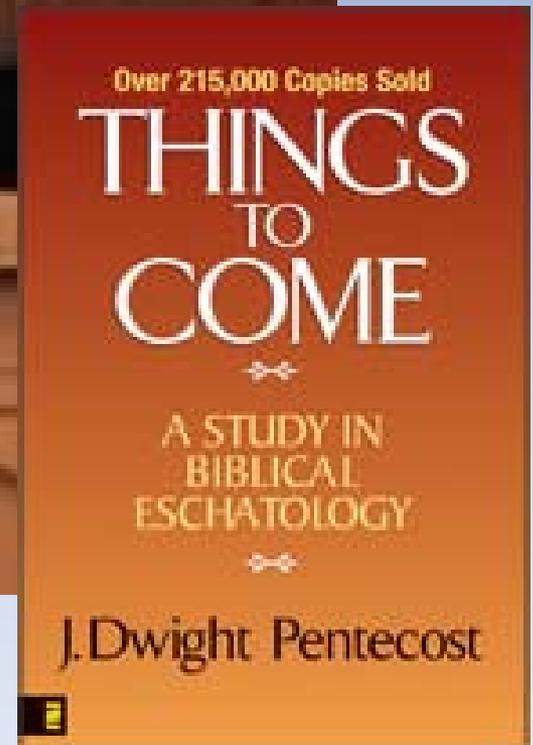
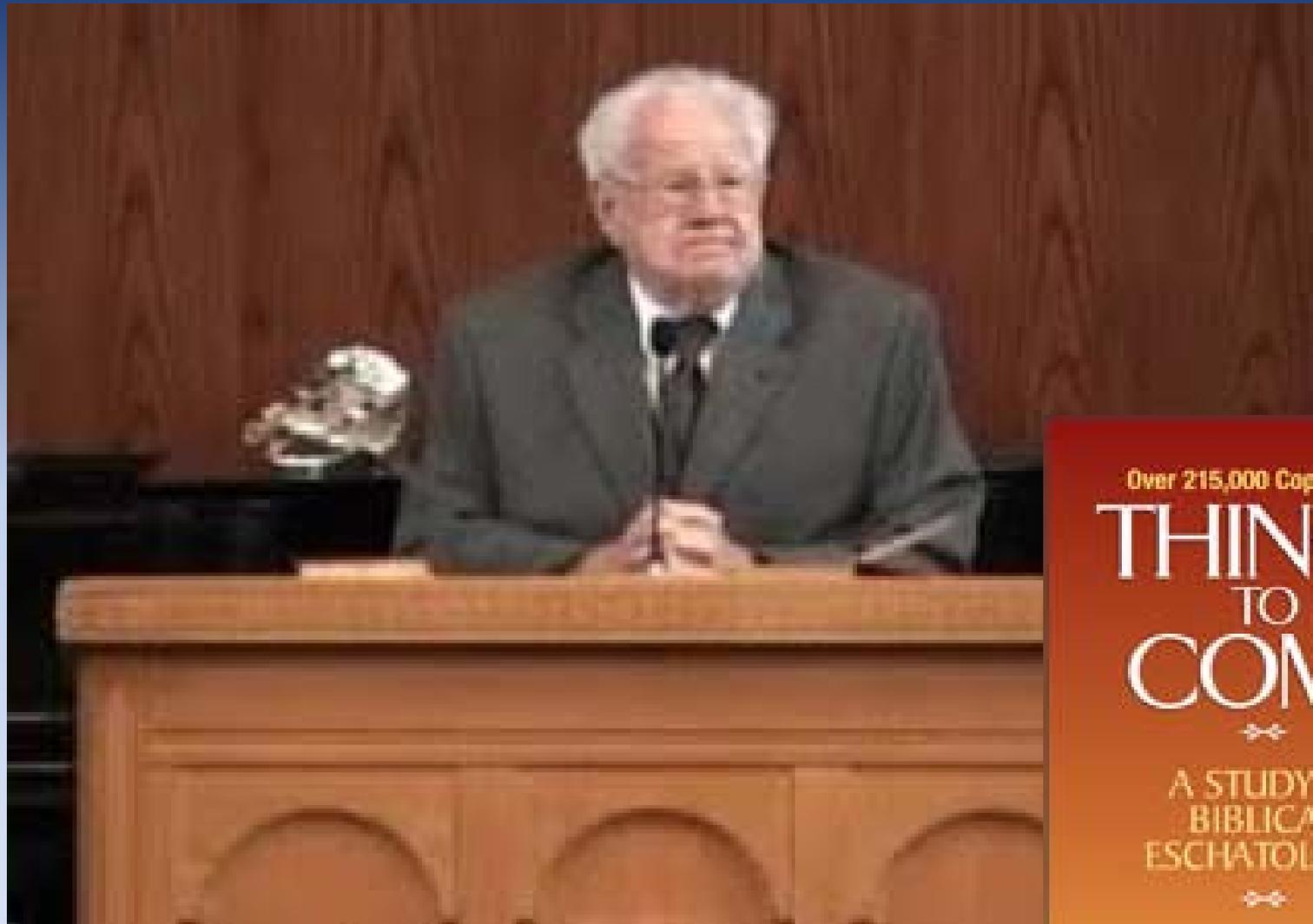


Some Word Associations

Pentecostal



Reformed



Model



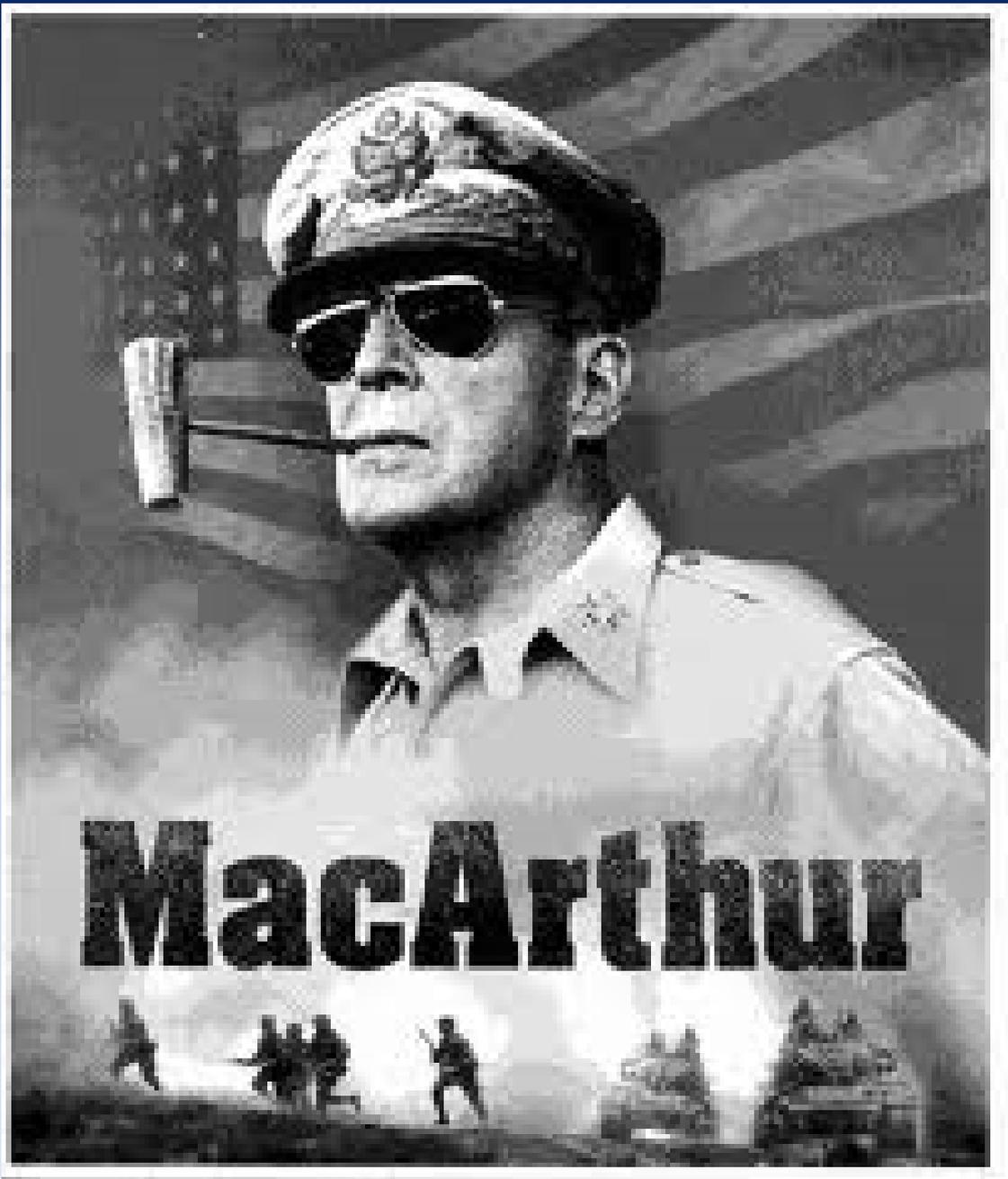
Progressive



Spurious



MacArthur



Mystic



Frozen Chosen

BLUE BELL --- ICE CREAM



*A Century and a Little Creamery in Everhart, Texas.
1907-2007*

A Tale of Two (3) Theologians

Chafer's Main Distinctive in the Doctrine of Church Age Sanctification

Λέγω δέ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

Now I say, **by means of the Spirit** **be walking**, and the lust of the flesh **it will be impossible for you to fulfill.**

Chafer's Main Distinctive in the Doctrine of Church Age Sanctification

Dependence
Upon the Holy
Spirit

“Thus the walk in the Spirit is not only a constant series of commitments, but a constant casting of one’s self upon the Spirit with the confidence and anticipation that all needed support will be realized.”

- Lewis Sperry Chafer, vol. 6, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 262.

“No intelligent step can be taken until there is some distinction borne in mind about the difference in method and practice between walking by dependence upon self or the flesh and walking by dependence upon the Spirit.”

– Lewis Sperry Chafer, vol. 6, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 263.

The walk by the Spirit must be the outworking of personal experience—not the attempted imitation of others, but the result of one's own trial of faith. It is probable that as a general method a definite commitment in the morning of all that awaits one during the day is effective, though often extra and special

commitments will be required as the day advances.

The important feature is the character of this commitment. It is not merely asking for help during the day—a practice far too common among spiritual believers; it is entering into a definite covenant-understanding with God in which natural ability and resources are renounced and confidence exercised toward the Spirit that He will Himself actuate and motivate the entire life.

- Lewis Sperry Chafer, vol. 6, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 263.

Lewis Sperry Chafer

- Feb 27, **1871**- Aug 22, **1952**



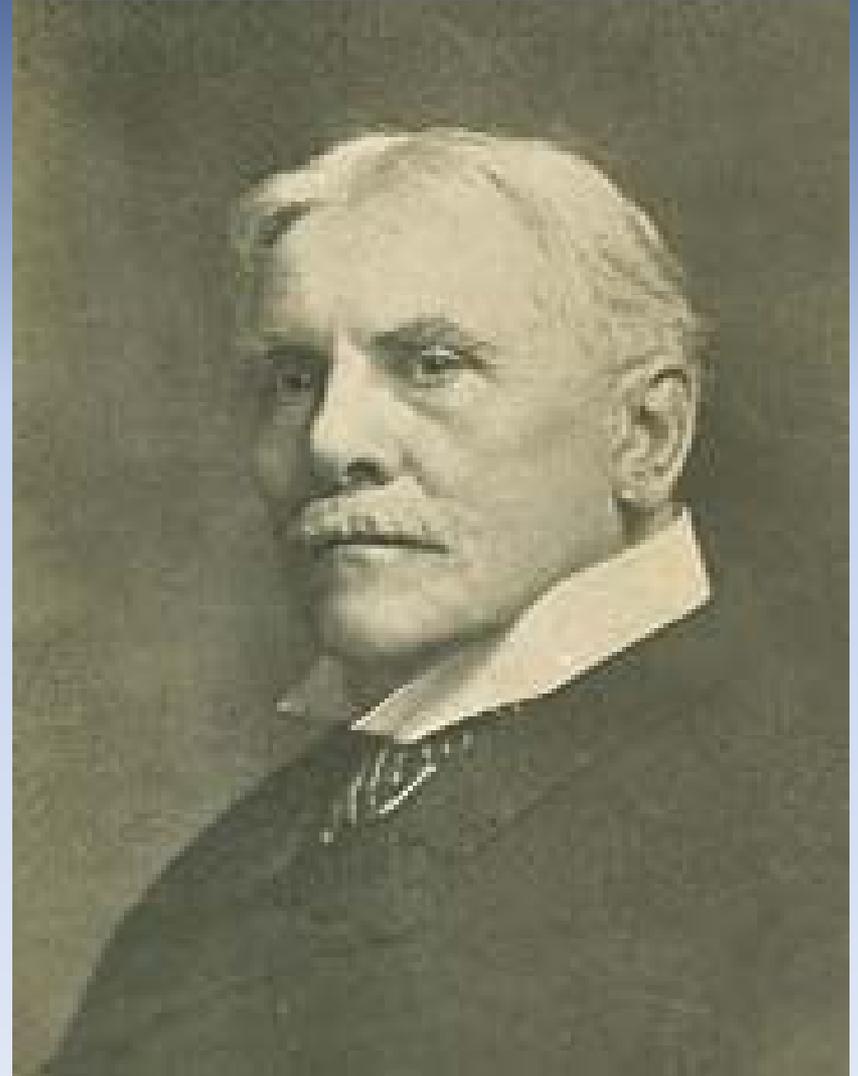
Benjamin Breckinridge Warfield

- Nov 5, **1851** – Feb 16, **1921**



Cyrus Ingurson Scofield

- Aug 19, **1843** – July 24, **1921**



Warfield's Review

- Thesis: *He That is Spiritual* teaches a corruption of the pure Reformed, Westminster view of sanctification with Wesleyan Arminianism.
- Explanation: Chafer is a product of Higher Life/Victorious Life “teachers”
- “Quintessence of Arminianism”

Warfield's Thesis

"Mr. Chafer is in the unfortunate and, one would think, very uncomfortable, condition of having two inconsistent systems of religion struggling together in his mind."

Warfield's Twelve Charges

1. **Summary Charge:** Warfield accused Chafer of mixing Calvinism (God's Sovereignty) with Arminianism (human responsibility or capability).
2. **Demonstration:** Chafer uses Arminian-tainted Higher Life vocabulary.

3. **Concession:** Yet he does not go as far as they with their mystical tendencies and their main teaching of perfectionism.
4. **Main Identification with Keswick:** *He That is Spiritual* teaches that there are two kinds of Christians, as in 1 Cor 2:9-3:3.
5. **Soteriology:** Warfield accused Chafer of being Arminian because he taught that man has responsible interaction with God in both justification and sanctification

6. **"Perfectionist" Hamartiology:** Chafer taught that when a believer was walking by the Spirit he could not “produce the desire of the flesh,” and his conclusion was based upon his plain-sense reading of Galatians 5:16.
7. **Hamartiology Interfaced with Sovereignty:** In short: God provides perfect possibilities; man is responsible for his imperfect acquisition of those possibilities into reality by faith adjustment to God's Spirit. This is what Warfield meant by the **"quintessence of Arminianism."**

- 8. Status Quo Spirituality vs. Progressive Growth:** Warfield understood Chafer to say that in God's provision it is possible for a believer not to sin, but no one actualizes that possibility consistently.
- 9. The Control of Sin in the Believer's Life**
- 10. Two Natures:** Chafer held that there were two natures in the believer, which, Warfield reasoned, somehow must mean that there is no regeneration.

11. **Exegesis:** In a strong but very subtle, nonchalant way Warfield demonstrated that he considered Chafer to be bombastic and to make unsupportable interpretive leaps.

12. **Justification and Sanctification Distinct:** Chafer separated justification from sanctification as two distinct works of God.

Chafer's Response

- "The Christian will always be filled while he is making the work of the Spirit possible in his life." *He That is Spiritual*, 67.
- "To state that spirituality is made possible, on the human side, by well-defined human acts and attitudes may seem 'a quite terrible expression' (to quote [Warfield]) as viewed by an **arbitrary theological theory**; however it is evidently biblical."

TEXT over Reason

- “Though the will be moved upon by the enabling power of God, spirituality, according to God's word is made to depend upon that divinely-enabled human choice; Romans 12:1, 2 (παριστημι); Galatians 5:16 (περιπατεω); Ephesians 4:30 (λυπεω); 1 Thessalonians 5:19 (σβεννυμι) and 1 John 1:9 (ὁμολογεω) being sufficient evidence.”

Summary

- Warfield proposes:

**“Inevitable Progressive
Perseverance”**

- Chafer corrects with:

**“Responsible Pneumatic
Perambulation”**

The Fruit of the Debate: Clear Distinctives

- ❖ Church Age Believer's capability and responsibility
 - Imperatives in Scripture imply a responsibility and capability to obey
 - Dispensational hermeneutics and conclusions result in a distinctly dispensational model of sanctification.
- ❖ The Believer's security is settled.
- ❖ The possibility of failure
 - The clear teaching of Scripture is that some true believers indeed fail all the way to the point of being “enemies of the Cross”

The Fruit of the Debate: Clear Distinctives

- ❖ The Personal Means of success:
 - The Believer's only hope for success is the power of the Filling of the Holy Spirit
- ❖ “Two kinds of Christians”
 - Some Christians are not walking by the Spirit, others are.
- ❖ “Two natures” in the Christian

How Chafer Differed from Keswick Teaching

“Now I've had a controversy for years with the Keswick Movement in this country. Charlie Trumbull who was editor of the Sunday School Times was the head of that movement, and he was one of my closest bosom friends. And he knew very well that I did not hold what was taught in the Keswick Movement. He knew that. And yet the Keswick Movement adopted my little book on the spiritual life as the authentic and identified and recognized statement of the spiritual life. They accepted that **when I taught the very thing they didn't hold.**”

How Chafer Differed from Keswick Teaching

“What did I teach? Well I taught that deliverance comes from the Third Person of the Godhead and not from the Second Person. And they just thoughtlessly, continually said that it was Jesus that delivered me; it isn't. Now I know I can do all things through Christ strengthening me, yes I know that. And I know He said, "Apart from Me, ye can do nothing." But when it comes to the great doctrine of deliverance from evil, it's always by the power of the indwelling Spirit. He is the deliverer. But on what ground can He do it? On the ground of something that Christ has done.”

Chafer vs. Scofield on the Filling of the Spirit

Chafer (1918-48)

- Quench Not the Spirit (1 Thes 5:19)
- Grieve Not the Spirit (Eph 4:30)
- Walk by the Spirit (Gal 5:16)

Scofield (1899)

- Quench Not the Spirit (1 Thes 5:19)
- Grieve Not the Spirit (Eph 4:30)
- Yield, Rom 6:13, 12:1
- Faith in Christ to bestow the Spirit, cf John 7:37-39
- Prayer to Christ for the filling of the Spirit

Conclusion

- Chafer's Theological Method: Inductive exegesis used to evaluate rational systematic categories can at times modify the categories.
- Chafer's Focus in Sanctification:
 - Not human works (Reformed) though there are works regenerate humans do
 - Not mystical second deliverance through the Second Person (Keswick).
 - Dependence Upon the Holy Spirit to produce the fruit of righteous works and resist the temptation of the world, the flesh, and devil.