

THE —  
LIVING  
FLAME



J. W. Goodwin.



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# *The Living Flame*

— By —

**J. W. Goodwin, D.D.**

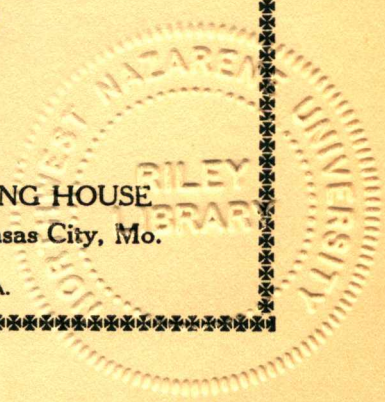
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## A BRIEF FOREWORD

The purport of this new volume is the great theme of the Holy Scriptures. The deepening of spiritual life can never become a dry subject for those who are hungering and thirsting for righteousness. Truth must be said earnestly and repeated often, it is line upon line and line upon line, if there is to be advancement in spiritual life. In putting forth this new volume we do not claim any special originality, or a revelation of new truth, or the discovery of new truth. We have received help from many sources, both spoken and written, and from authors, both ancient and modern. We have made quotations, trying to give others their due. The reader will find many quotations from the Bible, which is the Book of all books.

Our desire has been to bring harmony in the presentation of Christian experience, and thus to arouse desire for the attainment of a consistent, happy, victorious and livable life here on earth. Physical life requires heat and is therefore so much a flame. Spiritual life also must have the burning presence of the Holy Spirit and like John the Baptist we must burn with unselfish love if we would shine.

We have been urged by many to make this effort. It is too much for us to hope that by saying the same things in a new way, flowing from a burning heart, through a new personality, some may be awakened to seek the experience herein set forth? Our desire has not been to instruct those who have for years read and studied the theme of this book. This would be all in vain. But we have cherished a hope that we might help the new and



oncoming generation of seekers of spiritual truth who desire the life in Christ. In deep humility we therefore present this effort to all those who love our Lord Jesus Christ, trusting the reader may find spiritual food which will build the soul into a living flame of love divine.

J. W. Goodwin

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# THE LIVING FLAME

## CHAPTER I

### THE FLAMING PRESENCE

*"The fire shall ever be burning on the altar."*

There are many mysteries about fire and its power, but the flame is evidence of its reality. Fire is a mysterious force, yet the laws of its creation and also its preservation are known to modern man. The flame may be a friend or an enemy; that largely depends on our purpose, our attitude, and our relationship to fire. Fire softens as truly as it hardens. Fire purifies as truly as it destroys; and often destroys only to make pure. What fire does and can do is no longer a mystery but revealed facts in reality.

The visible flame is a fitting symbol of Divine Presence. The cloud and pillar of fire,<sup>1</sup> known as the "shekinah" glory, which went with the children of Israel in their journey from Egyptian sands to the Promised Land, was a visible token and representation of God's presence which was their protection and guidance. It was a cloud by day, but a flame of fire by night. This Shekinah cloud hovered over the camp of Israel, it burst forth in flaming fire over Mount Sinai, and then, after the giving of the law, when the tabernacle was completed in the wilderness, it rested in the Holy of Holies on the mercy seat over the Ark of the Covenant.<sup>2</sup> Here, over

<sup>1</sup> Exodus 14:19, 20.

<sup>2</sup> Exodus 40:34-38.



the Ark on the mercy seat, between the Cherubim of glory, is where God would manifest Himself and make known His will. How sad that this great people through disobedience in after years should lose this gracious presence. But they did when the Ark of God was taken<sup>1</sup>, then the glory departed from Israel. The glory came back for a little in the days of Solomon when the Temple was dedicated<sup>2</sup>, but was soon lost again through the disobedience of their kings.

The prophets foretold of a future day when a brighter light should break forth over God's people, Israel, and throw its beams to the ends of the world. When all was ready, in the fullness of time, in the opening of the Gospel age, the people which sat in darkness saw a great light springing forth and casting its golden rays of hope in the hearts of men. It was said of John the Baptist, that he was a shining light, "burning" with the flame of truth and repentance. But John was only a star compared with the rising "Sun of Righteousness" in the person and life of Christ, for whom John's message prepared the way.

#### CHRIST THE LIGHT OF THE WORLD

Speaking of Himself, Christ said, "I am the light of the world."<sup>3</sup> "I am come a light into the world."<sup>4</sup> He was the manifestation of the Godhead bodily. God was in Christ reconciling the world unto Himself. God is light and in Him is no darkness at all. Christ was the brightness of the Father's glory, the express image of His person. In Him was life and the life was the light of men. Light stands for holiness, purity, truth, and goodness.

<sup>1</sup> 1 Sam. 4:21, 22.

<sup>2</sup> 2 Chron. 5:14.

<sup>3</sup> John 8:12.

<sup>4</sup> John 12:46.



Light is defined as "that which doth make manifest is light." The life and person of Christ were radiant with purity and true holiness, revealing the infinite passion of the Father's heart, and making known the nature of the Father's love. We have in Christ a revelation of God and His plans in bringing the world unto Himself.

#### A LUMINOUS LIFE

The divine plan through Christ is to transfer the flaming light of life to the believer. He that followeth me shall not walk in darkness, but shall have the light of life.<sup>1</sup> The believer according to the divine plan, must be translated out from the kingdom of darkness into the kingdom of light—the kingdom of God's dear Son. Ye were darkness, but now are ye light in the Lord. We are no longer of the night and darkness, but "children of the light" and of the day. This seems to be the vision of Isaiah as he exclaimed in chapter 61, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."<sup>2</sup> True enough, darkness will cover the earth and gross darkness the people, but "the Lord shall arise upon thee and his glory shall be seen upon thee," then Gentiles shall come to thy light and kings to the brightness of thy rising. Here the light becomes the radiating glory of the Lord. Light stands for purity, holiness, goodness, and truth; over against darkness which represents sin, impurity, badness, and error. Thus the true believer, and all true believers, "are the light of the world," after having been illuminated by the glorious light of the Gospel. The spiritual process by which this transformation is brought about is also clearly revealed. And God, who maketh the light to shine out of darkness, hath shined

<sup>1</sup> John 8:12.

<sup>2</sup> Isa. 60:1-3.



into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This experience is made possible when the veil of doubt and fear is removed, and we with open faces beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord.<sup>1</sup> We are changed by the look, and while we look into the face of Christ. "If thine eye be single, thy whole being shall be filled with light."

#### THE GLORY THAT EXCELLETH

There was a glory in the ancient temple and a glory in the giving of the law, but there is a glory that excelleth. The glory of Moses' face exceeded the glory of the miracles which were performed by his rod. There is a light brighter than the light of a noon-day sun. Such a light shone round that young man, Saul of Tarsus, which turned him from his darkened course into a shining light. The radiance of that glorious light shining through his life turned men from darkness to light, and from the power of Satan unto God.<sup>2</sup>

There is a glory which surpasses the art of human genius. Museums of earth reflect the beautiful works of human hands. Like the thrilling productions of Michael Angelo in his famous paintings, or his noted statue of Moses which stands forth, reflecting the light of human art by skilful hands; but when these works of art are compared with a gorgeous sunset, or a beautiful landscape fresh from the hands of nature's God, they all fade as the leaf, for they do not contain the glow of life. Man can copy, but it takes a Creator's hand to make the flow-

<sup>1</sup> 2 Cor. 3:17, 18.

<sup>2</sup> Acts 26:15-18.



ers bloom in the freshness of their glorious beauty. Look to yonder landscape where are brought forth fresh from nature's hand in the springtime life's throbbing forces; behold the fields carpeted with green, the rolling hills, besparkled with blooming flowers; dotted with rich foliage of waving branches on lofty trees, graced with merry songbirds; here and there the view divided with laughing streams of running water dashing and tumbling in their wild glee over rocky paths to reach other lands; watch it all in the lights and shades of a setting sun, and we are led to exclaim, "Not only do the heavens above us declare the glory of God, but the earth showeth His handiwork."<sup>1</sup>

But there is a more radiant glory in human personality. Life in nature is truly wonderful, but the light on a human face reflecting purity, love, and truth, outshines nature with its gorgeous beauty. We must go beyond the world of natural forces, to the realm of human personality if we would view the light and glory of our living Father, God. For this purpose the Son of God, the Eternal Word, became flesh and dwelt among us, that man might know and comprehend the Divine presence in human personality. The cloud of glory over Israel and in the Holy Place was indeed attractive, but the prophets saw a day when the glory of the latter house should exceed the glory of the former house.<sup>2</sup> This was brought about when God in Christ walked in the temple courts and manifested forth the glory of His Father in wisdom, love, purity, and truth. No wonder that the artist has painted around His head the halo of light as the fiery

<sup>1</sup> Psalm 19:1.

<sup>2</sup> Haggai 2:7-9.



presence of a sun. He was the embodiment of life and the radiance of light, for His life was the light of men.<sup>1</sup>

#### THE GLORY OF CHRIST

In the midst of a crooked and perverse nation we are to shine as lights in the world.<sup>2</sup> We are to shine because the glory of the Lord is risen upon us. The glory and the glow thus go together. What was the glory of the Christ? He said, "I seek not mine own glory, but the glory of him who sent me."<sup>3</sup> When He turned the water into sweet and delicious wine, it is stated through this that He manifested His glory and His disciples believed on Him.<sup>4</sup> This miracle was not to show His power merely, but rather His kindness and care for others that they might be saved from humiliation and embarrassment, and that the sacred and holy union in marriage might not be disgraced in limitations. This act was unselfish in the interests of others, and thus He began to manifest forth the glory of His love and passion for the well-being of all. In John's gospel it is stated, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."<sup>5</sup> His life was the very embodiment of sincerity, purity, grace, and truth. He was always bestowing unmerited favor in unselfish interest in others. His heart was moved with tender compassion as He looked upon the multitudes. He pitied their weakness, their poverty, their spiritual blindness, and waywardness. He worked miracles for the helpless, and gave food for the hungry. He had comfort for the mourners, and a balm of healing for the broken-hearted. A place of rest for the weary, and

<sup>1</sup> John 1:4.

<sup>2</sup> Phil. 2:15.

<sup>3</sup> John 8:50.

<sup>4</sup> John 2:11.

<sup>5</sup> John 1:14.



words of cheer for troubled hearts. Christ was not pure only, but His purity was inflamed by love. Such unselfish and sacrificial love! Love all radiant with tender sympathy and forgiveness, enfired by holy passion for the uplifting of sin-burdened humanity.

The glory of the Christ, then, was the glory of holy manhood, radiant with the light of LOVELIFE. God thus glorified His Son Jesus with the glory of His divine presence among men through the manifestation of perfect love. When He was reviled, He reviled not again; when He suffered, He threatened not. He pled that others might be forgiven, although they hated and persecuted Him unto the very death.

In the last hours before His trial and death, He poured out His heart's desire to His Father for His disciples. He wanted His own to be free from the world and separated unto God; but to make this real He tells the Father, "The glory which thou gavest me, I have given them; that they may be one, even as we are one."<sup>1</sup> This glory which the Christ bestows upon believers He terms the incarnation of unselfish love "that the love wherewith thou hast loved me may be in them and I in them."<sup>2</sup> The glory, then, of holy manhood is the glory of radiant love made perfect, and this perfect love is brought to the believers through a definite Christian experience. The possibility of obtaining this experience is summed up by our Lord in a very few words, namely: "sanctify them through thy truth."<sup>3</sup> Paul calls this perfect love the more excellent way of life, then set forth its meaning in the thirteenth chapter of his letter to the church at Corinth. If love is

<sup>1</sup> John 17:17.

<sup>3</sup> John 17:22.

<sup>2</sup> John 17:26.



the greatest thing in the world, as Dr. Drummond called it, then the glory of God in man must be glowing love in a pure heart.

#### THE HOLY FLAME

Holy life is light. In Christ we find the fountain of life, "and the life was the light of men." Yes, indeed, our living God is a consuming fire. This is not a fearful aspect of our loving God. Fire is a foe only when we transgress its laws. Fire is the friend of man. It warms and comforts; transforms and makes new. Fire in its proper relation to human needs is power; it is life; it is life-giving in its radiant sunshine as it enswathes all nature. It consumes when things cross its intended mission.

"God is light and in him is no darkness at all."<sup>1</sup> Therefore, as we contend light stands for purity, holiness, and power. The burning passion of the Divine Being is pure love, and this is the fiery glory which is all-consuming. Pure and unselfish love cannot be separated from holiness, for each lives in and through the other and each is a part of the other.

The bringing forth of human personality in the likeness of man, made in the image of God, a little lower than the angels, was the crowning work of all creation. Here, then, in human life we must look for the higher glory of God in the glow of pure personality. As we have seen, all life is more or less radiant, and only darkened by clouds which separate from the Creator, God. The end of purpose of man's creation was to shine forth the glory of God. But sin and his disobedience darkened his life. Man was made to conquer, but when he sinned he became a captive and a slave to sin and wrong. We do not see in

<sup>1</sup> John 1:5.



the natural man without grace the glory of God; but we do see in Jesus Christ, who was made in the likeness of sinful flesh, through His humiliation, the "glory of the invisible God" in holy manhood. He was the express image of His Father's person. He who knew no sin was made sin for us that we might be made the righteousness of God through Him.<sup>1</sup> Through His teaching and holy life and sacrificial death, He condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, and that we might be made the righteousness of God in Him.<sup>2</sup> Christ came to impart true life, holy life, that man might become light in the Lord and glorify God in human personality. Thus the holy flame becomes

#### THE LIVING FLAME

In the beginning man, in the image of God, loved the presence and companionship of his Creator. It was sin that made him afraid, and drove him from the presence of God. The beautiful harmony had been broken, and the light of life was turned into darkness. A symbol of the Divine Presence in flaming fire was placed to guard the way to the tree of life. Like disobedient Adam, man today seems to be afraid of God. The holy presence of God apparently gives him great alarm. Man clings to sin like it was a very part of himself. The plan of God from the very beginning has been to devise a method of destroying sin and again re-establish man in the presence of God so that he like Enoch of old may find joy in companionship with God. Enoch walked with God for three hundred years without a break, and delighted in the presence of his loving Creator.

God found Moses in the desert.<sup>3</sup> There is where He

<sup>1</sup> 2 Cor. 5:21.

<sup>3</sup> Exodus 3:2.

<sup>2</sup> Rom. 8:3, 4.



finds many of us even today. God gave Moses a demonstration of the Divine ideal in the burning bush. The bush flamed with fire but was not consumed. This unconsumed bush was what attracted the attention of Moses. God was teaching Moses that the flame of Divine Presence would not consume man, but would purify his nature. God would teach Moses the Divine ideal for his life. Like the burning bush, God wanted Moses to be a flame of fire to lead his people from Egypt to the promised land. If the attitude of the heart is right, wanting nothing, crying only for the will of God, the holy living flame of the Divine Presence will not destroy or ruin, but rather it will glow in the heart with love divine and beautify the life until it will shine like it shone on the face of Moses. The cloud and pillar of fire which protected and led the way for Israel in their journey was only a promise that when all was ready, the tabernacle which was to be made after God's own pattern, would be filled with the glory of God's own presence. God had promised Moses when the tabernacle was dedicated or consecrated that "the tabernacle shall be sanctified by my glory."<sup>1</sup> Thus we learn that it was not the prayer, or the song, or the sprinkling of the blood alone that sanctified, but rather the incoming of the Divine Presence in the fire and flame of holy glow that completed its sanctification, giving evidence that God was with them. Nothing could take the place of this in the desire of Moses. The promise of miracle or angels would not satisfy. Moses insisted that God's sweet presence should go with them. How many today would be satisfied with a miracle, or an angel, or some manifestation of power. Not so with those

<sup>1</sup> Exodus 29:13.



who have Moses' vision of holy character in heavenly meekness through fellowship with God. After all, physical demonstrations are weak, and nothing can satisfy the longing of an honest heart like the sweet presence of a Holy God.

#### LIVING IN THE FLAME

Who shall abide in the flame of holy presence? Turn to Isaiah in chapter 33 and read from verse fourteen and we shall find an answer to this question. "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burning?" Now get the answer: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure."<sup>1</sup> Here the heart becomes active in righteousness and manifests the grace of holiness, and the lips speak in sincerity. In relation to others, this holy man refuses to take advantage, or be influenced by any material gain. Like love itself, he rejoices not in iniquity, or in other words, he closes the ear from hearing revenge, or taking sides with wrong. While he may be compelled to see evil around him, he shuts his eyes or refuses to look. As they sometimes say in Japan, "Yes, we see but we do not look." Here the heart made free from sin and wrong, one may dwell in the secret place of the Most High, under His shadow, amid the holy flame of His Divine Presence.

<sup>1</sup> Psalm 15:1-5.



Who shall ascend into the Holy Place? The answer comes from Psalm 24:3, 4. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation." Worldliness and deceit or insincerity can have no place with God. But a pure heart invites His smile and pleasure.

Under the New Covenant of grace, we have boldness to enter into the Holiest of all by a new and living way, which Christ has consecrated for us through His sacrificial offering,<sup>1</sup> which rent the veil and gave the believer immediate access into the presence of God. Let us then draw near with a true heart in full assurance of faith, the heart having been cleansed from an evil conscience, and our outward living washed or made clean from all impurities.

#### THE BAPTISM OF CHRIST

John the Baptist could baptize with water unto repentance, but a divine person, Christ Himself, must be the one to baptize believers with the Holy Ghost and fire.<sup>2</sup> This fiery baptism was administered by the glorified Christ, in harmony with His own promise, on the Day of Pentecost, when cloven tongues like as of fire rested on the brow of each individual present, and all were filled with the Holy Ghost.<sup>2</sup> This outward symbol of fire indicated that the Holy Spirit had come with His deeper purging of the nature that the heart might be filled with perfect love. Christ had come in His flaming love to abide.

<sup>1</sup> Heb. 10:19-22.

<sup>2</sup> Matt. 3:11.



Then the disciples at once became a power in society, until some were compelled to exclaim, "These that have turned the world upside down have come hither also."<sup>1</sup> That which made them the mighty power in spreading the gospel was the fact that they could love and be kind in the midst of trial and persecution. This white-heated love, fervent charity flaming from a pure heart, made possible by this baptism of Christ with the Holy Spirit and fire, is the experience needed today. Oh, the depth of that word "fervent"! Peter talks about a fervent heat which is hot enough to melt the elements. Oh, for fervent love! That white-heated, melting love, as Dr. Bresee used to call it, "liquid glory." This enswathing glory of the holy flame is the crying need of the church.

#### THE CHURCH AFLAME

God makes His angels spirits, but He makes His ministers the flame of fire. This flame burns in holy passion for a lost world. Our Lord declared that He had come to send fire on the earth, "and what will I if it be already kindled." We speak of revival fires, and properly so, for revivals are born in burdened prayers and impassioned love for souls. Thus we may speak correctly about evangelism. The world is dying for a new manifestation of holy love flowing from a flaming ministry with a burning message of salvation from all sin.

Christ declared that He came to give life, "I am come that they might have life." He earnestly prayed that believers might be filled with the same Divine love which had filled His life. He expressed His supreme desire that His own might be sanctified, made pure, and declared "Blessed are the pure in heart for they shall see God."<sup>1</sup>

<sup>1</sup> Acts 17:6.



He clearly defined "eternal life" as spiritual knowledge. "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."<sup>2</sup> Here then He sets forth His gospel to supply and satisfy human need, which may be stated as follows: The heart made pure in the holy flame, filled with flaming love; spiritually enlightened knowledge, making life more abundant.

We shall therefore study in the following chapters something of the secrets of this glow in the manifested presence of God in human personality as may be revealed in Christian experience. We shall search to find the believer's place on holy ground, or a sure foundation on the promises of God where the believer may have hope. We shall try to find the Divine method in sanctifying grace, and how this grace may be known by the believer, and how the glow may be maintained.

Christ shall be our example, His word our authority, the manifestation of His life, His spirit, and His presence our supreme desire. We hope to inspire a deeper devotion in Christian living, a more constant fellowship in holy communion, a greater loyalty to the vision of Jesus Christ, and a stronger passion in the work of Christian evangelism. As we proceed we shall earnestly desire that the reader may catch the inspiration of the poet, and fervently pray, with the writer:

Let the beauty of Jesus be seen in me,  
All His wonderful passion and purity;  
O Thou Spirit divine, all my nature refine,  
Till the beauty of Jesus be seen in me.

<sup>1</sup> Matt. 5:8.

<sup>2</sup> John 17:3.



## CHAPTER II

### HOLINESS THE LIVING FLAME

Holiness is fundamental in the Christian conception of the living God. God has from the beginning revealed Himself as a holy God, dwelling in a light which no man can approach by human effort. But He has also made it clear that He longs for fellowship with man.

Therefore, for this purpose He sent His own Son to make known what was intended in His requirement for His people. Christ was the brightness of the Father's glory, the outshining of His eternal purpose for believers. This brightness is defined as "Glory, full of grace and truth." This living flame in holy character has been provided for us in sanctifying grace and power.

The word, "sanctification," in its different forms is used many times in the Holy Scriptures, and the subject of holiness is familiar to those who read the Bible. Inasmuch as the questions involved in the consideration of this subject have to do with personal experience, the theme is of vital importance. It has been considered and discussed by many Bible students. We do not have time or place to consider the various views put forth on the question of sanctification, as that would require a much larger treatise than is here intended.

We shall try to set before the reader what has seemed to us to be the teaching of the Holy Scriptures on this vital theme. The very word itself has such a charm of heavenly sweetness that its cadence rolls through the soul with sublime music; lifting and inspiring us to higher



heights of spiritual progress, and to a more perfect communion with God. The theme runs like a golden thread through the whole Bible, sparkling in glorious beauty as it binds together sacred history and divine providence—the promises and the prayers, the precepts and permissions, the thundering of God's judgments, and His tender mercies in His gracious dealings with mankind. In fact, it seems to be the main theme of the sacred writers from Genesis to Revelation, from beginning to the end. Bishop Foster seemed to catch this vision when he said, "We hope to sustain our position, not by a single and isolated declaration only, or a single reference only, but by a great number of direct and inferential proofs, of the most unequivocal and irresistible authority—declarations so various contained in commands, promises, prayers, exhortations, statements and narratives; and references so diversified, arising from so many sources, as to convince every candid reader that the doctrine we contend for is not limited to a bare and questionable place, a doubtful and uncertain existence in the Holy Records, but is repletely, and abundantly, explicitly and with great clearness, embodied as a cardinal feature throughout the whole system.

"It breathes in the prophecy—thunders in the law—murmurs in the narrative—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 language—burns in the spirit of the whole scheme, from its alpha to its omega, from its beginning to its end. Holiness. Holiness needed. Holiness required. Holiness offered. Holiness attainable. 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 which sparkles, and whispers, and sings, and shouts in all its history, biography, and poetry, and prophecy, and precepts, and promise, and prayer; the central truth of the system."

Words could hardly be combined to more beautifully set before us the great and all important truth which we are to consider. We are sure that all devoted Christians have some idea or longing in regard to this matter of sanctification which has been known by various terms or expressions, such as a clean heart, perfect love, Christian purity, soul rest, rest of faith, the baptism with the Holy Spirit, filled with the Holy Spirit, and Christian holiness. It is not terms for which we would contend. It is not some particular mode or method we seek to establish, but rather, we desire to emphasize that experience for which every Christian heart ever longs, namely, an inward adjustment to and relationship with God which gives perfect rest and holy contentment and joyful satisfaction in the conscious realization of the Divine Presence, the living flame within. Any one may think of it as he will, but until God in the person of His divine Son makes the human heart His own home and dwelling place, where love is enthroned, where God is over all, and through all and in all, and Christ is all in all, there must

Note: Bishop Foster beautifully says: "Motives to holiness! Where shall we not go to find them? What direction shall we take to elude them? Are they not everywhere? Do they not come down from the heavens and spring up from the earth? Do we not feel them within and behold them without us? Is there anything that has a voice that does not preach it? Nay, do not even mute and dumb things urge it with silent but persuasive eloquence? What is heaven but an eternal monument of its glory?"—*Christian Purity*, p. 184.



of necessity be a restless seeking, for man was made for God, and the living God manifested in Jesus Christ is the only true source of true rest and satisfaction.

Before going farther, I think there are many points on which we are all agreed. Let us briefly mention some of them. As we consider them it may be that, in some way, we shall find some common grounds for a closer union in our thinking.

First, we are all agreed that the Christian's God is a holy God, and that heaven is a holy place. That Christ our Lord lived as a holy Man among men, that guile was never found in His mouth. He was holy, undefiled, and separate from sinners within His being. He lived in perfect obedience to the Father's will.

Second, We believe that Jesus Christ lived our example. That we are to walk in His steps. He is "the Way, the Truth, and the Life." That wilful disobedience to the Divine will is foreign to the heart of a Christian.

Third, All Christians feel that sin is bad and hateful, and that all true Christians loathe sin, and struggle against it, seeking for complete deliverance. Moreover, whether there is victory or defeat the war must go on to the very end.

Fourth, I feel sure, as I gather the statements from the various schools of Christian thought, that all teachers are confident that there is some kind of sanctification taught in the Bible, and that all in some way and at some time must pass through some soul adjustment or purification before entering their eternal inheritance.

Fifth, All thinkers and writers seem to agree that no Christian does or can attain unto absolute perfection in word, thought, and deed in this life, that we are still



human and liable to make mistakes; that human weakness would exclude any thought of attaining unto perfection as the eternal God is perfect or even as the angels are perfect. Those who would advocate what is called "Christian perfection" are very clear in their statements that perfection must be qualified by such graces as "perfect faith," "perfect love," "perfect peace," or "perfect purity." So no one can be justified in making exaggerated statements for or against the doctrine of Christian perfection. We gain nothing by misjudging and misapplying the statements of those with whom we differ.

Sixth, yet once more, whatever spiritual heights or depths are attainable in this life, still there are dangers without and also within in some measure or degree. Those who question the doctrine of Christian perfection will accept this with a very strong emphasis. Those who support the doctrine of Christian perfection in any sense whatsoever are also very clear in the words of warning against the dangers of temptation from without, and never fail to mention the fact that in sanctification the natural appetites are not destroyed. That after sanctification temptation may come from without and also through the natural appetites.\*

#### DEFINITIONS

Let us now take up the question of definitions, as briefly as possible, and study the meaning of words and expressions. Sometimes a word may have more than one meaning, therefore, it is important that we know what is intended in the use of words and expressions. Often

\* It will be well to read Rev. C. W. Ruth's booklet on "Temptations Peculiar to the Sanctified," and remember that this man has been one of the outstanding advocates of sanctification or the "second blessing."



good people are misled because of a false conception of the meaning of a word. Thus a brief study in the meaning of words may help us in coming to right conclusions.

First, "The sin" is so often used in relation to holiness or sanctification. We must know what is intended. What is meant by the word sin? Dr. Strong says, "The proper and original meaning or idea of sin appears to be that it is a coming short of our true destiny, a missing the mark." That is, man was made to be like God, and to live in harmony with Him. God is love, and sin is contrary to love, hence sin is a failure in the purpose of our existence. This leads to a second idea of sin, namely, that it is a transgression of God's law. This harmonizes with 1 John 3:4, "For sin is the transgression of the law." Again Dr. Strong says, "Every transgression is represented in the Bible as an act of rebellion." That is, sin is to act independently of God. To set up the will of the creature against the will of the Creator. This, of course, puts self in the place of God and dishonors His holy name. Moreover, all this implies a distrust of God and a willingness to deceive Him. To entertain a question of God's goodness and thus doubt His word is to distrust Him. When this distrust has been planted in the heart, union with God is broken, then fear will lead to deceit. Sin is therefore disloyalty to God. Another remarkable fact about sin is stated in the words of Dr. Strong, "It is a perversion or a distortion; it is a wrong, a wrench, a twist to our nature destroying the balance of our faculties, and making us prone to evil." Dr. Strong goes on to say, "Man is thrown out of his center, and cannot recover himself." He adds, "Sin is not a faculty or a new element introduced, but is the confusion of existing



elements—which confusion the Son of God came to take away.” All this indicates that sin is an unrest, a toil, which will lead to ruin. Therefore adversity, calamity, distress, misery, and trouble, are represented by the same words as wickedness, mischief, harm, evil, and ill-doing. We may now see why sin is called darkness, weakness, sickness, disease, and death.

From these statements it may be gathered that sin is twofold in its meaning. Sin as a transgression and also sin as a nature, a twist, a wrench in the human faculties which puts man out of balance with his highest ideals and the full purpose of God. To these two definitions the scriptures fully agree. “Sin is the transgression of the law” (1 John 3:4). “All unrighteousness is sin” (1 John 5:17), and “for whatsoever is not of faith, is sin.” (Romans 14:23) Thus we have sin as a transgression and sin as a nature. Or sin as an act and sin as a state. Hence the Bible speaks of sin in the singular, “that sin which dwelleth in me,” (or indwelling sin, called “original sin”), the “old man,” “carnal nature,” “the carnal mind,” the “flesh,” or “fleshly mind,” “the body of sin,” “root of bitterness,” and such terms as will call attention to the works of the flesh or the depravity of our nature.

Second, let us now take up the words expressing Christian experience. Regeneration, justification, and the new birth; also holiness, sanctification, perfection, perfect love, and the baptism with the Holy Spirit.

Justification is the judicial act of God whereby God grants pardon for all guilt, and releases from penalty of

Note.—Bishop Peck says: “Regeneration in its lowest state loves holiness, and pants to be filled with it.” Mr. Caughey says: “A hearty desire for purity is the brightest gem that sparkles in real justification.”—From *Perfect Love*, J. A. Wood, p. 29.



sins committed through saving faith in Christ Jesus, our Lord. Regeneration is that gracious act of God whereby we are made new creatures in Christ, and thus born again or born from above. Whereby the believer is quickened into spiritual life and made capable of the fruit of the Spirit—love, joy and peace. Adoption is the gracious act of God by which believers are constituted sons of God. Regeneration, justification, and adoption are simultaneous and obtained by faith and witnessed to by the Holy Spirit. This is the first great epoch in Christian experience. It is understood that conviction for sin will lead to proper repentance and turning from all known sin. While salvation in justification is all of grace by faith in Christ, yet faith in Christ will be evidenced by turning from sin in true repentance.

Holiness, properly speaking, is a state of heart and life, while sanctification is the experience which brings one into the beautiful life of holiness. Sanctification is a very comprehensive word. It has been defined as "separation," but when this idea is used it must be remembered that this separation is not only from the unholy, but it is a separation unto the holy. Sanctification has also been defined as consecration. Here it must also be remembered that it is consecration unto God, or to a holy place of service. There can be no question but separation and consecration are both comprehended in the word "sanctification." We believe the Holy Scriptures clearly indicate that there is a deeper, sweeter and richer meaning in this blessed term used by our Lord and so often by those who have followed in His teaching. Time and space will permit us to give only a few samples from dictionaries, literature, and the Bible. Let us read with care.



Webster's Dictionary: Sanctification—first, to make sacred and holy; to set apart to a holy and religious use; to consecrate by appropriate rites; to hallow. Second—to make free from sin; to cleanse from moral corruption and pollution; to purify. Sanctification; the act of making holy; the state of being sanctified or made holy. Theologically, the act of God's goodness by which the affections of man are purified, are alienated from sin and the world, and exalted to a supreme love of God; also the state of those being purified or sanctified.

John Wesley, who gave the larger part of his life to teaching Bible truth along this line, gave the following definition of sanctification: "Sanctification in a proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power therewith given to cleave always to God."

All standard dictionaries agree in substance with the above definitions. There is but little difference as may be seen.

Century Dictionary: Sanctify—to make holy or clean, either ceremonially or morally and spiritually; to purify or 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.

Imperial Dictionary: Sanctify—to make holy or sacred; to separate, set apart or appoint to a sacred or religious use; to purify in order to prepare for divine service, and for partaking of holy things; to purify from sin; to make holy.

Worcester Dictionary: Sanctify—to free from the power of sin; to cleanse from corruption; to make holy



. . . Sanctification the act of sanctifying, or purifying from the dominion of sin.

Universal Dictionary: Sanctify—to make holy or sacred; to consecrate. . . . To make holy or godly; to purify from sin.

American Encyclopedic Dictionary: Sanctify—to purify from sin. Sanctification—the state of being purified; technically, an operation of the Spirit of God on those who are already in Jesus, i.e., united to Him by faith, by which they are rendered increasingly holy, dying to sin, and living to God, to righteousness and holiness.

Standard Dictionary: Sanctify—to make holy; rendered sacred or morally or spiritually pure; cleansed from sin . . . Sanctification—especially in theology—the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life.

The above definitions might be multiplied from various writers. Among all thinkers, sanctification is a work of the Holy Spirit, wrought in the believer. Then believers are not sanctified when they are regenerated in the proper sense of sanctification. Even those theological thinkers who regard sanctification as a growth process in the believer recognize there must be a yielding of the will for this growth idea to have any force. But by yielding of the will is an act, and usually instantaneous. Hence in any idea, sanctification must have a beginning. Therefore we do not object to the statement that sanctification is an instantaneous experience definitely received by faith, and progressive in the development of the life of the believer, and continuous in added experiences of the faithful. But sanctification must have a beginning in the



concept and yielded will of the believer if holiness is to be practical in Christian living.

We have given many definitions from various sources to show that true sanctification is both a human act of consecration and a divine act by which the affections are purified and the heart filled with perfect love. Surely this beautiful experience must be the longing of every true child of God.

Christian perfection has never been defined as absolute perfection, infinite perfection, in the same degree as God is perfect. It cannot be Adamic or angelic perfection, or perfect knowledge and judgment. Nor can it be perfection in maturity of grace. What then may we understand by Christian perfection? It is that state of grace in which the heart is delivered from all sin and filled with the Holy Spirit which sheds abroad the perfect love of God. Thus to be made perfect in love enables one to love God with all the heart and his neighbor as himself. This certainly is a most desirable attainment for every Christian.

The expression by John the Baptist, "He shall baptize you with the Holy Ghost and with fire," and endorsed by our Lord in the first chapter of the Acts, must not be misunderstood. First, it is not the baptism *of* the Holy Ghost. It is a baptism *with* the Holy Ghost. Christ is the Baptizer with the Holy Ghost. Again we must not confound this baptism with a material experience. The nature of the Holy Spirit is holy and spiritual, hence this experience must partake of the nature of holiness and thus is a spiritual blessing in the spiritual nature of man. Whatever may be the manifestation, the important facts must be spiritual. Man not only has a material body,



but he must be a spirit to be in the image of God, hence a baptism with the Holy Spirit must be divinely intended more especially for his spiritual nature. While the word baptism would indicate a sudden or instantaneous experience or blessing, at least such an experience as would mark an epoch in one's life; yet it must appertain to the spiritual life of the individual. Our Lord had a baptism to be baptized with, but this was His baptism of sorrow and suffering which covered at least a few hours. Thus we understand the baptism with the Holy Spirit is an epoch-making experience which is evidenced by a spiritual witness.

The expression "second blessing" may not be the best term to express the idea of sanctification. However, I know no great objection to the words, for when one is truly born again he is blessed. Should there be another epoch-making experience like that, it would very naturally and properly be called "the second blessing." But this question is of very small moment in the consideration of the more important theme in hand.

#### THE DIVINE IDEAL

That God should reveal Himself to His own creatures made in His image is not only highly probable, but logical and reasonable beyond question. In the record of His revelation to our first parents, the demand for obedience to His will makes it very clear that God requires supreme love from His creatures. The simplicity of Abel's faith in the slain lamb gave such divine satisfaction that Abel caught the smile of God and knew this offering was pleasing unto God. The long walk of three hundred years with Enoch, the seventh from Adam, a preacher of right-



eousness, proves how pleasing to God is an unbroken communication with His creatures. Surely if Enoch could walk with God in unbroken fellowship in those far off days, we should consider nothing less today with all the blessings of the atonement and the helpful ministry of the Holy Spirit.

God found such friendship with Abraham that He invited him to a step higher and said to Abraham, when he was ninety and nine, "Walk before me and be thou perfect."<sup>1</sup> When the descendants of Abraham became a great people in Egypt and the time of their deliverance had come, He called Moses as their leader. The learning of the Egyptians was not sufficient. God must manifest Himself in the fiery bush and make known to Moses that he must take off his shoes, the emblem of human effort and protection, and stand alone barefooted on holy ground. Here God started a great mass movement for holiness. When the Red Sea had been crossed with Egypt behind them, the children of Israel came to the lofty heights of Mt. Sinai amid its fiery glory. God's dealing with this great people through the coming years was founded upon the revelation of His ideal, namely, that He wanted a holy people and a kingdom of priests. The covenant given on tables of stone was based upon the promise of the people to obey and their willingness to hold this ideal as most sacred. The tabernacle and all its services were intended to bring the people face to face with the holiness of God, and to create a hunger and thirst after purity. Even the ceremonial laws were intended to preserve outward righteousness.

<sup>1</sup> Gen. 17:1.



With all the multitude of heavenly blessings and all the overruling providences, the people failed God. However, there were many individuals who caught the Divine vision and found their way through the mists of doubt and fear into the will of God in a humble walk of faith. A list of some of these noted worthies is given in the eleventh chapter of Hebrews. God was still determined to have a holy people. The prophets caught the vision and spoke of a coming time when the Divine purpose and ideal would have a complete fulfillment in the person of God's own Son. In the fullness of time God sent His Son in the likeness of sinful flesh, and because of sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

The hope of Israel was submerged in national ambitions in the days of our Lord. Nevertheless there were very many who were looking for and expecting the consolation of Israel. Such were good Simeon and Anna, also Zacharias and Elisabeth with many more whose faith was expecting a spiritual awakening. Evidently Joseph and Mary also were of this company of righteous people who walked in all the commandments of the Lord, blameless. This body of spiritual people did not embrace the popular enthusiasm of national supremacy occasioned by the low tide of morals which seemed to be eating at the very life of the people. They saw that the hearts of the people must be turned unto the Lord before God could smile upon them. This vision was very clearly brought out in the words of Zacharias when his mouth was open at the presentation of his son, John the Baptist, in the temple. He was filled with the Holy Ghost and



prophesied to all who were looking for redemption in Israel, and declared that God had "raised up a horn of salvation," and "that we should be saved from our enemies, and from all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."<sup>1</sup> The Abrahamic covenant was a covenant in holiness. And if we belong to Christ, then "are we Abraham's seed and heirs according to the promise."

What has been God's revealed purpose and plan in Jesus Christ? What has been His revealed ideal for the church? Why the incarnation of our blessed Lord in human flesh? What was the purpose of His suffering and His death? May we know?

First, Holiness is the ground of His choice. "According as he hath chosen us in him [in Jesus Christ] before the foundation of the world, that we should be holy and without blame before him in love."<sup>2</sup> Thus we have first, God has chosen us in Christ; second, this choice was made before the foundation of the world; and third, this choice in Christ before the foundation of the world was that we should be holy. Hence we see why we are called "not unto uncleanness, but unto holiness."<sup>3</sup> Moreover, we may now understand why He has a right to command holiness. "Be ye holy for I am holy."<sup>4</sup> And why all His dealings with us are unto this very end. Our fathers chastened us for their own pleasure, "but he for our profit, that

<sup>1</sup> Luke 1:68-75.

<sup>2</sup> Eph. 1:4.

<sup>3</sup> 1 Thess. 4:7.

<sup>4</sup> 1 Peter 1:1.



we might be partakers of his holiness."<sup>1</sup> We may also see why salvation is not completed until the heart has been established in holiness. We are justified freely and saved from sin's guilt by faith in Christ as the initial work of salvation, and this work is completed in the grace of regeneration and we are adopted into God's family, but full salvation is something more. "Because God hath from the beginning chosen you to salvation through sanctification."<sup>2</sup> Sanctification is the act of God's grace in cleansing the heart to make holy. Holiness is the life, the state after having been cleansed from sin. Here, then, is God's revealed purpose, plan, and ideal for the Church.

Second, the incarnation of our blessed Lord was to make clear God's eternal purpose in holiness. "He was made" in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.<sup>3</sup> He hath made reconciliation "in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."<sup>4</sup> He took upon Him our natures, and "was made like unto his brethren," inasmuch "as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil."<sup>5</sup> And moreover, we learn "that the Son of God was manifested that he might destroy the works of the devil."<sup>6</sup> The works of the devil were sin and sin only. Thanks be unto God, our

<sup>1</sup> Heb. 12:9-11.

<sup>2</sup> 2 Thess. 2:13.

<sup>3</sup> Rom. 8:3.

<sup>4</sup> Col. 1:22.

<sup>5</sup> Heb. 2:14.

<sup>6</sup> 1 John 3:8.



Lord has found a way to destroy the strong man armed and spoil his goods. Christ was holy and without sin, hence when Satan came to try and tempt, he found nothing in Christ, not even a taint of sin. Thus Christ in His taking our natures, put on exhibition a holy character in the midst of temptation and criticism, and though reviled, He threatened not. He lived our example and then died our sacrifice. The incarnation has lost much of its meaning when we turn away from God's eternal purpose in holiness. It is the life Christ lived which makes the life He laid down on the cross so full of redeeming power and glory. And having suffered, being tempted apart from sin, He is able to succor those who are tempted.

Third, the death and resurrection of our Lord has an intense meaning in the life of holiness. Christ himself "went without the gate that he might sanctify the people with his own blood."<sup>1</sup> Moreover, "He was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead."<sup>2</sup> This is the lively hope, the living hope "by the resurrection from the dead." God raised Him from the dead and gave Him glory "that our faith and hope might be in God." Death had no claim upon Him, for He had no sin of His own. Death could not hold Him in the tomb. The life which He laid down for others, He laid down of His own volition. As He declared, "I have power to lay it down." But He had "power to take it again." He was raised from the dead by the glory of the Father. He had glorified the Father on the earth, the pleasure of the Lord had prospered in His hand, He knew no sin, guile was never found in His mouth; and when Satan came to tempt

<sup>1</sup> Heb. 13:12, 13.

<sup>2</sup> Rom. 1.



Him away from the Father's perfect will, there was not a taint of sin or wrong in His love and devotion to righteousness. Hence death which came as a result of man's disobedience and sin had no power to hold the Son of God, for He was not subject to the law of sin and death. He triumphed through death, took the sting out of death, and left in the tomb the flaming light of life to guide the feet of every believer through the dark pathway in the valley of death's darkest gloom. He lived our example, and said, "I am the Way, the Truth, and the Life."<sup>1</sup> "He that followeth me shall not walk in darkness, but shall have the light of life." He took the sting of sin out of death, and changed its destroying power into immortal glory. He needed no Savior to save Him, therefore He could become the captain of our salvation. His holy life gave us the secret and reveals the power of His atoning sacrifice; and His resurrection placed upon Him the seal of the Father's approval in the sight of all the world.

Who can doubt the purpose which God has from the very beginning purposed in His Son? What unmerited favor He showed toward us when He chose us in Jesus Christ that we should be holy! God the Father went to the very limit when He gave His own Son in sacrificial offering for our redemption. Having thus redeemed His people, they are His by purchase. Christ, who is God's own Son, becomes the head of this redeemed race. This redeemed race foreknown and planned before the foundation of the world, was to be made holy in and through Christ. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son."<sup>2</sup> This image

<sup>1</sup> John 14:6.

<sup>2</sup> Rom. 8.



is defined as "Righteousness and true holiness."<sup>1</sup> Christ was made like unto His brethren, that His brethren might be made like unto Him. He took our nature that we might be partakers of His divine nature, "having escaped the corruption that is in the world through lust."<sup>2</sup> And thus it is revealed, that "it became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering, for both he that sanctifieth and they who are sanctified are all of one."<sup>3</sup> He became one with us that we might be one with Him. Wonderful association in the beauty of holiness. Who would refuse to be like Him?

Is not this the cry of every Christian heart?

O to be like Thee, blessed Redeemer,  
This is my constant longing and prayer;  
Gladly I'll forfeit all of earth's treasures  
Jesus, Thy perfect likeness to wear.

Then from a throbbing heart may we pray:

O to be like Thee. O to be like Thee,  
Blessed Redeemer, pure as Thou art;  
Come in Thy sweetness, come in Thy fullness;  
Stamp thine own image deep on my heart.

<sup>1</sup> Eph. 4:24.

<sup>2</sup> 2 Peter 1:4.

<sup>3</sup> Heb. 2:11.



## CHAPTER III

### THE CLEANSING FLAME

From what we have said it will be understood that we regard sanctification as one of the great themes in Bible doctrine. We desire now to take up this question directly from the Scriptures. A number of important words are translated from the same root word in the Hebrew of the Old Testament, also from the same Greek root in the New Testament. These words are holy, hallow, hallowed, holiness, saint, sanctify, sanctification. Also "consecrate," in a certain form is from the same root word. In the dictionary of Christ and the Gospels by Hastings and other authors, published by Scribners and Sons, we find this statement under "sanctify" and "sanctification": "Sanctification is the translation of *hagiasmos* which is one of the group of words that includes *hagios* and *hagiazō* and *hagiosune*. The root idea of the group seems to be "separation," restricted use. *Hagiasmos* denoted primarily a process, but in the New Testament it is used also to describe the state resulting from that process. Here we take sanctification to describe both a state and a process." Is there a formal or ritualistic interpretation of these words with no ethical relationship or meaning whatsoever?<sup>1</sup> In the study of this question it will be well to glance into the Old Testament, and then find out if at all possible what Christ taught about this question and lastly study the teaching of the Apostles who followed Christ and preached His gospel.

<sup>1</sup> Deut. 36:6.



First, sanctification in the Old Testament. The Christian's God is the only living God, and the only one who has professed and proclaimed that He is holy. Thus holy and holiness are ascribed to God. This must mean that He is more than supreme in power or knowledge. It must embrace the fact that He is the embodiment, the very center, of all moral purity and the perfection of all virtues, goodness, and truth. If we mean by ethical any moral state or right action, or pure character, then we must apply holiness to God as meaning something more than "supreme"; it must embrace perfection of being, in goodness.

The sanctification of the first-born, the tabernacle, the altar, or the vessels of the altar, must imply something more than simply declaring that the first-born belonged to God, or that the tabernacle and the things of the tabernacle belonged to God. This is as far as many have ever gone in their conception of sanctification, but there is a sweeter and deeper meaning in the Old Testament than this formal meaning. God said, "Sanctify unto me all the first-born . . . it is mine" (Exodus 13:2 and Numbers 3:13). What was the reason for this sanctifying of the first-born? Do we not know what happened to the first woman? Did not Eve disobey and as a result did not God say to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." Here was the curse as a result of her sin and disobedience. Again what happened to her first-born? Did not sin grip and destroy him? Had not God promised that the seed of the woman should bruise the serpent's head? What a sad disappointment in poor Cain. "But she shall be saved in childbearing." Abel was dead



and Cain was lost to the line of faith. But another came along and they called his name Seth, for, said his mother, "God hath appointed me another seed instead of Abel whom Cain slew." We all know the joy over the first-born in any home. Here is where father and mother love bursts forth in the human breast and then they know what love is in its deeper meaning. God not only has a right to the first-born under the curse, but under the curse, even the first-born must go through a sanctifying process as a testimony to the need of a separation from the curse by being separated unto God. This is also true in the sanctifying of the tabernacle and all its vessels, for the curse was upon the ground and all it contained or produced. In the sanctifying of these things, the blood was to be sprinkled, all this indicating that in the redemption of creation the blood with its deeper meaning must be applied. Moreover, we must conclude, that which is dedicated for a holy use or purpose must be pure and clean as the holy use or purpose for which it is separated or consecrated. That which is under the curse must be clean from the curse before it can truly be fitted for a holy purpose. When Jehu said, "Sanctify a solemn assembly for Baal" (2 Kings 10:20) he evidently intended to deceive the worshipers of this false god, and he accomplished his plan. He used the word "sanctify" in a solemn and sacred sense in order that he might deceive.

What is meant by "sanctify the Lord of hosts"? And in the case of Moses when he failed in the presence of Israel, what is meant by the statement, "Ye believed me not, to sanctify me in the eyes of the children of Israel"? Moses' mistake at the waters of Meribah was far more serious than a mere formal meaning of this word sanctify.



In the first place, he failed to make God the God of truth—"ye believed me not." In the second place, he put himself and Aaron right where God ought to have been, "Must *we* fetch you water out of this rock?"<sup>1</sup> And in the third place, he took the throne of the judge of motives, "Hear now, ye rebels." Thus God the Holy One, was not presented and made to be the Holy God before the people. God was disgraced and not sanctified in the presence of Israel. Hence God revealed to Moses where he had failed to present before Israel the holiness of God in its true sense. Moses could not sanctify God, but he could have declared Him to be what He was, the Holy One, and thus sanctify Him in the presence of Israel.

Let us turn to Ezekiel, chapter thirty-six, and read verses twenty-one and twenty-two. Here God pities for His "holy name" which had been profaned. "I do not this for your sake . . . but for mine holy name's sake, which ye have profaned among the heathen." Then verse twenty-three, "And I will sanctify my great name . . . which ye have profaned." How had they profaned His holy name? By professing to be a holy people when they were living in sin and disobedience; or by professing to worship a holy God in the midst of the wrong and sin. We glorify the holy God and sanctify and hallow His name before men only when our lives correspond with the holy God we worship. Remember God judged their sin and punished their wrong, and made it clear that He would not look with any degree of allowance upon the sin of His own professed people, rather He preserved His name as a Holy God before the world. He thus sanctified His

<sup>1</sup> Num. 30:7-13.



name before the heathen. By judging their sin, He made His name holy in harmony with His being, and when they repented and turned from their sin and wrong, then He made His name again holy in love and reverence.

God intended something deeper in the Old Testament than outward forms and ritual worship. Listen: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength," And He tells them how this may be done. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart" (Deut. 30:6). Even in the Old Testament circumcision had a deeper meaning than in the flesh; "circumcise therefore the foreskin of your heart."<sup>1</sup> We are able to see how Jeremiah had a background for his statement in the books of Moses when he said, "Circumcise yourselves to the Lord, and take away the foreskins of your heart . . . because of the evil of your doings."<sup>2</sup> God desired truth in the inward parts. God looketh not on the outward appearance, God looketh on the heart.

When Moses would undertake to sanctify the people, he was careful to give them the deeper meaning of sanctification by an example of outward cleanliness. Exodus 19:14. When the priesthood was instructed to prepare themselves through "sanctify yourselves" to minister in the priestly office, the most careful directions were given in outward washings and purifying of the flesh before they were allowed to appear in the presence of God. The dress and habits of the people were also taken into account, all of which was evidently intended to call their

<sup>1</sup> Deut. 10:16.

<sup>2</sup> Jer. 4:4.



attention to holy living. The clean and unclean beasts had a deeper signification than a mere arbitrary regulation of their diet based on the prejudice of Moses. Their health and physical well-being was the first consideration. Traveling in that wild country and subject to all the dangers to which that great army of men and women, old and young, must have been exposed, the strictest regulations were imperative. Their pledge to God and Moses was that they would be a holy people and a kingdom of priests. Therefore their very diet was a constant reminder every day of their pledge to live in purity. They could not look to the place of worship without beholding the "Holy Place." And behind the veil, where no human foot could tread but only the High Priest once every year, was the "Holiest of all." When the priest came before the people they were compelled to behold on the miter of his cap "Holiness unto the Lord." Surely the regulations of the law were a schoolmaster to bring them unto the deeper meaning of it all. But they failed to grasp the hidden meaning and worshiped in mere form and ritualism, said prayers and offered sacrifices, while their hearts were far from God.

With this background of truth, the prophets thundered forth their message of repentance, calling the people back to a heart devotion unto the living God whom they professed to worship. Their message often fell upon deaf ears, and only a few caught the vision. However, the faith of the prophets in the holiness of God and His faithfulness to truth, led them to move out into the future, and through inspiration they saw a day when the God-given ideal would be realized in the coming of a true servant of Jehovah who would as a captain of salvation



bring deliverance from this inward enemy which was the cause of so much defeat. By faith they saw a "fountain opened to the house of David for sin and uncleanness."<sup>1</sup> Through inspiration God declared unto the people, saying, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."<sup>2</sup> To make all this glorious promise a possibility they gave the divine secret in these words: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."<sup>3</sup> The last prophet of the Old Testament, hundreds of years before Christ, saw the trouble with these people. He saw that their worship did not flow from the heart. The people were thoughtless and careless in their offerings, and trusted in mere forms of worship, while their hearts were far from God and that this kind of worship had profaned the holiness of God and misrepresented Him before the heathen. Malachi then called attention in his last chapter to a time when God would undertake to change conditions. Listen to his message: "Behold, I will send my messenger, 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 appeareth? for he is like a refiner's fire, and like fuller's

<sup>1</sup> Zech. 3:1.

<sup>2</sup> Ezek. 36:25, 26.

<sup>3</sup> Ezek. 36:27.



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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."<sup>1</sup> Here we have the work of Christ and the message of the gospel. He, this coming One, was to be the Refiner and able to purify the heart from this dross of a sinful nature, that the offerings and worship might be carried on in righteousness and true holiness. With this view and teaching the Old Testament stands out in higher ideals, giving honor to our ever-present and Holy God.

It is a mistake to study the Old Testament from the standpoint of the low standards of the people in their disobedience, without proper emphasis on the divine Ideal. We should follow the example of Christ and place first things first. The first and great commandment was "thou shalt love the Lord thy God with all thine heart."<sup>2</sup> And this of course embraces mind, and strength, and soul. The second great commandment is like the first, "love thy neighbor as thyself." Every other commandment is enforced by the fulfillment of these two great commandments. Obedience to every other commandment matters little without obedience to and harmony with these two all-important demands. The insistence upon the Divine requirement that there should be supreme love to God and unselfish love to others must of necessity call attention to the need of a divine work of cleansing to make this ideal possible. Therefore, we feel safe in concluding that holiness is the golden thread which runs through all

<sup>1</sup> Malachi 3:1-4.

<sup>2</sup> Deut. 6:5.



Old Testament history, promise, precept, and prayers.  
We may say with the poet:

The law of the Lord is perfect, converting the soul;  
The testimony of the Lord is sure, making wise the simple.  
The statutes of the Lord are right, rejoicing the heart;  
The commandment of the Lord is pure, enlightening the  
eyes.

The fear of the Lord is clean, enduring forever;  
The judgments of the Lord are true and righteous alto-  
gether

Moreover by them is thy servant warned;  
And in keeping of them there is great reward.



## CHAPTER IV

### FLAMING LOVE CHRIST'S IDEAL

Our Lord, in the fifth chapter of Matthew, closing verse, made a startling requirement when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But when we consider the connection of His conclusion in the word, "therefore," we see that He refers to a pure heart, and from this point of view, unselfish love to God and man, we begin to see His standard of life. We believe it will be clear that fervent love, flaming love in a pure heart, was what our Lord was teaching. But to have a pure heart, one must be cleansed from sin, and this is what we understand by sanctification.

Now we come to our next consideration; sanctification as taught by Christ in the gospels. It has been noted that the word sanctify or sanctification was not a frequent expression by this great Master Teacher. The word is found only twice in Matthew and four times in the Gospel of John. Did Christ teach anything about sanctification? If so, how much? and how? It may be noted in this connection, while passing, that Christ did not shun these words, but did use them at the right time and in the right place. This, we believe, will appear later as we proceed in this study.

There are sufficient reasons why Christ could not use these words to convey His meaning in the early part of His ministry. The strongest religious class, known as the Pharisees, had, by their strict and radical observance of



the letter of the law, confounded true holiness with outward forms and regulations of dress and behavior. They seemingly had given up all hope or notion of anything like an inward deliverance, and trusted in their strict obedience to certain customs for their holiness. Their definition of sanctification had taken on the idea of outward purity. Their conception of this word resulted in an effort on their part to "appear unto men" as holy in their dress and actions. Because of this, Christ could not have used these words without extended explanation and at the same time avoid being misunderstood. Neither did He want to antagonize the Pharisees and cross their fondest notions early in His ministry. Hence He chose words and illustrations which would call their attention to His teaching with the least possible opposition. Thus we shall see how Christ taught this important theme and closed His labors with a clear unfolding of the future ministry of the Holy Spirit, the promised Comforter.

While Christ did not use the word "sanctification," yet He does use the Greek word *hagnas*. He speaks of His Father as "Holy Father"; He warns against giving that which is "holy" unto dogs, referring to the prophet Daniel. He mentions of the abomination "standing in the holy place." He also uses the Greek word *agiazon* in Matthew 23:17-19. "For whether is greater, the gold or the temple that sanctifieth the gold." "For whether is greater, the gift or the altar that sanctifieth the gift." But the important application of this word is given in His remarkable prayer in the seventeenth chapter of John, which will come up for treatment later. In our Lord's prayer which He taught His disciples, He said, "After this manner therefore, pray ye: Our Father which art in



heaven, hallowed be thy name." But properly translated "sanctified be thy name." If man can blaspheme God's name, surely man can and should make His name holy. Here we have not only the meaning of praise and reverence, but the deeper meaning of purity and righteousness. Thus we have the ethical meaning brought to our attention. The glory and beauty and moral splendor of His holy name must not be smirched, or trailed in the dust of impurity by our careless, selfish, and inconsistent living. Therefore, in the use of these words Christ gives them their true historical meaning: (1) A state of consecration to the Divine will, and (2) a state of ethical holiness.

Not long after the law was given, the people lost the deeper meaning which was intended through its forms and sacrifices. Then through disobedience the people lost their homeland, and were carried into captivity. After the restoration there grew up a loyal class of people who undertook to rigidly keep the law. This brought forth an overemphasis on outward righteousness to the neglect of inward grace. This was the battle ground in Christ's teaching. John the Baptist declared, "And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire."<sup>1</sup> When Christ came He did not denounce the standards of outward righteousness in keeping the law; He said all must be fulfilled. What He did stress was "except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven."<sup>2</sup> The center of Christ's teaching was what men ought to be in

<sup>1</sup> Matt. 3:10.

<sup>2</sup> Matt. 5:20.



order that they might properly do what they ought to do in keeping the law of righteousness.

First, Christ taught sanctification and holiness from the viewpoint of the holiness of God. He stressed certain facts in the divine Being, such as purity, love, life, light, and truth, which should become the ideal of man. In the Sermon on the Mount, He places inward purity as the secret of true life. "Blessed are the pure in heart, for they shall see God."<sup>1</sup> Then He says we may become the "light of the world." Then speak the truth, "let your yea be yea and your nay, nay." Moreover, from the standpoint of a clean heart, anger is murder, and lust in the heart is adultery. From this standpoint of inward purity, we are to "love our enemies." In His concluding statement He brings forth the true ideal. "Be ye therefore perfect, even as your Father which is in heaven is perfect." There are many attributes of God the Father which are all impossible for man to reach. No one can be perfect in all respects as God is perfect. Christ did mean to imply by the words "as the Father is perfect," that they be so constructed as to mean absolute perfection, but only in terms of purity, light, life, truth, and love. A man can be made perfect in love, perfect in heart, and become light; man can be truthful and honest, and in these respects be made perfect in this life. "Be ye therefore perfect as your Father which is in heaven is perfect."

In the very beginning of His ministry, Christ had introduced His teaching regarding life. "I am come that they might have life."<sup>2</sup> "He that believeth on the Son

<sup>1</sup> Matt. 5:8.

<sup>2</sup> John 10:10.



hath life."<sup>1</sup> Life in the teaching of Christ was something more than living existence. That might be death from His viewpoint. Real life must begin in God, and be spiritual, and filled with ethical beauty. To enter this glorious kingdom of life, He told Nicodemus, "Ye must be born again,"<sup>2</sup> or from above, which is an experience "born of the Spirit." And as many as received Christ, "to them he gave power to become the sons of God, even to them that believe on his name; which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God."<sup>3</sup> As sons of God there must be the heavenly resemblance. It was therefore in the ethical, spiritual realm, in the heart, where Christ placed His ideal of God-likeness. We may therefore gather His teaching on the question of inward rightness, holiness, sanctification, from the terms which He used.

1. LIFE. Christ said that He came not only that they might have this inward life, but that they might have it more abundantly. It is one thing to have spiritual life, it is another thing to have this life more abundantly. As the Father hath life in Himself so hath He given the Son to have life in Himself. The Son came to reveal the Father. Christ is the Way, the Truth, and the Life. Christ is the ideal. He said, "I live by the Father." And "he that receiveth me shall live by me." "In him was life, and the life was the light of men." It is this pure, radiant life in glorious abundance which is one phase of Christ's teaching on sanctification.

2. LOVE. The gospel of Christ is known as the Gospel of Love. "God is love." And love is the very home of

<sup>1</sup> John 3:36.

<sup>2</sup> John 3:5, 6.

<sup>3</sup> John 1:12, 13.



the soul. He that dwelleth in love dwelleth in God and God in him.<sup>1</sup> The first and great commandment is "thou shalt love the Lord thy God with all thine heart." The second, "love thy neighbour as thyself." Love is always unselfish. Love ever moves out in the interests of others. Love is the bond of perfectness. There is no fear in love for perfect love casteth out fear. Therefore Christ taught holiness of heart from the viewpoint of perfect love. A loving spirit, tender in forgiveness. Love filled with such forgiveness that it becomes a state, an ever-abiding stream of compassion. It is no longer an act of forgiveness, as, how many times shall we forgive in one day, but rather a continuous flow of forgiveness covering seventy times seven in one day, or a sweet forgiving spirit which sparkles every minute and a half through the twelve hours of the day. This is the Christ idea of perfection. Perfect in love as your Father which is in heaven is perfect. After the closing verse of the fifth chapter, Christ opened the sixth with a warning against selfishness in giving, praying, and fasting. Implying that no one can enjoy perfect love in the false-centered life of selfishness. The heart must be single in its purpose and desire if it is to be filled with light.

3. **RIGHTEOUSNESS.** God is the Holy and Righteous Father. Christ came into this world to save from sin. "Thou shalt call his name Jesus, for he shall save his people from their sins."<sup>2</sup> The Father is holy, and cannot look with one degree of allowance upon sin, therefore, to be like God in life and love, one must be made free from sin and delivered from its bondage. Christ said, "He that committeth sin is the servant of sin." "If the Son there-

<sup>1</sup> 1 John 4:16.

<sup>2</sup> Matt. 1:21.



fore shall make you free, [free from what? namely: sin], ye shall be free indeed."<sup>1</sup>

The evidence of the new life is "blessed are they which do hunger and thirst after righteousness."<sup>2</sup> The instruction given by our Lord was "seek ye first the kingdom of God and his righteousness."<sup>3</sup> Hence righteousness, freedom from sin, is the ideal of Christ and His revealed view of sanctification.

4. PURITY. Christ did not have much to say about outward purity in forms, customs, and habits, for all this had been overestimated by the Pharisees. Yet He had a high appreciation of right actions and proper forms. When speaking of the Pharisees, He told His followers "All that they say, do; but do not after their works, for they say and do not."<sup>4</sup> The true philosophy of life as taught by Christ was not an outward regulation by law, but an inward adjustment through purity of heart. He knew that the problem of life was not a mental problem, but something deeper down and farther back in human nature. He declared that wrong conduct had its rise in a wrong condition of heart. Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies; these are the things which defile a man.<sup>5</sup> Christ's method of purifying human life was not through some outward rules or regulations, but by an inward purification of the fountain of life, in the hidden man of the heart. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." The philosophy of Christ was "make the tree good and the

<sup>1</sup> John 8:32-36.

<sup>2</sup> Matt. 5:6.

<sup>3</sup> Matt. 6:33.

<sup>4</sup> Matt. 23:3.

<sup>5</sup> Matt. 15:18.



fruit will be good." "By their fruits ye shall know them." An evil heart of unbelief cannot produce the good fruit of the spirit. Here is the conclusion of our Lord: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The will, the heart, the hidden motive power of life must first be adjusted to harmonize with the true forces of life before there can be right actions, proper conduct, spiritual worship. The Pharisees were polite, genteel, courteous, and rather refined; kind indeed to those who agreed with them; outwardly they were beautiful, even whitened sepulchers, and thus made death beautiful; but inwardly they had the nature of the wolf, "filled with dead men's bones."

What Christ came to do was to get into the inside of those sepulcherlike hearts and clean out the anger which produced murder, purify the affections and thus destroy hatred and envy. This philosophy of a clean heart was Christ's idea of sanctification.

Coming now to the closing days in the ministry of our Lord, we shall find a clear unfoldment of the gospel of holiness in His last message to His disciples and especially in His closing prayer. In the fourteenth, fifteenth and sixteenth chapters of John we have the revelation of the "other Comforter" who would reveal, guide, and teach them. Christ's departure was imperative for the coming of true Christian-hood. Through the abiding presence of the other "Comforter" they would have a clear understanding of spiritual things and know how He could be in the Father and the Father in Him. And although unseen by mortal eyes and untouched with human hands, their spiritual sense would be so enlivened



that they would enjoy the combined presence of the Father and the Son in heavenly manifestations. But to make it clearer He said, "I will pray the Father and he will give you another Comforter, that he may abide with you forever; 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."<sup>1</sup> Here it is very clearly revealed that (1) the reception of the Holy Spirit, the Comforter, can be enjoyed only by believers. The world cannot receive; thus one must be taken out of the world by a spiritual birth to receive the Holy Spirit. (2) The Holy Spirit was with them and they did have a knowledge of the Spirit. With them in their new found life with Christ, giving a witness to their relationship. (3) There was a time coming when the Holy Spirit could be said to be in them, filling them, strengthening or empowering them. This they did experience when on the day of Pentecost they were all filled with the Holy Spirit and power. Did not the presence of the divine Spirit within them bring conviction for sin, and of righteousness, and of coming judgment?

In the midst of this discourse on the Holy Spirit, the Comforter, our Lord gave a word picture of this divine plan. Between the fourteenth and the sixteenth chapters of John's Gospel He injected this picture, in the fifteenth chapter, of His close relationship to believers and their dependence on Him for their life and strength. The picture of the vine and its branches is most beautiful. He himself becomes the Branch, "the root out of dry ground," the true vine. His own followers, the believers ingrafted

<sup>1</sup> John 14:15-18.



into His divine life through faith, are "the branches." The test of true discipleship is fruit-bearing. "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth." Then as fruit-bearing branches in Christ, "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The first great blessing is the ingrafting into Christ; now comes a gracious purging by the good hand of the Father, which becomes a gracious second experience for the believer. This cleansing is not by growth at all, but by a Divine work inwrought by the Father. Remember, He had just said, "I will pray the Father, and he shall give you another Comforter." Now in this lesson He says, "Now ye are clean," the process of your purging, "*through* the word I have spoken unto you." The emphasis must be placed on the process, where our Lord places it—"*Through the word* I have spoken," that is the message just delivered on the coming of the Holy Spirit in chapter fourteen.

Christ makes His thought and plan in the gospel clearer during the empassioned prayer of the seventeenth chapter. The one great petition of this prayer is given in the seventeenth verse. "Sanctify them through thy truth; thy word is truth." How carefully our Lord moves along step by step in this prayer; the very last words before His disciples as He enters the garden of suffering. First, He mentions His relationship and faithfulness to the Father. Second, the object of His coming into the world that they might know God and His Christ, which would

Note.—Purity is the main theme of this picture which is the secret of abiding in Christ, and purity is the principal idea in sanctification. Sanctification is the deliverance from all sin.



prove to be eternal life. Third, the spiritual relationship of His followers and their completed preparation and approved condition to receive the object of His prayer, sanctification. For they knew and had received His message, they were out of the world, they had been faithful, and had kept His word. They were not lost but were saved, and had glorified Him on the earth. Fourth, now He asks that they may be sanctified in the true sense of that word. And for their sake, He is ready to sanctify Himself, that they may be sanctified. Christ was holy and needed no cleansing, hence He could sanctify Himself. But His followers needed to be sanctified by the Father, for they needed a deeper work in their hearts.

All this we shall discover was to be brought about in the fulfillment of the Father's promise which was given on the day of Pentecost. After His resurrection, He gave commandment to remain in Jerusalem until this promise had been fulfilled. "Wait for the promise of the Father, which," said He, "ye have heard of me." Thus Christ associated His teaching on sanctification with the infilling of the Holy Spirit. Sanctification for the believer is a work of heart cleansing. When the disciples were filled with the Holy Spirit they received a clean heart according to the testimony of Peter (Acts 15:8, 9). Peter speaking of the experience of the believers in Cornelius' home, said, "God bare them witness, and put no difference between us and them, purifying their hearts by faith." In both these experiences, namely: for the disciples at Pentecost and the Gentile believers at Cornelius' home, the important matter was a clean heart. This is the sanctifying grace which purifies the heart. "Blessed are the pure in heart" was Christ's beginning message. Supreme



love to God and unselfish love to others was His teaching. Pure unmixed love flowing from a clean heart was the standard of Christ. "Be ye therefore perfect even as your Father which is in heaven is perfect." This is "perfect love" or sanctification as taught by Christ.

The baptism with the Holy Ghost, as was promised by John the Baptist in Matthew 3:11 was reaffirmed by Christ according to Acts 1:5, "For John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In the promise as given by John, the symbol of fire was used, "with the Holy Ghost and fire." John himself interprets "fire" to mean purification; "He shall thoroughly purge his floor." But how was the purging to be done? "He shall burn up the chaff with unquenchable fire." The word "baptism" also had received the meaning of purification. Dr. F. G. Hibbard says, "In the time of Christ through the prevalent influence of the Greek language and culture, baptism in a religious sense had come to be synonymous with purification." This baptism with the Holy Spirit, as promised by John and approved by Christ, "not many days hence," was experienced when "they were all filled with the Holy Ghost," which purified their hearts by faith. Inasmuch as sanctification is properly defined as the act of God's grace whereby the heart, or affections of men are purified, or cleansed from all sin, and exalted unto supreme love to God; and inasmuch as this experience of a clean

Note.—Rev. John Fletcher says: "It is the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost given unto him, to *cleanse* him, and to *keep him clean*, from all the *filthiness* of the *flesh* and *spirit*, and to enable him to fulfill the law of Christ according to the talents he is intrusted with, and the circumstances in which he is placed in this world."—*Last Check*, p. 567.



heart was given when the disciples were filled with the Holy Ghost on the day of Pentecost, we may safely conclude that this was the teaching of Christ on the theme of sanctification. And when He prayed that His disciples might be sanctified in John 17:17, this was what He desired that their hearts might be purified on the ground of their faith. This blessing is for every believer.

Should anyone object to the foregoing conclusions as to the work of the Holy Spirit in purifying the heart, feeling that the more important meaning of the baptism with the Holy Spirit is that of empowerment for service, we have this to say: The purpose of the promise of our Lord, "Ye shall receive power, the Holy Ghost coming upon you," was clearly stated. This was to make His disciples witnesses unto Him. But to be a faithful and true witness implies not only to tell how to be holy, but to actually be a holy man. Miracles without a holy life would not be a true witness. Power to speak language, power to know mysteries, power to move mountains, might be as sounding brass and end in nothing. A true witness must be an example of the life He lived, holy, blameless, and separate from sinners. Power to witness unto Christ in holy manhood, is the power that wins. Then the gift of the Holy Spirit was divinely purposed to enable the believer to live a holy life.

Then we may inquire why was the gift of the Holy Spirit given to believers to empower them to live holy if they were sanctified when converted? Why this definite enablement by this definite coming of the Holy Spirit, if there was nothing wrong within? What may we call this moral weakness or tendency, a bent, or hindrance within which demands a definite coming of the divine



Spirit? Surely this bent or hindrance, this tendency which is out of harmony with God, cannot be good, therefore, it must be bad. Then a power to live holy must in some way destroy or cleanse away this bad bent or hindrance. Surely the provision is made in the atonement, the blood thus cleanseth from all sin, but the effective power is by the incoming and enabling presence of the Holy Spirit. Why try to explain away the effective means or method of a holy life? No, my friend, rather, let this become the earnest prayer:

“Refining fire, go through my heart;  
Illuminate my soul;  
Scatter thy life through every part,  
And sanctify the whole.”

Every believer, every follower of Christ our Lord, not only may enjoy Him as an example, but should be filled with His life. “Christ liveth in me,” said Paul. “That Christ may dwell in your hearts by faith” was the burden of his prayer for believers. The Divine ideal is clearly stated in the throbbing prayer of our Lord in the seventeenth chapter of John. “I in them and thou in me that they may be made perfect in one.” We are not to have His life only, but the believer must have His Spirit. Now if any man have not the Spirit of Christ, he is none of His. The force of this is contained in these words: “If Christ be in you, the body [fleshly mind] is dead because of sin, but the spirit is life because of righteousness.”<sup>1</sup> We are also to have the mind of Christ; “Let this mind be in you which was also in Christ Jesus our Lord.”<sup>2</sup> This then is the Divine ideal for believers.

<sup>1</sup> Rom. 8:10.

<sup>2</sup> Phil. 2:5.



We are exhorted to put off the "old man" and put on the "new man" which is "renewed in knowledge after the image of him that created him." This image or likeness of our Lord is emphasized also in Ephesians 4:12, 13. The ministry is given "for the perfecting of the saints" and "for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."<sup>1</sup> God the Father chose, elected, before the foundation of the world that His people should be a holy people. "Elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience and sprinkling of the blood of Christ."<sup>2</sup> God foreknew man's disobedience and sin and planned a redemption. He foreknew that his redemption must come through the sacrifice of His Son. He also foreknew and planned accordingly that in the formation of holy character it would require the free voluntary act of the will. And thus He placed redemption from sin on the ground of faith, and therefore in the reach of all. This redeemed people whom He foreknew, having planned their salvation through His Son, "He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren."<sup>3</sup> This image of His Son has been made known in order that there should be no mistake. In putting off the old man, we are to be "renewed in the spirit of our mind," which is an experience whereby we are renewed in knowledge after the image of Him who created us, and we thus "put on the new man," which after God is

<sup>1</sup> Eph. 4:8-13.

<sup>3</sup> Rom. 8:25.

<sup>2</sup> 1 Peter 1:2.



created in righteousness and true holiness. This makes Christ the beginning and the end, the first and the last, "the Author and Finisher of our faith," the "Captain of our salvation," the "Head over all things to the church, the fullness of him that filleth all in all."

Christ enthroned within the heart will make the life luminous with pure love. Christ, who is the "light of life," will make our lives a flame of holy passion for a dying world. Love is the flame of life. When believers are made perfect in love, they become the light of the world.

Surely every loyal disciple of Jesus Christ, every true follower of our blessed Lord and Master must long to be more and more like the meek and lowly Nazarene. The longing heart will ever sing:

"O to be like Thee, lowly in spirit,  
Holy and harmless, patient and brave;  
Meekly enduring cruel reproaches,  
Willing to suffer, others to save.

"O to be like Thee, Lord, I am coming,  
Now to receive the anointing divine;  
All that I am and have I am bringing,  
Lord, from this moment all shall be Thine."



## CHAPTER V

### HOLINESS THE CHRISTIAN IDEAL

There is so much material to sustain the doctrine of holiness in the Acts and Epistles that only the merest outline can be undertaken in this short treatise. In fact, the epistles themselves seem written with this ideal in view: first, to establish the saints in the experience, and second, to encourage other believers to enter in and obtain their full inheritance in Christ. The corrective features of the epistles seem intended to preserve the Church as a holy people. A few statements in the epistles should impress us with their message.

First, from St. Peter. In the first chapter of his first epistle, Peter has a clear vision of God's choice and election of a holy people through sanctification. "Elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience and the sprinkling of the blood of Jesus Christ."<sup>1</sup> God has elected to have a holy people through sanctification. This sanctification is made possible through the sprinkling of Christ's blood and the gracious ministry of the Holy Spirit. The experience is received on the ground of faith and obedience, and our separation and consecration as revealed through the Scriptures, the Word of Truth. This is the salvation planned of God from the beginning of the world, and spoken of by the prophets who have prophesied of the grace which should come unto us through the gospel. His exhortation unto holiness is clear and strong, founded on God's own command, "Be ye holy for I am holy."<sup>2</sup>

<sup>1</sup> 1 Peter 1:2.

<sup>2</sup> 1 Peter 1:16.



He states in the closing words of this chapter that many of them at least have obtained the blessing; "seeing ye have purified your souls in obeying the truth through the Spirit"; then exhorts them to "love one another with a pure heart fervently."<sup>1</sup> He states in the closing words of this chapter that this gospel of holiness is grounded on the revealed Word of God which is the gospel of our salvation.

In his second chapter, he exhorts the new-born babes in Christ to receive the sincere milk of the Word in order that they may grow in the Christian life,<sup>2</sup> that they have been made alive to become lively stones in a great spiritual house, and introduced into a holy priesthood to offer spiritual sacrifices, that they are to be a chosen generation in this new creation through Christ, that they are to be kingly priests, and a truly holy nation, a people for Christ's own possession, and thus able to show forth the praises of Christ who had called them out of darkness into his marvelous light.<sup>3</sup> In the third chapter he exhorts the sisters to be careful about their dress, that their dress may not exhibit pride and the spirit of the world, but rather "let their adornment be the hidden man of the heart," the meek and quiet spirit which is so beautiful and highly prized of God.<sup>4</sup> He tells them that after this manner holy women adorned themselves in ancient times, and they should follow such holy characters as Sarah.<sup>5</sup> Then he exhorts the men to use knowledge and good judgment in the home, and give honor unto the wife that their prayers be not hindered, that they are to sanctify the Lord God in their hearts and be

<sup>1</sup> 1 Peter 1:22.

<sup>2</sup> 1 Peter 2:1-2.

<sup>3</sup> 1 Peter 2:9.

<sup>4</sup> 1 Peter 3:1-6.

<sup>5</sup> 1 Peter 3:1-6.



ready to give an answer of their hope in meekness. Of course, they could not sanctify God, but they could sanctify Him in their hearts, make Him the Holy God that He is in their affections. God is holy, and we may give Him a holy place in our hearts, loving and obeying Him from the heart. All this and more is evidence that Peter understood that God would have a holy people, and to this end sanctification has been provided through the sprinkled blood of Jesus Christ.

Second, St. John. St. John, in his epistles, does not use the word sanctification, but he uses the expression "perfect love," and "cleansed from all unrighteousness," and "pure as he is pure," John tells us in his opening words that his object is "fellowship," that "ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son, Jesus Christ."<sup>1</sup> Also that they might have a fullness of joy, "that your joy may be full."<sup>2</sup> In verse five he declares that "God is light, and in him is no darkness at all." Darkness stands for sin, light for purity. Now to have fellowship with God, no one can walk in darkness. It is false to say we have fellowship with God and walk in sin. "But if we walk in the light as he is in the light, we have fellowship one with another,"<sup>3</sup> and then John gives us the pledge of the gospel, "and the blood of Jesus Christ, his Son, cleanseth us from all sin." This cleansing is for believers who are walking in the light of truth, that is, obedience, consecration to all the will of God. If any one, even a believer, should say that he has no sin to be cleansed from, he is not only mistaken but he is deceived in himself. If any man

<sup>1</sup> 1 John 1:3.

<sup>2</sup> 1 John 1:4.

<sup>3</sup> 1 John 1:7.



rejects light, he will transgress the law, for sin is the transgression of the law. "If we confess our sins, he is faithful and just to forgive us our sins," and having been forgiven, He is able also to cleanse us from all unrighteousness. To say we have not sinned in refusing to walk in the light, we make God a liar, for His word says that sin is disobedience. From these facts we are able to gather this truth, that if we will walk in the light of truth, we shall have our hearts cleansed from all sin. And thus by keeping His Word, walking in the light, we have the love of God perfected in us. Herein is our love made perfect, that we may have boldness in the day of Christ, "for perfect love casteth out fear." There is no fear in love, but rather love produces a pure simplicity of heart.

"He that dwelleth in love, dwelleth in God, and God in him."<sup>1</sup> For God is love; we know that we are the children of God when we love God and keep His commandments. But we may go one step farther and know the love of God and thus be perfected in His love. What is this kind of love? Listen: "For this is the love of God that we keep His commandments, **AND HIS COMMANDMENTS ARE NOT GRIEVOUS.**" If it is hard to obey God and walk in truth, there is something wrong with our affectionate nature. We need to have our wills or affections harmonized with the will of God in perfect love.

The Apostle John had a high conception of the new birth. He declares that "he that is born of God doth not commit sin; for his seed [the word of truth] remaineth in him and he cannot sin because he is born of God."<sup>2</sup> And again, "whosoever sinneth hath not seen him, neither

<sup>1</sup> 1 John 4:16.

<sup>2</sup> 1 John 3:5-10.



known him." Once again, "He that committeth sin is of the devil; for the devil sinneth from the beginning." Now follows the conclusion: "For this purpose the Son of God was manifest that he might destroy the works of the devil." If he that is born of God doth not practice sin, and if the Son of God came to destroy sin, and if by walking in the light, we may be cleansed from all sin through the atoning blood, then we have John's idea of a clean heart filled with perfect love. This, then, is his definition of what other writers call sanctification for the believer. This is the victory that overcometh the world, even our faith.

John informs us that we may know the love of God by the Spirit which He hath given us. He tells us there is an anointing for every believer. We have an unction, or an anointing from the Holy One. "But the anointing which ye received of him abideth in you."<sup>1</sup> Here we have the work of the Spirit in the experience which he called being made perfect in love. John thinks of Christ as his ideal. "As he is so are we in this world."<sup>2</sup> We are to be like Him here in perfect love, but bye and bye Christ will appear in His glory, and then we shall be made like Him forever. What a glorious hope. "And every man that hath this hope in him purifieth himself even as he is pure." Purified from all sin here and when He shall appear be made gloriously like Him in immortal splendor forever. What a vision for the Christian. How glorious the prospect! Who would not patiently endure temptation here for such a glorious reward? Surely every true follower of Jesus would gladly separate from every hindering cause and consecrate all his ransomed powers to

<sup>1</sup> 1 John 2:27.

<sup>2</sup> 1 John 4:17.



obtain this inward purity and likeness of our Lord and Master who gave Himself to redeem us from all iniquity and purify unto Himself a people for His own possession. John's vision of inward purity, the heart from all sin through the blood of Jesus Christ, made possible in the ministry of the blessed Spirit which He has given us, is the true conception of sanctification as we find it revealed in the Scriptures.

Third, St. Paul's treatment of sanctification. St. Paul has been known as the great theologian of the Gospel of Christ. He had not only a clear understanding of the theological problems of redemption, but he had a conception of their forceful application in Christian experience. To the Apostle Paul the gospel was the power of God unto salvation to every believing soul. Paul did not stop with theory, or some far-off idealism, but applied the message of truth to human needs. He has been called the mystic and while he did use the word "mystery," yet it was the mystery which had been revealed for practical purposes in human life which absorbed the attention of this great thinker. The Christ whom Paul knew and loved, was the Christ who had loved him and had given Himself for him in sacrificial redemption. But the crucifixion of Christ was not some far-off event of history which had no personal relationship to experience. Truly Christ died for our sins, on our behalf, taking our place; the sacrifice was complete, and the work of redemption finished on Calvary. But this was no mystic vision for mere meditation. To enjoy the finished work of Christ on Calvary, the will, the affections, the heart itself must enter into the deeper meaning of crucifixion. Listen to his words: "I am crucified with Christ; nevertheless I



live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God."<sup>1</sup> Here is a dying with Christ. Christ died unto sin, and we must die unto sin; "he that is dead is freed from sin." "Our old man is crucified."<sup>2</sup> Self must die. But "if we be dead with him, we believe that we shall also live with him." Then if we have been planted in the likeness of His death, we shall also be in the likeness of His resurrection. And all this that we may walk in the newness of life. And the force of this life is the enthroned Christ within. "Not I but Christ liveth in me." A life of victory through faith.

Paul declares that he did not receive his gospel from man, but directly from the Lord Jesus by a clear revelation. Thus it will be well for us to begin with his first personal contact with Christ to find his understanding of the gospel. In Paul's defense before Agrippa, he gives a detailed statement of the commission which he received directly from the lips of Jesus the Nazarene. A brighter light than the noon-day sun had thrown him from his beast. Falling to the earth, he heard the voice of the risen Lord. His humbled soul cried, "What will thou have me to do?" The answer was clear, "Arise, and go into the city." The revelation covered a double purpose. He was to be made a minister and a witness. What was to be his message? To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins"; then the second step—an inheritance among them which are sanctified by faith that is in me.<sup>3</sup> Here we have the gospel in a

<sup>1</sup> Gal. 2:20.

<sup>2</sup> Rom. 6:6.

<sup>3</sup> Acts 26:13-18.



nutshell. First we have salvation by the forgiveness of sins through the power of regenerating grace of God which brings men out of darkness into light, then in this new-born life as children of God they have an inheritance in the promises of God through which they may receive sanctification by the faith of Christ. These two facts are never lost in the teaching of St. Paul, for he "was not disobedient unto the heavenly vision."

After he had been preaching for years, in his last address to the elder at Ephesus, he makes it very clear that he is free from the blood of all men, for he had not shunned to declare unto them all the counsel of God. This counsel of God is found in "the word of his grace which is able to build them up," and then adds "and to give you an inheritance among all them which are sanctified."<sup>1</sup>

One of Paul's first Epistles was written to the church at Thessalonica.<sup>2</sup> The great revival which took place in this wicked heathen city was filled with mighty power in Holy Ghost conviction. Men and women were turned from idolatry to serve the living God. Their conversion was clear cut with much assurance, and through trials and persecution these believers came forth with "joy of the Holy Ghost." In the midst of this great outstanding revival, Paul was compelled to leave the city. After some weeks Timothy was returned to encourage their faith. On his return back to Paul, the report he brought was full of comfort, for they were still steadfast in their new found experience of grace. Having now learned of their loyalty, Paul is moved to write them this letter. After thus laying the foundation in the first chapters of their faith and loyalty, he makes known his desire to visit

<sup>1</sup> Acts 20:32.

<sup>2</sup> 1 Thess. 1:1-10.



them again, that he may carry on his work "and perfect that which was lacking in their faith."<sup>1</sup> This lack as he sees it is contained in the third verse of the fourth chapter: "For this is the will of God, even your sanctification."<sup>2</sup> His argument for this is "God hath not called us unto uncleanness, but unto holiness."<sup>3</sup> Holiness being the choice and call of God, it was His will to sanctify them. This must have been good news for them, for he encouraged their faith. While they did have love, Paul wanted that they should abound in love. And while they had faith, he desired that their faith might be perfected. They did have joy, but he would that their joy might be full. His prayer is that God the Father and the Lord Jesus Christ "direct our way unto you, to the end he may establish your hearts unblameable in holiness before God, even our Father,"<sup>4</sup> and that this may continue "unto the coming of our Lord Jesus Christ with all his saints." He makes it clear that this is their safety in knowing "how to possess their vessel [or body] in sanctification and honor.

After Paul exhorts the church in the fifth chapter from verses fourteen to twenty-one to maintain a high state of grace, even to "abstain from all appearance of evil," in verse twenty-two he then concludes his earnest desire for them, namely: "And the very God of peace sanctify you wholly."<sup>5</sup> From the foregoing statements it must be very clear to every reader that sanctification is an experience to be received after conversion by faith in Christ and that this experience is inwrought by divine grace. Moreover, all believers should be encouraged to

<sup>1</sup> 1 Thess. 3:10.

<sup>2</sup> 1 Thess. 4:3.

<sup>3</sup> Verse 7.

<sup>4</sup> 1 Thess. 3:11-13.

<sup>5</sup> 1 Thess. 5:23.



seek to be sanctified, knowing that God is true. "Faithful is he that calleth you who also will do it." God who hath called us unto holiness will not fail any honest heart. "God who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Paul's letter to the Church at Ephesus has a deep spiritual tone throughout. It is evident that this church had enjoyed the ministry of the gospel of holiness, and had been blessed with all spiritual blessings in Christ, according as they had realized their call and choice in Christ that they should become a holy people. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."<sup>1</sup> The divine Son having lived among men and so clearly manifested the Divine nature which is love, the Father hath purposed in Himself, according to the good pleasure of His will, that in the dispensation of the fullness of times, He might gather together in one all things in Christ. Therefore Christ is made head over all things to the Church, which is His body and the fullness of Him that filleth all in all. It is evident then that the body must be of the same spiritual nature, and also conformed to the image of the Son, in order that the Son might be the first among many brethren. Christ was holy, harmless, separate from sinners, guile was not found in His mouth. His followers, His brethren also, must be holy in all manner of living. This may seem a high state of grace, but this message was not new to the believers at Ephesus, for they had trusted in Christ from the first. "In whom ye also trusted, after that ye heard the word

<sup>1</sup> Eph. 1:4.



of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."<sup>1</sup> Here it is stated that after they believed they had the witness by a sealing of the Spirit. That this second experience was an earnest, a pledge of future glory. We may have the earnest of the Spirit here and now, the redemption of our body will come later, at the appearing of our Lord and Savior.

Not only is the Church to be holy as the body of Christ, but in the second chapter of this epistle, Paul makes it very clear that all believers, Jew or Gentile, have been reconciled unto God in one body by the cross. That the Church is to be a temple fitly framed together, and a holy temple in the Lord, "in whom ye are also builded together for a habitation of God through the Spirit."<sup>2</sup> Surely the temple of God must be holy, and since the Church or temple is made of individuals, therefore holiness of heart must comprehend the sanctification of the individuals who compose the temple. In the fifth chapter, Paul gives us another beautiful representation of the Church. The Church is the bride of Christ. In his effort to teach the harmonious relationship of husband and wife and their devotion of each to the other, he makes the Church the bride of Christ and her relationship a true lover, and the devotion of Christ to the Church the key which will unlock the secret of marital happiness. But in this statement we have one of the truest visions of Christ and His followers, and the ideal of Christ for the Church. Note his words: "Christ also loved the church

<sup>1</sup> Eph. 1:13, 14.

<sup>2</sup> Eph. 2:20-22.



and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."<sup>1</sup> Truly this is a knockout blow to a sinning religion. Christ wants a pure Church, and a holy Church, not only so but He gave Himself in suffering and unto death for the accomplishment of His undertaking. Will He be satisfied with anything less? No. His dying love poured forth from a broken heart on Calvary, cries "No," a thousand times "No." Its echo comes down through the ages in the devoted lives of the sainted martyrs, NO. But He *is satisfied* with sincere devotion.

Paul's own words are so full of luminous beauty and holy eloquence, throbbing from a heart of love, that I would like to give them at this point as found in the third chapter of Ephesians. May they inspire faith and confidence in every seeking heart after holiness, and may they establish all who have obtained a clean heart filled with holy love—love divine. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; 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."<sup>2</sup> If faith should waver here,

<sup>1</sup> Eph. 5:25-27.

<sup>2</sup> Eph. 3:14-20.



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we should not hesitate long, for read what follows: "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," (no wonder he now exclaims) "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." No comment is needed after such words as these. What a grasp of the glory of true Christianhood. "Christ in you the hope of glory." "Rooted and grounded in love," established in grace. The love life made easy. Filled with the divine fullness of light, life, love, and truth. Surely this is sanctification.

Here are heights and depths, lengths and breadths of spiritual attainment. Fullness of God! What heights and depths in Paul's ideal of holy manhood. God is full of light, life, love, and truth. In this realm of flaming love we may live. If any soul shall seem to hesitate, remember, we have the promise of divine strength to be given, "strengthened with might by his Spirit in the inner man." The radiant life is the "love-life." This is holiness.



## CHAPTER VI

### THE PAULINE GLOW IN CHRISTIANITY

Paul's conception of Christianity was a radiant life. The light which shone around him when he was converted on the road to Damascus was brighter than the noon-day sun. The commission which he received from the lips of his Lord was to open human eyes to see the truth and turn them from darkness to light. In sin man is filled with darkness, but when he is fully turned to the Christ, man becomes light in the Lord. After ye were illuminated, made light with the inward glow, then the believer was able to endure affliction. The radiant life in Paul's thought is made possible by the indwelling fire of love made perfect. Perfect love shed abroad in the heart by the Holy Spirit is like fire and thus he writes and speaks about fervent charity, or flaming love. But this inward flame must have attention. In his letter to Timothy he exhorts this young preacher to stir up this gift which he had received, or as some one has rendered these words, "Fan to a flame" this gift within.<sup>1</sup>

This glow, this flame of life must be fed with truth and fanned with prayer. It is the glow of perfect love in human personality which gives to Christianity its attractiveness. John the Baptist was a burning and shining light. But to shine one must burn with perfect love in a pure heart. When the fire of love burns low in the heart, experience begins to wax cold, then danger sets in at once.

<sup>1</sup> 2 Tim. 1:6, 7.



This ideal of Christian experience all aglow was most practical in the Pauline conception of spiritual realities. To this end he was willing to labor night and day with tears, striving with labors more abundant than he might present every believer perfect in Christ Jesus.

He could not and would not be defeated, and thus he labored and toiled under the power which he said was working in him mightily to obtain this desired end in his ministry.

In his letters to Timothy we may find his earnest desire expressed in various statements in which he urges such teaching intended to bring believers into this beautiful experience. This conception of Christian living was not new, but rather contained in the Word and comprehended in the commandments.

It was important that Timothy as a young preacher should know the purpose of the great commandment. Paul gave his understanding of this commandment, "Thou shalt love the Lord thy God with all thine heart," for he says, "the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."<sup>1</sup> Sincere faith, a good conscience, and a clean heart filled with perfect love, is most desirable. Paul warns young Timothy that in a great church not all will come up to the divine ideal. The spirit of worldliness will creep in and bring to the front worldly plans and try to put over worldly schemes. Thus in the second letter, he says, "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; some to honor and some to dishonor. If a man therefore purge himself from these he shall be a vessel unto honor,

<sup>1</sup> 1 Tim. 1:5.



sanctified and meet for the Master's use" (2 Timothy 2:20, 21). Here is a warning to sanctified preachers. Do not be turned from truth by the popular crowd, wealthy church members of influence, bright, intelligent fellows who are smart and quick-witted, but have a worldly spirit or method. They may be only wood and earth after all. Better stick to the crowd of saints who can pray the heavens open and bring conviction on unbelievers. Look out for that subtle spirit of earth, it has no honor from heaven. If any man shall purge himself from such a worldly, earthly spirit, he shall be a vessel unto honor sanctified and meet to be used in a revival of holy religion. Stay with the Holy Scriptures for they are able to make you wise unto salvation. He then concludes by saying, "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."<sup>1</sup>

Paul writes to Titus and makes it clear that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."<sup>2</sup> Christ gave Himself for us, "that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." All this should be expected "after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us."<sup>1</sup> And this great salvation has two great important works of grace. First, He saved us "by the

<sup>1</sup> 2 Tim. 3:16, 17.

<sup>2</sup> Titus 2:11-15.

<sup>1</sup> Titus 3:5, 6.



washing of regeneration"; and secondly, "and renewing of the Holy Ghost which he shed on us abundantly." While these epistles to Timothy and Titus were written to give instruction to ministers in the church, yet they sparkle with the gospel of full salvation for believers. There is a salvation from guilt of sins in regenerating grace, and there is another step in salvation through sanctification. "God hath from the beginning appointed us to salvation through sanctification of the Spirit and belief of the truth."<sup>1</sup> This salvation is deliverance or cleansing from the pollution of our nature, by being "renewed in knowledge after the image of him that created" or "renewed in the spirit of our mind," by "putting on the new man which is created in righteousness and true holiness."

True holiness is the state of heart brought about when we have been "cleansed from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God."<sup>2</sup> As human nature is universally corrupt, moral depravity pervading all the faculties of the soul and physical depravity all the members of the body; therefore, our purification must be radical and universal. The heart having been made clean, purity will flow throughout the whole of our nature. "The body as well as the soul must be sanctified, and kept clean and pure for God's service." Chastity of our body is an important part of our sanctification. Sin is "filthiness," it may be of the flesh, or of the spirit; there are defilements of body and mind. There are some habits of the flesh as well as of the mind which may have been so entrenched through repeated action in other years that actions at such points seem prone to

<sup>1</sup> 2 Thess. 2:13.

<sup>2</sup> 2 Cor. 7:1.



follow a wrong course. The mind has a tendency to react having been wrongly taught at some given point. Let no one become discouraged here, but rather "bring every thought into the obedience of Christ." Be very sure to distinguish between purity of heart, motive power, and mental action or reaction without the action of the will. Whatever may be the facts, we must never stop at failures. Our ideal must be "perfecting holiness in the fear of God." Our body must be the temple of the Holy Ghost, and must be kept pure. Our mind must be the mind of Christ. Since the body is the temple of God, a place where God lives or dwells, the body must be kept pure.

In Paul's epistle to the Romans, he takes up more particularly the philosophy of the plan of redemption. He unfolds his thought, as he states it in his own language, "according to my gospel." The Book of Romans may be called "The gospel according to Paul." In the study of his wonderful argument a few high points may be noted. In his opening words, Paul regards the good news of salvation through Christ as the Gospel of God. Unto this gospel he is separated and dedicated as a bond slave of Jesus Christ. This good news of salvation was made possible through the incarnation of the Son of God, "made of the seed of David according to the flesh." The Sonship of Jesus Christ was made clear by the life which He lived in holy triumph over all sin, which made His vicarious sacrifice effective in a complete atonement; and because of His holy manhood, death could not hold Him, for He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."<sup>1</sup> The resurrection placed the seal of

<sup>1</sup> Rom. 1:4.



God's approval on His atoning sacrifice; the atonement was full and complete on the ground of His voluntary offering with holy manhood. This great salvation provided in Jesus Christ gave Paul holy boldness, as he said, "for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth."<sup>1</sup> This salvation from sin does not depend upon race, creed, color, or education, for it carried with it power to save the barbarian as well as the Greek, and the unwise as well as the wise, if they will only believe. Thus in the gospel we have the revelation of God's holiness or righteousness from faith to faith. That is, God's holiness is revealed in His mercy which is ground of justification by faith, then from justifying faith God's holiness is again revealed in His abundant grace which sanctifies the heart, so that "herein is the righteousness of God revealed from faith to faith."

In the closing verses of this first chapter, Paul draws a fearful picture of the world without God. Then in the second chapter calls all men everywhere to a judgment before God, "who will render to every man according to his deeds." "For there is no respect of persons with God." "In the day when God shall judge the secrets of men by Jesus Christ."<sup>1</sup> All of which he says is "according to my gospel." Now with this judgment against sin and all unrighteousness of men, how can a sinner be justified? Paul makes it clear that God has found a way by which He can "be just, and the justifier of him who believeth in Jesus"; on this ground, "being justified freely by his grace through the redemption that is in Christ Jesus." This justifying faith is illustrated by the faith of Abra-

<sup>1</sup> Rom. 1:16.

<sup>2</sup> Rom. 2:16.



ham, who believed God, "and it was counted unto him for righteousness." That is, God counted Abraham's faith of sufficient value so He could give this man of faith, righteousness. Righteousness then cannot be developed by the law of works, which would be by growth, but by free grace, on the ground of sincere faith. Abraham was "strong in faith, giving glory to God." For he "was fully persuaded that what he had promised, he was able also to perform," and therefore it (that is, his faith) was counted or "imputed to him for righteousness." Mark well righteousness was not imputed, but faith was imputed for righteousness. The pronoun "it" must refer to faith. It would not give sense to say "therefore righteousness was imputed for righteousness." Then Paul reasoned that faith will be imputed or counted to us also for righteousness if we will believe on Jesus.

Then Paul opens the fifth chapter with justifying faith in the background of his thought. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." This experience of justification, having now been obtained through faith, he moves on to mention another grace which he calls the "also-grace." "By whom also we have access by faith into this grace wherein we stand." Through Christ on the ground of faith we have access into this "standing grace." This has been called by some the "establishing grace." The picture seems to be like two rooms. We enter one through which we have access into another just beyond the first. Therefore, having been justified through faith in Christ, through faith in Christ we have also access into this grace wherein we are established. In this second grace we become rooted and grounded in love, "because the love of



God is shed abroad in our hearts by the Holy Ghost which is given unto us." This gift of love through the gift of the Holy Spirit puts boldness into our hope, "for hope maketh not ashamed." Trials and tribulations do not have the depressing results as in former days, for we have learned to "glory in tribulation also, knowing that tribulation worketh patience, and patience experience." Life now becomes intensely interesting in the victories of this "standing," establishing grace.

Then the Apostle moves on in his argument from justification to the conclusion that God, having commended His love for us, in that "while we were yet sinners, Christ died for us," MUCH MORE then, being now "justified by His blood, we shall be saved from wrath through him." In this word "wrath" he includes all the wrath of our nature occasioned by sin and depravity. That is, God having found a way to justify us, much more He would find a way to save us from wrath or the wrong predisposition of our nature. Then he still moves on in his conclusion: "For if, when we were enemies, we were reconciled to God by the death of his Son, MUCH MORE, being reconciled, we shall be saved by his life."<sup>1</sup> The life He now lives at the right hand of God with an unchangeable priesthood. "Wherefore he is able also to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." There need be no failure in grace for the living Christ triumphant over sin and death is able to make all grace abound unto us that we may have sufficiency in all things. Sin is an awful fact, and came into the world by the disobedience of one man, and abounds on every hand. Never-

<sup>1</sup> Rom. 5.



theless, Paul still moves on in his argument: "For if through the offense of one many be dead, MUCH MORE the grace of God and the gift by grace, which is by one man Jesus Christ, hath abounded unto many." The reigning power of sin and death shall not destroy our hope of deliverance, and while it is true that "by one man's offense death reigned by one," yet, "much more they which receive abundance of grace and the gift of righteousness shall reign in life by one Jesus Christ." Even depravity shall not ruin us, for our hope is centered in one who lived in the midst of sin, and yet conquered sin in His holy life of obedience. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." How glorious is Paul's final conclusion: "The law cannot save, it only makes sin seem to abound; but where sin abounded, grace did much more abound." The grace of God is stronger than sin, and the strength of the Spirit more mighty than human weakness, and the power of Jesus Christ is able to destroy the works of the devil; for here grace shall "reign through righteousness unto eternal life." Thank God, victory through grace, this is the gospel of holiness.

In the sixth chapter of Romans, Paul seems to hear some critic saying, "That is it." While we cannot be saved from sin we must all sin every day in word, thought, or deed; Christ lived our life for us, and will wrap His righteousness around us, and God will look at the righteousness of Christ and impute His righteousness unto us, and through His grace He will overlook our sinning and wrong." Now read the words of the Apostle, "shall we continue in sin that grace may abound?" While he pens these words, look at the horror creeping over his saintly



face. He exclaims with all the force of his soul, "God forbid." Such a thought seems frightful to his holy soul. Then he thrusts forth this question, "How shall we that are dead to sin live any longer therein?" The very thought of a sinning Christian makes him shudder with fear and he cries with pity, "God forbid," we should not give it one moment's consideration.

Any Christian, baptized by any mode whatsoever, gave testimony that he was through with sin, for his baptism was unto Christ. And when we were "baptized unto Jesus Christ," we were also baptized unto His death. Christ died unto sin, hence, every one baptized unto the death of Christ, died unto sin and willingly gave up sin and everything pertaining to the sinful life. It would be impossible to make Christianity a sinning religion. Paul's gospel being a message of holiness, he clearly defines sanctification in verse twenty-two. "But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end everlasting life." In verse six of this chapter he tells us how this freedom is brought about, namely, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." There is then victory over sin through grace.

It will not be needful for us to go farther into the study of the seventh and eighth chapters. The seventh seems to be a struggle of the will with the powers of indwelling sin, but there is glorious victory brought forth

Note.—Dr. Steele: "This (the 7th of Romans) was never designed to depict the ideal Christian life, but is rather the portrayal of the struggles of a convicted sinner seeking justification by the works of the law." *Love Enthroned*, p. 79. Or, it may be truly said that it describes the convicted soul seeking deliverance from sin by the works of the law; or the struggle of the will with carnality.



in the eighth chapter, which closes with mighty triumph over every opposing power whether it be death, or life, or angels, or principalities, or powers, or things present or things to come, or height, or depth, or anything else in all creation, he declares that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. That is victory over sin while living in the midst of it here below. To attain unto this blessed victory in the twelfth chapter, he begins his exhortation. Consecration is most reasonable for every believer, having experienced so much of the mercy of God. This consecration is so deep and complete that it is a living, whole burnt offering consumed in all the will of God. The offering is not only on the altar, but self and self-will, self-ambition, with all that clings to self, like pride, anger, and all other works of the flesh, are burned to ashes; while the life is being consumed in all the will of God in sacrifice and service. Here we find a transformation by the renewing of the mind, proving the sweet and perfect will of God. If we would know more about the ethics of holy living, read onward through his exhortation, and we shall see how perfectly Paul agrees with the teaching in the Sermon on the Mount.

There are many other scriptures in Paul's epistles along the line of holiness, but space does not permit us to give them here. It was his gospel, his main theme, and before he closed the Epistle to the Romans he gave them the assurance that he planned to visit them, and added, "And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ."<sup>1</sup> We are sure that he had the blessing when he got to Rome.

<sup>1</sup> Rom. 15:29.



The Bible is written in plain words, so simple that all can understand. Gathering up many of the texts we have used in the foregoing chapters, we may conclude in the language of another, in a brief effort to show that the experience of holiness is well-founded in the Holy Scriptures. "If the figure of refining gold is used, it is 'I will purely purge away all dross.' If water be the figure, it is 'Ye shall be whiter than snow.' If it be the working of leaven, it is 'Till the whole is leavened.' If it be death by crucifixion, it is 'He that is dead is free from sin.' If cleansing of the leper is the feature, it is 'Ye shall be clean,' or 'I will, be thou clean.' If it be a creation, it is, 'Create in me a clean heart.' If it be a renewal, it is 'In righteousness and true holiness.' If it be a command, it is 'Be ye holy, for I am holy.' If it be an exhortation, it is 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' If it be a promise, it is 'Then will I sprinkle clean water upon you and ye shall be clean.' If it be a declaration, it is 'The blood of Jesus Christ His Son cleanseth us from all sin.' If it has respect to the priesthood of Christ, it is 'Wherefore he is able to also save them unto the uttermost'."

If it is a state to be described, it is "Blessed are the pure in heart." Is depravity as deep and indelible as scarlet and crimson? It is "They shall be white as snow." Does it present a Divine Prototype? It is "As he is [Christ] so are we in this world." Is the instrumental cause presented? It is "Sanctify them through thy truth." Is the meritorious cause presented? It is "the blood of Jesus Christ who gave himself a ransom for all." Is human agency involved in the work? It is "Sanctified by



faith that is in me"; and "purified their hearts by faith." Is the grand efficient agent referred to? It is "Through sanctification of the Spirit," or "That the offering may be acceptable unto God being sanctified by the Holy Ghost." Is it "Who shall enter into heaven?" It is "He that hath clean hands and a pure heart." We may add to all this gathering of statements, "Would we all see God in peace?" Then we must remember "Without holiness no man shall see the Lord." But Jesus said, "Blessed are the pure in heart, for they shall see God." With these forceful statements from the Bible we are all convinced that the teaching of holiness is the great New Testament Truth. Holiness is the living flame in human personality.

Then let all pray with the poet:

*"O Make Me Clean"*

"With aching heart and spirit sore distressed,  
I came to Thee and Thou didst give me rest;  
Now, Lord, I pray and long with deep desire  
To be made clean by Thy refining fire."

"I hate the sin which grieves Thy loving heart;  
Speak, precious Lord, and bid it all depart;  
Thy temple cleanse, and make my heart thy home;  
Come, King of kings, and reign Thyself alone."



## CHAPTER VII

### THE DIVINE PRESENCE

*"My presence shall go with thee."*

As men have thought of God, He has been regarded as above all His works of creation, or to put the thought in philosophical terms, the "transcendency of God." On the other hand, as Creator of all things He is regarded as in and through all things, or in philosophical terms, the eminence of God. By some God is regarded as so far above all creation and so far removed from all His works of creation that He is unknown and unknowable, only as a great First Cause, or the Eternal Energy back of all creation. Such thinkers are known as deists, who regard God far removed from any special relationship in the affairs of men. Others regard God as so related to the works of creation as in and through all and a part of all, these thinkers are called pantheists. To them God is all and all is God. To us who search the Holy Scriptures God is both transcendent and eminent and yet known and knowable, over all and yet through all.

In the Bible, God is revealed as walking and talking with man whom He has created. God is revealed as in sweet fellowship with Enoch, and a friend and companion with Abraham. God revealed Himself to Moses as the great "I AM," ever present and always interested in His people. God's promise to Moses was "My presence shall go with thee," and "I will give rest." It was made known to Moses that no man could see the face of God and live. Yet Moses was given an opportunity while he was hidden



in the cleft of the rock to see God's back parts, or the outshining of His glory. Through the cloud which hovered over them and the revelation of His will, God made known His ways unto Moses and His acts unto the children of men.

In the Old Testament God is revealed as interested in His people, speaking through the prophets, giving comfort and warning, guiding and protecting, and ever present with His people. The prophets saw a day when God would take up His abode with men in a truer and deeper sense. God had been revealed to Israel as a Father, in the words of Moses, "Is not he thy father that hath bought thee?" (Deut. 32:6). God promised to lead His people, "for I will be a Father unto Israel" (Jer. 31:9). "A father of the fatherless, and a judge of the widows, is God in his holy habitation" (Psalm 68:5). "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13). In the New Testament Christ not only placed emphasis on the Fatherhood of God, but more especially on the indwelling of God in human life. Paul sums up a number of Old Testament promises in one statement, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people" (2 Corinthians 6:16). Among these several texts may be mentioned Jeremiah 31:29-34, where the New Covenant was promised. And then Ezekiel 36:25-28; where we have the promise of a new heart and a thorough cleansing with the incoming of the Spirit of God as the inward cause of obedience to the will of God.

Christ in the Gospel more clearly reveals the enthronement of the Divine Presence. In the fourteenth



chapter of John's Gospel in which Christ gives a balm for their troubled hearts over His departure, He makes known to His disciples the Father's relationship to Him and His own future relationship to them. "Believest thou not that I am in the Father and the Father in me?"<sup>1</sup> "He that hath seen me hath seen the Father."<sup>2</sup> Christ was the manifestation of God in human form. God was in Christ bringing men to see and know what was God-likeness. Our Lord was astonished to think He had been so long with them and His disciples had not seen and understood that His life was the manifestation of God. Then follows the promise of the Comforter, who would not only be with them to give power and witness, but would crown their lives with His own indwelling within them. Then at that day they would know the truth of spiritual presence. "At that day ye shall know that I am in my Father, and ye in me, and I in you."<sup>3</sup> How can this be a reality? Listen to this statement: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." We prove our love by full obedience. He giveth the Holy Spirit to those who obey Him. How wilt thou manifest thyself unto us and not unto the world? Listen to His answer: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."<sup>4</sup> Here Divine Presence is made possible through reciprocated love. We love God for He first loved us. God poured His love upon us in the gift of His Son. We receive His Son, and pass

<sup>1</sup> John 14:10.

<sup>2</sup> John 14:9.

<sup>3</sup> John 14:20.

<sup>4</sup> John 14:23.



from death unto life, then we love. We prove our love by obeying His word and receive the promised Holy Spirit. The Holy Spirit sheds abroad love in our hearts, and we are then made perfect in love, here God is manifested in us and Christ liveth in us by His flow of light, life and love. This is the positive side of the promise, our side is full obedience, keeping His word in full consecration to His will. In full consecration we turn our efforts from all that is wrong Godward. No one can love sin and have the smile of God, for God is holy. Consecration is harmonizing with God, putting our will over on God's side, here we may have God's smile, here Christ is revealed within.

The presence of God gives rest to believing hearts. "My presence shall go with thee, and I will give thee rest."<sup>1</sup> But, best of all, the Gospel offers to hungry hearts a revelation and a realization of Divine Presence within. "My Father . . . we will come unto him, and make our abode with him."<sup>2</sup> "I in them and thou in me that they may be made perfect in one."<sup>3</sup> Here is the inward realization of the Divine Presence. "I will dwell in them and walk in them,"<sup>4</sup> is the promise of God. In the exercise and cultivation of the presence of God we shall find the secret of a holy life. The Christian's God is holy. Therefore, the Divine Presence must also be holy. His dwelling place likewise must be holy.

A life of holiness, or the heart delivered from all sin, is ideal. I think this will be admitted by all believers. This is the desire and expectation of nearly all who are outside the church. It is sin in some form which gives disturbance and unrest, and if there is any desire for bet-

<sup>1</sup> Exod. 33:14.

<sup>2</sup> John 14:23.

<sup>3</sup> John 17:23.

<sup>4</sup> 2 Cor. 6:16.



ter things, this desire clusters around a hope of deliverance from this disturbing factor in human life.

This blessed hope of deliverance is strengthened by the many promises in the Word of God. "Ye shall be clean,"<sup>1</sup> and ". . . will I cleanse you,"<sup>2</sup> and "the blood of Jesus Christ . . . cleanseth us from all sin";<sup>3</sup> with a multitude of other promises, should strengthen faith. Christ having lived the life and died our sacrifice, and now our great high priest at the right hand of God, every one may have a strong consolation of deliverance "who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and stedfast."<sup>4</sup> This anchor within the veil is securely fastened unto "two immutable things in which it was impossible for God to lie."<sup>5</sup> God is holy and unchangeable, hence, it is impossible for Him to deceive.

Holiness is most practical. It is not only ideal, but it is well-fitted to meet the needs in human life. What can be sweeter in the home than a continued manifestation of all the fruits of the Spirit; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law? What can be more desirable in business or society than "love without dissimulation,"<sup>6</sup> not slothful in business; fervent in spirit, serving the Lord,<sup>7</sup> never recompense unto men evil for evil; but always provide things honest in the sight of all men."<sup>8</sup> Truly this beautiful experience of holiness would settle all our problems at home and abroad.

<sup>1</sup> Ezek. 36:25-27.

<sup>2</sup> Ezek. 36:25.

<sup>3</sup> 1 John 1:7.

<sup>4</sup> Heb. 6:18, 19.

<sup>5</sup> Heb. 6:18.

<sup>6</sup> Rom. 12:9.

<sup>7</sup> Rom. 12:11.

<sup>8</sup> Rom. 12:17.



## THIS EXPERIENCE FOR BELIEVERS

It will be noticed that when holiness is commanded or promised, the message is spoken to believers. The direction given to the world for salvation is "believe on the Lord Jesus Christ"<sup>1</sup> or "repent . . . everyone of you," or "turn from your iniquities," or "let the wicked forsake his way,"<sup>2</sup> or "turn them from darkness to light and from the power of Satan unto God."<sup>3</sup> Then "forgiveness of sins" is promised. Or again, "I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord."<sup>4</sup> But when holiness or the Holy Spirit is promised, it is after repentance; "ye shall receive the gift of the Holy Ghost. For the promise is unto you and unto your children."<sup>5</sup> When Christ would speak to His disciples about the other Comforter, the promised Holy Spirit, He said, "Whom the world cannot receive." The reason He gave was because the world did not have spiritual understanding and spiritual sight, "because it seeth him not, nether knoweth him." Speaking to His own He said, "But ye know him for he dwelleth with you,"<sup>6</sup> and because of this "He shall be in you."

In the seventeenth chapter of John, when Christ was praying that His disciples might be sanctified by the Father through Truth, how carefully He states the conditions and relationships of His disciples for whom He prayed. First of all, He makes it known that He is not praying for the world. "I pray not for the world." God so loved the world that He gave His own Son, but "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it,"—that is, the church. What

<sup>1</sup> Acts 16:31.

<sup>2</sup> Isa. 55:7.

<sup>3</sup> Acts 26:18.

<sup>4</sup> 2 Cor. 6:17, 18.

<sup>5</sup> Acts 2:38, 39.

<sup>6</sup> John 14:17, 18.



then was the condition of these for whom Christ did pray? 1. They had spiritual knowledge (v. 7). 2. They had received Christ's message (v. 8). 3. They belonged to the Father and they were given to Christ (v. 6). 4. They were not of the world (vs. 14-16). 5. They had been faithful (v. 6). 7. They were kept (v. 12). 8. They had lost the friendship of the world. They were not lost, but saved (v. 12). 10. They believed and knew that Christ was the Divine Son of God (v. 8). It was therefore these believers, saved and kept, separated from the world, in whom He was glorified, for whom He prayed that they might be sanctified. Even before this, Christ had approved of them and ordained them, and then sent them forth to preach repentance. He had said of them that their names were written in heaven, and that they had freely received and were to as freely give. Concerning these very men who had received Christ, it is clearly said, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."<sup>1</sup> And yet with all these evidences of their true discipleship, Christ knew that they needed to be sanctified. The reason is also stated; for while they were to remain in the world, He wanted that they should be kept from its evil. His purpose in their sanctification was that they might be one, that they might be filled with His joy; that the divine love of God might be in them and fill them; that He might send them forth with His message; that the world might know and understand and believe; and

<sup>1</sup> John 1:12, 13.



finally, that they might be fitted to be with Him forever and behold His glory.

As we read the writings of the apostles we are also impressed with the same fact, that the exhortation unto holiness is given to believers. If we are reading in Romans, it is "Being justified by faith" that we have access into the also, "much more" grace which delivers from all sin.<sup>1</sup> If we are reading in the first epistle of John, it is "If we walk in the light . . . we have fellowship," and in this obedience "the blood of Jesus Christ . . . cleanseth us from all sin."<sup>2</sup> If we are reading the First Thessalonians<sup>3</sup> we see how carefully Paul states the spiritual condition of the believers as having been converted in a Holy Ghost revival, and as having given evidence of their faith, love, and hope; before he declares unto them, "This is the will of God, even your sanctification."<sup>4</sup> If we are reading the epistle to the Ephesians, we are impressed at the very outset that he is writing only to one class, namely, "to the saints," or to the holy people at Ephesus. They had trusted, they had believed the word of truth, the gospel of their salvation. But it was "after that ye believed, ye were sealed with that Holy Spirit of promise."<sup>5</sup> Not when they believed, but after they believed the gospel of their salvation; how long we do not know. But some time after, they were sealed, and this sealing was with the Holy Spirit, promised by the Father.

How differently Paul begins his letter to the Corinthians. In Corinth there were several classes. There were those who had evidently prayed through and been sanctified. Others, no doubt, very good and honest peo-

<sup>1</sup> Rom. 5:1-5.

<sup>2</sup> 1 John 1:7.

<sup>3</sup> 1 Thess. Chap. 1.

<sup>4</sup> 1 Thess. 3:4.

<sup>5</sup> Eph. 1:1-13.



ple, who had not as yet obtained the blessing. And still others who had been converted, and yet were giving evidences of carnality. These were boasting, criticizing, fault-finding, taking sides against part of the church, making divisions. To write a letter fitted for a company of professed Christians such as Paul found at Corinth was no small undertaking. Thus he begins: "To them that are sanctified in Christ Jesus"; and others "called to be saints," for God hath called all unto holiness; and still "with all that in every place call upon the name of Jesus Christ our Lord." Paul makes it clear that there is no reason for boasting over being followers of Paul, or Cephas, or Apollos, or of claiming to confess no human leader at all. Christ is not divided, moreover, God hath chosen weak things to confound the mighty "that no flesh should glory in his presence." For the gospel is a life in Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."<sup>1</sup> He then undertakes also to correct other irregularities in the following chapters, but does not fail to show unto them a more excellent way. He then gives them the remedy for all their ills in such a word picture of poetic beauty as has thrilled the Church for the centuries.<sup>2</sup> The picture is the nature, supremacy, and power of the unmixed and all-conquering love of God. Henry Drummond called it the greatest thing in the world, and John Wesley in substance said to be filled with it is the sum total of the Christian ideal, and to seek anything else is off the main track. But remember that Paul's exhortation was to believers.

<sup>1</sup> 1 Cor. 1:29.

<sup>2</sup> 1 Cor. 13:1-13.



## THE EXPERIENCE IN GRACE

There are two outstanding experiences in divine grace. There are many blessings along the way, but there are two experiences in which the grace of God is so manifested as to make them stand out so clearly as epochs in one's life that they are called blessings indeed. God blessed Jacob many times as you will find, but when he came to Bethel God appeared unto him, and it is stated "and God blessed him there." And again at Peniel God again blessed him. In his last hours he called Joseph's attention by saying, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me."<sup>1</sup> I am not discussing Jacob's experience, only he does mention two appearances which he calls "and God blessed me there." It would not be out of order for one who has been blessed with justification, to feel that when blessed with the experience of sanctification that it was a "second blessing."

There are a few facts of history which stand forth so clearly that one can scarcely doubt the general order in Christian experience. As we have seen, the disciples were first converted and left all to follow Christ as honest believers; then received their second experience when they were filled with the Holy Ghost on the day of Pentecost, and this was in harmony with the promise as given by John when he said, "I indeed baptize you with water, unto repentance but he . . . [that was Christ] shall baptize you with the Holy Ghost and with fire."<sup>2</sup> Following Pentecost we have another great event when Samaria received the Word of God through the preaching of Philip, recorded in the eighth chapter of the Acts. These converts gave evidence of having been converted, with only one ex-

<sup>1</sup> Gen. 48:3.

<sup>2</sup> Matt. 3:11.



ception which was Simon. I wish every revival could show results as good as that at Samaria. But when Jerusalem heard that this revival had swept through that country and so many had been converted, they sent Peter and John, who understood the gospel from the very beginning, that these converted might receive the Holy Ghost "for as yet he was fallen on none of them." Then follows the history of the convention under the ministry of Peter and John. And as they prayed, the believers received the Holy Ghost. And so it was with Cornelius' household. There are at least ten strong evidences that these believers were accepted of God before Peter's arrival, but while Peter was preaching the Holy Ghost fell on all who heard the Word, and they received the Holy Ghost as a second experience. Paul also had the two experiences or epochs in his life, one on the road to Damascus and another which followed the visit of Ananias. When this good man Ananias came to Paul, he recognized at once that he had been converted, and called him Brother Saul. And again made it very clear that the Lord Jesus had really appeared unto him by the way. Moreover, it is evident that Ananias understood by the words of the Lord, "for he is a chosen vessel unto me," to mean that Paul had been converted and had met with a change of heart. Now Ananias informed Paul that Jesus had sent him for two purposes. Namely, that he might be healed and receive his sight, and be filled with the Holy Ghost.

NOTE I.—Philip was a faithful evangelist. (1) Divinely called. (2) Member of the mother church. (3) Filled with the Spirit. (4) Man of implicit obedience. (5) Influential in the home: four daughters who were prophetesses.

NOTE II.—His revival genuine. (1) He preached Christ. (2) God's kingdom and reign. (3) The people believed. (4) His work attested by miracle. (5) The people baptized. (6) He baptized the believers. (7) Great joy in the city.



To be filled with the Holy Spirit must mean that one is filled with the realization of the Divine Presence. Christ's ideal is very clearly stated, "I in them and thou in me that they may be made perfect in one." The heart should be the dwelling place of the Holy Spirit, but the heart must be cleansed from all sin if the presence of a Holy God shall abide. How can a carnal heart be the dwelling place of a Holy God? How can a world-loving professor welcome a Holy Christ within? He can not unless he wants a holy heart, a heart made free from sin. Therefore the abiding presence of God and heart holiness must go together.



## CHAPTER VIII

### TWO INWROUGHT EXPERIENCES BY THE SPIRIT

There are many shades in Christian experience. We do not attempt any arbitrary laws with no seeming exception. Some have crossed the line in conversion so early in life that they entered a new epoch with much ease and satisfaction, and as they look back, the line of separation is much less distinct than in the lives of many others. So it is in the experience of the baptism with the Holy Spirit, or sanctification. Individual experiences cannot be set up as models or examples in manifestations. The Holy Spirit has often been received before water baptism, and some time afterward. Some have entered the experience of perfect soul rest soon after conversion and so near conversion that both experiences may seem almost as one. Others linger longer before they are fully satisfied. It is not manifestations that determine right relationship, after all, in our experiences. However, we hope to set before the reader light from the Scriptures which will give a clearer vision of spiritual possibilities.

### THE TWO EXPERIENCES CONTRASTED

The two experiences known as justification and sanctification may be clearly understood by taking six texts and placing their statements over against each other as follows:

#### JUSTIFICATION

Acts 2:38: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.

#### SANCTIFICATION

And ye shall receive the gift of the Holy Ghost. [The gift of the Holy Ghost purifies the heart,—hence this is sanctification.]



Acts 26:18: That they may receive forgiveness of sins,

And inheritance among them which are sanctified by faith that is in me.

Titus 3:5: He saved us by the washing of regeneration.

And renewing of the Holy Ghost which he shed on us abundantly.

1 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... cleanseth us from all sin.

1 John 1:9: He is faithful and just to forgive us our sins,

And to cleanse us from all unrighteousness.

Romans 5:1, 2: Being justified by faith we have peace with God through our Lord Jesus Christ.

BY WHOM ALSO we have access by faith INTO THIS GRACE wherein we stand.

The first work of grace combines justification and regeneration. Justification brings forgiveness and removes the guilt of past sins. Regeneration means quickening life, the new birth, born of the Spirit, planting the germ of divine life.

The second work of grace combines the baptism with the Holy Spirit and sanctifying power. Sanctification brings cleansing of the heart, the baptism with the Spirit brings empowerment. John Wesley's statement is very clear: "Sanctification in a proper sense is the deliverance from all sin, and includes an instantaneous power therewith given always to cleave to God." Cleansing and empowerment must go together, and be combined in one experience or there is no real sanctification.

I do not know of a clearer distinction than the one made by Dr. McDonald, who said:

1. In regeneration, sin does not REIGN; in sanctification it does not EXIST.



2. In regeneration, sin is suspended; in sanctification it is destroyed.

3. In regeneration, irregular desires—anger, pride, unbelief, envy, are subdued; in sanctification they are removed.

4. Regeneration is salvation from the voluntary COMMISSION OF SIN; sanctification is SALVATION FROM THE BEING OF SIN.

5. Regeneration is the “old man” BOUND; sanctification is the “old man” CAST OUT AND THE SPOILING OF HIS GOODS.

6. Regeneration is sanctification BEGUN; entire sanctification is the WORK COMPLETED (Perfect Love, p. 30).

The sense in which it may be said that sanctification begins in justification or regeneration is in that the new life is imparted. Regeneration or justification must precede sanctification. The unregenerated man can see only the wrong of his life, his moral sense must be quickened in order that he may see the wrong of his inner being. The guilt of his transgressions which blinds his vision must first be removed before he can see into the deep need of his inward nature and his indwelling sin. It may be that a few have been sanctified so nearly at the time of their regeneration that they are unable to distinguish two great epochs or two distinct experiences, but this is the exception and not the rule. I have heard but one man testify to sanctification thus received, in all these forty years; and I am sad to say that this man even lost what he had called the first work, and is out of the ministry today. However, I can understand how that, under the preaching of full salvation and knowing the



teaching, and how to believe, the two works might be so closely related as to make less distinction. However, the witness and the fruit must be distinct in that there is freedom from sin, with the fruit of the Spirit following.

#### IS THERE SIN IN BELIEVERS?

This expression "sin in believers" may not be the most careful statement, and when exaggerated, may lead to a wrong conception of the first work of grace. The fact that there is a bent, a proneness, a proclivity, a tendency, a predisposition in human nature toward wrong, sin, or badness, I think nearly all will admit. I believe all thinkers are willing to agree that there is something wrong with the human race. Our evolutionist friends declare that it is the beast nature still lingering in the development of man from the lower creation. Those of us who read, believe, and love the Bible, accept the statement that this nature of wrong or sin is of the devil. The devil is the author of sin, and death came by sin. Hence the race is a fallen race, and must be redeemed. That this wrong tendency toward sin found its way into the very center of human life and flows down through the race like a vile stream, seems to be the fact of history and experience. We have abundant testimony to sustain this conclusion. Some of the wisest and the best thinkers have come to this conclusion.

Here we are safe in our position, for we have the testimony of the Holy Scriptures. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."<sup>1</sup> Iniquity seems strangely shaped within man, and he thus is prone to evil as the sparks

<sup>1</sup> Gen. 6:5.



fly upward. The statement in Jeremiah has been so often proved to be true; "The heart is deceitful above all things and desperately wicked."<sup>1</sup> The gospel aims to reach this hidden root of all evil. "Now also the axe is laid unto the root of the trees." Christ says that the root of evil is in the heart. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."<sup>2</sup> Paul calls this same thing the works of the flesh, and names the works as they are developed in human life.

Regeneration brings forth a new order of conditions and relationships, and largely does away with this old order of things. The work as far as it can go is complete. But is there still remaining a lingering proneness which must be done away in the work of "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"<sup>3</sup> Christian testimony says there is something deeper down and farther back which needs some kind of treatment. This proneness to wander, so many have felt it even after a clear case of regeneration. The divine purpose in regeneration is to lead the seeking heart unto a deeper cleansing of the nature. God had to bring Israel out of Egypt before He could bring them into the land of Canaan. "He brought them out that he might bring them in." In justification or regeneration there is a taste of purity that there may be created a deeper hunger and thirst after righteousness and true holiness. God justifies that He may truly sanctify with this deeper cleansing.

In order that we may have no misunderstanding, before we go any farther, it may be well for us to correct

<sup>1</sup> Jer. 17:9.

<sup>3</sup> 2 Cor. 7:1.

<sup>2</sup> Matt. 15:19.



possible misapplied meanings in the use of some terms and expressions. False impressions in the use of terms have been a very great hindrance in the full understanding and reception of truth.

1. Total depravity. By total depravity we do not mean that all men are as bad as they can be, or that there is no good in any man, or that all are equally sinful, or that each is given to the commission of all sins, or that there are no good men in the world. We mean that man is so depraved as to be more or less injured in every part of his moral nature, and is without strength to save himself without the grace of God.

2. Sinful nature. By this we do not mean that all men are born sinners. A sinner is one who commits sin. While all have the sin principle or bent to sin, yet they are not sinners until they have committed sin.

3. Guilt. Sometimes this term has been applied to the sin principle. But more correctly speaking, guilt implies transgression of law; therefore, strictly speaking, guilt should not be used in speaking of the nature of sin or depravity.

4. The wrath of God. The wrath of God must not be understood to imply a low or bad state of being as applied in animal creation. God is holy. The holiness of God is the perfect unity of all His attributes in the white light of His purity. The wrath of God against all unrighteousness of man, may be said to consist of the working of justice in the white light of His holiness. It may be said that fire is angry with water, but in fact it is only the nature of fire to be over against the nature of water. Fire will either change water into an element akin to its own nature or drive it away from its presence. So it is



with the holy presence of a pure and holy God. Bad men will be made good or driven away or finally destroyed from the presence of the Lord and the glory of His power. Thus the very nature of God implies His averseness, His opposition, and hatred of all sin. Thus His wrath is revealed against all unrighteousness of men who hold the truth in unrighteousness.

5. Children of wrath. This must not be understood as the wrath of God, but the wrath of a wrong bent or twist of nature. All creation is under the curse occasioned by sin. "Cursed is the ground for thy sake." "The whole creation groaneth and travaileth in pain." Death came by sin, but natural death is not the penalty for sin, only the result. The curse is not the penalty. Sin separated man from God. Man by sin was deprived of the sustaining power of the Holy Spirit in his moral being, and lost the divine image. Thus deprived and exposed to Satan's wrong, he became depraved with a bent and twist of nature, or in other words, a proclivity, a bent, a proneness to sin. This proneness is called depravity. Hence man by nature is out of joint in his moral nature or faculties. His moral nature is disarranged, out of harmony with the divine image. It is this bent, twist, disarrangement, and distorted condition of man's moral nature, which is called "sin that dwelleth in me," "indwelling sin," or "the carnal mind," the "flesh," or "fleshy mind," which is not subject to the law of God.

6. We must distinguish between the displeasure of God and penalty. God cannot be pleased with anything out of harmony with His will or nature, hence He cannot be pleased with the carnal mind, which is not subject to His law. But this inborn nature bent to sin is not the



penalty for Adam's sin, it is the result flowing from his sin like mortal death. And it is in this sense in which all mankind are related to the transgression. We are not responsible for the existence of this nature within us until we consent to it, take side with it, contend for it, or follow its dictates, or refuse to have it removed.

Now we come to the question of the carnal mind in believers. It would be folly to deny there is something after regeneration that is or has been wrong—something deeper down and farther back; something which would not keep sweet in the hearts of believers, even after regeneration. The testimonies of believers to this fact have been universal. But this is also the testimony of Scripture. We may study the lives of the disciples before they received the Holy Ghost. There are abundant evidences that they were converted and born again, for Christ testified to this when He said to Nicodemus, "We speak that we do know, and testify that we have seen." And yet there was slowness of heart to believe, self-interest, self-seeking ambition, unholy resentfulness and covetousness; which things disappeared after they were filled with the Holy Spirit. There was a class of believers in the church at Corinth, which Paul called "babes in Christ."<sup>1</sup> If they were born again and in Christ, then they were new creatures; "if any man be in Christ, he is a new creature." If they were babes, then they were born again. That they had an active life is evident also, for they had been fed with milk, Paul says, "I have fed you with milk." However, he calls them "carnal," and "not spiritual." He also declares that envy, strife, and division are evidences of carnality. They were babes in Christ, for they were un-

<sup>1</sup> 1 Cor. 3:1-5.



skillful in the word of righteousness, and he could not thus feed them with strong meat. Moreover, we may ask why is all this urgency for believers to go on unto perfection if there is nothing wrong in the hearts of believers? If there was nothing wrong, why does Paul want to return to Thessalonica to perfect that which was lacking in their faith? Why does John say, "If we say that we have no sin, [that is, no sin to be cleansed from], we deceive ourselves."<sup>1</sup> Any man who says that he has no inward sin needing cleansing deceives himself. He does not deceive God or his neighbors, but himself. If the believers have no inward need, why is the writer of Hebrews so anxious to exhort against, "letting the gospel slip," or "leaking out like a leaking vessel"? Then listen to his exhortation in the third chapter. He calls them "brethren," and yet exhorts "lest there be in any of you an evil heart of unbelief, in departing from the living God."<sup>2</sup> They were with God or they could not depart, and yet he fears an evil heart of unbelief.

Whatever we may think about the seventh chapter of Romans, it is evidently a picture of the struggle of the will with this inborn carnal heart. It is not the picture of a justified man, for no justified man ought to allow such drifting away from grace as to permit of such a legal struggle as is here pictured. It is hardly the effort of a moral man, for a moral man generally glories in his morality. But it seems to be a religiously enlightened soul in a fearful struggle with this inborn carnal nature "sin that dwelleth in him." In the struggle he discovers that the law is helpless to assist him; and the will unable to bring deliverance. He cries, "O wretched man that I

<sup>1</sup> 1 John 1:8.

<sup>2</sup> Heb. 3:13.



am”; then looks for deliverance through Jesus Christ our Lord. Newborn souls ought never to allow continued outbreaks of carnality, but with the first manifestation they should flee to Christ who has promised to save unto the uttermost. To linger means to invite backsliding and a fearful struggle.

It is a serious mistake to allow the church to drift on without earnest instruction and continued insistency to “go on unto perfection.” This carelessness on the part of church leaders has brought great havoc to the work in many parts of Christ’s kingdom, until revivals are seldom experienced among the great denominations. Some church leaders have even become opponents to holiness of heart and advocated a sinning religion as though it were the gospel of Christ.

It is true that in regeneration we are made free from the dominion of sin, and expected to live free from committing sin. “Whosoever is born of God doth not commit sin.”<sup>1</sup> “Whosoever abideth in him sinneth not.” “My little children, these things write I unto you, that ye sin not.” And “He that committeth sin is of the devil.”<sup>2</sup> “He that saith, I know him, and keepeth not his commandments, is a liar.” “Whosoever committeth sin transgresseth also the law.” “In this the children of God are manifest, and the children of the devil.”<sup>3</sup> Therefore, there is no state of grace where a man can commit sin without condemnation. Speaking of the new birth and inward sin, John Wesley has this to say: “It is true, we are then delivered, as we have observed before, from the dominion of outward sin; and at the same time the power of inward sin is so

<sup>1</sup> 1 John 3:9.

<sup>2</sup> 1 John 3:8.

<sup>3</sup> 1 John 3:10.



broken, that we need no longer follow, or be led by it; but it is by no means true that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding are entirely extirpated. And to suppose the contrary, it is not, as some may think, an innocent, harmless mistake."<sup>1</sup> No. It does immense harm.

#### SANCTIFICATION A DIVINE WORK

There is growth in grace in justification, but we do not grow into sanctification. We grow in grace, but not into grace. As newborn babes in Christ, we grow by the use of the "sincere milk of the Word," and communion with God, and service for Christ. And as Dr. Steele once said, "This spiritual development by growth is the necessary preparation for this destruction of inborn sin." This inward principle of sin, the carnal mind, is not subject to the law of God, neither indeed can be; so then how can the believer grow it out? Dr. Adam Clarke says: "We are to come to God for an instantaneous and complete purification from all sin, as instantaneous pardon. In no part of the Scriptures are we directed to seek the remission of sins *seriatim*—one now and another then, and so on. Neither in any part are we directed to seek holiness by gradation. *Neither a gradation pardon nor a gradation PURIFICATION exists in the Bible.*"<sup>2</sup> This conclusion is decisive, but is supported by the Word.

This conclusion is evident from many scriptures. Christ, the Captain of our salvation, understood that the work of sanctification was divine, and prayed for His

<sup>1</sup> Wesley Sermons.

<sup>2</sup> Clark's Theology, page 208.



disciples that the Father might "sanctify them through thy truth." Jude had the same conception of the work and wrote "to them that are sanctified by God the Father."<sup>1</sup> Christ was made perfect through suffering "For both he that sanctifieth and they who are sanctified are all of one."<sup>2</sup> Then Christ the suffering One is the Sanctifier. "Christ also loved the church and gave himself for it that he might sanctify and cleanse it."<sup>3</sup> We enter into God's plan for us "through sanctification of the Spirit." "That the offering up of the Gentiles might be acceptable [unto God] being sanctified by the Holy Ghost."<sup>4</sup> It is the "blood of Jesus Christ his Son cleanseth us from all sin."<sup>5</sup> Christ himself went without the gate that He might sanctify the people with His own blood. Here in these quotations, God the Father, Christ our Lord the divine Son, and the blessed Holy Ghost, are all concerned in the work of sanctification. And the precious blood in the atoning sacrifice of Christ enters largely into this gracious work of cleansing. Then Christ prayed "Sanctify them through thy truth." How largely truth enters into human redemption many have never yet realized. The Bible is the Word of Truth, God is a God of truth, the Comforter, the Holy Ghost, is the Spirit of Truth, Christ came to witness to the Truth, and declared "I am the way, the truth, and the life." Truth is conformity to fact or reality. Christ came that man might be conformed to fact or reality. Sin is a lie, a deformity, a disarranged condition of the faculties. All the works of the flesh are delusive, deceiving, and paint the wrong picture

<sup>1</sup> Jude, verse 1.

<sup>2</sup> Heb. 2:11.

<sup>3</sup> Eph. 5:25, 26.

<sup>4</sup> Rom. 15:16.

<sup>5</sup> 1 John 1:7.



before the soul. All character must be founded on truth or reality. Sanctification harmonizes man with the God of truth, and fills him with the life of Christ who witnessed to truth, and holds him steadily in the storm of stress and strain by the Spirit of truth. The blood, the fountain opened in the house of David, is the witness to Christ the truth, and speaketh better things, even the cleansing of the heart. This is the divine side and evidences that the work must be of God.

But there is also a human side, for we read about an inheritance among "them who are sanctified by faith" which is in Christ. Faith that is the human side of the work. But faith must rest upon fact, reality. Not only must faith rest upon the reality of promise, but it must also flow from a consecrated heart. This faith "worketh by love." With the heart a man believeth unto righteousness. The heart will believe when there has been a full and complete devotement, a full consecration to all the will of God. But faith only allows God to do His part which is His sanctifying grace.

The Holy Spirit as sanctifier is faithful to guide the believer unto all truth. He knows the divine displeasure for this inward uncleanness, and testifies against it. "He will reprove the world of sin, and of righteousness, and of judgment." "He shall testify of me," and "He shall take [of the things] of mine, and shall shew it unto you." How the Holy Spirit testifies of the holy life of Christ, and although Christ was made in the likeness of sinful flesh, and for sin or because of sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. The Holy



Spirit is faithful as He shows the divine displeasure for this inward sin principle, termed the carnal mind.

The divine method in dealing with this carnal mind, "the old man" of inward sin, is brought out in Romans 6:6. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Here we now come to the actual work done in doing away with this sin proneness, carnal sin. Here Paul says sin is "destroyed." In Isaiah it is said to be "taken away." John says it is "cleansed away." Christ says of the branch in Him, "My Father purgeth it." In Hebrews (9:13-14) we have a clear definition of sanctifying power. "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?"<sup>1</sup> That is, if blood under the old covenant did the work of purifying in its sanctifying, how much more shall Christ's blood offered without spot or sin, purge, that is, inwardly and completely—purge your conscience from all that is unholy.

Various terms and expressions have been employed in an effort to make clear this divine work in dealing with this inward sin principle in sanctification. Some have thought that "suppression" or that sin is nullified by suppression, would be sufficient. But this being only what seems intended in justification, the word can hardly be thought to be the proper word. Others have thought to improve this faulty term by the word "counteraction." But "counteraction" seems to be only an army word

<sup>1</sup> Heb. 9:13, 14.



which bespeaks action to hinder or check the action of an enemy. This does not make much improvement, if any, and may not be as good. Then "repression" can hardly be thought to exceed "suppression." One is to press back and the other to press under. Of the two, I think it would be just as well to have sin under as to try to press it back. But none of these terms seem to fit well with the idea of "purging," "cleansing," "taking away," "destroying," or "making free from sin." Some thoughtful people have suggested the word "habitation." And this is a very sweet word if we have an exalted idea of the inhabitant. If we may be able to qualify habitation by the word "holy," and say sin is destroyed by "holy habitation," then I shall know that sin is not where the Holy Spirit abides. This, of course, would give us the positive side of the work in the abiding presence of the Holy Spirit, which enthrones Christ within. What about the negative side and what has been done with the goods of that strong man? I would like to have his goods destroyed and all out of the temple, so he could have no more claim on even a small department of my heart. I know it is a radical undertaking to break up furniture and destroy goods, or move them out of any house, and have a bonfire; but such a course with some improved method of fumigation is often used to clean up some homes and make them fit dwelling places for clean inhabitants.

All material illustrations to enforce spiritual truth fall so far short in the spiritual application in personal experience, that all our efforts seem weak to reach the heights and depths of spiritual knowledge. Yet we know that light dispels the darkness, and that heat destroys



frost. We may take a piece of metal which, under the law of cold, takes in frost. A quick way to deliver this particular piece of metal from frost would be to connect it with two wires, negative and positive, and turn on electrical current and fill it with electrical fire. This will burn out the frost and make this particular piece of metal free from the law of frost while the connection is made good. It will not destroy the law of frost in its surrounding world of atmosphere, but it is made free while filled with fire. The destruction of sin within us may be something like this. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). The law of fire destroys frost and makes the metal free from the law of frost. The spirit of life in Christ Jesus destroys sin in the heart and renders the believer free from the law of sin. The law of sin which is universal is not destroyed, but the heart is made free from sin while the Spirit of Christ abides in the heavenly infilling. They tell us that there is a ray of light called the "violet-ray" which can penetrate the human form and destroy disease. Thus the white light of divine presence may radiate to the center of our being and destroy, electrocute, by heavenly currents, the "old man" of sin. And while we are filled with the Spirit we are made free from the law of sin, while living in a world of sin and death. These may be poor illustrations, but sin cannot live where white-heated love abides and has control.

May everyone pray these words:

"Dear Lamb of God, I yield my all to Thee,  
Thine, wholly Thine, forever more to be;



Now in my heart I feel the sacred flame,  
He makes me clean, O glory to His name.

“O make me clean, O make me clean,  
Mine eyes thy holiness have seen;  
O send the burning, cleansing flame,  
And make me clean in Jesus' name.”

It has occurred to me that the Holy Spirit would desire a clean place in which to live. Then I read “Your body is the temple of the Holy Ghost.”<sup>1</sup> And ye are “an holy temple in the Lord.”<sup>2</sup> “Ye also are builded together for an habitation of God through the Spirit.”<sup>2</sup> And if anyone “defiles the temple of God him will God destroy.”<sup>3</sup> Therefore, I have no special objection to the word “eradication” or “extirpation” or “crucifixion,” “electrocution,” or “destruction,” or any other word which will actually get rid of this “old man” called the “carnal mind.” I have never known any teacher to imply by any of these terms that mortality or humanity is destroyed in sanctification. All seemed to be very careful to limit the “eradication” to sin, and not to include the natural appetites, or physical infirmities. I should think no one ought to mourn over sin being destroyed or taken away. And inasmuch as “eradication” is just what I want done and what seems to have been a blessed reality in my life thus far, I am inclined to think that it expresses the scriptural terms a little better than any of the other expressions mentioned. But whatever may be our feeling in the matter, I am sure where Jesus is, where the Holy Spirit abides, sin will have no quarters. Therefore, let us hold fast to the

<sup>1</sup> 1 Cor. 6:17-20.

<sup>3</sup> 1 Cor. 3:17.

<sup>2</sup> Eph. 2:21, 22.



ideal of sin's destruction, and the heart cleansed from all sin, and thus being made free from sin, have our fruits unto sanctification. And may the very God of peace sanctify you wholly and preserve you blameless unto the coming of our Lord Jesus Christ. Amen.

It must be true that when the presence of God abides, sin can have no quarter. God cannot look with any degree of allowance upon sin. Sin separates from God, all inward sin must therefore be destroyed in the abiding presence. Sin is trouble. God's presence is rest. Here is fullness of joy in His abiding Presence.

Madame Guyon, the author of "A Short and Easy Method of Prayer" died in 1717, at the age of sixty-nine. Her long life had been one of unceasing trust and communion with God through many vicissitudes and persecutions in the dark age of Louis XIV. In one of her poems she wrote:

"Yield to the Lord with simple heart  
All that thou hast, all that thou art;  
Renounce all strength but strength divine;  
And peace shall be forever thine;  
Behold the path which I have trod—  
My path till I go home to God."



## CHAPTER IX

### DIVINE PRESENCE REALIZED OR SANCTIFICATION AND ITS ATTAINMENT

It has been thought by some that while sanctification is indeed ideal, it is out of reach for mortal man; but if God has provided it in the atonement and offered it on the ground of faith, then we may enjoy this grace here and now. We have not been able to find any serious objection to the attainment of such a grace in this life. Many of the richest saints who have lived to give testimony have witnessed unto this grace. We might mention many great church leaders, such as George Fox, John Wesley, George Whitefield, and many Methodist Bishops. Then a large number of college presidents, such as Dr. Mahan, President Finney, and Professor Upham and scores of others. Many who have reached high scholastic standing such as Adam Clarke, and Dr. Daniel Steele, have written on this subject in its defense. Many of all denominations have left with us their testimony unto this grace in this life. We are surrounded today with such a cloud of able witnesses that our faith should be strengthened to go forward until the heart is satisfied in the fulness of this blessing.

No one need object on the ground that he cannot live it, for God's grace is all-sufficient; "God is able to make all grace abound toward you," so that we always may have all sufficiency. The failures and mistakes of professors of the blessing should not turn us away, for such objections



may be thrown at the first work of grace also. That there may be spiritual mysteries in the divine work in the soul should not astonish us, for the new birth is mysterious to the natural man. But spiritual things must be spiritually understood. There are many mysteries in the natural world. We cannot understand the process of the assimilation of food into blood and muscle, but the experience is very practical, and the results known to all.

Holiness of heart is indeed ideal, but it is also practical in everyday life. What can be more desirable in the home than a father with a clean heart filled with kindness and love, and a grace of gentle forbearance; who can outshine a mother with a thousand cares and yet with patience and grace to guide the children in the way of spiritual life? Our business world needs the high integrity of honesty and confidence. Holiness is not some far-off idealism of natural meditative mysticism, but an experience which prepares the heart for the battles of life, and gives grace to overcome difficulties. Who is a holy man? Dr. R. T. Williams has stated the nature, conditions, and relationships of such a man in his book on "Sanctification." He says, "A sanctified man therefore is a man, just a man; not an angel, but a man with all of his appetites and passions that are normal and legitimate; a man that is consecrated to God, body, soul, and spirit; a man whose heart has been cleansed from all sin and filled with the love of God so he is enabled by the circumcision of the heart to love God with all of his soul powers and his neighbor as himself. He is a man who possesses the appetites, the passions, the physical and mental powers with which God originally made him; who has consecrated all to God and His service; whose con-



secration has been accepted, his heart purified, and filled with love divine and possessed with divine personality. He now stands a consecrated man, cleansed from all sin and filled with God, and is able to fulfill the law of love in his attitude toward both God and man. Against such there is no law, nor could there be a just objection to such a state on the part of any man." This is not only ideal, but also practical."<sup>1</sup>

#### CONDITIONS OF ATTAINMENT

Sanctification is an instantaneous work of God in the heart. There is growth in justification, and doubtless development of graces in the life of every believer before sanctification, and such growth prepares the heart for the further work of deeper cleansing. One cannot grow clean, the heart must be made clean by divine grace and power. The conditions which have been revealed to attain unto this grace of sanctification indicate that this experience is wrought instantaneously in the soul. We shall discover also that true sanctification is not only instantaneous in its inception, but that it is progressive and continuous. However, we desire at this point to study some of the underlying conditions which prepare the way for God to do His part in the work. There are at least three great underlying conditions and essential attitudes of the heart which make possible the attainment of this grace of sanctification.

1. **THERE MUST BE HONEST SEEKING.** Someone has said that we are never taught in the Scriptures to seek sanctification. This surely is a mistake, God has commanded us to be holy. "Be ye holy; for I am holy." Christ gave Himself "that he might sanctify the people

<sup>1</sup> Sanctification and Its Ethics, by Williams, page 76.



with his own blood." The Holy Spirit is the Divine Agent in the sanctification of believers having been born again. Whoever seeks for the Holy Spirit should know that he is seeking for holiness, for the Holy Spirit is the Spirit of holiness. We are in harmony with God's choice and election "through sanctification of the Spirit,"<sup>1</sup> that is, we are sanctified by the Holy Spirit. Paul was so anxious that his labors might be acceptable on this very ground "that the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost."<sup>2</sup> This was no new revelation or notion or idea for "God hath from the beginning chosen you to salvation THROUGH sanctification of the Spirit."<sup>3</sup> Of course, this work of grace rests upon a belief of the truth, but the sanctifying agent is the Holy Spirit. Therefore, to seek to be filled with the Holy Spirit, or to seek the baptism with the Holy Spirit in a proper attitude is to seek a clean heart, holiness, or sanctification. Much harm has been done in the interests of believers when encouragement has been given to the illusive idea that the baptism with the Holy Spirit may be obtained for power, without purity of heart in God's sanctifying grace. We are taught to pray for and desire the fullness of the Spirit. God is more willing to give the Holy Spirit to them that ask him than earthly parents to give good gifts to their children. On the last great day of the feast, Jesus cried, "If any man thirst, let him come unto me," and "this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Thus we are instructed to ask, seek, and knock; to thirst for the Holy

<sup>1</sup> 1 Peter 1:2.

<sup>2</sup> Rom. 15:16.

<sup>3</sup> 2 Thess. 2:13.



Ghost. It was while the disciples were in prayer and unity that the Holy Spirit was outpoured according to Acts, second chapter; and it was while the whole church was in prayer that they were all filled with the Holy Ghost and the place shaken, as recorded in the fourth chapter; and it was while the apostles were praying with the converts at Samaria that the Holy Spirit came upon them according to the record of the eighth chapter. Christ also taught us to "hunger and thirst after righteousness," and that this blessing would bring fullness, sanctification, and rest. Thus we are taught to seek righteousness and the Holy Spirit which sanctifies the heart.

(a) This seeking to be sincere must express a sense of need or want. There can be nothing like true seeking without an inward sense of need or a deep want. To seek the Holy Spirit as a side dish, or something we can get on just as well without, will bring little help or blessing. There must be poverty of Spirit, "Blessed are the poor in spirit."<sup>1</sup> That is the human attitude. A self-satisfied heart content with past or present attainments will never reach this grace of inward purity. Very often after conversion God allows trial or temptation of some sort to overtake the soul in order to call attention to this great need. Sometimes He gives chastisement "that we might be partakers of his holiness." This was true in my own case. Converted at the age of eighteen, with no bad habits or evil associates, I had trained my mind and heart to have victory over my temper. But some four years after, in the first years of my ministry, God allowed me a break in my temper for a brief moment, and I fell at the feet of my young wife in deep humility. I went to

<sup>1</sup> Matt. 5:3.



my humble little study with its few books and knelt in sorrow and in earnest prayer. Soon after I learned that a preacher was to speak on "holiness" in Boston, and the very first sermon I ever listened to was enough to bring my heart into earnest seeking which soon brought the blessing. I felt my need for I was in deep want, a want which only God could satisfy.

(b) A true seeker must have a very high appreciation of the blessing. Every converted man is seeking for the highest and the best. Christ said that the kingdom of heaven is like a merchant man seeking goodly pearls, and when he has found one of great price, of great value, he will gladly sell all that he has for this one great pearl. The value was so great in this one pearl that the selling out was nothing. When the heart has a right vision of this one great blessing of inward purity there will be such appreciation as to enable one to sell out, give all for this great experience. Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

(c) A true seeker will have a persuasion, or soul conviction that the blessing is obtainable. Unless the heart feels that holiness is possible, there will be little effort to obtain. All this indefiniteness in seeking, and fear that the experience may not be received, only cuts the taproot of sincerity and destroys the very life in the effort of the seeker. No one will make much of an effort to obtain that which seems impossible. A deep conviction, a full persuasion of truth are vital in true seeking to be filled with the Holy Spirit in sanctifying grace. Paul said, "I am persuaded that he is able to keep that which I have committed unto him against that day." In speaking of the



men of faith in the eleventh of Hebrews, the writer said that they saw the promises "and were persuaded of them, and embraced them." That word "embraced" carries with it a strong and loving grasp of truth. When the heart clings to the word of truth as a present reality, it has reached a place of blessed possibilities.

(d) Another element of true seeking is a determination to seek until the object is found. The decision must be fixed and settled. As one seeker who obtained the blessing once said, "I have settled the question forever, I am determined to go through," should be the declaration of every honest seeker after holiness. There must be no indecision, no compromise, but an unconquerable determination to seek until there is victory.

(e) With all of this there should be also a sorrow, or regret, over past failures. Wesley called this a kind of "repentance in believers." As a child of God there should be a deep sense of humility over any manifestation of ill temper or failure to measure up to the divine ideal and expectation. How can a believer consider neglect of duty, misspoken words, wrong deeds, vain thoughts and the will of God hindered as small things? Isaiah, the great prophet of God, when he had a vision of himself and his inward wrong, cried out in awful sorrow, "I am undone; because I am a man of unclean lips." When one considers the cost of our sanctification, surely there must be a very deep feeling of sorrow over any neglect to move forward in spiritual things as the Spirit leads the way.

(f) All this should produce hunger and thirst after God. "Blessed are they which do hunger and thirst after righteousness." "I will pour water upon him that is



thirsty." "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Unto the earnest soul victory is assured. Christ taught earnestness and importunity in our seeking. He told the story of a man who needed bread, who went to his neighbor and would not stop or take no for an answer, but continued asking, seeking, knocking, until his friend arose and gave him the bread, not because he was his friend, but because of his importunity he arose and gave him as much as he needed. Then our Lord added, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh, it shall be opened." Here is asking, seeking, and knocking, in the present tense; and while asking, seeking, and knocking, there is the finding. In other words: Seek and keep on seeking and in continued seeking there is sure to be the finding. Thirst knows no cost for satisfaction. The thirsty soul is bound to find. I had a deacon in my church many years ago who said, "When you want the Holy Ghost more than you want anything else you are sure to find Him." This is true and honest seeking, and "while you are seeking me, I will be found," is the promise of God. And "Those that seek me early shall find me," is our encouragement.

2. Our next relationship to the blessing of sanctification is *separation unto God and full consecration to*

NOTE—Dr. Upham states: "I do not consider consecration and sanctification the same thing. Consecration is the incipient, the prerequisite act. It is the laying ourselves upon the altar; but it is not until God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true the one may immediately and almost instantaneously follow the other, and this will be the case when faith in God is perfect."—Quoted by Bishop Janes in "Pioneer Experiences."



His will and service. This is not a mere declaration or lip service, but the heart must yield to all the sweet will of God. Paul, in the sixth chapter of Romans, after explaining how we are made free from sin by the crucifixion of the old man, makes it plain that our part is to "Yield yourselves unto God, as those that are alive from the dead." Moreover, we are also to yield our members as instruments unto a life of holiness. In the conflict we are to reckon ourselves dead unto sin. In chapter twelve of this same epistle, we have a picture of full consecration. "Present your bodies a living sacrifice." Sacrifice means death, death to the world, its pride and show. Death to self with all its unholy ambitions and desires, death to our selfish will and our own ways. But this death continues in a life devoted unto God and His sweet will. The whole burned offering was completely consumed, body head, hoofs, hair, and all. In this consecration the whole being is to be consumed in a life of devotion unto God and His service. God has it all, but the life is poured out in service for the glory of God, holy and acceptable unto God, our reasonable service.

We consecrate, but it is God who sanctifies. God cannot consecrate for us, but He is willing to sanctify if we will do the consecrating. This consecration must come from the heart in honest devotion to all God's will, and must become a reality in our sincerity to give all we have or ever shall have over into God's hands to be His forevermore. The struggle is often at this point, for so many say they give and then take back the gift in practice. There can be no fast and loose notion in this consecration. God looks into the heart and knows the motive, and



there is no use of trying to play April fool with God, placing all on the altar and taking back a part of the price.

There is a difference in the attitude of the heart when seeking sanctification from the relationship when seeking to be converted or justified. The sinner in rebellion against God and His laws must surrender and repent of his sins, while the believer as a child of God yields himself in consecration. In both cases there is a giving of ourselves to God. But the sinner gives his sinful self for pardon and washing away of the filth of sins and acquired habits in the work of regeneration; while the believer gives his saved self in holy consecration for inward cleansing and empowerment for service or sacrifice unto God. The consecration of the believer is far more comprehensive than any consecration a sinner could make, and with higher motives. The sinner generally masses everything and says, "Here I give myself away; it is all that I can do;" but the believer goes into details and makes mention of the body, hands, feet, lips; then his saved powers, mind, memory, affections, ambitions, will, and all are included; then the heart sweeps around time, friends, possessions, influences, family, and all which may touch the life, past, present, and future. All the known and all the unknown is given over to God now and forever. Dr. A. B. Simpson once gave a very complete vision of a consecrated soul. He says, "A consecrated spirit is a dedicated spirit. Its powers of apprehension are dedicated to know God, and count all things but loss for the excellency of the knowledge of Jesus Christ. His word is the object of its deepest study and meditation. Its WILL is dedicated to God. It chooses deliberately as its sovereign Lord, and delights



to abandon itself to His entire possession, and to His perfect will. Its powers of trusting are dedicated. It is determined to trust God under any circumstances and in spite of all feelings, as an act of will that chooses to believe His word, notwithstanding every discouragement and temptation. Its LOVE is dedicated and its power of loving. It chooses to love God supremely, and to love all that God would have us love, regarding every human being in the light of God and His will, and adjusting itself to every relationship in such a manner as to please God. And further, it is dedicated to ENJOY God. It chooses Him as its portion, its happiness, all in all, and consents to find all its satisfaction in Him and Him alone. A dedicated spirit is thus wholly given to God, to know Him, to choose His will, to resemble His character, to trust His Word, to love Him supremely, to glorify Him only, to enjoy Him wholly, and to belong to Him utterly, unreservedly, and forever. We thus accept Christ's ownership of all we are and have or ever shall possess in time or eternity. Christ is over all, and through all, and in all, and all in all. And all this is included in the statement: "Yield yourselves unto God." Yielding ourselves, this is all we are and have or ever shall have in time and eternal ages; unto God, means Himself alone. Not merely to service, work, church, or missionary cause, but UNTO GOD. Then He is free to use us anywhere or any time as He may will. Such a consecration will bring results, and God will accept the offering which we bring.

3. *The third and last step we would mention is FAITH.* That faith is vital in the obtainment of sanctification is evident from the following statements. "Sancti-



fied by faith that is in me.”<sup>1</sup> “That we might receive the promise of the Spirit through faith.”<sup>2</sup> “Received ye the Spirit by the works of the law, or by the hearing of faith?”<sup>3</sup> Giving them the Holy Ghost, cleansing their hearts by faith. Now take two texts—one revealing God’s will and the other asking in harmony with His will. “For this is the will of God, even your sanctification.” “If we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”<sup>4</sup>

We are safe in concluding that if sanctification is by faith, then it must be a definite experience and not attained by growth, or at death; nor postponed until after death, but obtained by faith, after complete consecration and correct seeking for the will of God, grounded on atoning blood, “through the Holy Spirit which is given unto us.”

a. Faith is always a definite act. “If you canst believe,” “Lord, I believe.” Step out on the promise, and reckon that God’s word is true. Living faith is an active faith and is definite.

b. Faith is always a present act. “When ye pray, believe that ye receive them and ye shall have them.”<sup>5</sup> Believe that you are now receiving. Believe and receive, makes faith a present act, a present reality. We cannot postpone faith, or the act of faith. We can believe for things for tomorrow, but we are now believing in the present. To postpone believing is not to believe and to allow doubt to enter.

<sup>1</sup> Acts 26:18.

<sup>2</sup> Gal. 3:14.

<sup>3</sup> Gal. 3:2.

<sup>4</sup> 1 John 5:14, 15.

<sup>5</sup> Mark 11:24.



c. Faith is also a conscious act. We know when we believe as any other mental act. This lays the foundation for a conscious receiving of the promised blessing.

d. This makes faith an act of the will. "If any man will do his will he shall know of the doctrine." And "This is the will of God that ye believe on him whom he sent." "If thou canst believe, all things are possible to him that believeth." Jesus gave a secret in the act of believing to all doubters, when He said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." He had already declared that He was the Son of God. This they did not believe. But His works were good, they could not question that. Now Jesus invited them to believe what they could believe, "believe the works," this they could do if they would, and this would open to them faith to believe His Sonship. Thus in seeking sanctification believe what you can believe, step out in faith, and will to believe.

We may now ask what is faith? Faith is not imagination, nor is it feeling. The writer in Hebrews in defining faith says, "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is real, it is substance; moreover, it is conviction, or evidence. Faith is a union of facts or attitudes, a combination of conditions or relationships. What eyesight is to the body, faith is to the soul. Sight is made up of three facts. First, the organ of sight; secondly, light to reveal; and thirdly, the willingness to see. My grandfather used to say, "No one is so blind as the man who will not see." Faith faculty is natural to every one, and God's Word, the promise, is light; now, when the will directs the gaze on the promise, we shall find spiritual reality. When fear and prejudice



like a veil are torn away from the heart when we "with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord."<sup>1</sup>

Faith has been variously defined. Dr. P. F. Bresee defined faith as "trustful heart loyalty to God." Real faith must be all of this, and possibly more. I asked him one day to allow me to state the definition this way, "Faith is a persuasion of truth in a trustful, loyal heart to God." Here we have at least four things. First, truth as the foundation; secondly, a heart persuasion of truth; thirdly, a loyalty to truth as far as known; and fourthly, a will to leave it all with God in trustful loyalty.

Faith is not and cannot live in a disobedient heart. There must not only be a conviction of truth, but the heart must be fully persuaded. This persuasion flowing from an obedient heart will hold steady in loyal, trustful expectancy. Hence obedience, walking in the light, doing from the heart God's will, is vital in receiving the Holy Spirit in sanctifying power. Remember the Holy Spirit is given to those who obey, and faith worketh by loving obedience. Rev. J. A. Wood in "Perfect Love," pages 97 and 98 says "Faith is the immediate condition of sanctification, and God always saves the moment faith is exercised. You ask, 'Believe what?'"

"1. Believe that God has promised it in the Holy Scriptures.

"2. Believe what God has promised He is able to perform.

"3. Believe He is able and willing to do it now.

"4. Believe that He doeth it.

<sup>1</sup> 2 Cor. 3:18.



"If you are earnestly seeking holiness, will you examine yourself, thoroughly, by the following interrogations:

"1. Do I clearly see my inbred sin, and consequent need of holiness?

"2. Am I willing, anxious, and resolved to obtain it?

"3. Am I willing to give up all to God—self, family, property, reputation, time, talents, everything—to be His, used for Him, trusted with Him, and never withhold or take from Him?

"4. Do I believe He is able to sanctify me?

"5. Do I believe He is willing to sanctify me?

"6. Do I believe He has promised to sanctify me?

"7. Do I believe that having promised, He is able and willing to do it, on condition of my faith?

"8. Do I then, seeing all this, believe that He now will do it—now this moment?

"9. Am I now committing all, and trusting in Christ? If you are, it is done. O, that God may aid your trembling faith, and give you purity this moment."

Any degree of disobedience will destroy faith. "If our heart condemn us, God is greater than our heart and knoweth all things." "Beloved, if our heart condemn us not, then have we confidence toward God." Our heart approves when we wholly yield to God. Now we can have "confidence toward God." Not that it is possible to have confidence, or that we will try to have confidence, but then have we confidence. Now we are able to make the conclusion. "This is the confidence we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of



him." This is victory, and faith is the victory that overcometh the world with all its impurity within.

Let no one become discouraged if there should seem to be a delay, "cast not away your confidence." Hold steadily on in faith, "for ye have need of patience, that, after ye have done the will of God, ye might receive the promise." In this moment of delay, so many draw back, let no one draw back, for yet a little while and He that shall come, will come, and will not tarry. Here in this moment, "the just shall live by faith." Push steadily on still believing, and remember "if any man draw back my soul shall have no pleasure in him," is God's word. Here is the victory, "But we are not of them that draw back," but "believe to the saving of the soul." Then the soul may sing:

My faith holds fast on Thee,  
My faith, still small, but sure,  
Its anchor holds alone to Thee,  
Whose presence keeps me pure;  
And Thou alway, to see and hear,  
By night, by day, art very near,  
Art very near to me.—W. B.

Sanctifying faith centers in Christ, "sanctified by faith that is in me." Not in your consecration, but in Christ. Not in any special emotion, or feeling, but faith alone in Christ. Not in some particular demonstration or manifestation, but alone in Christ as your sanctifier. The temptation may be to trust the feelings. Many want to feel sanctified before they can believe. All this, of course, is impossible. One cannot feel sanctified until the blood cleanses and the Holy Spirit comes to abide. It is a fact



that God has promised, then faith declares it is so, now there may be feeling. But generally this is turned around and some would gladly say it is so if they had feeling. With them it is first feeling, then a fact, and now they are ready to believe. This is not faith at all. Jesus, speaking to doubting Thomas, said, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." The blessing comes when believing without sight or feeling. We mean by simple faith taking God at His word, without doubting or reasonings; by naked faith we mean faith which is stripped of all feelings and every other dependence, and resting in Christ alone. This is the anchor both sure and steadfast, and is anchored within the veil, whither our forerunner, even Christ, has entered. Above circumstances, or changing conditions, in the ever-living Christ who is able to save unto the very uttermost. Every honest seeker, with a true background of full consecration, may enter into this blessed experience of heart purity by simple faith in Christ.

Enlightened by Thine heavenly ray,  
Our shades and darkness turn to day;  
Thine inward teachings make us know  
Our danger and our refuge, too.



## CHAPTER X

### DIVINE PRESENCE MADE REAL, OR THE WITNESS OF THE SPIRIT

We enter upon the study of this important theme with much prayer. We earnestly desire to state the position and truth so clearly that the reader may not be confused. In the minds of some, at least, there has been confusion. Many have become so confused as to be always seeking and never finding. While it is impossible to explain the workings of the Holy Spirit, for "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit;"<sup>1</sup> yet we hope to assist every honest seeker into rest and confidence of faith.

There is a direct witness of the Holy Spirit both to our justification and also to our sanctification. This truth is supported by many statements of scripture. "The Spirit itself beareth witness with our spirit that we are the children of God" (Romans 8:16). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6). Here the Holy Spirit bears witness to our justification, or sonship. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Hebrews 10:14, 15). "Now we have received, . . . the spirit which is of God; that we

<sup>1</sup> John 3:8.



might know the things that are freely given to us of God" (1 Corinthians 2:12). "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit" (1 John 4:13). Jesus speaking of the promised Comforter, said, "At that day [when the Comforter has come] ye shall know that I am in my Father, and ye in me, and I in you."<sup>1</sup> Here we have the witness of the Holy Spirit to our sanctification by the indwelling Holy Spirit.

It is quite unthinkable that God the Father should go to such extreme cost in providing the redemption of man from sin, and then not provide a method by which man may know his state and his relationship in such a plan of redemption. Jesus Christ, our great Redeemer, who always speaks with authority, said: "If any man will to do his will, he shall know of the doctrine."<sup>2</sup> "He that followeth me shall not walk in darkness, but shall have the light of life."<sup>3</sup> "My sheep hear my voice."<sup>4</sup> "They know not the voice of strangers," "I am the good shepherd." "The sheep follow me for they know my voice." "I am come a light into the world." Surely light is distinguished from darkness; light stands over against darkness; darkness stands for dirt, doubt, and death. Light stands for purity, love, and life. Sin brings doubt, Christ brings faith. Sin brings death, Christ gives life. Sin brings bondage, Christ gives

NOTE—"God is no respecter of persons. It is admitted that the apostles had this assurance, and that it was enjoyed by the martyrs, and that in every age and country where Christianity prevails some persons have enjoyed this witness. But no valid reason can be assigned why, if God imparts this gift to some, He does not do it to all who look for it in faith. It is not that God is partial, but that we are unbelieving."—"Another Comforter," by W. McDonald.

<sup>1</sup> John 14:20.  
<sup>2</sup> John 7:17.

<sup>3</sup> John 8:12.  
<sup>4</sup> John 10:27.



freedom. Surely the soul liberated can distinguish between bondage and freedom.

There is a place of confidence, assurance, and establishment in divine grace which gives strong consolation. Hence we read of "the full assurance of faith." All this is not without our own will, for we are exhorted to "hold fast our confidence," and cast not away our confidence, and hold the beginning of our confidence steadfast unto the end. This assurance is given not only to a privileged class, a select few, but is promised to all who will follow in faith. Our God is no respecter of persons, "that the promise by faith of Jesus Christ might be given to them that believe." If some receive and others do not, it is not that God is partial, but some believe while others do not believe. Hence, let us not blame God, but turn from unbelief unto faith. This is the victory that overcometh the world, even our faith.

#### WHAT THE WITNESS OF THE SPIRIT IS NOT

For clearness in our thinking, let us first consider what the witness of the Spirit is not. In this consideration, we do not want to awaken doubt in the heart of any honest seeker after truth. In listening to Christian testimony through the many years, we have been impressed with the variety of expressions used in an effort to make clear both the experience of justification and also sanctification. One testifies he saw a light, another heard a voice, and still another felt a hand, while still others felt some kind of emotion which seemed to thrill their entire being. One precious brother of more than forty years ago, who used to speak in some "unknown tongue," when the Spirit came upon him, used to say, "When the Spirit comes you will feel your tongue twist-



ing." But I have never been very sure about these tongue-twisting experiences. I do not know how Balaam's beast felt when some strange power got hold of his tongue and twisted it around in such a way as to speak with a man's voice, but evidently speaking with a man's voice did not make the beast a man after all. I am not so sure that simply speaking with another tongue even by inspiration is any evidence of a change of character. Evidently it did not do Balaam much real good as to his personal character, even though God did put His word in Balaam's mouth, and "twisting" his tongue caused him to utter some very precious truth. Therefore, we must not be led astray, but try the spirits, to find out if they are of God.

1. We must not confound the witness of the Spirit with what has sometimes been called "eternal security." We are not discussing this question for or against at this time, but simply remark that this witness of the Spirit is to our adoption or sonship, or state or condition of our relationship with God.

2. By the witness of the Spirit, we do not mean any special kind or degree of physical demonstration, or material sight, or vision, or any other evidence which would appeal to the physical sensibilities. We do not object to any demonstration in the Spirit which follows a joyous, happy experience in grace. We believe in spirit-

NOTE—"But let it be distinctly understood that the witness of the Spirit by no means includes any enthusiastic expectation of voices audibly addressed to the believer, nor the assurance of anything that is, properly speaking, miraculous. It is not by any supernatural vision that the testimony of the Spirit comes to the human soul. We not only lay no stress upon these things, but we discourage all expectations of them. The witness of the Spirit is something entirely distinct from these, and of a different nature altogether."—Another Comforter, McDonald, pages 78-79.



ual freedom, in holy worship, earnest testimony, empassioned praying in the Holy Ghost. Noise and bluster do not disturb us, unless extreme manifestations in the flesh, but all this is not what we are speaking about as the witness.

3. Neither do we mean merely spiritual ecstasy or good feeling. The witness of the Spirit often causes great joy, and we must not discourage such manifestations. But this ecstasy of spirit may change with conditions on the outside, but what is needed is an abiding somewhat or someone who never changes. The witness of the Spirit often brings spiritual enthusiasm, and awakens the emotions, but we must not allow the enemy to deceive us with merely outward manifestations for the inward grace. Some, it seems, will ever seek after sights or wonders, or physical evidence for spiritual well-being. "A wicked and adulterous generation seeketh after a sign,"<sup>1</sup> but seems unable to understand spiritual things.

4. By the witness of the Spirit we do not mean the fruits of the Spirit alone. It is true "Ye shall know them by their fruits," but the fruits of the Spirit must surely follow the inward work of the Spirit. "Neither can a corrupt tree bring forth good fruit,"<sup>2</sup> hence the tree must be made good before there can be good fruit. This being true, the heart must be changed before there can be the right kind of fruit in the life. We do not say that the fruit of the Spirit flows from the witness of the Spirit, but we do say that the fruit of the Spirit must follow in a regenerated life. Therefore, if the fruit of the Spirit is the witness of the Spirit, then a regenerated heart must

<sup>1</sup> Matt. 16:4.

<sup>2</sup> Matt. 7:17-18.  
Matt. 12:33.



wait sometimes very long to be sure of the witness. Moreover, if this were true, then a person could be regenerated, changed from death to life, and not know anything about it. The fruit of the Spirit is vital and all-important to strengthen our faith and correct any deceptive impressions. By the fruit of the Spirit we are enabled to examine our own selves, and test our experiences that we may not be deceived. Then very naturally the fruit of the Spirit must follow in the regenerated heart.

5. Once more, we must not confuse the witness of the Spirit with the conclusions of the natural mind or judgment. This is very carefully guarded in the first chapter of John's Gospel, verse 13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here in these statements, inspiration sweeps away the last bit of hope of any change from human effort; for the "new birth" is not brought about by natural generation, or proper association or environment, or by self will or determined action, but rather a heavenly change which can be truly said to be "of God."

#### THE WITNESS OF THE HOLY SPIRIT

We now come to the question of the witness of the Holy Spirit. "The Spirit itself beareth witness with our spirit." This statement teaches that there is a direct witness of the Holy Spirit. This is a most vital truth in the revelation of the Gospel. It will save the church from the pitfalls of a human religion which is centered in earthly ambitions. It will protect the believer and save him from the wilderness of doubts and fears, which almost invariably lead to fanaticism. The witness of the Spirit as a teaching does not lead to fanaticism. Rather it is



the extreme desire to be right with no certain ground on which to stand that leads the enthusiastic seeker to find some substitute in fanaticism. The doctrine of the witness of the Spirit is not separated from the Word of God and its revealed truth. It hovers closely within its walls and builds firmly upon the solid rock of eternal truth. Its glorious light shines with radiant splendor in the revelation of Christ enthroned within. It magnifies the Word, glorifies the Christ, and honors God as the Author of our salvation, and places the Holy Spirit in His proper relationship in the great plan of redemption. We therefore enter the study with deep interest.

This expression of verse sixteen, "The Spirit itself beareth witness," calls our attention to the previous verse. Here we have contrasted "the spirit of bondage" and "the spirit of adoption." What is this spirit of bondage, which leads to fear? First, it is a conscious servitude to sin. He that committeth sin is the servant of sin. The soul feels a bondage, a rigid slavery to this taskmaster of dark, grim, blackened monster, sin. Second, this spirit of bondage is a deep sense of a guilty and reproving conscience. The soul feels under the iron heel of sin grinding into the dust its hopes and ambitions of peace. The soul like a bird, is pounding its wings against the cage of limitations. Third, in this spirit of bondage there is a dreadful sense of the fear of death; "who through fear of death were all their lifetime subject to bondage." When thinking of the future and what it may bring there is a strange fear which creeps over the consciousness.

Fourth, there is also a sense of sorrowful regret for past wrongs. A cry of regret, and yet gripped with fingers of iron holding the soul in the prison house of sin.



A deep cry of regret with the trip hammer of conscience ever pounding away at every thought of wrong.

Fifth, then comes the weariness of soul. Weary of the world with its fraud and sham, its glitter and glow of false hopes. Weary of life itself with its ever-ceaseless flow of pain and sorrow. Weary of doubts and questions which are never answered and its endless uncertainties. What a bondage! That is what the world has while unsaved. That is what we all had without Christ.

Now, there has been a change, and we are no longer under the spirit of bondage. We have received another spirit, "the spirit of adoption." What is this spirit of adoption? We have come in touch with another spirit, even the Holy Spirit. The spirit of bondage, the forces of evil, even devilish, are not able to cope with or be compared with this spirit of adoption. While adoption carries with it the idea of a legal standing, yet the spirit of adoption means something more. This spirit of adoption emphasizes holy relationship. A change of nature as well as place. A new birth, being born of the Spirit. A family likeness, in desires and ambitions, a character that is worthy of a place in God's family. This spirit of adoption means we have been made new creatures in Christ; old things have passed away, and now we are filled with new visions of life. Blessed spirit of adoption. Now we are ready to better understand the witness of the Spirit.

NOTE—Bishop Foster says: "With respect to regeneration, that is a work done in us, in the way of changing our inward nature; a work by which a spiritual life is infused into the soul, whereby he (the regenerate) brings forth the peaceable fruit of righteousness, *has victory over sin* is enabled to resist corrupt tendencies, and has peace and joy in the Holy Ghost—by which the *love of sin is destroyed, its dominion broken* and a *desire and relish* for, and *longing after holiness implanted.*"—Christian Purity, p. 43.



If we were to adopt a boy into our family, we would want to know something of his family history. We would want him to take our name, and be educated at our schools. We would want him to receive our ideals in life, and grow up in the family as one of us as well as with us. We would expect his love in return for our love and care, and his devotion to us for our sacrifice for him. Do you think that God would want anything less than this of those He would receive into His great family? I think not. Hence, to be a true child of God in the Spirit of adoption, there must be on our part, first, the sincere reverence for God which is due. Second, a surrender of our will in submission to His will. Third, a spirit of humility, and dependence upon God as our Father, and fourth, there must be a faith, confidence, and trust. This brings us into the heavenly relationship which is worthy of God's family.

In the sixteenth verse we have the truth stated: The Spirit—that is the Holy Spirit itself, or better Himself—beareth witness WITH our Spirit. The Spirit not only bears witness to our spirit, but better and more truly rendered WITH our Spirit. Here we evidently have two witnesses, the witness of our spirit, and the witness of the Holy Spirit with our spirit.

#### THE WITNESS OF OUR SPIRIT

What is the witness of our spirit? "What man knoweth the things of a man, save the spirit of man which

NOTE—Rev. McDonald asks: "Is there, then, a double witness to our heirship? He answers: "There is. The two witnesses, the Holy Spirit and our spirit, testify to the same thing; and it is important that these two witnesses be clearly distinguished in our thought, as many, very unwisely and unscripturally confound them."—Another Comforter, p. 84.



is in him?"<sup>1</sup> Then what is the testimony of our own spirit? What can we witness to? Before there can be a witness of the Holy Spirit to my spirit, there must be some antecedent facts.

1. What is my relationship to sin? Do I love sin, and want to continue in sin? If so, I have not yet been convicted of the awfulness of sin. The work of the Holy Spirit is to convict of sin. Then the Holy Spirit is opposed to all sin. There can be no witness of the Holy Spirit while there is a love for sin. There must be a turning away from all sin. A true and honest repentance, a godly sorrow for sin, and a desire to forsake sin. The heart must respond to the Holy Spirit and His opposition to sin, in deep sincerity. Of course, sincerity alone will not save anyone, but when sincerity is turned toward a desire to forsake sin, then the heart is coming closely into favor with God who hates all sin.

2. What is the testimony of our conscience? Do we now surrender to all the will of God as we know it? Have we turned from sin? Do we hold back a part of the price? Is there now unconfessed wrongs hidden away in the heart? What does our conscience say? We cannot enter here into a lengthy discussion of conscience. But without contradiction, all are agreed that in man there is a moral sense, call it what they will. The Bible speaks about conscience which bears witness. According to Romans 2:14, 15, all men, both Jew and Gentile, have what Paul calls "conscience." "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their

<sup>1</sup> 1 Cor. 2:11.



hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." There is a law in the nature of man, a conscience. And this law is written in the heart, the motive back of the act. Therefore, we may say that "conscience is that somewhat, or someone within us that judgeth as to the right and wrong of motive."<sup>1</sup> Conscience may be deadened, enlivened, seared as with a hot iron; it may be polluted, weakened, and abused. But whether it is a faculty of the soul, or so wrapped up in our being as to be a very part of ourselves "the some one," conscience judges as to the right and wrong of motive. No one can be saved on the ground of pure motive to do right. "If our heart condemn us, God is greater than our heart and knoweth all things." Paul said, "My conscience also bearing me witness in the Holy Ghost." "Beloved, if our heart condemn us not, then have we confidence toward God." It is therefore clear that our conscience must give testimony that there is no wilfulness between us and our God, before there can be a pleasing witness of the Holy Spirit. The Holy Spirit is one with the Father and the Son, and He could not bear witness with a will unsubmitted unto God. When there are no unconfessed wrongs, either to God or man, when our conscience is void of offense toward God and man, we are not far from the kingdom of light.

3. What is our relationship to truth? What is the testimony of our spirit concerning the Word of God? Do we accept it as truth? The seeker's faith, though dim,

<sup>1</sup> Quoted from a discourse of Dr. Bresee in Los Angeles, Calif.



must "believe that he is and that he is a rewarder of them that diligently seek him."<sup>1</sup> The seeker while seeking must have the testimony of his own heart that God is true and His word cannot fail; and that he knows and feels that the Word is true in his case. The seeker thus has the testimony of his own faith. For faith accepts the record that God has given of His Son. God has made known His pleasure in His Son. "This is my beloved Son in whom I am well pleased." His Son He has sent to be the Savior of the world. "He that believeth on the Son of God hath the witness in himself."<sup>2</sup> His faith therefore grips the Word of Promise, "him that cometh to me I will in no wise cast out," and "I will be merciful to their unrighteousness,"<sup>3</sup> and "I will pardon all your sins." On the other hand, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."<sup>4</sup> It is more serious to doubt God and thus call Him a liar than some have thought. We should be ashamed of our doubts, and as one has said, "doubt our doubts, and believe our beliefs." If we receive the witness of men, the witness of God is greater. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, . . . we know that we have the petitions that we desired of him." Here is a confidence, a trust, a full reliance on the word of promise that God is true, and that he that believeth on the Son hath set to his seal that God is true. "Cast not away therefore your confidence, which hath great recompence of reward . . . for yet a little while, and he that shall come will come, and

<sup>1</sup> Heb. 11:6.

<sup>2</sup> 1 John 5:10.

<sup>3</sup> Heb. 8:12.

<sup>4</sup> 1 John 5:10.



will not tarry." But now right here, "the just shall live by faith" (Heb. 10:35-39).

O for a faith that will not shrink,  
Tho' pressed by ev'ry foe,  
That will not tremble on the brink  
Of any earthly woe.  
A faith that shines more bright and clear  
When tempests rage without,  
That, when in danger, knows no fear,  
In darkness feels no doubt.  
Faith, mighty faith, the promise sees,  
And looks at that alone;  
Laughs at impossibilities,  
And cries, It shall be done.



## CHAPTER XI

### THE WITNESS OF THE SPIRIT

The Holy Spirit, the Spirit of truth, must and will witness to the truth. What then may we understand by this witness of the Spirit? Some one has stated it thus: "This witness is a satisfactory and joyful persuasion, produced by the Holy Ghost in the mind of a believer, that he is now a child of God." John Wesley, who more carefully contended for this doctrine than any other writer, at least in his generation, gave the following definition: "By the witness of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am now a child of God; that Jesus Christ hath loved me and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God." (Found in his sermon on "The Witness of the Spirit.") After twenty years preaching again on the witness of the Spirit, Wesley said, "I see no cause to retract any part of this. Neither do I conceive how any of these expressions may be altered so as to make them more intelligible." Just how the Holy Spirit makes this impression may be hard to explain, but that He does so operate on the ground of sincere repentance and turning from sin, and on the ground of the testimony of our own conscience to a true submission of our wills, together with, also, our faith and confidence in the truth of God as a present fact, is the testimony of believers in all generations. The witness of our own spirit, and the birth of the Spirit, or the new birth,



and the witness of the Holy Spirit are all so linked together, that it is difficult if not impossible, to distinguish separate actions. It is even difficult indeed for us to illustrate realities by means of material forces. However, we do know that electrical currents find their response in certain metals, and in such metals as lead there is no response. In the radio world, the receiving set must be tuned in on the right wave length broadcast, or there can be no response or message received. The Holy Spirit has written the Word and sent it forth broadcasting its wave length of conditions and relationships and attitudes. The direct witness or message may be found when we tune in on the proper wave length of repentance, submission, and faith.

I was standing one day in a fifty thousand watt power radio station. Music and human voices were being broadcast for many miles. The man in charge placed a light bulb in my hand. There was no light within that bulb. There in the field of radiation the little threadlike wire ignited into a blaze; no connecting wire, and no harm to my fingers, yet it took fire. I took a step or two back and all was dark within the bulb again. Then he told me when the station was first put up, even homes within a certain distance were lighted by its power. Then I thought, "Yes, there is a spiritual field of heavenly radiation, and we are taught to draw near with a true heart in full assurance of faith." Here in this field of spiritual presence, the soul may be touched with heavenly flame. The Holy Spirit in this spiritual field, witnesses with our spirit. The same law which works in our justification, will also work in our sanctification.



## THE WITNESS OF THE HOLY SPIRIT TO SANCTIFICATION

This witness cannot be found in material evidences. No man knoweth the things of God, but by the Spirit of God.<sup>1</sup> This knowledge or wisdom is not earthly or material, or given in words which man's wisdom teacheth, "but which the Holy Ghost teacheth; comparing spiritual things with spiritual." The natural man must have something he can see or hear or feel, he must have some material sign, some physical demonstration; like healing of the body, or speaking with a tongue, or some material vision. Anything other than this seems foolishness unto him, for he cannot understand spiritual things, "neither can he know them, because they are spiritually discerned." The eye can never see, the ear can never hear these spiritual things, but God hath revealed them unto us by His Spirit, for He hath given us of His Spirit "that we might know the things that are freely given to us of God."<sup>2</sup>

Sanctification is freely provided and given to us of God. "By one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us."<sup>3</sup> And "hereby we know that we are in him" and "he abideth in us, by the Spirit which he hath given us." Moreover, "If any man will do his will, he shall know of the doctrine." We may know His will, for "this is the will of God, even your sanctification." Christ went without the gate that He might sanctify the people with His own blood, let us therefore "go . . . unto him without the camp, bearing his reproach." "Both he that sanctifieth and they who are sanctified are all of one." His brethren being sanctified He is not ashamed to call them His

<sup>1</sup> 1 Cor. 2:11.

<sup>3</sup> Heb. 10:15.

<sup>2</sup> 1 Cor. 2:12.



brethren. If He is not ashamed to call them His brethren, most surely they will know when He does the work of sanctifying them.

The manner of the Holy Spirit's witness to sanctification may be understood by the study of the witness of the Spirit to our adoption. Here His witness is with our spirit, and we must conclude that in sanctification the witness will be after this same manner. What is the testimony of our spirit when seeking to be sanctified? Do we loathe the inbeing of sin and long for its removal? Are we sincere in our desire to be holy? Are we willing to consecrate all to God and His glory, that we may have His own perfect will in our lives? Do we realize that all sin is now forever condemned? Do we still desire to be conformed to this world, or do we long to be transformed into the image of the divine Son of God? Are we now and forever on the altar of God for service or sacrifice? What does our inmost conscience say? Is there anything hidden or kept back from the all-seeing eye of God? What does faith say to all this? Can we now believe that God is able and will now do what He has promised? And do we now hold to the truth of God's word that He doeth it now in harmony with His promise?

The fact of the Spirit's witness in our sanctification is not so much with our spirit, for in sanctification the Holy Spirit himself comes in to abide. The Holy Spirit himself is the witness. "They were all filled with the Holy Ghost." The witness is the Spirit's fullness; fullness of joy, fullness of love, perfect peace. The Holy Spirit himself is the manifestation of Divine Presence. He places His own seal in our consciousness of His own presence. "After that ye believed, ye were sealed with



that Holy Spirit of promise, which is the earnest of our inheritance." He brings in the fullness of the Christ life within the heart. "He shall testify of me."

In justification, or the new birth, the Holy Spirit witnesses WITH our Spirit as we have seen. In sanctification, it is stated "whereof the Holy Ghost is a witness unto us." Here the Holy Spirit in His own presence becomes the witness. Peter, in the Acts, stated it thus: we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." In sanctification, the Holy Spirit comes in to abide, after having cleansed the heart from all inward sin. Some one has objected to this witness by saying that it is not clearly stated in the work of sanctification, that the Holy Spirit himself witnesses with our spirit. We reply that such would not be needful for no one could have the witness to his sanctification until first he had the witness to his justification. Anyone who has enjoyed the witness to his justification will clearly understand the witness to sanctification. Spiritual things are spiritually understood. If the Holy Spirit was pleased to witness to our justification, surely He will be pleased to witness to our sanctification. And the witness will be after the same order, with our spiritual consciousness. Hence there must be the background in our consciousness of a sincere and true loathing of our inward sin, and that the carnal nature should be done away with once and for all. Then there must be a clear conscience as to our full consecration to all the sweet will of God, while the heart is ready to believe and trust the promise as true in the present sense. Here in this dying out process to all sin, the Holy Spirit does His work and comes in to abide.



The Holy Spirit is the manifestation of Divine Presence. He reveals the Father and the Son. Nothing but this inward HOLY and divine presence can satisfy the longing of the human heart. If we would find God's method in the sanctification of the heart, we may find it in the sanctification of the ancient tabernacle.

The promise to Moses was "My presence shall go with thee and I will give thee rest." The presence was made known to them by the pillar of fire by night and the cloud by day. Then when the tabernacle was completed, and careful directions were given in the sanctification of it all, the divine method was also clearly given. And God said, "And the tabernacle shall be sanctified by my glory." Putting the tabernacle in order, and the sprinkling of blood, and the reading of the promises, with the song of the Levites, were all essential, but did not sanctify the tabernacle. But when the presence of God in the shekinah glory came within the tabernacle to abide in the Holy of Holies, the tabernacle was sanctified by God's glory or manifest presence. Now God would live in a far more costly and gorgeous temple, the temple of the soul which lives within a more beautiful enclosure, the human body. "Your body is a temple of the Holy Ghost." And speaking of the church the apostle says, "Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." "Ye are the temple of God, and that the Spirit of God dwelleth in you." "Christ in you, the hope of glory." Speaking of the Comforter, Christ said, "He shall be in



you." Then at that day "ye shall know that I am in my Father, I in you, and ye in me." And how do we know? "By the Spirit which he hath given us." The Holy Presence within the heart or spiritual consciousness "abideth in you." Here there can be no counterfeit, for the devil does not know how to manifest the Holy Presence of God, and would not if he could and could not if he would. He might come down in some angel of seeming light, but he cannot abide the white light of holy presence. The great deceiver knows full well that "everlasting destruction from the presence of the Lord, and from the glory of his power; awaits all who know not God and refuse to obey the truth. Neither sin nor Satan can ever abide the white light of divine presence. It is like the X-ray or the violet ray which can smite to death the false growth or disease germs which prey on the human body. The piercing fire of the Spirit's presence not only cleanses or purifies the nature, but illuminates the whole being with a consciousness of divine presence within. Here the Spirit brings in His own fullness of love, joy, and peace.

No one need be ever anxious about being deceived, for the Holy Spirit is the spirit of holiness; and where the Holy Spirit abides there is holiness and holy presence. "But now being made free from sin, . . . ye have your fruit unto holiness [or sanctification] and the end everlasting life." Hence every one may test the direct witness of the Spirit by the fruit, "being made free from sin." If one should be seeking for power there might be false witness, for the deceiver is able to manifest power. If one should be seeking for evidence, material or otherwise, there might be deception, for the enemy is able to work all deceivableness with lying wonders, calling fire from



heaven, speaking with a human voice, working miracles; but no one need be thus deceived when wanting to be good, holy, pure in heart, made free from all sin. No one will long be deceived who continues to hunger and thirst for God and holiness of heart and life. They will know and enjoy the inward abiding presence of Father, Son, and Holy Spirit. As with the tabernacle, it may be said, "and the heart shall be sanctified by my presence," and "whereof the Holy Ghost also is a witness to us."

I stood one day in the power plant of a great broadcasting station at San Antonio, Texas. With a fifty thousand watt power, this station was throwing into the atmosphere music and the human voice. The music and human voice were being picked up by thousands of receiving sets all over the country. The voice could be distinguished a thousand miles away and even at a much greater distance. Then I learned that while the dynamos and massive electric cylinders were all-important in increasing the volume and stepping up the power with which the voice was thrown or broadcast, yet the little quartz crystal, the oscillator arranged at the beginning of the circuit, was the secret of the frequency, commonly known in other days as the wave length, through which every individual station may be determined. And to receive the voice or message, the receiving set must be tuned in at the right frequency or wave length.

Then I thought if all nature has its own frequency, surely the spiritual world of moral forces must have a spiritual oscillator with some regulated frequency, or wave length. Man being made in the image of God must have some secret of tuning in with the infinite or spiritual world of light and life. God, in His Word, has clearly in-



formed us what pleases Him and what displeases Him as well. Then if I harmonize with His will, forsake all sin which He hates, believe His Word which pleases Him, why should I not thus by tuning in with His spiritual ideals, find His pleasure at the very same point of heavenly frequency where the Holy Spirit bears witness of heaven's pleasure. My soul fairly leaps in heaven's richest joys of purity and perfect love with Christ enthroned within and God over all.

#### THE SAFEGUARD

A few have objected to this doctrine of the witness of the Spirit and have magnified the dangers of such a position. We are not ignorant of the fact that the tempter is ready to use every possible means to deceive through false impressions and hasty conclusions. We are also fully aware of the fact that humanity is very weak in itself and mistakes may be made. But the soul awakened to seek the Lord will never be content until it rests in the bosom of infinite love. Very much depends upon the objective which the seeker has in view. If one is seeking for power or some other selfish end in life, or should have his mind fixed upon material evidence of spiritual reality, the opportunities of deception will be increased and the dangers greatly multiplied. Every one must know the depth of his conviction for sin and longing after holiness of heart. Every honest seeker must have some knowledge of his state before God, and some desire for harmony with the will of God. It would seem reasonable indeed to conclude, that any one who has knowledge enough to be conscious of a soul need, a hunger after peace and purity, must also know and be conscious when that need is supplied, and peace or purity has been obtained. If we are



conscious of inward impurity, surely we may be conscious of inward purity.

We need not fear deception. The direct witness of the Holy Spirit with our spirit has a true safeguard in the fruit of the Spirit. The fruit of the Spirit always follows a true experience. There must be new life given to the believers before there can be fruit of that new life. Surely if consciousness means anything at all, one must be conscious of such a change when the new life is given. And if one is conscious of an impure heart, he will know when the heart has been made pure through the blood of Jesus and the incoming of the Holy Spirit. There must be the in-filling of the Holy Spirit before there can be the fullness of the fruit of the Spirit. Thus we have a clear method by which we may correct any false impression or deceptive temptation of the enemy. We are taught to examine ourselves. "Examine yourselves, whether ye be in the faith; prove your own selves." If the fruits of the Spirit do not follow, we need not be discouraged, for the altar is still open, and we are encouraged to "come boldly unto the throne of grace that we may obtain . . . help in time of need." Christ taught us to seek until we find. "He that seeketh findeth." That is, seeks now, and keeps on seeking; he will surely find. "If any man will do his will, he shall know."

How sweetly and beautifully Christ has safeguarded the new creation. There is not merit or virtue in any act of ours, all we receive from Him comes through His grace received by faith alone. And there is no merit in faith, but it must become the connecting link, for God could not bestow a free gift without mutual confidence between the receiver and Himself, especially so in the



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formation of holy character. In the seeking for holy living, there is no danger. Here we are able to try the spirits. Every spirit that testifies there is no need, no possibility of holy living, cannot be of God, for Christ has come in the flesh. Holy life has thus been manifest among us and we have witnessed His glory. He has lived our example. We are to follow in His steps. We may therefore earnestly seek to be like Him. When our spirit witnesses in a clear conscience that all is consecrated to His will, "if any man will do his will," the Holy Spirit could not fail in giving His witness, His pleasure, His presence in our spirit, and thus with our spirit to His sanctifying grace; "whereof the Holy Ghost also is a witness to us."



## CHAPTER XII

DIVINE EXPERIENCE: HOW RETAINED  
or  
SANCTIFICATION: HOW RETAINED

We have tried to show that sanctification is the Father's will as manifested in the redemption which is in Christ Jesus. That as a definite experience, sanctification is a deliverance from inward sin and received by faith in Christ. We think it is clear that sanctification is effected by the baptism with the Holy Ghost, and thus includes an empowerment for service, and strength to live only unto God. This glorious blessing and experience is offered to all believers in Christ. We have tried to make clear that this experience is not an attainment through growth, but is obtained by the yielded will in full consecration through simple faith alone in Christ; by which the heart is cleansed from evil tempers and thus delivered from sin, and filled with love divine. Hence we are urging believers to obtain this experience through faith in Christ. This is the establishing blessing, which brings us into "this grace wherein we stand." The grace through which we "are kept by the power of God through faith," this is the grace wherein we are sealed with that Holy Spirit of promise, and thus "preserved in Jesus Christ." All heavenly forces are concerned in the preservation of the saints or the holy ones. Who shall separate us from the love of God which is in Christ Jesus our Lord? Who can harm us if we follow that which is good? "Because thou has kept the word of my patience, I also



will keep thee from the hour of temptation." "He is able to keep that which I have committed unto him against that day." "Neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

These are gracious promises which should create greater faith in God and encourage confidence in His care for us. However, we must not forget the human side of obedience in the believer's safety. "If ye continue in my word, then are ye my disciples indeed." "If ye do these things, ye shall never fall." That is, if we add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, "ye shall never fall," and then, "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior." "If ye abide in me and my words abide in you," then "ye shall ask what ye will, and it shall be done unto you." If any man abide not in Him he is cast forth as a branch and is withered, and utterly destroyed. "If ye keep my commandments, ye shall abide in my love." Surely here are some conditions of obedience on our part, which will not allow of any indifference and careless living, but rather require diligence to make our calling and election sure.

The conclusions of Paul's all-conquering faith in the closing verses in the eighth chapter of Romans, where he sweeps through life and death, past angels, principalities, and powers, things present, and things to come; heights and depths; and anything in all creation shall not be able to separate us from the love of God in Christ; but all this rests upon several previous statements and



conclusions. Listen, "Who is he that condemneth?" Answer: "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And the secret of walking after the Spirit, rests on "It is Christ that died, yea, rather, that is risen again, . . . who also maketh intercession for us." Then he calls attention to our active diligence by saying, "If ye through the Spirit do mortify the deeds of the body, ye shall live." Giving a helpful comment on this thought, Paul testified as follows: "I keep under my body, and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway." His argument for final triumph was based on this conclusion, "If God be for us, who can be against us?" We know that God is for us while we are with Him. We are warned against a sense of self-sufficiency, "Be not high-minded, but fear." "Let him that thinketh he standeth take heed lest he fall." "Keep thy heart with all diligence."

We must not forget that our security is in Christ. Preserved? Yes, but in Christ. "Kept by the power of God?" Yes, but through faith, and that, we must remember, is while we are in the hollow of His hand. Here in the center of His will, in the bosom of His love; here in the secret place of the Most High, we abide under the shadow of the Almighty. Here by our yielded will, by our consecrated purpose, by our simple heart trust, we live and abide in safety.

Paul declared: "I . . . am persuaded that he is able to keep that which I have committed unto him against that day." However, we must not forget committing our all unto Him requires an act of the will. And by the act of



the will all must remain committed unto God in order that He may keep that which is committed. Let us not forget that the strongest text "No man is able to pluck them out of my Father's hand," is controlled by a previous statement, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." Eternal life is given to those who follow Christ. The following must be continuous, day by day; and the life is given as they follow. Life is not a deposit, it is a continuous flowing stream; flowing from the wounded side of our risen Lord. Pure and holy life is called eternal, because it has its source in the eternal and must be sustained by union with the Eternal. No one outside of ourselves can break this union, and the union can be broken only by the act of the will of the individual whose will has been united with the Eternal will.

If we forsake Him, we break the communion by our own act. When awakened to our condition, we discover there has been a change, but God has not changed. He is the same always, but the sin has separated us from Him. The sunshine of His presence has been beclouded by our wrong attitude, willful rejection of light, or failure to walk in the light. It will thus be helpful to recount, we trust, the attitudes and relationships which will enable the believer to retain the blessing of full deliverance from sin, and maintain the life of holiness.

If one should be able to gain a fortune, it is just as important to know how to retain what has been gained. What advantage to be given a key to enter the Palace of the King, and then lose the secret? The joy of the King's presence must haunt the memory only when the key is lost or carelessly thrown away.



It is a great mistake for anyone to feel that there is nothing more for the believer to do after sanctification. We should never forget that we are workers together with God in whatever growth in grace we may have obtained. All are exhorted to "work out your own salvation for it is God that worketh in you both to will and to do of His good pleasure." There is no merit in anything we can do, for salvation is all of free grace provided through Christ. However God would and could do much more if only humanity would let Him. So also in all Christian experiences "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," provided He can have full co-operation on our part. God "is able to do exceeding abundantly above all that we ask or think," but remember, it is measured to us "according to the blessings by the humility of our will and the simplicity of our faith.

How then are we to retain and maintain the strength of this glorious experience of a clean heart filled with perfect love?

1. We should exercise constant awareness of the immediate presence of God over us and through us and in us. We live in a material world which requires much thought to provide for the necessary things of life. The busy rush and whirl of life has its temptations to make one feel that God is far away. We must not allow our minds to wander until God is not in all our thoughts. Rather let us take the position of one of old when he said, "I hate vain thoughts." "Keep thy heart with all diligence." Thoughts, like birds, may fly around, but we can prevent their making nests to hatch more eggs.



Make an honest effort to bring "every thought to the obedience of Christ." Remember, if He cares for birds, He is not far away to look after all your interests. Unbelief may say God is nowhere, but faith puts the pause between the "w" and "h" and says, "God is now here, I can trust Him."

2. This brings a constant trust in the divine wisdom and care. We then learn not to say "Why, Lord?" We must learn to say, "If God wills." When our plans cluster around God's sweet will, our disappointments are only His appointments, and all is well. We should never allow our hearts and minds to chafe under the unhappy conditions. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "Great peace have they which love thy law." Here the will of God is so precious, we sing with joy "sweet will of God, still fold me closer, till I am wholly lost in Thee." Never allow the tempter to throw doubt across the wisdom of God as he did in the mind of Eve in the Garden. He tried the same trick on our Lord in the wilderness with his reflective question on the wisdom and care of the Father to allow His Son to have such hunger. But thank heaven, it did not work. Don't let it work with you.

3. We should at once acquire the habit of watchfulness. By this we do not mean what is often called "self-control," but we do mean a spiritual discernment with a quick alertness not to be overcome by a sudden surprise. For to take a soul by surprise and while off guard is the trick of the enemy. He is like a roaring lion, who roars to surprise his prey and frightens with sudden fear, which means an easy capture. Watch ye therefore, and be ye always ready, and watch unto prayer.



4. We must learn right early to distinguish between temptation from inward desire and temptation from outward enticement. Here is one of the most important attitudes in the sanctified life. Here so many have been deceived. A man is tempted of course when he is drawn away by his own inward lust or desire. But this is not the truest relationship to temptation. Christ was tempted in all points as we are, yet apart from sin. Christ was tempted as any holy soul would be tempted. Some have reasoned that to be tempted there must be inward lust or desire. This is a mistake. Christ had no sin in Him and no inward desire to do wrong. The temptation of Christ came through legitimate avenues of His being. It was right for Him to eat, but it was not right for Him to take the method suggested by the enemy. The desire for food was natural and right, but Christ had no desire to satisfy hunger by a wrong method which He spurned with contempt. The sanctified man may be tempted by outward enticement through legitimate avenues of his being which are not taken away or destroyed when sanctified, but if the heart has been cleansed from sin, there can be no inward desire for the known wrong. On the other hand, there will be a strong repelling force within, crying: "No," and thus turning away from the wrong.

5. We should learn to appropriate the means of grace. We should not forsake the assembling of ourselves together as is the manner of some, who with self-sufficiency, neglect the house of God. When listening to the ministry of the Word from the pulpit, a good habit is to apply the truth to ourselves. When singing the songs of Zion, make them fresh and new with devoted praise flowing from the heart. Let the heart in holy communion receive from



God's bountiful hand. When partaking of the emblems at Holy Communion, do not regard the act as merely a memorial, but instead, receive in the deeper significance the virtue of our Lord's death and realize anew the power of the cleansing blood. Thus receive anew life and health from this service of Holy Communion. When testifying, stir the heart into a fresh realization of grace already received, and thus keep a vivid relation of the joys of salvation. Stir up the gift within and refuse to be satisfied with the forms of worship; and thus awaken deeper longings for deeper depths and higher heights in the love of God. Allow the holy life within, like a flowing stream, to reach its level in the presence of God. With these attitudes there will be no question about gaining strength from day to day which will establish a constant growth in grace.

6. Practice constant prayer attitudes. "Pray without ceasing," in everything give thanks. Habits of daily prayer are most helpful. The family prayer should never be neglected. Uniting faith, when others pray will prove to be uplifting and strength imparting. When in prayer, let the whole soul flow out in love and praise with true worship in the spirit. Times of reflection and meditation on the goodness of God and His constant care will bring heaven nearer and we shall walk in the light of His presence. This will bring a constant dependence upon Christ for our daily bread and very life.

7. Then let the soul develop a growing love for the Word of God. Read it daily, study it constantly. Memorize many of its gracious promises. Have a small volume of the New Testament and take it with you. Read it in the few moments during the noon hour, or when going to



and coming from your daily labor. When waiting for a friend if you have this little volume handy, improve the time and get a new promise; it will give you strength, and increase your joy.

8. Exercise and develop faith. Protect your faith from the pitfalls of modern doubt and foolish questions. Believe your faith and doubt your doubts. Hold steadily on your course, nothing wavering; just keep right on believing. Learn not to depend on feelings or surrounding conditions. There are three words which begin with the letter "D," namely: dirt, doubt, and the devil. If you doubt, you may get dirt, and surely you will have the devil's smile. But these three words begin with "F"; faith, fact, and fullness. Believe God's Word, that is, fact, and you will have the fullness of His joy. That is better than doubt. Faith will increase in strength and will be made easy as we move on in the confidence which we have in Him; that if we ask in harmony with His will He heareth us and thus we know if He heareth us, we have the petition which we desired of Him.

9. Develop a constant awareness of living by the moment. Be not overanxious what shall be on the morrow. Be careful for nothing. Why borrow trouble? You will pay heavy interest on all borrowed trouble, and then receive no benefit for your worry. We do not mean that there shall be no future plans, but let all future plans be carried out by the moment. "The morrow shall take thought for the things of itself." Care for needed things this moment, and live free from sin this moment, and every moment will care for itself.

There is a beautiful statement of our Lord in the prophecy of Isaiah, which has impressed me very much.



He shall be "of quick understanding in the fear of the Lord." A Hebrew scholar has said that this more properly should read, "He shall draw his breath in the fear of the Lord." That is, dividing the moment and living by the seconds, for we breathe several times during a moment of time. There may be an underlying determination and a constant attitude in the heart to always do those things which please the Lord; and like breathing we may be unconscious of any special action, yet the constant flow of our life always surrounds the sweet will of God. All our plans may center in "If the Lord wills." We may live as Paul exhorted Timothy to be, "instant in season, out of season," doing the will of God. Live for God this moment. Trust in God now, do His will now, and there will be no trouble, all will be easy. Try this rule, living by the moment. Trust in God now, do His will now, and there will be no trouble, all will be easy. Try this rule, living by the moment, and discover how simple will be the life of faith.

10. Right early in the experience of holiness, learn to distinguish between a failure to reach your highest ideal and a willful disobedience or transgression. As one goes on from the first work of grace in justification, in seeking sanctification, added light is given. Then when the heart has been cleansed from all sin, the conscience purified, the conscience becomes tender and enlivened. When one begins to seek the Lord, the ideal largely clusters around victory over bad habits, willful transgressions, and freedom from the guilt of sins committed. With regeneration and the new life imparted, there is generally a hunger and thirst after righteousness. The ideal has been lifted to include present victory over inward conditions and



attitudes, which hinder spiritual life. Evil tempers give trouble within, and the soul now begins to long for deliverance from these carnal and sinful tendencies. The cry is for a clean heart. When this new light comprehends a full consecration, "a living sacrifice, holy, acceptable unto God"; then the heart is made pure and filled with perfect love by the infilling of the Holy Spirit; then again, the ideal has been lifted and the conscience made quick to discern the pleasure of the Lord. This tender and sensitive conscience seems more in evidence in some than in others. In some honest hearts a slight failure to reach their highest ideals, often gives them much trouble. A mistake in judgment, a thoughtless word, or a hasty act, in some unguarded moment, brings inward pain. Under rigid preaching and a strong altar call, sincere Christians are tempted to give up and conclude they are backslidden or something is wrong. It is well for all such to look more carefully and prayerfully to find wherein they have failed. If there has been no willful departure from known duty and nothing which has clouded their true purpose and honest intention to do right, then they should learn to put their failure under the blood and know how to profit by the mistake and move on to higher ground. Mistakes are not sins. But one must learn not to make the same mistakes twice in the same places and in the same way. And the honest heart must learn how to distinguish between a failure to reach his ideal and a willful transgression. This proposition lies very close to the matter of distinguishing between evil tempers and outward temptations. But honest hearts will make no mistake here after a little reflection and prayerful meditation. For it is victory



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over every evil thing which concerns the honest seeker after holiness. It will be well for those who are strong to support the weak and give encouragement to those who are bothered, not having learned the secret of being kept by the power of God through faith.

11. Every honest heart should learn not to magnify the power of the tempter. Learn not to give the tempter any quarters, not even a moment's attention. "Resist the devil, and he will flee from you." Meet every suggestion with the Word of God, the sword of the Spirit. Remember as you walk in the King's way of holiness that no lion can ever reach you, no wild beast of destruction can touch you. Learn to pay no attention to their wild roaring temptations to frighten you. Move steadily on to the city of God.

12. Keep the attention well-centered in the glory of Christ. "Whatsoever ye do, do all to the glory of God." Remember Christ said, "If therefore thine eye be single, thy whole body shall be full of light." Then keep your eye in the eye of the Master. Find His pleasure and follow in that path. Refuse to listen to strange voices, "Lo, here, and lo there." You will not find Him in some out-of-the-way desert place, but rather in the path of duty. Remember also that even our light afflictions which are but for a moment, all work for us, while we look not at the things which are seen, but to the things which are unseen. Keep the eye well-fixed on the unseen and the eternal, then in His light ye shall see light. When heavenly interests become our burden and we seek first the glory of Christ, we may rest assured that all heaven is concerned in our well-being.



13. Keep a deep interest in the well-being of others. Develop a deep concern for the spiritual good of every one with whom we meet. Cherish sincere pity for those who have lost their way. Never allow scorn or criticism to deaden sympathy for those who are sinful and bad, even unlikable. While punishment should be given sin, yet keep a tender pity for the sinner. Seek salvation of the lost. Study to lead others to Christ. Keep the burden of a lost world throbbing in the heart, and it will help you to be kept in the hour of temptation when you are tried. Self-interest is always destructive. Interest in others is always life-giving and upbuilding. "Do good unto all men, especially unto them who are of the household of faith." Render to no man evil for evil, but rather render good unto all men; "and be ye kind one to another, tenderhearted, forgiving one another," even as Christ hath forgiven you.

14. Keep a watchful eye, and be careful not to trust in outward righteousness for inward grace. "Keep thy heart with all diligence." Outward righteousness is vital and important for its gracious influence in the promotion of holiness, and must not be discounted. "Ye shall know them by their fruits." A corrupt tree will not bring forth good fruit, neither will a good tree bring forth corrupt fruit. Life might become like a beautifully garnished tomb which covers only inward death. If we keep the heart well-vitalized with inward grace and the union unbroken with Christ, He will call attention to any outward irregularity which may displease Him. Spiritual pride is very subtle and very dangerous. It eats like a canker into the very vitals of heart purity and will finally destroy true devotion.



15. Last, but not least, we must learn to discipline ourselves. When the heart is seeking to be sanctified, a false self-interest makes its protest against a full consecration. There must be a death to this false self which clings to the very roots of the carnal heart. The old carnal self must be crucified that the body of sin might be done away with by destruction. We had to take sides against this false sense of self-life manifested in the carnal mind. Now to maintain this life of holiness, after having been delivered, it requires also that we maintain a continued judgment that all our saved faculties shall be brought into obedience to the will of Christ. After we have yielded ourselves unto God as those who are alive from the dead, then our members, our bodily appetites, and mental faculties, must be instruments of righteousness unto holiness. Paul declared "I keep under my body and bring it into subjection." "Your body is the temple of the Holy Ghost." Is it not reasonable for us to allow the Spirit to beautify and make radiant His temple, in order that we may look like the temple of God? Surely we would not want the home of the Holy Spirit dashed and painted in colors which would make it look more like the dwelling place of a false spirit. Most surely there must be a supreme desire on the part of every honest heart to keep the body pure and free from filthy pride and every other unholy appearance. Gladly then let every believer discipline the body in modest apparel adorned with a meek and quiet spirit, which is of great importance in the sight of God. It may be more difficult to discipline the mind in habits of thought, until every thought is brought into obedience to the mind of Christ. However, we have much to encourage a faithful effort. The Holy Spirit



within becomes a teacher, a guide, quickening the memory with the words of Christ. If old habits of thought bother and hinder, then plow new furrows and fill with holier thoughts; keep the mind well filled with and occupied with heavenly things. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Kept by the power of God through faith unto salvation ready to be revealed in the last time."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."