WILLIAM COOKE

on Entire Sanctification

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ED BY HERBERT McGONIGLE

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on
Entire Sanctification

Excerpted from his *Christian Theology*,
first published in 1845

Edited by
Herbert McGonigle

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WM COOKE ON ENTIRE SANCTIFICATION—FORM 2

Introduction

William Cooke was born in Burslem, Staffordshire, England, on July 2, 1806. His family had nominal links with the Methodist New Connection Church. Converted at the age of 15, William was ordained a minister in that denomination in 1826. He was a diligent pastor and student; taught himself Greek, Latin, and Hebrew; and in later years was known not only as the leading scholar of his Connection but recognized as a foremost theological writer and defender of the Christian faith.

For 22 years he served as editor of the Methodist New Connection's publications and was conference book steward. During those years he opened his home in London for the training of young men called to the Christian ministry. Among those who received their theological education from Dr. Cooke was another Methodist New Connection preacher, William Booth, who, with his wife Catherine, later founded the Salvation Army.

The Methodist New Connection Church began as a protest movement among the Wesleyan Methodists. It was organized in Leeds, England, in August 1797, six years after John Wesley's death. Its founder was Alexander Kilham, who, like the Wesley brothers, was born in Epworth, Lincolnshire. The date was 1762.

The cause of this first division among the Wesleyans was not theological but constitutional. Kilham and his followers advocated more freedom for the Methodist Societies and preachers and a severance of all links with the Estab-

lished Church (the Church of England). The Methodist New Connection Church, noted for its fervent evangelism and emphasis on the doctrine of entire sanctification, remained a strong and independent movement for more than 100 years. In 1907 it joined with the Bible Christians and the United Methodist Free Churches to form the United Methodist Church.

For 57 years William Cooke served with great success and distinction as a Methodist New Connection preacher, writer, and scholar. In 1844 he began the publication of his "Theological Tracts," on such subjects as Original Sin, the Atonement, Justification by Faith, etc. Some years later Dr. Cooke combined these "tracts" with added material and published the whole work under the title *Christian Theology*. It was a large work of more than 750 pages and dealt, systematically and exegetically, with the major Christian doctrines. For many years this *Christian Theology* was the standard manual of theological instruction for Methodist preachers, both inside and outside the Methodist New Connection.

Dr. Cooke was a holiness preacher and theologian in the Wesleyan sense of that word. He urged entire sanctification by the blood of Jesus and the baptism of the Holy Spirit, as a definite experience of grace subsequent to the new birth. His own radiant life and sanctified disposition for more than 60 years was the crowning proof of all he had believed and written about Christian holiness.

Chapter 16 of Dr. Cooke's *Christian Theology* was devoted to the theme of perfect love, under the title, "Entire Sanctification." This chapter is here reproduced with but minor changes. Some of the sentences have been recast; scripture references have been added; and, for clarity, the original chapter has been subdivided into four smaller chapters. Some literary footnotes have been added, particularly from the writings of John Wesley and John Fletcher.

This reviser believes that Dr. Cooke's plain and convincing exposition of entire sanctification has a place in the library of Wesleyan thought. As the original work is now long out of print, it is hoped this production will awaken new interest in the life and ministry of William Cooke and, especially, will be a challenge and stimulus to all those who seek to "perfect holiness in the fear of the Lord."

EDITORIAL NOTE:
Dr. Cooke used italics for emphasis and this feature has been carried over into this volume.

CHAPTER 1

Differences Between Sanctification and Entire Sanctification

The believer is called to holiness. It is set before him as a privilege, purchased by the Savior's precious blood and made a subject of the most gracious invitations and promises. Holiness of life is enjoined upon the believer as a duty, solemn and imperative, enforced by the highest authority and the most powerful motives and obligations. "Be ye holy; for I am holy" (1 Pet. 1:16). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). It cannot, therefore, be unimportant to ascertain both the nature and extent of our privileges with reference to our attainments in holiness in the present life.

The word by which holiness is most frequently expressed in Scripture is "sanctification." The Hebrew word rendered "to sanctify" is *qadesh* and the Greek equivalent is *hagiazo,* and the primary meaning of both these words is "to separate"; to separate an object from a common and profane use and devote it to a holy and religious use. The object thus set apart and devoted is said to be sanctified—to be made holy.

Take a few examples. This word is used with reference to the Sabbath. "God blessed the seventh day, and *sanctified* it" (Gen. 2:3, italics added). Thus the seventh day was

set apart from the other days of the week and devoted to rest and religious purposes. Likewise the Jewish tabernacle and Temple, together with all the utensils employed in the rites of worship, are said to be sanctified (Exod. 29:43; 2 Chron. 7:16; etc.). Why? Because though made from common earthly materials like other objects, they were set apart or wholly separated from common uses and appropriated exclusively to the worship and service of God.

"To sanctify" is applied in the same sense to persons as well as to things. Aaron and his sons, and their successors throughout the whole period of the Jewish economy, are said to be sanctified (Lev. 8:30). The persons chosen to this sacred office were *separated* from the common people and from the ordinary pursuits of life and, by various solemn rites, were *devoted* to their religious functions. For these reasons they are said to be sanctified.

The term thus used in a ceremonial sense is applied in a higher spiritual sense to believers, but its original ideal meaning is still retained, though refined and heightened. In a New Testament setting, it is used to express a state intrinsically and really holy, for believers are *separated* from the world and sin and actually *devoted* to the service and glory of God. Paul speaks of the Corinthians as sanctified: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus" (1 Cor. 1:2). Referring to the divine transformation which they had experienced, Paul writes: "Ye are washed . . . ye are sanctified . . . ye are justified in the name of the Lord Jesus" (1 Cor. 6:11). The purpose of the gospel ministry is declared to be that men may receive an "inheritance among them which are sanctified" (Acts 26:18).

Addressing the Thessalonian believers, Paul offers up the following earnest prayer on their behalf: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the

coming of our Lord Jesus Christ" (1 Thess. 5:23). This passage is of special importance in the subject of our enquiry for while it implies that all believers are sanctified to a considerable extent, it teaches that it is their privilege to be sanctified in a higher degree—to be "wholly sanctified" and preserved in this state until the coming of the Lord. The doctrine so clearly taught in this passage is embodied and set forth in every part of Scripture.

That the believer is already sanctified in an important degree is clear from his being born again and made a new creature in Christ Jesus. He is separated from the *practice* of sin; that is, from wilful and overt acts of transgression. He has come out from the ungodly and is separate, not touching the "unclean thing" (2 Cor. 6:17). He has no fellowship with the unfruitful works of darkness but, by his life and witness, reproves them. He is also separated from the *love* of sin. This is manifest from his repenting of it. He forsakes sin because he hates it and abhors himself for having committed it against a God of love. He is separated, too, from the *guilt* of sin. Having fled to the blood of sprinkling, his conscience is cleansed from dead works and he has peace with God (Heb. 9:14). This state of pardon is properly called justification, but sanctification is a comprehensive term and includes the whole of that spiritual change in our state and character which the grace of God accomplishes for every believer.

The word "to sanctify" not only expresses *separation* but *dedication* and emphasizes the fact that while the Christian is separated *from* the love, the dominion, and the guilt of sin, he is also dedicated *to* God. His faith and experience are not of a negative character, implying merely a freedom from sin but the positive possession and actual exemplification of holiness. He is experimentally and practically devoted to God. His understanding, will, memory, affections, all the powers of his soul, are given to God. His body also is consecrated, presented to God as a "living sacrifice" (Rom.

12:1). Thus the believer presents his whole nature to God as his reasonable service. He lives not to himself but to Christ, who loved him and gave himself for him. He glorifies God in his body and in his spirit which are God's (1 Cor. 6:20).

Thus far, then, every believer is initially sanctified at the moment of his justification and this state is inexpressibly great and glorious. The love of God is shed abroad in his heart by the Holy Ghost which is given unto him (Rom. 5:5) and, as John Wesley observes, "so long as he walks in love (which he may always do) he worships God in the spirit and in truth. He keeps the commandments of God and does those things that are pleasing in His sight, so exercising himself as to 'have a conscience void of offence toward God and man.' And he has power over both outward and inward sin, even from the moment he is justified."[1]

Great and glorious though this state is, it is not perfect. We do not speak of *absolute* perfection, for absolute perfection belongs to none but God alone. We mean that this state of justification and initial sanctification is not as perfect a state of grace as that which a believer may yet attain in this present life. This is implied in Paul's prayer for the Thessalonians. They were already sanctified, in a high degree, as the regenerated people of God. But when Paul prays that they may be sanctified wholly, his language clearly implies that their present state was not perfect but that there was a state (i.e. that of being *wholly* sanctified) which was attainable in this life. He prayed that they might realize this.

Already these believers were in Christ Jesus, partakers of His grace and salvation, but as yet many of them were only "babes in Christ." A baby has all the parts and properties of human nature but not the wisdom, the strength, the maturity of manhood. So it is in spiritual things. The "babe in Christ" must grow by "the sincere milk of the word" (1 Pet. 2:2); advance from being a baby to become a young man and from a young man to a father in Christ Jesus (1 John

2:12-14). In the heart of the youngest convert there are all the elements of Christianity but in the nature of things these divine qualities cannot as yet be fully developed and perfected. The convert possesses all the graces of the Holy Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23)—but they need strength and maturity. These plants are of the Lord's own planting, the produce of good seed, but they must be cultivated by fervent prayer and a holy, diligent use of scriptural means. They must be refreshed with showers of divine influence in order to expand and grow to perfection and bear abundant fruit to the divine glory.

With reference to such a believer in Christ, because his graces are immature, he is proportionately liable to sin. We are not saying he is under any *necessity* of sinning but that he is liable to it and in danger of it, in proportion to the weakness and immaturity of his spiritual state. In our physical constitution, in our natural temperament, in the temptations of the enemy and in the attractions of the world around us, there are incitements and influences which constantly expose us to sin. And in proportion to the strength and activity of our graces and the maturity of our holy affections and habits, will those influences be resisted and overcome. Where grace is weak there is the greater susceptibility of evil and the greater liability to sin. Where grace is strong, where love, faith, and all other virtues are vigorous and well-established, there is less susceptibility of evil and less liability to sin, in either temper, word, or deed. As the Scripture says: "It is a good thing that the heart be *established* with grace" (Heb. 13:9, italics added).

It is to be lamented that so few Christians live up to the high standards of their privileges and enjoyments. Hence the imperfections of believers in general and the occasional outbursts of unholy tempers—proofs that they are not sanctified wholly nor bringing forth the fruits of grace to perfection. A

just and careful distinction must, however, be made between wilful sin and those infirmities of temper to which even good men are subject. In every instance in which sin is wilfully committed, or plain and positive duty neglected, condemnation is incurred. Spiritual recovery can only be made by coming again to our Lord in true repentance and with faith in the atoning blood. A strong Christian may, in a moment of unwatchfulness, be overtaken in a fault, may stumble and fall, yet a state of habitual, wilful sinning is totally incompatible with the Christian character. "He that committeth sin [i.e. continually] is of the devil. . . . Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:8-9).

While wilful and actual sinning severs our union with Christ, there is a difference with regard to sudden scintillations of evil, such as pride, envy, resentment, etc., which, like sparks from smitten steel, rise involuntarily in the mind. These sins, if not predominant and habitual, if not cherished and indulged, but, on the contrary, resisted, lamented, and repented of, do not break the bonds of our covenant with God nor deprive us of our interest in Christ. Sins they are, but not having the concurrence of our will nor the approval of our affections, they do not destroy our confidence in Christ nor rob us of our title as sons of God.

The believer is not under the condemning power of the law and is not subject to the stern and inflexible demands of justice as Adam was in his first estate. The believer is under the mild and merciful economy of grace, the sum of whose requirements is love.[2] He was not originally justified by fulfilling the law of works, nor does he retain his justification because of a perfect obedience to the law of works. He was originally justified by a humble, penitent reliance on the atonement of Christ, and he retains his sonship by the exercise of the same principle. Although his obedience be im-

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perfect, yet while it is sincere (though his love be defective as to the measure of his obligations), that love makes God its supreme object. Though his faith be weak, yet while that faith clings to the Savior alone and struggles to hold the hem of His garment, the believer continues justified, retains his interest in the atonement and the blessings it has secured. Imperfect though he be and conscious as he is of it, he knows and feels that he is accepted through the Beloved and is an heir of everlasting blessedness.

We say these things not to flatter the hypocrite or encourage the presumptuous or apologize for sin. God forbid. But we speak thus to comfort the feebleminded, to support the weak, and to give a reasoned defense of the doctrines of grace—showing that a man may be justified though he is not yet wholly sanctified. He may be accepted of Christ though he is not yet wholly free from inward sin.

Although such involuntary sins as we have just described do not exclude the believer from the divine favor and, consequently, should not cause despondency, they ought to produce penitence before God and urge us to seek a deeper work of grace—an entire deliverance from these incipient forms of evil, and that fulness of love which at once casts out all slavish fear and counteracts and destroys every antagonistic principle. In a word, we should seek to be sanctified wholly, to perfect holiness in the fear of the Lord (2 Cor. 7:1).

CHAPTER 2

The Meaning of Entire Sanctification

We have now come to the place where the question will be asked: What, then, is meant by "entire sanctification"? This question we will endeavor to answer in the fear of God, adhering with all faithfulness to the teaching of Holy Scripture. To give this subject as much clarity as space will permit we will state our convictions both negatively and positively. We commence with the negative.

Negatively

1. Entire sanctification *does not imply a state of absolute perfection.* Absolute perfection implies the actual possession of all possible perfection and excludes the idea of progress and growth in grace. Such a state does not belong to any created being, either in heaven or on earth, in time or in eternity.

God who is and always was infinite in perfection cannot be the subject of advancement, for that would involve a contradiction. His perfection is absolute and can neither be augmented nor diminished. But as all created minds are finite and graciously made for advance, progress is the law of their existence and they can never be absolutely perfect. It is their

privilege to be eternally progressing, and yet they must ever remain at an infinite distance from the perfection of the Creator.

We may improve in holiness through life, and after death go on from glory to glory, world without end. Thus, to fathers as well as to babes in Christ the exhortation is: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). In this respect, Paul did not think he had reached the ultimate in grace, but he pressed forward for higher attainments. Likewise he exhorts believers of every grade in experience to seek to "comprehend . . . what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:18-19).

2. Entire sanctification *does not mean angelic perfection.* We are not in the same circumstances as the angels nor are we measured by the same standard. God has made man "lower than the angels." They are in a higher state and have, therefore, higher duties and responsibilities. They dwell in a region of spotless purity; we live in a world of sin, sorrow, and temptation. Our Heavenly Father knows our frame; He remembers that we are dust, and He does not expect to reap equal fruit where there is so great a disparity in our condition.

3. Entire sanctification *does not mean Adamic perfection*—that is, the perfection of Adam in a state of innocence. Unless we had the same strength of both mind and body, as man had in his primitive state, it is not possible for us to yield the fruits of holiness in the same degree of perfection. Both body and mind have become impaired and enfeebled by our degeneracy, and therefore the perfection of Adam cannot be realised in this present imperfect state. It is Chris-

tian perfection of which the gospel speaks as our privilege, and not angelic or Adamic.

4. Entire sanctification *does not imply perfection in knowledge.* Perfection in knowledge would imply infallibility, but no such state is promised to us. As there may be much knowledge without grace, so there may be great depths of grace with but a limited degree of knowledge. All sin may be expelled though much ignorance on many subjects may remain. At the same time, divine knowledge, combined with love, promotes holiness, giving the mind more clear apprehensions of duty and more certain knowledge of God's will. While it is thus the tendency of divine knowledge to promote holiness, it is the tendency of holiness to increase our knowledge of divine things. Hence the precepts to holiness are combined with injunctions to increase also in knowledge. "Grow in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ" (2 Pet. 3:18, italics added).[1]

5. Entire sanctification *does not imply a freedom from temptation.* It is no sin to be tempted; it is sin only when we yield to temptation. A state of temptation is compatible with the highest state of holiness. Adam, in his innocence, was tempted; and our Savior, who knew no sin, was tempted in all points as we are—tempted to a degree far beyond that of all believers. He was tempted to forsake His mission for worldly honor. He was tempted to selfishness, to presumption, even to worship the devil. However high our attainments in holiness, we are always liable to temptation, from a variety of sources, in the present life. An exemption from temptations of every kind would contradict our state of probation.

6. Entire sanctification *does not imply an exemption from the danger of falling away.* It is true that as grace and holy habits strengthen the mind, our danger of falling be-

comes less in proportion to our progress in sanctification. While we are in a state of probation we are never beyond the reach of danger until we exchange earth for heaven. Hence the necessity for the strongest Christian to rely continually on God. Supported by Him, we stand; depending on ourselves, we fall.

7. Entire sanctification *does not imply the extinction of our human passions.*[2] It implies the destruction of sin, but our human passions and instincts are not sinful. They are a part of our nature, inherent and essential to our constitution in this life. Adam possessed them in his innocence. The Savior of the world had them. It is the abuse of our human passions which constitutes sin. It is their gratification in forbidden objects, or their overindulgence, which offends God and enslaves the mind. It is the province of entire sanctification not to destroy these but to control and regulate them and make even the lowest instincts of our nature faculties by which we glorify God.

8. Entire sanctification *does not imply constant rapture.* Human nature could not sustain incessant rapture, and the highest state of grace does not promise it. We have no indication from Scripture that even heaven itself, with all its joys, will be a state of constant rapture. The New Testament does promise freedom from slavish fear and the enjoyment of peace with God; these blessings are part of sanctifying grace. But tears of holy sorrow and pangs of spiritual anxiety are quite compatible with this glorious state, and they are most deeply experienced by those who are most thoroughly sanctified. Hence Elijah's grief and Jeremiah's tears for Israel and Judah's sin. Hence Samuel's lamentations and Paul's overwhelming heaviness because of the guilt of their countrymen. Their growth in grace quickened their sensibility of the evil of sin and kindled their jealousy

for God's honor. It identified them with Him who wept over Jerusalem's sins and groaned for the salvation of the world. Entire sanctification is urged, not to gratify our appetites for pleasurable excitement, but to make us like God. True, it greatly augments our happiness, but it also augments our sympathies and intensifies our anxieties and griefs for the state of a sinful world.

9. Entire sanctification *does not imply a constant thinking upon God.* Some Christians are ready to condemn themselves unless their thoughts are constantly centered upon God. But the Christian faith does not sanction such severity. There is a diligent attention to earthly business such as is necessary to enable us to "provide things honest in the sight of all men" (Rom. 12:17). This also is a part of our consecration, and to have our thoughts incessantly engaged with God, so as to exclude all other thoughts, is impracticable. Yet it is possible to have the mind every moment under the power of grace, giving such a bent and bias to our thoughts and affections as to make them always in harmony with God's will and the requirements of His Word.

A man on a journey may not be constantly thinking about his destination, yet every step he takes tends in that direction. The purpose with which he set out keeps his face in the right direction and carries him forward even while other objects engage his thoughts. A sanctified mind will likewise always tend towards God. The current of its affections will have a spiritual and heavenly direction, and the thoughts themselves, when relieved from earthly duties, will spontaneously revert to God and delight to fix themselves on Him as their appropriate object and end.

10. Entire sanctification *does not supersede the necessity of constant dependence upon the Atonement* for acceptance with God. Christ is All and in All. He is the only

Foundation of Hope and the only Medium of Access to the Father. He alone is the Procuring Cause of all the blessings we receive; and, however great the change which entire sanctification makes in ourselves, it makes no change in our relation to Christ. It gives us no independent claim to the divine favor, no inherent resources of grace. It was through faith in Christ we received at first the pardon of our sin and the Spirit of holiness. A continuance in the enjoyment of these blessings is conditioned upon our continuing to depend entirely on Him.

If we withdraw our dependence on Him, we cease to be Christians. If separated from the true Vine, we become withered branches. There is the same necessity for an entirely sanctified Christian to depend entirely upon Christ as for the newly converted. Entire sanctification promotes and increases our sense of dependence on Him. In the degree we enjoy sanctifying grace, we see and feel our helplessness and unworthiness. Consequently we are wooed from other objects and constrained to a more humble and implicit reliance upon the atoning Lamb.

Every moment, Lord, I need
The merit of Thy death.

—C. WESLEY

POSITIVELY

Having, in these negative observations, guarded the doctrine of entire sanctification from erroneous sentiments, we now proceed to speak positively as to its nature. Sanctification, as we have said, includes two ideas: (1) separation from an inferior or sinful use, and (2) dedication to a holy, religious use. The believer, as we have shown, is sanctified already in a great degree because he is separated from sin and dedicated to God. Now apply the adjective "wholly" or

"entirely" to this explanation of the word and we have the nature of the doctrine expressed.

To be sanctified "wholly" is to be *wholly* separated from sin and *wholly* dedicated to God. It is to be separated not only from sinful habits and practices, but from sinful tempers and inclinations—from sin of every kind, even in its most incipient form, as far as we are conscious of its existence.

To be wholly sanctified is to be fully devoted to God so that no part of our energies is diverted from His service by the intervention of any known sin of either heart or life. In the possession of this blessing the believer keeps the law under which he is placed in the economy of grace, by loving God with all his heart, with all his soul, with all his mind, with all his strength; and his neighbor as himself. He is not conscious of any feeling or principle contrary to love. Pride, envy, resentment, vanity, unbelief, and impatience cease to exist. His will is lost in the will of God, and all the graces of the Holy Spirit abound in his heart and are exemplified in his life.

Sometimes this state is called "perfect love," not only because love is the distinguishing attribute of its character, but is the essence of holiness. It is the root and principle of obedience and the fulfilling of the law. And this love, filling the heart, constitutes the glorious state of sanctification. It is the *possession* of love, even in a lower degree, which constitutes the difference between the saint and the sinner and it is the *fulness* of this love which constitutes the difference between an entirely sanctified believer and an ordinary Christian.

John tells us that love is an expulsive principle—it casts out fear. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). If love is the principle that casts out fear, it likewise casts out sin, for

slavish, tormenting fear is sin. If love casts out fear because it is repugnant to itself, it also casts out every other sin, for all sin is repugnant to love. Thus the truths of the Bible always embody the soundest philosophy. The Holy Spirit fills the heart of the believer with love, and that love counteracts and expels all antagonistic influences and moulds the soul into God's image. "God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

These views are substantially those of the venerable John Wesley and the devout John Fletcher. Mr. Wesley says Christian perfection is "loving God with all our heart, soul, mind, and strength. This implies that no wrong temper, none contrary to love, remains in the soul and that all the thoughts, words and actions are governed by pure love."[3] Mr. Fletcher says:

> "We give the name of Christian perfection to that maturity of grace and holiness which established, adult believers attain to under the Christian dispensation and thus we distinguish that maturity of grace, both from the ripeness of grace which belongs to the dispensation of the Jews *below* us, and from the ripeness of glory which belongs to departed *saints above us.* By Christian perfection we mean nothing more than the cluster and maturity of the graces which compose the Christian character in the Church militant. In other words, Christian perfection is a spiritual constellation made up of these gracious stars: Perfect Repentence, Perfect Faith, Perfect Humility, Perfect Meekness, Perfect Self-Denial, Perfect Hope, Perfect Charity for our visible enemies as well as for our earthly relations. Above all, it is love for our invisible God, through the explicit knowledge of our Mediator Jesus Christ. As this last star—love—is always accompanied by all the others, as the planet Jupiter by its satellites, we frequently use, as John does, the phrase "perfect love," instead of the word "perfection." We understand by it the pure love of God shed abroad in the hearts of believers by the Holy Ghost which is abundantly given to them under the fulness of the Christian dispensation.[4]

CHAPTER 3

Entire Sanctification Promised

The Scriptures give abundant proof that a state of entire sanctification is the privilege of God's people. Indeed there is no doctrine sustained by brighter and stronger evidence than this. Space will allow only a brief review of this evidence.

1. *God wills the sanctification of His people.* This might be reasonably inferred from the holiness of His nature but, more than this, it is emphatically declared. "This is the will of God, even your sanctification" (1 Thess. 4:3). We are sure the will of God thus expressed is not to be understood as confined to partial sanctification but extends to perfect holiness. The will of God is the tendency of His holy nature and the same principle in God which abhors any sin must extend to all sin. By the same disposition from which He loves holiness in any degree, He must love holiness in the highest degree. Unless it can be supposed that God approves of sin in some degree, He must will the entire sanctification of all those called by His name.

2. *God is able to sanctify us wholly.* This is necessarily implied in His will to do it for, as God, His ability to do

good must be commensurate with His disposition to confer it. His Word declares this. He "is able even to subdue all things unto himself" (Phil. 3:21). "He is able also to save them to the *uttermost*" (Heb. 7:25, italics added), and to bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5). There is no state of holiness the believer can sincerely desire and ask in prayer but which God has power to accomplish, for He is able to fill us "with all the fulness of God" (Eph. 3:19) and to do for us "exceeding abundantly above all that we ask or think." Holding such views of God, so clearly expressed in Scripture, how can we doubt either His willingness or ability to deliver us from all sin and perfect us in love?

3. In accomplishing our entire sanctification, *God unites His faithfulness with His willingness and power.* He is faithful and just, not only to forgive us our sins but "to cleanse us from all unrighteousness" (1 John 1:9). When Paul prayed for the entire sanctification of the Thessalonians, he added: "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24). The faithfulness of God involves the fact of His promise to accomplish this great sanctifying work and, as we will see later, He has graciously bound himself by many great and precious promises.

4. *God has provided in the economy of the gospel for the full salvation—the entire sanctification—of His people.* The character and efficiency of the redeeming dispensation are expressed in one sentence: "Where sin abounded, grace did much more abound" (Rom. 5:20). If the provisions of grace fall short of saving man from all sin and restoring him to perfect love, then this Pauline affirmation is not true. Grace would not abound more than sin, nor even to an equal degree with sin. The moral effects of the Fall would exceed the restorative grace provided in the gospel. The

disease would surpass the power of the remedy, and Christ could no longer be called a perfect Savior. Such a low view of the Redeemer and His work is contradicted by the most express declarations of Scripture.

a. It is plainly declared that "the blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7).

b. The entire sanctification of the Church is spoken of as the great objective of the Redeemer's death. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4). Thus the righteousness of the law, so far from being abrogated, is to be fulfilled by the believer, because through Christ he is made perfect in love and "love is the fulfilling of the law" (Rom. 13:10).

Speaking of Christ, Paul says: "[He] gave himself for us, that he might redeem us from *all* iniquity" (Titus 2:14, italics added). What is meant by redeeming us "from all iniquity"? Another Pauline passage, speaking of the purpose of Christ's death, gives the answer. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). In the face of this passage, how can we argue for only a *partial* deliverance from sin? Can any terms be more expressive of entire sanctification than these?

c. A multitude of precious promises hold out the privilege of a full salvation—entire deliverance from sin. "Let Israel hope in the Lord: for with the Lord there is mercy,

and with him is plenteous redemption. And he shall redeem Israel from all his iniquities" (Ps. 130:7-8). "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:26-27). This promise refers especially to the new covenant dispensation, and for its fulfilment the Holy Spirit has been given to the world.

d. Entire sanctification is commanded to believers: "Be ye holy; for I am holy" (1 Pet. 1:16). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). In the following passages we have precept and promise graciously united. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:17—7:1). Our Savior enjoins the command: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind . . . and . . . thou shalt love thy neighbour as thyself" (Matt. 22:37-39). We need not multiply passages like these—they abound in every part of Scripture.

When we are thus commanded to cleanse ourselves from *all* "filthiness of the flesh and spirit," are we at liberty to assume that God does not mean *all* but only a *part* of our sin? When He commands us to perfect holiness,

are we to think He means no such thing? When the Savior commands us to love God with all our heart, are we to conclude He means we are at liberty to fall short of this duty? Have we any warrant to tone down the precepts of our God and detract from the plain commands of His holy Word?

e. Believers are taught to pray for the blessing of entire sanctification. Our Lord has commanded us to pray: "Deliver us from evil." This does not mean a deliverance from *some* sins or from sin in a limited degree, but from *all* sin, for all sin is "evil." In accordance with the efficacy of His own precious blood which cleanses from all sin—in accordance with the promises of His grace which hold forth as our privilege the removal of every spot and wrinkle of depravity —in accordance with His own command which requires us to "perfect holiness"—we are here taught to pray for deliverance from *all* sin.

The apostles prayed that this blessing might be enjoyed by the believers to whom they wrote. Paul prayed that the Thessalonian Christians might be sanctified wholly and preserved blameless until the coming of the Lord (1 Thess. 5:23). He prayed for the Ephesian believers that they might be filled with all the fulness of God (Eph. 3:19). The Hebrew Christians are prayed for that the God of peace would make them perfect in every good word and work to do His will, working in them that which was well pleasing in His sight through Jesus Christ (Heb. 13:21). Writing to the Thessalonians, Paul prays that the Lord will make them to "increase and abound in love," that "he may stablish your hearts unblameable in holiness" (1 Thess. 3:12-13). Surely these prayers sprang from the conviction that the "perfection," the "abounding love," the "fulness of God," the "unblameable holiness"—that all of this grace was available under the Christian dispensation. If such a blessed state was the privilege and duty of saints in those days, it is

equally such to us, for we live in the same dispensation and "God is no respecter of persons."

f. Scripture presents us with examples of those who enjoyed this full salvation. Enoch and Elijah must have enjoyed it, for they loved God with all their heart and lived so as to be prepared for translation to heaven. The disciples on the day of Pentecost were filled with the Holy Spirit and from that moment we see an amazing advance in their spiritual state. The selfishness, the vanity, the pride, the earthliness, the carnal jealousy, the unbelief, and the fear of man were all swept away by the fulness of the Spirit. Their consequent deep humility, spirituality of mind, singleness of purpose, undaunted courage, intense love for the brethren, unbounded liberality, and self-sacrificing devotedness to Christ showed that they were fully sanctified. When they were filled with the Holy Spirit, love was not only ascendant but reigned alone, to the extinction of every antagonistic principle and affection.

The boldness and spirituality of Stephen as he stands before the Council, bearing his testimony for God, or as he sinks to rest, imploring mercy for his murderers, show that his soul was filled with love to God and man. John was a witness of the purity and perfect love of which he so sweetly writes. His epistles are the breathings of a spirit freed from sin and matured in holiness. Paul enjoyed the blessing of entire sanctification. We know that some Christians, opposed to the doctrine of entire sanctification, argue that Paul acknowledged he was not wholly sanctified. They refer to certain Pauline passages to support this contention. A favorite passage is Rom. 7:14: "I am carnal, sold under sin." But Paul is not here describing his experience as a regenerate Christian but rather the state of a man convinced of sin but not yet born again of the Spirit. Another such passage is Phil. 3:12: "Not as though I had already

attained, either were already perfect." But the context shows that the perfection of which Paul was speaking was the final consummation of the gospel reward, not experiential holiness or perfect love. Immediately after, he speaks of himself as being made perfect in this sense: "Let us therefore, as many as be perfect, be thus minded" (v. 15).

Paul was free from a repining temper, for he had learned to be content in every situation (Phil. 4:11). He was free from vanity, pride, and unsanctified ambition, for he gloried only in the cross of Christ (Gal. 6:14). He was free from every feeling of resentment, for he was ready to die accursed for his enemies (Rom. 9:3). He was free from selfishness, for he was ready to spend and be spent for those whose love for him diminished in proportion as his love for them abounded (2 Cor. 12:15). He was free from covetousness, for he counted all things but dross for Christ's sake (Phil. 3:8). He was free from unbelief, for he knew in whom he had trusted and was persuaded that nothing could separate him from the love of Christ (2 Tim. 1:12; Rom. 8:39). He was free from the fear of man, for stripes, imprisonment, and martyrdom had no terrors for him; he was ready "to be offered" up (Acts 20:24; 2 Tim. 3:6). He was free from the love of the world, "having a desire to depart, and to be with Christ" (Phil. 1:23). The absence of these corruptions implied the maturity of the graces of the Holy Spirit—the fulness of love.[1]

What was the privilege of Stephen, of John, of Paul, of Barnabas, and other early disciples is undoubtedly our privilege, too. We do not argue for the miraculous powers which accompanied the gift of the Holy Spirit in the fulness of His bestowment. These are not necessary. Miraculous powers are not essential to love. The gift of prophesying or speaking to edification is greater than the power of working miracles, but love is greater than both. This fulness of

love all believers may experience to the exclusion of fear and every other evil.

The gift of the Spirit was not meant to be a temporary display of God's goodness and power—a splendid manifestation of what grace could accomplish in transforming human nature but soon to be withdrawn. It is a new covenant blessing, the distinguishing glory of the Christian dispensation, and is designed to be the permanent inheritance of the Church on earth. "The promise is unto you, and to your children, and to all that are afar off [to distant ages and nations], even as many as the Lord our God shall call" (Acts 2:39). The promise of the Holy Spirit in His fulness is designed to accompany the calls and invitations of the gospel in extent and duration—it is for all nations down to the end of time. It is the possession of this Spirit, in some degree, which constitutes the character of the ordinary Christian. It is the fulness of the Spirit which matures and perfects that character. The disciples and apostles, prior to the day of Pentecost, had a measure of the Spirit's influence; but on that day they were *filled* with the Holy Spirit. They were sanctified wholly, in spirit, soul, and body, and the grace which sanctified them was able to preserve them blameless until the coming of the Lord.

CHAPTER 4

Objections Answered

Let us now examine some of the leading objections urged against this doctrine of entire sanctification.

1. Many of our Christian brethren allege *that such a state of holiness is impossible in the present world.* That is, it is impossible for a believer to live without being conscious of committing sin in some way, either in his actions, words, or tempers. But why is it impossible to live without sin? Why is it impossible to be made perfect in love? If it is impossible, the cause of the impossibility must lie somewhere. It cannot exist in the will of God, for we have seen that God wills our entire sanctification. It cannot exist in any deficiency on the part of the Savior's efficacy as a Savior, for His blood "cleanseth us from all sin."

Every view we have taken of this subject overthrows the notion that this glorious state is impossible. God commands it; does He command and require that which is impossible? He promises it; does He promise a blessing which He knows He cannot give? He commands us to pray for it; does He require us to spend our strength for nothing? If we, being evil, know how to give good gifts to our children, can the God of faithfulness, holiness, and love tanta-

lize and deceive His children by exciting false hopes and raising expectations only to disappoint them? Surely of all *impossibilities* this is the most glaring, and we wonder how any Christian can entertain a notion so repugnant to the character of God.

2. It is alleged *that the Scriptures speak of believers experiencing a war between the flesh and the spirit and this implies there are remains of the carnal nature which resist the graces of the Holy Spirit.* This objection is based upon false reasoning. The senses and passions of our human nature are not sinful in themselves. They are an inherent part of our nature; they existed in Adam before he fell, and they remain with the Christian after he is wholly sanctified. Though perfect love casts out tormenting fear, envy, pride, and such like, it never casts out the natural wants, appetites, and desires of our human constitution.

The sanctified believer no more loses these natural desires than he loses the senses of sight and hearing, and the former are no more sinful than the latter. Both are perfectly innocent and useful. They are the gifts of God and are very good. But though not sinful, they require the exercise of restraint, control, and discipline. They are a medium also through which Satan may tempt and the world solicit. It is the resistance of these temptations and solicitations, the self-denial, and the subordinating and keeping under of our natural desires which constitute the conflict between flesh and spirit.[1]

Paul testifies: "So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:26-27). Paul had to fight, yet he was fully sanctified and the conflict was with his body though that body was not sinful. It is unscriptural to call our human passions sinful except in reference to

excess. It is unscriptural to expect entire sanctification to eradicate them, and it is unscriptural to suppose a state of entire sanctification which will supersede the necessity of self-denial, mortification, resistance, and conflict. Entire sanctification renders the body a vessel of honor fitted for the Master's use. It keeps every sense and passion under proper restraint, never permitting the physical to subjugate the rational part of our nature. Thus we "glorify God in our body and in our spirit, which are God's" (1 Cor. 6:20).

3. Another passage quoted against the doctrine of entire sanctification is Prov. 24:16: "A just man falleth seven times, and riseth up again." But this passage is totally irrelevant, for there is here no mention of sinning and no reference to sin. Read the context and it will soon appear that the wise man is speaking of the adversities into which a good man may fall but from which God delivers him.

4. Another objection is founded on Jas. 3:2: "In many things we offend all." The force of this objection, if it has any force at all, lies in the supposition that James is speaking personally, including himself with those whom he was addressing. But this is inadmissible, for it is customary to use the first personal pronoun plural "we" when the individual speaking is not included. This is particularly so in instances where such a proposition would involve preposterous consequences. Take an example from this context. James says: "The tongue . . . is an unruly evil, full of deadly poison. Therewith bless *we* God and therewith curse *we* men" (vv. 8-9, italics added). Now, on the argument of those who use this passage to deny entire sanctification, the tongue of this holy apostle, James, was an unruly, untamable evil, with which he cursed men. Every Christian knows this conclusion is false. Since we are compelled to

admit that when James says, concerning the tongue, "therewith curse we men," he is not speaking of himself but of others to the exclusion of himself, we have a right to claim the same exemption for James when he says: "In many things we offend all."[2]

Even if James had designed to include himself in this statement, it would not have disproved the doctrine of entire sanctification. The most it could prove would be simply that James and his readers were imperfect, but no number of examples of unfaithfulness on the part of man could disprove that the privilege of perfect holiness was placed before them. As further proof that James was not opposed to the doctrine of entire sanctification, we find him exhorting believers to "let patience have her perfect work," that they might be "perfect and entire, wanting nothing" (Jas. 1:4).

5. It is argued that *our Lord taught us to pray for the forgiveness of our trespasses and this command implies a consciousness of continued transgression* and therefore entire deliverance from sin is not to be expected. This argument is based on a false assumption, for if men have ever transgressed at all it is a sufficient reason that they should be taught to pray for pardon. All men have transgressed, therefore no form of prayer could be adapted to their condition if it omitted a petition for pardon. It is a sorry argument that because men are taught to pray for pardon they are to continue in sin. This is indeed the doctrine of "continuing in sin that grace may abound." The opposite doctrine may be clearly drawn from two other petitions in this prayer. We are taught to pray that God's will may be "done in earth, as it is in heaven" (Matt. 6:10). As it is God's will that we should be entirely sanctified, so this petition for God's will to be done is a prayer for our entire sanctification. The other petition teaches the same truth: "Deliver

us from evil." All sin is evil and as our Savior intends our deliverance from it to be *entire* and not merely *partial,* this also is a plea for entire sanctification.

6. We are told that the continuance of sin within us is *necessary to keep us humble.* But this sentiment is as unsound in philosophy as it is in theology. Is not pride sin?[3] How then can the continuance of pride promote humility? Is not humility an essential part of holiness? How, then, can the perfection of holiness be contrary to humility? The more holy a believer is, the more humble he is and the perfection of humility is realized in entire holiness.

7. Some opponents of entire sanctification argue *that the existence of sin within us makes us long for heaven.* This notion is equally unsound. The essential characteristic of the carnal mind is enmity against God (Rom. 8:7), but the essence of holiness is love for God. Which of these two principles, then, is the more calculated to make us long for God's presence? If the carnal mind is enmity against God, then its influence, in any degree, is to produce alienation from God. Therefore the more effectively it is destroyed the more free one is from that alienation. If holiness moves the mind toward God, causing it to delight in God as its chief good, then *perfect* love—the love that fills the soul—will all the more powerfully urge the soul towards God and excite the most intense longings for His presence and glory.

Earthly-mindedness is always characteristic of a low state of grace. Heavenly-mindedness is always characteristic of a high state of grace. Look at the aspirations of Paul, of John, and the other apostles. What a contrast with the lack of spiritual desire evidenced by many Christians! But entire sanctification fits the soul for heaven and it is natural that the soul should desire the reward for which grace has prepared it. As the bride longs to be with the bridegroom, so

the entirely sanctified soul finds its chief delight in the presence of the Heavenly Bridegroom. Holiness is resemblance to God, conformity to His will and pleasure, and therefore includes both the desire to be with Him and every other quality which God delights to see.

8. It is alleged that the Canaanites were permitted to dwell in the land in order be a trial to the Israelites; likewise *God permits sin to remain in our hearts that He may test our faithfulness.* We reply that this fact in the history of ancient Israel, when properly interpreted, leads to the opposite conclusion. The original purpose of God was the utter destruction of all those nations, and the command given to the Israelites was that the enemy should be totally exterminated. The reason for this? It is stated plainly: that the Israelites should not be corrupted by their evil example (Deut. 20:17-18). The reason why these nations were not exterminated was the unfaithfulness of Israel, not the will of God.

God remonstrates with His people because of their disobedience: "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries" (Ps. 81:13-14). The purpose of God was the extermination of all these enemies, and their continued existence was the fault of the people. It follows, therefore, that as far as this illustration applies, it is all in favor of the doctrine of entire sanctification.

It is the will of God that His people should be free, entirely free, from sin and made perfect in love. If they are not, the fault is entirely theirs. If the sins of pride, unbelief, envy, and other evils still spoil their testimony, it is because they have not been faithful. Let us not charge God for our neglect and disobedience. His purpose is to make us holy; He wills our entire sanctification.

9. Many opponents of entire sanctification say *that this experience will not be ours until death.* Matthew Henry, in his famous *Commentary,* teaches this and Dr. Dodd says, in his note on Rom. 6:7, "The body of sin in believers is, indeed, an enfeebled, conquered and deposed tyrant and the stroke of death finishes its destruction."[4] This argument involves many absurdities. It implies that there is an unavoidable cause of sinning, arising from the soul's connection with a material body—a notion held by the ancient Gnostics. But this notion is false. The link between the soul and the material body does not make sin unavoidable. It is true there are sins which have their origin in the human passions, such as drunkenness, gluttony, and lust, but there is filthiness of the *spirit* as well as of the flesh (2 Cor. 7:1), such as pride, unbelief, and envy. These latter sins belong solely to our spiritual nature.

Opponents of Christian perfection contend that death will deliver the believer from sin because, the body being dead, his human passions will cease to exist. If this be true, then how does the believer differ from the profligate? His gluttony, drunkenness, and lust will also cease when his body dies. As death, however, does not destroy our spiritual nature, we ask: What is there in death to deliver the believer from such sins as pride, envy, and unbelief? Death cannot do it. Death is merely the separation of body and soul and if these sins are not dealt with before death, they will cleave to us forever. Therefore if believers trust to death as their final savior, they dishonour the only Redeemer and they trust where there is no promise.

10. Others, who admit that the blood of Christ alone can cleanse from all sin, argue *that the entire sanctification of the believer takes place only a short time before death.* But where is the authority for this? We ask: Where is it written? We can find no such passage in the Book of God.

If this glorious transformation can take place a few minutes before death, why not a few hours? If a few hours, why not a few days? The state of holiness necessary just before death is necessary every moment, for we are every moment exposed to death.

In the New Testament, the blessing of entire sanctification is always represented as a blessing to be enjoyed in the midst of life. When we are commanded to perfect "holiness in the fear of God" (2 Cor. 7:1), it is not said to delay this until death. When Paul prayed that the Thessalonians might be sanctified wholly, he was not praying for people in the act of dying, but who were in the midst of life and active labors. When he prays for their entire sanctification, he prays at the same time that they might be *preserved* in that state until the coming of the Lord.

In the *Commentary* of the devout Matthew Henry, the Christian is represented as striving for entire sanctification but never able to attain it in this life. This admits the fact that the Christian ardently desires the blessing of Christian holiness. We ask: Whence comes this desire? The answer must be—from God alone. The Holy Spirit is the sole cause of every longing and aspiration for holiness. We ask further: Does the God of truth and love produce in our hearts a desire for a blessing which is unattainable?

Finally we ask: Do you pray for this blessing? Do you, in prayer, sincerely ask God to make you free from sin *partially* or *wholly*? Do you ask Him to give you a measure of love but not its fulness? You know, if your heart be right, if your language expresses your desires, you *must* ask for a *full* salvation, not a *partial* one. If you use the language of Scripture, you *must* pray for perfect holiness and not for holiness in part.

As to the manner in which the blessing of perfect love may be obtained, we believe with John Wesley that "it is wrought in the soul by a simple act of faith, consequently,

in an instant." But we believe also in a "gradual work both preceding and following that instant."[5] While the apostles and brethren were gathered in one place, praying for the gift of the Holy Spirit, they were growing in grace, yet there came a definite time when they were filled with the Holy Spirit and they were fully sanctified. Before this period, Peter could say: "Lord, thou knowest all things; thou knowest that I love thee." When filled with the Holy Spirit, he was made perfect in love. He loved God with all his heart, soul, mind, and strength and his neighbor as himself, and the difference in Peter before and after this experience is very striking. Let us, like the apostles, ask in faith and the blessing shall be given.

We believe that this state may be lost, but we believe it is our duty and privilege to retain it until the coming of the Lord. God is able to make us stand and finally present us "faultless before the presence of his glory with exceeding joy" (Jude 24).

Reference Notes

CHAPTER 1

1. This quotation is from John Wesley's sermon "Sin in Believers" (Sermon 13). See Vol. 5 of *The Works of John Wesley* (Kansas City: Nazarene Publishing House, n.d.), pp. 146-47. By "inward sin," Wesley meant the sins of the spirit—pride, unbelief, etc.—as opposed to "outward sin," i.e. sins of the flesh.

2. Cooke here follows Wesley and Fletcher, who insist on the difference between the "law of works" which was the standard of the Old Testament economy and the "law of love" which is the

standard of the Christian dispensation. Absolute conformity to the law is demanded by the former; unmixed love to God and man is required by the latter. John Wesley wrote: "This distinction between the 'law of love' and the 'law of works' is neither a subtle nor an unnecessary distinction. It is plain, easy and intelligible to any common understanding. And it is absolutely necessary to prevent a thousand doubts and fears" (*Works*, 11:416-17).

CHAPTER 2

1. Cooke's negative propositions here closely follow Wesley's exposition in his sermon "On Perfection" (*Works*, 6:411-13).

2. Throughout this work, "human passions" has been substituted for Cooke's "animal propensities."

3. This quotation is from John Wesley's important work "A Plain Account of Christian Perfection" (*Works*, 11:394).

4. Taken from John Fletcher's "Last Check to Antinomianism" (*The Works of John Fletcher*, [London:1859] 5:415-16).

CHAPTER 3

1. Cooke here reveals his acquaintance with, but does not directly quote from, Fletcher's fine work "Portrait of St. Paul," especially Part 1 (*Works*, 6:237-342).

CHAPTER 4

1. This closely follows Fletcher's "Last Check" (*Works*, 6:2-11).

2. For John Wesley's treatment of this passage, see his *Works*, 3:68-69.

3. The reductio ad absurdum of this argument is: If a little sin keeps us humble, then much sin makes us even more humble. Cooke demonstrates this absurdity.

4. Dr. William Dodd, who published a three-volume *Commentary* on the Old and New Testaments in 1770.

5. From John Wesley's "Brief Thoughts on Christian Perfection" (*Works*, 11:446).