Church. When a man became a member of the Church he was said to be born anew; and baptism, which was the rite of initiation, was called regeneration. This use of the word has not yet entirely passed away. A distinction is still sometimes made between regeneration and spiritual renovation. The one is external, the other internal. Some of the advocates of baptismal regeneration make this distinction, and interpret the language of the formulas of the Church of England in accordance with it. The regeneration effected in baptism, in their view, is not any spiritual change in the state of the soul, but simply a birth into the visible Church. Nature of Regeneration By a consent almost universal the word regeneration is now used to designate,

not the whole work of sanctification, nor the first stages of that work comprehended in conversion, much less justification or any mere external change of state, but the instantaneous change from spiritual death to spiritual life. Regeneration, therefore, is a spiritual resurrection; the beginning of a new life. Sometimes the word expresses the act of God. Sometimes it designates the subjective effect of his act. The sinner is regenerated. He becomes a new creature. He is born again. And this is his regeneration. These two applications of the word are so allied as not to produce confusion. The nature of regeneration is not explained in the Bible further than the account therein given of its author, God, in the exercise of the exceeding greatness of his power; its subject, the whole soul; and its effects, spiritual life, and all consequent holy acts and states. Its metaphysical nature is left a mystery. It is not the province of either philosophy or theology to solve that mystery. It is, however, the duty of the theologian to examine the various theories concerning the nature of this saving change, and to reject all such as are inconsistent with the Word of God. Not a change in the Substance of the Soul. Regeneration does not consist in any change in the substance of the soul. The only advocate of the opposite doctrine among Protestant theologians was Flacius Illyricus, so called from the place of his birth. He was one of the most prominent Lutheran theologians in what is called the second Reformation in Germany. He did great service in the cause of truth in resisting the synergism of Melancthon, and the concessions which that eminent but yielding reformer was disposed to make to the papists. He contributed some of the most important works of the age in which he lived to the vindication of the Protestant faith. His "Catalogue Testium Veritatis," designed to prove that the doctrines of the Reformation had had their witnesses in all ages; his "Clavis Scripturae Sacrae;" and especially the great historical work, "The Magdeburg Centuries" in thirteen volumes, folio, of which he was the originator and principal author, attest his learning, talents, and untiring industry. His fervent and uncompromising spirit involved him in many difficulties and sorrows, He died worn out by suffering and labour, says his biographer; one of those men of faith of whom the world was not worthy. Always extreme in his opinions, he held that original sin was a corruption of the substance of the soul, and regeneration such a change of that substance as to restore its normal purity. All his friends who had sided with him in his controversy with the Synergists and the supporters of the Leipzig Interim, forsook him now, and he stood alone. In the "Form of Concord," adopted to settle all the controversies of the period, these peculiar views of Flacius were condemned as a virtual revival of the Manichaeic heresy. It was urged that if the substance of the soul be sinful, God, by whom each individual soul is created, must be the author of sin; and that Christ who, in assuming our nature, became consubstantial with us, must be a partaker of sin. No Christian Church has assumed the responsibility of the doctrine of Flacius, or held that regeneration involves a change of the essence of the soul. Regeneration does not consist in an Act of the Soul. Regeneration does not consist in any act or acts of the soul. The word here, of course, is to be understood not as including conversion, much less the whole work of sanctification, but in its restricted sense for the commencement of spiritual life. The opposite view, which makes regeneration, even in its narrowest sense, an act of the soul, has been held by very different classes of theologians. It is, of course, involved in the Pelagian doctrine which denies moral character to everything except acts of the will. If "all sin is sinning," and "all love loving," then every moral change in man must be a change from one form of voluntary activity to another. The influence exerted on him was one which he could yield to or resist. If he yielded, it was a voluntary decision, and in that decision his regeneration, or the beginning of his religious life, consisted. In his discourse on Regeneration, the first proposition which he undertakes to establish is, "that the Spirit of God, in regeneration, produces nothing but love. They are just as capable of loving as of hating God." This is true of all sinners, who are as much moral agents, and the proper subjects of moral government, before as after regeneration. Whenever, therefore, the divine Spirit renews, regenerates, or sanctifies them, He has no occasion of producing anything in their minds besides love. They are, in nature and kind, precisely the same fruits of the Spirit. In regeneration, He produces holy exercises; in conversion, He produces holy exercises; and in sanctification, He produces holy exercises. Those who hold that the divine Spirit in regeneration produces something prior to love as the foundation of it, that is, a new nature, or new principle of holiness, maintain that men are passive in regeneration, but active in conversion

**DOWNLOAD PDF THE REFORMED DOCTRINE OF SANCTIFICATION, BY
C. N. WEISIGER, 3D.**

and sanctification. But if what has been said in this discourse be true, there is no new nature, or principle of action, produced in regeneration, but only love, which is activity itself. Professor Finney, in his "Lectures on Systematic Theology," teaches: That satisfaction, happiness, blessedness, is the only absolute good; that virtue is only relatively good, i. That all virtue lies in the intention to promote the happiness of being, that is, of universal being. There is no virtue in emotion, feeling, or any state of the sensibility, for these are involuntary. Love to God even is not complacency in his excellence, but "willing him good. All sin is selfishness, or the choice of our own happiness in preference to the good of universal being. Every moral agent is always "as sinful or holy as with their knowledge they can be. Regeneration is an "instantaneous" change "from entire sinfulness to entire holiness. The system of Professor Finney is a remarkable product of relentless logic. It is valuable as a warning. It shows to what extremes the human mind may be carried when abandoned to its own guidance. He begins with certain axioms, or, as he calls them, truths of the reason, and from these he draws conclusions which are indeed logical deductions, but which shock the moral sense, and prove nothing but that his premises are false. His fundamental principle is that ability limits obligation. Free will is defined to be "the power of choosing, or refusing to choose, in compliance with moral obligation in every instance. The acts of the will are either choices or volitions. By volition is intended the executive efforts of the will to secure the end intended. I am now prepared to say, still further, that this is a first truth of reason. If he honestly does this, he cannot, doing this, mistake his duty, for in doing this he really performs the whole of duty. Natural good is synonymous with valuable. Moral good is synonymous with virtue. It does meet a demand of our being, and therefore produces satisfaction. This satisfaction is the ultimate good of being.

DOWNLOAD PDF THE REFORMED DOCTRINE OF SANCTIFICATION, BY C. N. WEISIGER, 3D.

Chapter 3 : PPT “ Sanctification PowerPoint presentation | free to download - id: 21cb9c-Y2EyZ

Failure to make this distinction has resulted in the little confusion about the biblical and Reformed doctrine of salvation and sanctification. One reason that many do not make this distinction is that they fear of being labeled "antinomian" or they fear being criticized for not taking works seriously enough.

An Introduction to Christian Belief: Trinitarianism or Theology Proper Trinitarianism refers to the study of the triune God. It often includes such topics as rational arguments for the existence of God, the attributes of God, the Names of God, the trinity, and the decree or plan of God. Also, the strength of these arguments has been variously debated; some people find them helpful and generally convincing, especially when taken together, while others are not the least bit convinced. It is doubtful whether there is any necessary logical fault involved in denying any one of their premises or assertions since in many cases opponents are simply beginning with a different set of axioms. Further, there are many variations i. One should consult a textbook on the philosophy of religion for further discussion. Many Christians have wondered out loud about their efficacy, value, soundness, and importance. The following is simply an introduction. The Argument from Creation The argument from creation, or otherwise known as the cosmological argument states, in its most basic form, that everything we know in creation or in the universe has a cause i. But there cannot be an infinite regress of causes. Therefore, the universe itself has an uncaused cause and this Cause is God. In one form or another this argument has been advanced by Plato, Aristotle, Aquinas, Leibniz and in recent years by Richard Swinburne. One potential defeater of this argument is the denial that one must look outside creation for a cause; creation might simply have always existed. But some take issue with this rebuttal arguing that such a response is in reality a copout since it does not explain why the universe of created, apparently contingent beings continues to exist. Also, it seems to be question-begging to ex cathedra postulate an infinite series of causes when such an argument is logically trivial and according to many philosophers and physicists, absurd. An infinite series of causes is an intellectual copout, they argue, and violates the principle of sufficient reason. The Argument from Design The argument from design, or otherwise known as the teleological argument observes the harmony, order, and design of things within creation. It then argues that such design and order implies purpose and, therefore, there must be an intelligent Designer and that Designer must be God. This argument too has been advanced since Greek philosophy and was propounded by Aquinas as his Fifth Way, William Paley, and also by Swinburne in recent times. One potential defeater of this argument is the apparent randomness of certain things and events in creation and the apparent lack of design. The problem of the quantity of evil would fit in here as well. Proponents of the design argument often suggest that there do appear to be random events, and so on, but this still does not detract from the overwhelming sense of design we experience. If design were not so, it is doubtful that human beings could or would have survived even this long. One potential defeater of this argument is the claim that it entails the notion of God in its premises. It, therefore, assumes what it is trying to prove. The Argument from Morality The argument from morality argues from the fact of morality, not the existence of what appear to be varied moralities. It states that the fact of conscience and morality indicate that there must be a moral Law-Giver. One potential defeater of this argument is the claim that morality is an evolutionary phenomenon and one does not need to postulate God in order to account for its existence. Others attempt as well to argue that there are many different moralities, a fact they claim does not lead one to the conviction that there is just one God, as theism argues. Proponents of the argument from morality point out that the evolutionist cannot have it both ways. But we do, and we find ourselves with a sense of guilt when we do otherwise. Also, it is by no means certain that there are many different moralities among human beings on the planet. In fact, the overwhelming data from sociologists is that in terms of basic morality about murder, stealing, lying, etc. This does not mean that lying is sometimes honored; it means that it cannot be practiced consistently and universally in any one culture without that culture ceasing to function. The Attributes of God The attributes of God refer to those qualities or properties that set him apart as God and

by which we recognize him as such. Theologians have tended to distinguish his attributes in terms of those that he alone possesses and those which he shares in a derivative and finite sense with his creation. Generally listed in the Incommunicable list are: Self-existence, immutability, infinity, and unity. Attributes listed under the heading of communicable include: The Names of God God has revealed himself in many ways throughout history, now recorded for us in Scripture—a living, inspired record of his disclosures about who he is, his purposes, plan, character and will. On many occasions he has given us a name by which he has unveiled his nature and by which we are subsequently to understand him. Some of these names include: The Trinity of God The doctrine of the trinity is the affirmation based on the evidence of scripture that there is one God who exists eternally in three distinguishable persons, i. A specific way of speaking about this phenomenon is to say that God is: The prominent contribution of the OT to trinitarianism, while providing what some consider to be evidence of the divinity of the Son and the Spirit, is to repeatedly affirm the unity of God, both numerically and qualitatively. This unity is developed in the NT, however, in light of the coming and teaching of Christ, and shown to be more complex than had hitherto been known or understood. In the NT all three i. The Father is clearly divine in the NT. The Son is deity John 1: And the Spirit is said to be God Matt Thus there is no room in the Biblical portrait for three gods tritheism or one God who manifests himself in three different modes modalism. The Biblical portrait of God is that he is Trinitarian. This doctrine can be seen in several places including most notably, Romans 9 and Ephesians 1: Nothing more clearly teaches us that human beings have been endowed with a measure of genuine, responsible choice than sin. Thus there is a mysterious relationship between what has happened in history i. This mystery can be seen most clearly in the quintessential event of the cross and its portrayal in sacred scripture cf. The end result, of course, is a revelation of the glory of God John Yet in neither of these cases are the people and their actions minimized or the moral and spiritual consequences trivialized. Again, see Acts 2: The discussion of the order of the decrees has theological importance, but cannot be entertained at length here. Those who argue that God decreed first to create, then to permit the fall, then to save some and condemn others, to provide a redeemer, etc. Those who argue that God first decreed to save the elect and condemn the non-elect, and then to create the elect and non-elect, then to permit the fall and finally to provide a redeemer, are referred to as supralapsarians. Evans Downers Grove, IL: InterVarsity, , Part of his greatness is that he necessarily exists, at least as far as Anselm is concerned. Attempts to discover its meaning along the lines of comparative philology are tenuous at best, but so also with an examination of the verbal root. Its usage in Exodus 3:

DOWNLOAD PDF THE REFORMED DOCTRINE OF SANCTIFICATION, BY C. N. WEISIGER, 3D.

Chapter 4 : Both/And: Free Justification And Gracious Sanctification - Long Room

The doctrine of Lutherans and Reformed, the two great branches of the Protestant Church, is, that sanctification is never perfected in this life; that sin is not in any case entirely subdued; so that the most advanced believer has need as long as he continues in the flesh, daily to pray for the forgiveness of sins.

Covenant theology Reformed theologians use the concept of covenant to describe the way God enters fellowship with people in history. Because Adam and Eve broke the covenant by eating the forbidden fruit, they became subject to death and were banished from the garden. This sin was passed down to all mankind because all people are said to be in Adam as a covenantal or "federal" head. Federal theologians usually infer that Adam and Eve would have gained immortality had they obeyed perfectly. In it, God graciously offers salvation from death on condition of faith in God. This covenant is administered in different ways throughout the Old and New Testaments, but retains the substance of being free of a requirement of perfect obedience. Barth saw the covenant of works as disconnected from Christ and the gospel, and rejected the idea that God works with people in this way. Instead, Barth argued that God always interacts with people under the covenant of grace, and that the covenant of grace is free of all conditions whatsoever. Michael Horton, however, has defended the covenant of works as combining principles of law and love. God in Christianity and Trinity For the most part, the Reformed tradition did not modify the medieval consensus on the doctrine of God. God is affirmed to be one God in three persons: Father, Son, and Holy Spirit. Drawing on the Eastern tradition, these Reformed theologians have proposed a "social trinitarianism" where the persons of the Trinity only exist in their life together as persons-in-relationship. According to Russell, thinking this way encourages Christians to interact in terms of fellowship rather than reciprocity. Christ, Hypostatic union, Extra calvinisticum, Substitutionary atonement, and Threefold office Reformed theologians affirm the historic Christian belief that Christ is eternally one person with a divine and a human nature. Reformed Christians have especially emphasized that Christ truly became human so that people could be saved. Because Lutherans believe that Christ is bodily present in the Eucharist, they hold that Christ is bodily present in many locations simultaneously. For Reformed Christians, such a belief denies that Christ actually became human. Faith is personified as a woman to the right of a naked man on the ground asking Christ the way of salvation. They have, however, often reinterpreted the meaning of each of the offices. Christ is believed to have died in place of the believer, who is accounted righteous as a result of this sacrificial payment. Christian views on sin and Total depravity In Christian theology, people are created good and in the image of God but have become corrupted by sin, which causes them to be imperfect and overly self-interested. This view, that sin so dominates people that they are unable to avoid sin, has been called total depravity. These theologians have sought to bring attention to issues of environmental, economic, and political justice as areas of human life that have been affected by sin.

Chapter 5 : Unconditional Election – Grace Online Library

STRICT NATURAL THEOLOGY The first of these may be called natural theology in the strictest sense. Thomas Aquinas and the Roman Catholic Church hold, not merely that God can be known in nature, but that the existence of God can irrefragably be demonstrated, without any a priori equipment, from the data of sensory perception.

Methodism Addressed Pentecost Theoretically b. John Fletcher; Theologian of Wesleyan-Methodism c. While many in early Methodism made claim to having been baptized in the Holy Spirit, they did not describe the Pentecostal baptism as related in the book of Acts nor what occurred during the Pentecostal movement of the twentieth-century. Therefore when Methodism undertook to integrate the Scriptural doctrines of Pentecost with those Scriptural doctrines of justification and sanctification that were the strength of the movement, it did so without the benefit of experience. Almost instantly he became a dedicated proponent of Methodist teaching and an able assistant and close confidant to both John and Charles Wesley. He would commonly preach for Wesley, and became perhaps the most vital member of the Methodist theological inner circle. Those who knew Fletcher were in virtual unanimity in praising his personal piety, and he was revered by early Methodists as a great man of God. The Wesleys found Fletcher to an able communicator of the Methodist belief system and an insightful expounder of Methodist theology. His most significant theological work was produced between and in his well known Checks to Antinomianism, which he undertook at the behest of, and under the review of John and Charles Wesley. The work was originally commenced as a written defense of John Wesley against a formalized accusation from the Calvinistic Methodists at Trevecca College alleging he had departed from the simplicity of the Gospel message of justification by faith through his emphasis upon sanctification as constituting the salvation. This was a truly remarkable insight, as – even today – the evangelical world does not seem intent upon addressing this theological gap in doctrine. Descend, and make me pure from sin. This final stage is key to understanding how it came that Methodist theology viewed Pentecost as a culminating event in the Christian experience rather than as an induction into the body of Christ as a commencing event. Fletcher maintained that an understanding of these supposed stages of grace would allow men to judge their own spiritual progress and to receive insights that would prevent undue castigation of others that might be of a greater or lesser advancement in their ascent up the ladder of grace. In fact, we find the doctrine to appear on the doorstep of Azusa Street in the days leading up to that outpouring in April of 1900. When Pentecost was restored, it was restored first within the ranks of those that had only recently separated themselves from a Methodist system in rejection of Wesleyan sanctification teaching. The earliest Pentecostals were the holiness come-outers. The first edition of the newspaper printed from the Azusa Street mission quotes Seymour as he describes the doctrinal quandary that immediately arose between himself and ministers from the local holiness association: Roberts, the president of the Holiness Association, to come down and settle the doctrine of the Baptism with the Holy Ghost, that it was simply sanctification. He came down and a good many holiness preachers with him, and they stated that sanctification was the baptism with the Holy Ghost. But he they did not have the evidence of the second chapter of Acts. After the president heard me speak of what the true baptism of the Holy Ghost was, he said he wanted it too, and told me that when I had received it to let him know. So I received it and let him know. They did not possess a truly complete doctrine of either work. While they seem to have had the experience of initial regeneration as an initial act of coming to faith in Jesus Christ which they referred to as sanctification, their understanding of regeneration was partial. Clearly, the Wesleyan doctrine relating to Spirit baptism nullified the meaning of Pentecost by incorporating the term into the principle of sanctification. While Wesleyan Methodism had laid a foundation upon which the Pentecostal baptism would be restored, the vast majority of Wesleyans – through commitment to their theological tradition on the subject of Pentecost, rejected the baptism once it was restored. Wesley insisted that the babe in Christ must have the witness of the Spirit in some measure. A young man in St. While Whitefield preached the principle of the baptism as an entry point event, Wesley and Fletcher taught it rather as a

culmination of our growth in grace; albeit an event performed by Christ within the individual believer. However, this perception of the baptism factored heavily into the circumstances of the Topeka outpouring of , and was more firmly established after the Azusa Street outpourings between and He writes in Were all workers of miracles? Had all the gifts of healing? Did all speak with tongues? No, in no wise. Perhaps not one in a thousand. Probably none but the teachers in the church, and only some of them. It was therefore for a more excellent purpose than this that they were filled with the Holy Ghost. Without busying ourselves in curious, needless inquiries, touching those extraordinary gifts of the Spirit, let us take a nearer view of these His ordinary fruits which we are assured will remain throughout all ages. The Methodists were severely criticized for allowing lay preaching ie. Methodists were accused of condemning those rejecting their doctrine, and of assuming pretenses of speaking with divine inspiration. These accusations played upon the deep reprehension much of England harbored toward the despised Quakers, and the religious ecstasies and presumption that had attended that movement. Under withering attacks in which his movement was castigated and labeled as religious fanaticism, Wesley adamantly and articulately defended Methodism with stout disaffirmations of there existing any comparison with Quakerism. They do not; they expressly disclaim it. I have declared an hundred times, I suppose ten times imprint, that I pretend to no other inspiration than that which is common to all real Christians, without which no one can be a Christian at all. But by this very thing Satan beguiled them from the simplicity that is in Christ. By insensible degrees they were led to value these extra-ordinary gifts more than the ordinary grace of God; and I could not convince them that a grain of humble love was better than all these gifts put together. Wesley sought to put an end to what was occurring within ministries under his charge that began to operate in the Pentecostal gifts. When his ministers refused to quench the Spirit, he expelled both Maxfield and Bell from Methodism. This was not an uncontroversial action, and it caused tremendous tension among Methodists. He writes to those of the revival: I say yet again, beware of enthusiasm. Such is, the imagining you have the gift of prophecy, or of discerning of spirits, which I do not believe one of you has; no, nor ever had yet. Thus it appears that Wesley was operating under a profound misunderstanding of Pentecost while nonetheless accepting it in theory as a necessary component of a comprehensive Church theology. Thus Methodism may not have been prepared to receive the Pentecost they were looking for, having satisfied themselves in a faulty theological construct correlating Pentecost â€” in terms of the baptism of the Holy Spirit â€” with entire sanctification. Absent these doctrinal footholds, Methodism was poorly equipped to rightly embrace experience. Therefore the doctrines of sanctification were matters of particular focus in Wesleyan teaching. This focus also brought Wesley into conflict with the Calvinist Methodists e. George Whitefield who emphasized those principles of calling and election [20] that gave power and brilliance to the sound of the gospel trumpet. With this in mind, it seems understandable that the reworking of Pentecostal doctrine might have been a difficult undertaking for Wesley. While Wesley may have had difficulty assimilating Pentecost into a doctrinal framework, he consistently maintained the truth of those doctrines for which he is particularly remembered, ie. These doctrines were the distinction and strength of early Methodism, and were held forth as a hope for all believers to maintain. John Fletcher expresses this in a letter he writes to his congregation during a period of sickness wherein he urges they remain united in the promise: Wesley and his movement laid down the theology behind the sentiments of his Puritan Forbears. And in fact, that is exactly what Methodism turned out to become. John Wesley is remembered for his development of doctrine, his tireless preaching, and his great personal piety. And yet, we find him writing to his brother at the age of 63, something incredible to our ears. I do not love God. Therefore, I never believed, in the Christian-sense of the word. Therefore, I am only an honest Heathen. Wesley described the intensive phenomenon of that revival and the work under his early ministry as characterized by the conviction of sin in those to whom he and his colleagues preached: All the things that they have done are brought to their remembrance and set in array before them, so that they see the wrath of God hanging over their heads, and fee that they deserve the damnation of hell. In their trouble they cry unto the Lord, and he shows them that he hath taken away their sins, and opens the kingdom of heaven in their hearts, righteousness, and peace, and joy in

DOWNLOAD PDF THE REFORMED DOCTRINE OF SANCTIFICATION, BY C. N. WEISIGER, 3D.

the Holy Ghost. Sorrow and pain are fled away, and sin has no more dominion over them. This required the apprehension of sin and its condemning effects to go before, or else the mercy of God is without purpose for the soul. Recall the prophecy of Isaiah: Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. That work of the Spirit will also result in their sanctification, ie. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Swiss-born theologian of early-Methodism. I have not observed, either in the Old Testament, or the New any intimation at all of this kind. Wesley believed the holy lives of Methodist believers as a Christian witness would constitute the greatest proof of the truth of Christian faith.

Chapter 6 : What's the Best Way to Define Biblical Theology? | LogosTalk

Get this from a library! The reformed doctrine of sanctification. [Cary N Weisiger].

Chapter 7 : Sermons & Religious Lectures : Free Audio : Free Download, Borrow and Streaming : Internet

to gush, "'Sanctification' is one of the most resplendent words in our Christian vocabulary; and the New Testament doctrine of sanctification is one of the supreme distinctives of our Christian faith." 4.

Chapter 8 : Both/And: Free Justification And Gracious Sanctification | The Heidelblog

He finds his doctrine of regeneration, not in what Calvin and some few of the Reformed theologians taught under that head, but in what they teach of the Lord's Supper, and of the mystical union. Calvin⁴⁵ says, "Sunt qui manducare Christi carnem, et sanguinem ejus bibere, uno verbo definiunt, nihil esse aliud, quam in Christum ipsum credere.

Chapter 9 : Five Points of Calvinism – Page 2 – Grace Online Library

Scribd is the world's largest social reading and publishing site.