



Center for Biblical Leadership

TRANSFORMATIONAL ELEMENTS OF THE GOSPEL

*"To accept Christ in these days means to take Him for Savior,
sanctifier, baptizer with the Holy Ghost, healer and coming King."
- A.J Tomlinson*



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INTRODUCTION

Course Description:

In the Wesleyan¹-Pentecostal tradition, the Christian life is seen as a journey. This journey takes the believer through a series of spiritual experiences: salvation, sanctification, baptism in the Holy Spirit, healing, and the expectation of Jesus as our soon coming King. All these experiences are rooted in Jesus and his atoning work at the cross of Calvary. This is known as the Fivefold Gospel and Full Gospel. When the believer receives Jesus as savior, sanctifier, Holy Spirit baptizer, healer and soon coming king the result is that he/she will live a full and transformed life in the Spirit.

This course aims to provide a brief explanation of each of these five experiences and how they relate to us as believers. We will provide basic information that should be taught in local churches regarding the Fivefold Gospel, so that our people can grasp the meaning of what it is to live the full life provided by our Lord. In this course, we will integrate the teachings of the Church of God of Prophecy as stated in the *Biblical Principles, Beliefs and Practices, the Statement of Faith*, as well as teachings of the sacraments so that believers can gain a comprehensive understanding of the fivefold gospel as we teach and practice them in the Church of God of Prophecy. The objective is to move members of our congregations from theory to practice so that they can become living testimonies of the transformation that the Holy Spirit works in our lives and become better equipped to do the work of ministry. Becoming more effective equipping the saints for the work of ministry. We want to emphasize that "the goal of the full gospel, in the first place, is to preserve the availability of the experiences of Pentecost, the validity of those experiences, and their perpetuation. In other words, the full gospel is not

a structure for explicating Pentecostal doctrine, it is a narrative for a way of living."²

Learning Outcomes:

After completing this course, the successful student will be able to:

1. Name each of the five distinctives of the Fivefold Gospel.
2. Explain the meaning of the five distinctives of the Fivefold Gospel
3. Demonstrate how each distinctive of the Fivefold Gospel relates to his/her personal life.
4. Concisely articulate the Fivefold Gospel and its relevance and need for the church today.

Learning Activities:

1. Divide the students in groups of five or six and ask each group to write a definition of each transformational elements of the gospel.
2. Allow time for the students to explain what the Fivefold Gospel means to them, and how it relates to their lives.
3. Encourage the students to concisely articulate the Fivefold Gospel and its relevance and necessity for the church today.
4. Allow time for prayer, individually and in groups, to seek and experience the full life provided by Jesus through the Holy Spirit (salvation, sanctification, baptism in the Holy Spirit, healing, and a renewed expectation for the second coming of Jesus).

Suggested readings

1. Vondey, Wolfgang. *Pentecostal Theology: Living the Full Gospel*. London: Bloomsbury Publishing, 2017. ISBN 9780567516848.
2. Sims, John A. *Our Pentecostal Heritage: Reclaiming the Priority of the Holy Spirit*.

- 1 John Wesley was a central figure in the eighteenth century awakening. He was the founder of the Methodist Movement. While studying at Oxford he gathered round him a group which became known as the 'Holy Club' or Methodists. From him we get the doctrine of sanctification. (F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 1739.
- 2 Wolfgang Vondey, *Pentecostal Theology, Living the Full Gospel* (London: Bloomsbury Publishing, 2017), 21-22.

describes our final glorification: "Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is" (1 John 3:2 ESV). This is our hope: one day we will finish our journey and spend eternity with him.

Introduction

"To accept Christ in these days means to take Him for Savior, sanctifier, baptizer with the Holy Ghost, healer and coming King."³

This quote from A.J. Tomlinson⁴ is a statement of what we call the Fivefold Gospel or Full Gospel. This declaration is a recognition that from the early years of our movement, we accepted Classical Pentecostalism with its core teachings. The Fivefold Gospel "is a formative doxological confession which is testimonial in nature and relational in character. Jesus is the Savior, Sanctifier, Healer, Spirit baptizer, and coming King."⁵ In other words, this confession is more than a mere religious expression. It is a testimony of our personal experience with Jesus as our savior, sanctifier, Spirit baptizer, healer, and our soon coming King. These experiences are made available to the believers through the atoning work of Jesus at the cross of Calvary and through them they can experience and live a transformed life. Each of these experiences is centered in Jesus and are a testimony that he is "powerfully present and active by the Holy Spirit in all of one's personal life today and forever."⁶

The title of this intensive, "Transformational Elements of the Gospel" highlights the fact that God's blessings are available to us today, so that we can live in the fullness of God until we are conformed to the image of Christ, as Paul wrote to the Corinthians: "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit" (2 Corinthians 3:18 ESV). This verse describes the process that we follow, going from one degree of glory to another, which is achieved by the Lord, who is the Spirit. Then John

3 A.J. Tomlinson, *The Last Great Conflict* (Cleveland, TN: Press of Walter E. Rodgers, 1913), 102.

4 Ambrose Jessup Tomlinson was the first general overseer of the Church of God (and later the Church of God of Prophecy). He joined the Holiness Church at Camp Creek on June 13, 1903, and was appointed as pastor of the local church the same day. See Adrian L. Varlack, *Foundations Church of God of Prophecy: Concise History, Polity, Doctrine, and Future*. (Cleveland, TN: White Wing Publishing House, 2010), 18-19.

5 Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR: PICWICK Publications, 2011), xix.

6 Tony Richie, *Essentials of Pentecostal Theology: An Eternal and Unchanging Lord Powerfully Present and Active by the Holy Spirit* (Eugene, OR: RESOURCE Publications, 2020), 132.

SECTION 1

JESUS OUR SAVIOR

“For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast” (Ephesians 2:8-9 NRSV).⁷

Salvation is the dominant theme of the Fivefold Gospel, and it extends from initial salvation to glorification. That means that “the full gospel is soteriological from beginning to end.”⁸ Paul said to the Ephesians, that salvation is a gift of God, freely given to us by grace through faith in Jesus, and not by works or our own doings, so that no one may boast. Martin Luther, after trying to justify himself with God through works (penance, confessions), “discovered from Paul that one can stand in right relationship to God only on the basis of God’s gracious activity in Jesus Christ.”⁹

Salvation is God’s act of reconciling humanity with him. When Adam and Eve disobeyed God’s commandment of not eating from the tree of the knowledge of good and evil, sin and death entered the world (Genesis 2:17). As a result, the image of God in them was marred, and their relationship with him, with themselves, and with creation was altered in a negative way. Adam and Eve’s disobedience unchained a series of events that not only affected their relationship with God and one another, but also with creation. This act of disobedience is what is called original sin, “that is the condition of sinfulness which all persons share and which is caused by the sinful origins of the race (Adam and Eve) and the fall (Genesis 3). Theologically it consists of the loss of original righteousness and the distortion of the image of God.”¹⁰

Sin, death, fear, shame, subordination, corruption, and violence filled not only their lives but also the earth and the cosmos, altering God’s good and perfect creation. But when God sentenced the serpent, He also made a promise: “I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel” (Genesis 3:15). That promised seed was Jesus Christ, Immanuel, God with us, who came to redeem us and to restore us to a right relationship with God, as Paul said, that God has “... reconciled us to Himself through Jesus Christ...” (2 Corinthians 5:18). Salvation comes to restore man to his right relationship with God, with himself and with creation. In the words of Darío López Rodríguez, “we can affirm that salvation is the liberation from all forms of physical and spiritual oppression to restore human dignity disfigured by sin, it aims at reconciliation with God so that human beings may be at peace with Him, with their neighbor and with the created reality, and its horizon is the new creation.”¹¹

Since “we were dead in trespasses and sins” (Ephesians 2:1b), we were not able to save ourselves. That is why it was necessary for God to initiate the salvation process. Being dead in trespasses and sins we were unable to respond to God, and it is here that according to John Wesley, prevenient grace comes into action.

For John Wesley, prevenient grace

[I]s the grace God gives in preparation for salvation, through the conviction of sin and

7 Note: All Scripture verses used in this class will be from the New Revised Standard Version (NRSV), unless otherwise noted.

8 Vondey, *Pentecostal Theology*, 37.

9 John A. Sims, *Our Pentecostal Heritage: Reclaiming the Priority of the Holy Spirit* (Cleveland, TN: Pathway, 1995), 67.

10 Donald K. McKim, “Original sin” in *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox Press, 1996), 197.

11 Darío López Rodríguez, “La Salvación” in *Teología Pentecostal Latinoamericana: Una Perspectiva Wesleyana de Verdades Reveladas*, ed. Wilfredo Estrada Adorno (Drive Garner, NC: Editorial Unilimi, 2021), 134. (Author translation).

the drawing of the sinner by the Holy Spirit... Through prevenient grace God restores to the sinner the ability to make a favorable response to God. In freeing the will from its bondage to sin, God is, in effect, giving the sinner the ability to submit to and cooperate with grace that leads to salvation.¹²

Prevenient grace “leads us to God by creating our first sensitivity to God giving us that transient conviction, and activating our first wish to please God.”¹³ That is what Paul means in Ephesians 2:1 when he states that “God made us alive, who were dead in trespasses and sins.” We were dead because of our disobedience to God. In our dead state, we were separated from God and unable to move toward God. We were not able to save ourselves, but God initiated our salvation through his prevenient grace, and saved us by his grace.

Salvation occurs at the altar where the penitent sinner responds to God’s salvific action. For us, who are Pentecostal, “the altar call and response as a foundational ritual of Pentecostal theology is a core expression of the path to salvation,”¹⁴ and the altar is “a particular space and time of corporate worship, liturgy, and ritual... that comes into existence, as on the day of Pentecost, through the unexpected outpouring of the Holy Spirit and the participation of creation in response to the divine presence.”¹⁵ This means that for us, any place can become an altar, whether it is at church, in a home or on the street, since what makes any place an altar is the presence of the Holy Spirit. As we participate in a worship service, and especially after the sermon, we provide time and create space for sinners to receive salvation.

Our *Statement of Faith* summarizes our beliefs regarding salvation:

We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross; and that He died in our place. The believer’s sins are forgiven by the shedding of His blood. We believe that healing of the mind, body, soul and spirit is available to the believer through the blood of Jesus Christ, and the power of the Holy Spirit. We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.¹⁶

This statement presents the holistic, all-encompassing scope of salvation, which is not restricted only to the soul, but also includes healing of the mind, body, and spirit. God is not interested only in saving our souls. He is interested in saving our whole person.

A. The Experiences of Initial Salvation

Repentance

In our tradition we consider “repentance, justification, adoption and regeneration experiences of initial salvation.”¹⁷ Paul says in Romans 3:23 that “all have sinned and fall short of the glory of God.” In Romans 5:12, Paul states that “just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned.” These verses speak of the universality of sin and the need for all of us to repent. Repentance is a necessary step in our reconciliation with God and it “occurs when the sinner is convicted of his/her sins and turns from the life of sin to a life of godliness and faith in Jesus Christ and the grace which he offers.”¹⁸

According to *Biblical Principles, Beliefs and Practices the Church of God of Prophecy*, the “Holy Spirit... brings conviction, and awareness and acknowledgment of sin against God and the need to confess that guilt with godly sorrow (2 Corinthians 7:10).”

12 Sims, *Our Pentecostal Heritage*, 69.

13 Randy Howard and Tony Richie, *Pentecostal Explorations for Holiness Today: Words from Wesley* (Cleveland, TN: Cherohala Press, 2017), 35.

14 Vondey, *Pentecostal Theology*, 43.

15 Vondey, *Pentecostal Theology*, 41.

16 “Statement of Faith,” *The Journal of the 100th International Assembly of the Church of God of Prophecy* (July 18-22, 2018), 70.

17 R. Hollis Gause, *Living in the Spirit: The Way of Salvation* (Cleveland, TN: CPT Press, 2009), 1-2.

18 Gause, *Living in the Spirit*, 8.

It further states--

Repentance means not only being sorry for sin, but a turning from and forsaking the old life (sin habits) for a new walk by faith in God through the Holy Spirit and in company with the people of God (Acts 2:42). The result of repentance is salvation, a work that is both instantaneous (new birth--John 3:3-8) and life-inclusive, beginning with the giving of new life by the Holy Spirit to the believer and climaxing with a glorified body (Hebrews 9:28; Mark 1:15; Luke 13:3; Acts 3:19).¹⁹

There are several important points in this statement. First, the Holy Spirit is the one who brings conviction, awareness, and acknowledgment of sin against God to the sinner who confesses his/her sins after experiencing godly sorrow. This confession with the mouth must be accompanied by a change of life and mind demonstrated by a new walk of faith in God through the Holy Spirit and in company with the people of God. This statement also recognizes that salvation is both instantaneous and life-inclusive, that is, repentance is the first step of our initial salvation, the start of our journey with the Lord which will have its climax when Jesus returns, when we will enjoy our final salvation. Therefore, we must emphasize that repentance is not a one-time event. Repentance must be practiced as long as we live. There are times when the Holy Spirit calls us to repentance, and we must heed his voice, since he knows our hearts, thoughts, and hidden sins (Psalm 51; Psalm 139:23-24). God always wants us to be in a right relationship with him and through his goodness he leads us to repentance (Romans 2:4b).

Justification

Justification has to do with our right standing before God. Since we all have

sinned against God, we are guilty and under his judgment. There is nothing we can do by ourselves to resolve this condition. When we repent of our sins, God forgives us through the merits of Jesus Christ.

Justification is received by faith in the atoning²⁰ work of Jesus at the cross of Calvary. There are two specific words in the Bible used to describe the grounds of justification in the atonement, and these words are redemption and propitiation. Redemption means "the deliverance which comes when a forfeiture has been repurchased--when a debt has been satisfied."²¹

Justification is a legal act since it changes our standing from condemnation to forgiveness. Justification by faith leads to "peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God" (Romans 5:1-2). Our sinful condition made us fall short of the glory of God, but justification causes us rejoice in hope of the glory of God.

Propitiation describes the "covering provided by God to protect the sinner from the judgment of God...Jesus is the propitiation--the atonement cover over the believer."²² This means that through his atonement, Jesus "is the covering provided by God to be the protecting cover for the sinner and the forgiveness of his/her sins."²³ This is corroborated by John who said that "he is the atoning sacrifice (propitiation) for our sins, and not for ours only but also for the sins of the whole world" (1 John 2:2). In justification, God not only forgives the sinner of his sins, but also declare him/her to be righteous.

The Biblical Principles, Beliefs and Practices of the Church of God of Prophecy summarizes the experience of justification stating that

Justification is both a state and an act: on the part of the repentant one, it is the state of

19 "Repentance," *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (Cleveland, TN: White Wing Publishing House, 2008), 6.

20 Atonement: "The death of Jesus Christ on the cross, which effects salvation as the reestablishment of the relationship between God and sinners." Donald K. McKim, "Atonement" in *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox Press, 1996),

21 Gause, *Living in the Spirit*, 52.

22 Gause, *Living in the Spirit*, 53

23 Gause, *Living in the Spirit*, 53

being without offense toward God. On God's part, it is his act in forgiving the actual sins for which one has repented and declaring the individual accepted in a new relationship. The individual is said to be justified by faith in Jesus Christ; that is, one's sins are covered (atoned for), and God no longer holds that person accountable for those sins. New life has begun (2 Corinthians 5:17), a beginning sometimes referred to as "Regeneration."²⁴

Regeneration/New Birth

Regeneration or new birth was introduced by Jesus during His conversation with Nicodemus (John 3:1-21). Nicodemus came to Jesus by night acknowledging that the signs that he did, validated that he was a teacher who had come from God. In response to Nicodemus' statement Jesus declared, "Very truly, I tell you, no one can see the kingdom of God without being born from above" (John 3:3). This reply left Nicodemus wondering about how it was possible that a grown man be born again. Nicodemus' question is a reflection that the natural man cannot understand the things of the Spirit (1 Corinthians 2:14). Jesus expands his response to Nicodemus adding that "no one can enter the kingdom of God without being born of water and Spirit" (John 3:5). In this conversation, Jesus teaches Nicodemus about our two natures: the one born of the flesh, that is in darkness and death, and the other born of the Spirit, by which we see and enter the kingdom of God and have the light and life of Jesus. Jesus also told Nicodemus that to be born again, it was necessary to believe and accept Jesus' testimony about himself, who came from heaven (John. 3:13).

We are born again by the Word and the Spirit of God. Peter said: "you have been born anew, not of perishable but of unperishable seed, through the living and enduring word of God" (1 Peter 1:23). And Jesus said to Nicodemus, that the Spirit is the one who effects the new birth in those who believe. Paul says that God saved us "through the washing of regeneration and

renewing of the Holy Spirit" (Titus 3:5). Both the Word and the Spirit work together in our regeneration.

Regeneration produces a change of nature, consequently "a new principle of life has been infused; a new nature is born. The believer becomes a new person in Christ Jesus. He/she becomes a child of God begotten of the will of God (John 1:12, 13) not one of the children of disobedience and wrath (Ephesians 2: 3)."²⁵ As a result, the new birth restores the "spiritual essence of the image of God in the believer, renews the mind that was once depraved and had no understanding of God, renews the will that was once pitted against God's will and would not seek God and renews the emotions that were once embittered and produced cursing."²⁶

The Biblical Principles, Beliefs and Practices of the Church of God of Prophecy summarizes this teaching in the following way:

Regeneration describes the work of God in providing new spiritual life in the believer. Human beings without Christ are "dead in trespasses and sins" (Ephesians 2:1) and must be made alive or regenerated through the Holy Spirit (Titus 3:5). This giving of new spiritual life through Jesus Christ enables right relationships with God, the ability to worship him in spirit and in truth (John 4:24) and is simultaneous with justification. It is God's gracious act to rekindle the spiritual life lost in Adam (1 Corinthians 15:22) so one may now walk after the Spirit and not after the flesh (Romans 8:1-11). Accordingly, the individual is said to be "born again" or "born of God" (1 John 5:1). In responding to the double question of Nicodemus, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus answered, "Verily, verily, I say unto thee, except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:4, 5). To be born again, then, is to become a new creation in Christ, a child of God, justified and regenerated as a result of

24 "Justification," *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy*, 6.

25 Gause, *Living in the Spirit*, 75

26 Gause, *Living in the Spirit*, 76.

true repentance and faith in the finished work of Jesus Christ. There is no other way to enter the kingdom. This entrance into a new life of discipleship to Christ (Acts 2:42) engages the believer in actively seeking more of God, fellowshiping and worshipping with God's people, and intentionally obeying God's Word as the believer learns how to "possess his vessel (whole body) in sanctification and honor" (1 Thessalonians 4:4).²⁷

The new birth puts us in the category of children of God and in a new family through adoption.

Adoption

In his testimony of Jesus, John tells us that not everybody is a child of God. After the sad pronouncement that "He came to what was his own, and his own people did not accept him" he said, "But to all who receive him, who believe in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God" (John 1:11-12). This means that in this world there are two families: the family of Satan and the family of God. Those who belong to the family of Satan live in sin and darkness. Jesus told the Jews "You are from your father the devil, and you choose your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies" (John 8:44). The antagonistic behavior that the Jews were showing against Jesus reflected the nature of their father, the devil. Jesus described the devil as a murderer and a liar, for that reason they were trying to kill Jesus. The apostle John later establishes the difference between the children of God and the children of the devil: "The children of God and the children of the devil are revealed in this way: all who do not do what is right are not from God, nor are those who do not love their brothers and sisters" (1 John 3:10).

When we believe and accept Jesus, we are adopted as children of God, and we make a change from the family of Satan to the family of God. Adoption has been described by R. Hollis Gause as a "judicial and personal act of God's grace whereby those who were the children of wrath by nature are received into the family of God. They are declared to be children of God and are numbered among his children with all the rights and privileges as heirs of God and joint heirs with Jesus Christ."²⁸

Through adoption we are made children of God. Paul says to the Romans:

For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father! It is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ - if, in fact, we suffer with him so that we may also be glorify with him (Romans 8:15-17).

It is the Spirit of God in us who bears witness that we are children of God. Being children of God gives us right to be joint heirs with Christ. This inheritance includes suffering for him and the expectation of our glorification²⁹ with him. John states that our adoption is a direct result of the love of God for us, "See what love the Father has given us, that we should be called children of God; and that is what we are" (1 John 3:1).

Adoption makes us members of the family of God, and we give public testimony of belonging to this family through the sacrament of water baptism.

Jesus is Our Savior: Sacrament - Baptism

Water baptism is the sacrament associated with the distinctive of Jesus as savior. As a sacrament, water baptism, is "a means of salvific grace, because it is so closely associated with the work of the Holy Spirit and the death and

27 "Regeneration," *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy*, 7.

28 Gause, *Living in the Spirit*, 3

29 Glorification is "the final dimension of Christian salvation, which includes eternal life in heaven and the eternal glorification of God." McKim, *Westminster Dictionary of Theological Terms*, 114.

resurrection of Christ.”³⁰ Water baptism is also an ordinance because Jesus ordained it, and when we are baptized in water we are declaring “our loyalty to our Lord Jesus Christ,”³¹ our faith in Him (Matthew 28:19; Mark 16:16), and our new identity with God’s people.

Baptism in water is one of the acts of commitment of the community of God. These acts of commitments are the “symbolic acts through which we celebrate God’s salvation, declare our allegiance to Christ, and affirm our presence in his church.”³² In other words, when we are baptized, we are giving public testimony that we have been born again to the family of God. We are also giving public testimony of our allegiance to Jesus. In water baptism we enact “the salvific experience of identifying with the death and resurrection of Jesus (Romans 6:4) for the forgiveness of sins (Acts 2:38).”³³ As such, we see baptism as our death to sin and resurrection to a new life, but also as a foretaste of our final glorification when “the Spirit of Him who raised Jesus from the dead, will give life to our mortal bodies through the Spirit who dwells in us” (Romans 8:11; 1 Corinthians 15:51-57).

The *Biblical Principles, Beliefs and Practices of the Church of God of Prophecy* describes how we baptize and what we believe about this sacramental ordinance:

Water baptism is the act of being immersed in water according to the commandment and instructions of Christ (Matthew 28:19). This ordinance has no power to wash away sins but is the answer to a good conscience toward God (1 Peter 3:21) and represents for the believer an identity with the death, burial, and resurrection of our Lord (Romans 6:3-5). Mark 16:16 further reinforces the necessity of this step of obedience: “He that believeth and is baptized shall be saved but he that believeth not shall be damned.” On the day of

Pentecost, the apostle Peter told those under conviction what they should do: “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Obviously, the apostles literally followed the Lord’s instructions, and we can do no less. Baptism, then, is outward evidence of our submission to Christ in salvation and our public declaration that we are His followers. It identifies us with his people in his kingdom. “Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41; see also 10:47, 48 and 16:30-33).³⁴

The *Statement of Faith of the Church of God of Prophecy* reinforces this teaching and the baptismal formula we use to baptize believers:

“We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.”³⁵

Final Salvation (Glorification; Salvation of Creation)

As we have previously stated, salvation is a journey. This journey takes us from the past and leads us to eternity. When Paul talks about salvation, he uses several verb tenses. For example, in Romans 8:24, Paul refers to salvation as something that happened in the past: “For in hope we were saved...” Paul can also refer to salvation in the present tense: “For the message of the cross is foolishness to those who are perishing, but to us who are being saved (present passive participle) it is the power of God” (1 Corinthians 1:18); he uses the same verb tense in 1 Corinthians 15:2: “Through which you also are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.” Paul can also talk about salvation as something that will occur in

30 Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar*. (Cleveland, TN: Center for Pentecostal Leadership and Care Pentecostal Theological Seminary, 2010), 123

31 Stanley J. Grenz, *Theology for the Community of God*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 515.

32 Grenz, *Theology for the Community of God*, 515.

33 Archer, *The Gospel Revisited*, 76.

34 “Water Baptism,” *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 12-13.

35 “Statement of Faith,” *The Journal of the 100th International Assembly of the Church of God of Prophecy* (July 18-22, 2018), 70.

the future: "Much more surely then, now that we have been justified by his blood, will we be saved (future active indicative) through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life" (Romans 5:9-10). He uses the same tense in Romans 10:9: "Because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (future passive indicative)."

Paul also uses the present perfect tense to refer to salvation as an event that happened in the past, but which benefits continue in the present. In Ephesians 2:8, he states: "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God." The perfect tense is the one "used by the writer to describe a completed verbal action that occurred in the past but which produced a state of being or a result that exists in the present (in relation to the writer). The emphasis of the perfect is not the past action so much as it is as such but the present "state of affairs" resulting from the past action."³⁶ The perfect tense stresses the efficacy of the saving work of Jesus at calvary, by which we are saved today if we place our trust in Him.

Our final salvation includes not only our personal salvation but also the salvation of creation. Paul states in Romans 8:19-23:

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.

The longing and groaning of creation and from us for redemption will be realized when

our beloved Jesus returns to earth. On that day, (without mentioning the longings of the Old Testament prophets), Peter's longing of "a new heaven and a new earth, where righteousness is at home" (2 Peter 3:13), and John's vision of a new heaven and a new earth when God will make everything new (Revelation 21:1, 5) will be fulfilled. We will be among the "great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in our hands, crying out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" (Revelation 7:9-10). We will enjoy eternity with God as his redeemed people in the New Jerusalem giving glory "To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen" (Revelation 1:5-6).

36 Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Lexham Press, 2013; 2013).



Reflection and Discussion

Note to Instructor: As time permits use suggested activities to encourage participants to engage with the lesson materials and allow you to evaluate their understanding of the information being presented.

Discussion questions

1. In what ways is the Holy Spirit a participant in our salvation
2. What role does prevenient grace play in our salvation?
3. What is accomplished through regeneration?
4. How does the sacrament of baptism symbolize our salvation through Jesus Christ?

Form groups of three or four participants. Ask each group to provide definitions of the following terms: repentance, justification, propitiation, regeneration, adoption, final salvation. If time permits invite them to share these definitions with the class.

Invite participants to write a short story telling about their initial salvation experience.

They can use this simple outline–

My life before Christ

How I came to receive Christ as Savior

My life since I received Christ

SECTION 2

JESUS IS OUR SANCTIFIER

Sanctification

As we have said, in the Wesleyan-Pentecostal tradition, salvation is seen as a journey, “a long journey of life, being formed in the image of God (Galatians 4:19) through his grace and the person of the Holy Spirit, perfecting holiness in the fear of God (2 Corinthians 7:1).”³⁷ According to this statement, on this journey we are being formed in the image of God. This journey starts with our justification by faith in the atoning work of Jesus on the cross, continues throughout our life as we grow in grace and in the knowledge of God (2 Peter 3:18), and are transformed into the same image of the Lord from one degree of glory to another (2 Corinthians 3:17). It will end with our glorification in the second coming of Jesus when we will be like him (1 John 3:2).

When Adam and Eve disobeyed God, they lost the *imago Dei* (image of God). Since the Fall, sin has corrupted our human nature, but God has persistently sought “to restore the divine moral image of love and purity of relationship with him.”³⁸

According to Melvin E. Dieter, for John Wesley the loss of the *imago Dei* consisted of three aspects:

- (1) *The natural image*, which gave men and women immortality, free will and affections;
- (2) *The political image*, which gave them the authority to rule the natural realm; and, most important,
- (3) *The moral image*, by which they were imbued with righteousness, and true holiness and were like their Creator in love, purity, and integrity. This third aspect of the divine image also gave them their intellectual

powers.³⁹

The Fall affected these three aspects of humanity. In the natural aspect, death entered the world and Adam died, spiritually and physically; his will became in bondage, and his affections were perverted. Regarding the political image, Adam lost his rulership over creation, and concerning the moral image, humanity became unrighteous, filled with hate, impurity, and deceit. Humanity started using its intellectual power for evil. All of that translated into a life of unholiness and rebellion against God, violence toward others, and the destruction of creation.

Sanctification, then, is the process by which God through His Word, the blood of Jesus and the Holy Spirit starts restoring humanity to its former state before the Fall. In its fallen state humanity is living under the dominion of sin. Paul says in Romans 3:23, that “all have sinned and fall short of the glory of God”. In Romans 1:18-32, Paul describes the life of sin as one of complete depravation and reversal of the natural customs that God established in creation.

In Romans 6, Paul presents the experience of sanctification as: the crucifixion of the “old man,” the destruction of the body of sin, deliverance from the body of this death, the cleansing of the heart, and being set free from the law of sin and death. These acts of grace are operated by the Holy Spirit in the life of the believer.⁴⁰

Paul continues depicting sin as enslaving (6:6), having dominion (6:12) and ruling, or being master over the sinner (6:14). But Paul also assures that the believer can live a life of holiness, since he/she is identified with Christ through his death and resurrection (vv.1-14), and that now the believer is a slave to Christ and righteousness

37 Howard and Richie, *Pentecostals Explorations for Holiness Today*, 20.

38 Melvin E. Dieter, “The Wesleyan Perspective,” in *Five Views on Sanctification*, ed. Stanley N. Gundry (Grand Rapids, MI: Zondervan, 1987), 16.

39 Dieter, “The Wesleyan Perspective,” 22-23.

40 Gause, *Living in the Spirit*, 100.

(vv.15-23). In this new condition, the believer has “died to sin” (v.2), has been “baptized into Christ” (v.3), has been “baptized into his death” (v.3), “buried with him through baptism” (v.4), his old self has been “crucified so that the body of sin might be rendered powerless” or unproductive, invalidating in this way the old self, so that “we might no longer be enslaved to sin” (v.6), and the believer has “died with Christ” (v.8).⁴¹ This means that whoever is crucified with Christ is no longer under the dominion of sin. This crucifixion produces the death of the old man, and we are not slaves to sin any longer.

In Romans 6:4 and 8, Paul grounds our newness of life in the resurrection of Jesus from the dead. In the same way that death does not have dominion over him, sin has no dominion over us, since our old self has been crucified and the body of sin has been rendered powerless. Christ’s crucifixion “provides the crucifixion of the believer in relation to sin, and the crucifixion of sin in relation to the believer.”⁴² In the same way that Jesus died to sin once and for all, and death has no longer dominion over him, death and sin have no dominion over us, so we “must consider ourselves dead to sin and alive to God in Christ Jesus” (6:11). Here, Paul is encouraging believers to an ongoing, habitual process of not letting sin exercise dominion in “their mortal bodies, obeying its passions, and presenting their members to sin as instruments of wickedness.” On the contrary, believers must “present themselves to God as those who have been brought from death to life and present their members to God as instruments of righteousness” (6:12-13). In verse 14, Paul reiterates that “sin will have no dominion over you, since you are not under law but under grace.” This is a great assurance that the believer can live a life of victory over sin.

In the last section of chapter 6, verses 15-23, Paul uses the analogy of slavery to show the choice we have, either to present our members

as slaves to sin, which leads to death or as slaves to obedience, which leads to righteousness. After believing, we have changed masters, being set free from “both the penalty of sin [justification], and the tyranny of sin [sanctification],⁴³ and becoming slaves of righteousness” (v.18). The contrast is that as sinners, we “presented our members as slaves to impurity and to greater and greater iniquity, but now we must present our members as slaves to righteousness for sanctification” (v.19). Our past life of sin was only characterized by things of which we are now ashamed, but now, “that we have been set free from sin have become enslaved to God, the fruit we get leads to sanctification, and its end, eternal life” (6:22 ESV).

Sanctification as a Distinct Work of Grace

For Classical Pentecostals in the Wesleyan tradition, sanctification is a distinct work of grace, subsequent to justification. This conforms to the pattern of the fivefold gospel that holds that Jesus saves, sanctifies, baptizes with the Holy Spirit, heals and is our soon coming King. This pattern sees salvation, sanctification, and baptism in the Holy Spirit as three different experiences, also called blessings in the way of salvation. “The Pentecostal holiness view on entire sanctification holds that God removes the sinful nature, which originated with the fall of Adam, in a second work of grace distinct from conversion.”⁴⁴

The Baptist tradition (i.e. Assemblies of God, Foursquare) reduces this pattern to four (Jesus Christ is our savior, Spirit baptizer, healer and coming King) fusing salvation and sanctification in one experience in what they call the “finished work of Christ on Calvary,” by which “Christian perfection is imputed and is by faith in the blood of Christ, so that the moment a person is justified, sanctification is complete.”⁴⁵ This teaching was espoused by William H. Durham, a

41 “The Pursuit of the Holy God: Answering the Call of the Holy Spirit.” Statement for Affirmation of the Biblical Doctrine and Polity Committee to the 98th International Assembly. (*Journal of the 98th International Assembly*, July 30-August 3, 2014), 127-128. (Appendix I).

42 Gause, *Living in the Spirit*, 96.

43 “The Pursuit of the Holy God.” (*Journal of the 98th International Assembly*, July 30-August 3, 2014), 129.

44 Vondey, *Pentecostal Theology*, 68.

45 Stanley M. Horton, “The Pentecostal Perspective” in *Five Views on Sanctification*, ed. Stanley N. Gundry (Grand Rapids, MI: Zondervan, 1987), 108.

holiness preacher who had received the baptism in the Holy Spirit.

Durham taught that

The faith that justifies a person brings that one into Christ. In Christ the believer is complete with regard to sanctification and all else that is part of or related to salvation. The conversion experience includes Christ's cleansing of the soul so that the believer becomes a "new creature" and needs no subsequent work of grace for sanctification. He or she needs only to abide in Christ, receive and walk in the Spirit, and grow in grace and the knowledge of God and Christ. The sinful nature, however, is not removed but is crucified with Christ, and the righteousness of Christ is imputed. As long as a faith relationship with Christ is maintained, that righteousness will bear fruit in practical, daily living. By sinning, people indicate that they have broken their relationship with Christ and that the old, sinful nature has asserted itself and needs to be crucified by faith in the cross. Durham also called for people to grow in grace in order to perfect the inward work as they abide in Christ, to "desire the sincere milk of the Word," and to progress toward maturity.⁴⁶

According to this teaching, to claim that the believer needs a second work of grace is to diminish the efficacy of Jesus' atonement by which we are saved and sanctified simultaneously. When we are saved, our souls are also cleansed, therefore, we don't need a second work of grace. After his/her justification, the believer only needs to abide in Christ, receive and walk in the Spirit, growing in grace and in the knowledge of God. This teaching asserts that the sinful nature, instead of being removed from the believer, is crucified with Christ and will remain crucified as long as the believer maintains a faith relationship with Christ.

Against this position, Gause argues that sanctification is a distinct experience from justification, regeneration, and adoption "by definition, by accomplishment, and by need addressed," stating that sanctification is addressed "to the needs of those who are already in Christ," and for that reason, it is "logically and temporally subsequent to justification, regeneration and adoption." For Gause, accepting that sanctification is fully achieved in the initial experience of believing, "is to ignore the circumstances of Christ's prayer for his disciples in John 17 who were already in him."⁴⁷

Regarding sanctification as a second work of grace, Steven J. Land states that even though at Azusa many believers experienced "no interval between sanctification and Spirit baptism, but received both simultaneously," for W.J. Seymour Spirit baptism was the outpouring of the Spirit "upon the sanctified life."⁴⁸ This sanctified life was the result of seeking the experience of sanctification after justification. He further writes that "in justification one was to walk in all the light, in the will of the Father" and in "sanctification the believer was to walk in the perfect love of Jesus."⁴⁹ Land reiterates that "since Jesus prayed for the sanctification of his disciples, the believers should pray for their sanctification."⁵⁰ In John 17, Jesus prayed for the sanctification of his disciples who had already been separated from the world (John 17:16). This implies that there is a subsequent experience after justification and that we must pray for our sanctification following Jesus' example of His own sanctification (John 17:19).

Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy state that

Sanctification, like salvation, ultimately spans the entire life of the believer. Initially, it is a work of grace subsequent to being justified, regenerated, or born again. It is an instantaneous work, which both sets one apart for God (1 Corinthians 1:2) and crucifies and

46 Horton, "The Pentecostal Perspective" 105.

47 Gause, *Living in the Spirit*, 94.

48 Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, England: Sheffield Academic Press, 1997), 90.

49 Land, *Pentecostal Spirituality*, 90.

50 Land, *Pentecostal Spirituality*, 90.

cleanses the old nature, enabling the believer to be free from the dominant rule of sin."⁵¹

This statement recognizes that sanctification is a work of grace subsequent to being justified, regenerated or born again. It affirms that sanctification is an instantaneous work, which both sets one apart for God, crucifying and cleansing the old nature which enables the believer to be free from the dominion of sin (Romans 6:6-7). This statement sustains our position that sanctification has an initial moment of crisis, when the believer has a defining encounter with God in which the sinful nature is crucified, but it also recognizes that sanctification is an ongoing process of being transformed in the image of Christ.

Initial/Ongoing Sanctification

"When does inward sanctification begin? In the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time a believer gradually dies to sin and grows in grace."⁵²

Sanctification is not a one-time experience. It has a beginning time and "spans the entire life of the believer." Like justification, sanctification is a crisis experience which changes "the individual's relationship to God or changes the nature of the individual."⁵³ As Pentecostals, we see crisis points as "times when God did something decisive which made possible a personal or corporate development that, before that time, was not possible."⁵⁴

The particular time when we have crisis experience(s) is usually at the altar. At the altar, we have our first encounter with God for our experiences of justification, regeneration, new birth and adoption, and we continue on our journey in the way of salvation seeking our sanctification. At the altar, "the pursuit of sanctification is a threshold-practice, a

transitional rite of passage identified by an initial stage of departure of the participants from their familiar world and a concluding state of the consummation of a new state of existence, joined by an intervening phase of tarrying,"⁵⁵ or waiting in the presence of the Lord.

After our initial sanctification, we then continue a process of growth in grace. We must not limit the crisis experience only to a specific point in time. The basic connotation of crisis is "that of a total and permanent change of direction resulting from a judgment/decision act... 'Crisis' is essentially a total life commitment,"⁵⁶ meaning that sanctification is the starting point to live a holy life consecrated to God, being transformed in the image of God.

One word of caution about our belief and practice of sanctification as a crisis experience is that many people thought that once they were sanctified, they were always sanctified, and that since the old man had been crucified, they had not committed more sins since their sanctification experience. Mildred Bangs Wynkoop warns us about this kind of belief:

When total freedom from sin was taught as a crisis experience, and the term eradication used to describe it, the danger was in thinking that human nature itself was somehow made impervious to sin or that the total susceptibility to sin was "taken out." There was not enough teaching about the weaknesses and fallibility of human nature remaining after sanctification. The place of growth, discipline, process and the outreach of love as essential to the sanctified life was all but lost.⁵⁷

As Wynkoop states, the lack of teaching about the weakness and fallibility of our human nature remaining after sanctification, led many well-intentioned Christians to neglect the process aspect of ongoing sanctification.

51 "Sanctification," *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 5-6.

52 John Wesley, *A Plain Account of Christian Perfection* (Kansas City, MO: Beacon Hill Press, First printing, unabridged edition, 1966), 42.

53 Gause, *Living in the Spirit*, 94.

54 Land, *Pentecostal Spirituality*, 117.

55 Vondey, *Pentecostal Theology*, 61.

56 Mildred Bangs Wynkoop, *Foundations of Wesleyan Arminian Theology* (Kansas City, KS: Beacon Hill Press, 1967), 80.

57 Wynkoop, *Foundations of Wesleyan Arminian Theology*, 78-79.

In the study “The Pursuit of the Holy God: Answering the Call of the Holy Spirit,” the Biblical Doctrine and Polity Committee reported that “although some of the church’s earlier literature emphasized an instantaneous experience that was a one-time event, there is evidence to support that these did not greatly impact the church in pursuit of its mission.”⁵⁸ The committee also stated that “In spite of this passion of the initial sanctification experience, there were exceptions that indicated a need to allow the Holy Spirit to continue this pursuit of holiness.”⁵⁹

The report also indicated its findings on A.J. Tomlinson’s position regarding sanctification. In the tract *Sanctification a Second Work of Grace*, Tomlinson states that “sanctification as a definite work of grace subsequent to regeneration should be desired by everybody.”⁶⁰ Even though Tomlinson stated that sanctification is a definite work of grace, he did not hold to the idea of “once sanctified, always sanctified.” In this same tract he said:

In order to obtain this experience, the believer puts himself at once—or by one act of faith—into the cleansing stream and is immediately made clean. *He then continues in that stream*, or continues faithful, and is kept clean. Purity is retained on the same condition that it is obtained; and to *keep under the cleansing wave* is to be faithful to the conditions of purity. Jesus expressed the continual cleansing by the figure of “abiding in the vine” [italics added for emphasis].⁶¹

In the section titled “Washing of the Blood/ Water/ Spirit, the report reiterates the initial and ongoing aspect of sanctification stating:

The Scriptures clearly follow this truth by giving evidence of the initial act of sanctification in the believer through the blood (i.e. Hebrews 13:12, Colossians 1:19-20), yet gives ample witness to the ongoing work of sanctification

in the believer through the Word of God (i.e. Ephesians 5:25-26, Hebrews 10:19-22). Both of these are a glorious and harmonious act that will be continually played out through centuries in the life of every believer who looks upon Christ for the hope of holiness. As the Holy Spirit applies the shed blood of Jesus as the initial act of sanctification to bring us into good standing with the Father through the Son, so will the Holy Spirit apply the “washing of the water by the word of God” (Ephesians 5:26) to continually sanctify the believer in Christ as an onward movement toward the Father. Since the word of God is always clean, it acts like the pure water that washes us holy before the Lord.⁶²

This means that in the Church of God of Prophecy, we accept sanctification as crisis and process, with an initial experience of sanctification and an ongoing process of being washed by the blood of Jesus and the Word of God by the Holy Spirit so we can be kept free from the dominion of sin. This position is officially accepted in our Statement of Faith, which affirms that “Sanctification is both a definite work of grace, and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God and the enabling power of the Holy Spirit.”⁶³

Ethical Aspects of Sanctification/Holiness

When men and women are sanctified, the result is that they are filled with perfect love for God and for their neighbor. This perfect love of God that is “poured into our hearts through the Holy Spirit that has been given to us” (Romans 5:5) will make us “love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength, and our neighbor as ourselves” (Mark 12:30-31; Luke 10:27). This means that sanctification has an ethical aspect that we must consider. This ethical aspect could

58 “The Pursuit of the Holy God” (*Journal of the 98th International Assembly*, July 30-August 3, 2014), 140.

59 “The Pursuit of the Holy God” (*Journal of the 98th International Assembly*, July 30-August 3, 2014), 141.

60 A.J. Tomlinson, *Sanctification A Second Work of Grace*. (Cleveland, TN: White Wing Publishing House, undated track), 2.

61 Tomlinson, *Sanctification A Second Work of Grace*, 4.

62 “The Pursuit of the Holy God” (*Journal of the 98th International Assembly*, July 30-August 3, 2014), 150-151.

63 “Statement of Faith,” *The Journal of the 100th International Assembly of the Church of God of Prophecy* (July 18-22, 2018), 70.

be seen in three areas: personal, toward God and toward others.

a. **At the personal level**, we are charged to get rid of many vices that pertain to the old nature: “anger, wrath, malice, slander, and abusive language from our mouth; not lying to one another, stripping ourselves off the old self with its practices” (Colossians 3:8-9). Now that we have been clothed with our new self, which is being renewed in knowledge according to the image of its creator, we are commanded as “God’s chosen ones, holy and beloved, to clothe ourselves with compassion, kindness, humility, meekness, and patience, bearing with one another, and if anyone has a complaint against another, forgiving each other in the same way that the Lord has forgiven us. And above all those virtues, we are told to clothe (put on as a garment) ourselves with love, which binds everything together in perfect harmony, letting the peace of God to rule in our hearts” (Colossians 3:10-15). This list of virtues is parallel to the fruit of the Spirit in Galatians 5:22-23, “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.”

b. **Toward God.** The ethical aspect of our sanctification toward God will be reflected in our devotion and dedication to him. This is what John Wesley called works of piety, that were directly related with the Great Commandment of “loving the Lord our God with all our soul, and with all our minds” (Matthew 22:37). These works of piety were necessary for our sanctification and “included Scripture reading and study, prayer, sacraments, fasting, and Christian conversation or conference, where believers shared one to another about their struggles and successes in defeating and dealing with sin in their lives.”⁶⁴

These works of piety cover our private life of devotion to God and our public life of devotion with the community of believers.

Our love for God will lead us to “pray in our closets, developing a deeper level of sanctity and attentiveness to God’s Spirit, but we are also obliged to participate in the public life of the church, most notably in receiving the sacrament of the Lord’s Supper and in hearing the Word of God read and proclaimed.”⁶⁵ This means that there is a private and a public aspect to our sanctification.

c. **Toward others.** The ethical aspect of our sanctification toward others, that is, to our neighbors will be reflected in our relationship with them. This is what Wesley called works of mercy. These works of mercy are grounded in the second commandment to “love our neighbors as ourselves.” In the same way that the love of God will lead us to works of piety, the love of our neighbor will lead us to works of mercy.⁶⁶

For Wesley, holiness had a social aspect, which led him to acknowledge the needs of those surrounding him. During his time, poverty, illiteracy, alcoholism, and disease were rampant. He started social programs to feed the hungry, to tend the sick, to visit those in prison, to clothe the naked, to entertain the stranger, to provide lodging for widows, schooling for children, and loans for small business.⁶⁷ In the medical field, Wesley opened free medical dispensaries where he met patients for diagnosis and treatment. A life of holiness will lead us to live a life of true and pure religion as James states: “Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world” (1:27).

Jesus is our Sanctifier: Sacrament - Footwashing

As we have stated previously, sanctification has an initial moment when our old man, or natural man is crucified with Christ, and as a result

64 Howard and Richie, *Pentecostals Explorations for Holiness Today*, 74.

65 Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley’s Theology* (Nashville, TN: Abingdon Press, 1997), 163.

66 Howard and Richie, *Pentecostals Explorations for Holiness Today*, 90.

67 Mildred Bangs Wynkoop, *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City, MO: Beacon Hill Press of Kansas City, 1972), 61.

we die to sin. Then, in the same way that Jesus resurrected from the dead, we resurrect to a new life no longer under the dominion and rulership of sin but living in the freedom of the Lord. From that moment on, we commit to “cleanse ourselves from every defilement of body and spirit, making holiness perfect in the fear of God” (2 Corinthians 7:1). John said that “the blood of Jesus his Son cleanses us from all sin” (1 John 1:7). We know that the blood of Jesus is sufficient to cleanse us from all our sins and from all unrighteousness (v.9).

But there is another reality, and it is the question of what happens with the sins we commit after we have been washed by the blood of Jesus. John states that “if we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). John also states that “if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous, who is the atoning sacrifice for our sins” (1 John 2:1). This means that after the initial cleansing of our sins with water baptism, we also need a continual cleansing and forgiveness of the sins we commit before our Holy God. Jesus made this distinction clear to Peter when he told him, “One who has bathed does not need to wash, except for the feet, but is entirely clean” (John 13:10). Jesus uses two different words here-- one for “to bathe” and the other for “to wash,” one implying a complete cleaning of the body, and the other a partial washing of the body, such as washing the face, hands, or feet.⁶⁸ Here is where footwashing is seen as “a sign of the continual cleansing available to the believer... it functions as an extension of baptism just as baptism was the sign of complete cleansing, footwashing is the sign of continual cleansing.”⁶⁹

The importance of footwashing as a sacrament with its theological meaning is explained by Kenneth J. Archer in the following way:

Footwashing serves as the sacramental activity by which we continue to experience

God’s redemptive cleansing and healing. The washing of one another’s feet is a ceremony of cleansing. The sacrament reminds the community that as we travel this path we do get dirty through the contamination of the world, and, if we commit acts of sins, they can be forgiven. God has provided a means for forgiveness, purging and cleansing of sin along the *via salutis*.

The sacrament recapitulates the biblical story of Israel’s wanderings in the wilderness. It also involves recalling and reenacting Jesus’s washing of the feet of the disciples (including Judas) prior to his crucifixion. As we wash each other’s feet, we are reminded of our own shortcomings, yet we proleptically experience God’s declaration—your sins are forgiven. The community realizes it is a holy people and a royal priesthood. Communal holiness, wholeness, discipline, and discipleship are an integral aspect of traveling on the *via salutis*. Footwashing serves as a sacramental ordinance for continual need of spiritual cleansing during the journey to the promise land.⁷⁰

Wolfgang Vondey also offers a great explanation of the sacrament of footwashing as it is observed and practiced in the Pentecostal community:

Foot washing has become an often literal practice of cleansing; the washing of sin and dirt with water is accompanied by mutual confession, forgiveness, prayer, and tears. Central to the significance attributed to the washing of feet is both the cleansing effect of the washing itself on the one whose feet are washed, and the effect of the humility and cleaning act on the one who is doing the washing. Sanctification is communicated in foot washing through embodiment and touch and thus requires the self-effacing embrace of what is in order to be restored. The experience of foot washing is sanctifying in its participation in the humility and forgiveness of Jesus, theologically interpreting the hands of

68 “The Sacrament of Footwashing.” Report of the Biblical Doctrine and Polity Committee to the 100th International Assembly. *Journal of the 100th International Assembly*, July 18-22, 2018, 90. (Appendix II).

69 John Christopher Thomas, *Ministry & Theology: Studies for the Church and Its Leaders* (Cleveland, TN: Pathway, 1996), 171.

70 Archer, *The Gospel Revisited*, 77.

the believer as the hands of Christ, the water as the Holy Spirit, and participants serving 'as agents of cleansing and healing as well as recipients of that grace.'⁷¹

Final Sanctification

As we have stated before, sanctification is an ongoing process of being transformed in the image of God. Paul writes to the Corinthians: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit" (2 Corinthians 3:17-18). And John reassures us with the great promise we have: "Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this; when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure" (1 John 3:2-3).

In the section the "Work of the Holy Spirit in Sanctification," the Biblical Doctrine and Polity committee report mentions the timeless aspect of sanctification: past, present and future:

Although God's sanctifying work was completed in Christ Jesus on the cross (past) and is being worked out by the Holy Spirit in the lives of believers (present), it is important to always keep in mind that there is always the future expectation of glorification (complete sanctification) at the coming of the Lord. This too will be a work of the Holy Spirit in the believer (1 Corinthians 15: 52, 53). In the letter to the Thessalonians, we see that the eschatological (end-time) perspective is always at the fore. The very God that sanctified them was going to preserve them until the end. In 1 Thessalonians 5:23 he [Paul] writes: "And the very God of peace (a better rendering if the God of peace himself) sanctify (separate, consecrate, cleanse) you wholly

(holotelés-perfect, complete in all respects)."
The term holotelés also has the meaning of consummation or end. God's sanctification (setting apart) of his people by the Holy Spirit was part of the eternal plan that was to be greater than any individual concern. God's sanctifying work was to have a corporate aspect as the church, the body of Christ, reflects the glory of the holy God to the world.⁷²

But sanctification is not only for the believers, individually and corporately. Creation will also be entirely sanctified. In the words of Matthew K. Thompson, "the surging fires of the cosmic Pentecost are purging, purifying powers, melting away the dross, making the creation fit for the Shekinah presence of its creator. Without such sanctification, the world cannot receive her King."⁷³

Thompson adds:

Resurrected believers and those that remain alive until the coming of the Lord are raised to meet the Lord in the air, an event which sanctifies them entirely as they are brought into the loving immediate presence of the loving Triune God, ever more to be with God (1 Thessalonians 4.17). The world "below" is purged, transfigured and entirely sanctified to become a fit dwelling place for the holy God and his new ontologically perfected human vice-regents upon their advance on the new creation. Nothing will continue into this newly sanctified cosmos that does not or cannot undergo this process of purgation, which involves the death of our fallen finitude and the very destruction of destructive elements in the world. Just as humanity must undergo death to see resurrection, because in our current condition we are not fit for eternity, so also the world in its current state must die and be resurrected... Creaturely wills, our affections, will be wholly sanctified and reordered in conformity with the God we were made to image. In other words, sin is entirely rooted

71 Vondrey, *Pentecostal Theology*, 66-67.

72 "The Pursuit of the Holy God" *Journal of the 98th International Assembly*, July 30-August 3, 2014, 133.

73 Thompson, *Kingdom Come*, 136.

SECTION 3

JESUS IS OUR SPIRIT BAPTIZER

Jesus, our Spirit baptizer is the third distinctive of the full gospel message. It is the third blessing or experience in the *via salutis*.

The Baptism with the Holy Spirit

When the day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance (Acts 2:1-4 NKJV).

This Scripture is a testimony of the fulfilment of the promise Jesus made to his disciples that after his ascension to heaven he will send the Comforter (John 14:15, 26; 15:26; 16:7; Luke 24:49; Acts 1:8). On the day of Pentecost about one hundred and twenty disciples were baptized with the Holy Spirit, being the first ones on whom the promise was fulfilled.

According to the *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy*, "the baptism with the Holy Spirit as it occurred at Pentecost and in subsequent places in the Book of Acts (8:14-17; 10:44-46; 19:2-7) is a definite experience that is subsequent to the salvation and sanctification experiences or may accompany them in a somewhat simultaneous way."⁷⁵ The baptism with the Holy Spirit is the "most distinctive and well-known marker" of the Pentecostal movement, and Pentecostals ground their doctrinal emphasis on Spirit baptism directly from Scriptures, such as Matthew 3:11; Mark 1:8; Luke 3:1-16; John 1:33,⁷⁶ where John the Baptist announced that "he was going to baptize with

water for repentance, but that Jesus was going to baptize with the Holy Spirit and fire." This promise of the baptism with the Holy Spirit is reaffirmed by Jesus in Acts 1:5, assuring the disciples that the promise will be fulfilled "not many days from now." In Acts 1:8 Jesus tells his disciples: "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" indicating the missional and vocational nature of the baptism with the Holy Spirit.

The baptism with the Holy Spirit "is a deep, personal experience in which the regenerated and sanctified believer receives in an unprecedented encounter with the Holy Spirit empowerment for the Christian life."⁷⁷ In addition to empowerment for Christian life, the baptism with the Holy Spirit is an anointing and commissioning of the believers to be witnesses "in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The witness aspect of Spirit baptism was supported by the power and authority that the disciples received by the indwelling Holy Spirit and the unifying function of the tongues given at Pentecost, which served to bridge the language barrier among the crowd in attendance, who heard in their native languages "the wonderful works of God" (Acts 2:11 NKJV), taking the initial steps toward the reconciliation between the nations of the earth. But there is also a relational aspect of the baptism with the Holy Spirit connected to "being in Christ."⁷⁸ Frank Macchia conveys both aspects of Spirit baptism (power for service and being with Christ) stating that Luke's Spirit baptism doctrine is "charismatic, having to do with the divine empowerment of the church as a living

75 "Baptism With The Holy Spirit" *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 7-8.

76 Richie, *Essentials of Pentecostal Theology*, 155..

77 Vondey, *Pentecostal Theology*, 84.

78 Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 15.

witness, while Paul's is primarily soteriological, having fundamentally to do with being in Christ." Simon Chan highlights this relational aspect of Spirit baptism stating that "Spirit baptism is better understood primarily in terms of revelation and personal intimacy and only derivatively, as empowerment for service."⁷⁹ Wolfgang Vondey says, that "the Pentecostal experience of Spirit baptism is first and foremost an encounter with Jesus Christ,"⁸⁰ while John A. Sims states that Spirit baptism is "a direct contact with the presence and power of God."⁸¹

This emphasis in the personal relationship with Jesus Christ provided by the Holy Spirit cannot be ignored. In other words, we must find the proper balance between the two aspects of Spirit baptism which are empowerment for service and being in Christ. This aspect of being in Christ and personal intimacy with the Holy Spirit needs to be elevated. Maybe we have preferred power and signs over intimacy with Jesus. The apostle Paul also reaffirms the relational aspect of Spirit baptism saying: "For by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Corinthians 12:13 KJV).

Experience of Spirit Baptism

As we have stated previously, the "baptism with the Holy Spirit as it occurred at Pentecost is a definite experience that is subsequent to the salvation and sanctification experiences." Pentecostals believe that Jesus baptizes believers today with the Holy Spirit the same way that he did on the day of Pentecost. Luke gives us instances where people were baptized with the Holy Spirit after the day of Pentecost, such as the case of the Samaritans (Acts 8), Saul (Acts 9), the household of Cornelius (Acts 10), and the disciples at Ephesus (Acts 19) some twenty-five

years after the day of Pentecost. For Pentecostals, these Scriptures prove that the baptism with the Holy Spirit is a repeatable event that was not restricted to a "particular occasion, time or period, and for that reason, we can say that believers may experience a personal Pentecost."⁸²

John A. Simms affirms this truth about the believers' personal Pentecost by saying

Pentecostals speak about Spirit baptism with conviction because they know about this biblical truth through experience. To the Pentecostal, Spirit baptism is more than simple statement of fact. It is more than orthodox teaching, a tradition, or a ritual act such as water baptism or confirmation. Spirit baptism is an "experience," a direct contact with the presence and power of God.⁸³

Baptism with the Holy Spirit happens at the altar. We have already mentioned that the altar is "a particular space and time of corporate worship, liturgy, and ritual... that comes into existence, as on the day of Pentecost, through the unexpected outpouring of the Holy Spirit and the participation of creation in response to the divine presence."⁸⁴ At the altar, the believer, who has gone through the experiences of salvation and sanctification, is baptized by Jesus with the Holy Spirit. In the full gospel, "Christ is always the acting subject and the one who saves, sanctifies, and baptizes with the Holy Spirit."⁸⁵ At the altar, the "believer is in a passive-receptive sense 'being baptized' in the Spirit at the hands of Jesus," but the believer also "seeks to be baptized in an active-contributing sense emerging from the practices of sanctification exemplified in the command of Jesus to wait for the Spirit."⁸⁶

Vondey lists three vital practices for receiving the baptism in the Holy Spirit:

1) Praying Through. For Pentecostals,

79 Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf and Stock Publishers, 2000), 41.
 80 Vondey, *Pentecostal Theology*, 84.
 81 Sims, *Our Pentecostal Heritage*, 108.
 82 French Arrington, *Encountering the Holy Spirit: Paths of Christian Growth and Service* (Cleveland, TN: Pathway Press, 2003), 208.
 83 Sims, *Our Pentecostal Heritage*, 108.
 84 Vondey, *Pentecostal Theology*, 41.
 85 Vondey, *Pentecostal Theology*, 85.
 86 Vondey, *Pentecostal Theology*, 85.

“praying through emerges from a tarrying heart in the upper room. The prayer is carried out by a soul yearning for fulfilment until the prayer is answered... The pursuit of prayer is modelled on the biblical image of a hospitable God who as a generous Father is eager to give the gift of the Spirit to those who diligently and persistently seek him (see Matthew 7:11; Luke 11:13). Praying through embodies the baptism in the Spirit when it becomes a transformative ritual identified by a transformation of the practice itself as the praying for the Spirit becomes a praying in the Spirit. The transformation from praying for the Spirit to praying in and with the Spirit manifests the baptism for Pentecostals most clearly in the disciples’ speaking with other tongues (see Acts 2:4). Such tongues are a manifestation that the prayer for the Spirit has been answered by the giving of the Spirit.”⁸⁷

2) The Proclamation of the Gospel. The proclamation of the gospel highlights the special role that the pastoral message plays in conferring the baptism with the Holy Spirit. This connection is taken from Acts 10 when Peter was preaching at Cornelius’ house. While he was preaching about how God anointed Jesus of Nazareth with the Holy Spirit and with power (Acts 10:38), that Jesus was crucified and raised from the dead and that faith in Christ leads to forgiveness of sins (vv.39-43), the Holy Spirit fell upon all who heard the word (v.44) and the disciples acknowledged the event as a Pentecost-like outpouring of the Holy Spirit for “they heard them speaking in tongues and extolling God” (v.46). Peter testified to the church in Jerusalem that when he “began to speak the Holy Spirit fell upon them just as it had upon us at the beginning” (11:15). In verse 16, Peter describes the event explicitly as a “baptism” in the Holy Spirit. Preaching is thus seen as a “charismatic ritual evidenced in a transformation of the practice itself, involving the joining of Word and Spirit beginning with the proclamation of the gospel through the anointing

87 Vondey, *Pentecostal Theology*, 86-87.

88 Vondey, *Pentecostal Theology*, 87-88.

89 A.J. Tomlinson states that during 1907 (one year before he received his baptism with the Holy Spirit) he preached about our privilege to receive “the Holy Ghost and speak in tongues as they did on the day of Pentecost. I did not have the experience, so I was almost always among the seekers at the altar. The Lord gave great revivals, and souls were converted and sanctified, and some really went through and were baptized with the Holy Ghost evidenced by the speaking in tongues.” *The Last Great Conflict*, 232.

90 Vondey, *Pentecostal Theology*, 89-90.

of the preacher, directed to a re-experiencing of the biblical event, shifting to the anointing of the audience, the outpouring of the Spirit, and the response of the recipients.”⁸⁸

This means that today’s preachers have the same opportunity Peter had, to continue the cycle of preaching the gospel so believers can receive the baptism with the Holy Spirit as it happened at Cornelius’ house. Preaching the good news about Jesus should be an opportunity to inspire the believers to seek the baptism with the Holy Spirit.

3) Laying on of Hands. The third vital altar practice for the baptism in the Spirit is the laying on of hands following the example of Peter and John in Acts 8:14-17, and Paul in Acts 19. In both instances, in Samaria and in Ephesus, the disciples received the baptism with the Holy Spirit by the laying on of the hands of the apostles.

The laying on of hands, demands the most physical contact among believers, and in this ritual,

The hand of the believer is the hand of Christ, who baptizes with the Spirit, and the touch of the hand is the Holy Spirit - evoking a strong appeal to the affections of the persons participating in the ritual. The baptism of the Spirit itself is the affective moment concentrated in the giving and receiving of the Spirit at the laying on of hands. The laying on of hands can be performed by all believers, whether congregations, collective groups, or individuals, with no requirement other than that the person performing the ritual has already been baptized with the Spirit...⁸⁹ The laying on of hands is transformative in the transformation of the rite itself, as the laying on of hands becomes a transferring of, and endowment with the Holy Spirit.⁹⁰

These practices for receiving the baptism with the Holy Spirit are communal in nature. The believers tarry together in prayer, preaching,

hearing, and responding to the anointed, inspired message about Jesus, and lay hands on each other to transfer and receive the Holy Spirit. The baptized “who has come to the altar and tarried at the altar is transformed by the Holy Spirit to leave the altar.” Leaving the altar as an empowered believer, he/she is ready to become a powerful witness for Jesus and to continue praying for others, so they can also be baptized with the Holy Spirit.⁹¹

The Evidence of the Baptism with the Holy Spirit.

Luke reports in Acts 2:4 that when the disciples were baptized with the Holy Spirit, they “began to speak in other tongues, as the Spirit gave them utterance.” Classical Pentecostals believe that speaking in tongues is the immediate physical result of the baptism with the Holy Spirit. *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* states that “following the biblical pattern in Acts, the Church of God of Prophecy and other Classical Holiness/Pentecostal organizations teach that speaking with other tongues as the Spirit gives utterance is the initial evidence (observable for others) of the baptism with the Holy Spirit.”⁹² Our *Statement of Faith* also reaffirms that “Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.”⁹³

Speaking in tongues is known as glossolalia (*glosso* - tongue; *laleo* - to speak). The tongues spoken by the disciples on the Day of Pentecost are known as *xenolalia*, because as the disciples spoke “about God’s deeds of power,” the people from the nations could understand the message in their own languages and respond to the message given. While in Acts 2 there was undeniable evidence that the disciples spoke in unknown tongues, or unlearned languages, in Acts 8, Luke doesn’t report the disciples speaking in tongues, but it looks like something happened to them that caught the attention of Simon the magician, who offered money to Peter and John so he could have that same power (8:19). In Acts 19, the disciples on whom Paul laid his hands,

spoke in tongues and prophesied after the Holy Spirit came upon them. Speaking in tongues is recorded also in the Corinthian church where Paul not only recognizes his own experience of speaking in tongues, but also the practice of the Corinthian believers (1 Corinthians 12, 14).

French L. Arrington gives us four reasons why he believes God chose glossolalia to accompany the baptism with the Holy Spirit.

1. The first reason is that “speaking in tongues revealed the supernatural presence of God.” Speaking in tongues is a sign that the Holy Spirit has come upon the believer and that what the believer is speaking is completely determined by the Holy Spirit (Acts 2:4). The inspired utterance is beyond the control of the believer.
2. The second reason is that “the manifestation of tongues emphasized the mission that Christ had given to the church.” Pentecost serves as a reversal of Babel, where tongues were used to cause confusion and separation between human beings so that they could be scattered to fill the earth as God had commanded them. At Pentecost, tongues are used to build a bridge to bring humanity together under the Lordship of Jesus Christ.
3. The third reason is that “speaking in tongues may serve as a sign to unbelievers (1 Corinthians 14:22).” The tongues spoken on the Day of Pentecost were given as a sign of divine judgment to unbelievers. In his sermon, Peter told the multitude that the one they had crucified, Jesus, God had made Lord and Christ. “God used speaking in tongues as a means of condemning the people for the terrible crime of putting Jesus to death and for their unbelief.”
4. The fourth reason is that “in addition to being a sign, speaking in tongues may be devotional, providing a means by which believers may praise and worship God.” Speaking in tongues edifies the believer personally (1 Corinthians 14:4), and the whole congregation when they are interpreted. Glossolalia is also described as a prayer language. Paul and Jude admonish

91 Vondey, *Pentecostal Theology*, 84-85.

92 “Speaking in Other Tongues” *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 9.

93 “Statement of Faith” *The Journal of the 100th International Assembly of the Church of God of Prophecy* (July 18-22, 2018), 70.

us to “pray in the Spirit” (Ephesians 6:18; 1 Corinthians 14:15; Jude 20). Prayer in the Spirit is also a sign of our weakness, that when “we do not know how to pray as we ought, the very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God” (Romans 8:26-27).⁹⁴

Describing the theological relevance of speaking in tongues for Classical Pentecostals, Land writes that speaking in tongues

Was the point at which the Holy Spirit and the human spirit, the church and the kingdom existed in the most personal yet corporate dynamic tension of the “already-not yet.” It is what is most evident to outsiders and it is a practice which paradigmatically and dramatically underscores the oral-narrative character of Pentecostalism. Speaking in tongues was sign, gift and evidence. When interpreted, it was a sign equivalent to prophecy, to the unbeliever who would often be convicted upon hearing it. It was a sign to the whole church of the restoration of the “early rain” of apostolic power and gifts being restored in a “latter rain” for missionary activity. It was evidence of Spirit baptism... Speaking in tongues was personal and corporate expression. As personal edification it was available to each believer as an eschatological prayer language, an immediate response to the coming kingdom in which God will be all in all and all speech will be out of hearts aflame with the presence of the Spirit. Tongues underscored the ineffability of God who was

the source of wonder and delight. It was also a means to express the inexpressible in the eschatological language of the human heart and heaven.⁹⁵

Speaking in tongues was important for early Pentecostals because it was a sign that they were living in the last days, that the latter rain⁹⁶ was falling on them, and that they were witnesses of the restoration of the Spirit to the Church.

Matthew K. Thompson states that early Pentecostals saw glossolalia as eschatological, and

‘as initial evidence’ of Spirit baptism, it is a foretaste of glory divine, of the time when God will be all in all, when God’s Kingdom is consummated in full. ‘*Glossolalia* as the yearning for the liberation and redemption to come is also the evidence that such has already begun, not only among us, but through us in the world.’... ‘Set in an eschatological context, tongues signifies the radically free power “of the age to come” (Hebrews 6.4), liberating us to respond to God in new and unforeseen ways.’⁹⁷

Thompson later adds that “what makes *glossolalia* specifically eschatological is the intimacy implicit in the individual believer and in the believing community’s experience of Spirit baptism as an inbreaking of God’s Kingdom into this history through the power of the Spirit.”⁹⁸

As we have seen, speaking in tongues is evidence of the coming of the Holy Spirit upon the believers. Speaking in tongues functions as sign to believers and unbelievers, as gift to

94 Arrington, *Encountering the Holy Spirit*, 208-210.

95 Land, *Pentecostal Spirituality*, 111.

96 The latter rain theme is based on a natural phenomenon that occurs in Palestine each year —the early rain and the latter rain. The early rain (October) enables the grain to take root every Autumn, and after Winter the latter rain would come (April) and provide the final growth for the harvest. The scripture in Deuteronomy 11:10-15 registers this natural occurrence, and was used by Pentecostals, along with seven other Bible references (Job 29:23; Proverbs 16:15; Jeremiah 3:3; 5:25; Hosea 6:3; Joel 2:23; Zechariah 10:1 and James 5:7) to teach on the latter rain. Of these prophets, Joel was the most significant for Pentecostal theology, because it added dispensational significance to the day that Israel would regain its glory in the end times. Although Peter did not mention the subject of the latter rain, during his message at Pentecost he said: “But this is what was spoken by the prophet Joel” (Acts 2:16). The only reference on the subject in the New Testament is made by the apostle James (5:7), who directly links the latter rain with the second coming of Christ. The subject of the latter rain provided the Pentecostal movement with a dispensational understanding of the story of salvation, supplying the general framework in which the Pentecostal movement views its own role. (Faupel, *The Everlasting Gospel*, 30-32).

97 Thompson, *Kingdom Come*, 129-130.

98 Thompson, *Kingdom Come*, 130.

those who receive it, and as evidence that the Holy Spirit has come to dwell in the believer. It is a testimony of the inbreaking of the kingdom of God and that the Spirit of God is speaking through the tongues of human beings to declare “the mighty deeds of God” (Acts 2:11).

Initial Baptism/Ongoing Filling with the Holy Spirit

The baptism with the Holy Spirit is the beginning of a life to be lived in the fullness of the Spirit. In Acts 2:4 the Bible says that all the disciples present in the upper room were filled with the Holy Spirit. This was the disciples’ baptism or first filling with the Holy Spirit. Then in Acts 4:23-32, Luke relates what happened after Peter and John were released from jail where they were placed because of the healing of the crippled beggar and their preaching at the temple. When they joined the other disciples, instead of being scared by the threats of the chief priests and the elders, they prayed to God, “Grant to your servants to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant, Jesus” (v. 29-30). The Lord answered their prayer sending another overwhelming wave of the Holy Spirit and “the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness” (v. 31).

As we have seen from these two Scripture verses, there was one initial filling of the Spirit and a subsequent filling of the Spirit. This means that the baptism with the Holy Spirit is not an experience that happens once and for all, but that we can be re-filled again and again.

R. Hollis Gause writes that there is a difference between the initial experience of the baptism with the Holy Spirit and the subsequent fillings with the Holy Spirit stating:

To limit the term “baptism with the Holy Spirit” to the Day of Pentecost and to Cornelius’ experience is not justified. Baptism with the Holy Spirit is an initiating experience for

the believer. Being filled with the Spirit is a continuing experience. Baptism with the Holy Spirit is not intended to be a repetitive experience for the individual believer; being filled with the Spirit is to be continuous.⁹⁹

Kenneth J. Archer adds that Spirit baptism, like sanctification, is not a one-time experience. Sanctification is continuous, punctiliar, and episodic because we are a pilgrim people in a dynamic relationship with God. Like sanctification, Spirit baptism brings an initial liberation, an eruption of ecstatic speech of empowered witness and charismatic worship. However, re-fillings are an important aspect of the way of salvation.¹⁰⁰

This statement is a reaffirmation that as Spirit-filled believers we must not be content with our initial baptism but must continue “being filled with the Spirit” as part of our relationship with Jesus (Ephesians 4:19).

The Holy Spirit came on the Day of Pentecost and baptized the believers filling them with His power, but that was not the end of the story. They were continuously re-filled with the Spirit again to be bold witnesses of the gospel, healing the sick and performing signs and wonders in the name of Jesus. The disciples were not only empowered to be bold and faithful witnesses of the gospel, but also empowered to operate the gifts of the Spirit for the building up of the church and to bear the fruit of the Spirit for ethical living.

The Gifts of the Spirit

Now concerning the spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; There are varieties of services, but the same

99 Gause, *Living in the Spirit*, 114
100 Archer, *The Gospel Revisited*, 59.

Lord;

And there are varieties of activities (working, operations), but it is the same God who activates all of them in everyone.

To each is given the manifestation of the Spirit for the common good.

To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All of these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses (1 Corinthians 12:1-11).

The gifts of the Spirit or *pneumatika* are the abilities that the Holy Spirit gives to the church for its "spiritual enlightenment in the church's worship services, and for its empowerment for witness and service."¹⁰¹ The operation of these gifts is essential to the life, ministry, and growth of the church. Because Paul understood the significance of the function of the spiritual gifts in the church he wrote to the Corinthian church teaching them about the correct operation of the gifts (1 Corinthians 12-14).

As Classical Pentecostals, the Church of God of Prophecy believes in the full restoration of the spiritual gifts to the church. This is contrary to those who affirm that the gifts of the Spirit were only for the early church, and that they ceased after the passing of the apostles. This is known as the "cessation of the charismata." The manifestation of the spiritual gifts was one of the main characteristics of the Pentecostal movement which came to give a new life to a stagnant church.

The Church of God of Prophecy doctrinal position regarding the full manifestation of the spiritual gifts to the church is as follows:

In accordance with the Spirit's work, various

spiritual gifts are given to and in the church and are manifested through individuals sometimes in an apparently resident manner (repeatedly) and, at other times, spontaneously, as by direct unction of the Spirit in a given setting (1 Corinthians 12:4-11; Romans 12:4-8; Ephesians 4:7-16). Although there are historical periods during which spiritual gifts were not as prevalent as other times, there is no scriptural warrant to support the idea that these gifts ceased. Based on the foregoing scriptural texts and others, the Church of God of Prophecy teaches that spiritual gifts exist in the body of Christ and are owned, distributed, controlled, and operated by the Spirit as it pleases him. The church does not advocate personal claims to the gifts, but encourages individuals to humbly know and fulfill their callings to Christian service in response to the Spirit's leading and with the abilities he gives. As the church is restored to New Testament power, the gifts of the Spirit are expected to serve to edify the body of Christ in these last days just as those same gifts did in earlier times.¹⁰²

As we have seen by this declaration, we affirm the present manifestation of the gifts of the Spirit in the church today. This statement recognizes that even though there had been times in history when the spiritual gifts were not as prevalent as other times, however, there is no Scriptural evidence that the gifts of the Spirit had ceased. They have operated continually in the church as a means of edification. It is worth recognizing that these gifts belong to the Spirit, not to the believers, and that he distributes and control them as he pleases. On the other hand, it is also worth recognizing that the gifts of the Spirit are for the edifying of the church and not for the glorifying of the individual.

In 1 Corinthians 12: 4-6, Paul associates the Father, the Son, and the Holy Spirit in the giving of the gifts, services, and operations of the Spirit. This means that the manifestation and operation of the spiritual gifts are Trinitarian in nature. Paul

101 Arrington, *Encountering the Holy Spirit*, 232.

102 "Full Restoration of the Gifts to the Church" *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 10.

enumerates different spiritual gifts (“*charismata*: is a broad description of the demonstration of the Spirit. It emphasizes the source of the spiritual gifts as divine grace”), ministries (“*diakonai*: the practical usefulness of the gifts”), and operations (*energēmata*: “effects” or “workings,” draws attention to God the Father as the ultimate source of all the gifts”).¹⁰³ Then in verses 8-11, he lists the gifts as: the utterance of wisdom, the utterance of knowledge, faith, gifts of healing, the working of miracles, prophecy, discernment of spirits, various kinds of tongues, and the interpretation of tongues (v. 8-11). Then in verse 28 he adds the apostles, prophets, teachers, then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.¹⁰⁴ All of these gifts are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. Paul makes clear that the operation of the gifts is for the “profit or the common good of all” (12:7).

Paul uses the metaphor of the body to explain that all the gifts are necessary and important for the perfect functioning of the body of Christ (12:12-27). The body is one but has many members. Every member of the body belongs to each other, function together, need each other, is indispensable to each other, honor each other, respect each other, are arranged in the body as God chose, so there is no dissension among them; they care for each other, suffer, and honor each other. The metaphor of the human body was the perfect example to explain not only the way that the gifts of the Spirit were to operate in the church, but also the need for the operation of the gifts in the church. The human body can function without an eye, without hearing, without one or both legs, without one or both arms, or without any other member, as long as it is not a vital organ, but is not the same. Missing parts of the physical body will cause limping, blindness,

deafness, and other incapacities. It is the same with the body of Christ functioning without the gifts of the Spirit. We function but not in the fullness or plenitude of life provided by Jesus through the gifts of the Holy Spirit.

The operation of the gifts of the Spirit must be mediated by love, according to 1 Corinthians 13. Operations of the gifts without love will not be beneficial to the church. The gifts will cease one day, but love will endure forever.¹⁰⁵ And love is the first element mentioned in the fruit of the Spirit.

The Fruit of the Spirit - Ethical Dimension of the Baptism with the Spirit.

The believer, who had been filled with the Holy Spirit after having “crucified the flesh with its passions and desires” (Galatians 5:24) is expected to bear the fruit of the Spirit. The fruit of the Spirit (Galatians 5:22-23) “are what the Spirit endeavors to do in us, namely to conform us to the likeness of Christ.”¹⁰⁶ While the gifts of the Spirit are necessary for the public witness, edifying and building up of the church, the fruit of the Spirit is indispensable for the good relationship of the believer with God, with himself and with others.

The fruit of the Spirit stand in stark contrast to the works of the flesh. Paul describes the works of the flesh in verses 19-21 of Galatians 5, and divides them in three categories: the first one are sins of the bodily appetites satisfied outside the law of God-- fornication (“to engage in sexual immorality of any kind, often with the implication of prostitution—‘to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution.’”¹⁰⁷); impurity (“the state of moral impurity, especially in relationship to sexual sin—‘impurity, immorality, filthiness,’”¹⁰⁸) and, licentiousness (“behavior completely lacking in moral restraint, usually with the implication of

103 Arrington, *Encountering the Holy Spirit*, 241.

104 Italics added for emphasis.

105 Please, see Appendix III on the Report of the Biblical Doctrine and Polity Committee, “The Presence and Manifestations of the Holy Spirit” to the 96th International Assembly, July 27–August 1, 2010.

106 Arrington, *Encountering the Holy Spirit*, 250.

107 Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 770.

108 Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 769.

sexual licentiousness"¹⁰⁹).

The second category of sins of the flesh are "perversions of worship: idolatry and witchcraft (v.20)," and the third category are the "sins of excesses and perversions of the emotions of human nature: hatred, variance (contention, strife, wrangling), emulations (rivalry, jealousy, quarreling), wrath (rage, fury, boiling anger), strife (putting one's self forward, courting favor), seditions (divisions into parties on the basis of individualistic opinion), envy (covetousness), drunkenness, and revelry (carousing, orgy)."¹¹⁰ These works of the flesh are practiced by those who are not living by the Spirit.

By contrast, those who live and are guided by the Spirit will bear the fruit of the Spirit that is "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control" (Galatians 5:22-23). We notice that even though Paul lists nine elements, he refers to the fruit of the Spirit in the singular. Maybe Paul's intention is to direct our attention to the "oneness of origin of this fruit, that is the Holy Spirit, and that the manifestation of the Holy Spirit's presence is one, though multifaceted, and that this fruit presents one image—Christ, and shows one root, the Holy Spirit."¹¹¹ The nine elements of the fruit of the Spirit can point to our relationship with God, with others and with ourselves. Love, joy, and peace have to do with our relationship to God. Patience, kindness, and generosity have to do with our relationship toward others, and faithfulness, gentleness, and self-control have to do with our relationship with ourselves.

- Love is characterized by Paul in 1 Corinthians 13 as the most excellent way. This is the grace "that unites believers, reconciling and uniting believers to one another (Colossians 2.2), binding "everything together in perfect harmony" (Colossians 3:14). Love is demonstrated by God, giving us His Son (John 3:16) and is the nature of God, "for God is love" (1 John 4:8).
- Joy "is consistently used in Scripture to relate

to our joy in God and in the fact that we are united to Him. It is a sense of acceptance by God and of rejoicing in His favor."

- Peace "is especially the product of our forgiveness and justification. It is life in reconciliation with God."
- Long-suffering "presupposes that there are provocations to anger, but that we can bear them patiently, whether they are afflictions, abuses, tribulations, or persecutions."
- Gentleness "is reflected toward us by God in leading us from impenitence and rebellion to repentance. It is the attitude of a gracious benefactor, even if there have been provocations by the beneficiary."
- Goodness is "related to one of the terms used to designate righteousness, for that reason, it can be taken to be a general statement of purity of morals and holiness of life."
- Faith "is the grace by which we receive and rest upon Christ. The basic ethical connotation is the moral obligation that all are morally obligated to believe in Jesus Christ."
- Meekness "is the exemplary attitude when one sees another in a fault (Galatians 6:1), and when it is necessary to rebuke those who are in error (2 Timothy 2:25). This grace represents mildness of manner and a subordinate attitude toward God."
- Temperance "refers to the mastery of one's desires. The believer is to rule them; they are not to rule the believer. This grace refers especially to control of one's physical appetites."¹¹²

Paul ends his teaching about the fruit of the Spirit stating that "there is no law against such things." (Galatians 5:23). Those who live by the Spirit will bear the fruit of the Spirit without any kind of effort on their part. The fruit will be the natural result of a life filled with the Spirit.

The fruit of the Spirit is one of the teachings stated in the *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy*--

109 Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 770.

110 Gause, *Living in the Spirit*, 148.

111 Gause, *Living in the Spirit*, 149.

112 Gause, *Living in the Spirit*, 149-151.

Daily walking in the Spirit will cause the fruit of the Spirit to be regularly manifested in the life of the believer: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22-23). Such fruit cannot be produced by the flesh or by human nature. Indeed, the opposing nature and starkly contrary deeds of the flesh are partly enumerated in the same text with the concluding remark: "...they which do such things will not inherit the kingdom of God" (v.21). "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh" (v.16). "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)" (Ephesians 5:8,9). The Spirit's work is crucial to the life of the believer and to the church.¹¹³

Both the gifts and the fruit of the Spirit are given and produced by the Spirit in the lives of the believers and the church.

Jesus is our Spirit Baptizer: Sacrament - Speaking in Tongues

As we have already seen, when the Holy Spirit baptized the believers on the Day of Pentecost, the evidence or sign of the baptism was that they spoke in unknown tongues as the Spirit gave them utterance. These audible tongues were a testimony that Jesus had come to indwell in them experiencing the overwhelming presence of God in an unknown way.

When we talk about a sacrament, we are saying that a sacrament is a "sacred sign" serving as an instrument of God's grace.¹¹⁴ We also see the sacraments as "proleptic signs involving words and deeds through which the community can experience the redemptive living presence of God in Christ through the Holy Spirit."¹¹⁵

Some Pentecostal scholars propose that glossolalia is the sacrament of Spirit baptism. Dr. Archer states that the presence of God is manifested "in the personal, audible sign of glossolalic tongues that signifies the presence of the living God upon us and among us."¹¹⁶ Archer adds that

This sacramental experience, which breaks out into ecstatic moments of worship marked by ecstatic praise and passionate weeping for the lost and hurting, draws one into deep intimate relationship with the Holy Trinity... Spirit baptism is a mystical experience that is symbolized in *glossolalic* language, because it transcends the limits of human speech. Tongues are the expression of the mystical experience of union with and participation in God's triune being.¹¹⁷

Frank Macchia quotes William Samarin who argues that for Pentecostals *glossolalia* as sacrament represents a "heightened awareness of God's presence," such as one normally finds in response to the eucharist in sacramental communions. As a "linguistic symbol of the sacred," tongues say, "God is here."¹¹⁸ Macchia adds that as sacrament, *glossolalia* "accents the free, dramatic, and unpredictable move of the Spirit of God, while the liturgical traditions stress an ordered and predictable encounter with the Spirit."¹¹⁹ This means that we cannot restrain or force the Spirit into our institutional or formal liturgies.

Wolfgang Vondey adds that as sacrament, speaking in tongues

Is a uniquely spontaneous and even critical sign protesting a stagnant liturgical life among the existing Christian traditions. Tongue speech is evidential manifestation of God's presence through the freedom of the Spirit revealed

113 "Fruit of the Spirit" *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 9-10.

114 Sims, *Reclaiming our Pentecostal Heritage*, 64.

115 Archer, *The Gospel Revisited*, 71

116 Archer, *The Gospel Revisited*, 77.

117 Archer, *The Gospel Revisited*, 78.

118 William Samarin, *Tongues of Men and Angels* (New York: Macmillan, 1972, 154, 232, quoted by Frank D. Macchia in "Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience," *Pneuma* Vol. 15, No. 1, 1993, 61.

119 Macchia, "Tongues as a Sign" 63.

in a manner that is both divine speech and a language of faith.¹²⁰

Matthew K. Thompson says that glossolalia as sacrament

Serves as a sign of grace, of a radically different reality that is possible through Spirit baptism. Sacramentally understood, tongues is an act of God, a real presence of the Spirit of Christ in the theophanic speech that emerges from the yielded vessel. The term "sacrament" does imply some kind of integral connection between the sign and the divine action signified therein. Thus, the "eschatological language" is a cooperative process between the believer and God through the Spirit, the believer as yielded and open participant through which God in the Spirit utters the divine mysteries in the language of heaven... As a means of grace, the baptism of the Holy Spirit with evidential tongues is both sanctifying and empowering.¹²¹

Simon Chan states that as sacrament, speaking in tongues is a prayer language. He says that "Pentecostals believe that tongues are not just signals of the in-breaking of the divine revelation; it is also a 'prayer language' that can be exercised throughout one's life."¹²² Tongues helps the believer to "express the inexpressible in prayer."¹²³

Our prayer language is empowered by the Holy Spirit who "helps us in our weakness; for we do not know how to pray as we ought, but that the very Spirit intercedes with sighs too deep for words" (Romans 8:26). It is worth noting that Paul is talking here about our weakness and our inability to know how to pray. As we lack the right words, the Spirit intercedes with sighs too deep for words. These are words beyond our knowledge and control. These tongues

"reveal the limits of human speech to capture and express the mystery of God's redemptive presence in the midst of a suffering creation."¹²⁴ In our prayers, the Spirit joins us as we groan with creation, longing for our redemption.

As stated before, glossolalia as sacrament is a "linguistic symbol of the sacred, that says, "God is here.""¹²⁵

Final Spirit Baptism

When Peter addressed the multitude on the Day of Pentecost, he quoted Joel 2:28-30:

In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heavens above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved (Acts 2:16-21).

This was the response that Peter gave to the question "What does this mean?" that was asked by the multitude after they heard them speaking in their own languages the wonders of God (2:12). Peter told them: "this is what was spoken through the prophet Joel" (2:16). Joel prophesied that the Holy Spirit was going to be poured out upon all flesh in the last days. On the day of Pentecost, the Holy Spirit came with the sound of a mighty wind and tongues of fire. This "divine self-disclosure at Pentecost has its roots in the Old Testament theophany of God at Sinai and in the dramatic and active presence of God

120 Vondey, *Pentecostal Theology*, 96.

121 Thompson, *Kingdom Come*, 131.

122 Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 78.

123 Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 78.

124 Macchia, "Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence. <http://www.apts.edu/ajps/98-2/98-2-macchia.htm> (No access date)

125 Macchia, "Tongues as a Sign, 61.

in the ministry, death, and resurrection of Jesus Christ."¹²⁶ But that theophany of Pentecost also pointed "ahead to the final theophany of God in the Parousia with signs on the earth of 'blood,' 'fire,' and 'smoke' (Acts 2:19)."¹²⁷

The Second Coming of Jesus will be preceded by those theophanic elements predicted by Joel, blood, fire, and smoke, that will bring the final purification of the cosmos. In the words of Thompson, "the Second Coming of the King and of the Spirit means a cosmic Pentecost, as all the cosmos is baptized in the Spirit, energized by the empowering presence of God through the Son and the Spirit." He adds that "the saints are now equipped with the power to rule and reign as vice-regents with Christ as every worldly power and corrupt pattern of this world is toppled by the Word of God and by the breath of God's Spirit."¹²⁸

As Macchia says,

The final word will not be said of Spirit baptism until the resurrection of the dead and the new heavens and new earth make the entire creation God's dwelling place. To make creation God's dwelling place is to transform it, for new wine cannot inhabit old wineskins. Creation will be changed so that it can enjoy and glorify God forever.¹²⁹

126 Macchia, *Tongues as Sign*, 73.

127 Macchia, *Tongues as Sign*, 73.

128 Thompson, *Kingdom Come*, 135.

129 Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 19.

SECTION 4

JESUS IS OUR HEALER

Jesus our healer is the fourth distinctive of the full gospel message. As A.J. Tomlinson stated, "To accept Christ in these days means to take Him for savior, sanctifier, baptizer with the Holy Ghost, healer and coming king."¹³⁰ This means that we believe and accept all the benefits that Jesus provides through His atoning work at the cross of Calvary. In the same way that Jesus' death brings salvation to the soul, it brings healing to the physical body.

As Pentecostals, we are recognized for "celebrating the miracles of divine healing as part of God's salvation and as evidence of the presence of divine power in the church."¹³¹ From its very beginnings, the "Pentecostal movement has preached a gospel which included healing for the whole person. Healing miracles were expected and the demonstrations of God's power to heal became the 'drawing cards' for many missionary and evangelistic efforts."¹³² Healing was (and is) also part of the personal testimonies of the believers who gave (and give) evidence of the healing power of Jesus. Their testimony was (and is) "I am saved, sanctified and filled with the Holy Spirit, healed and delivered, or on my way to heaven."¹³³ This was (and is) the full-gospel message displayed completely. Divine healing is also a confirmation that Jesus is working today in the church through the ministry of the disciples.

Holistic Divine Healing in the Atonement

The *Statement of Faith of the Church of God of Prophecy* declares: "We believe that healing of mind, body, soul and spirit is available to the believer through the blood of Jesus Christ, and the power of the Holy Spirit."¹³⁴ This truth

is also stated in the *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy*, "God's sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing/salvation of our souls as well as our bodies in his work on Calvary." Psalm 103:2, 3 is used to ground our belief that God saves the soul and heals the body: "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases." This text specifically addresses the soul, but the whole person (spirit, soul, and body) can be divinely healed by the power of God.¹³⁵ Both declarations, from the Statement of Faith and the *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* are a recognition that we believe that Jesus' death is efficacious not only to save the soul, but also to heal our bodies.

The ministry of Jesus was characterized as preaching a holistic salvation, one which goal was to save the soul from the power of sin and to heal the body from the consequences of all sicknesses, diseases, and oppression from the devil. This means that Jesus redeems the whole person. This reality is well exemplified by the healing of the woman who suffered from hemorrhages for twelve years. After she touched Jesus' cloak, the hemorrhage stopped; then after her identification and confession to Jesus, he told her: "Daughter, your faith has made you well (has saved you); go in peace and be healed of your disease" (Mark 5:25-34).

When Jesus stood up in the synagogue in Nazareth, and the scroll of the prophet Isaiah was

130 A.J. Tomlinson, *The Last Great Conflict* (Cleveland, TN: Press of Walter E. Rodgers, 1913), 102.

131 Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson Publishers, 1987), 115.

132 Kimberly Ervin Alexander, *Pentecostal Healing: Models in Theology and Practice* (Brandford Forum, UK: Deo Publishing, 2006), 2.

133 Vondey, *Pentecostal Theology*, 107.

134 "Statement of Faith" *Journal of the 98th International Assembly*, July 18-22, 2018, 70.

135 "Divine Healing" *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 11-12.

given to him, He unrolled it and found the place where it was written:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor (Luke 4:18-19).

This Scripture, as Jesus said, was fulfilled that day in their hearing. It was the beginning of the proclamation of the good news that Jesus had been anointed by the Holy Spirit to start his ministry of redemption. The good news to the poor was going to be accompanied by the proclamation of release to the captives (prisoners of war). Satan's power to keep people as prisoners was overcome by Jesus' power to bring freedom. But the good news also included the recovery of sight to the blind (physical blindness), to let the oppressed (broken into pieces; to cause severe hardship, to oppress, to overwhelm¹³⁶) go free making them whole again, and to proclaim the year of the Lord's favor, that is understood here as the Year of Jubilee (Leviticus 25).

The Year of Jubilee had to be celebrated every fiftieth year, and God gave specific instructions as to how it was going to be observed. It was characterized by letting the land rest for one year, by releasing people from their debts, by releasing all slaves, and by returning property to those who owned it (Leviticus 25:1-13). It is interesting that the Year of Jubilee started on the day of atonement (Leviticus 25:9) when the High Priest made an atoning sacrifice to cleanse the people from all their sins committed before the Lord (Leviticus 16:29-30).

Jesus was the ultimate sacrifice for our sins, setting us free from the bondage of Satan and providing salvation for our souls and healing for our bodies. As Pentecostals, we believe that the atoning death of Jesus provided salvation for the whole person and addresses "the entire condition of the complete person in every area of life (Matthew 9:22; Hebrews 7:25). Just as sin has impacted the whole human person negatively

136 Louw and Nida, 244

137 Richie, *Essentials of Pentecostal Theology*, 160.

138 Vondy, *Pentecostal Theology*, 128.

and destructively, so salvation impacts the whole human person positively and therapeutically."¹³⁷

Peter gave testimony to this reality when he preached at Cornelius' house about Jesus, "how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him" (Acts 10:38). The full-gospel message is a message that includes the healing of the body from all sicknesses, diseases, and afflictions. This speaks of the love and compassion of God towards a suffering humanity under the consequences of sin.

Divine Healing at the Altar

Pentecostals believe in the power of Jesus to heal. Divine healing is one more proof that the apostolic power has been restored to the church. As one of the distinctives of the full gospel, "divine healing is a sign of struggle; its slogan is 'all things are possible' amidst the persistent realities of sickness, disability, despair, and death."¹³⁸ And, "all things are possible" because "Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8), and "the power of the Lord is with Him to heal" (Luke 5:17).

We believe in divine healing because it is part of the great commission of Jesus to his disciples. When Jesus gave the first commission to his disciples before his death, "He gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness" (Matthew 10:1). Then, after his resurrection and before his ascension to heaven, he commissioned them again:

Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned. And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they

will recover (Mark 16:15-18).

This passage of Scripture came to be of great importance for early Pentecostals, who saw it "as the 'litmus test' of the early Pentecostal movement's fulfilling of the apostolic mandates given by Jesus and carried out by the church."¹³⁹ Divine healing was one of the validations of their claims that the apostolic power had been restored to the church. Divine healing was seen "as a manifestation of power bearing witness along with other signs and wonders to Christ's glorious gospel (Acts 4:30)."¹⁴⁰ Contrary to the Reformed tradition, for which "divine healing was relegated to the apostolic era and regarded as a temporary gift no longer intended for the church,"¹⁴¹ for Pentecostals, the signs following the believers, among them divine healing, was proof that Jesus was "working with them [from heaven] and confirming the message by the signs that accompanied it" (Mark 16:20).

Prayer for healing takes place at the altar. We have already mentioned that the altar is "a particular space and time of corporate worship, liturgy, and ritual... that comes into existence, as on the day of Pentecost, through the unexpected outpouring of the Holy Spirit and the participation of creation in response to the divine presence."¹⁴² At the altar we gather to offer prayers of intercession for those who are sick. But Pentecostals don't restrict healing to the altar in the local church only. They can "move from the altar of the church to the sick and dying in the world."¹⁴³

When we pray for the sick, we do it following the pattern offered by the Scriptures. James 5:14-16 "is the only text which describes a procedure to be followed"¹⁴⁴ by the believers when praying for the sick. According to James, when someone among us is sick, he/she should call for the elders of the church and have them pray over him/her. It seems that the elders were recognized leaders in the church. But the healing

ministry is not restricted to the elders alone, since in v. 16 "the body of believers is encouraged to pray for one another in order that healings might occur."¹⁴⁵

When the elders are called to pray for the sick, they (a) pray over the sick, (b) anoint the sick person with oil, (c) and do this in the name of the Lord.

The elders are commanded to offer "'the prayer of faith' which will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven" (5:15). James places the "prayer of faith" before the anointing with oil, maybe to "indicate that it is the prayer and not the oil that brings about the healing."¹⁴⁶ This prayer of faith has to be offered "never doubting, for the one who doubt is like a wave of the sea, driven and tossed by the wind; for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord" (James 1:5-8). There are two benefits of the prayer of faith for the sick person: 1) "the Lord will raise them up," (5:15) and 2) "anyone who has committed sins will be forgiven" (v.15). James then exhorts the believers (it looks like here he refers to both healthy and sick believers) to confess "your sins to one another and to pray for one another, so that you may be healed" (v.16). Even though there is a connection here between sins and sickness, we must not assume that every sickness is associated with the commission of sin by the sick person, like the disciples did when they asked Jesus about the blind man from birth. "'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed to him'" (John 9:2-3).

The second thing the elders had to do was to anoint the sick person with oil. This was not a new practice that James was instituting, since we find in Mark 6:13 that when Jesus sent

139 John Christopher Thomas, *The Spirit of the New Testament*, (Leiden, Blandford Forum: Deo Publishing, 2005), 115.

140 Richie, *Essentials of Pentecostal Theology*, 160.

141 Sims, *Our Pentecostal Heritage*, 81.

142 Vondey, *Pentecostal Theology*, 41.

143 Vondey, *Pentecostal Theology*, 110.

144 John Christopher Thomas, *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought, JPT Supplement Series*, (London: Sheffield Academic Press, 2002), 17.

145 Thomas, *The Devil, Disease and Deliverance*, 23.

146 Thomas, *The Devil, Disease and Deliverance*, 29.

the twelve disciples “he gave them authority over the unclean spirits” (v. 7), and then we read (v.13) that “they cast out many demons and anointed with oil many who were sick and cured them.” In this passage “there is a clear distinction drawn between exorcism and healings, with oil being used in the case of the latter. While most commentators acknowledge that oil had medicinal associations in antiquity, there appears to be unanimity of opinion that the anointing with oil described in Mark 6:13 served as a symbol of God’s healing power.”¹⁴⁷

The third instruction from James was that this anointing with oil and the prayer was to be done “in the name of the Lord.” This means that this prayer and anointing are done “with the authority of the Lord, or on his behalf,” ... acting “in conformity with the Lord’s directives and on his behalf as eschatological agents.”¹⁴⁸ Praying in the name of Jesus “indicates belief in the abiding presence of Jesus and the continuing and consistent availability of his healing power,”¹⁴⁹ and the practices of praying for the sick “range from short commands, simple prayers of faith, speaking in tongues, testimonies and intercession, to prolonged tarrying, fasting prayer, and praying through at the altar until healing is manifested.”¹⁵⁰

The confidence for an answer to the prayer of faith is that “the prayer of the righteous is powerful and effective.” James encourages us to pray with confidence with the example of “Elijah who was a human being like us, and who prayed fervently that it might not rain, and for three years and six month it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest” (James 5:16-18).

Jesus is our Healer: Sacrament - Anointing with Oil

When we talk about a sacrament, we are saying that a sacrament is a “sacred sign” serving

147 Thomas, *The Devil, Disease and Deliverance*, 24.

148 Thomas, *The Devil, Disease and Deliverance*, 29.

149 Vondey, *Pentecostal Theology*, 110.

150 Vondey, *Pentecostal Theology*, 110.

151 Sims, *Reclaiming our Pentecostal Heritage*, 64.

152 Tomberlin, *Pentecostal Sacraments*, 225-26.

153 Tomberlin, *Pentecostal Sacraments*, 243.

154 Tomberlin, *Pentecostal Sacraments*, 226.

as an instrument of God’s grace.”¹⁵¹

In the case of divine healing, anointing with oil and laying on of hands represent the sacrament of this Pentecostal distinctive. It has been recognized that “since the beginning of the movement, Pentecostals have practiced anointing with oil and the laying on of hands,” and that we “have always believed that the grace of God is transferred through the laying on of hands.”¹⁵² This has been called “the anointed touch.”¹⁵³

It has also been stated that

Pentecostal spirituality is a physical spirituality... [and] when Pentecostals pray for the sick, it is often expressed in the physical act of anointing the sick with oil and/or laying hands on the sick. The oil represents the presence and anointing of the Holy Spirit. Spirit-filled believers are laying on “holy hands.” Sometimes handkerchiefs are anointed with oil and these “anointed cloths” are sent to the sick. In divine healing, the Spirit touches the body and affects physical healing. Healing is a sensory experience. The body is healed and all pain associated with the injury or disease ceases. The healed person feels better. This sacramental practice involves fellowship with the Spirit and the church, and the interaction between that which is of the Spirit and that which is physical.¹⁵⁴

The sacramental experience of praying for the sick and anointing them with oil involves the participation of the community which accompany the sick person through the whole process of healing. Then, the healed person will testify of the miracle received in his/her life.

Divine healing of our physical bodies is a representation of the mission of the church as a healing community in the world. Divine healing “shapes our identity as a compassionate, healing

community” and “as a healing community, we welcome the poor, the lame, the weak, and the sick recognizing that their presence is a necessary sacrament for us. If they are not welcome, then the Spirit is not welcome.”¹⁵⁵ As we are healed from our sicknesses and diseases by the power of God, we anticipate the final healing of our bodies and of creation.

Final Healing

As we have stated before, “Pentecostals have from the beginning connected physical healing with the atoning work of Jesus Christ on the cross. Divine healing of the body as provided in the atonement is an inheritance from the Holiness movement of the nineteenth century and speaks to holistic redemption. Texts such as Isaiah 53:5; James 5:15: and Psalm 103:2, 3 seem to connect God’s gifts of forgiveness of sin and healing of infirmity.”¹⁵⁶ While we are still in this physical body, we experience sicknesses, diseases and death, but we have a hope that we will receive our final healing at the Parousia or second coming of Jesus.

Paul spoke of the tension between our physical and spiritual natures. Our “outer nature is wasting away” but “our inner nature is being renewed day by day” (2 Corinthians 4:16). This is a recognition of the reality that our body is subject to decay and destruction going back to the ground from where it was taken, “for you are dust, and to dust you shall return” (Genesis 3:19). But we also have a hope that “if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens” (2 Corinthians 5:1). Our life in this earthly tent is characterized by groaning and longing “to be clothed with our heavenly dwelling.” Paul compares the path from death to new life as being naked and then being clothed. In this process, “what is mortal is swallowed up by life” and this is done by God, “who has given us the Spirit as a guarantee” (2 Corinthians 5:2-5).

The resurrection of the body will be our final healing. That glorious day, “what is sown perishable, will be raised imperishable; what is

sown in dishonor, will be raised in glory; what is sown in weakness, will be raised in power; the physical body, will be raised a spiritual body” (1 Corinthians 15:42-44). We will be raised bearing the image of Jesus (v.49) with a glorified body and being like him (1 John 3:2). This will be a fulfillment of the prophecy of Isaiah, who said that the time will come when “the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy” (Isaiah 35:5, 6).

In Revelation, John describes what the angel showed him in the New Jerusalem:

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there anymore. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever (Revelations 22:1-5).

This will be our final and definite healing in the New Jerusalem!

155 Archer, *The Gospel Revisited*, 78-79.

156 Thompson, *Kingdom Come*, 144.



Reflection and Discussion

Application activities

1. What does it mean that healing has been provided in the atonement?
2. Ask if any of the participants have received divine healing. If so, ask them if they are willing to testify.
3. If there is anyone sick among the participants pray for divine healing with laying on of hands and anointing with oil (James 5:14).

SECTION 5

JESUS THE SOON COMING KING

As we have stated before, in the Wesleyan-Pentecostal tradition, the Christian life is seen as a journey, and this journey takes the believer through a series of spiritual experiences: salvation, sanctification, baptism with the Holy Spirit, healing, and the expectation of our soon coming king, Jesus Christ to establish his kingdom on earth. These experiences are articulated in the "Pentecostal testimony" where the believer expresses in first person that Jesus has "saved me; sanctified me; baptized me; healed me and is my soon coming king."

The expectation of Jesus as our soon coming king is the last of the five distinctives of the fivefold or full gospel. The soon coming of Jesus "became the central theme of the early Pentecostal movement."¹⁵⁷

The outpouring of the Holy Spirit during the Azusa Street revival was seen by the rising Pentecostal movement as the fulfilment of the prophecy of Joel (2:23, 28-32) who prophesied that God was going to send the latter rain as he has sent the early rain. For Pentecostals, the early rain was the coming of the Holy Spirit on the Day of Pentecost (Acts 2), and the present revival of the Holy Spirit was seen as the promised latter rain of Joel 2.

Joel's prophecy had several components that were important for early Pentecostals: 1) the sending of the latter rain; 2) the outpouring of the Holy Spirit on all flesh (sons, daughters, old men, young men, male and female slaves), 3) the coming of the day of the Lord, preceded by portents in the heavens and on the earth, blood and fire and columns of smoke, the sun turning to darkness, and the moon to blood, and 4) the

promise for salvation for everyone who calls on the name of the Lord.

The fact that early Pentecostals were witnessing the fulfilment of this prophecy in their own lives and time made them believe that they were living in the imminence of the Parousia or second coming of Jesus. They saw the latter rain as "the special outpouring of the Spirit that restores the gifts in the last days as part of the preparation for the 'harvest,' the return of Christ in glory."¹⁵⁸ Empowered by the Holy Spirit, the signs promised by Jesus in Mark 16:15-18 following them, and "convinced of the power of missionary tongues and their ability to speak the languages of the nations,"¹⁵⁹ they embarked on a mission to carry the gospel "to the end of the earth" (Acts 1:8), fulfilling the Great Commission (Matthew 28:18-20) to win souls and to hasten the coming of the Lord.

The Missional Aspect of Pentecostal Eschatology: Bringing the Nations to the Altar of God

Early Pentecostals saw the baptism with the Holy Spirit as the endowment with power for service. Speaking in tongues was seen as a missiological tool for preaching the gospel to a lost world, and for preparing the church for the coming of Jesus. Since the second coming of Jesus was the primary concern and initial focus of the Pentecostal message, they formulated this eschatological hope with two phrases: *The Everlasting Gospel and This Gospel of the Kingdom*.¹⁶⁰

The first expression comes from Revelation 14:6, 7: "Then I saw another angel flying in the

157 Robert M. Anderson, *Vision of the Disinherited: The Making of American Pentecostalism*. (Peabody, MA: Hendrickson Publishers, 1992), 79.

158 Dayton, *Theological Roots of Pentecostalism*, 27.

159 Vondey, *Pentecostal Theology*, 137.

160 D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (England: Sheffield Academic Press, 1996), 20.

midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, to every nation, tribe, tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the springs of water," and the second phrase comes from Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world as a witness to all the nations, and then the end will come (NKJV)."¹⁶¹ Both Scriptures speak of the preaching of the gospel to all the nations of the world as a requisite and in anticipation of the coming of the Lord.

These two expressions (*The Everlasting Gospel and This Gospel of the Kingdom*) gave the Pentecostal message an eschatological focus and led the movement in its double mission: sharing the gospel with the world as God's last call to sound the midnight cry, "Behold, the bridegroom is coming; go out to meet him!" (Matthew 25:6 NKJV). This belief in the imminent coming of Jesus became "the main motivation to evangelize and carry out world missions."¹⁶² Pentecostals also viewed the 20th Century as the final rain of the final revival before the great harvest. Pentecostals' favorite metaphor was, "The Bride of Christ," and their main task was to proclaim the midnight cry to this sleeping church, "Behold, the bridegroom is coming; go out to meet him!"¹⁶³ In this way, Pentecostal eschatology was driven by this sense of urgency to both preach the gospel to a lost world and get the bride ready to meet her bridegroom.

As we have seen throughout this lesson, each one of the Pentecostal experiences takes place at the altar. "The altar represents a metaphor for the Pentecostal way of salvation, narrating a response to a call from God (conversion), a tarrying in the presence of God (sanctification), leading to an encounter with God (Spirit baptism), and a transformation to leave the altar (healing)."¹⁶⁴

These personal experiences or encounters with God through the Holy Spirit [N]ot only draws Pentecostals from the altar to the ends of the earth but urges them to return to the altar for the signs and wonders of salvation, sanctification, Spirit baptism, and divine healing. Pentecostal eschatology culminates in an apocalyptic mandate to go and seek the lost, to proclaim the kingdom of God, and to bring the world to the altar.¹⁶⁵

Bringing the world to the altar of God will be the result of fulfilling the Great Commission.

Jesus is our Soon Coming King: Sacrament - Communion

The sacrament associated with the distinctive of Jesus as our soon coming king is the Lord's Supper (Communion, or Eucharist as it is also called). For John Wesley, the Lord's Supper was the "third means of grace (prayer being the first and the Word the second)."¹⁶⁶ The Lord's Supper is also considered the food for our journey.

Paul wrote to the Corinthians regarding the Lord's Supper:

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes (1 Corinthians 11:23-26).

The Lord's Supper or Communion is a sacrament because "by his own choice the risen Christ is truly present whenever the Lord's Supper is observed."¹⁶⁷ The Lord's Supper is also

161 Faupel, *The Everlasting Gospel*, 20.

162 Faupel, *The Everlasting Gospel*: (England: Sheffield Academic Press, 1996), 21.

163 Faupel, *The Everlasting Gospel*: (England: Sheffield Academic Press, 1996), 20.

164 Vondey, *Pentecostal Theology*, 132.

165 Vondey, *Pentecostal Theology*, 133.

166 Steve Harper, *Devotional Life in the Wesleyan Tradition* (Nashville, TN: The Upper Room, 1993), 36.

167 Harper, *Devotional Life in the Wesleyan Tradition*, 38.

an ordinance because we are commanded “to do this” (1 Corinthians 11:24, 25). The Lord’s Supper is a memorial meal because every time we eat the bread and drink from the cup, we remember Jesus’ death. When “we eat the bread and drink from the cup, our minds are directed back to the once-for-all act of redemption wrought on our behalf by Christ himself.”¹⁶⁸ The Lord’s Supper is a pledge, because “the presence of the sacrament in the church now is an assurance to Christians that the heavenly banquet awaits us after death.”¹⁶⁹ The Lord’s Supper also keeps our expectation of the coming of the Lord alive, “for as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” This means that when we participate in the Lord’s Supper, we travel in time: we go back to Calvary remembering Jesus’ death, and then to the future anticipating the Parousia of the Lord.

The Lord’s Supper keeps fresh in our minds Jesus’ promise that He is coming soon to establish his kingdom reconciling all things in heaven and on earth. We affirm this truth in the Statement of Faith of the Church of God of Prophecy, which declares: “We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.”¹⁷⁰

This reconciliation of all things on heaven and on earth will take place when Jesus comes again. The Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy state that

Our Lord Jesus Christ is coming back to earth again (Acts 1:11), and the Church understand this coming in two phases: First, in mid-air to resurrect the dead saints and to catch away the living saints to meet Him so that all who are in Christ can attend the marriage supper of the Lamb: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we

which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16, 17; see also 1 Corinthians 15:51, 52). “And he saith unto me, ‘Write, Blessed are they which are called unto the marriage supper of the Lamb.’ And he saith unto me, ‘These are the true sayings of God’” (Revelation 19:9). Second, Jesus will return with the saints to reign on earth for a thousand years: “...And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” (20:4, 5; see also Zechariah 14:4-9; Revelation 5:10; 20:6).¹⁷¹

We long for that day when “God will be all in all”! (1 Corinthians 15:28) and Jesus will fulfill the promise made to the disciples: “I will come again and will take you to myself, so that where I am, there you may be also” (John 14:3). In Revelation, Jesus closes the book reaffirming that promise three times: “See, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book” (22:7). “See, I am coming soon; my reward is with me, to repay according to everyones’s work. I am the Alpha and the Omega, the first and the last, the beginning and the end” (22:12-13). “Surely I am coming soon” (22:20). And we join the Spirit and the bride saying: “Come, Lord Jesus!” (22:17, 20).

168 Harper, *Devotional Life in the Wesleyan Tradition*, 37.

169 Harper, *Devotional Life in the Wesleyan Tradition*, 39.

170 “Statement of Faith” *The Journal of the 100th International Assembly of the Church of God of Prophecy* (July 18-22, 2018), 70.

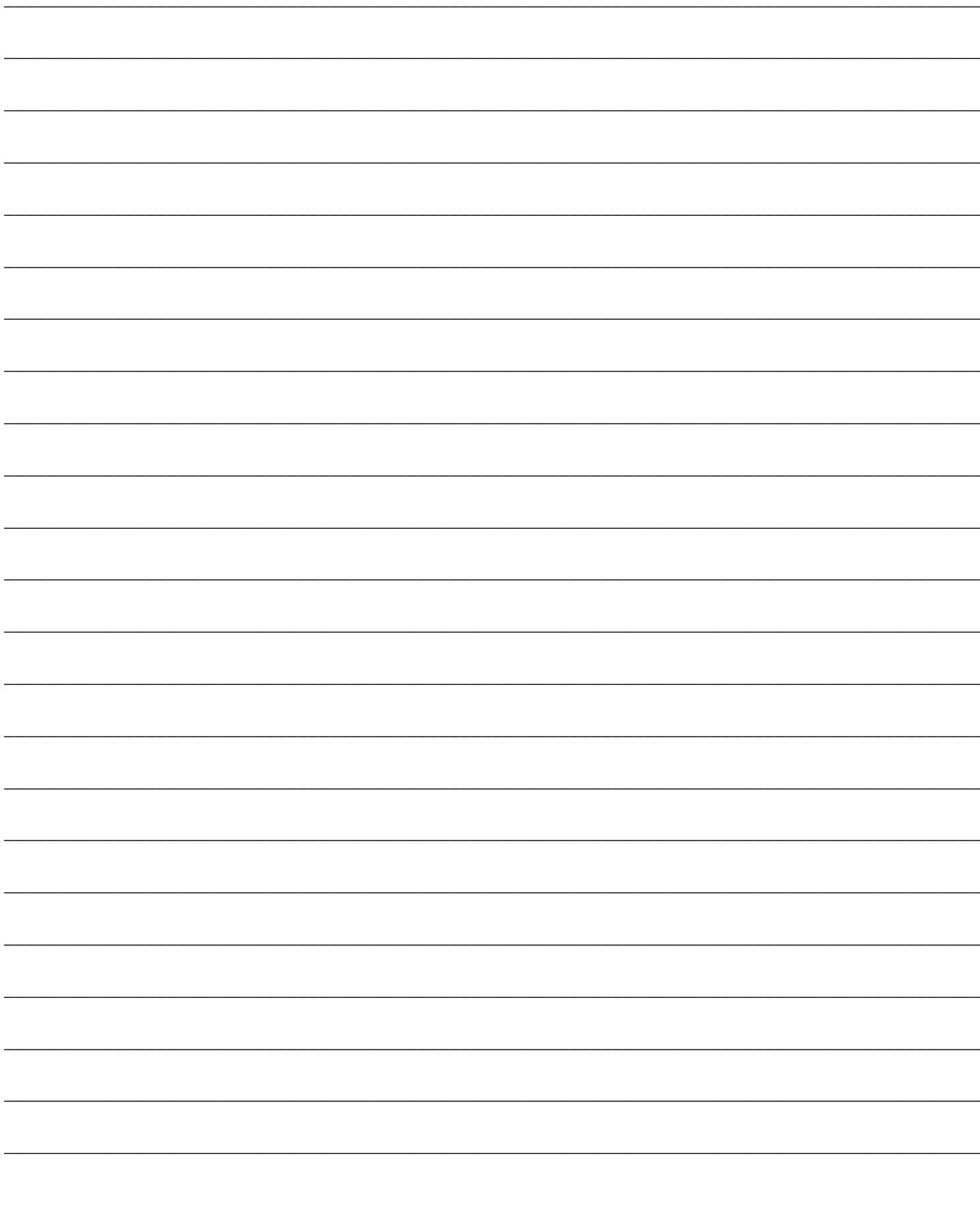
171 “Pre-Millennial Second Coming of Jesus” *Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy* (2014 version), 17.



Reflection and Discussion

Application activity.

1. Allow time for the students to pray for a renewed expectation of the second coming of Jesus.
2. Make preparations for the students to participate in the Lord's Supper.



Final Review Questions

- John Wesley mentions that _____ is the grace God gives in preparation for salvation through the conviction of sin and the drawing of the sinner by the Holy Spirit.
 - Salvation of grace
 - Prevenient grace**
 - Statement of faith
 - Pentecostal grace
- _____ has to do with our right standing before God.
 - Regeneration
 - Repentance
 - Justification**
 - New Birth
- Baptism in water is one of the acts of _____ of the _____ of God.
 - Commitment, community**
 - Salvation, community
 - Relationship, kingdom
 - Sanctification, kingdom
- _____ is the process by which God through His Word, the blood of Jesus and the Holy Spirit starts restoring humanity to its former state before the Fall.
 - Baptism of the Holy Spirit
 - Prevenient Grace
 - Restoration
 - Sanctification**
- What are the three ethical aspects of sanctification and holiness?
 - Relational, toward me, community
 - At the personal level, toward God, toward others**
 - Prayer, fellowship, reading God's word
 - Holiness, toward God, toward others
- Foot-washing serves as the sacramental activity by which we continue to:
 - Growth within the community of God
 - Develop a personal relationship with God
 - Experience God's redemptive cleansing and healing**
 - Live a holy with the Holy Spirit
- Wolfgang Vondey lists three vital practices for receiving the baptism in the Holy Spirit. Which one highlights the special role that the pastoral message plays in conferring the baptism of the Holy Spirit?
 - The proclamation of the Gospel**
 - Praying through
 - Laying on of hands
 - Baptism of the Holy Spirit

8. When the elders are called to pray for the sick, they are to:
 - a. **Pray over the sick, anoint the sick person with oil, and do this in the name of the Lord**
 - b. Reading the Word of God, pray for the sick, and pray at the altar
 - c. Perform water baptism, and fellowship with the church community
 - d. Perform the Holy Supper, pray over the sick, and read the Word of God

9. The sacrament associated with the distinctive of Jesus as our soon coming king is:
 - a. Foot washing
 - b. Reading the Bible
 - c. Laying of hands on the sick
 - d. **Communion**

10. The five Pentecostal distinctives of the Fivefold or Full Gospel are Jesus is our Savior, Sanctifier, Healer, Spirit Baptizer, and _____.
 - a. Protector
 - b. Reconciler
 - c. **Soon Coming King**
 - d. Everlasting King

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