The doctrine of great/full salvation, including initial and entire sanctification, is our rich Wesleyan heritage. Due to misrepresentation, it has become common for evangelicals to relegate it to an auxiliary status. As a result, the Bride of Christ is nowhere near ready for His return (Ephesians 5:27). If the church is to attain her splendor and exchange spots and wrinkles for holiness and blamelessness, this vital biblical truth must be rescued from obscurity and insignificance through clear and consistent communication. To this end, the Board of Ministry of the North Central Conference, humbly and boldly offers this pamphlet on biblical holiness in hope that our ministers may become passionate and proficient in preaching, promoting and protecting this precious and pivotal promise... the gospel of full salvation from sin making possible a set apart life accurately reflecting His glory!

* Salvation is a work of God through which people are restored to be His holy representatives!

Initial Sanctification: "I will be your God..." (crisis = faith, process = renewal)

* At the point of saving faith, one mysteriously and supernaturally receives all of God they will ever get (Colossians 2:9-10) as they are born again to new life in Christ (1Peter 1:3, John 3:7)
* Faith in Christ deals with both the penalty of sin through His sacrificial death (Colossians 1:13-14), and the power of sin through the renewal of the Holy Spirit (Titus 3:4-5)
* Dead to the power of sin and alive to God in Christ Jesus, sin is no longer a mandate but a choice (Romans 6:11)
* Those born of the Spirit, have become partakers of His divine nature and subsequently possess everything needed for life and godliness (2 Peter 1:3-4)
* Initial sanctification is a merciful and gracious work of God in which He makes us alive together with Christ and sanctifies us (sets us apart) for His good works (Ephesians 2:1-10)
* Realizing that restoration is a matter of grace and faith, rather than works, often unleashes an overwhelming sense of blessing and gratitude (Ephesians 3:14-21) accompanied by the witness of the Holy Spirit (Romans 8:15-16)

Entire Sanctification: "You will be My people... (crisis = faith, process = surrender)

* As new creatures in Christ (2 Corinthians 5:17), the initially sanctified have but one ambition... to please their Heavenly Father and gracious Savior (Philippians 3:7-11)
* Born of the Spirit of Christ (John 3:3-8, Romans 8:9-10), possessing a circumcised and purified heart (Acts 15:8-9, Romans 2:28-29, 5:1-5, 1 Peter 1:22-23), having the mind of Christ (1Corinthians 2:13, Philippians 2:5); all lead to a desire to be Holy as He is Holy (1 Peter 1:15-16)
* A crisis of faith occurs when one realizes that His holiness is only attainable through entire surrender of all that I am in order to find what is needed to live set apart (sanctified) entirely for Him entirely by faith in Him (Galatians 2:20)
* "As you have received Christ Jesus as Lord [by faith in His gracious provision], so walk in Him [by faith in His gracious provision]" (Colossians 2:6)
* At this point of consecration, He gets all of us for His holy purpose (Romans 12:1-2)
* The crisis of entire sanctification begins a daily process of saying no to sin and yes to surrender of all that I am as an instrument of His righteousness (Romans 6:12-14)
* Realizing that sanctification is a matter of grace and faith, rather than works, often unleashes an overwhelming sense of blessing and gratitude (Romans 11:33-36) accompanied by the fruit of the Spirit (Galatians 5:22)

Additional Thoughts:

* The ministry of Jesus, as man, perfectly modeled and perfectly provided for our sanctification so that He confidently commissioned His followers by saying, "as the Father has sent me, even so I am sending you" (John 20:21)
* Surrendered and filled with the same Spirit that filled Christ, we are equipped with everything necessary to accurately display His glory (Colossians 1:27)
* Initially sanctified by receiving all of Him and entirely sanctified by surrendering all that we are, we are fully capable of living set apart for His purpose! (1 Peter 2:9-10)
* Remaining in this world, we cannot avoid the presence of sin but we take heart knowing that He has rendered powerless the Devil (1 Peter 5:8-9, James 4:7), the flesh (Galatians 5:24), and the world (Galatians 6:14) from which temptations derive.
* By faith we take Him at His word and consider ourselves dead to sin and alive to God (Romans 6:11), while relying on His resources for deliverance and victory (Romans 7:24, 8:1)
* While we no longer have to sin, "if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1) and "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9)
* The believer's battle with sin engenders a longing for glorification where the presence of sin is definitively dealt with through the return of Christ and the New Creation (1 Cor. 15:50-58)
* This being the only path to true holiness; we must preach, promote and protect the doctrines of initial and entire sanctification!

The above bullet points delineating the core biblical truth of great/full salvation in Christ, are only meant to be a starting point for your study. Priming the pump, may they project the ministers of the NCC on a faithful and steadfast journey of preaching, promoting and protecting these glorious doctrines of initial and entire sanctification. This biblical truth is more than our Wesleyan heritage; it is the tenacious tenor of scripture from cover to cover. The storyline from beginning to end recounts a Holy God's relentless pursuit of sinful people in order that they might be restored to be His authentic image bears, His kingdom of priests, His called out ones accurately reflecting His glory throughout His creation. His passion for a holy people is why the old covenant unequivocally defers to the new. For only in Christ is there restorative power and complete provision for full salvation. NCC ministers must never, never, never neglect so great a salvation (Hebrews 2:3)!

As evangelicalism has moved away from transformational theology and coupled an impotent doctrine of salvation with an experientially driven implementation of Christian living, sin has run rampant in the church. While the rudder of correction is a biblical understanding of salvation (initial and entire sanctification), the keel of steadfastness is a biblical understanding of choice. The weight of scripture makes it abundantly clear that our choices matter. While there is no doubt as to God's complete sovereignty over all things, there is also no doubt that He sovereignly allows human beings real choices which He ultimately calls to accountability. Oswald Chambers once said, "The free will choices of the Saints are the sovereign will of God."

* The Choice of Faith:
1. "No one can come to me unless the Father who sent me draws him" (John 6:44)
2. God must grant light to see Jesus for who He is (2 Corinthians 4:6)
3. Once light is granted a real choice ensues (2 Corinthians 5:20-6:2)
4. Those who choose faith in Christ have complete assurance of salvation (1 John 5:13)
* The Choice to grow in Faith:
1. Faith is an action which requires an object
2. Faith grows as knowledge of and experience with the object increases
3. Almost every page of scripture encourages faith inducing endeavors
4. Likewise, countless passages discourage faith reducing actions and apathy
* The Danger of drifting Faith:
1. "Therefore we must pay much closer attention to what we have heard, lest we drift away from it" (Hebrews 2:1)
2. "Therefore let anyone who thinks that he stands take heed lest he fall (1 Cor. 10:12)
3. "Take care that you are not carried away with the error of lawless people and lose your own stability (2 Peter 3:17)
4. "But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified" (1 Corinthians 9:27)
* The Choice to abandon Faith:
1. Sin does not cause one to forfeit salvation but engenders a drifting which could lead to a shipwrecked faith (1Timothy 1:18-20). Susanna Wesley once said, "Sin is whatever lessens your sense of God."
2. While it is impossible to lose salvation as if it could be misplaced, it is possible through carelessness to "fall away" from faith in Christ (Hebrews 6:1-6)
3. The Father will never turn His back on His children nor will He hold them against their will as seen in His relationship with Israel
4. Acceptance of Christ means life while willful rejection means death (1 John 5:12)
* The Choice to renew Faith:
1. Those who willfully turn from Christ as their hope of justification, are severed from Him and have fallen from grace (Galatians 5:4)
2. Alienated from the Father in rejection of the Son, there remains no human hope of salvation (Acts 4:12)
3. Only by divine prerogative can grace and light once again be extended enabling a real choice of faith in Christ or rejection of His provision (John 14:6)
4. "I have set before you life and death... choose life that you may live... (Deut. 30:19)

An Addendum on Call and Culture:

The NCC Board of Ministry recognizes the dire need for called and equipped ministers willing to lay their lives on the line to preach, promote and protect the glorious and great salvation of which we have been granted stewardship. We are greatly concerned over the effect that pursuing a career in ministry has had on the sacredness and steadfastness of this endeavor. It is our opinion that a strong sense of call must be encouraged and engaged among those pursuing full time ministry.

* While the call to salvation and the gifts of the spirit are indiscriminate and general, a call to leadership within the Body of Christ and the gifts and abilities to fulfill this calling are discriminate and specific.
* Jesus called by name His disciples
* In the upper room, Matthias was specifically identified as an apostle
* Seven full of the Spirit and wisdom where chosen as Kingdom ministering servants
* Saul was chosen and called dramatically on the road to Damascus
* Paul and Barnabas were identified and commissioned as missionaries
* Qualified elders were appointed in Ephesus as well as in each newly established church
* Ephesians 4:11 states that He gave/chose some as apostles, prophets, evangelists, pastors and teachers...

Throughout the pages of Scripture, a special call is placed upon those chosen by God for spiritual leadership among His people. We affirm that this call, which is essential for ministry, is characterized by a passion to serve people and most often persists for a lifetime. We understand that this sense of call is necessary for success in pastoral ministry, missions or specialized service. Calling or commissioning in Scripture is generally depicted by the individual’s keen awareness of God's invitation as well as an affirmation from the body of believers surrounding them. While details are often lacking, a determined resolve to respond to the call in a manner pleasing to God always follows. This response regularly requires a departure from a present stage of life in order to embrace, without looking back, a new season of serving God and man. It is our belief that a clearly developed sense of call is vital in sustaining healthy ministers and ministries which will endure to the end for His glory.

Finally, while moderation is the only biblically mandated position in regard to the consumption of alcohol (Ephesians 5:18a), we urge all minister of the NCC to intently consider the example they set (1 Timothy 4:12). And as admonished, to "take care that this right of yours does not somehow become a stumbling block to the weak" (1Corinthians 8:9). Alcohol consumption has caused countless numbers to stumble and has produced unmeasurable tragedy in our culture. The sentiment of the Apostle Paul in regard to food offered to idols directly translates in today's context in relation to alcohol. "Therefore, if *alcohol* makes my brother stumble, I will never *drink alcohol,* lest I make my brother stumble" (1 Corinthians 8:13).