

LESSON SIX

THE FINISHED WORK OF CALVARY

A. THE SECOND WORK OF GRACE:

Many who received the baptism of the Holy Spirit in the beginning of the twentieth century belonged to the Holiness or Methodist churches. As a result they brought into the Pentecostal movement many of the doctrines which they held to while they were a part of their former churches. One of these doctrines was known as the Second Work of Grace.

This taught that after conversion there was another work of grace known as being "sanctified wholly." This experience was to be sought for and when received the seeker would be completely free from temptation, and "the old man would become dead to sin."

When the Holiness people received the Holy Ghost, they just added a third experience. They would repent of their sins, seek and tarry for Sanctification, and then do the same for the Baptism of the Holy Ghost. They would testify: "I am saved, sanctified and filled with the Holy Ghost."

The doctrine began to offer some problems and raised some question, which could not be answered. One of these was what happened when a person received the Holy Ghost and spoke in tongues the first time he came to the altar or sought God.

B. WILLIAM H. DURHAM:

William H. Durham was the pastor of the North Avenue Mission in Chicago. In the early part of 1907 he traveled to Los Angeles and there, after several weeks of tarrying, he received the baptism of the Holy Spirit. He spoke fluently in other languages and received the gift of interpretation.

When Pastor Seymour saw Durham receiving the Holy Ghost, he prophesied that wherever this man would preach, the power of God would fall on the people.

After he had received the Holy Ghost, Pastor Durham never preached another sermon on the second work of grace. He testified that he preached Jesus Christ and Holiness in a greater way than ever before, but never as a second work of grace.

He held on to it for some time before forsaking it but he never preached it after receiving the Holy Ghost.

C. THE FINISHED WORK OF CALVARY:

Durham studied deeply into the subject of the second work of grace doctrine, and began to preach what he called, "The Finished Work of Calvary." He taught that sanctification is a continual process received in our initial experience, with a continued setting apart of the believer by the work of the Holy Spirit.

It was a convention in 1910 that he declared himself and came out strongly for the Finished Work of Calvary.

Here is a statement given by Durham taken from "The Pentecostal Testimony" June 1911 and quoted in "Think It Not Strange" by Brother Fred Foster: "I began to write against the doctrine that it takes two works of grace to save and cleanse a man I denied, and still deny, that God does not deal with the nature of sin at conversion. I deny that a man who is converted or born again is outwardly washed and cleansed but that his heart is left unclean, with enmity against God in it. This would not be salvation; Salvation is an inward work. It means a change of heart. It means a change of nature. It means that old things pass away and that all things become new. It means that all condemnation and guilt is removed. It means that all the old man, or old nature, which is sinful and depraved, and which was the very thing in us that was condemned, was crucified in Christ."

D. THE CONTROVERSY OVER THE DOCTRINE:

In the beginning there was much confusion and bitterness over the doctrine. Many held to the doctrine of the second work of grace.

In 1911 Durham returned to Los Angeles but found many churches now closed to him. He then went to the Old Azusa Street Mission where the Lord began to anoint and bless his message.

Thousands began to gather from everywhere. Hundreds were turned away. People would not leave their seats between meetings for fear of losing them.

At the beginning of these meetings Brother Seymour had been in the east. When he heard about the new doctrine being preached he hurried back. On May 2, 1911, he locked the door with a chain and padlock.

Brother Durham now rented a large building on the corner of Seventh and Los Angeles Streets. About four hundred people attended each week night and about a thousand people attended on Sundays. The blessing of the Lord rested upon the services and the Azusa Street Mission became deserted.

The truth of the Finished Work of Calvary spread everywhere and the majority of Pentecostal groups accepted it. It brought great division in many places. The original Apostolic Faith Associations of Kansas, Los Angeles and Portland turned it down, but most Pentecostal fellowships accepted it.

At Lansdowne, Ontario, where the writer pastored in the early forties, the doctrine became a great controversy and the church split. The part that stood for the Finished Work of Calvary became the main church and was pastored by C.L. Cross.

LESSON SIX

SELF HELP TEST

A. Explain clearly the difference between these two doctrines: (a) Second Word of Grace; and (b) Finished Work of Calvary.

B. Write an account of the controversy that took place around these two doctrines.

If you wish to obtain your AIS Bible and Theology Certificate or work toward your B.A. Degree from Indiana Bible College, complete this Self-Help Test as completely as possible and return it to: AIS, P.O. Box 47917 Indianapolis, IN 46247 or email it to: ais@apostolic.edu or fax it to: (317) 781-7700.