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A. B. SIMPSON'S
DOCTRINE OF SANCTIFICATION

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INTRODUCTION

A.B. SIMPSON'S DOCTRINE OF SANCTIFICATION

INTRODUCTION

A. The Subject

Sanctification, the doctrine of personal holiness, has been a part of Christian theology that has interested and fascinated followers of Christ since His return to His Father nearly two thousand years ago. Of late the matter has received considerable attention, and the number of writings on the subject within the last century is quite astonishing. However, it must be admitted that unanimity of opinion as to the makeup and operation of sanctification has not been achieved by the Christian church. It is generally agreed that the sanctified life does not begin before the act of regeneration of the personality by the Holy Spirit and that the life of sanctification involves the purifying and perfecting of man's affections so that holiness is practiced and sin becomes an alien thing. Beyond this point a universal definition of sanctification is unable to go. Some have considered that this holiness is the effect solely of the Spirit of God, but Christian history is filled with examples of those who have sought by means of self-elevation through acts of piety and mystical asceticism to attain the coveted

state of purity. Thus, as to degrees of holiness, how and when such holiness is attained, opinion differs widely.

1. The Subject Explained

The importance of sanctification to the Christian life need not be argued, for Christianity becomes an uneasy state of negativism and defeat without the fuller experience of the sanctified life to enrich and give meaning to it.

Bishop Moule says of this:

It is nothing less than the supreme aim of the Christian gospel that we should be holy; that the God of peace should sanctify us through and through our being; that we should "walk worthy of the Lord unto all pleasing" . . . we present ourselves, soul and body, a living sacrifice, and ask, in a spiritual attitude of entire receptivity, to be fulfilled with His grace and heavenly benediction.

If the experience of sanctification is of such importance, it follows that there ought to be a good grasp, on the part of every Christian, of its involvement and process. Since a lack of understanding of this subject is evidenced by the low plane of Christian living observable in all areas of Protestantism, further study seems not only justifiable but necessary.

There has not been any consistent use of terminology in the matter, and this fact has created some confusion. Certain terms, often used by Biblical writers to explain

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1. H.C.G. Moule, Christ and Sanctification, p. 7. Pickering & Inglis Ltd., London, n.d.

sanctification, have been adopted by various persons or groups of persons as synonyms for it. While there is no doubt of the fact that the Biblical writers, in using various terms for sanctification, referred to the one process by which the Christian is sanctified, such oneness of process and result has not been continued, and varieties of expression may not now refer to the same thing. Thus the vocabulary of the holy life includes such terms as, "life of holiness," "Spirit-filled life," "crucified life," "deeper life," "consecrated life," "sanctified life," and the experience of sanctification is termed as, "second blessing," "consecration," "baptism of the Spirit," "baptism of tongues," "filling of the Spirit," et cetera. These are all related to sanctification in the New Testament conception of it, though they may not all involve the same understanding of the matter. Indeed, various groups may use the same term yet not mean the same thing.

2. The Subject Delimited

Because of the foregoing facts, as well as others, the beliefs of particular individuals regarding sanctification have often been obscured. A case in point is the teaching of A. B. Simpson, the founder of the Christian and Missionary Alliance, on the subject of sanctification. To compound the confusion Dr. Simpson's teachings were taken up by certain branches of the Pentecostal movement, who asserted that he too taught the necessity of a prerequisite "baptism of tongues"

to the sanctified life, and thus he was, in a sense, claimed by them. Tozer comments:

Doctrinally they were very close to Simpson's own position, so close that they could quote him to support their teachings, conveniently forgetting that the one tenet which distinguished them from all other groups was the very one which he constantly rejected . . . to his dying day they would come up every now and again with a report that at last Simpson had received his "baptism".¹

In addition to this, the fact that Simpson's writings are not well known makes his position ill-defined in the minds of many. Thus it will be the purpose of this paper to examine the writings of Dr. Simpson to ascertain his concept of sanctification.

a. Sources of Study

The primary sources for this study will be the works of Simpson. In his writings the subject of sanctification takes precedence over all others. Simpson writes in a simple, uncomplicated style, and in an intensely practical way. His is not the theoretical approach, but rather a warm overflow from a heart that knows by experience rather than theoretical deduction. Yet his mind is logical, so that his subject, while given more or less experientially, is nonetheless clear in presentation.

Throughout the history of Christendom innumerable

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1. A. J. Tozer, Wingspread, pp. 132-3.
Christian Publications, Inc., Harrisburg, Pa., 1943.

books have been written on the subject of sanctification or related ideas. This thesis will not attempt to cover all the writings on this subject, but miscellaneous books have been selected for background material.

b. Method of Procedure

The most important of Simpson's writings will be perused to ascertain his doctrinal standpoint regarding sanctification. His doctrine will be considered in the light of three areas, the basis of sanctification, the means of sanctification, and the outworkings of sanctification. Each of these areas will be the subject matter of one chapter. Finally, using the historical categories that are developed in the introduction there will be an attempt, in summarizing the investigation, to categorize his view.

B. Definition of Sanctification

The doctrine of sanctification has been interpreted in many different ways by various Christian groups and individuals. Indeed, perhaps no doctrine of the Church has such variety of interpretation. Broadly speaking it is the state of holiness which follows regeneration by the Holy Spirit. Brooks defines sanctification as "Holiness; the art of making holy".¹ Brown using the words of Dr. Hodge, the noted theologian, defines it as follows:

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1. Jno. Brooks, Scriptural Sanctification, p. 13. Publishing House of the M.E. Church, South, Smith & Lamar, Agents, Nashville, Tenn., 1899.

Sanctification in the Westminster Catechism is said to be the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.¹

There are other conceptions of the doctrine which are indicated in the historical section of this chapter. The above, however, is a starting point.

Sanctification is part of the plan of God for man. Sangster writes, "The purpose of God for man is to make him holy. Not happiness first, and holiness if possible, but holiness first and bliss as a consequence."² Thus sanctification is of primary importance to every believer, for, in the words of Paul, "Now that you have been set free from sin and become slaves of God, the return you get is sanctification, and its end, eternal life."³ Justification, stopping short of sanctification, is quite inadequate. Sanctification is in the nature of the completion of justification. Sangster adds:

The awe of the tremendum, when united with the ethical has unfolded into this. Man needs cleansing, atonement, and sanctification.⁴

1. Sanctification as the Work of the Holy Spirit

Ultimately sanctification is made possible by the

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1. C. E. Brown, *The Meaning of Sanctification*, p. 24. The Warner Press, Anderson, Indiana, 1945.
2. W. E. Sangster, *The Pure in Heart*, Intro. p. xi. Abingdon Press, New York, n.d.
3. Romans 6:23
4. Sangster, *Op. cit.*, p. 10.

person and work of Christ. It was completed by His death and resurrection. Paul states this, "But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."¹ Watkins-Jones writes:

All who unfeignedly believe in God through Jesus Christ are sanctified, and no other. To make anything to be our holiness that is not derived from Jesus Christ I know not what I more abhor.²

However, although the author of sanctification is Jesus Christ, the agent of sanctification is the Holy Spirit of Christ. It is by the appropriation of the Holy Spirit to the life of the believer that sanctification through Christ is made experimentally possible. Watkins-Jones adds:

Christ, so Owen reminds us, bequeathed the Holy Spirit "to supply His own absence (John 16:17) that is, for all the ends of spiritual and eternal life"; And the sanctification which the Spirit works within man after conversion affects "the whole spirit, soul and body". The entire human nature with every faculty of the mind comes within the perfecting process. Sanctification . . . is the universal renovation of our natures by the Holy Spirit³ into the Image of God, through Jesus Christ.

2. Sanctification as a Life-long Process

There is divergence of opinion as to whether sanctification is a life-long process or more or less

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1. I Corinthians 6:11
2. Watkins-Jones, H., The Holy Spirit from Arminius to Wesley, p. 293. The Epworth Press, London, 1929.
3. Ibid., p. 292.

instantaneous in nature. The argument from experience would seem to point to the former as being the more correct view.

Sangster writes:

The difference has been the subject of sharp dispute between exponents of sanctity. Some have taught that sin can be eradicated, rooted out, entirely disappear from a sanctified nature. The lives of the saints, though not the opinions of the saints,¹ would seem to give support to their view.

Sangster continues by pointing out that the saints themselves "would recoil in horror from the suggestion, protesting their own deep sinfulness and truly meaning the words they say."²

Thus it would seem that sanctification is, in one sense, a growth process. Like the newly-born baby which has a long period of growth before maturity is attained, the born-again spirit must develop and grow in the process of sanctification. Watkins-Jones states:

This renovation (of our natures by the Holy Spirit) is infinitely more than persuasion: it is a real, eternal, powerful, physical work, whereby our natures are renewed at the source and strengthened against actual or inward sin. This takes place as the Spirit increases and strengthens the grace we already possess.

3. Sanctification as the Fruit-bearing Medium of the Christian Life.

It must be kept in mind that fruit-bearing in the

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1. Sangster, op. cit., p. 227.
2. Ibid.
3. Watkins-Jones, op. cit., p. 293.

Christian life is strongly associated with the Spirit of God. The list of Christian fruit that Paul includes in his Galatian epistle is, in fact, labeled as "the fruit of the Spirit". This relationship suggests that this fruit is the result of the activity of the Spirit. It has already been observed that sanctification is the result of the Holy Spirit's operation in the life of the believer. It follows then that sanctification, being the work of the Holy Spirit, is also the fruit-bearing medium of the Christian life. Sangster comments:

Sanctification is the work of the Holy Spirit and St. Paul says: "The fruit of the Spirit is Love, Joy, Peace, Longsuffering, Kindness, Goodness, Faithfulness, Meekness and Temperance."

C. Historical Survey of the Doctrine of Sanctification

Having briefly defined sanctification, an abbreviated history of Christian thought on the matter will be considered.

1. Pre-Reformation Period

The doctrine of sanctification has been strangely neglected by theologians of all ages. Professor R. Birch-Hoyle remarks on the "striking disproportion between the place of the Holy Spirit in the formularies of the Church and its religious experience".² In this connection Sangster writes:

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1. Sangster, op. cit., p. 99.
2. Ibid., p. 48.

Dr. Wheeler Robinson says: "No primary Christian doctrine has been left so undeveloped dogmatically, i.e. by the formal elaboration of ecclesiastical decisions. A history of the doctrine is apt to become a survey of the views of individual thinkers, and even these must often be elicited indirectly. We lack the guidance of great ecumenical statements (except in the barest outline), and the perspective of generations of detailed discussion. We seem to be without the historic landmarks by which the student of Christology or of the doctrine of Justification can orient himself."¹

Because of this costly neglect of a doctrine of the Holy Spirit a concise formula of the accepted doctrine of sanctification was not developed, since the latter was dependent on the former. There were, however, some efforts to come to a clearer understanding of the Holy Spirit.

Sangster writes:

The Church was feeling her way to a formulation of the doctrine in the first centuries, but not until the middle of the fourth century was the definition seriously taken in hand. Only when the Church had settled the doctrine of the Divinity of Christ could the keenest attention be turned to an understanding of the Holy Spirit.²

The Council of Chalcedon (A.D. 451) may be taken as marking the change. However, the problem was not solved here, for the next thousand years - from Chalcedon to the Reformation - were centuries of controversy so far as the Doctrine of the Holy Spirit was concerned. The dispute and final rupture between the Eastern and Western churches on the

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1. Ibid., p. 48.
2. Ibid., p. 49.

Procession of the Holy Spirit (Filioque Controversy) spans the whole period and no doubt added to the confusion about the matter.

Whatever the cause, this "failure to keep the work and experience of the Holy Spirit central in Christian thought"¹ resulted in the "growth of a double standard of holiness among believers".² It cannot be denied that there are degrees of Christian growth but such is not this reference. The "double standard" has rather to do with kind than degree, and the results of it was two distinct kinds of Christianity, the "active" and the "contemplative".³ Of the two kinds of Christianity the contemplative was considered the higher. It was agreed that whole-souled adoration was easier and more successful in the segregated life, and so the truly serious went to the cloister or the hermit's cell to become a sanctified Christian. The argument had its weaknesses as Jerome's famous apology will indicate:

I retire to the desert . . . that the eyes of wantons may not lead me captive; that beauty may not engender lust. You answer, "This is not to fight but to run away". . . . I confess my weakness. I dare not fight in the hope of victory, lest perchance I be overcome. . . . Flight makes it impossible for me to win the victory; but at least it ensures me against defeat.

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1. Ibid., p. 43.
2. Ibid.,
3. Ibid., p. 44.
4. Ibid., p. 45.

This construction of the doctrine of sanctification was prominent in the mainstream of Christian thinking up to (and after in the Roman Catholic Church) the Reformation. And it is to devotees of the contemplative life, such as St. Francis of Assisi or St. Therese of Lisieux, the biographies of whom make profitable reading, that Christianity is indebted to for any glimmerings of the truth of sanctification that it possessed during the interval between the apostolic age and the Reformation.

If it is possible to characterize the doctrinal thought of this period in one word it might be done by using Sangster's term, "holiness improving".¹ The exponents of this, while recognizing the truth of imputation, do not put the stress there but rather see the long and steady work of grace in the surrendered soul as divine improvement. They recoil from any stress on a "second" work of grace, perhaps because there have been many moments of special vision and receptivity in their experience. They see it all as a steady advance in holiness.

2. Reformation Period

With the coming of the Reformation a renewed interest in the Doctrine of the Holy Spirit was evidenced. This was in part because the common people now had the Word

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1. Ibid., p. 188.

of God in their own tongue, and also because the new freedom gained by the Church gave freer reign to the working of the Holy Spirit in the life of the Church.

The new freedom of the Reformation brought a new idea of sanctification, which may be termed "holiness imputed."¹

The adherents of this idea insist that man is ever sinful while in his present physical state. The idea that men can be really holy is to them an illusion. But God, by His grace and mercy, "flings around sinners the robe of Christ's righteousness, imputing to them a righteousness they do not and cannot possess themselves, and sees them now only in the spotless garments of His Son".² And thus, in the words of Zinzendorf: "We spit out all self-denial; we tread it underfoot. As believers we do everything we wish and nothing beyond."³ Indeed P. T. Forsyth says that, "Communion with God is 'possible along with cleaving sin'".⁴ The adherents of this teaching do not deny either the possibility or the necessity of growing in grace, but their emphasis is on man's sin, and any strict use of the word "sanctification" is the "gracious imputation of Christ's holiness to those who can never be holy in themselves".⁵

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1. Ibid., p. 184.
2. Ibid., p. 185.
3. Ibid.
4. Ibid., p. 186.
5. Ibid.

3. Post-Reformation Period

In the early years of the seventeenth century theologians concerned themselves more with the essential nature of the Holy Spirit than His work. Undoubtedly the assertion of the followers of Arminius, of the subordination of the Spirit to the Father and the Son, and their rejection of the Western dogma of His procession from them both, had something to do with this.¹ But having more or less established the relationship of the Holy Spirit as the Spirit of the Son² they turned to an exposition of His work in the human heart.

The first half of the eighteenth century was strongly influenced by new rationalistic philosophies and discoveries of science, and attempts were made to present Christian theology in a more intellectually satisfying form, which meant that the mysterious was discounted. This aroused a fresh series of controversies concerning the Trinity and the Deity of the Holy Spirit, all of which was augmented by upsurgings of the Unitarian and Socinian doctrines. However, as a consequence of the Evangelical Revival, the latter half of the century again placed the emphasis on the Spirit's work. Watkins-Jones concludes:

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1. Watkins-Jones, op. cit., p. 14.
2. Ibid.

We emerge, therefore, from the eighteenth century feeling that only different aspects of the doctrine of the Spirit have received proper consideration in turn, but that they have also in actual fact, been considered together, one truth at issue at any particular moment being supported by¹ other truths relating to the same doctrine.

It is during the post-Reformation period that the most extensive consideration has been given to the doctrine of sanctification. The growth of the doctrine has been assisted by all that preceded this period, but from the post-Reformation era one predominant aspect of sanctification emerges, which may be termed "holiness imparted."²

There are considerable numbers of groups whose teaching on sanctification falls more or less into this category, but they all have direct or indirect inheritance in John Wesley. Sangster quotes Dr. Benjamin Warfield as saying: "It was John Wesley who infected the modern Protestant world with this notion of 'entire instantaneous sanctification.'"³

Wesley believed and taught that perfection was "wrought in the soul" in an instant, by an act of God in response to an act of faith. He taught two distinct stages in the Christian experience of salvation: the first consisting of justification and sanctification, and the second

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1. Ibid., p. 15.
2. Sangster, op. cit., p. 186.
3. Ibid.

of sanctification carried to the point of entirety. At the first stage the disciple loves God and seeks to please Him, but it is at the second stage that God entirely cleanses the heart from sin. A man entirely sanctified was still subject to ignorance, infirmity and mistake - but not now to guilt.

Many variations have appeared throughout the two centuries since the time of Wesley. Some have put the stress on the work of the Holy Spirit, and their thought has centered in Pentecost. Differences have arisen as to whether the tendency to sin in the Christian is to be suppressed by him or eradicated from him. But all of these varieties have this one thing in common; they conceive of sanctification primarily as instantaneous, and thus they have their place under the "imparted" category.

The foregoing has attempted to sketch the history of the emergence of the three main points of view on sanctification, "holiness improving," "holiness imputed" and "holiness imparted." From these three stem the various facets of modern Protestant thought on sanctification. The divisions presented must not be considered sharp, but rather as giving the central emphasis of each. It would be easy to exaggerate the differences among them. A balanced view of Protestant sanctity will make an effort to harmonize all three. "All

bow before the august admonition: 'Be ye holy for I am holy'."¹

D. Summary

In introducing the subject matter of this paper some general remarks about sanctification have first been submitted. It was pointed out that although the subject is of prime importance to the believer, there has been considerable variety of opinion as to its constitution. This confusion of thought has, in too many cases, been unresolved in connection with the teaching of A. B. Simpson regarding sanctification: hence this thesis. It has been stated that this paper will include a first hand examination of the writings of Simpson to ascertain from them his doctrine of sanctification.

To provide some background for the study a brief definition of sanctification has been presented. Sanctification is in the nature of the completion of justification. It is the work of the Holy Spirit who makes the Person of Jesus Christ available to the believer. Though there is much difference of opinion as to the operation of sanctification, it would seem that in one sense at least, it is a life-long process. Sanctification is the fruit-bearing medium of the Christian life, since the effectiveness of the Christian is dependent upon the Holy Spirit.

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1. Ibid., p. 189.

Following the definition of sanctification an abbreviated historical survey of the doctrine has been given. The historical setting has been divided into three periods, Pre-Reformation, Reformation proper, and Post-Reformation. It has been suggested that from each of these periods a dominant theme regarding sanctification has emerged; "holiness improving" from the Pre-Reformation period, "holiness imputed" from the Reformation itself, and "holiness imparted" from the period known as Post-Reformation.

CHAPTER I

THE BASIS OF SANCTIFICATION

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THE BASIS OF SANCTIFICATION

A. Introduction

The concept of sanctification which was held by A. B. Simpson was essentially practical rather than theoretical. Indeed Simpson's practical tendency may be seen in every department of his life, and the same tendency has been carried over into the society which he founded. Tozer writes of this characteristic:

His society is himself grown large. It is the child of his heart and it resembles its father as all good children should. The same humility is seen in it to this day, the same distrust of the flesh, the same preoccupation with the person of Christ. And his faults appear in it too, his impatience with details, his lack of organizational ability.¹

In view of Simpson's practical and experiential approach to the Christian life it is not surprising that he has no clearly defined doctrine of sanctification. He urges that Christians should "like Jesus go forth with the gospel of salvation in dependence upon the power of the Spirit,"² "wholly given to God, to know Him, to choose His will, to resemble His character, to enjoy Him wholly and to belong to

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1. Tozer, op. cit., p. 102.
2. A. B. Simpson, The Holy Spirit, Vol. II, p. 212. Christian Publications, Inc., Harrisburg, Pa.

Him utterly, unreservedly, and forever."¹ Thus, to him, any apologetic for, or philosophy of, sanctification is not as important as a constant plea for the practical application of the doctrine.

It should not, however, be assumed that in his stress on the practical outworkings of sanctification he is without doctrinal foundation for his beliefs. Simpson's writings are honeycombed with doctrinal assertions supported by Scripture references. It is necessary, however, in formulating a doctrine of sanctification as held by Simpson, to delve into his devotional writings and extract from them pertinent material.

B. The Divine Basis of Sanctification

1. The Holiness of God

Basic to the whole idea of sanctification is the concept of the holiness of God. For if God Himself is not holy He is hardly to be justified in demanding such a condition of His disciples. It may, therefore, be deemed important that there be some understanding of what the holiness of God involves as a basis for a conception of sanctification. Simpson has relatively little to say directly about this matter. There is, however, a basic assumption which undergirds

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1. A. B. Simpson, Wholly Sanctified, p. 37. Christian Publications, Inc., Harrisburg, Pa., 1925.

all of his writings that God was indeed holy, though the subject is not explicitly developed. His concept of the holiness of God can perhaps best be understood by considering his concept of the holiness of sanctification in its ideal and perfect form, and applying this to God. He consistently states that sanctification involves the appropriation of the very nature of God. Thus he writes:

. . . communion with God is not merely external worship and articulate prayer but it is really oneness with God, and having everything in common "with Him" . . . We must be conformed to his image and partakers of His very nature and filled with His Holy Spirit.¹

He adds:

Sanctification brings into the spirit the abiding presence of the very God of peace Himself and its peace is then nothing less than the deep, divine tranquillity of His own eternal calm.²

Simpson conceives of the holiness of God as meaning that God is absolutely sinless and indeed cannot sin. Since the human heart is sinful, man is alienated from God, and it is sin, therefore, that causes the deep gulf between the two. Simpson sees in this condition the reason for man's dilemma, for he says: "The cause of all our unrest is sin."³ The holiness of God, and His consequent sinlessness makes His complete compatibility with natural man impossible, unless

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1. Simpson, The Holy Spirit, Vol. II, p. 161.
2. Simpson, Wholly Sanctified, p. 10.
3. Ibid.

somehow, the breach is healed. He writes: "Just as oil and water cannot mix, just as iron and clay cannot blend, so there can be no communion between God and the sinful soul."¹ And he adds, "God will have no partnership with evil, and will accept no service which is mixed or compromised."²

It may properly be inferred from the foregoing, that God, for Simpson, is a sinless being, whose holiness prevents Him from having any intercourse with sin. Herein lies the great problem of God and man.

Simpson does not construe God to be a completely transcendent Being despite His unique holiness. God is rather a very personal Being to Simpson, who desires to have close fellowship with man. Thus he describes God as one "whose one business is ever loving, ever blessing, ever giving."³ He sees God as ever reaching out to contact men. He writes of this:

Beloved, if you will recognise the first touches of God, the faintest whispers of His answering voice, the little finger of His touch, behind which stands all His omnipotence, He will prove to you that it is not by might nor by power, but by the Spirit of the Lord of Hosts.⁴

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1. Simpson, The Holy Spirit, Vol. II, p. 161.
2. Ibid., Vol. I, p. 257.
3. Ibid.
4. Ibid., p. 258.

a. The necessity of Sanctification

Simpson's recognition of the holiness of God necessitates some way of introducing holiness into the life of the believer if real fellowship is to exist between the two. In the forward of one of Simpson's books A. C. Snead writes:

God says to all His redeemed children, "Be ye holy for I am holy." To command man to be holy would be but to mock him were not provision made whereby man might, by some power outside himself, be enabled to fulfill the commandment.

Simpson believes the provision for real fellowship had been provided through sanctification. Sanctification, he feels, is meant to be the universal condition of all believers. It is not for a few, but its acceptance and practice is the privilege and responsibility of all God's children. He writes, referring to II Thessalonians 2:13:

The first thing that strongly impresses an ordinary and candid reader of this verse is the strong and universal language in which sanctification is here spoken of as an essential part of our salvation.

It is stated in the most unambiguous language that we are "chosen to salvation through sanctification of the Spirit and belief of the truth." We are not chosen to salvation irrespective of our spiritual condition, but we are chosen to these conditions; and one of the essential conditions is sanctification of the spirit.

How any man or woman can expect salvation, and yet be indifferent to his

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1. Simpson, Wholly Sanctified, p. 7, intro.

sanctification is very hard to understand. The salvation consists largely in the sanctification itself, and for thus and thus alone are we saved from the virulent and soul destroying power of sin.¹

Interestingly enough Simpson also points out that one of the conditions of the Lord's return is a widespread practice and understanding of sanctification. He states that "the Holy Ghost is preparing a people today for the coming of Christ."² He writes of this:

When the Bride is found robed and ready, her Lord will not be long behind. . . Call it by what name you please, sanctification, the second blessing, the higher Christian life, the baptism of the Holy Ghost, entire consecration, it is the call of God today to His own people, and it is the precursive of the Master's coming.³

b. The Election of Believers to Sanctification

The matter of election has been a problem to all generations of theologians. Simpson believes that election can be ratified only through the work of the Spirit of God. Quoting Peter, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,"⁴ he writes:

The Apostle Peter fully believed in the sovereignty of God, and in the divine purpose of election; but

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1. Simpson, The Holy Spirit, Vol. II, pp. 178-9.
2. Ibid., p. 281.
3. Ibid., pp. 281-2.
4. I Peter 1:2

he did not believe in any foreordination apart from personal sanctification.¹

He goes on to explain that God has "elected us to holiness,"² but we too must see to our part of the election.

He writes:

We. . . are summoned therefore, to make our calling and election sure, by pressing to the fulness of the grace of Christ. This work of sanctification is especially the work of the Holy Spirit.³

2. The Work of Christ

Of equal importance to the holiness of God in the matter of sanctification is in Simpson's thinking, the person and work of Christ. It can correctly be said that Christ is the central focus of the life of Simpson. But in this connection he never thinks of Christ as merely being an example of the Christian life. He writes in this vein:

Christ's Person, therefore, is far more than a pattern. It is a power, a seed, a spring of Living Water, nay the very substance and support of the life He requires of us.

Therefore, to Simpson, the holiness of God makes sanctification necessary, but the work of Christ makes sanctification possible.

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1. Simpson, The Holy Spirit, Vol. II, p. 226.
2. A. B. Simpson, Walking in the Spirit, p. 48. Christian Publications, Inc., Harrisburg, Pa., n.d.
3. Ibid., p. 48
4. A. B. Simpson, A Larger Christian Life, p. 42. Christian Publications, Inc., Harrisburg, Pa., n.d.

He adds:

He is more than a pattern or type exhibiting what we ought to be, and demanding our imitation. He is also the Living Head and Progenitor of the very life which He Himself exhibits, begetting it in each of us by a living impartation of His very being, and reproducing Himself in us by the very power of His own life, and then feeding and nourishing this life by the Holy Spirit out of His own being.¹

The concept of the power of Christ indwelling the life of the believer is vital to Simpson. However, his doctrine goes even farther than this. Simpson believes that it is the very person of Christ who indwells the believer and gives him power to live a sanctified life. Thus "the doctrine of sanctification becomes a simple experience of union with Jesus and abiding in Him."²

A thorough understanding of Simpson's doctrine of sanctification cannot be grasped unless this fundamental idea is understood. Christ is the essence of sanctification. As Christ filled all the requirements for salvation, so He "fills the deeper need of sanctification."³

Since Christ is everything there is no room in Simpson's mind for self-sufficiency in the Christian life.

He writes on this theme:

In proportion as we can say, "I am not sufficient", we shall be able to add, "my sufficiency is of God."

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1. Ibid.
2. Simpson, Walking in the Spirit, p. 36.
3. Simpson, A Larger Christian Life, p. 43.

Have we not only emptied out the old pirate self-will and his crew of worldliness and sin, but also all the cargo of our own strength, faith and religious experience, and made room for Christ to be our All and in all always? Do we habitually cease from ourselves in everything and thus make it necessary for God to assume the responsibility and supply the sufficiency, and in this spirit of self-renunciation and absolute dependence, are we growing poorer and richer every day?¹

Simpson attaches a good deal of importance to the fact of Christ's resurrection in his concept of sanctification, for the thought is that the believer is "entitled to all that He has purchased by His righteousness and blood."² Without the resurrection of Christ the believer's sanctification would be an impossibility. Simpson writes:

The power that God hath wrought in Christ in raising Him from the dead and setting Him upon His own right hand is the very same power which we may expect of Him to exercise to usward who believe.

Thus it was through the triumph of Christ in that He was resurrected from the dead that the Christian is enabled, through the resurrection power of Christ also to triumph. "His resurrection therefore, involves ours, His triumph ours, His ascension ours, His rights are shared with us.

In considering the resurrection of Christ Simpson points out the difference between being resurrected and raised. The former, he suggests, indicates a change, "from nothing into existence, from death to life,"⁵ while the

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1. Ibid., p. 49.
2. Simpson, Wholly Sanctified, p. 122.
3. Simpson, A Larger Christian Life, p. 129.
4. Ibid., p. 130.
5. A. B. Simpson, The Self Life and The Christ Life, p. 18. Christian Publications, Inc., Harrisburg, Pa., n.d.

latter presupposes a rise from one level to another. The difference between the two is the entrance of some outside power in the case of the first, while self effort is all that is required in the second. Simpson emphatically states that "the Christian life is not self improving, but it is wholly supernatural and Divine."¹ This supernatural life is lived by the power of the resurrected Christ. Simpson writes:

The resurrection of Christ is the power that sanctifies us. . . Indeed it is the risen Christ Himself who comes to dwell within us, and becomes in us the power of this new life and victorious obedience.²

C. The Human Basis of Sanctification

The concept of sanctification is a mere "castle in the air", unless it has some human point of reference. Such a category may be considered to be the human basis of sanctification. This is not to imply that man may promote his own sanctification by efforts of the will, or by certain overt actions. This idea, which will be dealt with in a later section, Simpson consistently denies. But just as the condition for the efficacious work of sanctification in Christ is His resurrection, so, Simpson believes, there are certain conditions necessary in man if he is to appropriate and practice this doctrine.

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1. Ibid.

2. Ibid., p. 25.

1. Applicable to Believers

On the human side the first condition for sanctification is the necessity of regeneration. Sanctification cannot be understood or practiced apart from the regenerated life. Simpson writes:

The very first experience of the Christian life is to receive the new heart from the Holy Ghost. The natural man is unable even to see the Kingdom of God, and is powerless to enter. The Holy Ghost creates in us a new life and a new set of spiritual senses altogether, through which we discern, understand, and enter into the life of God and the spiritual realm. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, not of the will of the flesh, nor of the will of man, but of God."¹

The necessity of receiving from the Holy Ghost this "new set of spiritual senses"² is basic to Simpson's concept of the sanctified life. It is, indeed, such a basic idea that he sees no need to emphasize it, and it is therefore assumed in his writings. Simpson makes an interesting analogy between the Old and New Testaments and salvation and sanctification, likening the Old Testament to the promise of Christ, which he relates to salvation, while the New Testament is related to sanctification and the coming of the Holy Spirit. He comments:

Our first great business is to receive Jesus and then to receive the Holy Ghost. Therefore the great

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1. Simpson, The Holy Spirit, Vol. II, p. 50.
2. Ibid., p. 50.

promise of the Old Testament is the coming of Christ, while the great promise of the New is the coming of the Spirit.¹

It is necessary for us, in order that we may fully receive the Holy Ghost, that we shall first receive Christ in His person as our Saviour and as our indwelling life.²

There is no doubt from the foregoing that for Simpson there can be no sanctification without regeneration; it is the necessary prelude to any purifying work of the Holy Spirit.

2. Necessity of a Surrendered Will

Another important condition for the realization of sanctification on the human level is a surrendered will. Simpson is emphatic in his declaration that the self-willed Christian never enters into the full experience of sanctification. He writes:

Therefore the very first step in the new life must ever be surrender; and the essential condition of the baptism of the Holy Ghost is to yield the very last point to God, and even the things which may in themselves be harmless must be first surrendered if for no other reason than to prove our will is wholly laid down, and that God is all in all.

Simpson makes the point that the concept of the surrendered will is not only initial to sanctification but is a continuing process necessary throughout life. Here there

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1. Ibid., p. 21.
2. Ibid., p. 22.
3. Simpson, *The Self Life and the Christ Life*, p. 32.

is a parallel to his concept of salvation which he conceives to be the initial acceptance of Christ, as well as His continuous indwelling life.¹ In like manner the concept of the surrendered will is both initial and continuing. He writes:

They that have become wholly sanctified have given up the right of self-will and disobedience forever, and it is not to be thought of even for a moment that we should hesitate to say "yes" to his every voice. True, we may not know his voice at all times, but in such cases He will always give us time. But when we are convicted of His way for us, there is no alternative but obedience or a fearful fall and a complete loss of the divine communion.²

D. Summary

This chapter has considered the basis of sanctification from two aspects, divine and human. The divine basis of sanctification is concerned with God and the Lord Jesus Christ. Simpson believes that God is completely holy, and therefore without any taint of sin. Since, therefore, man is sinful, his relationship with God has been broken, and though God desires fellowship with man there is no possibility of such unless these conditions are altered. Simpson feels that sanctification restores the broken relationship and that fellowship with God is possible through its practice. Sanctification however, is a force that is not

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1. Simpson, The Holy Spirit, Vol. II, p. 22.
2. Simpson, Wholly Sanctified, pp. 111-2.

limited to mans' personal sphere alone, but in fact, the very return of the Lord is dependent upon a general practice of it. Simpson also feels that the riddle of mans' election by God can be answered only by man participating in the reciprocal act of sanctification.

The condition of sanctification is made possible by the work of Christ. He is more than a pattern of what sanctification would be; He makes it all possible by actually indwelling the believer. Simpson places considerable emphasis on the resurrection of Christ for he believes that in Christ's resurrection all the conditions for sanctification have been provided for.

There is a human basis for sanctification as well as a divine basis. The appropriation of sanctification cannot take place outside of the regenerating work of Christ. In addition to this, the will of the Christian must be fully surrendered to God if sanctification is to be effected. These according to Simpson, are the human bases upon which sanctification may be enacted.

Therefore, it is upon this tripod, the holiness of God, the work of Christ, along with certain human conditions and attitudes, that sanctification is founded.

CHAPTER II

THE MEANS OF SANCTIFICATION

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A. Introduction

In the preceding chapter the person and work of Christ was considered in the light of the basis for sanctification. Simpson would not wish to convey the impression that Christ has little or no place in practical Christian thinking for today. He, himself, is constantly preoccupied with the person of Christ. Yet there is some justification for differentiating between the basis of sanctification and the means of sanctification. The basis of sanctification suggests conditions, both external and internal, which already obtain, and indeed must obtain if sanctification is to be realized. The means of sanctification, however, suggests the practical operation and the way in which the various basic factors are set in motion so as to result in sanctification. The means of sanctification, in turn, result in the out-workings of sanctification, the subject of the next chapter.

B. The Holy Spirit

The Holy Spirit is of primary importance in the thought of A. B. Simpson. A conservative estimate of his

writings would apportion over fifty percent to concerns of the Third Person of the Trinity.

In his thought on the Holy Spirit, Simpson considers Him a definite personality, not some sort of nebulous influence or supernatural force. He writes on this matter, "It is not the influence of the Holy Ghost that we receive, but it is the person of the Holy Ghost,"¹ adding:

It is scarcely necessary to say that the baptism of the Holy Ghost is our union with the living personality of the Spirit. It is not an influence. It is not a notion, nor a feeling, nor a power, nor a joy, into which we are submerged; but it is a heart of love, a mind of intelligence, a living being, as real as Jesus Christ of Nazareth, and as real as our own personality.²

The person of the Holy Spirit, Simpson asserts, had a different work to perform in the Old Testament than in the New Testament. He writes:

. . . under the Old Testament dispensation, the Holy Ghost was not resident upon earth, but visited it from time to time as occasion required. In the New Testament dispensation the Holy Ghost comes to dwell in us and to unite us personally with God, and to be in us not only a Spirit of power and preparation for service, but a Spirit of life, holiness and fellowship with the Divine Being.³

Simpson explains that in the Old Testament age the Holy Ghost came rather as the Spirit of the Father, and "was not

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1. Simpson, The Holy Spirit, Vol. II, p. 12.
2. Ibid., p. 24.
3. Ibid., p. 12.

fully constituted,"¹ whereas, in the New Testament, "He comes rather as the Spirit of the Son, to represent Jesus to us, and to make Him real in our experience and life." This final representation of Christ by the Holy Spirit did not come until after the ascension of Christ.² The Holy Spirit, therefore, is the personal representative of Christ on earth. Simpson writes on this theme:

He is to correspond in His relation to us to what Christ was, but He is to be a substitute for Christ, and, indeed, more to us than Christ could continue to be. "It is expedient for you that I go away: for if I go not away, the Comforter will not come; but if I depart, I will send Him unto you."³

Despite his emphasis on the Holy Spirit, Simpson is careful to warn against over-emphasis of the Spirit apart from Christ. He writes, "The person and work of the Holy Ghost must never be recognized apart from the person of Christ - to do this is sure to lead us into Spiritualism!"⁴ The work of the Holy Spirit is solely to manifest Christ to the world. Simpson adds, "Was He so to supercede and substitute Christ as to displace Him? Not at all. On the contrary He was to make Christ more real than He had ever been."⁵ In this connection Simpson feels that it is a great mistake to represent Christ as "far away at the right hand

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1. Ibid., p. 12.
2. Ibid., p. 13.
3. Ibid., p. 60.
4. Ibid., p. 93.
5. Ibid., p. 61.

of God," or to think that "they honor the Spirit when they exclude the personal presence of the Master."¹ Thus Simpson considers the relationship of Christ and the Holy Spirit as being one of co-workers together. He writes, "The one is the Advocate yonder, the other is the advocate within."² Because of this close association of Christ and the Holy Spirit in the mind of Simpson it is often difficult to disassociate the two, and there are frequent examples of the use of one of the names for the other or for both.

1. The Holy Spirit as the Agent of Sanctification

Simpson thinks of the Holy Spirit as a sort of executive member of the Trinity. It is the Spirit who actually implements and executes the desires of Christ. It is through the Spirit that the power of the Godhead is manifested on earth among men. Simpson differentiates between the work of the Spirit under the Old Testament and New Testament orders, suggesting that the principle difference was that the Holy Spirit in the Old Testament age "came rather as the Spirit of the Father, in the glory and majesty of the Deity, while under the New Testament He comes rather as the Spirit of the Son, to represent Jesus to us, and to make Him real in our experience and life."³ He goes on to say

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1. Ibid.

2. Ibid., Vol. I, p. 281.

3. Ibid., Vol. II, p. 12.

that the "Holy Ghost was not fully constituted under the Old Testament,"¹ but became the full zenith of His representation only after having descended upon Christ at His baptism.²

Simpson reasons, "it was necessary that He should reside for three and a half years in the heart of Jesus of Nazareth, and become, as it were, humanized, colored, and brought nearer to us by His personal union with our Incarnate Lord."³ Having thus been manifested in his fullness He is the earthly arm of the Trinity, and in particular of Christ. According to Simpson:

He performs the works of God; He was a partaker in the working of creation; the Spirit of light, order, beauty and life. He accomplished the regeneration and sanctification of the soul, which are divine works; He effected the incarnation and resurrection of the Son of God, and He will participate in the final resurrection of the saints of God from the tomb, at the Lord's coming.

The importance of the Holy Spirit in Christian experience makes it impossible to substitute for His presence. Simpson warns of "counterfeits"⁵, suggesting that "Satan has always tried to stimulate (sic) the Spirit of God, and to get us to worship him instead of Jehovah."⁶ He develops this thought by saying that perfectly legitimate things, which are good in themselves, must not be allowed to become what the

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1. Ibid., p. 12.
2. Mark 1:10.
3. Simpson, The Holy Spirit, Vol. I, p. 12.
4. Simpson, Walking in the Spirit, p. 20.
5. Simpson, The Holy Spirit, Vol. 1, p. 79.
6. Ibid., p. 78.

Spirit of God should be in the life. He writes:

There are other counterfeits less glaring and daring. Intellectual brilliancy, eloquence and pathos, often presume to imitate the operations of the Spirit and produce the impression only He can bring. Music attempts to thrill our aesthetic nature with the emotions and feeling which many mistake for real devotion. Architecture and art are called into play to impress the imagination with the scenic effects of sensuous worship. But none of these can do the work of the Holy Spirit. . . He alone can produce conviction, divine impression, true devotion, unselfish life and reverent worship.¹

The actual work of sanctification, therefore, while being the work of Christ, is achieved under the agency of the Holy Spirit. Sanctification is made possible by the indwelling of the Person of the Holy Spirit. Simpson says, "we have the Holy Spirit as the indwelling presence of the sanctified heart, and indeed, as the source of its sanctification and preservation."² The Holy Spirit "will become to us a most blessed and personal reality,"³ from whom our sanctification stems.

As intimated previously in this chapter Simpson's doctrine of personal union with the person of the Holy Spirit must not be looked upon as the final end in itself. The Holy Spirit, as the agent of Christ, is to portray Christ to the believer. In Simpson's words, "the object of the Holy Ghost is to reveal and glorify Jesus and make Him personal

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1. Ibid., p. 79.
2. Ibid., Vol. II, p. 114.
3. Simpson, Walking in the Spirit, p. 55.

and real in the life of the believer."¹ He adds:

And so in the light of His revealing we behold Christ, the perfect One, who walked in sinless perfection through the world in His incarnation, waiting to come and enter our hearts, and dwell with us, and walk in us, as the very substance of our new life. .²

Simpson exemplifies this "revealing" aspect of the Holy Spirit in an illustration in which he points out that the "Holy Ghost becomes the invisible medium through whom we behold the face of Jesus," just as a telescope" shows the observer, not its own beauty, but the heavenly orbs on which we gaze through its crystal lens."³ The soul, in like manner, is conscious of Christ rather than the Spirit, for, "He reveals to us our personal union with Jesus and makes Christ actual to our consciousness."⁴

The foregoing aspect of the Holy Spirit as the revealer of Christ is most important to Simpson's doctrine. He continually stresses the ultimacy of Christ. In this connection he writes:

We shall never rightly understand the Holy Ghost so long as we terminate our thought upon Him. The Scriptures always lead us on beyond every subjective experience to the person of the Lord Jesus Christ Himself.

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1. Simpson, The Holy Spirit, Vol. I, p. 237.
2. Simpson, Walking in the Spirit, pp. 52-3.
3. Ibid., p. 27.
4. Ibid.
5. Simpson, The Holy Spirit, Vol. II, pp. 237-8.

2. Motivation in Sanctification

Simpson's concept of the motivation for sanctification is two-fold. One part is the work of the Holy Spirit while the other side of the motivation comes from the self.

In a review of the verse "He shall baptize you with the Holy Ghost and with fire,"¹ Simpson likens the Holy Ghost to fire, and suggests that the spirit of the individual must be ignited by the Holy Ghost if the practice of sanctification is to be understood. Thus he writes:

Fire warms, and so the Holy Ghost is the source of love, zeal, and holy earnestness. He sets souls on fire for God, and duty, and humanity.² He makes us all aglow with divine enthusiasm.

Simpson consistently stresses the fact that without the motivating influence of the Holy Spirit in the life there can be no sanctification. "It is not your power; it is the Spirit of power."³

The motivation of the Holy Spirit, while being utterly essential to sanctification, is not the only motivation required. Although there is no indication that Simpson is an advocate of "tarrying" or "anguishing" for the Holy Spirit, he does suggest that the full realization of the Holy Spirit may take time. A more dominant idea, however, is that there must be an attitude of positive motivation on the part of the

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1. Matthew 3:11

2. Simpson, The Holy Spirit, Vol. II, p. 27.

3. Ibid., p. 191.

Christian if he is to feel the "fire" of the Holy Spirit burning within him. He encourages his readers to "stir up the gift of God"¹ that they may become effective Christians.

In this connection he writes:

The Holy Ghost may thus be stirred up and developed or He may be neglected and left to decline and languish, until, instead of being God's mighty dynamo, and all sufficient power, He becomes but a protest against our unfaithfulness and negligence.²

As the combined force of the power of the Holy Spirit with the attitude of positive motivation on the part of the believer interact the power of the Spirit becomes manifested in the life of the Christian. Termed by Simpson: "As we stir up the gift of God that is in us, it becomes the Spirit of power, of love, of courage, and of a sound mind."³

Simpson's concept of the motivation for sanctification therefore, is not entirely dependent upon the Holy Spirit, though aside from His influence sanctification is impossible. Nor does he feel that a surrendered will alone is sufficient, though it is a basic prerequisite to sanctification. Simpson feels it necessary to display to the Holy Spirit an attitude of "courage to go forward,"⁴ in order that the working of the Spirit will be accomplished in the life. He combines the two aspects of this motivation in a

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1. Ibid., p. 190.
2. Ibid.
3. Ibid.
4. Ibid., p. 191.

single sentence, "Courage combined with power will make us invincible."¹

It is in this concept of motivation that Simpson comes closest to any idea of self-effort. However, his idea involves more an attitude than an effort. To Simpson attitudes were more important than acts, yet right attitudes always led to resultant right actions.

C. Relation of Sanctification to Justification

The relation of sanctification to justification is not always clear from Scripture. It has been pointed out that there are two principal attitudes, those who hold that sanctification is a continuous process of justification and those who feel it is a separate work of grace.

1. Continuous Process of Justification

Simpson emphasizes that the basis for sanctification is the work of Christ, particularly in regards to His resurrection. According to him the work of Christ is not only the starting point of sanctification, it is the very substance and conclusion of it. He writes:

Our sanctification has been purchased for us through the redemption of Christ. By one offering He has perfected forever all them that are sanctified.²

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1. Ibid.
2. Simpson, Walking in the Spirit, p. 49.

He makes clear the completeness of Christ's work saying:

Our sanctification, therefore, as well as our justification was included in the finished work of Christ, and it is a free gift of His grace to every ransomed soul that accepts it in accordance with His work and will.

It is evident that in one sense Simpson considered sanctification to be part and parcel of Justification. The work of Christ forever made possible both the justification and sanctification of the sinner. Instead, therefore, of considering sanctification a continuous process of justification Simpson would make it actually part of justification. He quotes Luke, "The child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."² Of this he says, "Surely no one will dare to say that He grew into sanctification. He was sanctified from the very first."³ Simpson compares this picture of the sanctified Christ to a regenerate man in Christ, saying, "And so the same Christ is formed in each of us; is formed as a babe and grows."⁴

It may, therefore, be concluded that sanctification per se, for Simpson, is part of and included in justification. He is not always clear in his use of the term, but he would be misinterpreted if his doctrine of sanctification were construed to be other than this. The finished work of Christ,

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1. Ibid.
2. Luke 2:40
3. A Larger Christian Life, p. 139.
4. Ibid.

completed at His resurrection parallels His finished work in regeneration. It must, however, be carefully noted that the foregoing concept of the relation between sanctification and justification is not viewed from the human practical side as much as from the theological, divine viewpoint.

2. Separate Work of Grace

One of the reasons for confusion about sanctification has been the lack of clear definition as to which side, the divine or human, the matter is being approached. Thus, on one hand, the coincidence of sanctification and justification has been stressed, while on the other hand the time difference has been emphasized. Perhaps the point of reconciliation lies here; it is like viewing two sides of the same penny - each side appears different, but in fact the penny is one.

It must be admitted that Simpson was not always careful to keep these distinctions clear. Since he was much more interested in the practical aspect of sanctification than the theoretical the major portion of his attention was focused on living a sanctified life. Simpson's interest in the practical side of sanctification might lead the casual reader to conclude that he holds to the theory of a "separate work of grace," though he avoids the use of this term. His continuous exhortations to "be filled with the Spirit" might thus be interpreted. A more careful reading of his works leads to the conclusion that he does not hold to a "second

or separate work of grace." He is however, aware that the human realization and appropriation of the finished work of sanctification does not necessarily accompany regeneration. The need has been met; there is no "separate or second work of grace" beyond regeneration, but this fact may not have been realized, necessitating appropriation subsequent to conversion. Simpson writes;

He fills all the requirements of our salvation, all the conditions involved in our redemption, reconciliation, justification. . . . Christ's work for our redemption was finished and when we accept it, it is a complete and eternal salvation. Again Christ fills the deeper need of sanctification. He has provided for this in His atonement and in the resources of His grace. It is all wrapped up in Him and must be received as a free and perfect gift through Him alone. . . . Is sanctification the death of the sinful self? Well this has been crucified with Him already upon the Cross and we have but to hand it over to Him in unreserved committal and He will slay it and bury it forever in His grave.¹

It is the "handing it over" process that occupies Simpson throughout a large portion of his writings. Thus when he speaks of the "indwelling of the Holy Spirit" as "being much more than regeneration,"² he is referring to the realization of the Holy Spirit from the human point of view, rather than a "second work of grace" subsequent to the atonement.

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1. Ibid., pp. 42-3.

2. Simpson, The Holy Spirit, Vol. II, p. 50.

a. Simultaneous With Conversion

Simpson does not rule out the possibility of the realization of the fullness of the Holy Spirit at conversion or very shortly thereafter. Quoting Paul, "Be filled with the Spirit,"¹ he writes:

These words imply that there is a difference between having the Spirit and being filled with the Spirit. . . . What this difference is we may not be able to state explicitly or accurately. Our theories and definitions may be at fault, and it is probably unnecessary that we should understand all about it theoretically. The most important thing is that we should feel after it until we find it; that we should long for it and press forward to receive it.²

This admission of limited knowledge may be taken as an acknowledgment of the possibility of experiential sanctification at conversion. There is, however, little evidence in his writings that he considered such an approach to have any widespread validity.

b. Subsequent to Conversion

There is a sense in which Simpson's doctrine of the experience of sanctification points to a subsequent point of time in general application. He writes:

It is Christ's province to baptize with the Holy Ghost. The sinner does not come first to the Holy Spirit but to Christ. Our first business is to receive Jesus and then to receive the Holy Ghost.³

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1. Ephesians 5:18
2. Simpson, The Holy Spirit, Vol. II, p. 90.
3. Ibid., p. 21.

There is much other evidence to support the contention that Simpson feels that, generally speaking, the realization of the sanctified life is not simultaneous with conversion. He writes:

It is not enough for us to be born of the Holy Ghost, we must also be baptized with the Holy Ghost. There must come a crisis hour in the life of every Christian when he, too, steps down into the Jordan of death; when he yields his will to fulfil all righteousness, like His Master.¹

And so there comes a time when the believer joins his hand with the Holy Ghost and then is added to his new heart and his Christian experience the mighty stupendous fact of God Himself,² and the personal indwelling of the Holy Ghost.

The evident inference of the latter passage is that he who thus realizes the personal indwelling of the Spirit has received Christ as his Saviour at some previous occasion.

It should be noted, however, that Simpson makes his primary concern the fact of the sanctified life rather than the moment or time when such a relationship was inaugurated. His thinking is always more in the future than in the past, and his books are filled with warm-hearted exhortations to live in the Spirit, such as the following:

Let us throw our shadow behind us, set our faces toward Christ, and press on in the power of God to victorious service and at last to imperishable glory.³

It should also be noted that, though Simpson is of

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1. Ibid., p. 15.
2. Ibid.
3. Simpson, Walking in the Spirit, p. 120.

the opinion that the full realization of the sanctified life comes subsequently to conversion he makes no attempt to suggest any particular time period between the two events. The urgency with which he writes about the matter indicates his attitude that no time should be lost in entering into the relationship.

D. Continuous Growth Versus Static Condition

Simpson did not feel that the final end of the Christian was merely to enter into the initial relationship of sanctification through the fullness of the Holy Spirit. For him the Christian life had just begun at this point. He thought of the Christian life not as a plateau, but rather as a mountain to climb, with ever new horizons to reach. The climber must have his initial equipment, but the initial equipment will be of little use if it is not used to scale the heights. He describes the life of holiness as "not a mere abstract state, but a mosaic, made up of a thousand minute details of life and action."¹ Elaborating this point he writes:

It is here that the gradual phase of sanctification comes in. Commencing with a complete separation from evil and dedication to God, it now advances into all the fulness of Christ, and grows up to the measure of the stature of perfect manhood in Him,

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1. Ibid., p. 56.

until every part of our life is filled with God and becomes a channel to receive and a medium to reflect His grace and glory.

This growth process in sanctification must not be confused with or substituted for the initial experience. The experience of sanctification establishes the position of the Christian, whereas the growth process establishes the relationship of the believer. Simpson believes that "the soul that has received Christ as its abiding life and sanctification, is as wholly sanctified and as completely one with Him as Enoch or John is today, but not as mature."²

He adds:

This is the meaning of Christian growth; we do not grow into holiness, we receive holiness in Christ as a complete divine life, complete in all its parts from the beginning, and divine as Christ is. But it is like the infant Christ on Mary's bosom, and it has to grow up into all fullness of the stature of perfect manhood in Christ.³

He warns that the initial realization may not be sidestepped. In considering the first chapter of second Peter he writes:

The fifth verse is an injunction to grow in grace, but the preceding verses give us the standpoint from which this growth is to start. It is nothing less than the experience of sanctification. The persons to whom this is addressed are recognized as having already "escaped the corruption that is in the world through lust," and have already "become partakers of the divine nature."⁴

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1. Simpson, Wholly Sanctified, p. 24.
2. Simpson, Walking in the Spirit, p. 60.
3. Ibid.
4. Simpson, A Larger Christian Life, p. 138.

In a summary of the order of the various aspects of the Christian life Simpson writes:

It is a great thing to understand rightly the immediate and instantaneous work of the Holy Spirit in converting the soul, and then in entering it and taking up His eternal dwelling there through our obedience and faith, as our Sanctifier and Keeper; and His more gradual and subsequent work in developing and filling our spiritual capacity, searching and enlarging us, and leading us on and out and up into all the fullness of the mature manhood of Christ.

1. Faith Principle Versus Eradication

Simpson does not hold to the doctrine of eradication, by which is meant the inability of the sanctified Christian to commit sin.² He ever recognizes the possibility of sin in the life of the believer, and states that any soul that becomes self-constituted or occupied with its own virtues and tries to be independent of Jesus, either as the source of its strength or the supreme end of its being, will fall under the power of Satan.³ However, he continually asserts that it was not necessary for the believer to sin, and it is upon this fact that much stress is put. He writes:

. . . if you will refuse to recognize that manifestation. . . , you will always find it disappears

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1. Simpson, The Holy Spirit, Vol. I, p. 292.
2. Eradication is to be differentiated from sinless perfection in that eradication implies the actual removal of the sinful tendency of the believer, so that he can no longer sin. Sinless perfection does not presuppose the removal of man's sinful tendency, but states that although this tendency may be present it never manifests itself, and thus the life is sinless and perfectly holy.
3. Simpson, A Larger Christian Life, p. 77.

and has no power to continue its movements. It is wholly dependent on the consent of your will.¹

Simpson recognizes that the key to the matter lies in the inexorable law of the Christian life, faith, which he calls "the foundation of the Christian life and character."² He writes:

This is the principle which underlies the whole Gospel system, that we receive according to the reckoning of our faith. The magic wand of faith will slay all the ghosts that can rise in the cemetery of your soul; and the spirit of doubt will bring them up to haunt you as long as you continue to question. The only way you can ever die is by surrendering yourself to Christ and then reckoning yourself dead with Him.³

It is important to realize what Simpson means by the life of faith. By it the Christian, according to Simpson, is completely dependent upon the power of God. Thus, in actuality, the sanctified life of the Christian is possible through the immanent person of God living His life through the believer. Simpson has a very literal concept of this truth, and it is fundamental to his doctrine. He writes:

The preeminent reason why God requires faith is because faith is the only way through which God Himself can have absolute room to work, for faith is just that colorless and simple attitude by which man ceases from his own works and enters into the work of God. It is the difference between the human and the divine, the natural and the supernatural. The reason therefore why faith is so mighty and indeed omnipotent is that it makes

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1. Simpson, The Self Life and the Christ Life, p. 21.
2. Simpson, The Holy Spirit, Vol. I, p. 251.
3. Simpson, The Self Life and the Christ Life, p. 20.

way for the omnipotence of God. Therefore the two sentences are strangely and exactly parallel. "All things are possible with God," "All things are possible to him that believeth." The very same power is possessed by God and him that believeth, and the reason is that the latter is lost in, and wholly identified with the former.

2. Necessity of the Continuous Power of the Holy Spirit

Consistent with his concept of the faith principle in sanctification, Simpson recognizes the necessity of the continuous power of the Holy Spirit to implement the power of God in the Christian life. Thus although he is aware of the initial experience of the filling of the Holy Ghost, he urges Christians to renew constantly this relationship. He writes:

It is one thing to be baptized into the one body by the Spirit; it is another thing to drink into that one Spirit. The first brings us into a relationship: the second is the true use of that relationship, the drinking of His fullness until we become filled, and the habit of abiding in His fullness so that we are always filled.

In considering the phrase in the first epistle of Peter, "through sanctification of the Spirit,"³ Simpson points out the significance of the preposition "of" to this truth:

It is not sanctification by the Spirit but sanctification of the Spirit. There is a great difference. Sanctification by the Spirit might leave us crystalized into a sanctified state like the wax

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1. Simpson, A Larger Christian Life, pp. 13-14.
2. Simpson, The Holy Spirit, Vol. II, p. 92.
3. I Peter 1:2

when the stamp is withdrawn, or like a clock wound up to go by its own machinery. But sanctification of the Spirit is not a self-constituted state, but a union with the Spirit, and makes and keeps us dependent upon His indwelling life and power every moment.¹

Simpson likens the relationship of the Holy Spirit and the believer to that of the physical man and air, suggesting that as the physical body must breathe continually, so the Christian must constantly apply the Holy Spirit. He writes:

We must in like manner empty our hearts of the last breath of the Holy Spirit that we have received; for it becomes unpure the moment we have received it and we need a new supply to prevent spiritual asphyxia.²

In a further development of the analogy Simpson suggests the "breathing out of the Holy Spirit is performed in countless acts of service for Him so that there is a constant need for the inhaling of the Spirit."³ He adds:

One of the best ways to make room for the Holy Spirit is to recognise the needs that come into the life as vacuums for Him to fill. We shall find plenty of needs all around us to be filled; and, as we pour out our lives in⁴ holy service, He will pour His in, in full measure.

Thus the continuance of the sanctified life is dependent upon the continued power of the Holy Spirit, and Simpson, recognizing as much, attaches great importance to this fact.

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1. Simpson, The Holy Spirit, Vol. II, p. 92.
2. Ibid., Vol. I, p. 35.
3. Ibid.
4. Ibid.

E. Summary

In this chapter the importance of the person of the Holy Spirit in the work of sanctification in the doctrine of Simpson has been shown. Simpson attributes to the Holy Spirit a personality as well as a particular and special work under the New Testament dispensation. The Holy Spirit is a representative of Christ, who points to Christ and manifests Him to the world, particularly through the life of the believer. Thus He is the agent of sanctification and the actual personal indwelling of the Holy Spirit in the life of the believer constitutes the believer's sanctification.

Motivation for sanctification comes through the combined effect of the Holy Spirit Himself working upon the soul of man, as well as the positive action of the will of man. Thus man is dependent upon the Holy Spirit for his motivation towards sanctification, but man may, by an effort of his will, or even a mere attitude of indifference, stifle His work.

The work of sanctification was completed by the atonement of Christ, and thus theoretically would be included in the act of regeneration. Practically, however, Simpson realizes that understanding and appropriation of the Holy Spirit seldom accompanies conversion. Therefore he sees the necessity of an appropriation of the Holy Spirit subsequent to conversion in most cases.

Simpson does not limit the sanctified life to an initial experience. He sees it as a continual advance in which the Holy Spirit becomes more evident in the life as growth is precipitated. He does not believe in the doctrine of eradication, but insists rather on the faith principle for the commencement and continuation of the sanctified life. By faith the actual power of Christ is infused into the life of the believer, through the person of the Holy Spirit. Thus Simpson also sees the necessity of the continuous power of the Holy Spirit if the sanctified life is to have meaning, for upon Him rests its effectiveness.

CHAPTER III

THE OUTWORKINGS OF SANCTIFICATION

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A. Introduction

It may be argued that categorization of the concept of sanctification, or an attempt at such, is somewhat artificial. Sanctification is a condition, a state of life of an essentially existential character. It, therefore, needs a practical, subjective approach if it is to be useful at all, and a solely objective, academic view quickly becomes theological intellectualism. Notwithstanding, it is important to understand the principle of sanctification that its practical values may be realized. Simpson is aware of the need for such understanding, but he is also acutely cognizant of the fact that theoretical understanding alone, in as far as this is possible, is inadequate. Therefore he views the matter in a very practical light, and explanations of sanctification are coupled with exhortations to participate in the practice of it. The effect of sanctification, Simpson states, is to be "delivered out of the land of our enemies,"¹ but the purpose of sanctification is something more. He sees

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1. A. B. Simpson, *The Holy Spirit*, Vol. I, p. 179.

in sanctification "not our preparation for heaven but our preparation for life."¹ The Christian is sanctified to serve. Thus "the great purpose of Christ's coming was 'that we . . . might serve him without fear, in righteousness and holiness before him,' all the days of our life."² Simpson writes in this connection:

He does not give us the Holy Ghost that we should receive a clean heart merely and then spend our lives complacently looking at it and telling people about it, but that we should go forth in the power of His Spirit and His indwelling life, to conquer this world for Him. . . . We are sent to conquer the world, the flesh, and the devil, and to ³give the Gospel to the whole inhabited earth.

Simpson, therefore, never considers sanctification to be the final end of the Christian life, but rather the means to the end. He writes:

It is a shame that thousands of Christians should spend their lives without even claiming this baptism, and it is a far greater shame that thousands more should be occupied all their days in getting a satisfactory interest in Christ and an experience of sanctification.

Simpson relates an absurd situation of an orchard keeper who spent a lifetime "keeping the plants in a healthy condition, without any return of fruit." He asserts that there is "a right to expect that the time of fruit will come."⁵ So the

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1. Ibid.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid., p. 180.

Christian life is not to be a life of preparation exclusively, but also of fruit bearing. He rather facetiously adds: "God must get very tired of everlastingly keeping us in repair."¹

B. State of Perfection Attainable

The matter of Christian perfection is of considerable interest to the follower of Christ and the earnest believer will give it serious thought. A clear understanding of Simpson's conception of Christian perfection cannot be grasped without an awareness of his concept of the dual nature of the Christian. Simpson recognises the existence of the natural man, with his sinful tendencies and disposition, and he realizes that the Christian will never be rid of this nature while he is confined to mortal flesh. He writes:

"Those who dwell in heavenly places are not exempt from watching diligently against the sins of the flesh."² But to him the truly sanctified Christian has received the fullness of Christ, which he takes to mean the actual indwelling person of Christ by the Holy Spirit, and He is the dominating force in the life, rather than the natural, carnal nature.

Simpson comments on this point:

Now we quite agree with the statement that no mere man can be holy or blameless, but the Lord Jesus Christ is no mere man, and when He owns and keeps

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1. Ibid.

2. Simpson, Wholly Sanctified, p. 77.

the heart it is a divine holiness and a divine keeping; and we do assert that what no mere (man) can do, the living Christ can do and does do for those who abide in Him.¹

1. Absolute Sinlessness

It is most unjust to attribute to Simpson the doctrine of sinless perfection, as some have tried to do. There is never any hint in his writings that such a condition will obtain during this life. He writes on this theme:

The holiness to which we are called and into which we are introduced by the Holy Spirit, is not the restoration of Adamic perfection, or the recovery of the nature we lost by the fall. . . . Sanctification is not the perfection of human character, but the impartation of the divine nature, and the union of the human soul with the person of Christ, the new head of redeemed humanity.²

In refutation of the doctrine of sinless perfection Simpson recognises that Christians commonly do grieve the Holy Spirit, and that even though they know Him intimately. He lists several ways in which Christians do this, using as a basis Paul's injunction in his Ephesian epistle, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."³ Simpson suggests that the term "grieve" is a tender expression; it suggests His gentleness and patience; grieved rather than angry with his unfaithful and distrustful children."⁴ He makes the point that the terms

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1. Simpson, A Larger Christian Life, p. 61.
2. Simpson, Walking in the Spirit, pp. 48-49.
3. Ephesians 4:30
4. Simpson, Walking in the Spirit, p. 146.

used would indicate a relationship of intimacy and fellowship, and thus apply to the Christian who is in close fellowship with the Lord. The thrust of this section is the imminent possibility of trespassing on those areas which will grieve the Holy Spirit and thus destroy the communion hitherto experienced. Simpson always recognises this possibility and never suggests that the Christian may be free of possible error. He writes to this:

It is very touching and solemn that while the Holy Ghost might, in the exercise of His omnipotence, coerce our will and compel us to submit to His authority, yet He approaches us with the most differential regard for our feelings and independence, even suffering us to resist Him, and bearing long with our willfulness and waywardness.¹

The inference from the above statement is that as long as man has freedom to exercise his will the possibility of sin cannot be excluded. Simpson points out that the constant possibility of sin makes the presence and power of the Holy Spirit all the more necessary in order that the life be kept pure in the eyes of God. Thus he adds:

If sin should touch the heart but for a moment, He (Holy Spirit) is there to reveal instantly the evil and in the same flash of light to present and apply a remedy.

Since the presence of the Holy Spirit in the life of the believer is the most important concern of the Christian, it

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1. Simpson, Walking in the Spirit, p. 141.
2. Ibid., p. 58.

may be inferred that Simpson feels that the possibility of sin in the life is not, in itself, a bad thing, for its possibility makes the Holy Spirit more necessary and therefore more highly valued.

2. Practice of Sin Abandoned.

Simpson's concept of the possibility of sin in the life of the sanctified believer cannot be construed to mean that he allowed license in the matter. He consistently stated that sin was not necessary in the life of the sanctified Christian, and indeed ought not to manifest itself.

He writes:

Let us expect to be preserved. If we go out anticipating failure we shall have it, or at least, we shall never know certainly but that the next temptation we meet is the one in which we are to fall; and as the chain is never stronger¹ than its weakest link, we shall be sure to fall.

This, he asserts, is not living in the Spirit. He adds:

To live in the Spirit is to be sanctified by the Spirit; to receive the Spirit of holiness and thus be delivered from the power of sin. They who thus receive the Holy Ghost can say, "The Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2) This is divine holiness; it is the entrance into a sinful heart of a new life which excludes the old and takes its place. It is not the cleansing of the flesh or the improving of the life or self; but it is the imparting to us of a new life which is in itself essentially pure and cannot sin, even the holy life of God.²

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1. Simpson, Wholly Sanctified, p. 103.
2. Simpson, Walking in the Spirit, p. 9.

Thus Simpson states that the practice of sin is abandoned, because the Spirit takes precedence over the flesh. Sin is not stamped out or uprooted as much as it is stifled by the presence of the "new life," which is the entrance of the Spirit of God in all His fullness. It is this "strength" which enables the Christian to abandon the practice of sin.

Simpson writes of this "strength":

It is strength that carries us in victory through the whole range of our Christian experience with all its extremes, and enables us to say, "I can do all things through Christ which strengtheneth me." The apostle had tested it in the heights and depths of human circumstances and found it equal to all vicissitudes, variations and exigencies. . . . Human strength can accomplish some things, but the strength of God is equally adequate for all. . . . It has such an infinite reserve of all-sufficiency that we need not question whether our strength is adequate to the duty. . . . The strength of God in a human life will carry it thus steadily through all life-changes.

Simpson recognises that though the discontinuance of the practice of sin is dependent upon the action of the Holy Spirit in the life, there must be a continuous attitude of faith on the part of man's will to believe this. He writes:

Let us therefore continually reckon ourselves to be dead indeed unto sin, detach our spirit from every evil thing that touches it, tell the devil that these are his children, not ours, that he lays at our doors, refuse to acknowledge any relationship with them, keep the latches down when the billows sweep the deck, and sail on not fearing the worst

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1. Simpson, A Larger Christian Life, p. 119.

as long as they do not get into the hold of our little vessel; and as we reckon Christ will¹ reckon, and make the reckoning true for us.

Thus the abandonment of the practice of sin is due to the action of the Holy Spirit in the life of the believer along with his will to have this Power.

C. Uselessness of Self-Effort

Simpson, though recognising the activity of the will of man in matters of faith, has an unrelenting antipathy to all other forms of the self-life. He breaks the self-life into three areas, self-will, self-confidence and self-glorying.² Of the first of these he writes:

Self-will (is) the disposition to rule, and especially to rule ourselves; the spirit that brooks no other will and is its own law and god. Therefore the first step in the consecrated life is unconditional surrender. This is indispensable to break the power of self at the centre, and to establish forever the absolute sovereignty of the will of God in the heart and life of the Christian.³

The spirit of self-confidence is defined by Simpson as:

. . . the Spirit that draws its strength from self alone and disdains the arm of God and the help of His grace. In a milder form it is the spirit that trusts its own spiritual graces or virtues, its morality perhaps, its courage, its faith, its purity, its steadfastness, its joy, and its

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1. Simpson, Wholly Sanctified, p. 108.
2. Simpson, A Larger Christian Life, pp. 70-71.
3. Ibid., p. 70.

transitory emotions of hope, enthusiasm or zeal. It is just as necessary to die to our self-sufficiency as to our self-will. . . . The sanctified heart is not a self-constituted engine of power, but is a set of wheels and pulleys that are absolutely dependent upon the great central engine whose force is necessary continually to move them.¹

Simpson describes the third area, self-glorying, as being, "the most impious of these."² He adds that these three are not conducive to the sanctified life. In a discussion of the life of Saul, Simpson suggests the relevance of Saul's biography lies in the fact that it is "God's fearful object lesson of the power and peril of the self-life and the need of its utter crucifixion before we can enter into the true kingdom of spiritual victory and power."³ The self-life, therefore, and all forms of it, not only does not render assistance to the sanctified life, but is, in fact, one of the greatest hindrances to it.

Simpson sees little if any of the power of the Holy Spirit in much Christian activity that may appear on the surface to be good. In this regard he distinguishes between intellectual force or the power of organization, and the power of the Spirit of God.⁴ Intellectual force and the power of organization may seem to be effective but "may invoke no spiritual power whatsoever."⁵ This is not to say that

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1. Ibid., p. 71.
2. Ibid.
3. Simpson, *The Self Life and the Christ Life*, p. 31.
4. Simpson, *Walking in the Spirit*, p. 99.
5. Ibid., p. 100.

they are "inconsistent with spiritual power; the Holy Ghost may work in the channels or order and systematic work,"¹ but their presence does not guarantee the presence of the Spirit.

Less obvious and therefore more subtle than the more external evidences are the inward efforts of self to achieve holiness. Simpson recognises the futility of self-effort to gain success in this direction. He writes:

Here is God's great secret of holiness; not fighting sin, but being filled with God. It is the old principle of the expulsive power of a stronger force and a supreme affection. . . . Just as light excludes the darkness when the room is lighted, so the indwelling of the Holy Ghost excludes the presence and power of sin. It is the old question of struggling to sanctify ourselves, and fighting the flesh to keep it down, on the one hand, or rising with God above it and dwelling in that higher, holier² element, where we are removed from its control.

Thus the possibility of achieving a state of sanctification by the efforts of the self are seen by him to be impossible. Simpson gives the self-life no room whatsoever; his dependence is entirely on the Spirit of God.

D. Results of Sanctification

Simpson conceives of sanctification as giving returns both in the present life and in the life to come. In a consideration of its future value he bases his comments on the parable of the virgins, likening those who were without

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1. Ibid.
2. Simpson, The Holy Spirit, Vol. II, p. 139.

oil to believers who have not received the Holy Spirit in His fullness.¹ He writes of this:

All that this means we dare not attempt to explain. That it does mean a difference, a mighty difference between the two classes of Christians, there can be no doubt, and that there shall be such a difference between those who shall meet the Master with joy, and those who meet Him with grief; between those who have confidence, and those who shall be ashamed before Him at His coming, the Bible leaves us no room to doubt.²

Simpson does not presume to know "just what will be the peculiar privilege of those who enter in"³ but merely states that it will be "loss enough, sorrow enough, to be shut out of anything our Master had for us; and the soul that is willing just to be saved and forego its crown and a place in the bosom of the Lord, is too ignoble almost to be saved."⁴

Simpson's main emphasis, however, is upon the present results of sanctification, which he asserts will be for the blessing of others, and the glory of the Lord. Thus he writes:

He will not give us the Holy Ghost to terminate upon ourselves; and if He sees that our object in seeking even spiritual blessing and power is our own delight, aggrandizement, or self-importance, we shall be disappointed. But if our purpose is to be like God Himself, channels of blessing to others, and instruments for His use, He will fill us and use us to the fullest measure of our heart's desire.

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1. Ibid., p. 35.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid., Vol. I, p. 293.

1. Outward Manifestations

Simpson strongly emphasises that the sanctified Christian is one whose natural abilities and talents have been enhanced by the advent of the Spirit in his life. He cites the Philadelphian church as an analogy of which it was written, "Thou hast a little strength."¹ Simpson comments on this phrase:

But in the tenth verse we find a mightier strength coming to the faithful Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee." It is God's keeping now, not our own, and in the twelfth verse it reached its climax. The one who had "a little strength" has now become "a pillar," with strength enough not only to uphold its own weight, but to support the edifice under which it stands. But when Philadelphia becomes a pillar its own individuality passes away, and it becomes identified with God Himself, for He says, "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." This is not now mere human strength, but the strength of Jehovah.²

Thus the natural talents and abilities of the sanctified Christian become augmented beyond their natural state. This comes about through the power of God in the life.

a. Activity Characterized by Love

In considering the matter of Christian love Simpson distinguishes between "natural love" and "love in the Spirit." Natural love is "an instinct and a passion,"

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1. Revelation 3:8

2. Simpson, The Larger Christian Life, p. 113.

is "selfish in its nature and terminates upon its own gratification," and "is based upon the attractive qualities of its object."¹ Love in the Spirit is "a new creation and the fruit of the supernatural life, imparted by the Holy Ghost;" it "is unselfish and reaches out to the good of its object," and it "springs from something within, and is the overflow of an irresistible impulse in itself."² The sanctified believer is therefore given a love that is beyond his own capacities. Simpson adds:

Our love is but a purpose on our part, the power is His; for when we choose to love He sheds abroad that love within us and imparts to us His own Spirit and nature which is love. All our struggles will not work up one throb of genuine love to God, but He will breathe His own perfect love into any heart that chooses to make Him the one object of affection.³

This love, divinely given, exhibits itself in a unique manner. According to Simpson "we cannot love our enemies but we can choose to love them, and God will make us love them."⁴ He adds:

Our love for souls shall . . . be . . . divinely imparted and sustained. Men and women will be laid upon our hearts until we shall long over them with an intensity of desire to which there is no parallel in human nature or experience, and it will be a luxury of joy to labor for them, minister unto them, and suffer for their sake. We shall be able to spend our lives in the very cesspools of iniquity, and not feel the hideous

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1. Simpson, The Holy Spirit, Vol. II, pp. 167-168.
2. Ibid.
3. Simpson, Wholly Sanctified, p. 42.
4. Ibid.

surroundings. Our mission rooms, crowded with poverty and sin, and the air fetid with foul breath, unclean attire, and moral pollution, shall seem to us like the gate of heaven.¹

b. Service Characterized by Power

Simpson feels that every Christian ought to have some definite sphere of service for the Master. He writes:

Beloved, if we are truly filled with the Holy Ghost and longing for the coming of Christ, we shall be active witnesses and workers in preparing for Him. We shall be found faithful to our trust wherever God has placed us. We will be soul-winners at home, and if we cannot go abroad we will help others to go and give the gospel quickly to all the world.²

Simpson realizes, however, that all service must be done in the power of the Holy Spirit. In citing the Scripture, "Ye shall receive power after that the Holy Ghost is come upon you,"³ he explains; "It is not power through the Holy Ghost, but it is the very power of the personal Holy Spirit."⁴

Simpson is assured that this will result in power for service, and consequently, effective results. He writes:

Every servant of Christ who is baptized with the Holy Ghost has a right to expect the witness of the Spirit to his work. Just as of old, "they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following," so still we have a right to expect 'the signs following.' Sometimes they are spiritual signs, in the conversion of souls, sometimes they are physical signs, in the healing of the body; sometimes they are circumstances of

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1. Simpson, Walking in the Spirit, pp. 96-97.
2. Simpson, The Holy Spirit, Vol. II, p. 284.
3. Acts 1:8
4. Simpson, Walking in the Spirit, p. 104.

marvelous import, in answering prayer, difficulties removed, signal providences of God, and the manifesting of God's approval and blessing. . . . So God will fully set His seal upon every life that is fully consecrated and fully yielded to Him.¹

The necessity for the power of God through the Holy Spirit is continually emphasised in Simpson's writings. The sanctified life is a heavenly attribute, and its source is God. He writes:

It is one thing to be lifting up the world from the earth side, it is another thing to be drawing up the world from the heaven side. It is one thing to be a man on the earth, living for the glory, it is another thing to be a man in the glory, living for the world. We must be taken out of the world first, and then be² sent back into it, to be any blessing to it.

2. Inward Manifestations

Simpson feels that the practice of sanctification in the life of the believer affects his whole personality. Although he makes distinctions between body, soul and spirit as being the components of the whole man, his mind naturally sees the three parts as one entity. Thus any spiritual experience will have its effect on the soul and the body of the believer as well as on his spirit.

Simpson believes that one of the three, body, soul or spirit controls the other two, and the character of the person involved will be determined by which part of the person

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1. Simpson, The Holy Spirit, Vol. II, pp. 242-243.
2. Ibid., p. 66.

is in control. He writes:

There are three conditions in which we may live. First we may be controlled by our lower nature, our animal existence, our body and its gross appetites. This is pure sensuality. Secondly we may be controlled by our tastes, by our intelligence, by our affections and passions, by our psychical nature. Thirdly we may be controlled by our spiritual nature.¹

The domination of one part of the person over the other two naturally affects the others. Thus the spirit dominated man will be affected both in body and soul by his spirit.

Simpson writes on this theme:

God's remedy is to yield up the whole man - spirit, soul and body to God, hand it over to death, and then receive a new creation, a converted body, a regenerated soul, a new spirit in the glorious work of a complete conversion.²

He goes on to suggest that the converted personality needs the constant garrison of the Holy Spirit to "hold the citadel, to dwell and walk within us, and cause us to keep His statutes."³

a. Spirit

The sanctified spirit is a spirit that is characterized by holiness. It is first of all a spirit that is separated from "its own self and the sinful heart." "The very first step of sanctification is to recognise this separation and count ourselves no longer the same person."⁴

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1. Ibid., p. 247.
2. Ibid., p. 248.
3. Ibid.
4. Simpson, Wholly Sanctified, p. 34.

Secondly the sanctified spirit is a dedicated spirit, "dedicated to know God and to count all things but loss for the excellency of the knowledge of Christ Jesus."¹ Finally Simpson says the sanctified spirit is "a spirit filled with the presence and the Spirit of the Lord."² This is the pinnacle of sanctification for Simpson. The Lord makes it "the seat of His glorious abode and throne of His blessed kingdom of righteousness, peace and joy in the Holy Ghost."³

The result of the sanctification of the spirit is termed the fruit of the Spirit. Simpson says of this, "Only abide in Him and have His abiding, and you shall bring forth all the fruit of the Spirit."⁴ He adds:

This, then, is the Holy Spirit's work in the life of holiness; it is much more than a mere blank sheet of spotless white; it is the living portrait wrought out upon that sheet in all the lineaments of holy loveliness, and all the positive qualities of a practical and beautiful Christian life. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . . These things the Holy Spirit comes to transcribe in our hearts and to reflect in our lives, and yet these qualities are not our own, in any sense in which we could claim them as permanent, personal attributes. They are rather to be regarded as the grace of Christ, supplied to us from His own indwelling Spirit moment by moment.

Characteristically practical in his approach to

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1. Ibid., p. 35.
2. Ibid., p. 40.
3. Ibid., p. 44.
4. Simpson, A Larger Christian Life, p. 47.
5. Simpson, Walking in the Spirit, p. 57.

the matter, Simpson is careful to point out the relevance of this to everyday life. He writes:

All this beautiful inward experience would be but a holy mysticism if it did not have a direct practical bearing on our common life. And so we have in Ephesians 5:9, 10, 17, 18, the practical bearing of all this upon our everyday life. "For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. . . ." This is to be the habit of our daily life, and as we are filled with the Holy Ghost, our lives will₁ be filled with goodness, righteousness and reality.

b. Soul

Simpson, though not claiming to be a philosopher or psychologist, defines the soul as having four distinct properties; (1) the understanding, which is the seat of intelligence, and therefore the highest property, (2) tastes, by which he means tastes in the cultural sense, (3) affections of the heart, and (4) the appetites and propensities, which are the lowest strata of the soul. The last mentioned "link the mind with the body and become the handmaids of the physical organs."² Simpson firmly believes that these properties of the soul are enhanced by the operation of the Spirit and he states that "many evangelists and Christian workers of today, all owe their mental force and that combination of qualities, . . . , to the touch of God upon a mind which, without His grace and quickening life, would never have risen

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1. Simpson, The Holy Spirit, Vol. II, p. 153.
2. Simpson, Wholly Sanctified, p. 54.

above obscurity."¹ He writes further:

The Lord Jesus is willing to possess the understanding and all the faculties and so fill them with His Word and the power of presenting it effectually to others as to constitute a new era in their work for God, as wonderful as the healing of the body or the consecration of the spirit. There is a distinct baptism of the Holy Ghost for the mind as well as the spirit. The latter gives the qualities of earnestness, faith, love, courage, unction, and heavenly fire; but the former gives soundness of judgment, clearness of expression, pungency of thought, power of utterance, attractiveness of style, and all those qualities which can fit us to be meet vessels for the Master's use, prepared unto every good work.²

c. Body

Simpson does not despise the body. Indeed he feels that "one of the gravest errors of all the centuries has been to depreciate the body."³ Rather he gazes with "amazement and adoration at the infinite grace which has so glorified the human body."⁴ His elevated view of the body makes him attribute the benefits of sanctification to it. Simpson states that God has honored the human frame in that it "was designed to be the ultimate climax of the whole creation and the eternal form of the incarnate God Himself."⁵ From this he reasons that our bodies have a particular purpose in the plan of God, and the body ought to be "sanctified wholly unto

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1. Ibid., p. 64.
2. Ibid.
3. Ibid., p. 75.
4. Ibid.
5. Ibid., p. 74.

its high calling."¹ A sanctified body is therefore a dedicated body. Simpson writes:

It is impossible for the spirit and soul to be consecrated to God while the body is still held in our own hands in some measure at least.²

This presupposes a body free from "gross, sensual indulgences,"³ and "appetites in every excessive or unnatural form."⁴ It will be a body whose faculties are used in accordance with the dictates of the Spirit of God, and whose very existence will be characterized by control and modesty.

All of this leads to the primary purpose of the body, that "our physical frame may become the abode of the Lord Jesus."⁵ It is the presence of the Holy Spirit⁶ in the life of the believer that enhances the body and raises it to vistas unapproached in the natural state. Simpson writes of this:

We have sometimes seen a human face light up with the glory of God in some hour of spiritual elevation, on some mountain top of spiritual experience, or in

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1. Ibid., p. 75.
2. Ibid., p. 86.
3. Ibid., p. 77.
4. Ibid., p. 78.
5. Ibid., p. 89.
6. Simpson never fully explains the apparent paradox of the presence of Christ as well as that of the Holy Spirit in the body of the believer. Thus there is ambiguity in his writings as to the positional relationship of Christ, the Holy Spirit, and the believer. It is to be noted that the Apostle Paul also seems to make no clear distinction between the presence of Christ and the presence of the Spirit. Thus in Romans 6:11 he writes of being "dead to sin and alive to God in Christ Jesus," whereas in Romans 8:5 he writes of those who "live according to the Spirit."

the light of the borderland, until it seemed as if the body had become transparent and the light of heaven within was shining through the windows of a palace. This may give us some conception of how God can fill even this earthly vessel with Himself.¹

Thus, for Simpson, the experience of sanctification has actual physical effects on the body as the body becomes subject to the Spirit.

i. Separation from the World

Simpson has a fairly rigid view of separation of the Christian from the world. He states that, "compromise with the world is unfaithfulness to Christ and adultery in His sight."² Thus worldliness causes the estrangement of the believer from God. He writes:

The same calamity is threatening the Church again. The blessed Spirit is being grieved from her sanctuary and from her altars by compromises with worldliness and sin, and He is seeking a home in humble hearts and lowly missions and little companies of those who will obey and fully trust Him. It may be enacted in your life; for you, ³ too, can vex the Holy Ghost and grieve Him away.

Simpson does not, however, presume arbitrarily to state specifically what constitutes separation from the world, for he realizes there are degrees of separation, depending on the spiritual maturity of the individual. Thus he writes:

He is separating us from the influences of an alien world, and the thousand forces that could distract

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1. Simpson, Wholly Sanctified, p. 89.
2. Simpson, The Holy Spirit, Vol. II, p. 215.
3. Ibid., Vol. I, p. 238.

or counteract His gracious purpose. . . . It is here that He has often to break our idols and sever the cords that bind us, which would weaken our character, or hinder our highest growth. But the deeper and higher we are to grow, the narrower must our range of earthly sympathy become. And so He has not only to separate from sin, and from the ungodly and unholy world, but to separate us from a thousand things that touch the life of self, and that enter in as hindrances between us and our Lord's highest purpose.¹

Thus although the necessity of separation is recognised there is no rigid list of taboos for the Christian. The matter must be settled by the Christian himself with his Lord.

ii. Doctrine of Divine Healing

It is beyond the scope of this paper to investigate completely Simpson's doctrine of divine healing. It will be sufficient to say that he believes that "the sanctified body has been, or at least should be, separated from disease."²

He believes that Christ's atonement includes healing for the body of the believer as well as spiritual rejuvenation. He writes:

Again, there is power in the resurrection to heal us. He that came forth from the tomb on that easter morning was the physical Christ, and that body of His is the Head of our bodies, and the foundation of our physical strength, as well as our spiritual life. If we will receive and trust Him, He will do as much for our bodies as for our spirits, and we shall find a new and supernatural strength in our mortal frame and the pulses of the future resurrection in our physical being.³

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1. Ibid., p. 220.
2. Simpson, Wholly Sanctified, p. 84.
3. Simpson, The Self Life and the Christ Life, p. 25.

The principle of healing is dependent upon faith and Simpson seems to lay the burden of the faith on the one being healed.

He writes:

Divine healing is possible to him that believeth. "The prayer of faith shall save the sick," is still the Master's unaltered word for His suffering church. And the faith must be the faith of the receiver, for in the epistle it is said, "Let not him that wavereth think that he shall receive anything of the Lord." . . . It is not the faith that heals, it is the God that the faith touches; but there is no other way of touching God except by faith, and therefore if we would receive His Almighty touch, we must believe.¹

It should be noted that Simpson does not attribute sickness to sin in the life of the believer, for he says:

We do not say that disease is a voluntary sin, but we do say that it is a blemish and a physical impurity. It is a form of corruption in the flesh. . . . No doubt He can overrule it for much good. He can make the invalid's chamber a beautiful example and testimony. But this does not make the disease the more pleasing to Him nor the less a blemish; an abnormal condition; an impurity in the human system; something from which Christ has come to separate His people; something which He bore upon the cross that we might not bear it, but "by his stripes be healed."²

He therefore feels that one of the outworkings of sanctification is physical health, for faith in the power of the Holy Spirit will rectify mal-conditions of the body.

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1. Simpson, A Larger Christian Life, pp. 6-7.
2. Simpson, Wholly Sanctified, pp. 84-85.

E. Summary

The primary concern of this chapter has been a discussion of Simpson's concept of the practical outworkings of sanctification. There has been an attempt to outline briefly the ideas of Simpson as they relate to the work of the Holy Spirit upon the total person.

Simpson believes that the ultimate purpose of sanctification is the glory of God, which is accomplished by the overcoming life of the sanctified Christian, who lives that kind of life that testifies to deeper experience. Simpson recognises the continuous possibility of sin in the life of the believer, but states that the practice of sin is not necessary, since the power of Christ through the Holy Spirit makes possible a life of continuous victory. This is not to be confused with the doctrine of sinless perfection, to which he does not adhere. Simpson recognises, instead, the continuous part played by the will of the believer, who must continually reckon his old nature dead.

Simpson strongly abrogates all forms of self effort in any areas that concern the spirit. These he characterizes as self-will, self-confidence and self-glorying and he states that they may manifest themselves in connection with outward service for God or in attempted inward preparation of the Spirit. He sees no merit in any part of this.

Simpson sees both future and immediate results of sanctification. He is primarily interested in the results that accrue during the mortal life, though he does not negate those which will attend life beyond the grave. The present life results may be categorized as outward and inward. Of the outward Simpson sees a supernatural enhancement of the natural abilities of the sanctified Christian. This is accompanied by a radiating love engendered by the Spirit of God, and a consequent power in Christian service that is the product of the indwelling Spirit.

On the inward side Simpson sees the whole of the personality affected by sanctification, body and soul, as well as spirit. The sanctified believer will be dominated by his spirit, which is separated and dedicated and filled with the Spirit of God. This relationship with the Spirit results in the fruit of the Spirit, which has a direct bearing on everyday living. Simpson states that the soul of the sanctified believer is also enhanced by the presence of the Spirit, and thus the intellectual and emotional powers of the Christian are quickened. The body, being the "temple of the Holy Ghost," is considered of great importance in Simpson's doctrine. The very physical frame will be characterized by the presence of God. Simpson applies the principle of separation from the world to the body, though he does not arbitrarily state what the separation consists of. Simpson attributes to the sanctified believer the state of freedom from physical ills, through

the power of the Holy Spirit. Though he does not consider that ill health is the result of sins in the life, he does believe that physical well-being is the privilege of every sanctified believer.

Thus the ultimate concept of sanctification for Simpson is the practical effect of the Spirit of God manifesting Himself through the life of the sanctified Christian. The believer can do nothing but will to have it so; it is all the work of the Spirit.

CHAPTER IV

SUMMARY AND CONCLUSION

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The purpose of this thesis has been to present briefly A. B. Simpson's doctrine of sanctification. It must be remembered that Simpson is primarily interested in the practical side of sanctification, and therefore his writings are not so much doctrinal as devotional. Thus his doctrine must be deduced from his exhortations and instructions on the matter. In an attempt to present a logical picture of Simpson's view of sanctification his doctrine has been divided into three categories, the basis of sanctification, the means of sanctification, and the outworkings of sanctification. It should also be noted that these three categories have been approached, in varying degrees of emphasis, from two points of view, the divine and the human. Simpson, in his concern with the practical, was naturally more interested in the human viewpoint, but there are suggestions of the divine viewpoint throughout his writings.

The basis of sanctification deals with those factors in the doctrine that are more or less a fixed starting point for the operation of the doctrine. The two aspects of the basis of sanctification are the divine side and the human side. According to Simpson there are certain conditions which must

be present in both cases if sanctification is to be experienced. The divine side is concerned with God as a holy and righteous Being, as well as with the Lord Jesus Christ. Because certain conditions exist in relation to God and Jesus Christ sanctification is possible. Simpson asserts that God is altogether holy, without sin, and that He cannot abide its presence. Yet God desires fellowship with man, but man's sin alienates him from God, by erecting an insurmountable barrier between him and God. Simpson sees in the experience and process of sanctification a way to overcome this difficulty. God's holiness is complemented by the holiness of man, which is achieved through sanctification. Simpson also touches on the troublesome point of election, stating that sanctification substantiates election. There is indication that he believes that man, not God, does the electing, and ratifies this election by holy living.

The person of Jesus Christ occupies an important place in Simpson's thinking. Sanctification is made possible solely by the work of Christ. In this connection the resurrection of Christ is particularly central. The work of sanctification was completed and its appropriation made possible when Christ arose from the grave. It is the power of the resurrected Christ, in fact, it is the Person of the resurrected Christ who personally indwells the sanctified believer and enables him to live a life of sanctification.

Christ therefore, is far more than an example of sanctification; He is the very essence of it. This concept of the living resurrected Christ indwelling the believer is one of the major tenets of Simpson's position.

Simpson suggests that the divine bases of sanctification are invariables that already exist; the stage is already set as to this. However, there are certain variable human conditions which are also necessary to sanctification. The first condition is that of regeneration of the believer. Sanctification without regeneration is impossible. The second human condition has to do with the will of man. Thus man's will must be surrendered and at the disposal of God. Simpson suggests that the will must constantly be pliable if sanctification is to continue in effect.

Distinction has been made between the basis for sanctification and the means of sanctification. The first category concerns those elements of sanctification that are prior to its initial fulfilment, and which must obtain before the process of sanctification can commence. The latter category is concerned with the operation and techniques of the actual process itself. Of prime importance to the means of sanctification is the Person of the Holy Spirit. Simpson considers the Holy Spirit as having a personality in the same sense as Christ has. He asserts that although the Holy Spirit did have a function under the Old Testament dispensation He

was not fully constituted until Pentecost, at which time He came to represent Jesus to the believers. Simpson always views the Holy Spirit in the light of Christ, and warns against emphasis of the Holy Spirit aside from Christ. This close association of the Holy Spirit with Christ causes ambiguity as the identity of each, for Simpson is prone to use one as a synonym for the other. The paradox of both Christ and the Holy Spirit indwelling the believer is never fully explained by him.

Simpson considers that the Holy Spirit is the agent of sanctification. He indwells the life of the believer, pointing not to Himself, but to the Person of Christ, who becomes the object of the soul's consciousness rather than the Spirit Himself. Simpson also attests to the work of the Holy Spirit in motivating the spirit of the believer towards sanctification. However, he states that there must be motivation of the will of the believer also, if sanctification is to result.

Simpson believes that sanctification has been made completely possible through the resurrection of Christ. As such it is part of justification. This, however, is the theoretical viewpoint. Practically, Simpson realizes that the actual experience of sanctification seldom accompanies conversion. Thus, although full provision has been made at conversion for it, sanctification usually commences its

operation at a subsequent point of time.

Simpson does not stop at the initial experience of sanctification; the Christian life merely begins at this point. It is after the initial realization that the gradual phase of sanctification comes in. Simpson believes that the sanctified believer is fully sanctified at the point of appropriation of sanctification, but not fully mature. He does not believe in eradication; he always recognises the possibility of the believer sinning, but he states that the sanctified Christian does not need to sin. Faith in the indwelling presence of the Spirit will keep the believer holy. Thus the continued power of the Holy Spirit is essential to the sanctified life, and faith in the Holy Spirit is necessary to maintain His Power. Simpson urges the constant renewal of the relationship of the believer with the Holy Spirit, that there may be growth in sanctification.

Simpson is particularly interested in the outworkings of sanctification. He sees in sanctification preparation for a life of Christian service, which will produce fruit to the eternal glory of God. Sanctification does not presuppose a life of sinless perfection. Simpson's concept of the dual nature of the believer, carnal as well as spiritual, makes the complete absence of all sin impossible. But the sanctified Christian has and will continue to abandon the practice of sin. The carnal nature is not uprooted, but the spirit filled with

the Holy Spirit is the stronger force.

Simpson clearly states that self-effort in any form can have a most damaging effect on the life of sanctification. In this connection Simpson views much Christian activity with a jaundiced eye for he feels that much of it is merely self-effort in a religious guise, and often quite unrelated to the Holy Spirit. Equally lacking in effectiveness is any effort of the self to achieve sanctification, for it can only come through the power and presence of the Holy Spirit.

Simpson thinks of sanctification as having results both for this life and the next. He is not explicit as to after-life results, but instead concentrates on present effects. Simpson feels that the sanctified believer possesses talents and abilities that have been enhanced beyond their natural state by the power of the Spirit. The life of the Christian will be characterized by a love that is a result of God's presence, and is indeed above the natural capacities of the believer. Thus the love of God is exhibited to the world through the life of the sanctified believer. The activities of the believer will be characterized by power, the power of the Holy Spirit, for the very Person of the Holy Spirit manifests Himself through the believer. The above have been termed the outward manifestations of sanctification, since they concern outward relationships. Simpson also lists

results to the whole personality which may be termed inward, since they are more personally physical and psychological in nature. Sanctification makes the spirit dominate the soul and the body, but it also affects the latter directly. The spirit that is sanctified will be characterized by its holiness, its dedication and the presence of the Holy Spirit. This produces the fruit of the Spirit, which will directly affect the daily life. The soul has various areas, understanding, tastes, affections and appetites, all of which are enhanced by the operation of the Spirit so that they may promote and assist the service of the believer. Simpson does not consider the body unimportant to the life of sanctification, but instead feels that it has a large part in it. The body of the sanctified believer will be free from sinful indulgences and will be dedicated to God, for Simpson repeatedly states that the body is the actual abode of the Lord Jesus Christ. This will involve separation from the world, a view which Simpson holds with some rigidity. However, he does not specifically indicate what this actually involves, leaving the matter to the spiritual discretion of the believer. Simpson also has a very strong view of divine healing. He feels that the sanctified believer has the right of bodily health. This is dependent upon the faith of the believer. He does not, however, consider that ill-health is a sign of sin in the life, and states that God may use such a condition

for His glory. However, he believes that body healing is much more the will of God for all who earnestly follow Him,

As has been suggested Simpson apparently views sanctification from two angles, divine, and human. As to the divine side he sees the necessity of sanctification because of the holiness of God. This has been made possible by the work of Christ. Sanctification has been fully provided for by the resurrection of Christ, and from the divine point of view it may be considered that sanctification commences with regeneration. As such, sanctification is fully complete at its initial conception. This however, is the ideal, divine viewpoint. Viewed from the human side sanctification is not so absolute. Simpson claims that the human realization and appropriation of sanctification generally comes at some time after conversion. It is an initial realization by faith of the presence of the Holy Spirit in the life. This initial realization must mature and faith must momentarily renew and appropriate the Holy Spirit. Sin is not eradicated from the life, nor is the believer promised a life of sinless perfection, but the overriding power of the Holy Spirit, secured by faith, will prevent the practice of sin. The condition of sanctification results in a complete personality change which is apparent within the life as well as in outward aspects of activity. This, in brief, is Simpson's idea of the sanctified life.

It was suggested in the introduction that there are three main categories of thinking regarding sanctification. These three may be considered to be the result of three periods of history; "holiness improving" from the Pre-Reformation period, "holiness imputed" from the Reformation period, and "holiness imparted" from the Post-Reformation period. An attempt to place Simpson in any one of these categories fails, for his teaching involves portions from all three. His concept of the continuous growth and the maturing aspect of sanctification suggests "holiness improving." His doctrine of sanctification as the finished work of Christ as well as his acknowledgment of the possibility of sin is reminiscent of the Reformation concept of "holiness imputed." In many respects, however, he follows the lead of Wesley in the concept of "holiness imparted," especially in the idea of a realization of sanctification subsequent to conversion and in his concept of the holy life. To the foregoing he has added other ideas, such as the concept of bodily healing, and has blended the lot into a very practical and, in the main, workable doctrine of sanctification.

Simpson will be remembered for his practical approach to sanctification. His life testified of and substantiated his teachings. He is to be numbered among the all-too-few divines who have come to an understanding of the deep things

of the Spirit, and for his writings on the subject as well
as his life and work the Christian world is indebted to him.

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