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Rethinking Sanctification from Jacobus Arminius' Point of View and Its Implication in Christian Daily Life

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Abstract

This research examines Sanctification from the view of Jacobus Arminius. After reading the work of James Arminius, the author discovers that Arminius left an unanswered question on the topic of Sanctification. The unanswered question leads to different interpretations of Sanctification in the thinking of Arminius. The purpose of this research is to answer the unanswered question. The method is library research, and the data is primary and secondary. The analytic method is content analysis. All data is displayed descriptively. The result is that the Sanctification is perfect or complete in the initial and ultimate Sanctification; Sanctification still needs to be completed in the stage of progressive Sanctification.

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1. Introduction

Jacobus Arminius was born in the Netherlands. Arminius attended school in Marburg, Leiden, Geneva, and Basel. Jacobus Arminius was a Dutch theologian during the Protestant Reformation period whose views became the basis of Arminianism and the Dutch Remonstrant movement. From 1588 to 1803, he served as the pastor of an Amsterdam congregation. In 1603, he was called to a theological professorship at Leiden University in the Netherlands, held until he died in 1609 (Enns, 2014).

Arminius began his religious career as a staunch Calvinist since he had learned about Calvinism from Beza, Calvin's son-in-law. Once upon a time, Koornhert and Arminius engaged in a back-and-forth debate. Koornheert's victory over Arminius in the debate caused Arminius to reconsider his Calvinist theology. As a result, Arminius refuted Calvin's

theology of predestination and reprobation and broadened the concepts to include human free will and responsibility. It led to the establishment of Arminianism, a theological movement that threatened the prevailing Calvinist theology in the Netherlands and elsewhere. Arminianism and Calvinism were involved in one of the most critical and contentious theological debates of the early modern period (Horton et al., 2002).

According to Arminius, God is not the originator of sin, and man is not an automaton in God's hands. He argued that man could respond to God and cooperate with Him for salvation. Arminius believed in free will and that humans can accept or reject God's grace, not because of their merit but because of God's grace (Enns, 2014). Arminius believed that God's sovereignty and human free will could coexist and that God had endowed humans with the ability to choose between good and evil. Arminius emphasized the significance of individual faith and the Holy Spirit's role in guiding individuals to salvation (Davie, 2016).

Arminius emphasizes the significance of the roles of the Holy Spirit in salvation and the significance of the Holy Spirit in Sanctification. Arminius believed that the Holy Spirit enables believers to live a life of obedience and holiness by transforming them into the image of Christ. This emphasis on Sanctification is central to his theology and continues to impact contemporary Christian thought. Since Sanctification was one of Arminius's central theologies, the author read and examined *the work of Jacobus Arminius* on the topic of Sanctification. The author discovered a left question (unanswered question). Arminius's question was whether the Sanctification is complete or not.

This unanswered question by Arminius is crucial to answer because it will help Christians understand the perfection of the work of God the Father, Son, and Holy Spirit in Sanctification and determine the role of Christians in Sanctification in daily life.

This research aims to provide answers to unanswered questions. The author will not analyze from particular dogmatic views or specific church denominations. The author utilizes three stages of Sanctification from Wayne Grudem's perspective. To counteract Grudem's perspective, the author will adopt Floyd H. Barackman's perspective on the stages of Sanctification and compare and contrast the two theories. This research seeks to thoroughly understand the stages of Sanctification and their significance in Christian theology and answer Arminius' left question and their implication to Christianity today.

2. Method

This research employs the library study approach. The author critically analyzes the material to develop a frame of Mind to address Arminius' unresolved questions (Fadli, 2021). Content analysis was employed as the analytical approach, displaying the data descriptively (Marshall & Rossman, 2016).

3. Result And Discussion

3.1. Sanctification

Sanctification, in its broadest sense, is the process by which an object, location, or person is made holy and acceptable to God. In the narrow definition (or Christian sense), Sanctification is the process by which a Christian is rendered holy and acceptable to God (Davie, 2016). The terms "holy" and "acceptable to God" are significant in this definition. The term holy will be discussed more in the following section.

Sanctification is the work of God's free grace, whereby God renews in the whole man after God's image and enables more and more to die unto sins and love unto righteousness (Shedd, 2003). This process of Sanctification is a lifelong journey for believers as believers strive to become more like Christ and grow in their faith. It involves personal effort and reliance on the power of the Holy Spirit to transform their hearts and minds.

Sanctification is also the progressive process of making them like Christ (Grudem, 1994). This process involves spiritual growth and transformation, which occur through the power of the Holy Spirit and the application of biblical principles in daily life. As Christians become more like Christ, they exhibit the fruit of the Spirit and reflect God's character to those around them.

Sanctification is every act of divine grace by which the Holy Spirit turns a person from sin to holiness (Muller, 1955). Sanctification is the process by which the power of the new being transforms personally and the community, both inside and outside the Church (Tillich, 1988). Sanctification is a separation from the world to God, an imputation of Christ as a believer's holiness, purification from moral evil, and conformance to the image of Christ (Thiessen, 1963). This process of Sanctification is ongoing and requires a continual surrender to God's will and a desire to grow in holiness. As individuals undergo Sanctification, their ability to serve their communities and spread the love of Christ to those around them improves.

Sanctification is the process through which God transforms Christians' lives from sin to holiness using the Holy Spirit. The author defines it as a progress work that renews the whole person after God's image and transforms them to be like Christ. The Triune God is actively involved in this process, working to make believers holy and sinless. Sanctification involves separating them from the world, imputing Christ's holiness to them, purifying them from moral evil, and forming them in the image of Christ.

3.2. Sanctification In The Bible

The Old Testament uses several words to indicate holiness: *qadosh*, *qodesh*, *qadash*, *miqdash*, and *Hasid*. *Qadosh* refers to a location and individuals designated by God for a specific purpose. The primary sense of "holiness" is conveyed by *Qodesh*. "Sanctity" or "Consecration" denotes something set apart for the Lord's service. *Qodesh* refers to God's holiness; *Qadash* can mean consecrating and dedicating. *Miqdash* refers to the sanctuary, and *Hasid* refers to "saints." In the Old Testament, holiness refers to God's character, persons, and places set off or set apart for his service, especially the saints (Renn, 2014, pp. 493 n–494).

In the Old Testament, God designates specific individuals as Saints and consecrates them for His service in the sanctuary. These Saints must be sanctified and dedicated to God's purpose because He is Holy. The term used for holiness in the Old Testament is Sanctification. Sanctification involves setting something or someone apart for a sacred purpose. This process of Sanctification is not limited to individuals but also includes objects and places used in worship and service to God. For example, the Ark of the Covenant is holy because the Ark represents God's presence among His people. Similarly, the Tabernacle and later the Temple were sanctified as holy places where God's glory dwelled.

Various words in the New Testament describe "holiness": *hagios*, *hagiazō*, *hagiamos*, *hosios*, *hosiotes*, *hagiosyne*, and *hagiotēs*. The term "hagios" pertains to moral purity and is sometimes interpreted as "saint." *Hagios* also mentions the Holy Spirit. *Hagiazō* means "concentrate" or "make holy," but the underlying notion is "sanctify" or "set apart" persons and things for God's service. Specifically to God's and Jesus' actions. Jesus consecrates himself for the sake of His disciple (John 17:19), as well as for the Sanctification of the Church (Ephesians 5:26). God proclaimed in John 10:36 that He had sanctified Christ's person and ministry, as well as His people (Acts 20:32; Hebrews 3:11; 10:10; 1 Thessalonians 5:23; 1 Corinthians 6:11).

"Sanctification" and "holiness" were the most common translations of *Hagiamos*. *Hosios* refers to God and Christ as holy or morally and religiously pure, and *Hosiotes* signifies holiness, although it is alongside righteousness. At the same time, *Hagiosyne* refers to the Holy Spirit. Furthermore, the ultimate goal for which the Lord disciplines his people throughout their lives is *hagiotēs* (Renn, 2014, pp. 494–495).

In the New Testament, holiness has various meanings. Firstly, it pertains to the purification of saints, which is the ultimate goal of the Lord's discipline throughout their lives. Secondly, it refers to being made holy through God's and Jesus' work. Jesus is committed to sanctifying His disciples and the Church, and God has declared that His people are saints. Thirdly, it denotes morally and religiously pure things, and Holiness is the attribute of God, Christ, and the Holy Spirit. Lastly, holiness is often associated with righteousness and obedience to God's commandments. It is a state of being set apart from sin and dedicated to serving God. Attaining holiness is not solely achievable through human effort; instead, it is a divine gift bestowed upon us by God, which we receive through our Faith in Jesus Christ. As followers, we must strive towards holiness and embody the traits that reflect God's character.

3.3. Sanctification In The View Arminius

3.3.1. The Meaning of Sanctification

Arminius distinguished between ordinary and divine Sanctification. Separated is the conventional usage; sanctified is the heavenly usage. The common term relates to nature, human nature; The concept is about the contamination caused by sinful behavior. Human beings live in sin and obey sin. Divine usage is when someone lives in godliness, and Holy Spirit transforms into holiness and righteousness (Arminius, 2002, p. 91).

According to Arminius, Sanctification is transitioning from a natural state to a divine one. This process involves God's grace which purifies sinners and helps believers overcome their sinful desires. Through Sanctification, believers are

equipped with knowledge, righteousness, and holiness and are separated from the world to become more like Christ. This transformation allows believers to live in God and attain salvation. Sanctification has two components: the old self dies, and a new self emerges through revitalization.

3.3.2. The Author of Sanctification

According to Arminius, God is the Author of Sanctification, the Holy Father in His Son, the Holy of Holies, by the Holy Spirit. The outward instrumental is the Word, and the internal instrumental is faith; yet, the Word does not sanctify unless the Words connect with faith. When the Christians proclaim the Word, the faith reacts, and at this point, the Word purifies man's heart and Mind. This purification process is essential for believers to draw closer to God and experience His presence. As they grow in faith, they become more like Christ and are empowered to live a life that glorifies Him.

3.3.3. The Subject and The Object of Sanctification

According to Arminius, the entity of Sanctification is sinners who are also believers; sinners because they have committed or tend to sin. The sinner is unworthy to serve the Lord and must become a believer. "Believers" refers to people who believe in Jesus Christ, find holiness in him, and follow his example of death and resurrection.

The subject is the soul of man, the first in Mind, which illuminated, the dark could of ignorant being driven away. Next, in the will, God delivered from indwelling sins and filled believers with the Spirit of holiness. At the same time, the body is still the same. God also consecrated the Mind though it is part of man that is to God. The purpose of the soul is changed become serving the Lord through Sanctification.

The subject concern is man's soul; the first in the Mind, which brightened, the dark might be pushed away from the ignorant. Following that, in the will, which God has cleansed of indwelling sin. God fills believers with the Spirit of holiness. While the body remains the same, man must devote a part to God. The purpose of Sanctification is to transform the soul so that individuals can serve the Lord (Arminius, 2002, p. 92).

The manifestation is found in the purification from sin and the conformity with God in Christ's body through His Spirit. The result is that the believing man is consecrated to God as priest and king and should serve him in the new life, to the glory of his divine name, and for man's salvation.

In the Old Testament, the priest sprinkled blood to forgive sins. Similarly, believers under the priesthood of Jesus have his blood sprinkled on them. This blood cleanses them of their sins, justifies them, and contributes to their Sanctification. The sprinkled blood washes away sins during justification and sanctifies those who receive forgiveness of sins during Sanctification.

According to Arminius, Sanctification takes time, even though men have been free on the cross. The power of sin reduces daily in a man's body, and God renewed them daily. Though the outside man perishes, the man carries Christ's death. Arminius questioned whether Christ's death resulted in perfect or complete Sanctification.

Arminius waited to respond to the question but devised an indirect response. Faith becomes a duty to man because it entails Sanctification, allowing them to experience a relationship with the Father and the Son and receive the blessing of Sanctification. In other words, there is Sanctification that Christ has accomplished perfectly and Sanctification that Christians experience on an ongoing basis through the Holy Spirit and the Word (Arminius, 2002, p. 93).

3.4. Response To Jacobus Arminius

Before the authors respond to Arminius, the writer discusses the three stages of Sanctification.

3.4.1. Three Stages of Sanctification

Henry Clarence Thiessen categorized the time of Sanctification into three categories: the initial act, the process of Sanctification, and the final and complete Sanctification. Floyd H Barackman referred to positional, practical, and ultimate Sanctification (Barackman, 1984). Grudem distinguished three stages of Sanctification: Sanctification begins with regeneration, continues throughout life, and concludes at death (Grudem, 1994). Regardless of which aspect of each stage of Sanctification Thiessen, Barackman, and Grudem emphasize, they all emphasize the same fundamental ideas. The common theme is that Sanctification is a process that begins with salvation and continues until the Holy Spirit completely transforms believers into the image of Christ. This process involves our cooperation with the Holy Spirit and His work as we grow holiness and obedience to God's Word, ultimately resulting in complete holiness and perfection in heaven. From Thiessen, Barackman, and Grudem, the author determined the term for the stages of Sanctification: *Initial Sanctification, progressive Sanctification, and ultimate Sanctification*.

3.4.1.1. Initial Sanctification

According to Barackman, concerns about God's positional Sanctification have set apart believers for God in Christ (1 Cor. 1:2). It relates to our devotion and position in Him. There are various characteristics of positional Sanctification as it occurs at the moment of salvation. It is an instantaneous work of God that is perfect and complete for every believer and belongs to every saved person. It renders every person who is saved a "saint" or a "holy one" (Phil. 1:2; Col. 1:2). According to Barackman, the initial salvation occurs at the moment of salvation; it is God's work in its entirety; it is perfect and complete; and it belongs to every believer, thereby assuring their salvation. Nevertheless, the process of Sanctification is ongoing and requires the believer's participation through obedience to God's commands and the guidance of the Holy Spirit. As their faith matures, believers become more like Christ and are empowered to live a life that honors God and serves others (Barackman, 1984).

Thiessen asserts that "the sanctification process begins with a positional act. According to the Bible, a person is sanctified when he believes in Christ." In the New Testament, believers are referred to as "saints" regardless of their degree of spiritual maturity (1 Cor. 1:2; Eph. 1:1; Col. 1:2; Heb. 10:10; Jude 1:3). This Sanctification is the result of the bloodshed and spilled by Jesus Christ (Heb. 12:13). Thiessen emphasizes that the positional position of believers as saints occurs at the moment a person believes in Jesus; at that moment, God reckons with him the holiness of Christ and declares him

sanctified by the blood-shedding and sprinkling of Jesus Christ. It does not imply that believers are exempt from sin or no longer need to strive for holiness; rather, it indicates that their identity as saints is secure in Christ. As they continue to grow in their faith and obedience, they will increasingly reflect the character of Christ and experience the practical effects of their positional Sanctification.

According to Grudem, satisfaction has a definite beginning at regeneration.

"A definite moral occur in our lives at the point of regeneration, for Paul talks about "washing of regeneration and renewal of Holy Spirit (Titus 3:5). Once we have been born again, we can not continue to sin as a habit or a pattern of life (1 John 3:9, because the power of new spiritual life within us keep us from yielding to a life of sin." (Grudem, 1994).

Based on this quote, the initial moral change in the first stages of Sanctification. There is some overlap between regeneration and Sanctification, for this moral change is part of regeneration. This initial step in the Sanctification involves a definite break from the ruling power of sin.

According to Brackman, positional Sanctification is an act of God that is both immediate and perfect, bestowed upon every individual who has attained salvation. The process of Sanctification is ongoing and necessitates surrender to the divine will and reliance on the Holy Spirit. Thiessen emphasizes that the process of Sanctification commences upon an individual's acceptance of Jesus as their Savior and subsequent reception of the declaration of Sanctification, which is attributed to the death and baptism of Jesus Christ. This statement does not suggest that individuals are devoid of sin or should discontinue their pursuit of sanctity, but rather that their classification as saints is guaranteed through their affiliation with Christ. Furthermore, Grudem emphasized that Sanctification and Regeneration share a common characteristic of disassociating from the pervasive impact of sin. Regeneration, in particular, involves a cleansing process incorporating Regeneration and Renewal through the Holy Spirit. The process of regeneration encompasses a moral transformation. While Brackman, Thiessen, and Grudem may have varying perspectives on the matter, they agree that initial Sanctification occurs at the onset of salvation, which is perfect.

Believers are not only God's sons but also the "royal priesthood" (1Pe 2:9 ASV). As a royal priesthood, believers have direct access to God without needing a priest, as in the Old Testament. Believers can freely worship God anytime and from any location without animal sacrifice. The following Initial is "the holy nation." A holy nation that God has set apart for God. God grants Heavenly nationality to believers. God has chosen a people for his kingdom to live with him in eternity.

Even though Arminius did not invent three stages of Sanctification, there is a glimpse that there is a beginning of Sanctification due to the sprinkled blood of Christ because Jesus applied His blood to each stage. The initial Sanctification is perfect, once and for all. When a person is born again, he or she receives the first Sanctification in a moment. The initial Sanctification is entirely divine action; there is no human action in the initial Sanctification. All that is required is for humans to believe and receive.

3.4.1.2. Progressive Sanctifications

According to Barackman, progressive salvation should consider the conditions believers face daily. Given that God is holy, he has a strong desire for his people to move further and further away from anything inherently opposed to him so that they can devote themselves to the manifestation and use of God. The fact that our Sanctification depends on our position should motivate us to live holy lives and inspire us. Moreover, it is essential to recognize that our standing in Christ is not based on our merit or worthiness but on God's grace and mercy. Consequently, we should approach our Sanctification with humility and gratitude to honor God in every aspect of our lives (Barackman, 1984).

According to Thiessen, Progressive Sanctification is a process that continues throughout one's life and makes one increasingly pure. Believers continue to do the same in their Sanctification: "putting off" [old men] and "putting on" [new creation] (Col. 3:8–12). When Christians devote themselves entirely to God, they ensure their Sanctification. The Holy Spirit will impart to the body the deeds that result in death to produce the Holy Spirit's fruit (Gal. 5:22-23). It indicates that believers must make a deliberate decision to abandon believers past sinful behaviors and put on the new self, which is being renewed in knowledge to reflect the image of its creator (Col. 3:10).

According to Grudem, Sanctification occurs more frequently as a person ages. Although the New Testament discusses a starting point for Sanctification, Sanctification is also a lifelong, never-ending process. Paul acknowledges that his readers continue to struggle with sin, even though they have been set free from sin (Rom. 6:18) and are dead to sin and alive to God (Rom. 6:11). He instructs them, however, to let sin rule their lives and to submit to it. Their mission is to make more remarkable spiritual progress. Paul emphasizes that Sanctification is not a one-time event but an ongoing process that requires believers to exert effort. He urges them to resist the temptation of sin and present themselves to God as instruments of righteousness (Grudem, 1994).

According to Barackman, the correlation between our Sanctification and our position ought to serve as a source of inspiration and motivation for us to lead lives characterized by holiness. It is imperative to comprehend that an individual's position in Christ is determined by God's grace and mercy rather than their deservingness or merit. Thiessen posits that progressive Sanctification is an enduring journey culminating in heightened purity. Adherents must deliberately discard their former sinful nature and embrace the renewed selves progressively being transformed in knowledge, mirroring the attributes of the divine being. According to Grudem, the process of Sanctification is ongoing and requires believers to persevere under pressure while offering themselves to God as instruments of righteousness. Paul acknowledges the ongoing struggle with sin yet encourages perseverance. Despite their varying emphases, Barackman, Thiessen, and Grudem agree that Sanctification is a lifelong process.

The process of progressive Sanctification still needs to be completed. Christians must maintain that God has made their life holy. Believers struggle to conquer sin. God does not eradicate sin from the earth, but Christians will rule over it. Christians may slip into sin at the progressive sanctification stage, but they must confess their guilt and repent in order to maintain their holiness before God. Even though God instructed believers to be perfect, they will not be perfect until they reach the Ultimate Sanctification through physical death or rapture.

God said, "You must therefore be perfect, as your heavenly Father is perfect" (Mat 5:48 ESV). The Greek Word meaning "perfect" for human is "τέλειοι," which originated from "τέλειος," which means "having attained the end or purpose, complete, perfect." For a person, "τέλειος" signifies fully developed, mature, or adult, whereas God is perfect. The grammatical meaning of "τέλειος" for the human being is "future indicative middle" (Wallace, 2000). Believers will be perfect in the future, but while they dwell in the world, their perfection will be "progressive perfection."

Aminius highlighted that Sanctification still needs to be completed; it must be in the stage of progressive Sanctification. Though believers have been justified and cleansed, they might fall into sin as long as they remain in the world. Therefore they require daily Sanctification, which is called "incomplete sanctification." Incomplete Sanctification refers to progressive Sanctification.

The author agrees with Arminius that the Word is the instrument by which the Holy Spirit sanctifies because Jesus declared, "My Word sanctifies you." The Word is essential in progressive Sanctification because it guides, teaches, corrects, and leads to conformity to Christ's image. The author will not comment further on this point because Arminius has emphasized the Holy Spirit as a sanctifier. In the next section, as an answer to Arminius' unanswered questions in his work.

3.4.1.3. Ultimate Sanctifications

The ultimate Sanctification will be experienced by his Church when the Lord returns. Believers will experience complete conformity to Christ's character and Lord Jesus's human nature. From then on, believers will be holy (Barackman, 1984).

According to Thiessen, complete and final Sanctification awaits the sign of Christ. No matter how much progress believers have made in the life of holiness, the entire conformity to Christ will not be perfect; perfection is still coming. Sanctification will be complete and perfect when the believer is free from sin or death or Jesus returns to pick His Church (Thiessen, 1963).

The ultimate Sanctification will be complete after death or when Jesus returns. Even though the believer has experienced the initial Sanctification, the seed of sin remains in the body. The Sanctification will never be complete as long as the sin remains in the body. Nevertheless, when believers die, the Sanctification will be perfect and free from indwelling sin (Grudem, 1994).

According to Barackman, Believers will be completely holy when the Lord returns. According to Thiessen, Sanctification will be complete and perfect when the believer is free from sin or death. Sanctification will be complete and perfect when the believer is free from sin or death or Jesus returns to pick His Church. The ultimate Sanctification will be complete when believers die, free from indwelling sin. and be complete after death or when Jesus returns. In this stage, Barackman, Thiessen, and Grudem agree, and The ultimate Sanctification will be complete and perfect after death or Jesus' second coming.

The author refers to the final Sanctification as "the Ultimate Sanctification," as it is the goal of all Christians. At this point, every believer will be perfect. The Ultimate Sanctification is perfect and complete. There needs to be more human effort at

this stage, and it is entirely the grace of God.

After the author responds to Arminius' views based on his work, the author mostly agrees with him; however, Arminius leaves unsolved questions. He inquired but did not respond. The author will respond through this research. In the stages of Initial and Ultimate Sanctifications, believers' Sanctification is perfect and complete. This stage requires no human effort; it is just grace. On the cross, Jesus accomplished perfectly.

In the stage of progressive Sanctification, Sanctification still needs to be completed. According to Arminius, the Holy Spirit sanctifies believers through God's Word; therefore, believers must study, ponder, and apply it. Progressive Sanctification is how the lives of believers are sanctified. According to Arminius, the Holy Spirit leads the believers to live according to His leadership. The author agrees with Arminius in the perspective of progressive Sanctification. Because this topic is so crucial to Arminians, the author elaborates on it.

3.5. Response To Arminius' View

The author agrees that Arminius' and the divine's explanations will provide further insight into the Sanctification. He clarified and divided the definition of Sanctification to make it more understandable to readers.

The author also agrees with Arminius' explanation of the Trinity's procedure in Sanctification, but he should emphasize Jesus' involvement. The God Father is indeed present in the Son, but the Son is more than just a mediator for the Father's Sanctification; the Son shed his blood for the remission of sins. As Arminius stressed, "through the Spirit of Holiness" implies that the One who sanctifies is the Holy Spirit, which is correct but not the only one. Arminius' emphasis on the Spirit of Holiness is one of the reasons why most of his followers and successors (called Armenians) emphasize the Holy Spirit as a sanctifier, particularly Pentecostals (Dieter et al., 1996). They emphasize the Holy Spirit Baptism, and the sign speaks in tongues (Arrington, 2015).

The author also agrees that the Holy Spirit uses the Word to sanctify, as Jesus taught that His Word sanctifies men (Keneer, 2015). Arrington prioritized the sequence of Sanctification. Though the order was not significant, he did follow Arminius. Although Arminius did not invent the doctrine of the three stages of Sanctification, his concept must be for daily Sanctification because Faith is still involved in this stage. Man will never know holiness unless he has faith. However, if Arminius stressed Jesus' blood for Sanctification, he included it in all stages.

Arminius should elaborate on the function of the Trinity in Sanctification. If "spirit-filled person" means that when a person believes in Jesus, the Father and Son dwell in his life, and the Holy Spirit seals him, it makes more sense to the readers. The Holy Spirit's role is why most Pentecostal churches separate the filling of the Holy Spirit into two stages: before and after repentance (Dieter et al., 1996).

Arminius highlighted the results of the sprinkled blood of Christ in the context of justification and Sanctification. Sanctification is a process that takes time and is related to being delivered from the power of sin. The author agrees with Arminius, but Arminius should include more explanations in his teaching. Since Jesus accomplished his goal on the cross

perfectly, justification and Sanctification should be completed or perfect, and John Wesley refined this into total Sanctification. In other words, there should be perfect and unfinished or progressive Sanctification.

A believer's Sanctification is not complete at the stage of progressive Sanctification. According to Arminius, the Holy Spirit sanctifies believers through God's Word; consequently, believers must study, reflect, and apply the Word in their life. According to Arminius, believers should be led by the Holy Spirit and live by His guidance. Regarding progressive Sanctification, the author agrees with Arminius' views on Sanctification.

Arminius taught baptism in two ways: outwardly and inwardly. Water is used for outward baptism, whereas internal baptism is associated with Christ's blood and the Holy Spirit (Arminius, 2002, pp. 87–88). However, Arminius did not discuss the Holy Spirit baptism in the context of Sanctification. If Arminius is concerned about the baptism of the Holy Spirit, it is Biblical. The Bible mentions the Baptism of the Spirit. John the Baptizer emphasizes Jesus as the One who performs the Holy Spirit baptism.

The author believes in Holy Spirit Baptism, and Jesus is the only one who can baptize people with the Holy Spirit. When a believer is born again, he or she is sealed with the Holy Spirit. The moment believers are born again, the moment of "being filled" or "being baptized" with the Holy Spirit occurs once and for all, and there is no repetition. The Holy Spirit lives and dwells in the believer. Believers do not experience repetition of the baptism of the Holy Spirit or filled with Holy Spirit. Because the Holy Spirit is unlimited, there is no repetition of the baptism of the Holy Spirit or repetition of being filled with the Holy Spirit. When Christians submit wholeheartedly to the Holy Spirit, they are filled with the Holy Spirit because the Holy Spirit works fully in believers' lives as sanctifiers.

In Sanctification, believers should not only focus on speaking in tongues is a natural sign that a person is a Spirit-filled believer. Scholars appropriately investigate the idea of speaking in tongues. When God poured out the Holy Spirit on Pentecost, God filled the disciples with the Holy Spirit and began to talk in other people's tongues. The key in this chapter is the people they heard as their natives. As a result, when believers talk in tongues, others or someone else must hear them in their native language (Acts chapter 2).

The key in this chapter (1 Corinthians 12-14) is that when someone speaks in a foreign tongue, someone else must interpret, and the number is two or three people, or else they speak for themselves voicelessly. Finally, Sanctification occurs through entirely devoting one's life to the Holy Spirit.

3.6. Implication

The most crucial topic in the stage of progressive Sanctification is the Holy Spirit as a sanctifier. The author confesses that the Holy Spirit sanctifies believers. However, Christians must not restrict the concept the Sanctification to the term "filled with Holy Spirit," "baptized with Holy Spirit," or "speaking in tongues." The most crucial thing is that believers must wholly and entirely devote their lives to the Holy Spirit. When believers submit their life wholly to the Holy Spirit, The Holy Spirit fills their lives wholly. The Holy Spirit is unlimited by time or place; He is immeasurable. So it is not a matter of "space" in human life but complete devotion to The Holy Spirit.

4. Conclusion

The unsolved question becomes an advantage for the author since it allows the author to rethink Arminius' teaching because, in most cases, the author agrees with him, especially regarding Sanctification. Academically, the author must construct new insight, which develops from the unresolved question. The author responds to Arminius' questioning about whether Sanctification is perfect; Sanctification is perfect or complete in the initial and ultimate Sanctification; Sanctification still needs to be completed in the stage of progressive Sanctification.

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