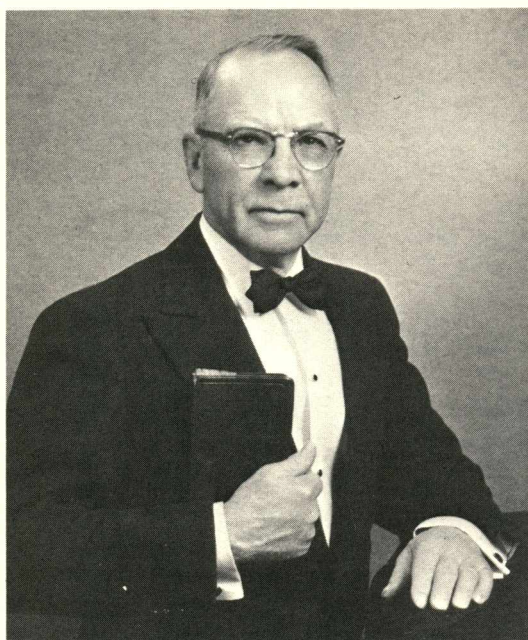


SANCTIFICATION:

The Price
Of Heaven

by
FRED M. WEATHERFORD

Sanctification: the Price of Heaven



Rev. Fred M. Weatherford

The Rev. Fred M. Weatherford, author of this book, met with marked success during 27 years of pastoral ministry in the Church of the Nazarene. One of these pastorates continued over a period of 11 years, during which time 315 members were added and a new, commodious church edifice was constructed and paid for.

The author has traveled extensively, having visited some 17 foreign countries. He took graduate work in the American School of Oriental Research in Jerusalem, Palestine.

The author's name appears in several "Who's Who" publications, including *Religious Leaders of America* and *The Biographical Encyclopedia of the World*.

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SANCTIFICATION: THE PRICE OF HEAVEN

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by

FRED M. WEATHERFORD

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Introduction

Fred M. Weatherford has been a minister in the Church of the Nazarene for nearly 50 years.

His ministry has always been full of enterprise and initiative. He has been a soul winner both in the pulpit and in personal contacts. He was a church builder even in days when money was scarce. He was able to inspire people to donate time and labor to achieve the impossible.

It was my privilege to be Brother Weatherford's successor as pastor of the First Church of the Nazarene in Medford, Ore., where he enjoyed a successful ministry for 11 years. I found a church well-indoctrinated, steadfast in faith, and active in service—a true reflection of his ministry and leadership.

Primarily, Fred Weatherford is a holiness preacher. His passion is to declare this central theme of the Scriptures. In addition to his public ministry, he has written a number of books.

This book, *SANCTIFICATION: THE PRICE OF HEAVEN*, is a compilation of significant portions from his writings. The author writes as he speaks—positively, emphatically, and convincingly. His great burden is that this "characteristic doctrine" of the church shall not become dim because of neglect or lack of understanding. The truth he expounds and the exhortations he presents are worthy of the prayerful consideration of every reader.

In making this volume available his motive remains what it has always been: to contribute to a more complete understanding of that holiness "without which no man shall see the Lord."

George Coulter
General Superintendent
Church of the Nazarene

Preface

None but those who have partaken of His holiness have an experiential understanding of the full-orbed revelation of God. Christ is not fully enthroned in heart, intellect, and affections until the cleansing power of a divine baptism reflects His image.

No man can call Jesus Lord until by humble, submissive, consecrated surrender he has crowned Him Lord of his life, as complete Possessor.

Just as certain as the MUST is required for the divine birth ("Ye must be born again") to produce spiritual life in an unanimated soul, so the Word subsequently says, Without "the sanctification . . . no man shall see the Lord." (ASV) It is to be specifically noted that the key words are "MUST" and "WITHOUT" if you would know the importance of the way to heaven.

John Wesley, the seer of the holiness movement since the days of the apostles, said (when he was 23), "In 1729, my brother Charles and I, reading the Bible, saw we could not be saved without holiness. We saw that holiness comes by faith. We saw likewise, that men are justified before they are sanctified."

—F. M. W.

The Author's Writings Evaluated

Rev. Fred M. Weatherford devotes several chapters to the doctrine of sanctification, with quotes from the holiness classics. Here is very valuable information dealing with the various theories of sanctification, the baptism with the Holy Spirit, the gift of tongues, and the enduement of power. It is timely, bringing clarity and sanity concerning the work of the Holy Spirit.

It is well-written, vivid, accurate, and inspiring, and by a man of training and experience. Fred M. Weatherford has not only grappled with theological problems, but more important, is a Christian gentleman of high attainments in grace.

Russell V. DeLong, D.D., Ph.D.

The writer's style is vigorous, pure, and elevating. The Calvinistic doctrine is shown to be unscriptural and misleading. The modern tongues movement is justly exposed. The urgency in "The Preacher's Passion for Souls" fitly fills one chapter. Orthodoxy and clearness reside in all the pages of this enlightening production.

Bishop William Pearce

The writer reveals accuracy, clarity of expression, and logical, convincing argument. The author is a logician as well as a theologian. His writing has great literary merit. The eloquent phrases and lofty language are expressed by both his heart and his pen.

Rev. E. E. Wordsworth, well-known minister and author

Referring to the author's treatise on the doctrine of sanctification: "What you have to say on the subject is great. I have never read anything better. It is classic, orthodox, logical, and scholarly."

The late F. Lincicome, internationally known evangelist

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1

Sanctification: A Divine Essential

Sanctification is the pinnacle goal in experiential salvation. It is the Magna Charta of redeeming grace. It is the great arterial boulevard from which the highest Christian graces emanate.

Sanctification is so much a part of the divine revelation to man that it is like a red thread interwoven into the entire gospel fabric and the Bible in its entirety. The reason sanctification is the outstanding fundamental of divine truth, in human experience, is from the fact that the Word of God demands it: "Without which no man shall see the Lord" (Heb. 12:14, ASV).

Sanctification is the upper stratum of a twofold divine bestowment. The twofold character of sin requires a twofold method for its elimination. We must discriminate *between guilt and depravity*. Depravity is not an act of sin; it is an inward pollution, the fountain from which actual sins originate. Depravity lies deeper and farther back than wrong-

doing. It is sin in embryo; it is that state of the heart out of which the acts of sin are born.

God clearly makes this distinction in Isa. 6:7: “. . . thine iniquity is taken away, and thy sin purged.” Here we notice that God in His Word differentiates between iniquity as guilt, and sin as an original state of being. Iniquity involves wrongdoing, an outbreak in depravity’s fountain—a willful transgression of God’s known law. Iniquity may otherwise be labeled guilt or condemnation which determines one a sinner.

Guilt is removed in forgiveness or pardon by God. This is evidenced by the witness of the Spirit. This birth experience is a deliverance into spiritual life. Gal. 4:19 gives us substantiating scripture: “My little children, of whom I travail in birth again [to be born again] until Christ be formed in you.” This is Paul’s inspired prayer, that spiritual birth may be forthcoming in the lives of those for whom he prayed. To have transgressions blotted out and sins forgiven requires spiritual birth as truly as physical life, in this world is dependent upon physical birth. Christ said to Nicodemus, “Ye must be born again.”

When one is born again by the Spirit, to be fully reckoned he is yet to be filled with the Spirit. After the new birth there is yet remaining in the human heart a depraved nature, that inherited seed germ, that has become a part of all human life from a common progenitor and is as widespread as the human race.

God’s method of dealing with this innate sin principle is by the purging power of Holy Ghost fire.

The reaction to the first application of light in the person by the work of the Holy Spirit is to scatter the darkness and liberate from the bondage of sin, bringing the joyful experience of a forgiven spirit. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Cor. 5:17).

The second application produces a conflagration, and men burn with a zeal that bursts into the spiritual dawn of a new deal. This Pentecostal light is the second act of the Holy Spirit in man's spiritual reconstruction.

Let us assure ourselves of God's concern for our sanctification. First of all it is God's provision as revealed in Eph. 5:25-27 ". . . Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it . . . 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."

We shall note again in Heb. 13:12-13, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

These two scriptures should be conclusive evidence of God's provision for our sanctification, since Christ gave himself specifically on Calvary's cross in making provision for our sanctification.

Will you notice secondly that it is God's choice for us to be sanctified? The reader might inquire, "When in the divine economy did God make provision for our sanctification and how essential is it?" II Thess. 2:13 gives us the secret: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Heb. 12:14, ASV, gives us further reason for the necessity of this experience: "Follow after peace with all men, and the sanctification without which no man shall see the Lord."

God, who is infinite in wisdom, eternal in purpose, and everlasting in His merciful beneficence, has a concern for His created subjects that is without failure. It is He who chose for us a method by which we may be sanctified. It was He who planned the provision. It was Christ who executed the proviso. Will we let the choice of infinite wisdom pass

without giving heed to that which is indispensable to our preparation for heaven?

Third, God calls us to sanctification. Lest we should still not heed His sacrificial provision for our sanctification, God thunders in our ears His call to sanctification. Read I Thess. 4:7-8: "For God hath not called us unto uncleanness, but unto holiness [ASV 'but in sanctification']. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."

"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. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24).

It is an elucidation of the text (I Thess. 5:23, so far as the various shading are concerned) to review it under the following translations:

Rotherham's:

"But the God of peace, himself, sanctify you completely; and entire may your spirit and soul and body be preserved, so as to be blameless at the arrival of Jesus' church."

German:

"And He, the God of peace, sanctify you through and through, and your whole spirit and soul and body shall [must] be kept unperishable for the future of our Lord Jesus Christ."

Old Swedish Version:

"May the God of peace Himself sanctify you all over that your whole spirit, soul and body may be kept blameless in the coming of our Lord Jesus Christ."

That the Spirit bears witness to the experience of sanctification is conclusively indicated from Heb. 10:14-15: "For by one offering he hath perfected for ever *them that are sanctified*. Whereof the Holy Ghost also is witness to us."

Every subject of our government holds himself in readiness to be of service to his country when the call to duty demands. Would we hold ourselves with any less readiness and obedience to God, as His created subjects, when He calls us in an effort to build unto us a super-spiritual defense?

Fourth, God has promised sanctification. Christ is so unwilling that any of us should miss the mark that He opens up another avenue in His conquest for our defense, by issuing to us a promise.

I want to call attention to three scriptures referring to this promise: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God *shall call*" (Acts 2:38-39).

Peter gives us a verification of this promise in its out-working in Acts 15:8-9.

Fifth, it is God's will to sanctify believers. In another endeavor to reach mankind with this truth, a lack of which precludes ability for the highest degree of service, and a place in God's eternal heaven; God makes it plain that it is His will. It is His last will and testament for all believers to be sanctified: "... this is *the will of God*, even your sanctification" (I Thess. 4:3).

The Hebrew writer supports this proposition: "Then

said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). We give assent to God's will every time we pray the Lord's Prayer—"Thy will be done."

Sixth, it is God's command that all believers be sanctified. To make it yet stronger, He commanded that the will be executed. In Heb. 12:14, ASV, He said, "Follow after peace with all men, and the sanctification without which no man shall see the Lord." The Centenary translation puts it, "Run swiftly after peace, and holiness, without which no man shall see the Lord."

The metaphor here cited sets forth the same thought that might be expressed by saying, the hound is following the rabbit with such intensity of purpose and zeal of action as to capture the object for which he seeks. He has no intention of withdrawing his pursuit until after the victim is made his own.

It has been my observation that the soul who is determined to receive this God-given experience, and sets himself to the task of not being denied in his efforts, will invariably climax his endeavor with the incoming of the Sanctifier, that brings him into perfect, sweet, and joyful accord with God, his Maker.

Sanctification is the seal of character fitness evinced by God: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13).

I call your attention to these two specific gifts of divine grace in the rehabilitation of character. In John 3:16 we have the renowned text, "God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

In the second instance, Eph. 5:25, Christ in turn gave himself to sanctify the church: “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.”

The two preceding paragraphs unequivocally set forth the two works of grace. The first scripture quotation was provision for the “world”—the crowd outside the Church. The second was wholly for the “church.”

Sanctification is that credential without which admittance is not granted into heaven. It is the passport issued by divine authority and received in this country. It carries with it the divine seal, that you will be admitted without question into the heavenly country. Such assurance comes from God in Eph. 2:19, “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.”

By recapitulation then, sanctification is God’s provision, choice, call, promise, will, and command, to man, for man, and in his behalf. Anyone who fails to avail himself of God’s plan and interest to make him happy, and fill his post with the utmost degree of efficiency and beauty of character, by refusing to permit God to sanctify him, will have played the fool and sacrificed himself to an ignoble destiny.

In the conclusion of this chapter I want to direct you to six steps designed to lead you into the gracious experience of sanctification.

First, you must assent (give full credit) to the truth that sanctification is God’s method of making man holy, and that He is able to sanctify you.

Second, you must believe that He will sanctify you.

Third, you must not only believe that He is able and willing, but that His plan is to sanctify you now.

Fourth, you must gain your own consent to be sanctified.

Fifth, you must manifest a confiding faith in God, that He will sanctify you—confidently believe Him to do it now.

Sixth, you must consecrate yourself in prayer, giving yourself wholly to God that He may have, hold, and direct your life in its entirety—a complete abandonment of yourself to God.

Dr. H. C. Morrison preached 10 consecutive nights on sanctification in a certain series of meetings. There was a young man in the audience, the son of an ex-senator. The senator sat back there praying for his son during the procedure of each night's service; finally the father went to his son, requesting him to seek God. The son's reply to his father was, "Father, I have been listening to that preacher these past nights, and I believe you need to be sanctified as much as I need the justified, born-again experience. If you will go to the altar under those conditions, I will go with you." The senator went and fell across the altar with his son. In due time the praying of the son brought him the victory of forgiveness and the new birth, while the praying of the father brought him the joys of a sanctified heart, and the two met in the embrace of victories won.

2

Sanctification Equips for Service

The seventeenth chapter of John's Gospel is irreducible when it comes to the doctrine and experience of sanctification. If there were no other scripture citation in the Bible, it would be adequate proof that the believer is yet to be sanctified after he is born again of the Spirit.

In order to place the term *sanctify*, with its meaning, squarely in our thinking, it might be well to define it. From Webster's revised unabridged dictionary we take the following definition: "The word sanctify is taken from the Latin word *sanctus*, meaning to make sacred or holy." His further definition refers to the word saint. "A saint," says Webster, "is a person sanctified; a holy or godly person." He further defines sanctification as, "The act of making holy; the act of God's grace by which the affections of men are purified or alienated from sin and the world and exalted to a supreme love to God."

In the seventeenth chapter of John's Gospel, Jesus prays the Father, "Sanctify them" (John 17:17). A little insight

into the spiritual status of "them," those for whom He offered that prayer, will throw light on the type of people who are eligible for this experience.

1. First of all, they belong to the Lord: "Thou gavest them [to] me" (John 17:6).

2. They have obeyed the Lord: "They have kept thy word" (17:6).

3. They have received the word of the Lord. "The words which thou gavest me . . . they have received" (17:8).

4. Jesus had kept them: "I kept them in thy name: those that thou gavest me" (17:12).

5. Christ was glorified in them: "I am glorified in them" (17:10). Christ could receive no glory from sinners.

6. Christ was not praying for sinners in this prayer: "I pray not for the world, but for them which thou hast given me; for they are thine" (17:9).

7. They were so eminently Christian that Jesus identified himself with them: "The world hath hated them, because they are not of the world, even as I am not of the world"—as separate from the world as He (17:14).

8. Christ had commissioned them and sent them forth as evangelists: "As thou hast sent me into the world, even so have I also sent them into the world" (17:18). No one would suspect that Jesus would commission sinners as evangelists.

The object of this master-passion prayer of Jesus is for God to sanctify this group of men who had left all to follow Him. His last message to this same group of men was for them to return to Jerusalem and not to go forth until after they had been baptized with the Holy Ghost in cleansing, sanctifying power.

If they were born-again Christians, to which we have given undeniable scriptural evidence, it cannot be questioned that there is another unqualified work of divine grace, essen-

tial in human experience to meet the demands of God, subsequent to the born-again Christian experience. This being true, there must be some outstanding reason for such a demand placed upon Christian believers. Christ also gives these reasons in the seventeenth chapter of John's Gospel.

The first reason set forth for their sanctification is found in these words: "That they may be one." Then we conclude the experience of sanctification is a unifying agency. If you please, this is the second work of the Holy Spirit in God's reconstruction act in furnishing a new deal for man's spiritual recovery. To receive this second voltage of divine energy requires a closed circuit. In personality it means a oneness which loses self in the circuit of God. In the same contact there is a burning out and a filling up.

A second reason necessary for their sanctification is found in these words: "That they may be made perfect in one." When is a thing said to be perfect? A thing is said to be perfect when all of the component parts are added that contribute to its completeness. Sanctification is the added work of divine grace which completes God's plan of redemption in the life of man, in which event all has been added to perfect or complete his salvation.

Dr. Adam Clarke says: "This perfection is the restoration of man to the state of holiness from which he fell, by creating him anew in Christ Jesus and restoring to him that image and likeness of God which he has lost. A higher meaning than this it cannot have; a lower meaning it must not have."

Sin robbed man of that divine image. Christ's mission is to replace it. If man be not perfectly saved from all sin, sin still triumphs and has dealt a blow to the human race that Christ cannot, or will not, remove. To say He cannot is to place limitations upon the infinite; to say He will not is to deny Him the realization for which He came into the

world. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). Paul, in writing to the Ephesians, calls it "the fulness of God" (Eph. 3:19).

If a vessel is filled with water, nothing can be added to it. If I am going to fill a glass with water, it must first be emptied of all other substances, else it cannot be full of water. Paul refers to this when he says: "That ye might be filled with all the fulness of God." The incoming of the Holy Spirit in sanctification displaces all sin and evil propensities, and fills with the Holy Ghost.

The highest pleasure in life comes from complete conformity to the will of God. This experience so abounds and tempers the life that Christ becomes all in all. The things which one formerly desired slip out of the life when the fullness of God's grace becomes effective.

Another reason for the necessity of being sanctified is seen in these words: "That they . . . be with me where I am . . ." (John 17:24). If the experience of sanctification is so essential that one cannot enter into the portals of heaven with Jesus without it, then one cannot afford to do otherwise than seek and obtain this gift, which Christ prayed God to bestow upon the believing disciples. It is this experience that gives one the divine seal of unqualified sanction—"Prepared unto every good work" (II Tim. 2:21).

Christ was not primarily concerned for these disciples alone; He looked down through the vista of time to include the last generation and the last soul of the human race in the world of that generation. Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Sanctification has a primary and a secondary meaning. There is man's part, which is the dedication or setting him-

self apart for God's high, holy purpose. This is termed the secondary meaning of sanctification. The positive or primary meaning of sanctification is God's part, or the act of sanctifying. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

An automobile engine of six cylinders may have all of the assembly excepting three spark plugs, which are so essential to the complete firing apparatus of the motor that the engine cannot perform its intended mission if they are not all inserted. They are required to complete the unit. In just the same manner is the Holy Ghost, in sanctifying power, a necessary addition to complete the spiritual firing apparatus in man, if he is to perform his mission among men as God ordained.

Another distinct reason for their sanctification is seen in these words: "That they might have my joy fulfilled in themselves" (John 17:13). If one would know the height of joy, he will find it in the sanctifying grace of God.

The Holy Ghost furnishes power and variety in personality. There is a danger of becoming doctrinally placid, that is, satisfied with stillness—carrying on a profession with an empty vessel. It is evidence that spiritual death reigns when all members are still. If there is no variety in the manifestations of worship, it is evidence that the Spirit is not reigning. There will be as much variety in the manifestations of praise and worship as there are varieties in personality.

We are living in what is termed a mechanistic age. This has been so prevalent that one need be on his guard lest he become mechanical in his worship. The production for each year is patterned from the same model. This is true in automobiles; it is true in clothing. We have fallen upon a time when man's social standing is rated in proportion to his modelistic catering.

This trend has had its influence upon Christianity. Many theologians have thought it necessary, in order to keep abreast with this mechanical age, to inject new models into the Christian program. This has served to break down the faith of the church in a widespread scope.

During the era of the immediate past the Church largely trusted to the modern trend of mere education to solve the problems of the nation and of the world; but coincident with this move we have observed that at just the time when America needed the fruits of moral discipline, and a profound loyalty to those principles in governmental democracy, we noted a decided slipping. Education that does not give due recognition to moral and spiritual discipline is more likely to produce a John Dillinger than a William Jennings Bryan. That kind of education which has substituted free thought, among the immature, for discipline has opened the floodgate to imperil the moral life of our republic. One of the greatest needs of this era, both in education and in spiritual life, is discipline. If genius is developed in solitude, character is formed by rigid discipline in the stream of life.

Theologians towed off by this mechanistic age turned to science as a new panacea to solve the problems of modern Christianity. But time has revealed that the attempt to make science the source of our social structure, rather than its servant, has proved the futility of a false premise.

Science has taught us how to make the desert blossom as the rose, by the extraction of a fertilizer from the forces of nature, but it has remained impotent to give us a recipe for rebuilding the social and spiritual structure it has robbed. It has given us the formula for making a poisonous gas with which to destroy an empire. But science does not tell us whether we will propagate plant life or kill our fellowmen.

In our outreach for the control of the forces of nature we have lost the recipe for self-control. The scientific world has

so outstripped the moral and spiritual pace of our day that we need a scientific moratorium until there is a convalescence in the moral and spiritual economy of life.

If the freedom of our democracy is to survive, the spiritual life of our people must be given the ascendancy. We must turn our ears again to the voice of Pentecost; we must train our thinking to the light of such gospel heralders as George Whitefield and John Wesley. There is no doubt, in the thinking of English students, but that John Wesley did more to preserve the power of the British Empire through his holy ministry than all of its crowned heads. It is likewise true of George Whitefield in America.

There have been so many quacks prescribing for the social adjustments of mankind that the social world is in a maze. But any variety of social appendages tied to the relationships of men can never make them brothers. We shall never see the dawn of a social Utopia through any process of a mere socialized program. The direction of society through legislation may feed the hungry and clothe the destitute, but it is impotent to minister to the sobs of man who has broken step with God.

It has been noted in certain national circles that the arm of the Church has, in some instances, been tied. It is also to be observed that in all such instances the testimony of the Church had sunk to such depths as to deserve to be challenged. It will be recalled that God in writing to the Laodicean church said in Rev. 3:16, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

If the church is to be a death chamber, void of spiritual life, it would better serve by being silenced. Except it bear the message that is vital to the spiritual redemption of man, it can lay no just claim to existence.

The true and God-commissioned Church is the only warning and integrating agency to a moving civilization,

without which it cannot long endure. This old world, with its financial strippings and crushing heartthrobs, must hear anew, from voices that will not be stopped, that, in Jesus Christ, God has broken into human life to make a new man and a new world. What we need most is not an economic genius to recover industry, but a spiritual genius to recover life. If our social and industrial lives are to be purified, the Church must carry the fire to purge them. The testimony of the saint must be iridescent with glowing beauty and the life radiant with consecrated devotion.

The Holy Ghost-possessed soul carries with him such a sense of divine commission and an inward propelling power that his testimony becomes fairly invincible. His words are turned to the steel of action, to salvage the ship of state that is sinking before our eyes.

The Church is both the friend and the critic of the social order. If modern civilization divests the Church of its social and spiritual preeminence, there can be no order. Such procedure would set in action the fiend of chaos, to sweep us into oblivion.

The noblest form of the social order adheres in the conscience which sanctified Christianity injects. That state which attempts to rear a social structure by counting God out is a menace to civilization. No political power can legislate against the Church of God without suffering ignoble and calamitous defeat. That government which sets itself against the principles of Jesus Christ and defies His will has forgotten that it has yet to reckon with the imperial hand of justice.

3

Sanctification Eradicates All Sin

I want to direct your attention in this chapter to a text of scripture found in Rom. 6:22, ASV, "But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life."

This text specifically sets forth the experience of sanctification. It admits the antecedent of being born again.

To allay any question that may arise in the mind of the reader as to the necessity for two works of grace, I have an answer. Sin in its analysis is twofold—sins committed and sin inborn. God used David even in the Old Testament to bear this out in Ps. 51:5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

This shows that man is totally depraved and has in him the seed of sin at birth. I want to quote another scripture, from the New Testament—Eph. 2:3: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by *nature* [generation by generation] the children of wrath, even as others." I want to continue with the subsequent fourth and fifth verses: "But God, who is rich in mercy, for his great love wherewith he loved us, even when

we were dead in sins, hath quickened us together with Christ." To *quicken* means to give life. *Generation* is the process by which life comes into being. God says we were by generation the children of wrath. Then to become the children of God, we must be regenerated—given life from above—born again.

Sins committed produce guilt and condemnation; hence the guilty to be freed must appeal to God for mercy to pardon his transgressions. God's pardon is necessarily a judicial act. And the act which takes place on His throne in behalf of the sinner is justification, and the pardon which He remits to the guilty sinner is forgiveness, the Spirit bearing him witness that he is adopted into the family of God (Rom. 8:15-16).

Sanctification gives an inheritance among them that are sanctified—a gift—hence it is not anything into which we may grow. It is God's last will, promised and left for all believers, upon complying with certain stipulations. "This is the will of God, even your sanctification." Acts 26:18 (ASV) gives some stipulations: "That they may receive remission of sins *and* an inheritance among them that are sanctified by faith that is in me."

There remains yet in the born-again, regenerated life a sin principle to be eradicated. This inbeing or inborn sin cannot be pardoned, since its presence is not by reason of any act for which we are responsible. It must be cleansed away, and moral cleansing is primarily a priestly act. Jesus Christ is our High Priest. He is our Sanctifier—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The Greek scholars of constructive criticism tell us that the text properly reads: "But now being made free from the sin principle ye have your fruit of sanctification." This leads us to conclude that the removal or eradication of the sin principle is done by the sanctifying power of God.

Defining the root meaning of the words *sanctify* and *sanctification*, let it be said they are taken from the Latin adjective *sanctus* (meaning "holy") and the Latin verb *facere* (meaning "to make") and the suffix *ion* (meaning "the act of"). Then sanctification is the act of making holy.

Twenty of the world's greatest commentators tell us that "sin" in the singular, with the article "the" before it, means depravity—inbred sin.

This God destroys in His second definite work of grace which He has named sanctification; the effect is heart cleansing.

It would do no violence to the text to say that being freed from the sin principle you are sanctified, which is evidenced by the fruit of your life. This is manifested by a greater depth of vital piety, strict conformity to the whole will of God, a life marked by a deeper devotion, a keener responsibility in rescuing the perishing, being given more to intercessory prayer, and more abounding joy in the life. There will be the absence of inner fomentations, times of anger, jealousy, stinginess or desire to withhold God's tenth, ill will, an unforgiving spirit, etc.

The method by which this sin principle is eradicated from the life is seen in Rom. 6:6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed."

Dr. A. M. Hills, a famous Greek scholar under whose instruction it was my privilege to sit for two years and a half, said, "I have consulted six Greek lexicons as to the meaning of this Greek verb *destroyed*, and the meanings are 'abolish,' 'destroy,' 'freed from,' 'annihilate,' 'to do away,' 'to put an end to.'" With this perfect collaboration of interpretation by these eminent Greek scholars, there is no room left for doubt as to the destruction of inborn sin through this gracious, sanctifying, second definite work of grace.

The last text quoted bears out two thoughts of eradication—"crucified" and "destroyed." It is to be noted that crucifixion calls for a death, which means a cessation of life; this means none other than the sin principle, the old man, innate sin, is crucified in the life. To destroy means to do away.

Paul testifies in Gal. 2:20 of having received this identical experience. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

I want at this point to make, if possible, a clear distinction between the new birth and sanctification. The new birth adds a new nature; it gives one something he never had before. Sanctification, the second work of grace, destroys the old nature, something you always had.

How erroneous it is to hear people talk about growing into the experience of sanctification, for growth is a process of addition, while sanctification is a process of elimination or subtraction!

Let me make a further distinction between the two works of grace. In regeneration the sinner is taken out of the world; in sanctification the sinful propensity is taken out of the believer. The work of regeneration is a quickening work: "And you hath he quickened [given spiritual life], who were dead in trespasses and sins" (Eph. 2:1). "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). The work of sanctification is a killing work: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6).

That these two works of grace cannot be received at the same time is evidenced from the fact that you cannot make alive and kill with the same stroke.

There is a parallel scripture to the one quoted in the beginning of this chapter which I want to use in collaboration: "In whom ye were *also circumcised with a circumcision*

not made with hands, in the putting off of the body of the flesh, in the circumcision by Christ" (heart circumcision) (Col. 2:11, ASV). Circumcision is another expression used for heart purity.

Dr. Daniel Steele says, "We call attention of every Greek scholar to the strength of the original noun, 'putting off.' It is a word invented by Paul, through divine inspiration, and found nowhere else in the Bible, nor in all Greek literature, to show the thoroughness of the cleansing by the complete stripping off, and laying aside the propensity to evil. The apostle prefixes one preposition, *apo*, denoting separateness, to another denoting outness which is *ek*, and then constructs the strongest conceivable term for the entire removal of depravity, *apekdusei*."

Dr. Meyer, the great Bible exegete, makes this further comment: "Whereas the spiritual circumcision, divinely performed, consisted in a complete parting and doing away with this body (of sin) in so far as God, by means of this ethical circumcision, has taken off and removed this sinful body from man, like a garment, drawn off and laid aside."

Dr. Steele adds, "If this does not mean the complete and eternal separation of depravity, then it is impossible to express the idea of cleansing in any language."

Let it be observed in passing that the sanctified soul must have new blessings. The Lord clearly taught this in type when He gave a new supply of manna to the children of Israel each day. That which was not gathered fresh each day bred worms and stank. A personality from whose life sanctification has been lost by ceasing to walk in the light, yet carrying on a profession, announces an odious defection. To presume to live on your past experience is to admit spiritual disintegration.

Paul's secret of keeping the blessing was daily death—"I die daily." A fresh renewal of one's abandonment to God daily will answer to the service of fresh manna on your daily

spiritual menu. Your testimony, too, will be a glowing inspiration and a benediction. The reading of the Word will keep one active in obedience and performance.

I want to direct your thinking to some of the characteristic manifestations of what is variously termed "the sin principle," "carnality," "the old man," etc.

First, He is a very sensitive old fellow; the absence of shock absorbers is decidedly in evidence. His feelers are close to the surface. He is quick to notice an apparent slight.

Second, He acts the part of a martyr instead of a soldier under persecution.

Third, He is an unruly old fellow under trial. This is often evidenced in the home; in church schisms, lack of patience—long-suffering—nothing just suits—always something to grumble about.

Fourth, He has pouting spells. The host didn't happen to think of his name in sending out invitations, or he heard that somebody said something unkind about him; consequently he has a grudge.

Fifth, This old man is a stingy fellow. The need of the church can be ever so great and charity painfully wanting, but he holds on to the purse strings with an abiding grip.

Sixth, He is very much in evidence as a faultfinder and in scattering surmises injurious to the good name of others. He is like the vulture soaring around with his piercing eyes, and anything that is off-color and bears an odor in the community he swoops down upon, and sends out notices to all in his neighborhood, and he is blessed to serve his food scandal to all of his friends.

Seventh, He is unforgiving. He is the avowed and declared enemy of every person who doesn't agree with his plan; he holds a grudge against every person that dares oppose him.

Eighth, He has a disposition to conform to the world. This old man often sees his wife (Mrs. Old Man) bedeck her-

self with all the fads and fancies of popular worldly vogue—he is often seen at questionable places—not given to spirituality.

This old man's hindering appendages may be eliminated through that process of crucifixion: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

To go into the crucible means a loosening of these component idiosyncrasies in personality. When the fire of God is applied they rise to the surface, where they are skimmed off by the Refiner. When the refining process is complete, the Refiner can see His image in the product. It is then He pulls off the fire.

This God-given experience is knowable, "Knowing this, that our old man is crucified . . ." Self-abandonment to God is essential to this knowledge. The seeking candidate dedicates himself to become God's love slave; he is willing and glad that God's way in all things shall be his way.

This experience is his fruit of sanctification, and in the culmination of his earthly tabernacle he shall reap the glorious heritage of life eternal.

Unsanctified Christian, will you pray to God with the poet for the blessing today?

*Hast Thou not died to purge our sin,
And risen Thy death for us to plead?
To write Thy law of love within
Our hearts and make us free indeed?
That we our Eden might regain,
Thou diedst, and could not die in vain.
The promise stands, forever sure;
And we shall in Thine image shine.
Partakers of a nature pure,
Holy, angelical, divine;
In spirit joined to Thee, the Son,
As Thou art with the Father, one.*

4

Sanctification and Self-abandonment

The text of scripture from which we shall range as we think together in this chapter is Matt. 3:11-12: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

John the Baptist came preaching in the wilderness of Judea, saying: "Repent ye: for the kingdom of heaven is at hand." Repentance is the hand that opens the door into conversion. Faith is the twin brother that takes hold of the new birth with regenerating effect. Repentance is that sorrow for sin which confesses, forsakes, and resolves to utterly abandon it.

John the Baptist made some specific demands before he would baptize a candidate. One of these demands was: "Bring forth therefore fruits meet for repentance." In other

words, he was asking them to give their testimony as to a definite Christian experience of the new birth, before he would baptize them. He wanted to know if they knew they were saved, for such a possibility the Bible declares—Luke 1:77: “*To give knowledge of salvation unto his people by the remission of their sins.*”

Dr. Godbey says you are to repent until you are forgiven, the Holy Ghost bearing witness.

It is evident from the demands made by John the Baptist that he required his converts to seek until they were genuinely born of the Spirit. It is interesting to note the extent of his evangelistic revival: “Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins” (Matt. 3:5-6).

Historians tell us that the area here comprised included about 6 million people. We gather from this that the revival of John the Baptist was of tremendous scope and effect.

The inspired baptist very emphatically tells us that these same identical people whose genuine repentance and forgiveness were attested by water baptism shall yet be baptized “with the Holy Ghost, and with fire:” (and he adds without a period) “whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

What can this second baptism here spoken of mean but that there yet remained in them an inward sinfulness that demanded a second definite work of grace to be cleansed away?

This metaphor is designed to teach us, without the least possible doubt, that the chaff is depravity in the human heart—that sin principle which must be consumed.

The wheat and the chaff grow together and remain to-

gether until delivered to the threshers. Depravity, since the fall of man, is delivered with the seed of man at his conception and remains with him until purged or cleansed away by the fiery baptism with the Holy Ghost.

So effective is this fiery baptism, once it becomes operative, as to be unquenchable until the last vestige of inborn sin—the depraved nature—is burned out (as the chaff, the refuse from the threshing floor, is burned), leaving only a soul purified for service and heaven's garner.

To carry the figure to a further conclusion, the fan is the instrument used in the separation of chaff from the wheat. The Holy Ghost is the instrument used by God for winnowing away depravity from the heart on God's threshing floor; which, to complete the metaphor, utterly separates from man the sin principle, leaving him a sanctified, sinless being.

The prophetic note which this text portrays is found in Mal. 3:1-3: "Behold, I will send my messenger [John the Baptist], and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, *whom ye delight in*: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in [holiness] righteousness."

We notice here: "He is like a refiner's fire," separating the dross from the gold in the crucible. The greatest barrier that confronts a soul in subscribing to this refinery is pride and unwillingness to humiliate himself, by going down far enough, so that God can refine away the dross. There is a natural hesitancy in yielding all to God, but it is the only method by which God sanctifies.

"He shall sit as a refiner and purifier of silver." The

old miner sits over the crucible and skims off the dross. So God will skim the dross of depravity off from our lives while we are in the crucible, if we will hold still long enough.

Uncle "Bud" Robinson said when he was seeking the blessing it looked like he was all going to "skimmin's." God carries on the process of refining until He sees the reflection of His image in the character He has refined.

"He is like fullers' soap." The thing for which fullers' soap is noted is taking the shrink out of fabrics. God wants to take the shrink out of personality; that is, He wants to shrink the self-sufficiency—the ego—in man until it is completely reduced.

Someone has said that the natural man (without salvation) is abnormal, the carnal man (regenerated) is subnormal, and the spiritual man (sanctified) is normal. Indeed, holiness is the element for which we were created. In the light of the Cross, God never intended that any man should stop short of Christian holiness. Like a fish out of water, so is an unholy man apart from God. The secret of 31,355 people in the United States committing suicide in 1967 was the fact that they had never found the element for which they were created—a sanctified life. Man in sin is like a caged polar bear—out of his element. The supreme source of satisfaction and contentment is man's complete spiritual rehabilitation.

"The Lord, whom ye seek, shall suddenly come to his temple." This scripture citation tells us how to obtain the experience that frees us from inbred sin. "The Lord, whom ye seek," does it. The revelation comes as a result of prayerfully seeking God. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

It also tells us the manner by which the Holy Ghost comes—"suddenly," at the end of one's complete dedicatory prayer, in which one yields his life completely and unreservedly to God. The Lord told the disciples not to leave

Jerusalem until they received this cleansing power. So we say to you, Do not leave that place of prayer until your temple is wholly repossessed by God.

You will then be able to "offer unto the Lord an offering in righteousness." You will become an obedient, trustworthy, glad, sanctified servant of God.

Sanctification completes redemption. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

Carvosso, that wonderful man of early Methodism, said, when seeking sanctification one year after his conversion, "I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin."

William Bramwell, another outstanding clergyman of the holiness ranks, testified as follows: "The Lord for whom I had waited came suddenly to my heart and I had immediate evidence that this was the blessing I had for months been seeking. My soul was all wonder, love, and praise."

5

Sanctification: The Christian's Lifeline

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13).

This text of Scripture comprehends a great deal; in fact, the whole scope of redemption. The phrase, "Wherefore Jesus also, that he might sanctify," incorporates an antecedent work of grace, since the word "also" reminds us that He has previously done something in the way of salvation, as well as anticipates that He shall subsequently do more. It assures us that something has previously been accomplished for those to whom the writer is speaking, the fact of which had been made possible only through Jesus' blood sacrifice. Now He proposes, "also," to sanctify them through the means of His sacrificed blood.

This text comprehends the atonement made by Jesus Christ through His crucifixion and sacrifice upon the cross of Calvary. The ordeal that Christ underwent, in His sufferings on the Cross, constituted the most violent form of human suffering. But God turned this greatest tragedy, at the hands of man's wickedness, into His great and mighty work of re-

demption. Sin is the common nuisance and social plague from which only the blood of Jesus can deliver.

Originally the message of this text was addressed to the Hebrew Christians, who understood the Day of Atonement under the old Jewish economy as bringing the blood sacrifice from the animals into the sanctuary by the high priest, who sprinkled it on and before the mercy seat as an atonement for the sins of the people, while the bodies of the animals sacrificed were taken outside the camp and burned—consumed. “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb. 9:11-15).

In this discourse I want to establish beyond doubt: first, that Jesus did suffer without the gate; second, the reason for His suffering; and third, the effect this provision has upon men when applied.

JESUS DID SUFFER WITHOUT THE GATE

The fact that the scripture states, “Jesus . . . suffered without the gate,” is conclusive evidence in itself that it was accomplished, since all Scripture was given by divine dictation. This fact, however, is further substantiated by the annals of profane history, as they assert that Jesus did die

on a Roman cross outside the walled city of Jerusalem, on Golgotha or Mount Calvary, during the reign of the Roman emperor Tiberius Caesar.

Jesus, being the Revealer of God to men, the "heir of all things," "the express image" of the Father, "the only begotten of the Father, full of grace and truth," "for whom are all things, and by whom are all things," "the second Adam," "the Son of man," "the man Christ Jesus," by whose righteousness redeeming grace is accessible to all men, suffered without the gate.

Supporting the fact that Jesus suffered without the gate, it is significant to observe that the eyewitnesses of His crucifixion refer not so much to the Cross as to His sufferings. Peter said, in I Pet. 5:1, ". . . I . . . am . . . a witness of the sufferings of Christ."

Paul said, in Heb. 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

His sufferings were without the gate, or outside the camp, meaning beyond the walled enclosure of Jerusalem. It was outside the camp that the Jews bore the refuse of the animals sacrificed, to be burned or consumed—done away with. Jesus Christ bore the reproach of being conveyed outside the city, as were the dead animals that had been sacrificed.

THE REASON OR OBJECT OF HIS SUFFERING

The text very vividly portrays the final reason or object of His sufferings—"That he might sanctify the people with his own blood." This statement constitutes the heart and crown of Christ's mission in this world. Man can no more delete this fact from the pages of history than he can do away with the fact of Christ's crucifixion on the Cross.

The blood sacrifice of Christ incorporates the whole

scope of redemption, from the repentance of sinners to the sanctification of believers. The experience of sanctification presupposes the experience of regeneration through Christ: "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14); also Rom. 5:9, "Being now justified by his blood"; and the following verse, "... we were reconciled to God by the death of his Son."

A person, then, may not be sanctified who has not first been forgiven, born again—regenerated. To be sanctified by His blood, one must have been previously justified by His blood. It is true that "Christ died for the ungodly"; but it is none the less true that He "also loved the church, and gave himself for it; that he might sanctify and cleanse it . . ." We here see that the first work of grace is comprehended in the final or second work of grace.

Let us look at two prayers offered by Jesus which will serve to illustrate our point. While He was being crucified on the Cross, He prayed for sinners, His enemies, those who were crucifying Him; "Father, forgive them" (Luke 23:34). In this prayer He was praying for the forgiveness of sinners.

But listen as He prays for His Christian followers, His friends the disciples: "Sanctify them through thy truth: thy word is truth" (John 17:17). In this group, He was praying for the Church, a people who were as separated from the world as himself. "They are not of the world, even as I am not of the world," said He (John 17:14).

Again, let us note two phases of divine love expressed in the Word of God. One of these is recorded in John 3:16, in which God emphasized His sacrifice and love for the world of sinful men: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Will you also note a second object of this divine love as recorded in Eph. 5:25-27? "Christ also [subsequently] loved the church, and gave himself for it; that he might sanc-

tify 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."

The first group commanding His love included that world of sinful men. The second group included men who were representing the Church.

The great divine gift purchased by His sufferings upon the Cross, then, includes a twofold purpose, each part requiring a different crisis in Christian experience: first, that the world might be saved from perishing through the forgiveness of their sins; and second, that the Church, as believers, might be sanctified and cleansed from the sin nature, thus making them holy and without blemish.

In the last meeting with His disciples, before the sacrifice of His atoning blood, Jesus instituted the Lord's Supper as a memorial of His atonement, at which time He said concerning His blood, "This is my blood of the new testament, which is shed for many for the remission [forgiveness] of sins" (Matt. 26:28). Here He emphasized the shedding of His blood as a means to remitting the sins of the people.

But there is a second, or an "also" provision, in this blood atonement, for the people of God, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." This represents quite a different provision, because the people involved in this group are as different in their standing before God as the former were in the sinful world before being forgiven.

We have revealed in these statements: God forgiving the sinner, and His further or second work of grace in sanctifying the believer.

THE EFFECT THIS PROVISION HAS UPON MEN WHEN APPLIED

The last phase of the text represents this division:

"Let us go forth therefore unto him without the camp, bearing his reproach."

Having established the fact that Christ did suffer without the gate and the reason for His sufferings, we will now deal with the application of this provision in the lives of men.

First of all, we must go unto Him outside the gate of human knowledge. He is our High Priest now. It was the office of the high priest under the old Hebrew order to sanctify the people ceremonially. As the text implies, we are now under the Christian dispensation and we go unto Christ for our sanctification, which is now by grace. The experience is as vitalizing and knowable as life itself.

Under the old Hebrew law beasts were slain in the offering of sacrifices, and the blood was taken by the priests to be applied in making atonement for the sins of the people. But the remaining portions of the carcasses including the last vestige of hide, horns, and hoofs, were carried without the camp to be consumed.

Going without the camp to Christ is for the purpose of crucifying the old man, that the body of sin (the carnal nature) might be slain, carried out and consumed: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). "... now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

Going to Christ, you are to present your body a living sacrifice. This, doubtless, has reference to the burnt offering of the Old Testament. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable [or necessary] service" (Rom. 12:1). The whole burnt offering symbolized the whole life, as from the text quoted, taken as a gift to God with all of its powers and energies for His direction and service.

The high priests could not enter upon their priestly ministrations until they had brought both a ram as a sin offering and also the ram of consecration. This symbolizes the fact that the believer is not qualified to enter upon the functions of the priestly office until after his sins have been forgiven, his guilt pardoned, and subsequently his life consecrated and sanctified.

Strictly speaking, the word "sanctify" denotes the act of dedicating and of becoming fully given over to God. The word "holy" is described as a state of being, after sanctification is effected, and the life lived in unreserved devotion to God.

The purpose of Christ, through His sacrifice and death, was to bring into existence a chosen generation, redeemed from all sin, who would in practical life give Him full obedience in all things.

Consecration presupposes an altar. Hence, as we go unto Christ for our sanctification, He becomes the Altar. We have the Old Testament statement, "Whatsoever toucheth the altar shall be holy" (Exod. 29:37). We likewise take this statement from the Word, "The altar . . . sanctifieth the gift"; hence, Christ becomes the Sanctifier.

The Hebrew word for consecration means to "fill the hands." Then, to consecrate means literally to give our lives into the hands of Jesus. This is the necessary devotion of life before He sanctifies it.

The word "sanctify" positively means to "purify or cleanse from moral defilement," which is accomplished by the act of God instantaneously wrought in the heart of the believer in answer to the prayer of consecration and faith.

This brings complete freedom from those inner conflicts between the flesh and the Spirit, making the Christian fully devoted to God. Such an experience marks a second definite crisis in spiritual life, enabling one to live in glorious

fellowship with Christ, being clothed with power for service and also giving victory over the conflicts of life.

In practical holiness living, we demonstrate our devotion to Christ by wholeheartedly working out God's purpose in complete obedience, through daily living.

The provision for our sanctification could have been no accident with God. It is the union station from which He seeks to direct all spiritual traffic; the first and fundamental thought and provision of God, as revealed in II Thess. 2:13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit." Heb. 10:10-14 also supplements the above scripture: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering he hath perfected for ever them that are sanctified."

Dr. Whedon says of these verses in his commentary: "He has once, fully and forever, potentially and conditionally, perfected all; but the full reality takes effect only in those who are sanctified through faith in Him."

This work and provision of Christ is the gracious fact of a finished redemption for the whole human race. He lives today to execute and make effective this transaction in the hearts of men by His sent Messenger, the Holy Ghost.

Listen, you who are affected by carnal dispositions and defeated by inward conflicts between the flesh and the Spirit, you who are struggling with impurities deep down in your nature, you who are the children of God by adoption. Know this, that the living, omnipotent, glorious Christ is able to sanctify you also.

There is not enough power through the amalgamated forces in hell, skeptics on earth, or holiness fighters in the Church, to diminish by one jot or tittle His power to sanctify the people. You may scorn a holy God, whose wisdom wrought this provisional cleansing through His suffering

without the gate, but eternity will unmistakably verify to you that the foolishness of God carries more intelligence than the wisdom of men. You may reject this merciful offer of a changeless God, but it neither alters His provision, will, or power to execute the proviso. You may ignore this fabulous boon to a race imperiled by death, and costing the blood of Christ, and go on with your depravity, leanness, and defeatism; you may let your spiritual ignorance and prejudice keep you from complying with this divine requirement (which is as basic in the scope of its provision as the depth and appalling need of humanity). Yet the fact remains that without "the sanctification . . . no man shall see the Lord" (ASV).

Accept this challenge of Christ and rid yourself of spiritual torpor by the cleansing and empowering mighty baptism with the Holy Ghost and fire, or God will score you as a Blood rejecter.

6

The Name Above All

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (I Cor. 6:11).

This text carries a twofold provision for the restoration of man from sin. Justification is the restoration of the pardoned sinner by a pardoning God and the adoption of the justified into the family of God. The immediate effects of this pardoning are: peace of conscience and joy over sins forgiven.

The second part of this twofold provision for the restoration of man from sin, is sanctification. It delivers from the carnal state or the bent to sinning. It is that second, definite work of grace which purifies the nature, and eradicates the inbeing of sin, by the Holy Spirit. This experience cleanses

from all pollution, denoting the completed work of the Holy Spirit, by which souls are fully recovered from sins and "the sin which doth so easily beset us."

In the first or justified relation, the sinner experiences "the washing of regeneration," or as Titus 3:5 states, "... according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Note here also a *washing* and a *renewing*. A washing from sins committed; a sign of regeneration, and a renewal cleansing.

In the initial work of grace your sins are pardoned by faith and you are re-created in righteousness. In the second work of grace, the root or cause for sin is cleansed away by God's sanctifying power.

Both of these definite works of grace are received by faith "in the name of the Lord Jesus, and by the Spirit of our God."

Quoting the text again, "But ye are washed, but ye are sanctified . . .," definitely urges two works of grace. "But ye are washed" refers specifically to the washing of regeneration, as sealed (Titus 3:5). Justification and regeneration are simultaneous in effect. Justification, which denotes the pardoning phase of the sinner's restoration, takes place in the heart of God, while simultaneously regeneration is taking place in the heart of the sinner. Regeneration means to produce anew or to be spiritually born again—to give spiritual life.

It is therefore plain that your debt of sin may be cancelled by faith in God, as you pray for forgiveness of your sins. We have the promise in God's Word that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). And again, "Believe on the Lord Jesus Christ, and thou shalt be saved."

If your debt of sin has not been canceled by faith in His name, you should be the most ill-at-ease person in the world, because you never know when life in this world will cease.

To go from time to eternity without God would mean the most calamitous assignment that could befall one. Without Christ, life can be a horror; you do not need to draw upon your imagination to know what death will be without Him. Poor sinner, you will suffer and gnash your teeth forever in hell's raging inferno. Hell's infernal flames will beat time to the groans of your evermore incarcerated soul.

But that picture need never be a realization for the eternity of any soul. There is sonship in the name of Jesus and you need not remain a sinner any longer. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Let us not forget that there is the power of life in the name of Jesus and the "Spirit of our God." John 20:31 gives these words: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

You can pray as the poet wrote:

*Jesus, my Lord, to Thee I cry.
Unless Thou help me I must die.
Oh, bring Thy free salvation nigh,
And take me as I am!
Helpless I am, and full of guilt,
But yet for me Thy blood was spilt;
And Thou canst make me what Thou wilt,
But take me as I am!
Take me as I am.
Take me as I am.
Oh, bring Thy free salvation nigh,
And take me as I am!*

It will be necessary for you to surrender completely, not only confess your sins but pledge God sincerely that you will forsake them all. In the words of the poet say:

*All to Jesus I surrender;
All to Him I freely give.
I will ever love and trust Him,
In His presence daily live.*

*All to Jesus I surrender;
Humbly at His feet I bow,
Worldly pleasures all forsaken.
Take me, Jesus, take me now.*

*I surrender all.
I surrender all.
All to Thee, my blessed Saviour,
I surrender all.*

If you have any doubts as to hell being the awful place that the Bible pictures it to be, will you think for a moment that the reason Jesus came from His throne on high was to save us from suffering in hell? He made provision to that end by suffering and shedding His blood on Calvary's cross. This is not the picture of wild-eyed imagination, for Jesus Christ is the most vitally established Personality of historic record. He announced His mission in this world as follows: "The Son of man is come to seek and to save that which was lost." Those who are lost are indicated in John 3:16-17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Referring to the world here, God did not mean the cosmic sphere on which we live, but He referred to the inhabitants who live on this global sphere. This includes everyone, "for all have sinned, and come short of the glory of God" (Rom. 3:23). Acts 3:19 tells what to do: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the pres-

ence of the Lord." For, as stated in Luke 13:5, "... except ye repent, ye shall all likewise perish."

Let no man who wakes up to find himself in hell think God to be unjust. If you are unfortunate enough to be there, it is not because God is unjust but because you were foolish enough to be unbelieving as to the plan of salvation, or because you were indifferent enough to put it off until too late, or because you were too selfish in the pursuit of your own way to surrender your life to God in lieu of His redemption. Remember, "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

Be not slow to accept Him who yielded up His all in crimson flow to satisfy your debt of sin. "Be sure your sin will find you out." And don't forget that "the wages of sin is death; but the gift of God is eternal life . . ." A gift, however, cannot be presented if you do not want to receive it, just as a wound cannot be healed without applying the remedy.

If perchance you should be among the number who have experienced the new birth but have not been sanctified, may I remind you of that phase of the text referring to sanctification.

Justification marks the forgiveness or pardon of the sinner from the guilt and condemnation brought on by his sins, while sanctification, a second definite work of grace, is the renovation or purification of his sin nature—that something which is deeper down and farther back than outbroken sins. It is sin in embryo, the seed from which the guilt of sins spring.

Will you please note Eph. 5:25-27, "... Christ also loved the church [not the world in this particular sense], 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"?

Would you notice also Rom. 12:1-2, where the believer is exhorted to receive the experience of sanctification? "I beseech you therefore, brethren" (note again that he is not addressing the world, but *brethren* or churchmen—those who have been born again). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable [or necessary] service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." What is the will of God to which he refers? Here it is, "This is the will of God, even your sanctification . . ." (I Thess. 4:3).

Heb. 10:10 states: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . ."; and verse 14, "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us . . ."

When Jesus was praying the high-priestly prayer for the disciples, His Christian followers, or those who had experienced the new birth, in chapter 17 of John's Gospel, He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . those that thou gavest me I have kept . . . They are not of the world, even as I am not of the world. Sanctify them . . . Neither pray I for these alone, but for them also which *shall* believe on me through their word."

In this high-priestly prayer it is plain for you to see that He prayed for the sanctification of the apostles, but also for all of us who have believed or shall believe on Him to this effect.

I think many born-again Christians have overlooked a very salient scriptural teaching pertaining to this second definite work of grace, as to its relative importance both in this life and in the life to come.

I Pet. 3:15 states, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." It is observed by this scripture that sanctification not only purifies the nature of man, but also furnishes a readiness of spiritual quality and certainty in witnessing.

The text states this clause, "... ye are sanctified . . . by the Spirit of our God."

This position is supported by Acts 1:8, where the believing apostles were exhorted in the following language, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." This scripture definitely affirms that this second definite work of grace furnishes an added spiritual power for more efficient and effective service for Christ.

You may inquire, "How essential is this second definite Christian experience to the believer, or the born-again Christian?" I will let God's Word answer this question: "Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:14-15, ASV).

To get this experience you do as the Lord exhorted in Luke 24:49, "... Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." To you, Jerusalem is any convenient place to pray and consecrate your life fully to God.

These words are virtually repeated in Acts 1:4-5, 14, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. These

all continued with one accord in prayer and supplication . . .”

It was while they were tarrying in prayer, consecration, and faith that they were baptized with the Holy Ghost. This is also the recipe by which all within the range of this reading must apply in order to get this sanctified experience. It comes by faith and prayer in the name of the Lord Jesus, and by the Spirit of our God.

The making of a life, after any pattern, aside from Christ and His commanding instructions, can be nothing more than a multiplication of wrongs, destined for exclusion from His eternal presence.

Sanctification Without Attachments

The misleading and unauthorized overstatement concerning sanctification is the prefix attachment of the word *entire*. Entire sanctification appears to be the basic formula among holiness writers and ministers. Its use dates back at least to the theological adventures of Dr. John Wesley. To assume to take a position counter to such a long established usage demands cause for submitting a rebuttal.

The writer has been a student of the Bible for more than half a century. There is not to be found one instance in the Bible where sanctification is prefaced by the word *entire*. If there is no place in the Bible where the word *entire* is identified with sanctification, then it must be conceded that there is absolutely no biblical authorization for its usage.

There is no more justification in associating the word *entire* with the divine act of sanctification than to ascribe it to entire justification, for instance, but no such association is ever made.

To be explicit and forthright, the experience of regeneration (new birth) and that of sanctification (heart purification) are separate and distinct entities, without prefix or suffix.

In order to be sanctified, one simply first concedes that there still remains a residue or sin nature—a springing root

of bitterness, still in the heart after the new birth, which must be expurgated by the fiery baptism of the Holy Ghost.

The experience of sanctification comes through a complete and unconditional consecration (Rom. 12:1-2) of all of one's ransomed powers, by faith in the atoning blood of Jesus Christ; the net result, a witness of the Sanctifier.

Sanctification is a definite and completed act, with no fore or after appendages, cleansing the moral nature of man from the sin principle, and empowering for service.

To aver that a person by exercising the Christian graces can by so doing enter the desired haven of the sanctified is out. It is true that a born-again Christian grows in grace, but he can never grow a gift; only God can effect a sanctified crisis in the heart.

To adduce that one is partially sanctified in the experience of the new birth is in truth a misnomer. The only association between the two is that one may not be sanctified before having been born again. Both are distinctly separate in divine revelation. Each is bestowed separate in time, and instantaneously dispensed and received.

To postulate that sanctification is a continuous work, the beginning of a crisis, is to muddy the stream with confusion. It is in fact a crisis experience that ends in cleansing and empowering for continuous service.

The sanctified or Spirit-filled life is the glorious power-engendering agency of the Church. Following the joyous luxury of such an experience, the saint of God is privileged to draw upon His abundant grace for anointings, to keep the experience fluid with fervor.

The acts of the apostles furnish the formula for what takes place after having been filled with the Holy Ghost, in sanctifying power.

I aver that my argument in eliminating the word *entire* as a prefix to the experience of sanctification is valid, and fundamentally sound, and poses a significant correction in

terminology to safeguard the holiness church in the tomorrows.

The Apostle Paul makes vivid the process of eradicating the carnal nature, or resident sin, when he declares it is deleted by crucifixion. Rom. 6:6 states: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Also Gal. 2:20 affirms: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

We learn by these quotes that one does not come by this jewel of divine afflatus by wishful thinking. The route to achieving sanctification—a clean heart—is explored only by a crucifixion of the indwelling sin, or moral infection of our nature, consequent upon the Fall. The destruction of this infection is God's part, established by an internal cross upon which the sacrifice of self is consecrated to the will of God. The hurt in this kill is developed through the agony of dying out in a complete surrender to God—perfect submission. Faith comes alive at this point, in the atoning Christ, who delivers the rewarding joy that accompanies the Comforter's arrival, and a life that is hid with Christ in God.

For further emphasis and enlightenment, let us look again at the word *destroyed*, as listed in Rom. 6:6. Dr. Daniel Steele, dean of holiness Bible exegetes, states, "The Greek for destroy is never used by Paul in the sense of rendering inactive; it signifies a putting out of activity—to annihilate, to put an end to." In other words, sanctification puts to death carnal affections. Col. 3:3 states, "For ye are dead, and your life is hid with Christ in God." (Gal. 2:20, ASV), "I have been crucified with Christ; and it is no longer I that live." This is none other than a direct declaration of the extinction of the sin principle, in the Apostle Paul.

The Church, its ministry and laymen alike, cherish with

ultimate devotion the glory and sanctity of holiness. This is the fundamental basis for the existence of the holiness church. The doctrinal experience of sanctification, as a second definite crisis in Christian experience, being divinely demanded, and instantaneously wrought and received, constitutes the formula by which she claims a birthright in the role of evangelical churches.

Pentecost was the holy fire that swept the New Testament Church in its conquering revival exploits. It is this experience that inflames and diffuses the evangelistic overflow, and rouses the Church to action, in its soul-winning outreach. It urges prayer warriors to intercede for the lost. It creates a joyful exuberance that augurs contagion, creating desire among the unsaved.

The Bible is still the holiness preacher's Textbook. There is no sliding-scale terminology that can substitute for the plain, unadulterated Bible term for sanctification. It still demands a definite, clear-cut, God-given crisis experience, instantaneously wrought in the heart of the believer, through the consecrating prayer of faith.

The Wesleyan holiness movement de-emphasized the doctrinal experience of sanctification, thus opening the way for its elimination.

The bishops of the Methodist Episcopal church, in their address to the Quadrennial General Conference in 1824, included the following statement: "Do we insist on the present witness of the Spirit, to entire sanctification through faith in Christ? Or are we wishing to have the standard lowered to our unsanctified natures? In short, are we contented to have the doctrine of Christian Holiness an article of our creed only, without becoming experimentally and practically acquainted with it?—If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people."

It is now nearly a century and a half since this address.

Who could be found to debate the question that the Methodists have not suffered the said doctrine to become a dead letter? The question for which we seek an answer is, WHY?

Could I assume to venture an analysis? I was converted, marvelously born again, in a little Methodist community, country church, during a revival conducted by a Methodist evangelist, when I was 17 years old (now 66 years ago). During that campaign I heard nothing from the pulpit respecting a second work of grace.

I assume to say that the crux in the doctrinal default of Methodism, respecting holiness took form from the dubious ramifications that arise over the unfounded word preceding sanctification, commonly known as *entire*. This work implies an undetermined antecedent at which time a partial or initial sanctification took place, it being conjectured that sanctification simultaneously sprouted its wings in the experience of regeneration, and thereafter became a continuous work until the process eventuated in maturity, without the candidate's conscious awareness. Another theory sprang from the claim that one is regenerated and sanctified co-etaneously, that is, done at the same time. Another theory assumes that the experience is obtained by growth, development, or striving through progressive living.

These untenable involvements of speculative theories, I submit as contributing factors for Methodism's failure respecting sanctification as a doctrinal, experiential fact.

Please let us get this straight, however, that sanctification as a definite second work of grace stands on its own merits, without the use of tinkering befuddlements. The Greek verb for *sanctify* is in the aorist tense, which literally means, a divine act instantaneously done. The disciples on the Day of Pentecost, were baptized with the Holy Ghost suddenly. "And suddenly there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost" (Acts 2:2-4). Peter in testifying as to the

Gentile Pentecost relates in Acts 15:8-9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us [SUDDENLY]; and put no difference between us and them [Jews], purifying their hearts by faith."

As a sequence to the foregoing, I submit my testimonial experience when sanctified.

I was converted a Methodist and baptized by a Methodist minister, electing the process of immersion. I was later received into membership by the Baptist church, though not without some protesting controversy, from the fact I had not been baptized by a Baptist minister; leading to the inquiry if I would submit to a second water coverage, to which I demurred. Some 11 years later I heard my first sermon on sanctification by Rev. Frank Blackman, a Nazarene evangelist, later missionary to India. Though as much convicted of my need to be sanctified as I was convicted as a guilty sinner prior to my public confession and prayer for forgiveness, I did not respond to the evangelist's altar call, as a seeker. The next morning, however, the Lord Jesus became my Altar Bearer to a place out behind the old grain barn, where in great humiliation and desperation and in tears of full submissive consecration, I yielded my *all* to Christ as my Lord and Master. I was overwhelmed with the drenching, gushing joy with which God answered my sobbed-out supplication—this is sanctification arrayed in glory. Needless to say at this juncture, I was sanctified a Nazarene and all out for Jesus. This threesome church affiliation made me something of an ecclesiastical cosmopolitan.

In my experience of the new birth there was delivered a profuse, effulgent, transformed, new life. I was so enraptured with this new experience, engendered by the love of God, in forgiving mercy, that I felt an immediate and prolonged urge to tell others. This relentless upsurge eventuated in a call to preach.

My mother related to me afterward that she had urgently prayed that one of her sons would become a minister. Her father, Rev. William Sperry, was a Baptist minister, who built the first Baptist church in Eugene, Ore., of log construction, where he pastored. I am told that my Grandmother Weatherford was a shouting Methodist.

Having settled God's call for me to preach, there came a desire to qualify myself for the ministry. While my father never openly opposed me in my calling to preach, he notwithstanding arranged for me to matriculate in a normal school and from there to what is now Oregon State University, where I became president of the YMCA. After three years there, my father persuaded me to rent and take over the operation of his rather extensive wheat farming and stock ranch. This I did, and prospered in the adventure. At the end of seven years I had purchased and paid for another 1,100-acre wheat farm, while at the same time maintaining a substantial bank account. Now after 11 years since my conversion, and past 29 years of age, with a wife and two children, Frank Blackman's sermon and my sanctification brought with them a boldness and a divine authorization that spelled out a must for me to preach. Accordingly and forthwith I freed myself from farming obligations to make an imperishable investment in souls for the kingdom of God. Then after two and a half years of specialized training for the ministry, I launched a career of gospel ministry, from which came a host of redeemed souls, including six missionaries, four pastors, five pastors' wives, three college professors, two physicians, four nurses, two public school principals, and a number of teachers. Over one 11-year pastorate, 315 members were received into the church.

8

Holiness: The Answer to God's Command

Holiness is the word by which we characterize God. It is also that provisional state which God demands shall characterize man in his complete spiritual rehabilitation. It is this command around which I have chosen to build this chapter—"Be ye holy; for I am holy" (I Pet. 1:16).

This is a very concise, simple, and comprehensive precept that is God-given. The claim of any precept depends upon the authority back of it, when considering the binding power of its demand. For instance, a decisive point in law may be handed down by the circuit court which may, if appealed, be reversed by the decision of a higher court. But a decision handed down by the United States Supreme Court is final, so far as civil jurisprudence is concerned.

For practical purposes the claim of a precept is determined by the inerrancy of the commander. Ethically the claim of a precept depends upon the power and benevolent character of the commander.

Our text emanates from authority that is absolute. It was issued by God himself, who is omnipotent in authority,

omniscient in wisdom, and unerring in judgment. He is sacrifice personified in the realm of benevolence. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" A God who is so much interested in giving us such an unqualified plan of redemption can but give us precepts from a heart of unmixed love.

The command to be holy is not an arbitrary matter. It is not to be accepted or rejected at the discretion of our preferential whims; that is, if we are interested at all in our future destiny.

Holiness is not fathered by the militant Church. The Church militant, however, if it is God-commissioned, is a proclaimer of this doctrinal experience which God has elected to call holiness. God is the Father and Author, as well as Giver, of this grace that refashions man like himself.

God created man a holy being, and His purpose in recreating him is defeated unless He can recover to man his standing and possession of sinless purity. It would be a thrust at the rehabilitative power of God if He were unable to recast man from the spiritual crucible and remodel him like himself—a holy character.

In the words of Dr. R. T. Williams, "It is necessary to discriminate between *the experience of holiness*—which is the work of God in the human heart, and perfect and satisfactory—and *the ethics of holiness*—which is man's work and therefore usually imperfect. Let God be praised and honored for the work he does in the hearts of men, and if there is fault to be found in the followers of Jesus Christ, let the blame for such fault lie at their door, and let not God be charged with folly. He purifies the human heart and fills it with His own personality and satisfies every longing of the human breast. But men are so limited in their powers of discrimination that they do not always exhibit before the eyes of the critic . . . that code of [ideal] ethics for which men look."

Holiness is God's ultimate spiritual restorative objective for man. It was from this high state of being that man was allured into sin and his consequent forfeiture of holiness.

Holiness Defined. Holiness is that Godlikeness in human character which nearest approximates the infinite. Many are in gross error relative to the merits of personal holiness. They have taken the experience of regeneration as the terminal rather than the genesis of spiritual life, whereas the new birth is only the way station en route to *holiness*, which is the terminal point in divine revelation.

Holiness is that state of character produced by the experience of sanctification. Sanctification is the instantaneous act of the Holy Spirit nullifying and eradicating the hereditary Adamic sin; thus cleansing the heart, and effecting a state of holiness in character.

Everything that portrays God is an embellishment to the picture of his holiness. In the instance of man's creation the Bible records that God created him in His own image, in which event man was holy. When He manifested himself to Moses, the place where he stood was holy ground. The day He dedicated to man is a holy Sabbath. The place of His dwelling is a holy place. His inspired Word is the Holy Bible. The Child Jesus is His holy, immaculate Son. The heart where He dwells unrivaled is a holy heart.

It might be well for us to define holiness at this point. Holiness is taken from the Hebrew word *kadesh*, which means "to be clean ceremonially or morally."

Sanctification is God's process of making a man holy—sanctification is the process; holiness, the product.

The Greek word for sanctification is *hagiasmos*. The Greek ending in *mos* means an act, as does the English word ending in *ion*. Hence sanctification is the divine act of God by which man is made holy.

To make a distinction between justification and sanctification, I want to set forth the following differentiation:

Justify is a forensic term, meaning to *absolve* (clear of guilt), declare one innocent. The act of justification takes place in the heart of God. Justification and regeneration are simultaneous in effect. Regeneration takes place in the heart of man—removes the guilt of sin, waives the death sentence, and initiates salvation in the life of man.

Rom. 5:1 tells us what the experience of justification does for one: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Rom. 3:23-26 is a further elucidation on the work of justification: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation [to appease and render favorable; conciliate] through faith in his blood, to declare his righteousness for the remission [forgiveness] of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Let it be said that justification gives you something you never before had, while sanctification takes away something you always had, and at the same time gives you a power you never before possessed. Regeneration is a positive and additional work of grace. Sanctification is negative and subtractive, as well as being positive and additional. It eradicates inbred sin and gives a positive power in the Holy Ghost.

In the experience of regeneration, or the new birth, one is resurrected from the death of trespasses and sins—"Made alive unto God." In the experience of sanctification that old sin principle is crucified. The new birth adds the new nature—spiritual life, giving positive assurance of sins forgiven—while sanctification destroys the old nature and gives positive assurance of heart cleansing.

Acquired sins are washed away in regeneration, while innate depravity is cleansed away in sanctification. The wash-

ing of regeneration removes the sins of the past, with their guilt and condemnation, and rescues the life from the thralldom of sin; thus making the dark path of the past white. But the washing of regeneration can go no farther back than physical birth. Sanctification removes from the heart that form of sin with which we were born (the sin principle entailed on all racial descendants because of Adam's spiritual departure from God in the beginning).

The distinguishing feature of regeneration is the impartation of divine life or the revival of life in a dead soul ("dead in trespasses and sins"); while the distinguishing feature of sanctification is the removal, destruction, or eradication of inbred sin.

The regenerated are exhorted to go on unto holiness or Christian perfection,—“Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance . . .” (Heb. 6:1).

The first principles of the doctrine of Christ are repentance and restitution, the fruits of which, when associated with appropriating faith, result in the new birth. But the inspired author exhorts us to leave this ground gained in our spiritual recovery and go on unto perfection, or holiness; indeed, he said in I Thess. 4:7, “For God hath not called us unto uncleanness, but unto holiness.”

It is required of man to be holy if he would have part in the first resurrection, “Blessed and holy is he that hath part in the first resurrection” (Rev. 20:6). This gives rise to the reason why God chose for us to be holy. God “hath chosen us in him before the foundation of the world, that we should be holy.”

It is absolutely essential for us to be made holy in character if we desire a place in the glorious, eternal abode with God and His holy saints. Without “holiness . . . no man shall see the Lord,” are God's own words whispered to the ears of every believer (born-again Christian).

Holiness is the stabilizing power of the Christian. The holiness man is not up today and down tomorrow in his Christian experience; he is like the airplane that plows through the fog and storms of life on an even keel.

The distinguishing feature between an Ingersoll and a Hamilton watch is that the Ingersoll has no jewels, while the works of the Hamilton are set in 21 stabilizing jewels, making it dependable to the fraction of a second, while the movements of the Ingersoll are more or less unbalanced and fluctuating; hence one is never certain that its position is right when the time of day is desired. Holiness is like the Hamilton watch, while the Ingersoll is comparable to the more or less unstable new-birth experience. Why carry an Ingersoll experience when you may have a Hamilton for the asking?

God's purpose in giving the new birth is merely that He might put us in position and lead us into this final crisis in redemption which He calls holiness.

The Bible abounds in descriptions of the holiness of God. This, the Apostle Peter tells us, is the divine reason for the holiness of the people of God—"Because it is written, Be ye holy; for I am holy."

The peril of neglecting holiness is cited by the history of the Hebrew nation. God gave to them the promise of the Holy Land. But because of their disobedience in following the prescribed method, they failed to possess it, and wandered in the wilderness for 40 years, and as a result endured untold privation and suffering, and death, with only two of their number finally making the promise a possession.

Everything designed for the worship of Jehovah bore a holy label: the most holy place, the holy altar, the holy ointment, the holy offering, the holy covenant, and the holy ark.

The history of the Christian Church, largely speaking, in practice, is like the children of Israel; men fail of this

great grace, and perish through unbelief. Failure at this point gives reason for the declension of the Church spiritually. Opposition to holiness is a blighting rebuke to the professors of God. The apathy of the Church today is its willingness to permit this highly essential doctrine and experience to be set aside.

The call of God demands holiness of character and furnishes the power and disposition to do the work God demands of the Church. There is much these days that will not stand the day of fire. Mere profession will not suffice; God's people must not only be doctrinally right, but practically righteous.

In this chapter I want to leave with you the following proof texts of the experience of holiness or heart cleansing:

I John 1:9: God "is faithful and just to forgive us our sins, *and* to cleanse us from all unrighteousness."

Eph. 1:4: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

Rom. 6:22: "But now being made free from sin [the sin principle], and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The experience of holiness removes the inner promptings to evil. It takes the "want to" out and puts the desire in the direction of complete conformity to God's will. The approach to and reception of this experience are like the law of gravitation between the earth and the moon. There is a point between which gravitation changes.

The difference between conversion and holiness, or heart purity, may be illustrated as follows: In the state of Wyoming there are two principal seams of coal which lie one above the other. One stratum of coal is mixed with slate, while the other stratum is pure coal.

The word translated *pure* occurs about 70 times in the

New Testament. The idea of the word in the original will give us light as to its usage. It is used of wheat when all the chaff has been winnowed away; it is used of gold from which all alloy has been refined away in the crucible—the idea conveyed being that which is pure, consists of one thing without mixture. In the instance of holiness it is character from which sin has been eradicated.

That there have been persons whom God has designated as holy men is evidenced from His Word. For instance, God's oath to Abraham, Luke 1:70-75. Paul testified to holiness, I Thess. 2:10; and II Pet. 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

I want to conclude this chapter with an illustration setting forth the experience of Rev. J. O. Peck, D.D., one time a great holiness minister of Methodism.

Dr. J. O. Peck relates that while he was pastor of a large Methodist church at Springfield, Mass., "God never left me without a gracious revival in any year of my ministry, but up until 1870 I was not sanctified. A deep heart hunger seized me for the experience. The hunger of my soul grew more imperious; I was not plunged in darkness or conscious of any condemnation. For weeks I was in the throes of a gradual sinking of self, a consuming of selfish ambitions which resulted in the consciousness of utter emptiness. Then arose an unutterable longing to be filled. I had been prejudiced against the National Camp Meeting Association, but a conviction was borne in upon me as clear and unmistakable as my identity, that if I would go to that meeting and confess, let my hungering be known, I would be filled with the Holy Ghost. I went, told my mission, sought the prayers of all, and I told them I wanted the fullness that night. I then descended to the altar and knelt before the Lord. By simple faith I was able to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I received Christ as my 'wisdom,

righteousness and sanctification' the stillness and emotionlessness of absolute quiet permeated my whole being. Then the tempter suggested, 'The Spirit is withdrawn and you are doomed to disappointment.' As quick as thought came my reply: 'With or without feeling, I here and now take Christ as my all in all.' I knew that moment He was my complete Savior. At once the most precious experience was mine that I can conceive. No joy, no rapture, but something sweeter, deeper than anything before known—'The peace of God that passeth all understanding.' It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed 'filled with all the fulness of God.'"

9

Second-Blessing Holiness

Second-blessing holiness is a hot spot, spiritually, which the nonconforming believer blindly pooh-poohs and ignorantly ridicules. He raises up fortifications of ungrounded fabrication to prejudice his mind against it. A prejudiced mind judges a case before all the evidence is brought in.

In order that the subject of holiness, with its correlated terms, may be understood, we will dwell briefly at the outset in an effort to clarify the meaning of terms often intermingled and jointly used when referring to biblical holiness.

On the Day of Pentecost it was called the baptism with the Holy Ghost. But we find Peter explaining the moral and spiritual effect of this Holy Ghost baptism, as an experience of heart purification. (See Acts 15:8-9.) The occasion of Peter's speaking was in defense of the Gentiles' receiving the experience of second-blessing holiness. In so expressing himself, he defined what actually took place, when they were baptized with the Holy Ghost on the Day of Pentecost, as heart purification.

In the fourteenth chapter of John's Gospel, Jesus referred to the experience as follows, in verses 15, 16, and 17: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you *another Comforter*, that he may abide with you for ever; even the Spirit of truth; whom the *world* cannot receive, because it seeth him not, neither

knoweth him: but ye know him; for *he dwelleth with you*, and shall be in you."

In His expression here, Jesus refers to second-blessing holiness as the coming of "*another Comforter*."

John the Baptist referred to second-blessing holiness, in Matt. 3:11-12, in the following terms: "I indeed baptize you with water unto repentance: but he [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor . . ." He refers here to that which follows the initial experience of repentance; called, in John 3:3, being "born again."

Second-blessing holiness is referred to in Matt. 3:11 in these words: "He shall baptize you with the Holy Ghost and with fire." The word "baptize" in the Greek is *baptizo*, which means to "souse or submerge in the spirit." It has the effect of a thorough moral cleansing, as dye permeates every thread of fabric in a garment that is submerged in the dye solution, effecting a thorough change in color.

Jesus refers to second-blessing holiness in John 17:17 as sanctification, in His high-priestly prayer for the disciples: "Sanctify them through thy truth: thy word is truth."

Sanctification is defined in the same manner as the baptism with the Holy Ghost, explained by Peter in Acts 15:8-9.

The unfair theologian may offer his vain attempts to explain away the experience of second-blessing holiness, but the lexicographer is ever faithful in giving us the true definition of words. The *Century Dictionary* defines "sanctify" as follows: "To make holy or clean, either ceremonially or spiritually; to purify or make free from sin. In theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God."

The *Imperial Dictionary*, in defining the word "sanctify," says: "To purify in order to prepare for divine service

and partaking of holy things. To purify from sin, to make holy."

Funk and Wagnall's Practical Standard Dictionary defines the word "sanctify" as follows: "To make holy; purify, as from sin; in theology to cause to experience sanctification."

We could call to attention many other terms but these will suffice for a thorough explanation of the word meaning and the experiential effect of sanctification.

THE PROMINENCE AND DEMAND OF SECOND-BLESSING HOLINESS IN THE BIBLE

The word "holiness" and its relative terms are found in the Bible about 2,200 times. The Bible's giving this tenet so much prominence is evidence that it is one of the cardinal doctrines of the Bible, essential to Christian experience.

Bishop Foster, in giving us a panoramic view of holiness throughout the Bible, has this to say: "It breathes in the prophecies, thunders in the law, murmurs in the narratives, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the languages, and burns in the spirit of its whole scheme, from its alpha to its omega, from its beginning to its end. Holiness! holiness required! holiness needed! holiness offered! holiness obtainable! holiness a present duty! a present privilege! a present enjoyment! is the progress and completeness of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth that sparkles, and whispers, and sings, and shouts, in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer, the great central truth of the system."

Since this doctrine is given such prominence in the Word of God, it is true that you face this situation: namely, if you permit yourself to be prejudiced against sanctification—second-blessing holiness—you take exception to the Word of

God and consequently close your eyes to God in His demands to effect a moral cleansing in your life, which is essential to admittance into heaven. Heb. 12:14 states: "Follow peace with all men, and holiness [ASV, the sanctification], without which no man shall see the Lord."

Opposition to the doctrine and experience of sanctification puts one in exact opposition to the central theme of the Bible. Holiness is the climactic experience for which God has striven since making provision, through the sacrifice of His Son on the Cross, for man's complete redemption. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." It is an easy thing to attempt to bolster up a defense against the work of the Holy Spirit by pointing the finger at the failures of some who profess to have the experience of second-blessing holiness.

That there are spiritual breakdowns in the lives of some believers who profess the experience of the new birth, no student of humanity will deny. But because they fail, it by no means disproves the scriptural truth and fact of the new birth; neither does it alter the case relative to sanctification.

The standard by which to judge divine truth is the Word of God. That argument which attempts to discredit the Word of God, through the experience and failure of man, is as weak as water.

Dr. Adam Clarke, in his book *Christian Theology*, said: "No doctrine of God stands upon the knowledge, experience, faithfulness or unfaithfulness of man; it stands upon the veracity of God who gave it. . . ."

If there could not be found a man to verify the truth of God's Word in Christian experience, it would in no wise be a discrediting reflection upon that truth.

According to the indisputable teaching of the Word of God, the nature of sin is twofold. First, it is an inward defilement from which the acts of transgression arise. Second,

sin is an act of transgression, having its source from that inward defilement.

When we speak of the sin nature—indwelling sin—we do not refer to acts of transgression. We refer to it as an inherited state propagated in the human race since the fall of Adam. It is essential to see the distinction between sin as a state and sins acquired. Sin is the state of unrighteousness. Sins are the acts of unrighteousness. Sin as a state is an outlaw. Sins are evidence of the outlaw at work. To be fully saved we must be rid of both.

The transgressor, being burdened with the acts of sin committed, seeks forgiveness by repenting and exercising faith, and gets it. Ere long, however, he experiences the fact that the seat of his sin trouble has shifted to the original resident root, or defiled nature, from whence his transgressions sprang into being. This brings on an indictment for continuing to possess this moral stigma, the betraying, defiled nature, which he learns may be removed by God's sanctifying grace.

WHO ARE ELIGIBLE FOR SECOND-BLESSING HOLINESS?

Before taking up this phase, let us understand that in order to be sanctified one must have first had his actual transgressions forgiven and adopted into the family of God, with the Holy Spirit bearing witness with his spirit that he is so accepted. He must first receive the birth of the Spirit. There must be a birth, as a first and necessary experience, before any other experience can be had by the child. It is equally true in the spiritual sense. One must have a spiritual birth before he can have a spiritual baptism.

The work of conversion, which is another term for the new birth, is not a work of parts, neither of progressive stages, though it is approached from a series of leading and enlightening angles; but the experience itself is essentially instantaneous—done at once.

Sanctification, or the second blessing, properly so-called, comes like conversion or the new birth, bringing the candidate into possession instantaneously.

The sin nature being inherent in all, since the time of Adam's fall, is not removable by anything that man himself may do, but only through the atoning merits of our Lord Jesus Christ.

This indwelling sin nature, the carnal mind, though not cast out, is most effectively bruised and subdued into inaction at conversion, but it is no evidence that this sin nature does not still remain because its motions have not been felt for a given season.

A baby may behave perfectly on certain occasions, but let some provocation stir up this nature from its peaceful slumber and his parents are shocked by his performance.

In the seventeenth chapter of John's Gospel, we have the longest recorded prayer of our Lord Jesus Christ. This prayer was doubtless uttered the day before His crucifixion. Therefore we must conclude that there was some urgent necessity for that prayer.

We will first of all raise the question: For whom did He offer that prayer? We can be in no doubt about this matter, as He most carefully describes the people for whom He prayed.

In the sixth verse we read: "I have manifested thy name unto the men which thou gavest me out of the world." Now the question is: What happened to the men that were given to Jesus out of the world? Verses 2 and 3 remind us that He had given them eternal life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Then in verses 14 and 16, praying, He continues by saying, "They are not of the world, even as I am not of the world." It is observed here that by this change the new birth has made them so different from the world that, in this measure, Christ identifies himself with them.

So here we have the answer in the blazing, unadulterated testimony as for whom He was praying, from the very lips of Jesus himself, for born-again believers.

What is the burden of His prayer that God shall do for them? The seventeenth verse states it: that God shall "sanctify them."

This experience must be highly necessary since it is the final direct petition from Jesus to the Father, before His crucifixion, that this experience be effected in the apostles.

The last thing Jesus said to His apostles, prior to His ascension, after His resurrection, was as follows: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5). "And he said unto them . . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7-8).

Who else were included in that great prayer of our Lord? The twentieth verse of that seventeenth chapter of John tells us: "Neither pray I for these alone, but for them also which shall believe on me through their word." This can mean only that every believer who is born of the Spirit must be sanctified, if this prayer is answered in his life.

WHAT SECOND-BLESSING HOLINESS DOES FOR ONE AND HOW TO GET IT

Second-blessing holiness or sanctification gives one a fitness for heaven and the necessary power and equipment for remaining on earth for a season, to do the work God wants the Christian people to do. It also equips with the necessary credentials to admit us into heaven when our labors on earth are over.

How do you get the experience? You must be negatively resigned to, and aggressively seeking, the experience (Rom. 12:1-2). Then you must be positively filled. The former is your part. The latter is God's part. "... behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Tarry and pray with importunity, giving full evidence of the unrelenting sincerity of your desire. God is not concerned with the length or brevity of time required, except that it be "until ye be endued with power from on high."

The question is raised, "How may I know the work is done, assuring me with confidence and authority to witness that I am sanctified?" The witness of the Spirit makes this knowledge certain to you. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14-15).

The baptism with the Holy Ghost gave Thomas such certainty and divine authorization that his doubts were gone with the wind. Receiving the power of the Holy Ghost, Peter's fear was displaced with unflinching courage.

After the apostles were sanctified there was no further evidence of strife and place-seeking among them for highest honors as recorded in Luke 22:24.

I Pet. 3:15 tells what sanctification does for one: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

IT WILL SEAL YOU UNTO THE DAY OF REDEMPTION if you do not break the seal.

God invested and sacrificed His only Son in order to place holiness within our grasp; therefore He can neither give nor demand anything greater. But anything short of holiness is to lose the eternal divine legacy.

10

Holiness: A God-centered Experience

“Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy” (I Pet. 1:15-16, ASV).

“Even them that are sanctified in Christ Jesus, called to be saints” (I Cor. 1:2, ASV).

Holiness is the state of the soul that is sanctified wholly. It denotes the absence, or eradication, of depravity by the baptism with the Holy Ghost.

Dr. W. McDonald, onetime editor of the *Christian Witness* and president of the National Holiness Association, said: “To be holy is to be cleansed from all actual sin and original depravity. Sin exists in the soul after two forms, actual and original, the sins we have committed, and the depraved or sinful nature inherited, which was ours before we were conscious of sinning.”

God created man in His own image, or likeness. Being created in the likeness of God, he was created in holiness,

for God is holy. There came a time that God's first created pair disobeyed the commands of their Creator. At this point they lost their innocency, or holiness. Not only did they lose their state of holiness, but their disobedience brought with it a sense of guilt and condemnation, for they had transgressed the law of God. By that act they became sinners, for sin is the transgression of the law.

Since the transgression of the first pair, sin in principle has been hereditary; that is, sin in principle is resident in the heart of every born child. Time is the only element required for evidence of this sin principle to manifest itself in an outbroken violation of God's laws. This invariable experience is an invincible indictment of the sinful nature of the human race.

After one's actual transgressions have been forgiven there still remains in the heart of the believer that same sin principle with which he was born. The history of experience, as well as that of evangelical theology, substantiates this position.

The ninth of the 39 Articles of Religion of the Church of England states, "Original sin is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam. And this infection of nature doth remain, yea, in them that are regenerated."

The larger *Westminster Catechism*, the formulated faith of the Presbyterian church, gives the following statement relative to their position: "The imperfection in believers ariseth from the remains of sin abiding in every part of them, and the perpetual lustings of the flesh against the Spirit."

The position of John Wesley and the Methodist church is stated by him as follows: "There is in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul the flesh and the Spirit."

Rev. Dr. A. A. Hodge, onetime professor of theology

at Princeton, stated in his *Systematic Theology*, Volume 3, page 290, "According to the Scriptures, and the undeniable evidence of history, regeneration does not remove all sin."

Let it not be overlooked, however, that it is not the mere profession of a doctrine that establishes its truth. It is the truth of God itself that confirms or denies the validity of a doctrine.

Paul speaks from II Cor. 7:1, to the believer: "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."

The God who created man in His own likeness cannot be satisfied that he should fall from His holiness and likeness, without provision for his restoration to that likeness, since it is essential to full divine acceptability.

There are some very definite reasons why we should be holy. "Come now, and let us reason together, saith the Lord," is God's exhortation in the matter of seeking salvation.

There are three classes of people who will not resort to reason: the *non compos mentis*, the infuriated, and the prejudiced. We would not hope for a response from those who are not competent. For this reason, they will find favor with God, notwithstanding.

The man who is mentally enraged with anger is incapable of reasoning.

The prejudiced man makes up his mind before permitting himself to review the evidence relative to any matter under consideration.

The only man who will comprehend the claims of God, as revealed in His Word, is the open-minded, reasonable man. It is to such that we make our appeal in setting forth God's claim relative to holiness.

(1) The first reason why we should be holy is because God commands holiness. "Be ye holy." Since God commands

it, we are challenged to accept it from the standpoint of reason. God would not command us to obtain this spiritual equipment if it were not available and necessary.

The requirement involved in the text pertaining to holiness comes from authority that is absolute. The command for us to be holy, represented in the text, is not an arbitrary matter. It is not to be accepted or rejected in any preference we may decide upon, if we are sincerely interested in the destiny of our lives.

Perhaps a few scripture passages will assist us in our thinking at this point: "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy" (Lev. 11:44). "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Lev. 20:7-8).

(2) Then there is the very definite reason that we should be holy from the further fact of God's Word, as found in Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." The American Standard Version gives this translation: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." It is as essential, therefore, for the believer to be sanctified as it is necessary for the sinner to be regenerated.

(3) God not only commands us to be holy but He definitely asserts that we will not see God without it. It is His will for us to be holy. "This is the will of God, even your sanctification" (I Thess. 4:3).

The Apostle Paul offers no unnecessary prayer at the throne of grace and imposes no unnecessary requirement upon his Thessalonian converts, or converts from any other city or station, when he prays: "The very God of peace sanctify you wholly."

We have here both the will of God and the prayer of His sainted prophet Paul that these converts in the Thessalonian church, as well as the converts in any church, be sanctified and thus made holy.

Many have been taught to believe that to be converted or regenerated does everything required by God for admittance into heaven, but the Bible calls regeneration a new birth, which makes the candidate a new creature in Christ Jesus. It also says that without holiness or the sanctification no man shall see the Lord.

When God commands: "Be ye holy; for I am holy," does He require of us that which we are unable to experience?

Endeavoring to adjust God's supply with man's need, we observe the standards of Christ's teaching. First, it is repentance, that man may be forgiven of his transgressions and pardoned of the penalty brought on by them. Second, it is holiness, that the moral pollution of his nature may be cleansed away be a second definite work of grace.

Holiness is very imperfectly understood, if studied as a mere abstract attribute. Therefore we turn from holiness in the abstract to a concrete illustration. A pure diamond serves as a glowing reflector of the brilliant light that shines upon it, which appears in a variety of aspects. Holiness is a reflection of God in personality.

The believer who has not been sanctified may look upon holiness to be quite as impossible as to be immersed in water and yet keep dry, or to walk on a muddy thoroughfare and yet keep his garments clean, or to take fire into his bosom and not be burned. Yet these experiments have all been worked out to verify and establish the fact.

It is possible to be submerged in water and not get wet. We see the duck dive in the water, then come up with his plumage as dry and glistening as though he had not touched it. God has furnished this bird with an oil which he spreads over his feathers, making them impenetrable to water.

It is not impossible to move undefiled in the mire. We have all witnessed creeping things wriggling their way out of the foulest mud without an apparent speck of it on them. If God enables them, by a fluid secreted from their lubricous skin, to pass through defilement without being contaminated, may He not so equip the Christian as to live in a world that is full of corruption and not be morally and spiritually affected by it?

The troubled king, with his nobles and a multitude, crowded eagerly around the fiery furnace to look at the three Hebrew children who had been cast into that superheated compartment. To all outward appearance they were standing on flames, breathing flames, and enveloped by those torrid flames; yet God brought them out with not a hair on their heads singed nor even the smell of smoke on their garments. This miracle of supernatural power is like God's miracle of holiness, not only lifting the soul out of the world but lifting the last vestige of worldliness out of the soul, so that he lives in it without being contaminated by it.

(4) God not only commands us to be holy and asserts that we shall not see God without it, that it is His will for us to be holy, but He *calls us to be holy*. "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7).

This call to holiness represents the completed divine standard. "Like as he who called you is holy, be ye yourselves also holy" (I Pet. 1:15, ASV).

The Bible gives us another proof text in I Thess. 5:23-24: "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. Faithful is he *that calleth* you, who also *will do it*." This text tells us who sanctifies and what the experience does for the individual.

(5) God not only commands us to be holy, and asserts that we shall not see God without it, that it is the will of God for us to be holy, that He also calls us to be holy; but fifth,

He has chosen us to be holy. “. . . he hath chosen us in him before the foundation of the world, that we should be holy . . .” (Eph. 1:4). This scripture passage unveils the fact that even before the foundation of the world God purposed in our behalf that we should be holy. He who remains unsanctified limits God in the completion of His purpose and jeopardizes his own destiny.

The complaint of many Christians for their lack of joy, spiritual strength, and want of Christian growth, is chargeable to the fact that they have not experienced the second definite Christian experience. Therefore, we exhort, let all who have not been perfected in holiness tarry in prayer, supplication, and faith until this experience is realized.

God’s true motive is as if He had said, “Holiness is My glory, as well as the glory of the Christian, and without it you cannot realize the height of Christian obtainment or glory in My presence.”

Holiness is the open road to heaven. To fail here means to miss that rich reward.

There is a negative and a positive side to holiness. The negative side is a cleansing process from the indwelling sin principle. Before there can be holiness of heart, we must rid ourselves of this principle of human depravity.

The positive side to this experience is the divine filling with the Holy Spirit.

As a positive revelation, holiness or heart purity is obtainable here and now. Jesus said, “Blessed *are* the pure in heart: for they shall see God.” The reader will please note that the above expression is present tense.

Since holiness is a requisition essential to meeting God, everyone should improve his first opportunity to get the experience. “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). Since it is essential to have the experience of holiness in this life, to be

admitted into heaven, God has made the provision to meet the requirement.

Christ died that the Church might be sanctified. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it . . . that it should be holy and without blemish" (Eph. 5:25-27).

Jesus prayed for the sanctification of believers, in John 17:17, 20, "Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word."

Jesus suffered and gave His blood as a provisory means for the sanctification of believers. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

God gives a very faithful promise that He will sanctify believers. "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. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24).

Let us now look into the method by which the believer is sanctified and thus made holy. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

First, there must be a sacred presentation of oneself to God, which carries with it the devotion of a living sacrificial life for Christ.

Second, this self-dedication and crucifixion is only a reasonable service, as anything less, for the wonderful bestowment of the Holy Ghost, would at once be unreasonable.

Third, this dedication carries with it a pledge of non-worldly conformity and a confession of need for the cleansing

fire of the Holy Ghost to renovate the soul completely. One must, in brokenness, completely yield himself to God.

To confine the thought of consecration within the narrow limits of dedication we at once take God out of the picture, for He can no more consecrate for the believer than He can repent for the sinner. Consecration is like presenting oneself to the surgeon for an operation, while the act of sanctification is like the surgeon's applying the knife in removing the cause of the ailment. Consecration is the seeker's part and sanctification is God's part.

Sanctification is the instantaneous act of God by which the Holy Spirit nullifies and eradicates the hereditary sin principle with which all men are born.

Faith is an active part by which the seeker lays hold of God, to bring the divine power by which he is sanctified. The faithful believer trusts even where he cannot trace the will or feel the power of God.

11

Holiness: The Glory of Christianity

"Holiness becometh thine house, O Lord, for ever" (Ps. 93:5).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16)

"O worship the Lord in the beauty of holiness" (Ps. 96:9).

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

It will be observed that, in the first text cited, holiness becometh the temple of God. It has a spiritually beautifying characteristic. The lexicographers in defining the term "becoming" state that it means "pleasant in appearance"; what is becoming respects the manner of being; becoming consists of that which is pleasing to the view, involving moral propriety. It signifies full of grace.

As an Anglo-Saxon root, holiness means wholeness. What health is to the physical, holiness is to the spiritual. It bespeaks completeness in the inner man, fulfilling all essentials

in the matter of redemption. It is that something which sets one fully free from the law of sin and death, as stated by Paul.

The third chapter of I Corinthians sets forth a view and very succinctly, of an uncleansed and therefore an unhealthy state of spirituality:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (verses 1 to 3)

When writing to the church at Ephesus, Paul describes something very different—spiritual wholeness: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:30-32).

Such characteristics embodied in the life of the individual make for spiritual strength and completeness, or a demonstration of holiness.

The last text quoted in the series that composes the setting of this message is, "Follow peace with all men, and holiness, without which no man shall see the Lord." This text has a more complete meaning. The word "holiness" in this instance in the American Standard Version is translated, "the sanctification." Sanctification as we know it is a purifying and unifying power, bestowed by the baptism with the Holy Ghost as a second definite work of grace.

Sanctification may be defined also as an instantaneous act of divine power, in response to faith exercised by the believer, expelling all native, inherited sin, thus purifying the moral nature. However, this divine cleansing may not be

had without an unconditional consecration of one's life to God. This constitutes more than a mere surrendered will.

Madame Guyon says, "A will surrendered is not always a will abandoned. Many who have surrendered their wills to God are still anxious to carry out their own plans and ambitions."

In speaking of *holiness*, John Fletcher said, "You are only in an improper sense called believers who reject this." Such a statement is in line with the Word of God, which says that without holiness "no man shall see the Lord."

This experience is otherwise referred to as a rest that remains for the people of God—rest from friction, rest from fretfulness, rest from ill will. It is this experience coming to the life of the believer that produces poise and spiritual power.

D. L. Moody's sanctification is an example in point. In seeking this experience he said, "For four months a wrestling went on within me and I was a miserable man [this was during his ministry] but after four months the anointing came. It came upon me as I was walking in the streets of New York; many times I have thought of it since. At last I had come to God *again*, and I was wretched no longer. I almost prayed in my joy, 'Oh, stay Thy hand!' I thought this earthen vessel would break, He filled me so full of the Spirit. If I have not been a different man since, I do not know myself. I think I have accomplished more in the last four years than in all the rest of my life."

General William Booth said, "There are four conditions or requirements in receiving the experience of entire sanctification: (1) Conviction, (2) Renunciation, (3) Consecration, and (4) Faith."

The believer can at best have only a partial grasp of the Almighty and often has spiritual fainting spells. Though a child of God, he very infrequently hears from Him or experiences His glorifying touch. Why? Because carnality, that

inner foe, keeps him from the heights of that super-fellowship with God and the abounding joy common to the sanctified.

Rev. W. G. Ketcheson says: "Entire sanctification has definite bounds. It is not more regeneration, for the new birth is instantaneous and complete in that stage, affording pardon for every sin committed in the past, and, therefore, cannot increase in that respect. Nor is it merely a blessing, but, rather call it, THE BLESSING. A million blessings ripple on the ocean of God's love, but only two are spiritually saving, namely, regeneration and entire sanctification."

We should not suffer the words Pentecost, sanctification, the baptism with the Holy Ghost, to be dragged in the mire of fanaticism through Satanic delusions. One of the most serious handicaps that modern Christianity has to combat is the faulty conception and honest misapprehension of truth, out of which fanaticism arises.

Some have the misconception that the carnal nature can be successfully suppressed. This is one of the most delusive heresies of this age. Those who support this view declare that the best the Holy Spirit can do for the soul is to repress or subdue the carnal nature. They maintain that the Adamic nature (inbred sin) is not crucified and destroyed. But what accounting they give to a scripture passage like this, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed," is a mystery. To make their theory practical they would have to change this verse to read, "Knowing this, that our old man is repressed with him, that the body of sin might be controlled and the fallen nature held down."

To substitute suppression for the eradication of sin is not scriptural in the first place and, in the second place, it is a compromise with sin, in that it permits it to remain in the heart.

Dr. Howard W. Jerrett said, "Carnality dims the vision,

circumscribes the horizon, dulls the expectation, defeats the prayer life, and keeps the heart cold and indifferent toward the dying thousands who without God and without hope in the world are slipping to eternal ruin."

The unsanctified child of God very readily discovers the presence of carnality, by the uprisings of this deadly blight to manifest itself in a way to bring spiritual embarrassment.

Taking this passage from the Word of God: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12), we have the effectual means by which we are sanctified—the blood of Christ.

Another delusion prevalent is that we are sanctified by growth in grace. But this is neither scriptural, practical, nor possible. If we could be sanctified by growth, the work would not be accomplished by the blood of Christ, which is the scriptural means and the atoning methods of Christ for our sanctification.

Rev. Mr. Lowrey said, "We can no more evolve it by discipline and culture and good works, than the Ethiopian can change his skin or the leopard his spots."

Rev. A. J. Wood said, "Growth and development have no fixed relation to purity in any way. They have respect to size or enlargement and not quality or purity, hence, all changes by growth or gradual processes are in size or quantity. Purity or holiness has respect to quality and not quantity."

In his seventieth year John Wesley said, "I fear we are not explicit enough in speaking of full salvation, either in public or private."

WHAT HOLINESS DOES FOR THE LIFE

It eliminates carnality. The removal of carnality, however, does not eliminate the limitations of humanity. We will still have probationary liabilities. It is possible for one to

sin after having been sanctified. We will still have infirmities of the flesh. We will still be subject to mistakes. It will not enable the sanctified to walk above human criticism, misunderstandings, and persecutions, but it will give no valid occasion for these things. It does cast out all slavish fear of man, of death, of hell, and of the judgments of God. It removes irritability, ill temper, and a critical spirit. It takes away the stingy spirit and brings with it a spirit of liberality. A pure heart does not make a perfect mind, but it does make a mind of greater clarity and constructive strength.

To obtain holiness of heart one must be sanctified. Seeking after sanctification must take the role of a special occasion. It must be pursued with a steady purpose that perseveres until the final victory is won. If to you this experience is not worth a Jacob-like wrestling after, in all probability you will never obtain it. If it is what the Bible represents it to be, that without holiness no man shall see the Lord, then it is worth striving for with that kind of endeavor, to use the words of Jacob, "I will not let thee go, except thou bless me." It will require personal abandonment from whatever He may call you, to a happy resignation for whatever calling He may choose to assign.

This experience will bring you what James calls "perfect patience" and what John labels "perfect love"; Paul calls it being "thoroughly furnished unto all good works," and Peter says it will "make you perfect, stablish, strengthen, settle you."

It will endow you with a power that is adequate for the task, and will at the same time give you a joy and contentment in the pursuit of whatever calling God may elect. It creates within one a radiant, royal Christianity, furnishing with sufficient grace to stick to it loyally, live it normally, and witness to it spontaneously and enthusiastically.

12

Sanctification: Holy Ghost Baptism

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). "But wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5). "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).

Collating the position the Bible presents relative to the second work of divine grace, we find it variously expressed as: "sanctification," "baptism with the Holy Ghost," "the fullness of the blessing," and so forth. For convenience and brevity, let us confine this discussion largely to the terms "sanctification" and "the baptism with the Holy Ghost."

The prime objective shall be to show Christian believers that there must be a second crisis in Christian experience before they experience the full scope of complete redemption. This discussion is also to show conclusively that the terms "sanctification" and "baptism with the Holy

Ghost" are terms used to denote but one Christian experience.

First of all, to make clear that the Trinity in the Godhead are all concerned, that each believer should receive this subsequent second definite work of grace, let us observe the following scripture passages. In I Thess. 4:3 we notice the interest of God toward the believer to this end: "This is the will of God, even your sanctification."

In the second instance you notice the interest of Christ toward the believer, for this experience. "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). I Cor. 1:30 is another indication of Christ's concern: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." We also observe by this that Christ was divinely appointed to this end, "made unto us . . . sanctification . . ." We shall observe from II Thess. 2:13 that the Third Person of the Trinity has an interested and effective part in our sanctification, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Also Rom. 15:16, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

We might sum up this triune interest in our sanctification in these words: God willed it, Christ died to provide it, and the Holy Ghost executed the provision.

The word "sanctify" is taken from the Latin adjective *sanctus* (meaning, "holy") and the Latin verb *facere* (meaning, "to make"), so the literal significance in the imperative mood is, "Make them holy."

The *Imperial Dictionary* definition for sanctification is as follows: "The act of sanctifying or making holy; the act

of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love of God."

THE HOLY GHOST

The objective Christ had in sending the Holy Ghost into the world was to regenerate sinners and sanctify believers. In the interest of regeneration, the Holy Spirit manifests himself in the justification of the sinner. In the interest of the second work of grace, the Holy Spirit manifests himself in the sanctification of the believer.

John Wesley says, "By justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from the power and roots of sin, and restored to the image of God" (*Sermons*, Vol. 2, page 236).

I desire to show you that Holy Ghost baptism and sanctification are interrelated; that sanctification is the process by which man is made holy; that the baptism with the Holy Ghost is the active power by which we obtain these results. Holiness is the state, sanctification the process, and the Holy Ghost the divine Agency for the accomplishment.

John the Baptist made this statement relative to these two divine works of grace, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Note here that the baptism with the Holy Ghost is symbolized by fire. Fire we know to be a material agency for purification. To purify the moral nature of man is the work of Holy Ghost baptism. This symbolism is carried over by the prophet Malachi when he said, "Behold, I will send my messenger [John the Baptist], and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple . . . he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of

Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness [holiness]" (Mal. 3:1-3).

The work of the Holy Spirit is to purify, or purge from all sin; fire is the symbol of this work. The primary meaning of baptism is purifying and the salient work of sanctifying the hearts of believers is properly called the baptism with the Holy Ghost. Since the baptism with the Holy Ghost is the agent by which we are sanctified, therefore whosoever is sanctified wholly is baptized with the Holy Ghost, and likewise whosoever is baptized with the Holy Ghost is sanctified wholly.

The first thing the baptism with the Holy Ghost does is to cleanse the heart from all inherent depravity. This cleansing is not antecedent to, but coincident with Holy Ghost baptism. He is the Refining Fire that sanctifies the whole of man. This is highly important to know, for there is a teaching abroad that sanctification is an experience separate in time from the baptism with the Holy Ghost. This teaching has not the slightest scriptural foundation.

The testimony of the apostles, on receiving the baptism with the Holy Ghost, was to this effect. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). This scripture passage not only substantiates the fact that the work of Holy Ghost baptism purified the hearts of the apostles, who were Jews, but that it worked the same in the experience of the Gentiles.

The baptism with the Holy Ghost and fire is designed for and effects the electrocution of the carnal nature in the heart of the believer, which leaves not a vestige of uncleanness in the soul.

I Thess. 5:23 tells very succinctly of the sanctifying work of Holy Ghost baptism: "And 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." A collaborating passage is that of II Cor. 7:1: "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."

In both the above passages, the reader observes that deliverance from all racial sin is the objective sought, and that the prayer in the former and the exhortation in the latter are designed to both sanctify the soul and cleanse the life, which includes complete deliverance from all carnal pollution. It is demonstrated in the candidate outwardly in both spiritual and physical cleanness.

Let us now consider a passage of scripture that presents the thought of spiritual preservation: "Preserved blameless unto the coming of our Lord Jesus Christ." Jude 1 also supports and supplements this preserving grace adduced by Holy Ghost sanctifying power: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Preserved means so prepared as to keep indefinitely.

The thoroughness of God's sanctifying, cleansing grace is found wrapped up in I Thess. 5:23 (ASV): "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it." The word "wholly" here encompasses the entire being, including every part of you or about you. This is one of the most important truths of the Bible that God would have emphasized.

WHAT THIS PENTECOSTAL EXPERIENCE BRINGS

The story of Pentecost reveals what the baptism with the Holy Ghost did for individual men. Prior to this time, Peter was a man of generous, ready impulses, though associ-

ated with many shortcomings. The baptism with the Holy Ghost reveals him as a man moving in the blaze of divine light, both empowered and baptized with the Spirit of holiness. He speaks with an authority and confidence that are invincible, utterly destitute of all fear. He is radiant with a new energy, impelled by a new commission. In this new experience timidity has been reduced and cowardice blotted out. His personality is marked with a new indwelling presence. Having had the shrink taken out, he is now clothed with sanctified boldness.

Other things that occurred at Pentecost were transient. The wind, the fire, and the tongues, though exciting current comment, were quick to vanish. It was the abiding Comforter that gave endurance to the Pentecostal experience. It was Jesus who said in John 14:15-17, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Holy Ghost baptism is here referred to as the coming of "another Comforter," with the assurance "that he may abide with you for ever."

The baptism with the Holy Ghost, in Luke 24:49, is called an enduement with power, designed to furnish complete equipment for effective service. This definition, given by our Lord, makes the baptism with the Holy Ghost consist of an internal and invisible revelation, rather than an external and visible exhibition.

The baptism with the Holy Ghost is accompanied with a new key to the Scriptures. It gives discernment beyond all human acquired learning. In the realm of the divine, all intellectual learning without the Holy Ghost is but added blindness to the realities of divine truth. Spiritual truths are spiritually discerned. The soul of man is illuminated through

the eyes of the heart. From this point vision is made possible only through the Holy Ghost.

The Spirit-filled have a knowledge that does not depend upon intellectual learning. It does not come of flesh and blood, but from the certainty that accompanies this divine bestowment.

The baptism with the Holy Ghost makes the believer mightier in prayer. Before Pentecost, we pray by the Spirit's assistance. After Pentecost we become the channels through whom the abiding Spirit prays. It is prayer that brings Pentecost, and Pentecost makes prayer powerful in the will of God. The Holy Ghost gives intelligence and intensity to intercession.

The Holy Ghost is the Spirit of power. One of the first demonstrations of this power is that of complete emancipation. Sin is not only cancelled but the candidate is liberated completely from the yoke of bondage, both acquired and innate. The prison doors are burst asunder and God reigns supreme.

Pentecost turns anemic believers into liberated, exuberant saints. They move with the vivacity of a conqueror's tread: victors over sin, both without and within. They move on the circle of society with the spirit of conquest that is not squelched by any intimidation.

Pentecost brings the fire of God. It produces a mighty testimony and an emotion that is flaming with holy zeal. Spirit-filled souls are ablaze for God. Nothing daunts them or dampens their ardor. They believe with a faith that kindles holy fire wherever they go. They serve with a devotion that rebukes sin wherever it appears. They rejoice with a joy that beams with expectancy, while bearing the cross of Christ on any battlefield.

To get the Pentecostal experience or the baptism with the Holy Ghost, we must go to Gethsemane and to the cross. We must not only pray but we must also be crucified. He

who will not have his Gethsemane and his crucifixion may not expect a Pentecost.

The crucifixion experience consists in a death to the self-life. Paul expressed it thus: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This constitutes not only a death to the self-life but Christ comes in, to reign without a rival.

The baptism with the Holy Ghost is certified by the witness of the Spirit, but says Christ, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The Gethsemane comes through the prayer of consecration which is a presentation of oneself, without reservation, to God, His service and call, whatever or wherever that may mean (Rom. 12:1-2).

13

A Second Definite Work of Grace

There are three things that I would like to emphasize in the beginning. First, that Christ never recognized the principles of the law as having any saving virtue. It is true He believed in the law and more than emphasized the moral principles stated in the law of God. In referring to the law, He said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The second thing I want to emphasize is that all persons, from the very beginning of Christ's ministry until His second coming, must have been, or must be, born again before becoming credential candidates for heaven. It is true Christ said, "Except a man be born again, he cannot see the kingdom of God." But He did not say that this experience

fully qualified him for entrance. Being born again is the first step of two essential to be taken for that qualification.

The third thing I desire to emphasize is that every born-again disciple must be sanctified wholly, as a second definite work of grace, before he has an experiential, scriptural fitness for heaven and full equipment for service.

AN ERRONEOUS DOCTRINE

There is an erroneous doctrine more or less prevalent in certain theological circles, that only those who were saved by the law, and at the time of the transition from the law to grace, needed a second work of grace. Since that time, they contend, everyone gets all of God's saving grace in one Christian crisis; in other words, in one work of grace. But, of all the theological formulas and twisted mental contortions with which one must perjure himself in order to arrive at such a conclusion, this is about tops in the field of error.

To upset this theory completely one need only follow the teaching of John the Baptist and that of Christ. The demand made by John the Baptist upon the world, when he came preaching in the wilderness of Judea was, "Repent ye: for the kingdom of heaven is at hand." Mark you, all were under the law before his preaching, as the immediate forerunner of Christ. Yet he says to the world, "Repent ye," which is the first condition essential and incident to being born again, or the first work of grace.

In that first sermon of John the Baptist (see Matt. 3:11), he emphasized two works of grace: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

That John the Baptist demanded the fruits of a changed life, or that of a new birth, before he would baptize any candidate is evident from verses 7-8 of the same chapter, when

many of the Pharisees and Sadducees who had not been born again came to be baptized by him. He said to them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits [answerable to amendment of life—margin] meet for repentance."

After demanding such requirements of his baptismal candidates, he spoke of Him who was mightier than he, by whom they would yet be baptized with the Holy Ghost, as a second definite work of grace.

THE TEACHING OF CHRIST ON TWO DEFINITE WORKS OF GRACE

After Jesus was baptized in Jordan and had been tempted of the devil in the wilderness, He began His public ministry. Let us note how He opened His ministry to the world: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren [brothers], Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (Matt. 4:17-20).

We note here that Jesus was preaching the doctrine of repentance, the same as John the Baptist. At the conclusion of that sermon He had two seekers; namely, Peter and Andrew. That they were born of the Spirit is evidenced from the fact that they became followers of Christ and personal workers, as well as ministers.

I would have you bear in mind that Peter and Andrew are two disciples which were afterward called by Christ as His apostles.

After preaching that sermon to Peter and Andrew, He went on a little farther and preached another sermon on repentance. In His audience were John and James, who responded to the altar call in a similar fashion to that of Peter

and Andrew. They, likewise, left their ships and followed Him.

Will you please observe, also, that John and James, following their born-again experience and discipleship, were also afterward selected for Christ's apostolic council?

We could enumerate others who accepted Christ and were born again but these examples will suffice for the point at issue.

In the tenth chapter of Matthew, beginning with the first verse, we notice that Jesus called certain of His born-again converts and gave them power over unclean spirits and to heal all manner of sickness. Among this group whom He had thus commissioned, we note the names of Peter, Andrew, James, and John.

Now no one clothed in his right mind, with ability to think, would accuse Jesus of giving anyone such power who had not been converted or born of the Spirit.

That Jesus preached one must be born again is evidenced from John 3:3, where He said, "Except a man be born again, he cannot see the kingdom of God."

Dr. George Ricker Berry, in his Greek lexicon, translates that Scripture passage as follows: "Unless anyone is born anew, he cannot see the Kingdom of God." Moffatt translates it, "No one can see God's realm unless he is born from above." Paul refers to this experience as making one a new creature in Christ; and literally it is true with everyone who has been born again.

In speaking to these disciples on another occasion, as revealed in John's Gospel (14:15-17), He said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." He then continues to explain to them what and who this Comforter is, by saying, "Even the Spirit of truth; whom the world cannot receive . . ." The coming of

this "another Comforter" is the second definite work of grace.

Will you please bear in mind that Christ testifies of this group as being so separated from the world, in the following words: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). He also says of them, in verse 16, "... I have chosen you, and ordained you, that ye should go and bring forth fruit"

No one would presume to think that Christ would ordain sinners to go out and preach the gospel for Him. Hence we must conclude that they were born-again Christians.

In John 16:7 He tells them something more about receiving this Comforter as a second definite work of grace: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." He here delegates personality to this "Comforter" whom He is sending by saying, "I will send Him unto you." We cannot mistake this "Comforter" as being the Holy Ghost, whom John the Baptist, in referring to his converts, said that Christ would baptize with the Holy Ghost.

CHRIST'S SANCTIFYING PRAYER

Following on into the seventeenth chapter of John's Gospel, we have Christ's high-priestly prayer for His apostles, which included: Peter, Andrew, James, and John, who were among His born-again converts. Jesus had told them that it was expedient for Him to go away, before He could send the Comforter.

In this priestly prayer, Jesus was making preparation to go back to the Father in heaven, from whence He came. In the prayer He said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And

now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

He then began to bear His apostles up to God in prayer by saying (verse 14), "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Note here they were so separate from the world that Christ identified himself with them. He continued: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . For their sakes I sanctify myself, that they also might be sanctified through the truth."

In other words, to make their sanctification possible, He sanctified and sacrificed himself. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

Christ sanctified himself by His own inherent holiness, while Christians are sanctified by the Holy Ghost—the Comforter whom Christ has promised.

". . . 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).

Chrysostom and Godet interpret the words: "Sanctify them through thy truth," thus: "Make them holy through the gift of the Holy Ghost, and true doctrine."

The embodiment of the Word is the power by which they are sanctified. "Thy word is truth." In other words, what the Word is, in itself, must become an actuality in the disciples.

In the first verse of John's Gospel, we read that "the Word was God." And, referring to Jesus Christ in the four-

teenth verse of the same chapter, we read, "The Word was made flesh [Jesus], and dwelt among us . . . as of the only begotten of the Father."

THE ETYMOLOGY OF THE WORD "SANCTIFICATION"

The word "sanctification" is taken from the Latin adjective *sanctus* (meaning "holy") and the Latin verb *facere* (meaning "to make"); the suffix *ion* means the act of. Then sanctification is the divine act of making holy.

Webster's New International definition—"Sanctification is the ACT of God's grace by which the affections of men are purified from sin, and exalted to a supreme love to God; the act of sanctifying."

Paul testifies that there is in the heart of the believer something which he signifies as follows: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

God calls that something left in the heart of the believer after being born of the Spirit "carnality." In Rom. 8:6-7, he says, "To be carnally minded is death; but to be spiritually minded is life and peace. . . . the carnal mind is enmity against God: for it is not subject to the law of God." Carnality, then, is an outlaw, a disturber of the peace. It is otherwise called "the body of sin" (Rom. 6:6).

God declares it is a something that needs to be crucified. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "But now being made free from sin [the sin principle], and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (v. 22). Being freed from the sin principle, you have the fruits of a holy life.

Paul describes this warring condition in the heart of the born-again Christian as being wretched. "O wretched man

that I am! who shall deliver me from the body of this death?" (Rom. 7:24) The following verse gives the answer for deliverance: "I thank God through Jesus Christ our Lord."

After the resurrection of Christ, He said to His disciples something that reminds us of the promise of the Comforter, the method by which to receive Him, and what He will do for the individual. He said, in Luke 24:49, "Behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." With this instruction Jesus "led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (vv. 50-51).

Let us be reminded that Luke's story is to be continued in the Acts of the Apostles. We gather these words from the continued story: "And, being assembled together with them [the apostles], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5). "Ye shall receive power, after that the Holy Ghost is come upon you" (v. 8). "These all continued with one accord in prayer and supplication" (v. 14).

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost . . ." (Acts 2:1-4).

This constitutes the promise of the Father fulfilled, and the process by which the apostles were sanctified.

This spiritual need of the apostles was the same as the need of all born-again Christians, and God expands it to a

vivid realization of all future born-again Christians, for that high-priestly prayer in the seventeenth chapter of John's Gospel includes all future believers: "Neither pray I for these alone, but for them also which shall [future tense] believe on me through their word . . . that they also may be one in us."

This experience destroys that native-born sin principle resident in the heart of all believers, thus producing oneness and unity in all who possess the baptism with the Holy Ghost as a second, definite, sanctifying Christian experience.

The Prophet's Message on the Divine Spirit

The tireless and extensive missionary movements of Paul during one of his tours took him to the city of Ephesus. It was there that he found certain disciples of Christ's, 12 in number. They represented a company of Christian believers; they had been converted under the ministry of one of John the Baptist's disciples.

That they had been converted is evidenced from the fact that God never called sinners disciples. Indeed, Paul ascertained the status of their Christian experience when he asked the question, *Have ye received the Holy Ghost since ye believed?* (Acts 19:2). Their reply was, "We have not so much as heard whether there be any Holy Ghost." Abbot says their reply means nothing was said about receiving the Holy Ghost at the time of their conversion and acceptance of Christianity.

After Paul's preaching to them the second crisis in Christian experience they were baptized in the name of Jesus, the Holy Ghost coming upon them. There is no petition to or reception from God but through prayer in the name of Jesus.

The question that confronts every believer is, "Have ye received the Holy Ghost since ye believed?" Quite another question demanding answer is, "What is it to receive the Holy Ghost?" Yet there is still another question to be answered antecedent to this: "What is the Holy Ghost?"

Dr. O. W. Winchester says, "Every object of thought belongs to one of four classes: substance, attributes, influence or forces, and persons."

A substance is an object susceptible to measurement, touch, or weight. In defining the Holy Ghost in the light of substance, we would instantly conclude that He could not be measured, weighed, or touched; hence our conclusion is that He is not a substance.

An attribute is a quality ascribed to a substance or person, as to shape, texture, or quality of being. One may not say that the Holy Ghost is a quality, belonging to a thing or a person, for there is no *quality* of being attributable to Him, neither quality of substance; hence we conclude He is not an attribute.

An influence or force represents a capacity to effect certain degrees of change in substance, or personality as related to association. Influence is the by-product of being or force. The Holy Ghost is something more than the leftover or the outworking of something superior. He is more than an influence.

If the Holy Ghost is not a substance, an attribute, or merely an influence, then He must of necessity be a Person. The inspired Scriptures, in speaking of the Holy Ghost, use the personal pronouns, "He," "Him," and "Whom." For example, "He shall teach you all things"; "I will send Him unto you"; "When He is come, He will reprove the world," etc; "When He, the Spirit of truth, is come, He will guide you into all truth"; "He shall glorify me."

We notice from these scriptures that the Holy Spirit is not only a Personality, but that He testifies of Christ.

The Holy Ghost is the Third Person in the Trinity. He is the Executive of the Trinity in the earth, during this dispensation, which is the Holy Ghost dispensation. Indeed, He is the supernatural, miracle-working power of Christendom, among the sons of men today.

He is to be received by the child of God. "Have ye received the Holy Ghost since *ye* believed?" In differentiating the new birth from the baptism of the Holy Ghost the inspired author puts it thus: "He dwelleth with you, and shall be in you." It is He who illuminates the life with the radiance of God and gives to personality power and victory in the service of God that cannot otherwise be approached.

This experience approximates an inseparable union between the candidate and God. It is God's equipment which fully repossesses a lost soul.

The following incident illustrates the point: When the news reached a certain area in the North that General Lee had surrendered to General Grant, a light was put in every window and everyone there was rejoicing that the Union was saved in reunion.

The baptism with the Holy Ghost is the seal of man's having received God's sanctifying power and complete reunion with him.

The Holy Ghost is the power of the Church, the electro-dynamo that sends out its current to every city and hamlet, constraining men to embrace Christianity. He is to the Church what electricity is to the grist mill—the machinery is silent and powerless until the power current is turned on; then the machinery starts humming and the grist begins coming.

The floodgates of divine power must be opened on the soul, if the Church is to witness the working power of God. Sad to relate, but it is nonetheless true, that the church has reached a day when it is more wistful than winsome. It desires to see results without bearing the burdens of intercessory prayer and the clothing of power that propels its machinery.

Will you hold before your gaze a beleagured fortress and a besieging army? The defensive bulwark is unyielding, save for the firing of the mighty artillery. What fire is to the

machine guns, the Holy Ghost is to Christendom. Without the fire the weapons are nothing more than a cold, metallic, harmless mechanism. Without the fire of Holy Ghost power the individual is quite as motionless, cold, and helpless to do the work of God. The Spirit that crushes the fortress of Satan's kingdom must have back of it the charge of penetrating power. "Have ye received the Holy Ghost since ye believed?"

On the runway yonder is the giant sky bird, heaving and roaring with fervor as it makes ready for a takeoff with its human cargo, marked for a destination. It is a wonder of human genius. When we inquire into the secret of its power we discover it is pressured gasoline fired in the combustion chambers.

What gasoline and fire are to the engine, the Holy Ghost is to the individual and the Church, enabling the SKY PILOT to unload His craft at the portals of heaven.

God, the great heavenly Pilot, is helpless to land earth's teeming millions at His intended destination without Holy Ghost power in the pulpit and pew. This is the kind of thing that causes sinners to be converted, and believers to get sanctified.

Let it be observed that the baptism with the Holy Ghost is a supernatural spiritual baptism that furnishes the soul for righteous living and witnessing, and a destiny of glory in the heavenly.

In conclusion, may I relate how a born-again Christian received the baptism of the Holy Ghost, through the ministry of Rev. Arnold Hodgins, in a graveyard in Nampa, Idaho? He was a gravedigger in a Catholic cemetery. Mr. Hodgins said he was spiritually dry enough to "make you sneeze." Sunday night he came to the altar for the blessing, but he was unable to pray through that night. The next morning he took his pick and other tools to cut his way through three feet of frozen turf in digging the grave. He completed the grave

one hour before time for the arrival of the funeral cortege. It was bitter cold, so he dropped into the open grave for protection from the elements. The Lord suggested to him, "Now this is a good opportunity for you to pray through." He acted upon this persuasion and knelt down in the grave, pouring out his heart to God for the baptism with the Holy Ghost. He yielded his all to Christ. His praying prevailed, and he came out of that grave with tear-dimmed eyes, rejoicing with the blessing. Just at that time he looked down the way and saw the hearse and the followers coming; he stood near the grave in a mood opposite to that of the mourners, while the Catholic priest mouthed his ritual over the remains of the departed soul.

Rev. Seth C. Rees, while preaching on the New England coast, from the topic of receiving the Holy Ghost, related the incident of a man coming under mighty conviction for the experience. At the conclusion of the service he apparently sought with great earnestness to receive the Holy Ghost in the second definite work of grace, but he did not succeed in his efforts on that occasion. He was a butcher by trade. The next morning he got down to the shop early; on going about his work, his duties took him into the icebox, and the Holy Spirit suggested that he tarry and pray for his heart's desire. After a few moments of earnest, desperate praying he came out of the icebox rejoicing, with Holy Ghost fire burning in his heart.

But, friends, these days it is not necessary for you to go to the cemetery to find a spiritual graveyard, or to the icebox to find refrigeration. The reason more folks are not receiving the Holy Ghost is because the average church is either dead or frozen. In spite of these handicaps, no one need go without the blessing, for here we have examples of two men, one receiving the blessing in a graveyard and the other in an icebox.

15

The Power of Pentecost

Just prior to the outpouring of the Holy Spirit on the Day of Pentecost, Jesus had been ignominiously put to death. He had been placed in the new tomb of Joseph of Arimathea. The tomb had been sealed; it looked like He had failed, so far as His purported mission was concerned. But prophecy has never yet failed. Let the words of the prophet here be repeated, who said, "He shall not fail" (Isa. 42:4).

Jesus had been on the earth 40 days after His resurrection. The dead embers of a cold tomb could not hold the God of peace. He came forth with the glorious strength of a conqueror. He had commanded His disciples, prior to His ascension, not to depart from Jerusalem. "But wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

The text of scripture which claims our attention for this

chapter is, "But ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8).

Let us consider the nature of this power to be received. First of all, it is supernatural. It is to be administered by Jesus Christ, who had promised the disciples and all subsequent believers that He would send them this experience of empowerment.

We further observe that it is a sent power. It is also a gift to be bestowed, upon meeting certain requirements. It is to be received: "And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost" (John 20:22). Also, ". . . ye shall receive the gift of the Holy Ghost" (Acts 2:38).

It is significant to note that, in man's creation, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In the instance of the above quotation from John it is observed that God, to reinstate man in his complete spiritual recovery, produced it in the same manner—"He breathed on them."

There are some things definitely accomplished in one's life on receiving the Holy Ghost. It is an experience of power—"Ye shall receive power." There must, however, be the accompanying work of destruction by the Holy Ghost before that power becomes effective in a life. This power must prove fatal to the *last remains of sin* in the life, before it becomes a positive force.

It will be well for us to observe the means of this power. A review of the text will indicate that the Holy Ghost is the effective means of this power. It is also to be noted that this power comes from without the ability of man. It is a sent power. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26). It is seen here that God designates the Holy Ghost as a Personality, by the use of the pronouns "He"

and "Whom." The Holy Spirit is not only a Personality, but He is God, for the Holy Spirit is the Third Person of the Trinity.

We are now concerned as to who are eligible for this upper-story experience, sent by Jesus Christ. John the Baptist declared that his converts were eligible. To them he said, "I indeed baptize you with water unto repentance; but he that cometh after me [Jesus] is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire."

John had a tremendous revival when he came preaching in the wilderness in Judea. Before he would baptize anyone he required him to produce fruits, or evidence, that he had been converted—born again.

Those to whom the text of this chapter was directly given by Jesus were disciples; they were the ones Jesus had called and commissioned to bear the gospel to the world. They had experienced the joy of being born again. It is not conceivable to suppose that Christ would bestow such a gift upon men in outbroken sin.

That God does not bestow the Holy Ghost upon such is evidenced by the answer given to Simon the sorcerer in Acts 8:18-21. He thought it would be a wonderful thing to purchase this gift from the disciples, but they promptly denied him, with this answer: "... thy heart is not right in the sight of God"; adding the further instruction that the gift of the Holy Ghost could not be had with the price of silver and gold.

It is interesting to consider the purpose of this Holy Ghost power. The testimony of the disciples after receiving the Holy Ghost power is conclusive, as to the purpose of this gift. Peter testified before the Council at Jerusalem, concerning the house of Cornelius, upon his first ministry to the Gentiles, thus: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purify-

ing their hearts by faith" (Acts 15:9). The definite testimony of Peter here is that the effect of the Holy Ghost baptism is heart purity.

The above text as given by John the Baptist indicates that the gift of the Holy Ghost is a fiery baptism. This experience, then, is wrought in the purifying refinery crucible.

It is also recalled from the Old Testament that the sacrifice of a whole burnt offering was demanded by God. The burnt offering was called for after the sin offering. The burnt offering always has but one meaning when spoken of in the Bible, and that is the dedication of life. It must also be borne in mind that it was required to be a living sacrifice.

Paul, the inspired writer, emphasized this truth in Rom. 12:1-2: "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice . . ."

There are certain fundamental triumphs associated with this gift of God. A point especially to be emphasized concurrent with the burnt offering was that "the song of the Lord [simultaneously] began." This experience also follows the consecrated life who yields all to God and is rewarded by this triumphant gift of Holy Ghost power. The song, the joy of the Lord, begins to spring forth.

In Acts 10:38 we have these words, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good." The text here quoted says Jesus was anointed (not baptized) with the Holy Ghost, because Holy Ghost baptism means a purification. Jesus was already pure, but it was required that He be ceremonially purified at the hands of John, in order to be lawfully inducted into His priestly office.

We want to know the results in the outworking of those who are baptized with the Holy Ghost. After the disciples were baptized with the Holy Ghost their messages flamed with a new fire. Their heralding, sharp thrusts of Holy Ghost witnessing power pricked the hearts of sinners and they cried

out, "Men and brethren, what shall we do?" whereupon Peter's instruction was, "Repent . . . every one of you." They apparently had 3,000 seekers at one altar call.

This power gave an endurance such as was evidenced by Stephen, who was gnashed upon by the enraged unbelievers who stoned him to death. Through this heartless attack the record relates that the face of Stephen shone. There was in him no spirit of retaliation toward his merciless offenders.

It was the application of this power in answer to prayer (Acts 3:2) that caused the man lame from his mother's womb to go leaping and praising God into the Temple. It was this power (Acts 16:28) that shook the Philippian prison and liberated its captives in answer to prayer. It was a demonstration of this power that struck the sorcerer blind and the liars dead.

The thing the Church needs today is not a great forward movement, but a movement back to Pentecost. We have long since been burning incense to human achievement. The clergy and the Church have largely rejected Christ and the Holy Ghost, which has resulted in a flood of iniquity that is sweeping the world. As the Jews rejected Christ, so the Gentile age is now rejecting the Holy Ghost. The result is a flood tide of materialistic modernism. We need to get back to the price and power of Pentecost. The Pentecostal Church was a Christ-exalting Church; today the Church is being defiled by the stamp of humanism. Then all was done to the glory of Christ; now much is done to the glory of man.

The Church needs a new 10-day prayer meeting, a time of preparation, a resignation to the will of God; the forfeiture of preconceived plans and purposes; a time of self-humiliation with the adorning of sackcloth and ashes; a time of confessing hydra-headed carnality, a time of hungering and thirsting after righteousness, and a time of emptying and stripping for God and holiness.

The Church is loaded down with too many non-spirited Christians; no place for the power to get through. Then there are a host of folk whose spiritual current is not powerful enough to turn over the gospel motor; the battery needs charging.

The craving of man is for power. Holy Ghost power is God-given; it comes, not by self-exaltation, but by self-crucifixion.

What a change came over the disciples when they were baptized with the Holy Ghost! No longer do we see them in hiding behind closed doors, for fear of the Jews. Their courage, fortitude, and burning spiritual message made even their enemies take knowledge that they had been with Jesus.

The apostolic acts flashed with power and holy conquest; it was this power that caused Stephen's face to shine as that of an angel. It is this power that will give the Church propelling force today.

The price of this power is obedience to the Word of God: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

Man fell by doubting the Word of God (Gen. 3:4-17). His way back to God is by faith in His Word. Faith and prayer, together with utter self-abandonment to God, are necessary to the reception of Holy Ghost power. Man must be utterly crushed and broken to the will of God before he can have appropriating faith. The rose yields its greatest fragrance when crushed; it must sacrifice itself to send up sweet incense. So must the life be yielded to God if it is to wield its greatest influence for righteousness.

I want to conclude this chapter with an illustration of the grace of God. Amanda Smith, the great colored prophetess of the South, who preached before the crowned heads of Europe and flashed her way into the hearts of multitudes by her Holy Ghost-indwelt personality, had the blessing.

She was definitely converted when a slave in 1856. Twelve years later, under the ministry of Dr. John S. Inskip, she was baptized with the Holy Ghost as her Sanctifier. She had a remarkable career as an evangelist.

In seeking sanctification she said, "I asked an elder what was meant by being pure in heart. 'Oh, child,' he said, 'that means coming as close to it as you can.' I went home, but, oh, this hunger and thirst after righteousness was not satisfied. When I was converted it was conviction of guilt, now it was conviction of want. As the hart panteth after the water brook, so my soul panteth after God. 'That comes to me what I want,' I said, 'it's God!' The elder said, 'You must come to it as near as you can. What is the use of fretting yourself? Do all you can. Visit the sick, sing, pray.' But the hunger went on and when I read, '*Rejoice when men persecute you,*' I felt that was not my experience; there was a feeling of retaliation. And when they spoke about me and blamed me, I wanted to justify myself instead of leaving it all with God. Then I read, 'This is the will of God, even your sanctification.' I went to the old deacon and asked. 'What's the meaning of this?' 'Oh,' he said, 'that's the blessing people get just before they die.' Well, I didn't want to die; I wanted to live and work for God."

The commentary of her life is that she got the blessing good before she died. The secret of her life and her undying evangelistic fervor is the result of having received and maintained the cleansing baptismal power of the Holy Ghost.

To the reader may I say in the words of Holy Writ, "The promise is unto you, and to your children." You can say with Amanda Smith, "If I am one of de heirs I wants de inheritance," and you too can receive the gift of the Holy Ghost.

The power of Pentecost is the spirit of victory. It supplies the soul need for life, service, and heaven. This equipment fulfills the demand of God completely. It was said of the

apostles in Acts 4:33, "And with great power gave the apostles witness of the resurrection of Jesus Christ; and great grace was upon them all."

The words of Charles Wesley are fitting here:

*I lift mine eyes to Thee,
Thou gracious, bleeding Lamb,
That I may now enlightened be,
And never put to shame.*

*Never will I remove
Out of Thy hands my cause;
But rest in Thy redeeming love,
And hang upon Thy cross.*

*Oh, make me all like Thee,
Before I hence remove;
Settle, confirm, and 'stablish me,
And build me up in love.*

*Let me Thy witness live,
When sin is all destroyed;
And then my spotless soul receive,
And take me home to God.*

16

Bible Pentecost and Pentecost Perverted

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4).

“And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things” (John 14:26).

“ . . . It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7).

The word “Pentecost” means “50.” The Old Testament Pentecost was a feast celebration. There were 50 days separating the Passover in Egypt and the giving of the law on

Mount Sinai. The commemoration of the giving of the law was thereafter celebrated as the Feast of Pentecost.

Christ was crucified incident to the Feast of the Passover. He sent the Holy Ghost just 50 days after the feast of the Passover; or at the time when the Feast of Pentecost was being celebrated. Hence, Pentecost has ever since been the word fitted to the inaugural of the Holy Ghost dispensation.

THE IMPORT OF RECEIVING THE HOLY GHOST

The important matter pertaining to Pentecost is not the rushing mighty wind, or tongues of fire, or the speaking in languages, but the revelation of the Holy Spirit in baptizing the disciples. When they were baptized with the Holy Ghost, they were possessed with a divine effusion, creating an impulse to tell the world of this glorious revelation they had experienced. This they did as the Spirit gave them utterance.

The three symbols attesting the inaugural of the Holy Ghost dispensation all ceased when the revelation was completed. A symbol is a material thing representing an immaterial essence. The Holy Spirit is an invisible Essence. These material manifestations were symbolic of the revolutionizing power effected by the Holy Ghost in the lives of the disciples.

THE WIND

The wind was symbolic of the Spirit's mighty, rushing descent in power. Joel prophesied of this experience, or dispensational epoch, 900 years prior to the event. Quoting, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28).

Immediately after the descent of the Holy Ghost, Peter said, in Acts 2:16: "This is that which was spoken by the prophet Joel," and he quoted Joel's prophecy.

To prophesy means to announce the revelation of God.

This outpoured experience as a rushing wind constituted a prophesying power.

Accompanying this outpoured experience is vision, the vision of possibilities and the returns of conquest. It carries with it a power which guarantees success.

The abiding miracle of Pentecost is that it brings a new power to the Church.

TONGUES OF FIRE

Another of the material symbols witnessing the new Holy Ghost dispensation was the tongues of fire.

Fire, as the symbol of the presence of God, was well-known. To Israel, the pillar of fire was a symbol of the presence of God. The law was given on Mount Sinai, amidst fire and smoke. Prior to the event of Pentecost, John the Baptist foretold of the experience in this manner, "He shall baptize you with the Holy Ghost, and with fire." So no symbol could have been more fitting than that of fire, to reveal the presence of God in a new and glorious revelation.

Fire fittingly typifies the work of the Holy Ghost as a Purifier. It sterilizes from all impurities. This is the work of the Holy Ghost in eradicating racial depravity.

Fire is a symbol essential to durability. When the vessel is made by the potter, he applies the fire to give it permanency, solidity, and strength. So the baptism with the Holy Ghost adds strength, power, and endurance to character.

THE SPEAKING IN TONGUES

The speaking in other languages, incident to the Day of Pentecost, was prophetic of the worldwide spread of the gospel during the Holy Ghost dispensation.

It is to be noted that this was a collective outpouring. "And *they* were all filled with the Holy Ghost, and began to speak with other tongues" (Acts 2:4). They all spoke in such language as to be understood.

It is significant to note that there is not an instance in the New Testament where the baptism with the Holy Spirit accompanied by speaking in tongues came upon a single individual, or that speaking in tongues was an evidence of the baptism with the Holy Ghost. In each of the three instances recorded in the Acts where they were speaking with this gift of languages, *it was in groups*. Hence, the speaking in tongues was a sign of something important to the Church, and not as an individual sign of being baptized with the Holy Ghost. To the Church, it was God's miracle medium of physically expressing in world languages the spiritual effect of having the baptism with the Holy Ghost.

Incident to the dispensational revelation of Pentecost there are two other collective incidents where the people spoke in tongues on being baptized with the Holy Ghost, after which the speaking tongues never accompanied the baptism with the Holy Ghost again. After the Day of Pentecost there is no record of a sudden sound from heaven as of a rushing mighty wind or the appearing of cloven tongues like as of fire accompanying the baptism with the Holy Ghost.

The twelfth chapter of I Corinthians is universally known as the "Gifts Chapter," but in this chapter there is no one gift common to all and no gift listed as permanent. The Spirit gave gifts as He willed, "The selfsame Spirit, dividing to every man severally as he will."

The baptism with the Holy Ghost on that day marked a destructive work to native or inbred sin, as well as a constructive work in the hearts of the apostles; this was evidenced by their lives according to the record of the Acts. The promise given them prior to the Day of Pentecost was: "Ye shall receive power, after that the Holy Ghost is come upon you." That this experience was a sin-eradicating, moral, purifying power, as well as a divine authorization of supernatural power, is evidenced by Acts 15:8-9. Here Peter bore testimony of what took place in their hearts on the Day of Pentecost.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." That it was also a power received for witnessing is evidenced by the testimony of Peter, in Acts 4:31, "And they were all filled with the Holy Ghost, and they spake the word of God with boldness." (See Acts 1:8, also.)

Special manifestations also accompanied the ushering in of the Holy Ghost dispensation incident to the apostles' experience: "A sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

When the apostles received their miraculous gift, enabling them to speak in languages other than their own, they had no need of interpreters, as all present understood, including: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians" (Acts 2:9-11).

What the apostles did on that occasion was necessary and bore wholesome results. There was no occasion for controversy as to whether their speech was real language or an unintelligible gibberish, for they were clearly understood by those who heard them.

The Day of Pentecost marked the outpouring of the Holy Spirit on the Jewish world. The other two references cited, both found in the Acts of the Apostles where the outpouring of the Spirit was accompanied by speaking in other languages, was that at Caesarea, as recorded in Acts 10:44-46, and at Ephesus, as related in Acts 19:1-7. These two incidents are the only records cited in the New Testament where the people spoke in other languages incident to being

baptized with the Holy Ghost. This is easily explained from the fact that the occasions referred to marked the outpouring of the Holy Spirit as a dispensational epoch on the Gentile world. In particular, it marked the experience of both the Romans and the Greeks, the two outstanding nations of the Gentile world. In other words, tongues were received at Jerusalem by the Jews, at Caesarea by the Romans, and at Ephesus by the Greeks. These three incidents, embracing the Jewish and Gentile world, marked a token of universal scope, that the Holy Ghost was now available to the whole world.

MODERN TONGUES A PERVERSION OF BIBLE PENTECOST

To reasonable thinking, there can be no comparison between the modern tongues movement and the tongues of Pentecost. On the Day of Pentecost, we believe the gift of languages was divinely bestowed; but we believe the modern tongues movement to be an erroneous, fantastic, psychological play upon the imagination. Speaking in a gibberish and calling it the tongues of Pentecost, while no person understands it, neither can interpret it, is the experience and practice of religious hallucination.

If the modern tongues people, with their demonstrations, occurred in secular relations only, they would furnish occasion to excite our keenest sympathy and pity; but when they are connected with religion, their performances are permitted by many to pass as the manifestations of the supernatural. But it is lamentable that so many well-meaning people will be led to indulge in such fantasy which, without doubt, in the sight of God is a grotesque masquerading of religion; and except for the sincerity of the people who indulge in it, would be outright blasphemy.

On the Day of Pentecost and following it, the emphasis was on the outpouring of the Spirit and not upon the gift of languages. When that day of dispensational epoch was

past and the people separated, the apostles went forth preaching the gospel in their own native tongues. Their attention was specifically given to the saving of sinners and to the sanctifying of believers, and not to speaking in tongues. There is no account that any of the 8,000 apostolic converts, incident to or immediately following the Day of Pentecost, ever spoke in tongues.

There was the real, supernatural gift of languages, which was God-sent in contrast to the spurious, modern tongues movement. The former built the Church of God while the latter generates division. That which divides religious society through contention either is not of God or does so for lack of light.

The modern tongues movement makes the claim that the speaking in unknown tongues is the third blessing and the Bible evidence of being baptized with the Holy Ghost. Yet it claims, and is true to form in the practice of it, that one may lose the blessing of entire sanctification and regeneration and still speak in tongues. This is abominable contradiction as well as unscriptural teaching. How inconsistent to maintain that a backslidden sinner could, under special divine inspiration, speak in tongues! For they claim that speaking in tongues is the highest evidence of divine favor.

Would God inspire a sinner to speak in tongues?

That the modern tongues movement is not of God is witnessed by those who have been led out of this error. A woman came to me not long since and confessed that she had been deluded by the tongues movement. She had formerly been regenerated and subsequently sanctified by the baptism with the Holy Ghost, but she was led by the tongues people to seek a third blessing, the climax of which, as they say, is to speak in unknown tongues. She testified that she received what they joined with her in calling the gift of tongues. With this experience she affirmed there came no power above that which she had experienced in the baptism

with the Holy Ghost that witnessed her sanctification. She further stated that what she received was an unintelligible gibberish; that after she repudiated this so-called gift, there were times when she would unwittingly lapse into muttering that gibberish, which was worse than meaningless to her; and that she knew not how to be delivered from it.

We do not question today that some receive great illumination and divine assistance in their studious efforts to master the speech of various languages. But we not only question that any now receive the gift of languages, as did those at the time of the ushering in of the Holy Ghost dispensation, but we resolutely disbelieve it. The gift of tongues in its original form, just as the office of the apostle and prophet in its original form, has respectively served its purpose and faded out of the divine picture for the Church.

The word "prophet" in one sense no longer carries the meaning by which it was once known. The early meaning of the prophetic office, as taken from the Greek word for prophecy, *propheteia*, is derived from two other Greek words: *pro*, meaning "before"; and *phemi*, meaning "to speak"—speak before—foretell future events. That was the prophetic office as it was formerly known. It carried with it the thought of foretelling future events while speaking before an audience. That office is no longer maintained by the Church, for the divine revelation was completed in the Word of God, the Bible, and there is no occasion for it today. The prophet we know today is the one divinely authorized and called to proclaim the divine revelation as disclosed in the Bible.

The gift of languages, in like manner having filled its mission in the Church, has become extinct. We draw upon the Bible as authority for the following statement, "Whether there be tongues, they shall cease" (I Cor. 13:8). Who could add either to the authority or strength of this language to prove the point?

Paul testifies of the uselessness of tongues now as shown

in I Cor. 14:6, 11: "Now, brethren, if I come unto you speaking [in foreign languages] with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? Therefore if I know not the meaning of the voice [language], I shall be unto him that speaketh a barbarian [a foreigner], and he that speaketh shall be a barbarian unto me."

Paul also shows the uselessness of speaking in tongues by the argument from analogy, as disclosed in I Cor. 14:8-9: "For if the trumpet [the voice] give an uncertain sound, who shall prepare himself to the battle? [If you do not understand the commander, how can you intelligently prepare for battle?] So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

Paul also shows the uselessness of speaking in tongues from the standpoint of reason, as observed in I Cor. 14:14-19, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also [with a known tongue]: I will sing with the spirit, and I will sing with the understanding also. [Please note that *understanding*, or known language, is quite different from unknown tongues.] Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks [if I do not understand your language, how can I intelligently say Amen to your speech], seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues [in foreign languages] more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

PAUL'S PERORATION TO THE CORINTHIANS

The heart of the Apostle Paul's Epistle is found in the

twelfth, thirteenth, and fourteenth chapters of I Corinthians. It is an argument to lead them from their tongues prattle to the emphasis of perfect love, as revealed in the thirteenth chapter, which he terms "a more excellent way."

In the matter of the modern claim for the gift of tongues, the tongue is literally the organ employed; the mind remains passive while the tongue gives utterance to the inarticulate speech, of which the speaker has no understanding, and often at times he is wholly unconscious even of his speaking.

It is plain to be seen that the apostle protests against all tendencies of the human mind which delight in putting on religious displays, more than putting on exhibition the spiritual power of a pure, cleansed heart. He who emphasizes spectacular displays as the evidence of God's Spirit, rather than in holy living as that evidence, has missed a significant fundamental. The former tends to make religion hypothetical while the latter makes it practical. It takes more than a physical demonstration to prove a supernatural revelation.

The great stabilizing current in the Church in all ages has given little credence to those as leaders who depend upon psychic feelings and displays of ecstasy as a guide for the label of spirituality. It is true that the power of the Spirit is demonstrated through our emotional faculties but the life can be more accurately appraised by observing the normal conduct of the individual. Evidence, then, is not to be placed upon emotions as a gauge by which to judge spirituality, but rather by the fruit of the life. "By their fruits ye shall know them."

To pray or praise or prophesy without the understanding, we conclude therefore, is essentially inconsistent with the true nature of Christian worship. Hence it is not without reason that the tongues movement should have become the stronghold of those attacks which were made in the sixteenth, or any other century, on the practice of conducting worship in a dead dialect.

17

The Preacher's Passion for Souls

I approach the discussion of this topic as a student and not as one having already attained.

Every retrogressive movement spiritually, of which history gives account, had its origin at the top. It will be recalled that one of the most difficult obstacles confronting Christ in launching the Christian era was the clergy of the day. He was finally compelled to resort to the seashore and to other walks of life to find material with which to sponsor the message of redemption, and carry its flame to evangelize the world.

We need a revival reformation of Christianity today, as widespread as that which marks the present decay of the Church. However, such a reformation is dependent upon the ready cooperation of the clergy and the churches in America.

We stand amid the ruins of a demoralized world. We have come to the end of an era; whether we shall take God's

way to recovery remains to be seen. Christ's way is the open door to the new era which we anticipate.

Words of remonstrance would be poor strategy for the patient who is ill, having called the doctor for a diagnosis and a cure for his malady. It would be better to swallow the pill in cooperation for recovery. Hence we shall attempt to set forth some of the detours that have resulted in the spiritual demotion of the Church, with some suggested means for recovery.

Speaking in general terms, it was genteel traditionalism in the church world that played the larger part in preaching during the last half century. Gentility, however, comes not from the presence of God in preaching, but rather serves as an injected note which marks His absence.

The pulpit has been restricted and circumscribed in its message because it has so largely accepted the philosophy that the proper field of preaching culminates in projecting the decorous, the good, the true, and the beautiful, in their more dignified and non-disturbing aspects. Preaching went too far in the realm of aesthetic idealism, and became too remote from the heart and conscious relationship of man with God.

Preaching then went up into a stratosphere where materialistic theological fog was encountered, and the rare atmosphere of that detachment precipitated a crash upon Christianity that nearly wrecked the world.

Preaching in abstract terms has been a deadly form of Protestant incense, generously wafted before the gaze and nostrils of men, only to react in mental placidity and spiritual asphyxiation.

THE KIND OF PREACHING DEMANDED

Preaching, to become effective, must be declared in concrete form. Christ's ministry was presented in thoroughly concrete form. He sometimes made His appeal smart with

painful, sharp thrusts of conscience-pricking truth. Truths in abstract terms subtly degenerate into evasion, and a tragic want in gospel presentation. Christ's appeal was designed for a conviction that brought a verdict, in genuine heart-throbbing penitence; that kind of penitence which calls upon God in faith and prayer for a supernatural transformation of heart and life. A religion which does not touch the emotions does not move life.

The Church has been surfeited by a program of mollified Christianity, committed primarily, purposely, or without design, to a message which withheld everything that would tend to irritate the hearer. But preaching that has no power to wound the conscience with conviction of sin can never rouse the soul in penitence to seek God for deliverance from it.

We have had so much pussyfoot preaching that the devil holds high carnival, while the cause of God bows its head disgraced at the pallid weakness and sham of the modern pulpit. Meanwhile, time marches on bearing its stream of human cargo to changing worlds lulled by the anesthesia of pulpit dope, until at the threshold of eternity men open their eyes at the feet of God in the horror of unpreparedness.

Pulpits in America have been betrayed by depredating wolves, who have invaded and raided the sanctuary, to wrest from men their simple faith in God.

All human substitutes for the gospel are but betrayals to false consolations and hopes built upon sandy fabrications. With this setup what more could be expected from the pew than atrophied, ossified personalities, who contribute more to the fashion plate than worship, who as personal workers would be more useful on display in a museum of artificial history.

The Church is so loaded down with non-born-again members that she has not been able to generate enough spiritual momentum for a revival takeoff. Indeed, a revival of

genuine, supernatural, soul-saving reception is as foreign to many a church today as the attire of a Mother Hubbard would be to the chief executive of our nation.

God looks upon the church without revivals and the salvation of truly born-again believers and sanctified saints with the same degree of reproach that He looks upon the wedded union of a normal man and woman without the birth of new life in the home. Any church posing as Christian that dissipates its spiritual possibilities and squanders its talents by wrapping them up in the napkin of exclusive complacency has buried them in the mausoleum of the damned.

To usher in a spiritual reformation for which this new era calls, demands a rebirth of the church world. The long, receding, diminutive prayer groups, with the feebleness and non-prevailing effect of many of these, is a commentary on modern church life which challenges action. Will the Church respond to such pleadings of God as found in II Chron. 7:14—"If my people, which are called by my name, shall humble themselves, and pray [not say words nor mouth sentences merely, but mingle real importunity with faith, tears, and supplications, over a lost and ruined world] . . . then will I hear . . . and will forgive their sin, and will heal their land"?

And shall we answer the appeal of the cry in genuine sincerity as stated in Jer. 6:16—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls"?

If there shall be a humbling of clergy and laymen alike, as well as the up-and-outers and the down-and-outers, God will usher in a day that will turn the tide of American history Godward.

Whether or not a nation can be born again when it is long in the way depends either upon the clergy or the gather-

ing of some more fishermen along the Sea of Galilee to proclaim this worldwide message.

Those who are the beneficiaries of any system, yet remain placidly undisturbed by a condition (that is already pronouncing, "Dust to dust and ashes to ashes," over the remains) demanding change, are manifesting either the nth degree of carnal egotism or blinded prejudice, which refuses to follow the unmistakable course outlined by Christ and opened up by His analysts for America's spiritual recovery.

We are living in a day in which anyone daring to raise fundamental questions is often labeled as a theorist, doctrinaire, or visionary. This gummed label sticks as an inefaceable barrier in the minds of a large number of persons and will thwart and ultimately defeat the world-saving objective, unless past ill-fated efforts and defeated goals go in the discard, to join with Christ to re-Christianize Christianity, and gospelize the world.

The test of a good sermon is not merely that it satisfies certain rules of homiletics or fluency of speech, but that it achieves certain moral and spiritual ends. The successful preacher has a goal and demands of himself results that arrive.

PREACHING POWER

In the twentieth-century pageantry march that marks the new American history, no age has more imperatively needed the heralding of the gospel message from pulpits anointed with the power of God.

The element which gives success in preaching is termed ministerial power. It is so indescribable and spiritual in its character as to be beyond the reach of definition or explanation. The term, however, is scriptural and we have *nothing* so expressive in the message of the minister, without which sermonie effort is drab and futile, to all salvation attempts.

The word power, as used in the English version, is rep-

resented in the Greek Testament in the two chief forms, *exousia* and *dunamis*. The first of these words indicates authority. The official exercise and miraculous endowments are in all cases expressed by the word *exousia*, though in a few instances *dunamis* is enjoined.

Ministerial power is everywhere expressed by the word *dunamis*, as in Luke's Gospel, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And again, taken from the Pentecostal scene, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Again, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." Another quotation states, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

This power is a superseding, divine bestowment, to that of the original crisis in Christian experience. This was emphatically true of the apostles. They had been commissioned to preach the gospel; they had been made Christian through the forgiveness of their sins; they had bestowed upon them the gift of miracle working. Yet they were specifically instructed by Christ to wait for a second crisis in Christian experience designated to delegate to them, and to us, a power from on high, to execute successfully the gospel commission. This power cannot, then, be synonymous with conversion, but rather subsequent thereto.

This spiritual power is not beauty of presence nor dignity of form. It is something we need more than learning, or wisdom, or oratory, or any thought of our acceptability, or popularity. Immortal souls come first of all to listen for the tidings of the Savior. Upon the issues of the divinely illuminated sermon the destiny of immortal souls may be sealed for good; while upon the absence of this illumination

may hinge their doom. More persons die every week than there are pulpits in the land. Let us insist upon preaching sermons to the dying.

This power may demonstrate itself in the most eloquent speaker; it can also thrill in the accents of the unlettered man. It uses the medium of language, in all of its multifarious forms. It creates a tongue of fire, to preach the gospel among all nations and carry to every heart, through its own peculiar idiomatic expression, the knowledge of divine revelation. It is the clothing of an unseen power, that kindles a flashing sparkle in the eye of the speaker, by which the heart of the hearer is moved to action.

It is historically true that morality and spirituality have improved or retrogressed in keeping with the waxing or waning power of the pulpit. The fact that the power of the pulpit is waning is chargeable to the seats of learning. Education is a flame by which the intellect is lighted, but the place where you light your intellectual and spiritual torch is the determining factor as to the kind of fire you will spread when you come from the hall of learning.

The waning power of the pulpit is a challenge to modern aspirants. The pulpit need be by no means obsolete, or obsolescent. The preacher must demand of himself to be a paramount power in human society. Let it be remembered that the Church is the only fountain for moral and spiritual cleansing. It is the preacher's commission to be a living force among men. His calling is the supreme function of exercising a mystic, divinely authorized power in human leadership.

Let the pulpiteer bear in mind that the royalty of the pulpit adheres in the truth of God being proclaimed without fear or favor. Woe to the preacher who does not foster the abiding of an incorruptible conscience. He must never suffer his vision of God to be clouded by the challenging fear of an intimidating audience.

Many a minister has defeated both himself and his

people by cajoling and flattering them through a process of softening the rebukes of the gospel, and lessening Christ's hard sayings with broadcloth finish, until the most touchy conscience in the pew can hear them without a prick of rebuke. The declaration of truth, however, ought ever to forbid being censorious and truculent, when it becomes our duty to speak plainly. Penetrating and severe truths, to have their greatest effect, must be spoken in tears, with the emotions of a sufferer.

Illustrations of pulpit power are seen in various characters. Savonarola, armed with the scepter of truth and flaming zeal, for God's honor and man's salvation, led the great Florentine march to God, and inscribed over the door of the plaza honor to Christ in these words, "King of Kings and Lord of Lords." This stands as an immortal testimony of what was once accomplished by pulpit power.

On the four hundredth anniversary of Savonarola's martyrdom, Florence celebrated with solemn ceremony the day of his ineffaceable memory. Flowers were strewn over the place where the flames had consumed his dead body. From the stage where his gallows had stood, in the plaza, eloquent lips eulogized him as preacher, patriot, and martyr in defense of the gospel.

The hope of Italy, the hope of America, and the hope of humanity around the world today, is such a ministry of heroism, undaunted courage, and spiritual power.

The effect of Savonarola's preaching was wonderful; he soared into ecstasies that electrified men as with a sudden bolt. He demonstrated that God's anointing counts for more than any other asset in the school of eloquence. It was not particularly his learning or logic, in his manner of address, but the flaming embrace of his soul, under the presence of divine illumination, that held his audiences in rapt attention, enabling him to sway them into channels of the divine objective.

Under the preaching of Luther, immense multitudes were captivated and swayed by his appeal, when all of northern Europe turned Godward.

Livingstone, in Scotland, when only 27 years of age, was selected by his brethren to preach after the Communion at Shotts. He spent the whole night in prayer, preceding his effort, then preached a sermon from which it is said there were at least 500 seekers.

Jonathan Edwards, the great divine, preached a message under such impelling divine illumination, following a night of prayer by his church, from the topic so well-known to all—"Sinners in the Hands of an Angry God"—until some sinners fell screaming and others prostrate, all over the house, seeking God.

Richard Baxter was exceedingly successful as a minister. It is said of him, "He always spoke as one who saw God and felt death at his back."

John Fletcher of Madeley often so electrified his audiences, on reaching certain climaxes, that some minutes passed before he could continue his messages.

Cardinal Manning said, during a sermon in London, that, had it not been for the preaching of John Wesley, no man could tell how deep in degradation England would have sunk.

Turning to the ministry of Chalmers, it is said that intense emotion, beaming from his countenance, was characteristic of his ministry. Dr. Wardlaw said, "I cannot describe the appearance of his face better than by saying it was lighted up almost into a glare. I observed the congregation on one occasion leaning forward in the pews like a forest bending under the power of a hurricane, looking steadfastly at the preacher and listening in breathless wonderment."

THE PREACHER A PRESCRIBER TO SOULS

The preacher is a physician of souls. He can better op-

erate on wakeful patients than those who have gone far under the devil's opiates. He is an advocate, and he can better plead his cause before an educated jury than one that is illiterate or superstitious.. His appeal is to man's will and if he is educated he is at least free from the fetters of exterior fear. If his appeal is to the conscience, it is to one that is dispossessed of superstition. If his appeal is to the heart that is intellectually illuminated, it is to one that was never more aching with unrest and hunger for divine realities.

The despondent defeatism of the clergyman of today springs from a shallow skepticism which looks only at the worst features of a darkening age. Instead of challenging the stream of corruption with the only antidote for its purification, he slumps by an absorption of its defection.

The spirit of the age demands a type of preaching that is characterized by greater pulpit power. We are living in a day when it is easier to consult the whims rather than the needs of people—to be popular rather than powerful—a time when men are characterized, not by the strength with which they breast the tide, but by the lightness with which they float on its current.

If genius is defined as energy, exalted by inspiration, then we may declare that the power by which we are to win and constrain a confused, materialistic world to prostrate itself before the Cross, it will be through the call of lips characterized by a divine obsession, that is impassioned with a martyr's conviction.

Truth, to be effective, must come from the preacher's brain, filtered and hot from the crucible of a flaming heart. It was this infusion of divine power that called the throngs to hear Paul at Athens, Chrysostom at Constantinople, Savonarola at Florence, Wesley of London, Whitefield of New England, Dale of England, Talmage of Boston, and E. Stanley Jones of present world eminence. It is the same equipment for every preacher that will draw men to God in saving

power, including the dynamic suasions of Dr. Billy Graham.

A sermon, to be effective, takes its birth from two worlds; its Father is divine, its mother human. If born of this twin parentage it will serve to accomplish the salvation of men.

Of the preacher's personality, it is observed that insofar as he is self-conscious he is weak; insofar as he is egotistic he is offensive. It is also observed that in his self-forgetfulness and abandonment to God lies his power. The attitude of personality is felt by the audience like an invisible air wave, or the scent of an intangible perfume.

The preacher must meet certain ethical demands before the people will receive him or accept what he has to say. His prescription may be ever so correct theologically, but unless the doctor is endorsed, they will not take medicine from him, essential to their spiritual recovery.

THE PREACHER'S AWAKENING ABILITY

That preacher who makes up his mind that the church is indolent, indifferent, and non-responsive, who manifests but little compassion toward the lost, and who feels that little if anything can be done about prevailing conditions, had as well go to selling soap or join the secular ranks. Such a condition is not chargeable to the people; it is chargeable to the compassionless, visionless, tearless, and prayerless state of such preachers.

No amount of change in world conditions can ever invalidate the preaching commission. God's everlasting pledge is as certain of fruitful results, on complying with conditional divine requirements, as the impossibility of invalidating His preaching commission. "Lo, I am with you alway, even unto the end of the world."

Rubenstein was taken to church by a friend one day but the inability of the preacher to get his message across disgusted him. When he was asked to go again, Rubenstein

replied: "I will, provided you take me to a preacher who challenges me to do the impossible."

Abraham Lincoln said that, when he went to hear a preacher, he wanted him to preach as though he were fighting bees. Lincoln wanted action, but not all physical, for bodily exercise alone profiteth little.

The compassion of Christ should be the model for our compassionate attitude. His compassion was evidenced when He came to this old world and announced His mission, which was to seek and save the lost. Then the sacrifice He made to bring about the realization of that objective should ever stand before our thinking, as well as challenge our attitude and action in behalf of a dying world. The compassionate love of Christ is best viewed from the Cross. The Cross represents the scene where love released mercy, for it was on the Cross that justice broke into forgiving love.

The demonstration of the greater percentage of Christian compassion is on the minus side of the first half of the whole. Christ is helpless to save the world unless He has our cooperation. The sinner is utterly without hope unless we can get him to Jesus.

God says in His Word, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (I Pet. 4:1). The spirit of suffering sacrifice is a part of the gospel commission, without which success for God in the salvation of souls cannot be achieved.

THE PREACHER AND REVIVAL PRAYING

The preacher who does not spend hours in prayer during the week will be spiritually light and unaffected when he enters the pulpit on the Lord's day. He will be void of passion and the anointing of divine authorization. No amount of physical or vocal energy can atone for this lack, or bring a people from lukewarmness to spiritual fervor, activity, and

zeal; much less bring sinners to repentance or believers into a sanctified experience.

The disciples said, in Acts 6:4: “. . . we will give ourselves continually to prayer, and to the ministry of the word.”

Note also Eph. 4:11-12, which exhorts the minister to work as well as pray: “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the *work of the ministry*, for the edifying of the body of Christ.”

In Col. 4:17, we are exhorted in these words: “. . . Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”

In II Tim. 4:5 we are instructed as follows: “But watch thou in all things, endure afflictions, do *the work of an evangelist*, make full proof of thy ministry.”

I heard Dr. John G. Fleck of Buffalo, N.Y., say at the National Preaching Mission: “If we have anything to say to this day of crisis, it will be because the pulpit begins with itself. We want a gospel that saves lives for people and saves people’s lives.”

This beginning takes us to the throne of grace. Revival pray-ers have a singular ability to move God. Moses, through such an effort, allayed the hot displeasure of Jehovah against Israel, causing the Lord to receive her again into favor. This effective prayer is stated in the following terse language: “I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee” (Deut. 10:10).

Exod. 34:28 informs us that Moses fasted 40 days and wrote the Ten Commandments. In I Kings 19:8 we read that Elijah fasted and prayed 40 days, then compelled 850 of Baal’s modernistic prophets to confess that Elijah’s God was God. This he accomplished by the “fire of the Lord” falling on the sacrifice.

Time forbids us, except to make mention of the prevail-

ing prayers of King Hezekiah, Ezra, Habakkuk, Nehemiah, Isaiah, Jeremiah, and others.

But listen, Brother, you cannot get up to the ear of God to take things from the hand of Divinity without first gaining audience through importuning prayer.

The apostles met defeat one day in their efforts to help a poor man. They came to Jesus and asked of Him the reason. In effect His reply was, "You are too ease-loving to fast and pray."

O brother of the living God, let us either have a revival, spill our blood, or send for the undertaker.

Christ and Christian Living

The practical points essential to all ethical Christian living, as set forth in the Bible, may be summed up in the Sermon on the Mount, found in the fifth, sixth, and seventh chapters of the Book of Matthew. It might be narrowed down to the fifth chapter and compressed even into the narrow space of the nine Beatitudes of this fifth chapter of the Book of Matthew.

The third to the twelfth verses, inclusive, of the fifth chapter of the Book of Matthew, set forth the experience and life which the forty-eighth verse of this chapter commands, namely, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We observe by this that Christ emphatically stresses being before doing. In fact, He said to His disciples on the eve of His departure for heaven, from the historic Mount of Olives, that they should return to Jerusalem, where He exhorted them to tarry until they should be endued with power from on high; according to the promise of the Father, as disclosed in the first chapter of the Acts of

the Apostles. He insists that the Pentecostal, heart-purifying experience is a necessary qualification for life's service today.

In the third verse of the chapter under consideration, the inspired writer said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." E. Stanley Jones says of this scripture that it means "renounced in spirit," or "poor by choice."

This is quite different from Nietzsche's, the German atheist's, philosophy of life, which was, "Assert yourself—be a superman—the world is yours if you can get it." But Nietzsche's self-assertive philosophy drove him insane, and his German philosophic followers plunged their nation into the most devastating war that the world had known. They caused them to suffer a humiliation and an infliction that will require generations to heal.

Christ's method to reach life's desired goal is directly opposite to that of the German philosopher. Christ exhorts us to practice *self-renunciation*. "If any man will come after me, let him deny himself." This strikes the deathblow to self-assertive aggression.

Christ seeks absolute control of one's personality; He seeks it, not for the sake of mastery, but for the sake of one's usefulness to society and for the blessings that accrue to him throughout all eternity. *Self-renunciation* strikes a far deeper stratum of personal yielding than world renunciation.

1. In renouncing the world, one merely surrenders his selfishness in lieu of greater ulterior ends. This experience brings deliverance from the sins of guilt and condemnation.

2. In self-renunciation, one gives himself. This renouncement or consecration of one's self brings one into that gladsome sphere of sacrificial living known as "Blessed [happy] are the poor in spirit: for theirs is the kingdom of heaven." That man is God's love servant.

Christ said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39).

From this scripture we observe that the end of self-renunciation is receptivity. Giving all ends in receiving all.

"Blessed are they that mourn." If we interpret this beatitude to mean sympathetic compassion in an effort to bear the sin-wounded to the Great Physician, it is the kind of mourning Christ manifested when He wept over Jerusalem; then it is necessary in the process of moral correction. Hence, if this is Christianity in the succession of Christ, it deliberately assumes suffering for itself in order to cure it in others.

Can this charge generally be made to the Christian world when it is said that most people are so taken up with their own interests and problems that they do not leave room for the woes of the world's sin-suffering to get to their ears?

Conscientious attention given to the first beatitude marks the end of the self-assertive; the second marks the beginning of the lover. Love serves, love shares, love entreats, love suffers, love comforts. "They shall be comforted," which literally means, strengthened by being with.

"Blessed are the meek: for they shall inherit the earth." As hydrogen and oxygen, two elements, unite to form water, the third, so the first two beatitudes, each complementing the other, complete a synthetic union that forms the third—"the meek." The genuinely sincere, meek one is the finished product in the realm of Christian living. The scripture tells us that he is the kind of character that shall survive to rule the earth—the death to self-burden-bearing, sanctified, serving, meek.

It is interesting to note some of the acts of the apostles. They witnessed not only in the Temple, but from house to house, and ceased not to teach and preach Jesus.

I suppose the great majority of the Church today cease to witness for Christ after they leave the temple. This is a tragic commentary on the apathy of the Christian Church today.

In the Apostolic Church there was a solidarity that could

not be broken down—an inseparable unity of the faith. "And the multitude of them that believed were of one heart."

They maintained an undeviating love for one another, and an unswerving devotion to Christ. Holy Ghost love amalgamates the children of God as the fusion of two hot irons, heated to a welding point. It furnishes such a united front that nothing can foil or divert its crusade for the conquest of souls. It is Holy Ghost love that pulls down the walls of racial caste and bears the gospel to the ends of the earth.

Persecution did not deter the disciples in carrying out the behests of Christ, who said, "Go ye into all the world, and preach the gospel to every creature." Being haled before magistrates, threatened, beaten, and jailed did not daunt them in the performance of their commission to get the gospel out; rather, they went out, "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). They were possessed with a spiritual contagion that swept multitudes into the Kingdom. Not only were they willing to share with their fellowmen the blessings of this common salvation, "but they had all things common. . . . and great grace was upon them all."

That was the spirit which characterized the great John Wesley, of whom it was said, "He rode more miles for his Master than any man who ever bestrode a beast, giving all he had of money and energy and time and at last leaving, as his biographer says, 'a good library, a well worn clergyman's gown, and the Methodist Church.'"

As a contrast to the modern trend of the church world we quote the following incident: A pianist of worldwide renown came to a western city. The largest auditorium was crowded. The receipts for a single evening's performance were \$2,750. On the following Sunday night there was a grand mass meeting to express the sympathy of the people of that city for the Armenians in their desperate need and persecution. The freewill offering taken up for them amounted to

just \$27.50, representing 1 percent of what was paid to hear the great artist; or shall I say, They paid 100 times as much to gratify the ear with music as to feed the hungry and clothe the naked. This spirit is not in keeping with the spirit of Christ, the Apostolic Church, or the great apostle, Paul.

Paul used this all-meaningful phrase in speaking of his Lord: "He emptied himself." This calls to mind His great sacrifice for others.

A brief epitome of the life of Paul discloses the fact that his life was commensurate to that of the Master. Hear his testimony: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city . . . in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

"What things were gain to me," said Paul, "I counted loss for Christ."

"Let this mind be in you, which was also in Christ Jesus." Christ treated man in the same manner He would like to be treated if He were man. He suffered with the end in view that He might cure suffering in others. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (I Pet. 4:1).

The world is brought to Christ just in proportion as the spirit of Christ is manifested in sacrifice and service. The sacrifice one makes for the Church and mankind proves his devotion to Christ. The more unselfish one is, the more useful he becomes to the kingdom of God.

The bleeding need of the Church today is "back to Pentecost" in spirit. We must have a Church of fasters and intercessors, pray-ers and payers, burden bearers and sacrificers,

a church so ablaze with fire kindlers that the devil's water wagon can't quench by working overtime. Glory, hallelujah!

It was the disciples' conscious need of a spiritual power and liberty that caused them to gather for prayer and Pentecost; their attention was oneness of purpose; their expectation was God-centered; their reward was a God-given Holy Ghost fire. The results were that their lives were lighted up with a flaming, compassionate testimony. With such a diffusion of light and power, darkness and formality must give way. Attention given to the light of God in the soul is the Church's surety of success.

The lighthouse man is more concerned about the attention given to the shine of his light than to that given the shipman in the dark. It is his light that draws the shipman safely into the harbor. It is the Christian's torch that pulls men out of the dark.

19

Love in Four Dimensions

“... that ye, being rooted and grounded in love, may be able to comprehend with all saints 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. 3:17-18).

The dimensions of the love of Christ are so much higher, deeper, wider, and longer as to make it beyond comparison with the love of man. The breadth of Christ's love covers the extent of humanity. Because it is divine, it is universal. No human heart can be capable of this universality and impartiality of love. Dr. Maclaren said, “Our love is too often like the estuary of some great stream which runs deep and mighty as long as it is held within narrow banks, but as soon as it widens it becomes slow and powerless and shallow.”

So far as Christ is concerned, His love belongs to everyone just as the sunshine is accessible to everyone. This great love, as broad as the scope of humanity, is as deep as it is broad, because it is individual as well as universal.

The grace of God has no geographical boundaries. It is

accessible to earth's remotest inhabitant. It is as free to the poor as to the rich. It is as available to the ignorant as to the learned. No genius or learning has any favor or priority. The civilized, as well as the uncivilized, meet on an equal basis in gaining audience with God. The love of God is described as the common blessedness.

Paul expresses love's immeasurable depth as fathomless, which suggests that it is inexhaustible.

The Word says we are able to comprehend with all saints and to know the love of Christ. In the next phrase there is an apparent counterview: that it "passeth knowledge." Here we seem to be confronted with an impasse, or a roadblock. Why should it now be said, "The love of Christ . . . passeth knowledge"?

Let it be understood that, while we are able by faith to grasp and know by experience Christ's saving grace, there still remains a mystery as to the divine process by which the revelation is brought to pass. In other words, there is a place where finite knowledge stops. We must bypass the mystery involved in the divine revelation; therefore it "passeth knowledge."

The height of divine majesty from whence He came rises beyond the field of our vision. The depths of darkness into which He descended to accomplish our redemption, we are unable to sound. Therefore the love of Christ "passeth knowledge."

The height and depth of the love of Christ are measured with the same line. If we begin at the top, we start with the eternal and measure down to the deepest recesses of sin. If we begin at the bottom, it is where we meet man's need, and the measuring line extends up to the Infinite, where the plan of man's redemption originated.

Because the height of Christ's love had as its design to lift us from the confines of sin, He descended by way of the Incarnation (Virgin Birth). We see His love going down deep-

er and deeper; a love that turns away from no squalor, a love whose abhorrence for wickedness carries with it the only remedy for its cure. The only right way to measure the height, depth, breadth, and length of His love is to begin at the throne and go down to the Cross.

The extent of Christ's love encompasses the whole world; therefore it covers the worldwide spread of humanity. No human love is capable of such far-reaching, impartial concern.

This is a reminder that you may shut out of your heart all of the measuring methods of Christ's love by closing your eyes to truth and go on your indifferent way, to the most important issue with which you will ever be confronted. It is more than possible to keep your heart sealed against the overtures of Christ for your salvation. I plead with you to surrender your life to Him by prayerfully and tearfully repenting of your misguided life and ask Jesus to come in and heal the hurt sin has made. Then subsequently thereafter, in consecration, He would have you filled with all the fullness of God through His santifying power.

20

The Divinity of Christ

In developing this theme, I will draw from John 1:1 and 14. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth"; and Isa. 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [God with us]." John 3:16-17, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

There are some things without which there can be no Christianity. There can be no Christianity apart from the deity of Jesus Christ, or the virgin birth of Christ, or the atonement of Christ on Calvary, His bodily resurrection, and His second coming. These are the fundamental factors in the Christian religion. Without these, the Bible has no mean-

ing, and humanity is divested of a foundation upon which to build a faith for its redemption from sin.

He who says he does not believe in doctrine, but the life, is speaking the language of a religious novice. There can be no spiritual life if Christ is not divine, if He was not virgin-born, if His atonement is not efficacious, and if He did not rise from the dead.

I will convince you that Jesus Christ was divine unless your head is for no other purpose than to keep your ears apart.

The four Gospels record the life and labors of the Lord Jesus Christ while on earth. In the first chapter of Matthew we have the human genealogy of Christ, beautifully set forth. It is called "the generation of Jesus Christ." It guides us through the ancestral line, back to David and Abraham, thus showing us that on the human side Jesus came from the tribe of Judah.

Luke takes us through the line of Seth and Adam, to God. While in the Gospel of John, we are taken beyond the bounds of time and the limitations of this world into the realm of the eternal God, and the abode of the preexisting Christ, who became the Voice, the Word of God to man.

Listen to these words by which John introduces Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word [God] was made flesh, and dwelt among us."

Referring to the first scripture quoted, "the only begotten of the Father" gives us conclusive evidence that Christ was in truth the Son of God. To beget means to procreate as a father—cause to exist. May I remind you of John 3:16, "God so loved the world, that he gave his only begotten Son"?

These scriptures, alone, are sufficient to drive the truth of Christ's deity through the limping sophistry of any humanist, or any other enemy of Christ.

But listen again, referring to Christ's deity, ". . . it is written, The first man Adam was made a living soul; the last Adam [Christ] was made a quickening spirit" (I Cor. 15:45).

And again, when Christ's hosts introduced Him to the world, they said, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." ". . . he shall save his people from their sins." Christ means "anointed." The word "Lord" here is the same as the Hebrew word "Jehovah." In other words, "There is born to you a Saviour, who is the Anointed One, Jehovah," or God.

Please turn with me to I Tim. 3:16 and read these words, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Note these words, "God . . . manifest in the flesh."

One day man, the master of God's earthly creation, disobeyed the command of his Creator, fell into sin. He had no aid to lift him back into the forgiven light of God. However, a radiant gleam of light was flung out, by merciful descent, when God sent Jesus Christ to rescue the human race. He announced, John 8:12, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And John 12:46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 1:9, ". . . the true Light, which lighteth every man that cometh into the world."

As another fact of His deity, may we say He is the only Son of God, in a sense in which there is no other. God has taken in many adopted sons, as born-again children and sanctified believers, but just one only begotten Son. Paul says in Col. 1:15: "Who is the image of the invisible God . . ."

And again, referring to the deity of Christ, the four general councils of Christendom—including Nicaea, Constantinople, Ephesus, and Chalcedon—respectively say that Christ

was "truly God," "perfectly man," "indivisible God-man," "distinctly God and man."

Christ was both God and man; and of both one, and yet in that one both.

We need to open our eyes to the penetrating shaft of divine illumination, to enable us to grasp the tremendous significance of the statement that God became "flesh, and dwelt among us," in order to take away from us the spiritual darkness imposed by sin, that shuts God out of our lives. The satisfaction of the soul's longing is the virgin-born Christ of God, as heaven's sweet celestial note, conveying the gift of God down to earth to take man up.

The Virgin Birth is no more mysterious than man's spiritual birth. God is the Author of both.

Again, let us ask, "Who is Christ?" He is the supreme Authority and Source of the Christian religion. He is God in human flesh. This is true because He was the Embodiment of truth and was never found to speak in the terms of falsehood. He claimed to be Deity and proved the point by His words and deeds. Who but God could say, "Thy sins, which are many, are all forgiven"? Or to Lazarus, four days dead, "Come forth," and present him in resurrection life?

Turning to argument No. 11, the enemies of Christ confessed His deity. When they were sent to take Him, Christ spoke to them with the command that bespoke another world, and they returned to say, "Never man spake like this man."

When Christ was being crucified by His enemies, God paled the sun to darkness and shook the earth in His indignation. As they drained the blood of His infinite Son, one was heard to say, in the shudder of fright, "Truly this was the Son of God."

In the thirteenth argument, we shall give you the voice of Christ himself, confirming His own divinity. When the Nazarene was being questioned in an effort to indict Him, His questioners sought to draw from Him an admission of

capital guilt. So when all the means of perjury failed, the high priest stood up to face his persecuted Victim with this direct and decisive question, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Now, when silence might be construed as denial or an evasion, Christ spoke to give a clear, concise, and unmistakable answer: "I am."

That answer sealed the Saviour's doom. The enraged high priest with acrid invectives branded Him a blasphemer, tore his garments in a gesture of frenzied fury, and turning to the conclave of bloodthirsty persecutors, screamed, "What further need have we of witnesses?" And from that hall of merciless inquisition comes the rushing cry of the mob, "He is guilty of death." Thus ended the most sacrilegious and vilest miscarriage of justice ever perpetrated from any court of supposed justice.

The final and immutable evidence, that bars gainsaying controversy, fixing the divinity of Jesus Christ, is His bodily resurrection from the dead. No argument can find basis to invalidate the incontrovertible fact of His resurrection. The resurrection of Christ is the factual center upon which the whole structure of Christian doctrine is founded. This truth must be God's seal upon Christ's messiahship, and the inevitable conclusion that Jesus is divine. It also encompasses the fact that He is God, and the Son of God, as He claimed.

The Resurrection not only presents to us a divine Christ, but acclaims His virgin birth, His miracles, His vicarious atonement, His ascension and second coming. It is also a verification of the authenticity of the Scriptures, for Jesus said, "Search the Scriptures . . . they are they which testify of me." The Resurrection, then, has to be a blanket endorsement of the supernatural origin of Christianity and in undeniable confirmation of Christ's deity.

21

Modern Complexities Obscure God

We live in an age of complexities. The scientific field today is as amazing in its scope of complexities as it is enlightening in its scope of revelation. Religion is likewise a maze of complexities. But there is a dissimilarity; truth is more often perverted than revealed by religionists. There are many philosophies of religion, but only one plan of salvation. The field of education has resolved itself into an inexplicable system of complex ideas. This system of ideas, instead of helping mankind, threatens like a parasitic growth to kill the very civilization it has produced.

War, which was once inevitable because of the greed and passions of men, is now thrice inevitable because of the false philosophies created by man's presumably intellectual innovations.

Civilization is endangering itself by the elimination of Christianity. Where material values are given preeminence above the spiritual, Christian ideals cease to be vital. When Christian ideals cease to be vital, paganism moves to the throne.

No one would question today that we live in a militant world, but our militancy is set up on a wrong course. The militancy we need today is a spiritual one. A militancy that will lead us out of our maze of material complexities. We need a rejection and overthrow of the false gods of material philosophies. We need a system such as Elijah innovated to overthrow the false philosophers of his day, by demonstrating the power of God.

No statesman of today is capable of leading a people in the political world, except he who worships the God of Elijah. A statesman should be known as much for piety as for his political sagacity. Only God can build a character that is worthy of leadership. To this end more is required in personality than magnetism, a chemistry of charm or intellectual finesse. He needs character animated by God.

It is significant that our educational system, while improving the mental powers of man, remains impotent to improve his character.

There are being foisted upon the world today systems of national leadership which place the state above the individual. In these systems, duty to the state is taught as a substitute for duty to God. They teach that the individual and his freedom must be suppressed, in the interests of the state. They advocate that strength of government is a substitute for the strength of the individual. But where the rights of the individual are taken from him, he is weakened. We challenge the statement that a government built on a mass of weakened individuals can endure.

Our government was built by men whose lives took their rootage in God. It was George Washington, the father of our country, who said: "Whatever may be conceded to the influence of refined education, on minds of peculiar structure, reason and experience forbid us to expect, that national morality can prevail, in exclusion of Religious Principle." He also stated: "Of all dispositions and habits which

lead political prosperity, religion and morality are indispensable supports. In vain would man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

In dealing with false philosophies of life, Benjamin Franklin refuted them in the following terms, when he wrote to Tom Paine, after he had been invited to read his manuscript, "The Age of Reason": "I have read your manuscript with some attention. By the argument that it contains against a particular Providence, though you allow a general Providence, you strike at the foundations of all religion. For without the belief of a Providence; that takes cognizance of, guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear His displeasure or to pray for His protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that, though your reasonings are subtle, and may prevail to some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you and no benefit to others. He that spits against the wind, spits in his own face."

In a letter to Dr. Stiles, then president of Yale College, Benjamin Franklin, one of the greatest statesmen in American annals, said this: "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think His system of morals and His religion, as He left them to us, the best the world ever saw or is likely to see."

The flagrant outbreak of modern world evils is the self-imposed evidence that there is a moral lack in human nature which only a supernatural revelation to the individual can solve. It has been proven conclusively that nations who are at war with Christianity have no conscience in the matter of

principle respecting right, and have eliminated the role of justice in their mode of conduct.

The force of arms can never serve as the medicinal agency to nurse this morally sick world back to health again. If one mite part of the money that is now being spent by the nations of the world in armaments were spent in recruiting the world spiritually, we would build a new world inter-state in which men and nations would live in peace and freedom. Only God-guided leaders can direct in the solution of world problems, that have now so deeply involved us, and point the way out to a new world where its citizens honor God and serve Him. The only sure foundation for world peace and world happiness is for men, universally, to lead Christ-principled lives.

Sanctification and the Voice of Creeds

Thousands of Christians do not understand that there are two works of grace in the redemptive program of God for man; that both are provided for in the atonement; that God calls a sinner to repentance and He calls the believer to sanctification.

I open the scriptures for these two separate works of grace. In the seventeenth chapter of John's Gospel, Christ's prayer makes conclusive that sanctification is not conferred upon sinners. When He prayed a second bestowment of divine grace upon the disciples, He certified they were the champions of the first. Christ's prayer made it plain that they had left all to follow Him, that they were not of the world, that through their ministry they had wrought miracles and had been preaching the gospel for about three years and a half. It was these that He prayed God to sanctify.

John the Baptist proclaimed two works of grace. He preached the baptism of repentance for the remission of sins (Mark 1:4; Luke 3:3). Yet in referring to Christ (Matt. 3:11) he said, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

In this chapter I want to use the following text as the basic thought: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be pre-

served blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24).

I want to set before you five propositions to be considered in this chapter:

I. Let us assure ourselves that there is the certainty of a Christian experience taught in the Bible, known as sanctification.

II. The voice of creeds as related to the experience of sanctification.

III. The spiritual status of those for whom Paul prayed to be sanctified.

IV. The text and proof texts of the Bible are conclusive proof of God's provision to sanctify believers.

V. Sanctification a challenging Christian asset to believers.

I. That there is a second definite crisis in Christian experience known as sanctification is evidenced by the basic text of scripture in which Paul prays that the Thessalonian believers may be sanctified.

God declares there is a Sanctifier and that *people are sanctified* through His Word in Heb. 2:11: "For both *he that sanctifieth and they who are sanctified* are all of one; for which cause he is not ashamed to call them brethren."

It may be well to insert at this point, an explanation setting forth the three apparent meanings by which one may be sanctified. It will be clear to the reader, however, that these three apparent ways are only means to one end. For instance, the scripture states, we are sanctified by the Word; again, by the blood of Christ; and in another instance, by the Holy Ghost.

The Word is the illuminating agency; it informs me how I may be sanctified: "Sanctify them through thy truth: thy word is truth" (John 17:17).

The blood of Christ is the procuring agency—the pro-

vision for my sanctification: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

The Holy Ghost is the administering Agency, or the Executive of the Godhead, coming in to effect the work of sanctification in the heart: "Being sanctified by the Holy Ghost" (Rom. 15:16).

Paul himself was in possession of this second definite experience. It would be hypocritical for him to pray that others should obtain this experience without first being partaker himself. Indeed, he testifies to having received the experience of sanctification in his letter to the Romans, where he wrote, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). His experience is also recorded in the ninth, twenty-second, and twenty-sixth chapters of Acts.

Paul acknowledged the new birth as benefit number one, when he wrote to the Corinthian church in II Cor. 1:15, and in the same verse he implied to them that sanctification is the second benefit to be had, when he said, "I was minded to come unto you before, that ye might have a second benefit."

It might be well at this point to define just what is meant by sanctification. It would be difficult to improve upon the definition given in the old Methodist catechism: "Sanctification is that act of divine grace whereby we are made holy." It may be said that this definition is God's positive side in effecting sanctification, or the making of holy character.

The word has a secondary meaning when applied to things or persons in official ministries. To sanctify in this sense means to set apart. A Communion set may be said to be set apart to a sacred service, in such usage. In this accommodated sense Jesus once applied the term "sanctified" to himself; He said, "For their sakes [the disciples] I sanctify

myself," meaning that He set himself apart to be a Sacrifice for their sins as well as ours.

Many well-meaning folk stop short of the full scope of meaning to the term "sanctify" when applied to Christian experience; they merely perform the human side, which is setting oneself apart. For lack of full instruction many stop short of looking to God to perform the divine act of sanctifying through the Holy Ghost. The human act of consecration can never make the heart pure; if it were so, man would be his own sanctifier. To stop short with only the human side is actual failure to receive the experience of heart cleansing.

The Greek word for *cleansed* (the sanctifying process) is *katharizo*, carrying with it the same effect as a purgative, a complete cleansing of the moral nature.

II. Let us inquire of the voice of creeds as to the experience of sanctification.

All Christian thinkers are agreed that sanctification is an essential qualification for a place in heaven. This teaching prevails in churches generally, a few of which I shall name: Presbyterian, Congregational, Lutheran, Episcopal, Baptist, Catholic, Brethren, Quakers, Methodist, Christian, Wesleyan, Free Methodist, Church of the Nazarene, etc. These all agree that somewhere between birth and the threshold of God's eternal palace the experience of sanctification must take place.

The diversity of opinion enters into this proposition when we come to the point as to when this experience is to be received. At this juncture you will find at least five separate answers.

First, the Catholic church teaches that in order to be sanctified the candidate after death must tarry for a greater or less period of time in what they call "purgatorial fires." Rome says to her votaries, The flames of purgatory will free

you from the stains of sin, thus consuming the roots of carnality; then you are eligible for heaven.

It does not require thinking of outstanding ability to conclude that such a process would make suffering our sanctifier, rather than the atoning blood of Christ.

If a man may be purged from his unholiness in purgatory, why did God send His only begotten Son into this world to make an atonement for our regeneration and sanctification, if He is able to do it in the next world? It is incompatible with justice that a buried sinner or an unsanctified believer will be a holy person in the resurrection life.

The second answer as to the time when one may be sanctified says it is in the very article of death. This is the answer given by the Calvinistic school. They tell us that the roots of depravity are too deep for the cleansing blood sacrifice of Christ to reach while we live. Their contention is that the arrow which brings death will, at the same time, slay the remains of evil that lie coiled deeply about the soul. This theory would make death our sanctifier instead of Christ.

If complete salvation implies anything, it is fitness for heaven, and that fitness is administered while the living soul is conscious in this life.

Is the experience of sanctification received at death? A man might be sanctified just prior to death, but tell me how a dead man can receive anything.

It is feeble thinking to suppose that a holy God would provide a salvation that breaks down right at the point where it is most needed. It is folly to object to a cleansing here in this life which is a necessary prerequisite for the next. Why suppose that Jesus Christ will do hereafter what He is neither able nor willing to do here? Why speculate about a Savior saving us from all sin in heaven where there is no sin from which to be saved, and deny that His atonement on Calvary is adequate to deliver us from guilt and cleanse our hearts from inbred sin while in this world? The purpose of

Christ's sacrifice on the Cross, was in vain unless His atoning proviso is adequate in this life to a preparation for the next.

A theory that denies the adequacy of the atonement to deliver from all sin in this life is too much like Christian Science, which pledges so much in the way of physical healing, while at the same time denying that sickness exists.

The third answer as to when we are sanctified states that we are sanctified simultaneously with the act of God's pardoning and regenerating grace. This answer comes from the Zinzendorf school. They tell us that we are born of the Spirit and sanctified wholly at the same time.

The one outstanding objection to this theory is that it just ain't so. First of all, it is contrary to scriptural teaching, as I have already cited in this chapter; neither does the theory stand the test of practical experience. There are well-defined characteristics in the sanctified life which are evidenced only by their fruits, namely, a lack of carnality, which in the unsanctified is manifested by pride, jealousy, selfishness, etc.

One may not receive the new birth and sanctification at one and the same time, from the fact that there are two sin diseases to be administered to in the life of man. Man is so constituted that he is incapable of receiving two administrations at one and the same instant.

Man's first sin disease to be dealt with is a multiplication of sins through his disobedience to known God-given laws, which produces guilt and condemnation upon the offender. These acts of wrongdoing make of him a guilty sinner in the eyes of God. For his guilt he must ask pardon, to which he must have a definite witness that God has forgiven. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

The second sin disease with which man is afflicted is the sin that goes farther back than birth—an inherited sin principle, or that active force which caused man to commit his

known sin—that something which we inherited from the fall of Adam. After one's transgressions have been forgiven, there remains yet this sinful propensity in the heart which must be cleansed away. For this cleansing the candidate must definitely ask God's ministrations. This experience, too, is witnessed to by the Holy Spirit (Acts 15:8-9; Acts 5:32). Here we have two distinct witnessings of the Holy Spirit to the experience of regeneration and subsequently to the experience of sanctification—whereof the Holy Ghost is Witness. My point is that man is incapable of receiving two witnessings at one and the same time; consequently it is impossible for man to be regenerated and sanctified at one and the same time.

Fourth, there is another school which teaches you grow into the experience of sanctification. Not a few well-meaning people have this false conception. If it were true that one could grow into the experience of sanctification, there would be degrees of sanctification, which might be expressed in the terms of "sanctified, sanctifier, and sanctifiedest," or "good, gooder, and goodest" (good, better, best). If God had intended that one should grow into the experience, He would have put it in the future tense, and said, "Ye should be holy at the end of your growth." The Greek verb for *sanctify* is in the *aorist tense*, which means instantaneous action. On the Day of Pentecost the disciples were baptized with the Holy Ghost suddenly. "And suddenly there came a sound from heaven as of a rushing mighty wind . . . And they were all filled with the Holy Ghost." Peter in testifying of that experience said in Acts 15:8-9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us [suddenly]; and put no difference between us and them, purifying their hearts by faith."

The *fifth* school represents the positive truth of God's teaching. It teaches that sanctification is a second definite crisis in God's revelation to man; *that it is instantaneously*

wrought. It is also taught in I John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth [present tense] us from all sin."

It says to the believer, "You were not sanctified coetaneously with the new birth." If we are ever sanctified, it must be before we die.

It is not necessary to make further elucidation on this point, since it has been thoroughly covered in previous citations in this chapter and will be subsequently.

III. The spiritual status of those for whom Paul prayed to be sanctified is what we want to ascertain at this juncture. With this information forthcoming you will be advised as to the reason that sanctification is a second definite work of grace, subsequent to the new birth.

Turning to the first chapter of I Thessalonians we read that the people whom Paul prayed "the very God of peace" to sanctify were Christians, for he refers to them in this first chapter as being "in God the Father." If they were "in God the Father," then they had been born of the Spirit. Indeed, God inspired Paul to write this letter, which he was writing to the Thessalonian church.

If the new birth and sanctification took place at the same time, it would be pathetically superfluous for Paul to pray for their sanctification. Therefore our conclusion is that regeneration and sanctification are separate in fact and distinct in time.

IV. The texts and proof texts of the Bible are conclusive evidence of God's provision and purpose to sanctify believers. Of these Bible proofs I quote two: *The very God of peace sanctify you wholly* (I Thess. 5:23). *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate* (Heb. 13:12).

After one is in possession of the sanctifying revelation of God, Paul adds through the basic text of this chapter,

“And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

This experience is a soul preservative; it is God’s seal of holiness which He places upon every recipient of the blessing. The Sanctifier is a Preserver as long as one is obedient to spiritual laws. Once one becomes disobedient to the will of God, this seal is broken.

Obedience to the will of God makes one blameless in the sight of God. In the wholly sanctified the carnal nature is destroyed, crucified. It was Paul who said, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me” (Gal. 2:20).

It is the crucifixion of the self-life, an utter abandonment to God, that permits Him, through the Holy Ghost, to sanctify the seeking candidate.

V. Sanctification is a challenging asset to the Christian believer.

It increases the Christian’s joy. Complete obedience to God renders a depth of joyful satisfaction which cannot be otherwise attained.

It is God’s method of making the believer like himself. It removes timidity and gives one God-commissioned authority to boldly witness for Him. It increases one’s love to God and produces a glad sacrifice in service for one’s fellow-men.

The highest objective in being sanctified is that one may more fitly glorify God. “Let your light so shine before men, that *they may see your good works*, and glorify your Father which is in heaven.”

A second purpose for which we are sanctified is to intensify our witnessing ability and courage. “Tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

Perhaps the final purpose of sanctification in believers is that they may be one. Such was a part of Christ’s prayer

in praying for the disciples in the seventeenth chapter of John's Gospel: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . ." (John 17:21). Refer also to the eleventh verse of this chapter: ". . . that they may be one, as we are." One of the paramount expressions in Christ's priestly prayer for the sanctification of the disciples is that this grace furnishes the recipe for agreement or oneness among God's sanctified. It is the final qualification for heaven, "Without which no man shall see the Lord."

This unification gets the same results as the process of taking two windowpanes and rubbing them with pumice stone until the glaze is all gone, after which, when placing them together, the one adheres to the other.

This experience gives that grace which enables us to stick like a U.S. postage stamp—until we reach our ultimate destination. God can give one such an amiable disposition and such an abounding peace that he could live with the devil's mother-in-law, if it should come to that. It is at once admitted that such a predicament would be overcoming a very recalcitrant and besetting situation. But "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

Christ laid down the faultless principle for Christian guidance when He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

The bleeding need of the Church today is "back to Pentecost" in spirit. Carnality in the believer is the fundamental cross grain that impedes the progress of the Church. Self-aggrandizement, rather than esteeming others more than oneself, is more the rule than the exception. The Church needs the sanctifying power of the Holy Ghost, to crucify carnality and bring out the ethics of humility.