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THE CROSS AND CROWN OF HOLINESS

By Rev. Wayne C. Aman

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COVER STORY

On the cover of this book in its printed form is a mountain scene. Taken some distance from the peak, one sees evergreen forested slopes leading up toward a crowning summit which dominates the landscape. On page one, the author relates why he chose this picture for the cover:

"We chose this picture of Cinnebar Mountain, in Owyhee County of southern Idaho as the cover for this booklet. It is familiar country to the writer, as I spent a number of years in this vast area working as a cowboy on various ranches. In September 1952, I was saved from all sin after months of seeking for deliverance. For years I had never been in a church, yet the Holy Ghost found me and led me to my Saviour. It was while riding home to the ranch on a trail high on this mountain that Christ forgave the sin of this unworthy sinner. To him be all honor, praise, and glory!" --Wayne C. Aman

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PREFACE

I offer the truth of this little book without apology. Errors and defects are mine, in my human manner of presenting its truths. I am not an author of books but write to present vital scriptural truth that may help someone find "this grace wherein we stand." Most others could do better, but because we see many publications on theories of the social gospel and so few on the truth of Holiness, I confess I must do what I can to tell this generation that they may still drink from the Upper and Nether Springs of Canaan Land, and eat from the Honeycomb.

Brethren let us not let the witness of such wonderful grace be quenched by shallow, easy-believism theories that never changes the heart nor even the head. There still remaineth a rest for the people of God. Hallelujah!

Wayne C. Aman

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DEDICATION

To my six children, Pete, Joe, Sue, Terry, Gary, and Lisa, I dedicate this booklet. I cannot leave them a legacy of earthly things. I can leave them the memory of a father who was saved by grace from a life of sin, sanctified through the Divine offering for sin, and enabled to live a life of holiness before them by the grace of God.

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THE REALITY OF HOLINESS

"For I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy: for I am holy." Lev. 11:44

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve a living God? And for this cause he is the mediator of a new testament." Heb. 9:13-15

The writer of the Hebrew letter is reminding the reader that the new covenant is a better covenant than the old, based on the better promises. He also compares the ceremonial cleansing, which was commanded, with the perfect cleansing by the blood of Jesus. He strongly emphasizes that the reason of Christ's mediation of a new covenant is to purge your conscience, (That faculty by which person could regard himself as free from guilt. W.E. Vine) from dead works to serve a living God.

God's standard for man has in every dispensation been holiness of heart and life. In the eternal plan, "God hath from the beginning chosen you to salvation through sanctification of the Spirit an belief of the truth." II Thess. 2:13

We are not writing to argue against the opponents of the doctrine of Holiness, for there are those who are willingly blinded and fail to come unto the knowledge of the truth. I write to point the wilderness wanderer to Canaan, the land of inheritance; to tell the thirsty pilgrim of the Upper and Nether Springs. I write to encourage the believer to go on into an experience that is real and satisfying; to the troubled soul who is searching for a fullness of experience. We seek to proclaim that there remaineth a rest for the people of God. We wish to point out to the hungry of heart that Jesus Christ not only justifies freely, but sanctifies wholly. We would proclaim with the Apostle, that "the law of the Spirit of the life in Christ hath made us free from the law of sin and death." We would sing with the poet.

"I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears.
Broken vows and disappointments,
Thickly sprinkled all the way.
But the spirit led unerring
To the land I hold today."

-- Anon --

There has been much error propagated concerning this definite second work of grace. The first false doctrine from Satan in Eden was that one could be right with God and sin in thought,

word, and deed. The serpent asks, "Hath God said thou shalt surely die?" God said, "The soul that sinneth it shall die." "He that committeth sin is of the devil."

One cannot sin and be a Christian. Until that sin is forsaken and repented of, and by faith he is born again, he is not a Christian.

Another error which has made shipwreck of the faith of multitudes, is that when one is born again he has received Christ's baptism with the Holy Ghost. These are two definite experiences of divine grace, the latter subsequent to being justified by faith.

The first work is repentance of and a remission of sins - Christ's baptism is consecration and cleansing from the sinful nature. The new birth is for the unsaved - Christ's baptism is for the Christian. The new birth is being delivered out of Egypt - Christ's baptism brings us into Canaan. The new birth is deliverance from guilt - Christ's baptism is deliverance from sin. The new birth is justification to the sinner -- Jesus' fiery baptism is entire sanctification to the believer. The new birth is betrothal - Christ's baptism is marriage. The first baptism is the washing of regeneration - the second is "the renewing of the Holy Ghost." the new birth begins what Christ's baptism consummates. Both these wonderful experiences are received wholly independent of outward ordinances. Jesus said "John truly baptized you with water, but ye shall be baptized with the Holy Ghost not many days hence. Wait for the promise of the Father, which ye have heard of me."

The promise of the Father was that he would send a person to them; "the Comforter, which is the Holy Ghost." How much in error are those that propagate the doctrine of "one work". "Have ye received the Holy Ghost since ye believed?"

That Christ's baptism was something more and beyond the experience of being born again, and becoming a believer, is proven as Jesus stood on the last day, the great day of one of the Jewish feasts and cried, "If any man thirst let him come unto me and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water." Jn. 7:37-38

Then that the church may know in what experience such living water would flow from the believer, the writer puts in a parenthetical explanation, ("But 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.") Jn. 7:39

My dear reader, do not be turned aside by false teachers. Rather listen to the words of one that had shortly before received Christ's baptism, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39 This promise is yours; This experience is for you.

The false teachers tell the people that it is impossible to live above sin and therefore we cannot live a life of holiness. Such doctrine is not only false but damning. As we seek God's will for our life through the Word, the Holy Spirit teaches us that God not only commands us to be holy but provides through the death of Jesus, by the shedding of his blood and the offering of his body, a complete and thorough cleansing that enables us "to serve him without fear in holiness and righteousness before him all the days of our life." Praise his Name! We no longer need to live

enslaved to carnal lusts, passion and habits of sin with an inward warfare, but we may according to his oath be delivered out of the hands of all our enemies. "There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh but after the spirit." Let us thank God for the freedom of the soul which was purchased at Calvary.

I am drinking at the fountain
Where I ever would abide.
For I've tasted life's cool river,
And my soul is satisfied.
There's no thirsting for life's pleasures
Or adorning rich and gay.
For I've found a richer treasure
One that fadeth not away.

The Roman writer introduces the reader to the gospel that "is the power of God unto salvation to all that believeth, and therein is the righteousness of God revealed by faith." He insists that man will go to a state of total depravity, becoming reprobate, without the grace of God. Grace is not gained or merited by law or works. We are "justified by faith, and we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Rom. 5:1-2 Peter endorses this truth by stating our hearts are purified by faith. Acts 15:9

The beloved John Wesley testifies, "Many years since I saw without holiness no man shall see the Lord, I began by following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it - namely, by faith in the Son of God. And immediately I declared to all, WE ARE SAVED FROM SIN, WE ARE MADE HOLY BY FAITH. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses." Vol. 7, p. 38 Wesley's Works

We find in all references to sanctification our dictionaries proclaim that this is a work of Divine cleansing of the moral pollution of the soul. One states, "to set apart, to make free from sin: affections purified."

Another, "the act of God's grace by which the affections of man are purified, and the soul is cleansed from sin and consecrated to God." Another, "the act of sanctification, or purifying from the dominion of sin." Yet another, "the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life."

Finally let us refer to the American Encyclopedia, "Technically an operation of the Spirit of God on those who are already in Jesus i.e. are united to him by faith, by which they are rendered increasingly holy, dying to sin and living to God, to righteousness, and to holiness."

Surely this should let those that hunger and thirst after righteousness see that God's grace has been abundantly given, providing for their cleansing and filling. Let the hungry be fed. Let the thirsty drink and be satisfied. Jesus cried, "If any man thirst let him come unto me, and drink. He that believeth on me, out of his belly shall flow rivers of living water."

Dear reader, you may have his fullness! Some have erred from the truth and would teach that there is no such grace provided, but let God be true. "The oath which he swore unto our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:73-74

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THE PROVISIONS OF HOLINESS

Sanctification has a meaning of setting apart, of consecrating for holy service. This is very basic in doctrine, but the work of sanctification of the believer is a more complete and definite work. The vessels, the articles of worship in the old dispensation were sanctified for service. Offerings were set apart, sanctified unto the Lord. Priests, kings and others were set apart and anointed for service. We strongly endorse this thought. No one can receive the cleansing baptism of the Holy Ghost without this first act of setting apart only for God.

Jesus refers to this act of himself as he prayed for his disciples, as recorded in John, the seventeenth chapter. "Sanctify them through thy truth, thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself; that they also might be sanctified through the truth."

Jesus had consecrated himself to a holy purpose, to a Divine service; to sanctify them: "that they also might be sanctified."

Jesus needed no cleansing. "He knew no sin." He was the Holy Son of God. Neither did the vessels or offerings need a purifying of nature. These are inanimate articles. The priests and kings were ceremoniously cleansed. Articles of furniture were ceremoniously cleansed and did not need the Baptism of the Holy Ghost and fire. The ritual of the law only cleansed outwardly the body. The rite of sanctifying of the unclean; the person or article must first be set apart, washed and ceremonially cleansed before being anointed for service.

The Divine grace of sanctification completes all that needs to be done that we might live a life of holiness. We as fallen creatures are the only ones that need the purifying of our nature. The senseless articles could not need this. The already Holy Son of God did not. Holy Angels do not: only sin scarred humanity needs the baptism with the Holy Ghost. Thank God for the cleansing stream! "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? For this cause he is the mediator of a new testament." Heb. 9:13-15

Not only does sanctification imply setting apart, but also a cleansing of the heart and a Divine infilling of Gods spirit. "The cleansing stream I see, I see, I plunge and oh! it cleanseth me."

Dear troubled heart, let no man turn you aside from your search for this rest of the soul. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth; and he that knocketh it shall be opened. If a son ask bread of any of you that is a father, will he give him a stone? or if he ask for a fish, will he for a fish give him a serpent? or if he ask an egg, will he for an egg give him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:9-13

Delay no longer, beloved, ask, seek, and knock now. He wishes to give you his Spirit.

Long pursued by sin and Satan,
Weary, sad I longed for rest,
Then I found this heavenly shelter
Opened in my Saviour's breast.

-- James --

This is the inheritance of the Saints. He, the Testator wills it. "This is the will of God even your sanctification." "Christ also loved the church, and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:26-27

He provides sanctification; "wherefore Jesus also that he might sanctify his people with his own blood suffered without the gate." Heb. 13:12

He will do a complete work in the soul: "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. Faithful is he that calleth you who also will do it." I Thess. 5:23-24 Weary pilgrim wander no more, come over into Canaan land. Enter into the Land of Rest.

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3

THE COMPLETENESS OF HOLINESS

Jesus' ministry opened with the announcement from one who was baptizing in the Jordan River, "Behold, the Lamb of God who taketh away the sin of the world."

It was Jesus of whom John had spoken, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire! Whose fan is in his hand and he will thoroughly purge his floor, and gather the wheat into the garner; but will burn up the chaff with unquenchable fire." Matt. 3:11-12

Jesus' mission was greater than John's. He was to administer a far greater baptism, so much more complete and needful that John proclaimed, "I have need to be baptized of you."

It was a destroying baptism; burn up the chaff.

It was a saving baptism; gather his wheat.

It was a separating baptism; separate the wheat from the chaff.

It was a cleansing baptism; thoroughly purge his floor.

It was a keeping baptism; gather wheat into the garner.

Little wonder that John stated his need of such a baptism. Could we desire less?

In the baptism with the Holy Ghost there are things in the heart of the regenerate that need to be burned up. A destroying element of fire must consume all chaff of carnal traits. All pride, selfishness, malice, hatred, all that is not holy, or consistent with a Christlike life. The old man must be destroyed, all carnality must be eradicated if we would live a life of holiness. But Christ does a complete work, "He will thoroughly purge." Be not fearful; but allow the Baptizer to take you into death that you may be raised with him and hear the Father witness, "this is my beloved Son in whom I am well pleased."

When all is removed from the heart that is alien to the nature of holiness, we have a witness of the Holy Ghost of our sanctification. In such a state there will be a growth in love. There will never come a period either in this life or in that to come, when there may not be an increase in holy love. This is Christian perfection. This does not bestow freedom from temptation, but freedom from sin; nor is it freedom from spiritual warfare, but freedom from defeat.

Holiness or Christian perfection is required of all Christians, and if required it is our privilege to obtain it. It is God's gift to his children, to be received by faith. One has asked, "but what is complete Christian perfection?" If the inquirer is anxious to know he will find the answer in the word of God.

At one time Jesus was asked, "Which is the great commandment of the law?" the answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the Prophets." All meaning and teaching of the Old Testament, therefore hinge upon these two commandments. Love God, and love man.

The writer of the Roman letter confirms this by, "Love is the fulfilling of the law." Rom. 13:10b

Now all that God requires of us to be perfect in heart and perfect in action is centered around a love unfeigned, which "love is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5

He who loves aright fulfills the law, pleases God, and is in a lawful or Christian sense perfect. Love flowing from a pure heart, a conscience void of offense and a complete faith is Christian perfection or Holiness. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim. 1:5

Jesus said, "A new commandment I give unto you, that ye love one another." This commandment included all our moral obligation to each other, for true love motivates action. "But whosoever keepeth his word, in him verily is the love of God perfected." I Jn. 2:5

"If we love one another, God dwelleth in us, and his love is perfected in us." I Jn. 4:12

Christian perfection, therefore, is nothing else than perfect love. Dear reader, the Holy Ghost inspired the Apostle to tell us that the height of Christian experience is love.

"Though I speak with the tongues of men and of angels, and have not charity (perfect love), I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." I Cor. 13:1-3

By this we know that nothing is profitable; nothing is of value without this experience of Holiness (perfect love). Tongues, prophecies, knowledge, being able to grasp the mysterious, or faith and works of sacrifice means nothing to God without this love of God which is shed abroad in our hearts by the incoming of the Holy Ghost. Oh! what completeness, what fullness is ours through his Divine presence. Jesus the baptizer, has done a complete and full work in the heart of the sanctified. "In him dwelleth all the fullness of the Godhead, bodily, and ye are complete in him." Col. 2:9-10

What glorious provision is ours. What grace! "You that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight." Col. 1:21-22

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4

THE OFFERING OF HOLINESS

The prophet Isaiah looked upon the crucified Christ and penned the words, "All we like sheep have gone astray; we have turned everyone to our own way; and the Lord hath laid on him the iniquity of us all -- yet it pleased the Lord to bruise him: he hath put him to grief; when thou shalt make his soul an offering for sin." (The sin offering).

No greater truth exists than the fact that Jesus bore sins penalties and sins sorrows. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." This, though wonderful, is only complete as we acknowledge, "The Lord laid on him the iniquity of us all."

This word iniquity is not dealing with transgressions, but a principle, the sin! The article: the sinful nature.

"For he hath made him to be sin for us, who knew no sin." II Cor. 5:21 This fact is so vividly brought to our minds in the Levitical offering for sin; or the sin offering. Surely we know this offering was only a type of the great antitype Christ Jesus.

The High priest slew the sacrifice for sin upon the brazen altar in the court of the tabernacle. The blood of the sacrifice flowed freely and was caught in a vessel and taken within the veil into the Holiest and there sprinkled upon the mercy seat between the Cherubim to make an atonement for sin. The bodies of the sin offerings were taken without the camp and burned. The body must be taken away outside the camp of the congregation and be destroyed. A symbol of uncleanness, of pollution, of corruption of sin.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp, wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11-12

Is it not plain to us that Jesus upon whom the Lord laid our sin and who was made sin for us; upon whom all the fiery wrath of a Holy God must fall against sin, must suffer without the gate? The body must be destroyed! He bore my body of sin. It was also your sin that his body bore. This is consistent with the writer of the Roman letter, "Knowing this that our old man is crucified with him that the body of sin (the article) might be destroyed, that henceforth we should not serve sin (the principle). For he that is dead is freed from (the) sin." Rom. 6:6-7

Again he writes, "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin (the article), condemned sin in the flesh: that the righteousness of the law might be fulfilled in us. Rom. 8:3-4

The Apostle proclaims "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20

The life that the sanctified now lives he lives by the faith of the Son of God, with a willing and obedient trust in Jesus' sacrifice, a knowledge of being crucified with him and the body of sin (carnality) has been destroyed. How glorious is the provision!

"This is my body which was broken for you." Jesus said, "take, eat." (partake of it). A death must take place, but by faith, there will be a glorious resurrection. You may say with the

Apostle "I died in Christ but the life I now live is a glorious, resurrected life. I live by the faith of my Saviour and sanctifier Jesus Christ." (Paraphrased)

The wonderful fact that the sin principle has been destroyed in all that die to sin and self, and in all that believe in the accomplished provision of Jesus, is the clear teaching of the Word. In the fiery baptism with the Holy Ghost there has been a destruction. Now the blood must give its evidence of death. It speaks of death. It makes a record that a death has already destroyed its victim. The blood is sprinkled; the blood must cleanse. The sprinkled blood always calls for cleansing. Jesus must first suffer without the camp that he might sanctify his people with his own blood.

The cleansing stream, I see, I see!
I plunge and, oh, it cleanseth me!
Oh! Praise the Lord, it cleanseth me!
It cleanseth me, yes, cleanseth me!

-- Phoebe Palmer --

Dear heart, have you thus died with Jesus? Is the cross a reality to you? There is no other way, but the way of the cross.

Have you been cleansed in the fountain filled with blood, drawn from Immanuel's veins?
Come, be made every whit whole.

As Jesus suffered without the camp for sin; As the body of sin was under the fiery wrath of God, there was another provision of grace being completed. The veil in the temple was rent from top to bottom. This three-inch thick curtain separated man from God. He abode above the mercy seat in the Holiest of all. When sin entered it separated God and man. The only audience the congregation of Israel had with God was through the High Priest as he went either before the veil or when once a year he could go through the veil.

The veil typified that which separated man from God--sin. Sin, and sin only, alienated the creature from the creator. This veil was a symbol of that alienation.

When the body of Jesus which bore our sin came under the destruction of the judgment of God against sin, sin was destroyed The veil was torn asunder. No more separation. We may now have access to God "having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having a high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled (inward cleansed) from an evil conscience, and our bodies washed with pure water (outward cleansing). Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" Heb. 10:19,23

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16

Blessed be the Name of Jesus; through his flesh which was broken we have a new and living way into the Holiest of all. We need no priest to go through the veil, but the throne is open to the cleansed and those of unwavering faith.

Oh, how I need mercy and grace; but it is mine through my sin offering. There is no longer a veil between the sanctified and their Lord. "Which veil is done away in Christ." II Cor. 3:14

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5

THE COVENANT OF HOLINESS

The new covenant given through Christ to the church was given that we might be sanctified. The old covenant could not make its heirs perfect. "For it is not possible that the blood of bulls and goats should take away sin." Heb. 10:4 More was needed than the ritual of the sacrifice of bulls and goats, and the ceremonial cleansing of the water of separation. It must be a better offering to bring in a better covenant than these. "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body thou has prepared me; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." Heb. 10:5-9

Should one wonder by what the second covenant was established? It was by the offering of his body. Oh yes! the blood of the testator sealed the covenant; an evidence of his death. "For where a testament is there must also of necessity be the death of the testator." Heb. 9:16 The body of sin must be destroyed that a second covenant could be established.

Dear Pilgrim let us look further at this wonderful truth. Canaan awaits you. There remaineth a rest for the people of God.

The Holy Spirit, through the Hebrew writer, is speaking about moral perfection. This is the purpose of a better covenant, but to establish it the blood and body of Christ must be offered once and for all. "Neither by the blood of goats and calves, but by his own blood he entered in once into the Holy place, having obtained eternal redemption for us." Heb. 9:12

"For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve a living God? And for this cause (the purpose to sanctify you inwardly) he is the mediator of a new testament." Heb. 9:13-15

Now the Apostle explains the sealing of the old covenant by the blood of animals, and the new covenant by Jesus blood, and states the only way by which the comer could be made perfect; that through the new covenant. This covenant (or will) is for our perfection. A body has been prepared and has been presented as the sacrifice; it must be destroyed.

"By the which will (covenant) we are sanctified through the offering of the body of Jesus Christ once and for all. - For by one offering he hath perfected forever them that are sanctified, Whereof the Holy Ghost is a witness to us." Heb. 10:10,14,15a

You who are children of God and have not experienced this perfect work in the heart, let me encourage you to come to him by the obedience of faith. "Cast not away, therefore, your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37

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6 THE WAY OF HOLINESS

The seeker may ask, "By what means is this experience received?" We would answer, "By grace through faith." Though it is the inheritance for every child of God, we can never earn or merit it. The Holy Spirit is a gift. He takes up his habitation in the cleansed temple, but Christ's provisional grace has cleansed us. It is appropriated to us by faith.

Peter tells us that the purpose and lasting effect of a personal Pentecost is to "purify the heart by faith even as he did unto us."

Faith is the open door through which the Holy Spirit comes to abide. There is much misunderstanding concerning faith. It involves trust in the grace of Christ's work, but it surely involves an obedient will. There must be a knowledge we are doing the will of God. Faith is born in the heart when there is a concurrence of the two wills: the human and the Divine. So we see there are some conditions and requirements for our receiving this experience of entire sanctification.

We must have a conviction of strong desire for a clean heart and mind. No one receives the Spirit's baptism and anointing without a fervent desire for his abiding presence. "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Matt. 5:6

Not only must we have a conviction of want, but a conviction of need. We see our depraved self. We abhor our condition. The soul will nearly despair when the Spirit reveals the wretchedness of carnality. The voice is heard emanating from the soul, "Woe is me, for I am undone." Or as the Apostle groaned, "oh wretched man that I am! Who shall deliver me from the body of this death?"

Oh, what need is ours! The enemy of the soul must be bound and cast out. Unsanctified friend, you dare not take a passive attitude or be overcome with despair. Look to Jesus! the author and finisher of our faith. Do not succumb to despondency. When the question arises, "who shall deliver me from the body of this death," look up and say, "I thank God through Jesus Christ my Lord."

The one that realizes his unholy condition in the light of God's holiness will either turn back or he will continue to cry out, "Create in me a clean heart, O God; and renew a right spirit within me."

You must now face your Gethsemane. Though dark this way, you must follow your Christ. You will be faced with the conditions of taking the narrow way, and the fact that you will be an outcast of the world; you will be mocked, betrayed, falsely accused and despised by some you love most. All must be committed to the Father. Though persecuted, ill-treated, misunderstood you will gladly suffer that you might do his will. Friends will forsake you. Jesus said we will be hated by the world. With such prospects you whisper, "Jesus, I'll go through with thee."

The night will grow dark around you but keep seeking for the Spirit's help. He who will not go into Gethsemane and to the Cross may not expect a Pentecost. He will never forsake the honest heart. Settle it in your heart to take the narrow way with Jesus. The plans, the dreams, the ambitions of the heart must be abandoned to the will of God. Everything of life, the past, the present, and the future is lost in his divine purpose. "Not as I will, but as thou wilt." Our will is lost forever in the will of God.

"Ye are not your own: for ye are bought with a price." You must willingly give to God the sovereignty of all that you are and all that you shall be. It is then settled in your heart, "Not my will, but thine be done."

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7

THE CROSS OF HOLINESS

Let us not stop here. Oh, yes, you may receive some blessing; a satisfaction of knowing you took your hands off and turned your will and life to him. At times the Spirit will give to the seeker a "blessing of encouragement." lest they faint and fail to receive the Divine person in sanctifying grace. Some take this blessing as the witness, but no, the witness is more than a blessing, it is an assurance. Fail not to go through! Do not come short of the glory of God. The cross must be a reality to us; a personal crucifixion. We must die! Our old man is given to the death of the cross.

The struggle for survival ceases. The conflict of wills has ended. Wrestlings of the flesh are felt no longer. The faculties of the soul are hushed, restful, expectant, the trusting soul whispers, "Father into thy hands I commend my spirit." Have you thus died?

O, of a certainty it is an act of faith in Christ's provisional grace, but faith is real, faith is substance. We must follow the Lamb whithersoever he goeth, and he will bring us to the place of crucifixion.

"I am crucified with Christ - the world is crucified unto me and I unto the world," testifies Paul the Apostle. Would you seek a life without the Cross, a resurrection without death? It would be in vain.

Jesus, I my cross have taken
All to leave and follow thee
Naked, poor, despised, forsaken,
Thou from thence my all shall be.
Perish every fond ambition,
All I've sought and hoped, and known,
Yet how rich is my condition,
God and heaven are still my own!
Let the world despise and leave me;
They have left my Saviour, too
Human hearts and looks deceive me;
Thou are not like man untrue.
And while thou shalt smile upon me,
God of wisdom love and might
Foes may hate, and friends may shun me,
Show thy face and all is bright.

-- H. F. Lyte --

"Know ye not, that as many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death - for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Rom. 6:3-5

An old Methodist altar song expressed it;

"I must be dead from day to day
Let me die; let me die!
Dead to the world and its applause,
To all the customs, fashions, laws,
Of those who hate the humbling Cross.
Let me die! Let me die!

"My friends may say I'll ruined be,
If I die, if I die.
If I leave all to follow thee,
But I'll die, but I'll die,
Their arguments will never weigh
Nor stand the trying judgment day,
Help me to cast them all away.
Let me die! Let me die!

"Oh I must die to scoffs and sneers,
Let me die! Let me die!
I must be freed from slavish fears,
Let me die! Let me die!

So dead that no desire will rise,
To appear good, or great, or wise,
In any but my Saviour's eyes;
Let me die! Let me die!

"If Christ would live and reign in me,
I must die! I must die!
Like him I crucified must be,
I must die! I must die!
Lord, drive the nails, nor heed the groans,
My flesh may writhe and make its moans,
But this the way and this alone,
I must die! I must die!

Begin at once to drive the nail,
Let me die! Let me die!
O suffer not my heart to fail,
Let me die! Let me die!
Jesus, I look to thee for power,
To enable me to endure this hour
When crucified by sovereign power,
I shall die! But I shall live!"

-- Unknown --

The obedient seeker must not only die but be in the likeness of his burial. Put away, planted together with him. Hidden from earth in action, out of sight awaiting by faith the dawn of resurrection. Oh! blessed hope. You await the glorious dawning. He will not leave the soul in this state. You have finished doing the will of God. "Cast therefore not away your confidence, which hath great recompense of reward - He that shall come will come, and shall not tarry." Believe it, await his coming; receive his presence. Open the door he will come in and sup with you, "The Lord, whom ye seek, shall suddenly come to his temple." Mal. 3:1 Jesus said, "I will send him (the Holy Ghost) unto you."

" Come, O my God, the promise seal,
This mountain, sin, remove,
Now in my waiting soul reveal,
The virtue of thy love.

I want thy life, thy purity,
Thy righteousness brought in,
I ask, desire and trust in thee,
To be redeemed from sin.

For this as taught by thee,
I pray, My inbred sin cast out!

Thou wilt in me thy power display,
I can no longer doubt.

Let anger, sloth, desire and pride,
This moment be subdued,
Be cast into the crimson tide,
Of my Redeemers blood,

Saviour to thee my soul looks up,
My present Saviour thou!
In all the confidence and hope,
I claim the blessing now.

'Tis done; thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

-- Wesley --

The heart responds to the witness of the Spirit, not only from the lips but from every nerve, fiber and fabric of our being, and weeps in joyous praise, "Clean, clean, clean!" The fiery baptism has done its work. The Holy Ghost has come to live in his temple. He is sovereign of our spirit, soul and body. The Dove of the Spirit has found his place of rest. The soul has found its Comforter. The human and the divine are united in peace.

Might we sing with the hymn writer:

Oh, sweet rest!
Oh, sweet rest!
The rest of the soul,
So happy and blest,
By faith in his promise,
I lean on his breast.
My soul from his labor
Has found its sweet rest.

-- C.F.O. --

The Father's will is now fulfilled in us by sanctification. The Son's provisional grace is complete, we are now sanctified by his one offering; the body and the blood.

The Spirit has come to cleanse and abide. "He hath perfected forever them that are sanctified. Whereof the Holy Ghost is witness unto us." Heb. 10:14-15a Praise his wonderful Name!

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8

A LIFE OF HOLINESS

The life of holiness is the most practical life that could be lived. It sanctions every true law of human behavior. It rejoices in all the law of God. There is no conflict with true human rights. We love God with all our heart and our neighbor as ourselves. The charity spoken of in the thirteenth chapter of I Corinthians is a natural outflow of the sanctified heart. "The sanctified life," one has said, "is the breath of the Spirit." There is no strain to live righteously, The actions and attitudes flow from a holy heart.

Blunders, mistakes and poor judgment will sometimes grieve us, but we look up to God with confidence that the intention, the motive was holy. He judges us as "blameless." I Thess. 5:23 We have found even in our human failures and blunders, we seek his aid, and "the Spirit also helpeth our infirmities." Rom. 8:26

Satan will accuse, he will bring many railing accusations, but remember you settled it once and for all to follow the Lamb whithersoever he goeth. It was more than a decision of the head; it was more than an emotional impulse. Your whole being confirmed the words of your lips:

"I've made my choice forever,
Twixt this world and God's dear Son,
Naught can change my mind, no never!
He my heart has fully won,
Take this world with all its pleasures,
Take them take them one and all,
Give me Christ, my precious Saviour,
He is sweeter than them all!

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9

THE GLORY OF HOLINESS

You may now be a partaker of "the inheritance among all them which are sanctified." Acts 20:32 - Eph. 1:11

Your body is the habitation (temple) of the Holy Ghost. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you -- for the temple of God is holy, which temple ye are." I Cor. 3:16-17

"Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; Therefore glorify God in your body, and in your spirit which are God's." I Cor. 6:19-20

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Cor. 4:6-7

Oh! what glory! He abides! The Apostle tells us it is a "mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26-27

Humanity filled with Divinity! "God hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:5-7

There is therefore now no condemnation. Rom. 8:1

The righteousness of the law might be fulfilled in us. Rom. 8:1

The sanctified in heart minds the things of the Spirit. Vs. 5

The sanctified lives a life of peace. Vs. 6

Ye are in the Spirit and the Spirit of God dwells in you. Vs. g

The Spirit abides and quickens our mortal bodies. Vs. 11

If he sanctifies you, you are led by the Spirit and you are the sons of God. Vs. 14

Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry Abba Father, Vs. 15

The Spirit, itself beareth witness with our spirit that we are the children of God. Vs. 16

We are heirs of God and joint heirs with Christ and shall be glorified with him. Vs. 17

We wait the adoption, to wit, the redemption of our body. Vs. 23

The Spirit helpeth our infirmities and also maketh intercession for us according to the will of God. Vs. 26-27

And we know all things work together for good. Vs. 28

He predestined that we be conformed into the image of his Son. Vs. 29

Hallelujah! if God be for us, who can be against us. Vs. 31

He freely gives us all things. Vs. 32

Nothing shall separate us from the love of Christ. Vs. 35

In all things we are more than conquerors through him that loved us. Vs. 37

Oh! Dear heart, what victory! What overcoming grace is in the life of the sanctified! Paul testifies that persecutions, tribulations and sufferings may be the lot of God's holy people, but exclaims, "None of these things move me.

God's fulness abides, "In him dwelleth all the fulness of the Godhead bodily and ye are complete in him." Col. 2:9-10

"I can do all things through Christ which strengtheneth me." Phil. 4:13 The sanctified life is a life of glory and overcoming grace. "These light afflictions which is for a moment worketh for us a far more exceeding and eternal weight of glory." II Cor. 4:17

All trials, distresses, sufferings afflictions. and persecutions are working for us. Our afflictions are light but the reward is weighty. These are for a moment the reward of glory will be eternal. Afflictions now, glory then. Hallelujah!

Oh! the Old Rugged Cross,
Stained with blood so divine,
Has a wondrous attraction for me.
For 'twas on that old Cross,
Jesus suffered and died,
To pardon and sanctify me.

-- G. Bernard --

Little holiness crowd, you are looked at by worldly friends and relatives as a little strange. You are probably the speckled bird and the cast-off of the worldly crowd, but let us see what God thinks of you. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in times past were not a people. but are now the people of God." I Peter 2:9-10

Tell me not of heavy crosses,
Or of burdens hard to bear,
For I've found this great salvation,
Makes each burden light appear;
And I love to follow Jesus
Gladly counting all but dross,
Worldly honors all forsaking
For the glory of the Cross

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10

THE CROWN OF HOLINESS

"There is laid up for me a crown of righteousness and not to me only, but unto all them that love his appearing." II Tim. 4:7-8

The Apostle looks back on the conflicts of the sanctified life, with no regrets. He fought a good fight; he finished his course; he kept the faith. What a victorious life he lived amidst the greatest of adversity! So he reckoned he is to be crowned by the righteous judge with the crown, of righteousness that was laid up for him.

Oh! beloved this crown awaits all that are faithful in the conflict We are warriors of the cross. We will soon lay down our armor and receive our reward.

If we live until Jesus comes for his church, we shall be caught up together with those that sleep in Jesus. What a resurrection that will be! The Holy of all ages shall come from the east, west, north and south and ascend unto the hill of the Lord.

One has asked "who shall ascend unto the hill of the Lord? who shall stand in his holy place?" The answer comes, "He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God of his salvation." Ps. 24:3-5

It will take a sanctified heart and a holy life to be those who are caught up at the rapture. "Blessed and Holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6

"Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; The earth also shall disclose her blood, and shall no more cover her slain." Is. 26:20-21

God will have a hiding place for the Holy when His indignation is poured out upon the wicked on the day of the Lord. The saints are to be counted worthy to escape all those things that shall then come upon the earth.

Dear reader, make your calling and election sure. Be sure the sanctifier has come into his temple. Does your spirit witness to a holy heart?

"Eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him." I Cor. 2:9

"Beloved! now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I Jn. 3:2
Glory!

When I have reached the more excellent glory,
And all my trials are past,
I shall be like him; Oh! wonderful story,
I shall be like him at last!

I shall be like him;
I shall be like him,
And in his beauty shall shine.
I shall be like him, wondrously like him,
Jesus, my Saviour Divine.

-- W.A.S. --

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THE END