

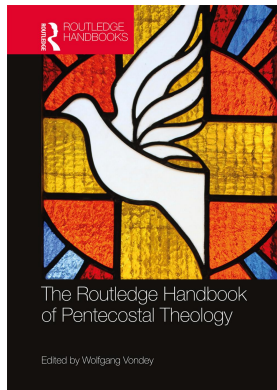
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# SANCTIFICATION

## Becoming an icon of the Spirit through holy love

*Dale M. Coulter*

The doctrine of sanctification has a troubled history among Pentecostals. Early in the movement, pioneering thinkers wrestled with a number of perspectives on sanctification that they had inherited from the late nineteenth-century Holiness Movement. Due to convergences between Methodists, Congregationalists, Baptists, and Presbyterians, there were differences in the theology and the moral psychology supporting the idea of sanctification. The differences between these perspectives move beyond the divisions into Keswick-Higher Life and Wesleyan streams. When the doctrine became reinforced by a rigid understanding of sanctified behavior, many Pentecostals began to reconsider the practice. These initial challenges become more difficult in light of the questions surrounding how to understand sanctification within a larger vision of salvation. How should one place sanctification in relationship to justification and regeneration (see Chapter 21), on the one hand, and baptism in the Spirit (see Chapter 23), on the other? What is the interrelationship between pardon, purity, and power, or, between the purifying and the empowering work of the Spirit? Answering these questions remains at the forefront of Pentecostal theological debates.

The agenda for addressing sanctification is determined by its checkered past, and a recounting of its history is indispensable for an understanding of the doctrine. Pentecostal theology must reckon with its holiness heritage, especially the moral psychology that undergirded different approaches. In addition, Pentecostals must approach sanctification from the broader vision of salvation. By examining both the history of the doctrine and its locus within Pentecostal soteriology, this chapter attempts to show that sanctification involves a holistic transformation of the person that enables a deeper participation in the divine nature of holy love. This argument does not mean that sanctification represents the entire way in which believers participate in God's life, but that holiness serves as the crucial connector between initial union with God in regeneration and final union in glorification. I begin with a selective analysis of the history of the doctrine as it came to early Pentecostals, then focus on the Christological and pneumatological poles of sanctification, and conclude by locating its doctrinal impetus within the wider field of Pentecostal soteriology.

### **Phoebe Palmer's shorter way**

When William J. Seymour (1870–1922) wrote that “we receive sanctification through the blood of Jesus” (Espinosa 2014, 165), he was echoing a holiness position that went back to

Charles Finney (1792–1875), one of the leaders of the Second Great Awakening, and Phoebe Palmer (1807–74), one of the founders of the Holiness Movement. In conversation with Finney’s approach, Palmer developed a “shorter way” to holiness by reducing the pursuit of sanctification to three interrelated elements that formed the basis for her altar theology: consecration, faith, and sacrifice (White 1986, 9–66). Consecration and faith were two sides of the same volitional movement whereby the person trusts in God’s promises and surrenders oneself. A continuous act of surrender places the individual upon the altar, which brought about an entire consecration or sanctification (Palmer 1857, 4). Palmer retained the Wesleyan emphasis on salvation as renewal in the image of God by arguing that the blood of Christ both cleanses of guilt and washes from stain. For Palmer, holiness was a state of entire consecration that emerged from a life of complete devotion to God. Purity of intention resulted from a daily life of devotion through ongoing acts of surrender. The first step was to perceive and act upon the duty to consecrate all of one’s powers to God (Palmer 1843, 7–9). Duty followed from a newly awakened consciousness to the will of God in Scripture. Doing one’s duty was an act of covenant-making; it was to take a vow in one’s heart to be fully surrendered to Christ.

As the second step, faith immediately follows the act of consecration. The person must trust the promises of scripture that God had accepted the act of consecration. Palmer followed Finney in claiming that faith is a volitional act rather than a feeling. The will orders the intellect toward God as the ultimate end, which causes the feelings to follow. Palmer also embraced Finney’s notion that feelings were involuntary and thus had no proper moral content. Instead, “true faith will produce feeling” (Palmer 1857, 23) by virtue of its reliance upon God as the final end. Faith is a volitional action leading to a state of mental repose that Palmer (1843, 49–53) and Finney (1839, 153–55) called the “rest of faith.”

Palmer’s analysis allowed for purity of intention and virtue to be linked through volition. Unlike Wesley, virtue is not the result of ordered affections but precedes them (Knight 2014, 70–71). As the consent of the will, faith and consecration purify the mind by orienting it continuously to Christ who is the altar of the soul. Involuntary feelings become rightly ordered in the wake of this mental state of purified intention. Like Finney, Palmer connected virtue to intentionality, which is an internal disposition of entire consecration achieved and maintained through continuous acts of faith and surrender. Such a move allowed Palmer to sidestep the formation of affections as a prerequisite to entire sanctification and, instead, find a shorter way that allowed for the right ordering of feelings to flow from one’s volitional disposition toward Christ.

There remained, however, the final step of an experiential encounter of assurance that Christ had accepted the sacrifice. Palmer moves into Wesleyan language of assurance and the witness of the Spirit to talk about emotions that correspond to entire consecration. This assurance is the seal of the Spirit beyond the assurance of regeneration. It is a conscious, abiding sense in the soul that God had consecrated the person and accepted the sacrificial gift in Christ. It was through this final step of assurance that the language of Spirit baptism associated with John Fletcher (1729–85) found its way into Palmer’s holiness theology. She came to associate the experience of assurance with the inward flow of the Spirit through a powerful outpouring of a new Pentecost.

What Palmer bequeathed to the holiness movement of the late nineteenth century was a view of sanctification involving both a Christological and a pneumatological pole: the Christological pole was found in the sanctifying presence of the blood of Christ as believers laid themselves upon the altar. Seymour reflected this position when he claimed that the soul comes to Jesus on the altar to be sanctified through the atonement (Espinosa 2014, 165–66).

The counterpart to the sanctified gift was the Pentecostal outpouring of the Spirit: the Spirit testifies to divine pardon and purity that come from the blood of Christ and empowers the person to bear witness to this new work of God. Both poles flow from the twin volitional movements of faith and consecration. For Palmer (1858, 43), the state of holiness was “the life of God in the soul of man.” She embraced spiritual experiences and followed Finney’s interpretation of Wesleyanism that the state of holiness was continuous faith and consecration, which, in turn, give rise to ongoing action in the world empowered by the Spirit. Virtue is a devotedness or intentionality purified by faith and consecration, and from this virtuous state feelings are oriented toward God. In this way, entire sanctification could occur in a single moment at an altar where the person consecrated and trusted God who received and poured out first the blood and then the Spirit. The soul also maintained a state of holiness by keeping the self upon the altar and under the blood.

### **The doctrinal poles of holiness theology**

While Palmer’s Christological and pneumatological poles help situate Seymour’s claim that sanctification is from Calvary and Spirit baptism from Pentecost, there are additional elements in the Pentecostal doctrine of sanctification that resulted from a fusion of Palmer’s approach with other advocates of Wesleyan holiness. The first is the way in which entire consecration became described as a powerful baptism in the Spirit, an image that became the common ground between Higher Life and Wesleyan advocates of sanctification because it allowed both to see holiness as a deeper immersion into the life of God (Coulter 2004, 65–92). Closely associated with this intersection was the way in which Christian perfection had to be defined over against other forms of perfection, such as “Adamic” (bodily) or eschatological perfection (see Chapter 25). This debate required both Wesleyans and Higher Life teachers to talk about perfect love in terms of mystical ecstasy, affective formation, and union with the divine. The result was that both sides came closer in their views that sanctification was a deeper experience of completion in Christ (see Chapter 20) that opened up new horizons for the believer.

Palmer’s use of the imagery of Pentecost to describe the experience of assurance was not unique to her. By the time she had made the complete turn to baptism in the Spirit (1859), both Charles Finney and Thomas Upham (1799–1872) had already applied Fletcher’s use of Pentecost for entire sanctification to their theologies. Finney published a set of lectures in 1839 on the promises of God centered on 2 Peter 1:4 (Smith 1980 133–75). In the lectures he traced out a historical perspective on the Holy Spirit whereby the gospel dispensation fulfilled the promise to produce holiness of heart through the Spirit. To participate in the divine nature was to put on the moral perfections of God for which the Spirit was given as a gift. The “New Covenant is the effectual indwelling of the Spirit” (Smith 1980, 150) both in regeneration and in sanctification, but particularly in the latter, because sanctification produces the holiness of heart, epitomized by the Edwardsian understanding of disinterested benevolence, required to participate in God’s moral perfections. The outpouring of the Spirit at Pentecost enabled believers to participate in the divine nature (see Chapter 19).

Upham made similar claims, which became the basis for the development of Higher Life thought. He saw holiness as a condition of realizing “the full life of God in the soul” (Upham 1843, 22). The outpouring of divine life occurred through being “thoroughly purified from the stains of voluntary transgression” (23) by pure and perfect love. He placed Palmer’s three steps into a larger framework influenced by mystical streams. Upham saw the assurance of faith as how one entered fully into the state of entire sanctification. Through the complete

surrender of the will to the presence of God, the Spirit's operations in the soul are perfected as the person enters into a state of tranquility, which Upham saw as "regulated feeling" (230). As the perfection of love in ecstasy, Spirit baptism led to a kind of internal quietude resulting from the harmony and symmetry of emotions. Descending into the sepulcher with Christ, the soul begins to experience deeper visions amidst the vast ocean of divine love. For Upham, Spirit baptism was a step on the way to deeper union with God. Finney, Upham, and Palmer all impacted Higher Life proponents in their use of the language of Spirit baptism to talk about union with God and participation in the divine nature.

The language of participation through moral perfection and ecstatic union also merged easily with Wesleyan soteriology. The basic Wesleyan paradigm of salvation had four components: conviction, conversion, completion, and consummation. Conviction occurred through prevenient grace, conversion through regenerating and justifying grace (pardon, regeneration, witness of the Spirit), completion or Christian perfection through sanctifying grace (purity and power), and consummation through glorification. However, Wesley himself had noted that all the works of grace were operations of the Spirit (Cragg 1989, 140). Moreover, in Augustinian fashion, these operations of the Spirit underscore a gradual deepening of love and reordering of human love as the means by which the image of God is restored. This view allowed for Wesleyans to see the journey from conviction to consummation as an operation of the Spirit through which the divine life of love entered, purified, and filled the soul.

The Methodist theologian Daniel Steele (1824–1914) and the evangelist George Watson (1845–1924) both illustrate how the entire Christian life was a journey of deepening growth in love and thus a participation in the divine life. Steele (1875, 23–24) argued that regeneration entailed the implanting of divine life by the Spirit who spreads the love of God in the heart. Human love begins to be reordered as the response to the outpouring of divine love and the witness of the Spirit that the person has been adopted into the family of God. Sanctification continues the process of love unfolding in the soul. Dying to sin is a negative and destructive dimension that concludes with entire sanctification; whereas living for God is a positive and constructive process of spiritual adornment. In Steele's hands, the Christological pole becomes synonymous with the negative work of removing all impurity or cleansing from the disease of sin and the pneumatological pole becomes the positive process of being filled with all of the fullness of God. Together, Christ, and the Spirit beautify the soul, adorning it with the multitude of graces that turned it into a temple. The interior harmony of perfect love replicates the triune harmony and beauty within. After cleansing and infilling, the person must seek to abide continuously in Christ to maintain a perfect love that dispels "every antagonistic affection" (Steele 1875, 62).

The sanctified and Spirit baptized believer now possesses the Spirit as a permanent abiding presence of which there is ongoing conscious awareness. Faith is not simply a volitional act. Instead, Steele (1875, 132–33) understood faith to be a habit of mind that gave rise to a mental vision enlarged through love and spiritual intuitions, which resembled Wesley's approach to faith as the summation of the spiritual senses. Steele also thought that Spirit baptism is not simply sanctifying grace but charismatic grace as well. By this point in the history of the Holiness Movement, most writers had come to the conclusion that the gospel dispensation was the age of the Spirit, and that this age meant the ongoing manifestation of the gifts of the Spirit. Such a conclusion was reached through the impact of the divine healing movement (see Chapter 24). Steele attempted to synthesize sanctifying and charismatic grace in Spirit baptism. The Spirit's permanent endowment meant that the person could properly order affections and minister under an anointing and charismatic gifting.

Watson (1891) operated in the same basic Wesleyan framework that in regeneration, the Spirit infused the divine affection of *agape* into the soul. This divine affection enkindled a passion for Christ and a yearning for the divine beyond what natural affection in all of its forms could produce (Watson 1891, 1–2). It begins in regeneration and reaches its crest in the Pentecostal baptism of the Spirit. Watson states,

it is poured like a cataract upon the world through the atonement. It is opened up in our hearts in regeneration; and under the Pentecostal baptism of the Holy Ghost it rises to high tide, filling the banks of our being till the heart, the speech, the intellectual faculties, and all the inner senses are deluged with its holy energy.

(3)

The holy energy of divine love makes possible the volitional activity of human love.

Growth in knowledge accompanied the infusion of divine affection. Divine love brings a spiritual cognizance that revitalizes the heart. Watson thought that when God begins to revive the heart, the person will start to receive interior revelations in a manner akin to sensory knowledge. The interior, spiritual senses become conduits of divine knowledge because holy love has attuned the person to the things of God: the more full the love, the more complete the knowledge. Watson (1891, 5) suggests that love comes before knowledge because “love is the alchemy that transmutes revealed truth into experience.” Love sharpens and clarifies vision like putting on a pair of glasses; it is the medium by which we see holiness.

Watson (1891) differentiated between three types of knowledge: instinctive, rational, and intuitive knowledge. Instinctive knowledge flows from the sensory impressions that all animals possess. Rational knowledge is through deliberation. Intuitive knowledge is an immediate awareness of a truth like a person’s consciousness of his or her own existence or mortality. When the Holy Spirit opens the spiritual senses, intuitive knowledge emerges from a direct awareness of and revelatory insight into the things of God. Divine love produces an immediate consciousness that the person is a child of God in regeneration. In this sense, the outpouring of divine love clarifies the vision of God in the soul. This is Watson’s understanding of the cultivation of the *sensus fidei*, which is the personal vision of the faith that emerges from the Spirit’s internal operation. The formation of spiritual senses becomes part of the sanctifying work of the Spirit, which result in revelatory insights into scripture. A relational epistemology grounds this intuitive approach to knowledge: one knows in the context of a relational connection to the self or to God. It is love’s knowledge (Nussbaum 1990, 261–85). This intuitive knowledge forms the basis for the Pentecostal claim, “I know that I know that I know.”

By the end of the nineteenth century, the basic approach to sanctification was that holiness involved the reception of divine life through the outpouring of love. After love takes root in conversion, the person enters the way of holiness by faith and consecration. At the same time, there were disagreements in moral psychology that included the role of the will and whether the emotions were cognitive or not. Nevertheless, all agreed that holiness brought a purity and power from which love flowed in the spiritual experience of assurance and enabled the believer to dispel wayward feelings and emotions. The negative dimension of sanctification became associated with the cleansing blood of Christ and the positive with the promise of the Father. As medical knowledge increased, Methodist theologians like Steele noted that the perfect love of Spirit baptism did not deliver from sudden anxiety or feelings of inadequacy. Since dreams were connected to bodily states, the person could also still experience improper dreams as well as wandering thoughts. Even among Wesleyans

who advocated the eradication of inbred sin, such a state did not preclude what had been traditionally understood as forms of vice or aspects of the seven deadly sins by early church theologians. This understanding was possible because Christian perfection was an internal state of the soul that rested in divine love, which, in turn, facilitated the ongoing upward movement in the divine life. It is this theological framework that Pentecostals adopted and developed.

Ultimately, the Christological and pneumatological poles of sanctification found expression in the three dominant metaphorical descriptions Pentecostals adopted of the Christian life: (1) The Christian life is a movement from Egypt to the Promised Land through the wilderness facilitated by the Spirit who poured out the love of God. (2) As a gradual progression from the formation of Christ in the soul to Christ being crowned within, the Christian life is also architectonic: ontological change comes through the organic process of soul construction and virtue formation. (3) The transformation of a person into a member of the bride of Christ through the operations of the Spirit in the soul (Taylor 1908) means that the Christian life is an aesthetic (see Chapter 31). In Seymour's words, holiness is the church's only ornament (Espinosa 2014, 219). By juxtaposing these three symbols for the Christian life, Pentecostal thought overcame the association of the Christological pole with the negative dimension and the pneumatological pole with the positive dimension of sanctification.

It is the effort to hold together the negative and positive dimensions of sanctification that stands behind the so-called Finished Work debate and a theology of sanctification often associated with the Reformed stream of Pentecostalism. A close reading of William Durham (1873–1912) suggests that he took Palmer's Christological and pneumatological poles to the extreme, associating the former with conversion and the finished work of Calvary and the latter with Spirit baptism. His collapse of the negative dimension into conversion stemmed from his desire to see regeneration as involving full identification with Christ.

Christ finished the work of saving us, and the Holy Spirit reveals this work to us, when we are under the conviction for sin. When we accept Christ He saves us from all sin. The blessed Holy Spirit, Who is the third Person of the Godhead, comes to dwell within us in the second great experience which is the baptism of the Holy Spirit.

*(Durham 1911, 6)*

Durham bifurcated the negative and positive dimensions of sanctification to the point of claiming that the Spirit was not received until Spirit baptism. This was a move into a more juridical framework, possibly stemming from the finished work position that many Plymouth Brethren had been advancing. Later Assemblies of God (USA) teaching adapted Durham's approach by connecting the Christological pole to positional sanctification and the pneumatological pole to practical or progressive sanctification (Pearlman 1937, 249–67; Horton 1987, 105–35). The blood of Christ cleansed and set apart the believer at conversion, resulting in positional perfection, whereas the Spirit enabled the believer to progress in holiness to realize experiential perfection. Regardless, Durham's bifurcation set the stage for the emergence of a Oneness doctrine of baptism in Jesus' name as full identification with Christ followed by Spirit baptism (see Chapter 18). The Christological and pneumatological poles were held together liturgically while being separated theologically and experientially.

Despite his bifurcation of the negative and positive dimensions, Durham (1911, 6–7) retained the idea that regeneration concerned the impartation of divine life. Following complete identification with Christ in conversion, the believer must remain in that state through a continuous yielding of his or her consecrated faculties to God. Conversion and Spirit

baptism constitute the impartation of God's life and the sealing of the believer in that life. A spark of the Augustinian-Wesleyan stream remained in Durham that located the outpouring of life in the presence of purifying and empowering love. One finds this also in E. N. Bell (1914, 3), first general chairman of the Assemblies of God, who insisted that the love the Spirit birthed bears witness that the believer is a child of God

by being born again, by having it increased through the baptism in the Spirit, by putting away all division and strife and walking generally by the rule of love, specifically by loving brethren and walking in special love for them and by keeping God's word.

The emergence of sanctification as a Pentecostal doctrine and its different articulations in the movement today are a consequence of both the similarities and differences of the historical developments that have influenced classical Pentecostalism since the beginning of the twentieth century.

### Sanctification as Pentecostal doctrine

Classical Pentecostals inherited the tensions in developing a doctrine of sanctification from the Holiness Movement. The negative side of cleansing from the disease of sin had been strongly associated with a Christological pole in tension with the perfection of love interpreted through a pneumatological pole. Under the weight of their own exploration of Scripture, many Pentecostals retained the relationship between negative and positive by separating entire sanctification from Spirit baptism. Pentecostals also had to wrestle with the moral psychology that connected faith with volition and its tension with faith as encompassing the spiritual senses. These concerns also related to whether emotions were involuntary movements of feelings that came to be associated more and more with the body or whether they were affections that formed the very essence of volition.

Pentecostal theologians have further developed the view that sanctification is deeper participation in the divine nature through holy love (Green 2013; Yong 2014, 59–74). As an ecstatic state of resting in the beloved, sanctification opens up the spiritual senses and prepares the soul to be a divine habitation of the glory of the Lord. In this sense, sanctification connects the initial outpouring of love in regeneration with the divine habitation of glory in Spirit baptism (Vonhey 2017, 65, 99). Unfortunately, some Pentecostals have expanded Spirit baptism in a way that renders sanctification inconsequential (see Macchia 2006, 28–33; Castelo 2017, 126–57). One cannot understand the Pentecostal approach to sanctification apart from situating it within the broad Wesleyan framework whereby the operations of the Spirit restore fully the image of God and turn the believer into the bride of Christ in anticipation of eschatological union and vision (Taylor 1908, 13–23). In short, holy love beautifies and adorns, turning the believer into an icon of the Spirit who radiates the glory received in Spirit baptism. By situating sanctification within a Wesleyan framework, classical Pentecostals intuitively understand it as requiring ontological change (see Rybarczyk 2004, 213–39; Castelo 2012, 83–105; Vonhey 2017, 72–73). What historians of Pentecostalism have called the full gospel (see Chapter 16) is a way early Pentecostals described Wesley's view that modes of grace are operations of the Spirit (Dayton 1987). There is a clear correlation between the Wesleyan paradigm of conviction, conversion, completion, and consummation and the full gospel of Jesus as savior, sanctifier, Spirit baptizer, healer, and coming king. What is disguised in the five-fold paradigm, however, is the early Pentecostal insistence that sanctification and healing are manifestations of the sanctifying grace of God. For Seymour, the



atonement was also “for the sanctification of our bodies from inherited disease” (Espinosa 2014, 165). When one locates healing under sanctification, it becomes clear that this operation of the Spirit involves a holistic transformation that begins in regeneration and prepares the soul for the proleptic realization of glorification in Spirit baptism. The Pentecostal understanding of sanctification entails an ontological change in the whole person.

Such a change suggests that Pentecostals operate with an understanding of the affections as the integrating center of the human person. Most early Pentecostals retained the holiness idea that sanctification produces unity: the work of divine love produces internal rest and peace by reordering the affections in such a way as to enable the person to love God and neighbor. On this view, the affections are the various expressions of the will in action. Contemporary thinkers have emphasized that affections are dispositional (Land 1993, 136); that is to say, they are movements that originate in and thus constitute the will. The will and its affective movements impact cognitive and bodily movements. Likewise, thoughts and bodily appetites such as the physiological drive to eat impact the will. As the completion of love in the soul, sanctification concerns the Spirit’s rectification of human desires and affections toward God. The term “perfection” points toward both a mystical state and a moral state. The former trades on the dynamic of encounter at an altar as the person is caught up in the divine embrace (Vondey 2017, 73–81), which instantly focuses the affections toward God. The latter builds on the encounter through a discipleship process in which the affections take on a Christomorphic orientation that enables the person to address disordered desires as they emerge (Green 2013). Virtues result from affections being ordered toward God and neighbor precisely as the person is being formed into Christ through the Spirit (Green 2015, 26–38). The soul’s adornment with the virtues of ordered affectivity crowns Christ within. The Pentecostal understanding of sanctification attempts to maintain the tension between the crisis of ecstatic embrace and union with the process of virtue formation (Land 1993, 117–34; Castelo 2012, 59–82). In both, the affections remain central. The ontological change of sanctification occurs in the heart and works outward through the reason and the body to unify the person so that sanctified believers can become unified with others and with God.

Second, sanctification is not simply an internal work. As a distinct movement in the way, it requires cooperation with God (Coulter 2008). The Pentecostal theology of sanctification continues the Wesleyan understanding of synergism as comprising mutual reciprocity between the divine and the human with the initiative of that reciprocity always from the divine side. Synergism entails conscious choices to follow Christ in light of the divine initiative of the Spirit. This is why Pentecostals can conceive of sanctification as an awakening to God that opens up the spiritual senses of the soul. To taste the goodness of Christ in the context of sensing the love of the Spirit creates a spiritual hunger for the Father. The spiritual senses are awakened in the context of encounter with the triune God (Rice 2013, 145–70). The soul that becomes conscious of God’s presence and will is now in a position to cooperate with God. The entire work of sanctification creates the context for deeper cooperation through deeper union.

Because sanctification involves works of piety and mercy, there is a sacramental and performative dimension (Yong 2014, 126–30) to the Pentecostal approach. The adjectives point toward what Wesley identified as the means of grace, such as praying, the study of scripture, feeding and clothing the poor, or any number of Christian practices. All practices are sacramental and performative insofar as they have the potential to become a locus of sanctifying grace as the Spirit reorders the affections and illumines the mind through the practice. Yet Pentecostals retain a special place for “covenant-making” practices that renew and reinforce one’s vows to the Lord and to the community (Castelo 2013, 229). Palmer’s emphasis on

faith, consecration, and sacrifice upon the altar remains central to the Pentecostal ethos (Vondey 2017, 60–67). Revivals, camp meetings, services of foot washing, and watch night services, usually accompanied by a time of communal fellowship, were special times set apart for consecration and renewal of the covenant. To come down to the altar in a Pentecostal service means a movement to renew one’s covenant with God, a new level of consecration as the person tarried before the Lord for his work of deliverance and union. The reciprocity between acts of consecration and encounters with grace fuels the sanctified life, prompting the claim of the possibility of internal perfection through post-conversion crisis experiences (Pearlman 1937, 266). The sacramental aspect of sanctification is another way Pentecostals take seriously the idea that sanctification involves holistic transformation.

Third, Pentecostals seek to resolve the tension between the negative and positive sides of sanctification by grounding both aspects in the divine bestowal of love. Negatively, salvation concerns the healing of the soul through pardon from guilt and purification from the disease of sin. All Pentecostals see this healing as beginning in conversion through regeneration and initial sanctification, which are grounded in the blood of Christ and work of the Spirit in order to position the believer as a child of God. This healing unfolds through ongoing moments of deliverance made possible by the Spirit’s outpouring of love (the positive side). There is a kind of dialectic between deliverance (the negative) and growth (the positive) that form the basis for the progressive dimension of sanctification. The former entails emptying and dying, curing, cleansing, and liberating the person, whereas the latter involves filling and being made alive, forming, adorning, beautifying, and maturing. The infusion of divine love holds both sides of salvation together in the Pentecostal imagination.

### Conclusion

Sanctification grounds participation in God’s life in the divine sharing of holiness, which heals the whole person and restores the divine image in anticipation of becoming an icon of the loving harmony central to the triune being. Sanctification concerns the formation of Christ within so that the person becomes a living icon of the Spirit through the outpouring of divine glory in Spirit baptism. Pentecostals can frame Spirit baptism in terms of the descent of the glory of the Lord upon the soul and a proleptic realization of the final state of beatification. Sanctification is necessary both as the preparation for the descent of glory and the power to abide continuously in the presence of the Spirit. The ontological change initiated by the Spirit’s outpouring of love in regeneration begins a process of formation of the affections into the shape of Christ. The sanctified person becomes an icon of the Spirit through renewal into the image of Christ. Cooperation with the Spirit through works of mercy and piety fuels the process. In the midst of this process, the Spirit catches the person up ecstatically and orients the affections to God. For Pentecostals, this encounter usually occurs as they consecrate themselves afresh by laying their lives upon the altar of God. In this way, the sanctified Christian becomes a member of the body of Christ who then participates in the mission of Christ in the fullness of holiness and charismatic grace.

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