

**EVEN
YOUR**

Sanctification

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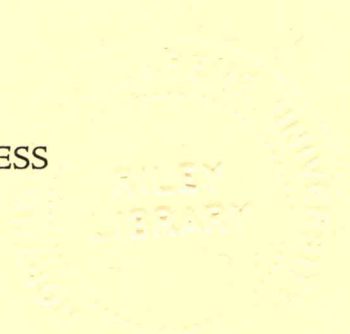
Even Your Sanctification

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by

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To
Rev. C. F. Hunt
Devoted pastor and preacher
of holiness

Preface

The books written on the subject of entire sanctification are many and varied. It is my purpose here to offer in addition for your consideration the doctrine and experience in as practical terms as I can. If, by reading this book, any shall find some enlightenment or understanding on the subject, receive help and establishment, or come to the blessed realization of the experience, it will justify the work and answer my prayer for it. On this basis I offer it to you without apology.

I gratefully acknowledge permission to quote from the books: *The Terminology of Holiness*, by Dr. J. B. Chapman (Nazarene Publishing House); *And the Word of the Lord Came unto Me Also*, compiled by Joseph Black (Light and Life Press); and *Sayings of Our Founder*, compiled by Ward B. Chandler (Roach, Chandler, and Roach). If there has been any material used without proper credit, it has been purely unintentional.

—J. W. M.

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CHAPTER 1

The Price of Sanctification

The cost of sanctification is dual, being laid upon Christ and man. The Christ of Calvary made it available by paying the price on the cross. The determinative cause of our sanctification is the blood of Christ. Here is the power to do the work that needs to be done in the human soul. The writer of the Book of Hebrews says:

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12).

The reference is to the red heifer of Numbers nineteen that suffered without the gate for the purification of the people of Israel. She was without spot and blemish, gave her life's blood, and suffered without the camp to provide for the water of separation, which was for purification from sin. So Christ, innocent and without spot and blemish, shed His blood and suffered without the camp for the purification of His people. Complete subjection of the sacrifice was the demand. Christ never exercised a personal prerogative to satisfy himself. He could have made the stones bread in the wilderness of temptation, but He did not. He could have tested the providence of the Father and leaped from the pinnacle, but He did not. He could have made himself king at the Triumphal Entry into Jerusalem, but He did not. He could have saved himself and come down from the cross, but He did not. He gave himself unreservedly and unquestioningly for all. The cost was the Cross.

We have a price to pay, however, for this blessing. Sanctification is reached by a series of steps. One may not be able to differentiate or distinguish by point of time

when he makes them, but there are preparatory steps to and leading into this experience. It is not without price on our part. These steps may be designated by four declarations.

I SEE

Without the conscious sensing of a need there is no seeking to satisfy that need. One must *feel* his need to be sanctified. The vicissitudes of life are entwined with our emotions. One feels emotions of goodness or of evil. When one is born again there still remains in him the principle of sin. Actual transgressions are forgiven but the seed of sin remains. One does not go far in his Christian life until the inbred nature of sin manifests itself. It will not lie dormant long but will rise up and demand recognition. There is no uniform manner in which it does this. It will, however, evidence itself in three areas: the lusts of the flesh, the lusts of the eyes, and the pride of life. Paul describes these to the Galatians:

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Gal. 5: 19-22).

This condition arises in the justified heart as a fly in the ointment of happiness. It must be dealt with radically and swiftly. It is the urge toward outbroken sin, and if it is allowed freedom to any extent it will work out not only in the heart but in the life.

Many ways have been tried to reconcile this condition to the Christian life. Those who have tried to resist it and control it by suppression have discovered that it finally gets out of hand. Their position is somewhat like that of the boy who seemed to be getting the best of a

battle with a young opponent. Though he was sitting astride the other, he was shouting for help. When one puzzled onlooker asked why he wanted help, inasmuch as he had his enemy down, he answered, "But I feel him rising." This is illustrative of the condition of those who try to live the abundant life while trying to suppress the evil nature.

Others try to rationalize concerning the evil nature. Under this general classification are those who seek for an imputed holiness rather than an imparted one; also those who wait for the article and act of death to destroy the carnal nature, those who seek to combine the act of regeneration and sanctification in one, and those who believe that the Holy Spirit and inbred sin inhabit the heart at the same time.

Sanctification is an act of God based upon His love for us and our willingness to meet His conditions. It is a distinct act, an act separate from and subsequent to regeneration. It gives the abundant life of victory here and now to those who seek to qualify. Paul wrote to the Thessalonians:

For this is the will of God, even your sanctification, that ye should abstain from fornication (I Thess. 4:3),

and then goes on to speak of holiness in practical living. There is no need to elaborate any lengthy argument on this point, as it is evident that the apostle was writing to living people for their continual living and not for the period at or after death.

The seeker must not only recognize his need and see the existence of such an evil nature; he must also see the capability of God to do something about this unfortunate condition. He must see that by an act of God he may become rid of it, and that God can do so in this life.

I WILL

The will is definitely brought into play in seeking and finding the second blessing. The power of the will is

evidenced in both righteousness and sinfulness. We will to be good or to be bad. We are to a great extent what we will to be. There are great outside forces brought to play upon the human heart and life, it is true, but the mind and will are where they receive our consideration and action.

In an illustrative parable Jesus explains the free exercise of the will in the work of the Kingdom. One son said he would go and work, but he did not; the other said he would not, but he did. The former exercised his will in disobeying and failing to keep his promise. The latter certainly exercised his will in changing his mind and going to work. As in religious work, so in spiritual experiences; the will is necessarily involved.

Sanctification is the will of God for us. The foregoing scripture makes this clear. To *seek* the will of God is the most satisfying employment in which we can engage. To *find* the will of God is to reach an apex of happiness and enjoyment unequaled in human experience. To *do* the will of God is to reach the highest peak of successful and victorious living. And the will must be employed in our seeking, finding, and doing.

The holy exercise of the will makes the difference between enjoying the will of God for us or enduring the will of the evil one. The prodigal son could have stayed in the pigsty had he willed to do so. The woman bowed down with physical torment could have refrained from touching the hem of His garment had she willed so. The disciples could have taken the command of Jesus lightly and refused to tarry in Jerusalem for the power from on high had they willed to do it. Had they done so, however, there would have been no great, moving account of thousands being swept into the kingdom of God.

Our wills must be subjected to and aligned with God's will. Otherwise there can be no progression toward the experience. He who gives undue attention or devotion to anyone but Him, to any way but His way, to any

cause but His cause, will stagnate here in his seeking for the blessing. He must desire to have a will subjected completely to the will of God and a life turned unreservedly over to Him. Dr. P. F. Bresee said,

It is a magnificent victory when the divine Christ thunders at the gates of a human soul, with the law of righteousness, until the ruler—Will—gives up the key, opens the gates and admits the Mighty to Save. The black banner is pulled down, and the cross is reared. The city is under new government; there are new laws, new life, new joys, new plenty. But the rebels have retreated to the citadel and armed forces have possession of it. The city is loyal, but nothing is safe so long as the citadel is held by the enemy. It must be stormed, taken, destroyed. As the Bastille was taken, torn down, and destroyed, so, this citadel of evil must be captured and annihilated. In order to this conquest, the city itself must be allied to the Conqueror—in other words, the life must be given up to Jesus Christ.

I CONSECRATE

Consecration involves the bringing of all gifts to the Master as an offering for His use and cause. There can be no halfheartedness here. There can be no saving out a little for our own satisfaction. All must be placed on the altar; and the altar, Jesus Christ, will sanctify the gift. We cannot hold out on God and expect to gain a relationship with Him. He has no bargain days nor cut-rate merchandise. The sacrifice must be complete. The statement of the Psalmist which exhorts us to "bind the sacrifice with cords, even unto the horns of the altar" is applicable here. Why should we do so? What is the purpose of an act by which we bind something dead to the altar? Paul explains:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

It is the living sacrifice that needs to be bound to the altar. The dead one is not able to remove itself, while the living

sacrifice may do so. We must make a full consecration, a final consecration, and maintain that consecration.

Rev. Paul F. Elliot, in the book *And the Word of the Lord Came unto Me Also*, comments on the above verse of scripture:

This is presenting ourselves to Him in holy consecration. We are able to say, "My all is on the altar, all is Thine, complete in every detail. My understanding is Thine to know Thee; my will is Thine to choose Thee; my heart is Thine to love Thee; my conscience is Thine to fear Thee; my memory is Thine to retain Thee; my eyes are Thine to behold Thy glory; mine ears are Thine to hear Thy still small voice; my tongue is Thine to show forth Thy praise; and my feet are Thine to walk in Thy ways. If I had the innocency of Adam in Paradise, the meekness of Moses, the faith of Abraham, the patience of Job, the fervor of Paul, the perfection of angels, they should be equally, yes, they should be more Thine than these poor imperfect offerings which I now present."

I BELIEVE

When the seeker reaches the place of full consecration and all the human element is brought into subjection, alignment, and devotion to God, he can exercise faith to receive the experience of entire sanctification. Faith is the power that causes the vast forces of the kingdom of God to move. It is the act of releasing our grasp on *anything* and forsaking *everything*, taking God at His word. Phillips Brooks gave an acrostic defining faith:

F - orsaking
A - ll
I
T - ake
H - im

Some confuse faith and feeling, but under trial faith will work when feeling fails. Emotions fluctuate with the changes of life, physical conditions, and moods of the mind. Faith centers upon the will of God and remains steadfast.

As one meets and passes one crisis after another in seeking to be sanctified, his faith will rise. When he has done all that God expects from the human standpoint, he should be able fully to believe. But only when the price has been fully paid will he become "sanctified by faith." It is more than believing a historical fact; it is believing unto righteousness.

Through the faith of others the gospel is preached to us, through faith we are saved, through faith we are sanctified, and by faith we live. Our faith is bolstered by the fact that as He has done the work for others He can do it for us, that it is in His power to do it for us, and that it is His will to do it for us. Then we can believe He does it for us now! As in our experiences otherwise, when we have paid the full price we may expect the goods.

CHAPTER 2

The Purpose of Sanctification

Paul in his first letter to the Thessalonian church speaks specifically of the purpose or the "why" of sanctification. The first twelve verses of the fourth chapter deal with this thought in clear and precise terms. The key to the thought is the word "that," which means "to a certain extent."

The will of God in the matter of sanctification is unquestionable. He *wills* to sanctify and He *will* sanctify the believer. He does not have to be coaxed or wheedled or teased into the act of sanctifying. When the seeker has met the conditions upon which the experience hinges, the work will be done. The fact that some tarry long at an altar of prayer seeking the experience is no reflection on the ability of God nor His willingness to do the work immediately. It does indicate that it takes some longer than others to "die out" to everything foreign to the nature of God. One cannot say that it takes an hour, or a day, to get sanctified. God will sanctify when complete submission and consecration are reached in the heart and life of the believer.

God does not will, however, without a purpose. This second blessing is not a nonentity. It is not a bauble or plaything to pick up when we please or lay down as easily. God purposes to do something unusual for an individual when He sanctifies him.

We are prone to quote parts of texts in our preaching, testifying, and conversing. This is a harmless habit if it does not rob from the context or make the scripture mean something not intended by the inspired writer. Often God through the Holy Spirit makes a portion of

scripture stand out with fresh, new meaning in the way of promise or blessing. It is inaccurate and dangerous to use isolated fragments of verses as proof-texts for any item of doctrine or to read something into a portion of scripture that really is not there. One is in danger of taking from or adding to the inspired Word and also in danger of being judged by the curses in the Book. It is evident that when a text is read with the context in mind we will get a revelation of a complete truth of which the text is only a part. Such is the case when we quote I Thess. 4:3: "For this is the will of God, even your sanctification." Though we often stop in our quoting there, it is our purpose here to continue the thought until the complete picture—the purpose of sanctification—is clear.

A consideration of the make-up of this portion of scripture will also help us to see the continuity of the thought. The first word of chapter four, "furthermore," connects the foregoing scriptures to this thought. The writer is saying in essence, "Added to what I have already written," etc. In addition, the sentence structure evidences this continuity. In the King James Version there is a comma after the above statement, and there is no period indicating the end of that particular sentence until the end of verse six. There is no change in specific subject matter indicating a new paragraph until verse thirteen. There are six "thats" in these twelve verses which speak of a specific area of life where the purpose of God, "even your sanctification," operates.

"THAT" OF HOLY LOVE (4:3)

Paul declares that God will, through sanctification, enable the sanctified to abstain from illicit love. There is a depth in this gold vein of scripture, however, that also makes a spiritual application. Aligning it with James's declaration, we see that all adultery is not on the human plane of sex sins. He charges:

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God;

and,

Submit yourselves therefore to God. Resist the devil, and he will flee from you (Jas. 4:4, 7).

It is not hard to determine that St. Paul is teaching in this same vein. Actually he is saying that God demands that we love Him supremely and that He will instill such love in the heart of the believer. This He does by eradicating from the soul everything foreign to His nature. That which cannot be brought under the laws of God or made compatible with His nature is removed by the crucifixion of the self. Lust, looseness, licentiousness, the life of the spiritual libertine go and the individual is made capable of loving God with heart, mind, soul, and strength. Paul speaks of the crucified life:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:6).

It is only as there is a response in the soul and an absence of a conscious rebellion or rejection of God that man shall be enabled to know the ecstasy of God's love for him. Here is love without hindrance, without fear, without the unholy nature's contaminating it with selfishness or sin. Dr. J. B. Chapman, in his book *The Terminology of Holiness*, quotes three outstanding teachers of this truth:

What, then, is this complete sanctification? It is the cleansing by the blood of that which has not been cleansed; it is washing the soul of a true believer from the remains of sin (Adam Clarke).

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 (John Fletcher).

To sanctify you wholly is to complete the work of purification and renovation begun in your regeneration (Joseph Benson).

Jonathan Edwards testified:

Holiness then appeared to me to be of a sweet, pleasant, charming, serene, calm nature, which brought an inexpressible purity, brightness, peace, calmness, and rapture to the soul.

God demands holy love and enables the human soul to manifest it. Love disengaged from the world and focused completely upon Him is His pleasure and will bring real happiness to the soul. Agreement and compatibility constitute the highway this happy soul and God will travel. Here we find mutual love and communion.

“THAT” OF HOLY HARMONY (4:4)

The sad fact is that in many cases today the instruments which were made to produce harmonious music in adoration to God are out of harmony. The stringed instruments, the wood winds, the brass, are all trying to produce the solo part. The “I” is so demanding in life that everything and everybody are made subject to it. Even more sad is the fact that not only is there no group harmony but the individual instruments are out of tune—there is no real harmony. Discordant, clanging, jarring noises are all they are able to produce. When men are happiest there often comes discord. There are in them two laws: the law of harmony and the law of discord. Like the experience Paul speaks of in Romans seven, they find that when they would do good, they do not. Instead of harmony, discord and confusion are produced. Hear the cry:

O wretched man that I am! who shall deliver me from the body of this death? (Rom. 7:24.)

It is the purpose of God through sanctification to do away with discord and confusion. Thus we may know how to possess our “vessel in sanctification and honour,” this vessel being that which Paul refers to in I Cor. 4:7

as "earthen," in which we hold the treasure of the light of the knowledge of the glory of God in Jesus Christ.

We may also see this harmony in the ability of God to do away with listing and lopsidedness. We do not always desire that which is good for us. This dislike may range from revulsion to spinach to the consumption of too many sweets; or the desire for all sunshine and no rainy days in environment. This creeps up on us in the religious world. The thrill of camp-meeting services, the freedom and exhilaration of a revival meeting, the fire that falls from heaven are of such a nature as to make us all desire more of them. The mountaintop is so uplifting in the pure air of God—the vast and distant views, separation from the dull, ordinary, and confining—that we would like to stay there. But it is not the best for us. We need the balance of the valley and the mountain in our lives. The disciples received their vision on the mountaintop at the time of the transfiguration of Jesus, but their victory was in the valley. Their work was beneath the heights of exhilaration, in the valley of need. This balance is needed to make strong men and to build souls.

My wife has a habit of occasionally turning the flowerpots in the window. Should she leave them stationary for a time the plants will lean toward the light. By turning them occasionally she is able to have plants that are straight and strong. Too much sun brings aridness and lopsidedness; too much rain makes a jungle. The temperate environment makes for order. The experience of sanctification will result in a life of proper balance and symmetry in "the beauty of holiness."

"THAT" OF HOLY BENEVOLENCE (4:6)

The principle of the statement "that no man go beyond and defraud his brother in any matter" is a practice of the Golden Rule. The specific area Paul refers to here is the Christian family. The margin interprets the word

"defraud" as "overreach." We may put it in other words to say "to take advantage of."

The whole situation revolves around the Christian concept of love. Soon after the Christian Church had begun to make its impression on the world, the people were faced with a decision concerning Christian benevolence or brotherly love. They solved it by creating an office for the care of widows and needy ones. First chosen was Stephen, "a man full of faith and of the Holy Ghost." James includes this realm of activity in his definition of pure religion:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (Jas. 1:27).

Paul commends the Thessalonian church on their discharge of their obligation in this matter:

But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, *that* ye increase more and more (4:9-10).

To harden one's heart against the needy, to close one's hand to their cry, to turn one's eyes away and dismiss them from one's sight are not signs of the truly sanctified. It is contrary to the nature of the sanctified to entertain thoughts or attitudes contrary to the principles of holy benevolence. Any unbenevolent attitude is an unclean one. But

God hath not called us unto uncleanness, but unto holiness (5:7).

The second "that" is in connection with Paul's plea that holy love toward the brethren of Macedonia be increased more and more. This "that" of holy development is extremely important to our progress in holy living. Should we have no burden for, nor see, anyone upon whom we may practice holy benevolence, we should

cast about for such persons. Because we may live sheltered lives, and because God has been pleased to give us a good portion of the world's goods, we may close our eyes and stunt our growth in brotherly love. There are needs all around us, however, waiting for the touch of our hands.

One can find also at times in the work of the church the sad case of a lack of brotherly love. Office seeking, taking advantage of others, holding grudges, unforgiveness, unfriendliness, critical attitudes, selfish motives cannot be signs of the truly sanctified. Evidently they are signs to the contrary.

"THAT" OF HOLY INDUSTRY (5:11)

In the Christian realm, industry has always been an important concept. There is really no such person as a lazy Christian. The Wise Man warns again and again in no uncertain terms against slothfulness. He illustrates his point with the industry of the ant. God has always called workers in His vineyard who were industrious. A few examples will suffice here: Moses was busy working for his father-in-law; Amos, in the field; Peter, fishing; and Paul, persecuting the Church.

In the beginning days of our country the settlers found a group who would not work. They soon passed a law that he who did not work did not eat. This is of special interest to workers in the kingdom of God. Slothfulness brings nothing but poverty, physically and spiritually. He who wishes to experience the romance of the work must be willing to participate in the stress and strain of the work. To be wholly sanctified is to be wholly consecrated, and to be wholly consecrated means to be absorbed in the work of the Lord.

"THAT" OF HOLY HONESTY (5:12)

Paul here carries the concept of benevolence into another specific area, "to those who are without." It is no more right to take advantage of a non-Christian than

of a Christian. The holy man is an honest man. The moral condition of the man he is dealing with does not alter his personal attitude. Because he is holy he must be honest. In this area much of the influence of those who profess this grace rises or falls. Unfair business dealings, embarrassing haggling, unkept promises and vows, unbecoming attitudes, dodging debts, underhand manners, undermining of any sort, unfaithfulness, have always been the bane of Christian profession. Witnessing is not always done in a testimony meeting. It is done consciously and unconsciously in our dealings with our fellow men. It is here God puts us on the plane of free moral choice. He puts in us, in sanctification, the moral quality of this condition. It depends upon us whether we keep it unspotted or not.

The swineherds of Gadara were more interested in their swine than souls; thus they implored Jesus to remove himself from them. This is the picture of unclean and unholy business interests today: liquor interests, tobacco interests, worldly pleasure interests, and others. They are dishonest in misrepresentation and deceitful in advertising, taking advantage of their fellow men and demoralizing youth and old alike. He who will live the life of holiness must remove himself from the taint of dishonesty in any area of life.

"THAT" OF COMPLETENESS (5:12)

That we have lack of nothing making for a completely happy Christian experience is the aim and actuality of sanctification. This "that" involves all of the foregoing. The truly sanctified have no lack of holy love, holy harmony, holy benevolence, holy industry, or holy honesty. This does not mean that these conditions have reached full development. It does mean that all of the elements, or completeness of elements, making for development, growth, fruit bearing, are there awaiting their exercise unto godliness. This is the purpose of God, to make us through sanctification wholly His.

CHAPTER 3

The Possessiveness of Sanctification

Situated like a gem among the scriptures is the thirty-fifth chapter of Isaiah. Surrounded by woes, thunderous warnings, and judgments by the fiery Isaiah we find a prophecy or promise of good things in the ten verses of this chapter. It is a classic of scripture.

We may make three applications or interpretations in this passage. First, it is a beautiful word painting of Jerusalem in days yet to come. Second, it is a wonderful picture of the millennium and conditions existing during the earthly reign of Jesus. The third is a spiritual application. This is a holiness classic showing that the wholeness of man is involved in sanctification. "Holiness" and "wholeness" are taken from the same root word. In this chapter we see God's possession of the whole man in sanctification; the sanctified man, his actions and his members.

THE SANCTIFIED MEMBERS (Isa. 35:5-6)

Isaiah here specifically names the eyes, ears, limbs, and tongue. There is much that passes through the eye-gate that may be undesirable. The ability to screen the good out of what we see or to adjust one's view to the righteous is rightly the property of the sanctified. It is a known fact that we retain much more of what we learn by sight than what we learn by any other faculty. The eye itself has no moral quality, however. The desires, ambitions, and interests that lie in the innermost parts of the soul control the eye, though it is true that the devil often uses the eye for an entrance to the soul. David *saw* the opportunity to sin, and the object or agency for sin, before the actual chain of reactions caused him to sin.

We may conjecture the reason for David's being on the housetop at that particular time, but the situation was photographed by the eye before it developed into sin. This is evident.

The sanctified, through the power of the Holy Ghost, are able to turn their eyes away from the enticement to sin. One will soon realize that appearances are deceiving. The Psalmist said in one place that he almost slipped when he saw the prosperity of the wicked. But he came to realize that this prosperity was transitory and temporary.

One may read into life what he pleases, and what is more problematic, what actually may not be there. Someone has illustrated this point in a couplet:

*Two men looked out from prison bars;
One saw mud, the other stars.*

The position of the latter man was not unlike or superior to the former. His problem was the same. It was his perception that made the difference; it was the direction he looked. We may look down spiritually and see the mud of mockery, dirt of depravity, grime of greed, despair of doubt, and the blackness of bigotry. If we would criticize the Church or the world, we can find what we look for. If we would pity self and magnify little irritations, we need not look far to find them. The truly sanctified do not do so. They are capable of looking up to see the heights of holiness, the stars of spirituality, the firmament of faith, the elevations of exhilaration, and the mountains of morality.

The ears also are sanctified. That is, one is not willing that they should become garbage cans for the refuse of the world. He is no more willing that anyone, even his best friend, deposit the garbage of gossip, slander, surmises in his ears than he would be for someone to dump refuse in the living room of his home. We *are* account-

able for what we allow ourselves to hear. However it is not the physical member, the ear, that has the moral quality. The wishes and wants in the innermost part of man control his listening. The sanctified individual may not be able to use that moral quality like the switch on a hearing aid, but he will exercise himself against hearing that which is not profitable or spiritual. He will do this by vocal objection or by removing himself.

Isaiah continues by speaking of the limbs, and more specifically the condition of lameness. With the regenerated there remains the taint of sin. Though he has been forgiven of his past there still remains the inner pull toward evil. It cannot be forgiven; it must be removed or eradicated. There is no logical question of the action of eradication in sanctification. God does a good work, a full work, when He crucifies "the old man." The regenerated has a marked hindrance or halt in the presence of the carnal nature. Only as it is eradicated through the power of the Blood may he be all that God would have him to be.

The tongue next gets special attention by the prophet. It is possible to lose one's sense of God on the soul by talking too much. Telling half-truths, shady tales, or the use of the tongue in any way to harm or hurt is completely out of place in the life of the sanctified. The tongue is scripturally described as unruly, a little fire that kindles a great conflagration. But the tongue has no moral quality. It speaks in response to what is in the innermost part of man.

Thus the members of the body are sanctified only as that which activates them is sanctified.

THE SANCTIFIED SOUL (Isa. 35:6-7)

The sanctified soul or seat of affections is the activator of the members of the body. The moral qualities of man's activities are controlled by the condition of his soul. This

is a part of him which cannot be touched, altered, or moved by human hands. Only a spiritual touch by an outside source will suffice to cleanse and condition the soul.

Isaiah's word painting of the unsanctified soul is not pretty, but true. He calls it a "wilderness," "desert," "parched ground," "thirsty land," and "habitation of dragons." But with this description of the soul is the promise of "waters," "streams," "springs," and "grass with reeds and rushes."

The human language staggers at describing the soul under the influence and control of the carnal spirit. It is a wilderness in which everything grows wild. There is no real order or symmetry. The jungle is an apt illustration here, with everything growing out of control and a tangle of vines, trees, and brush infested with poisons and dangers. Yet the world is beaming its attention at such a condition today. Literature in books, pamphlets, and papers, posing as entertaining or informative, glorifies the lusts and lewdness of the flesh. And while we sow the wind, we are reaping the whirlwind in crimes of every description. The shifting sands and bleaching bones of a Sahara are also an apt illustration of a soul in such a condition. The oases are few and vegetation scarce. Such is the condition of the soul needing the spiritual force of the Holy Spirit.

These pictures are descriptive of two extremes, the wildness of a jungle and the aridness of the desert. Though there are definite limitations here, we still have an illustration of inequality—too much rain or too much sunshine. The sanctified live where there is a good degree of spiritual sunshine and enough rain to make normal and healthy growth. There are those who seem satisfied only in the bright sunshine and light of a camp-meeting atmosphere. They cannot settle down to a daily walk with the Master when the big meeting is past. They live on the lighter, the ethereal plane only. Because that

is so, they cannot endure the cloudy day, the tunnel, or the dark place. Others, strangely, seem happiest in the disorder of the jungle. The wilder it is, the better they enjoy it. The truly sanctified do not live at either point of extremity, but where they may enjoy an equal amount of light and rain. Thus they are capable of enjoying a well-rounded, symmetrical, normal, happy Christian experience.

Isaiah also calls the unsanctified soul a "habitation of dragons." This is an accurate description of the evidences of carnality in the soul. They are dragons in a very true sense. Paul specifically names them in his letter to the Galatians in a range from adultery to revelings. They are capable of bringing ruination to the life. Lives that we may refer to as out of control are really under the control of these dragons. They will bring ruination not only to the life but also to the soul. They do not work alone or without direction. John speaks in Rev. 12:9 of "the great dragon . . . that old serpent, called the Devil."

The prophet gives the promise that in the haunt of such there will be the court for calmness, peace, satisfaction, and normal life.

THE SANCTIFIED WAY (Isa. 35:8)

The way of holiness is described by Isaiah as a highway. Here we have set forth both the accessibility of the way and the travelers on the way. The need for cleansing is paramount for those who would walk this way of holiness; for "the unclean shall not pass over it."

The way of holiness is a *pronounced* way. It is not the highway, but a way within a way. It is clearly pictured that one may not only find it possible to go on in the general direction of his ultimate goal, but he may walk in the way which is the center of God's will. This experience (and the way) is named. It is no mere theory or abstract principle; it is a foundation laid as the way

of life for the children of God. There is no substitute for a holy life. There is no way in which we may gain greater success than in this way. In regeneration we walk in the path of righteousness; in sanctification the impurity is removed from the heart, so that the heart will conform to the way of righteousness.

It is a *peculiar* way, a separated way. As holiness is foreign to the carnal nature, so must the characteristics and presence of the carnal nature be foreign to the holy heart. Others around may manifest a spirit of retaliation; the sanctified will not. The holy heart and the carnal are at opposite extremes. One manifests pride, the other humility. One will lust, the other will love. One will grasp, the other will give. One will be unsteady, the other established.

This is a way of *purity*. It is not for the unclean, but the unclean may come for cleansing (v. 8). Impure acts, impure conversations, illicit loves, inordinate ambitions are not to be tolerated—as this is a way of purity, they are out of place.

It is a way of *plainness*. The wayfaring man, though a fool, will not err in this way. The doctrine or the experience is not a hidden one, given only to a few. All who qualify may walk therein. There is no need to walk in darkness. All may walk in the clear and plain way of holiness.

THE SANCTIFIED SECURITY (Isa. 35:9-10)

This way is conspicuous by the absence of lion or ravenous beast. The implication here is that, while one must travel through the wild areas of human life, the lion and ravenous beast do not inhabit this way of holiness. They may be on either side, as illustrated in *Pilgrim's Progress*, but not on the way.

The security of the sanctified speaks of *safety* and protection. Sanctified security, unlike the so-called "eternal security," is dependent upon two persons, the

sanctified and the Sanctifier. The Sanctifier will indwell, cleanse, set apart, and empower. The sanctified must be willing to abide by the rules that keep one in such a condition. Should he lose the experience, he does so by a willful choice or submission to temptation. His safety is conditioned on his willingness to remain safe. There is no lion nor ravenous beast strong enough to move him if he chooses to stay in the will of God.

This condition signifies *satisfaction*, a place of songs and everlasting joy. The song is not a funeral dirge but a happy, exuberant paean of praise to the Lord. The joy is not that of passing pleasure but the fullness of happiness. This happiness is founded on the knowledge that all is well, and conditioned by the presence of the Spirit.

This security is *selective*. It is for a special group, the redeemed. They may not always be high in the accepted social circles of the world, but they are the cream of the crop in the kingdom of Heaven. The truly sanctified are of a sterling character, a sound mind, and possessors of a sound doctrine.

There is further a condition of *stability*, a place where sorrow and sighing shall "flee away." Instability is always indicative of the condition of the unsanctified; stability is the glad condition of those who are wholly possessed of the Holy Spirit. These will maintain their equilibrium in a world that is rocking and reeling. Though emotions may fluctuate, the sanctified are on the Rock that cannot move.

CHAPTER 4

The Power of Sanctification

The unusual, mysterious, and powerful occurrences at Pentecost are notable. These are peculiar only to that particular day. That which came to pass in the New Testament was the fulfillment of the prophetic promise of a previous Pentecost. Both in the old and the new covenant, Pentecost was significant of the manifestation of God. As someone has described it, one was legal, the other evangelical; one was from a mountain, the other from heaven; one was terrible, the other merciful. The second chapter of Acts gives a historical account of the powerful spiritual forces exercised on behalf of humanity on the Day of Pentecost.

THE POWER OF UNITY (Acts 2:1)

It was a mystery to find the disciples in one accord; this was not always so. The history of their few years with Jesus was characterized by bickering, arguing, and a competitive spirit. At Pentecost they were in one accord. This affected their whole earthly relationship, within themselves, with others, and with God.

They were one in prayer effort. The promise was conditioned on their tarrying until they were endued with power, and they were doing just that in prayer. They were not lukewarm and backward in their praying. Many today do not have the experience because they do not seek it incessantly with a determined heart. In addition to this, they did not pray "at" one another, nor pray for a higher position than their fellows. They were united in one great effort of prayer for the second blessing. And the Holy Spirit came!

They were one in desire; none was unconcerned. They were one in co-operation; none dissembled or dissociated himself from the group. They were one in endeavor. As one body they moved on toward the spiritual Canaan. They were one in persistency; none was lethargic or lazy. They were one in self-forgetfulness; they now put far away such proud statements as, "The devils are subject unto us." Foremost was the desire for the will and glory of God, the promise of the Father. They were one in consecration; they held nothing back, all was on the altar.

The secret of realizing the crisis experience of the second work of grace is to be found with the disciples in the willingness to be one with Christ in God, the desire to become lost in Him and His will. The same hunger to crown Him Lord of all in our lives will bring us to the place where we can receive the same experience.

POWER OF DIVINE MANIFESTATION (Acts 2:1-4a)

Historically, the desire of humanity has been for a manifestation of God. The happy man is the one who has had a revelation of God to his own soul. While most certainly a collective blessing was enjoyed on the Day of Pentecost, the prime factor was the revelation of the presence of God to each. As the Holy Spirit descended, there came that consciousness of divine manifestation.

This occurrence was *prophetic*: Peter quoted the prophet Joel to explain it. This is the age prophesied by the saints and prophets of old. The day of grace was foretold from Genesis onward. Prophet, priest, and king anticipated it. Now "in the last days" the Holy Spirit has come. Joel prophesied:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit (Joel 2:28-29).

The message of Peter and the prophecy of Joel designate this day as *dispensational*, occurring "in the last days." In all previous dispensations the creation failed the Creator. Under theocracy, judges, and kings, miserable failure ensued. Now are given the Holy Spirit and the dispensation of grace. Truly here is an honor which enjoins a high experience above which no other age has gone.

In addition to this, the occurrence was *evidential*. God in times past spoke singly through the fire, the wind; in a few cases individuals had been Spirit-filled. The combination of these is experienced here. The wind is characteristic of and signifies the *presence* of God. The God of the whirlwind which took Elijah up now signifies His presence with the mighty rushing wind. The fire brings before us the fact of the *purging* of the dross. Here the living God again answers by fire. Their being "filled with the Holy Ghost" signifies *possession*. He now takes up residence in the purged heart. That which was once inhabited and possessed by devils now is possessed by the Holy Ghost.

These characteristics were to a select group and were for the benefit of the disciples. The manifestation of tongues was for the benefit of others, and will be considered next.

There can be no abundant living and real blessing until God manifests His presence, purges the dross, and possesses the life and soul.

POWER OF DIVINE INSPIRATION (Acts 2:4b)

The gift of languages was a manifestation of God for the benefit of those who were not in the Upper Room. It was a demonstration of the inspiration of the Spirit-filled. Someone has said that at Babel there came the confounding of languages to scatter nations; at Pentecost there came the gift of languages that the nations might be gathered under one Leader—the Christ.

This experience was marked by a fervid testimony. It had urgency, fervency, and life. The Holy Spirit put drive into the disciples. They passed from cowardice to courage. Empowered by the Spirit, they exhorted in the many languages of the people who heard them. In contrast to many testimonies today, theirs was not a dead but a living, burning exhortation from souls on fire.

It was a clear testimony—not the prattling of a child, but a definite statement of a certain fact. There was no gibberish, hysteria, hissing, or unintelligibility here. Their testimony was, "This is that." It was clearly given and clearly understood.

Further, it was inspired directly by the Holy Spirit. They spoke "as the Spirit gave them utterance." Wesley said that Moses, typical of the law, was slow of speech; the gospel is fiery and lively. Their praise was not man-made nor man-developed. The Spirit spoke through them.

Theirs was an effective, radiating testimony. A spiritual reaping resulted from it. They were not speaking of theory; they were telling an experience. The people recognized it as a testimony of the "wonderful works of God." It was effective in any language or dialect. According to Wesley, this talking in the languages of the world was an earnest that the whole world should in due time praise God in their various tongues. May God set our tongues aflame with inspiration to render effective praise to Him before the world.

POWER OF DIVINE UNCTION (Acts 2:13)

Unction was a new characteristic to the disciples. They had a foretaste of it when Jesus sent them out to work for Him, but now *He* had come who Jesus promised would abide with them forever.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive,

because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:16-17).

The world attributed the condition of the sanctified to the imbibing of wine. It was, however, the infilling of the Holy Spirit. Paul gives an implied contrast between the two when he says:

Be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph. 5:18).

There is a comparison here which may be drawn without sacrilege. Characteristics of the drunken are loose tongues, loose friendships, loose purse strings, and loosening from fear. When the Holy Spirit comes, He will loosen the tongue for God, until there shall come forth conversation pleasing to the Master, as well as praise and thanksgiving. He will loosen the bonds of cliquishness. The sanctified are easily entreated and love everybody. He will further loosen purse strings; the sanctified are liberal and cheerful givers. They see no problem in tithing, as their purses are on the altar as part of their consecration. They do not fear man or the judgment, because perfect love casts out fear.

The unction activated a powerful message with extraordinary results from the Church that day, and it was only the beginning. Unction of a possessed man brought forth a clear truth. Feelings or words were not spared. There was no "beating around the bush." No compromise was made. With such unction the world is ours to conquer and to claim for Christ. In the words of the saints of the past, we need to get the "glory."

POWER FOR SPIRITUAL SUCCESS (Acts 2:41-47)

The evangelistic results of the Day of Pentecost were tremendous. The Scriptures give a total of approximately three thousand added to the Church. There was the clear-cut, uncompromising preaching of the whole truth. It was not the truth alone, however, that caused this

spiritual movement; it was the truth plus the Holy Spirit. Here is the difference between the ordinary and the extraordinary, between the common and the unusual.

“When he is come” are the words that spell victory in the work of the Lord. The fear and failure of the past are forgotten in the evidence of present victory and the promise of future success. This promise has never been voided, nullified, nor outgrown. It carries the same weight as before. It is still workable. Revival depends upon this presence of the Holy Spirit. The growth of a church is utterly dependent upon it. The success of the individual in the Christian life can be only because he has tarried for the baptism with the Holy Spirit. The power of a church is never demonstrated by her type of building, furnishings, or social class or group; the power of a church is demonstrated by the evidence of the presence of the Holy Spirit in her midst.

The disciples took no glory for the results. This attitude was opposite to that of the group of seventy which were sent out by the Lord. When they returned from their journey they were jubilant in the praise of themselves, as the devils were subject to *them*. This called for a reprimand from Jesus:

And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven (Luke 10:18-20).

The disciples did not take the glory on the Day of Pentecost. Peter boldly said:

But this is that which was spoken by the prophet Joel (Acts 2:16).

A further evidence of the transforming power of the Holy Spirit was the serious thought and action of the converts and their continuance in this way.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (2:41-42).

They made a clean break with everything which was not of this way. This was not a halfhearted obedience for as long as it was convenient; they continued steadfastly in the way.

There must always be an outward evidence displayed by those who profess transformation of soul and a holy heart. To make a clean break with everything foreign to the nature of God and to continue in the faith are clear signs to those who watch as to whether he who professes also possesses. Those who throw away their confidence at the slightest provocation cannot be examples of this group. Nor can those who continuously travel hither and yon, trying this church and that, never settling down to steady work.

This spiritual success story does not end with one day's labor. The disciples gained the confidence of the people, and the Lord added to the Church daily. The balance of the Book of Acts is a continuation of the evidence of this power for spiritual success. The spiritual movements and outpourings of the presence of God since then are related to that great occurrence when the Holy Spirit was given in accordance with the promise of the Father.

CHAPTER 5

The Perpendiculars of Sanctification

Geometrically, a perpendicular is a line meeting a given surface at right angles; something in an upright position. It is our purpose here to consider some of the perpendiculars of sanctification, either pointing toward or from heaven; or more specifically, lines to or from God or pointing both directions at once. These appear as outstanding points which concern sanctification. Their relationship is with God and His relationship with man. They are integration, inspiration, identification, and invitation.

INTEGRATION

Man may be classified by three divisions psychologically and spiritually: the integrated, disintegrated, and unintegrated. The ideal man, the completely satisfied, spiritually balanced, and sustained man, is of course the integrated man. Each part of him responds spiritually to every exigency and emergency which life presents. Like the Psalmist he may say, "I shall not be moved." Only when there is a disturbance or removal of any part of that which makes up his integration does spiritual defeat come.

The disintegrated man is one who has been integrated at one time. For some cause he has become disintegrated. In the phraseology of the world, he has "gone to pieces" spiritually. There is now a lack of co-ordination in the life of the spirit. The popular religious terms describing him are "backslider," and farther removed, "heretic" or "reprobate."

The unintegrated man is one who has never come to spiritual integration. The prefix "un" designates a lack

of, or without. We may say he is without integration spiritually. While this classification cannot be said to be the complete picture, we may safely use it insofar as this thought goes. Paul said:

And you hath he quickened, who were dead [our note: unintegrated] in trespasses and sins; wherein in time past ye walked according to the course of this world [unintegrated], according to the prince of the power of the air (Eph. 2:1-2).

This man needs the touch of God upon his soul. He does not reach complete integration, however, in conversion. Only as he is filled with the Spirit, in sanctification "subsequent to regeneration," will he reach this plane of living.

The integrated man is the ideal. He has come to complete enthrallment and enjoyment of spiritual things. He has what the unintegrated person has never enjoyed and what the disintegrated person has given up or lost. He reaches this state by crisis experiences: one, his conversion through the power of the blood of Christ; two, his sanctification through the baptism with the Holy Spirit. His continued integration is based on his willingness to maintain it insofar as it is the human act. As St. John puts it:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (I John 1:7).

St. Paul says:

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh;

and:

If we live in the Spirit, let us also walk in the Spirit (Gal. 5:16, 25).

That which would conflict with the nature of God is removed in sanctification and the whole man is brought into submission, obedience, and co-ordination to do the will of God.

Rev. C. I. Armstrong cites the need of getting rid of these forces conflicting with the nature of God:

We have the cancer of covetousness, the bruising of blasphemy, the rattlesnake of jealousy, the viper of malice, the gangrene of godlessness, the malaria of vain philosophies, causing wiseacres to laugh at the satanic forces that are at work in the world today.

Dr. D. Shelby Corlett lauds the ability of Christ to drive the evil forces from the soul:

There are not enough devils in hell, not enough skeptics on earth, not enough unbelievers in the church to rob Christ of His power or might to sanctify His people with His own blood through the provision He has made on Calvary.

Thus in sanctification we reach integration.

INSPIRATION

Characteristic of the life of the true Christian is the quality of inspiration. The Christian religion is a happy one. The past of the follower of God has been taken care of by pardon, his present is in the hands of a never failing God, and He who has brought him "safe thus far" will take care of his future.

One phase of this is *illumination*. When first the searchlight of God is turned in on the soul, one may experience despair; but according to the promise he may subject himself to God and walk in the clear light of God. According to the Wise Man:

The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. 4:18).

In the words of Jesus he will be a reflector or illuminator.

Ye are the light of the world. A city that is set on an hill cannot be hid (Matt. 5:14).

There is another phase that we may designate as *permeation* or *interpenetration*. This describes what the Holy Spirit does in sanctification. He penetrates and permeates the whole man with His presence and power. There is no part of man, however deep-seated or secluded,

but what is cleansed by Him in the second work of grace. There is no area of his life in which He does not evidence himself. He will exercise himself in every emergency of life, however problematic or perplexing it may be.

A third phase of this thought is *insulation*. The purpose of this insulation is to keep something desirable *in* and to keep something undesirable *out*. The Holy Spirit will inhabit and possess the soul and will keep the enemy out. He will grace the body, soul, and spirit of a man with His presence and will fortify him against the onslaughts of the evil one.

IDENTIFICATION

The means of identification are many and varied in the human life. We may identify a doctor by his case, a nurse by her garb, a clergyman by his bearing, a type of man by his friends or, even more surely, by his enemies or that which he opposes. Paul identifies the wholly spiritual man with the Lord Jesus Christ.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord (I Cor. 1:30-31).

In the preceding verse he made a comparison which sets the Christian apart and identifies him more prominently.

1. The Jews require a sign; therefore the preaching of Christ is to them a stumbling block.
2. The Greeks seek after wisdom; therefore the preaching of Christ is to them foolishness.
3. "We" preach Christ crucified.

Paul gives four phases of the identification of Christ with the Christian. He is our *wisdom*. The wisdom given the children of God comes from a superior Source.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (Jas. 1:5).

Here is wisdom to make right choices at the right time to get right results. Because we cannot unravel our dif-

faculties at times and we cannot see their solution, we become distressed at the possible outcome of our own personal world as well as the sphere on which we live. A little story has helped me at this point. A certain father was engaged in study of his books but was being constantly interrupted by his little girl. In an effort to occupy her and give himself some relief he gave her a jigsaw puzzle to put together. It was a map of the world. In a very short time she was contentedly trying to fit the pieces together, and the father settled back to his books. Suddenly he was interrupted again. She was done. The father, marveling that she got the puzzle fitted together so quickly, asked for an explanation and she answered that at Sunday school she had been shown a picture of Jesus. His picture was on the back of the map of the world. "When you get Jesus all right," she said, "the world will come out all right."

Christ is our *righteousness*. The righteousness of the Christian points in three directions: upward, outward, and inward. First, he is able to look upward into the heavens and realize that he is right with God. Second, he may take an outward look and, insofar as he is personally concerned, realize that he is right with his fellow men. In reality the wholly sanctified person recognizes no one of the human family as an enemy. That is, his attitude toward everyone, including those who have set themselves against him, is not one of ill feeling or retaliation. He not only loves his friends; he loves his enemies. Third, he is able to take an inward look and realize that he is right with himself. Paul, in speaking of that which we allowed and that which we considered unlawful, said, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22). This may be carried over into any phase of human life. The privilege that is enjoyed by the wholly sanctified is the ability to lie down at night without their consciences rising up, starkly disturbing their rest. It is true one may escape from the law

for a time, he may deceive others, but he cannot escape from himself. The conscience is a tried and true detective. Man has seared it, quenched it, stifled it, but in the end has had to surrender to its dictates. The United States Government has a fund which it designates as "Conscience Fund." Money is sent in to this fund for various offenses but the basic cause is the conscience. The wholly sanctified is able to live with himself.

Christ is our *sanctification*. He propagates it, proffers it, and provides it through the Spirit. He is the Lamb of God that takes away the sin of the world.

He is our *redemption*. The redemptive powers of Christ are shown in His ability to deliver us from the guilt of sin, the dominion of sin, and finally the environment of sin. He personally paid the price for our redemption from the environment of sin, He is preparing a place for us where there is no sin, and He will come personally to take us to that glorious place.

INVITATION

The invitations of the Scripture urge one on to the possession of the experience. The promises are sure, the commands are urgent, and the heritage of history proves that it is for us today. We would present a brief list of them here.

1. A command of Jesus:

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

2. A prediction of Jesus:

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:5, 8).

3. A prayer of Jesus:

Sanctify them through thy truth: thy word is truth (John 17:17).

4. A promise of Jesus:

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

5. A command of Paul:

And be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph. 5:18).

6. A prayer of Paul:

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5:23).

7. A statement of Paul:

For this is the will of God, even your sanctification, that ye should abstain from fornication (I Thess. 4:3).

8. A mark of confidence of Paul:

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

9. A proposition of John:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:9).

10. A day in history:

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

To whom are these commands, promises, and evidences given? For whom are they intended? Not to the sinner surely. The experience of sanctification cannot

be for the sinner for various reasons. (1) He does not seek it. He seeks forgiveness. (2) He is not qualified to receive it. James indicates the order when he says, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8). (3) He is yet in trespasses and sins.

Nor are these given to the backslider who wishes to return to God. Neither is he qualified to receive the experience of entire sanctification. After his denial Peter wept his way back to God and later was filled with the Spirit. John received a message for the church at Ephesus in Revelation 2:

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I [Jesus] will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent (vv. 4-5).

Thus the backslider must begin again at the beginning and seek for forgiveness of his backsliding.

Neither are these given to the unconsecrated. He that is not willing to submit to the complete will of God and make a full consecration to Him is not worthy. To humble oneself is to come into position to be elevated to this wonderful state by the Lord. As the thought of consecration was considered in another chapter, we will not tarry here but remind the reader who may be lacking this experience of the words of the writer to the Hebrews and of St. John in Revelation.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Heb. 6:1).

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev. 22:17).