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**HOLINESS AND ITS RELATIVES**  
**By Richard G. Flexon**

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**INTRODUCTION**

Holiness of heart and life, the theme of Rev. R. G. Flexon's book, is of vital importance to every sincere follower of the Lord Jesus Christ. Dealing with the subject in a plain, straight-forward manner, the writer has given valuable scriptural guidance to all who seek to embrace the promises of the Word for full salvation.

The messages that comprise the chapters of this book are not essays on doctrinal truth written by a theorist in the confines of his study, but are words that come from the burning heart of

one of the most successful evangelists of the day. Mingling with the people of this and other lands in a ministry that has continued uninterruptedly for years, he has had much opportunity to know the spiritual needs and problems of the people.

This man lives what he preaches. His discerning insight into the Word and his faithful life qualify him as a reliable spiritual counselor. We heartily commend this book to all who love the way of holiness and particularly to those who are seeking to be sanctified wholly.

Paul W. Thomas

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## Chapter 1

### HOLINESS AND ITS RELATION TO THE NEW BIRTH

"Ye must be born again." -- John 3:7

"And the very God of peace sanctify you wholly." -- 1 Thess. 5:23

We assume that in these two statements of Scripture we have brought to our attention two distinct and definite works of grace. The first is the beginning of the second and the second is the sealing of the first.

In the first work of grace there are several things which take place simultaneously but which are different. In cataloging them as follows we do so in the interest of convenience and not importance. First, we have justification—a change in our standing before God, a change in His record concerning us, and a change in His attitude toward us. Second, we have conversion which brings a change in our way of living. Third, we have adoption which is a change in our relationship. Fourth, we have regeneration which is a change in our spirit through the impartation of divine life into the faculties of our dead spirit.

Regeneration is that part of the first work of grace in which sanctification is begun. It is reported Dr. Pepper was one time preaching on sanctification as a second work of grace when a young man, thinking he was rather smart, arose and addressing the speaker said, "Doctor, if sanctification is a second work then tell me when does regeneration end and sanctification begin?" He replied, "Young man, your sanctification began when you were regenerated and your regeneration ended when you began to fight sanctification." How any one can oppose the completion of what they partially have has always been a mystery to me.

In this experience there is a purging of the conscience from dead works (Heb. 9:14 and 10:22), and a cleansing of the hands, which implies a cleaning up of the outward life James 4:8). This delivers us from the external and internal acts of sin but not the internal condition of sin. It lifts the recipient to a place where physically and mentally he has the ability to sin but where morally he is able not to sin. That is, he loves God so much that his love for Him restrains him from disobeying Him. Before he will commit actual transgression, some sin of omission will have to weaken his faith in and love for God.

This experience, however, as great as it is, does not take the bent to sin out of the heart. The disciples, before the day of Pentecost, were certainly twice-born men. In John 1:11 we read, "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The actions of their lives were certainly not the actions of unconverted men. We are told they left all and followed Jesus, which is certainly not the act of a sinner. They were told to

rejoice because their names were written down in heaven, which thing sinners could not do. It was said of them that Christ was glorified in them, and they kept His word, and none of them were lost but the son of perdition, and they were not of the world even as Christ was not of the world, none of which can be affirmed relative to sinners. We must certainly conclude they were born-again children of God.

That something more and different took place in their hearts on the day of Pentecost, through the baptism with the Holy Ghost, is evident from the statement of Peter. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." -- Acts 15:8, 9 The inference here is very clear that the baptism with the Holy Ghost was attended by the purifying of the heart.

The baptism with the Holy Ghost was a definite crisis in the lives of the disciples and was a second definite experience. It has been pointed out by some, however, that since the Holy Ghost has been given, we receive him in his fullness in the first work of grace, therefore there is no need of a second work in this age. One may receive Him in the fullness of his personality but not in the fullness of his operations, as there is a carnal obstruction that keeps him from full and free operation in the heart and life. Civil warfare is maintained on the inside. The flesh lusteth against the Spirit and the Spirit against the flesh. There is a need to receive him in all the fullness of his operations by allowing him to purge out the sin principle by a mighty baptism of himself. Receiving him in all the fullness of his operations as one's Sanctifier is a second work of grace and is for believers only. On the day of Pentecost, Peter delivered a message in which we read, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." -- Acts 2:38 If that is not a work of grace then I do not understand a work of grace. They repented, were baptized, and their sins were remitted. "And" -- something more to follow -- "ye shall receive the gift of the Holy Ghost."

In Acts, the 8th chapter, we read of Philip, who was chosen to serve tables, going to Samaria and preaching Christ and "The people with one accord gave heed unto those things which Philip spake ... And there was great joy in that city ... But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women ... Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost ... Then laid they their hands on them, and they received the Holy Ghost."

Again in Acts, the 19th chapter, we read, "Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them." Doesn't this look like two works of grace? They had repented, were baptized by John, believed on Jesus Christ, and were baptized in the name of the Lord Jesus. After all of that they received the Holy Ghost in His fullness.

We are still confronted with those who contend that all of the above is recorded in the book of Acts which book records the acts of the Holy Ghost during the transition period of the church and that present day doctrine cannot be founded on anything written in it. We would like to cite such to Thessalonians 2:1-8. In these verses we are informed that the people in this church had a work of faith, labor of love, patience of hope, had received the word in power, in the Holy Ghost, and in much assurance. They had become followers of Paul and of the Lord, were ensamples to all who dwelt in Macedonia and Achaia in giving out the word of God and in faith, and had turned from idols to serve God. If they did not have a work of grace, it is hard to understand what a work of grace is. Yet in the third chapter Paul tells them there is something lacking in their faith. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." -- 1 Thess. 3:10 Then in the same book, chapter four, verse three, he tells them what will perfect their faith, "For this is the will of God, even your sanctification." And in chapter five, beginning at the eleventh verse, he gives the direction to go to get such an experience and closes with the statement, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, 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."

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## Chapter 2 HOLINESS A PRESENT EXPERIENCE

"For this is the will of God, even your sanctification, that ye should abstain from fornication." -- 1 Thess. 4:3

There cannot be found any evangelical denomination that does not believe holiness is a necessity for admittance into heaven. The Roman Catholic Church also holds to this belief. The difference arises as to the time when and method whereby we are made holy. Such differences may seem trivial to some, but they are so important that they may prove to be the difference between heaven and hell.

There are those people who say they are made holy when they are born again. As we wrote on this subject in the first chapter, we will be brief on the subject now. It is not only unscriptural but illogical. There are two kinds of sin to be dealt with. First, there is inborn or inbred sin. This is a principle and not an act. It is our heritage from our federal head, Adam. It manifests itself soon after birth in the form of anger, and long before the age of accountability it establishes the fact of its presence by its traits of pride, self-will, jealousy, etc. Justification will not remove it. It cannot be forgiven. The brightest pardon that God can offer will not eradicate it. Conversion will not remove it, as that deals with the turning away from the acts of sin. Regeneration will not remove it, as that imparts something to you -- divine life which you never had -- but takes nothing from you, that you naturally had. It is evident that to get rid of this principle, something more is needed than what we get in the first work. That something is cleansing.

There are others who contend we must wait until the hour and article of death to get it. Such contend that so long as we are in the flesh or physical body we cannot be made holy. Whether

they mean to do so or not, they are upholding the idea that sin is in our flesh. If this is so, then a dead body is a sinful thing. If sin is in the flesh, then the more avoirdupois one has the greater sinner he is. The Word of God clearly teaches that sin is in the soul. "The soul that sinneth, it shall die." "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." We see from these Scriptures that sin is in the soul and not in the body.

Death is an enemy, not a deliverer. The power that can deliver from the sin principle is a friendly power. If death can deliver, the sooner men die the better.

Another class holds to the idea that we grow into sanctification. Sanctification is subtraction, while growth is addition. Growth cannot take place without the operation of the laws of elimination, but it is not the growth that eliminates. A man plants a field of potatoes. They start to grow and so do the weeds. If a process can be used, however, to get out the weeds, the potatoes will continue to grow. Sanctification takes out the weeds of carnality after which the fruit of the Spirit can fully develop. The rapidity of the development will be controlled by the attention, care and food given to the life in the soul.

Another class contend the work is done in purgatory. This is supposed to be a place of suffering where one will be cleansed by what he suffers. Such a teaching transfers the power of cleansing by the blood to cleansing by suffering. This teaching is so absurd that it hardly merits discussion.

The fourth group, and the one to which we belong, holds to the idea that we are cleansed by the merits of the blood of Christ, by the baptism of the Holy Ghost. "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." "God put no difference between us and them, purifying their hearts by faith."

Prerequisite to such a work is, first, consecration -- "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." "Surrender is giving up to God on demand. Consecration is placing your person, possessions, and qualifications at the disposal of God on the ground of love for Him.

Then there must be confession of inbred sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The confession of, or acknowledgment of, inbred sin is as necessary for cleansing as confession of transgression is in order for forgiveness.

Third, there must be faith, properly centered in the promises and character of God, and operated by the will. Of late years we have heard much of faith spontaneously functioning when all other conditions are met. This is not true to fact. The poet had it right when he wrote, 'I can, I will, I do believe.' God has given us a faith faculty the same as a love faculty, but we must work it by our will. If this is not so, such choruses as the one mentioned above have no meaning, neither would this old hymn:

"O for a faith that will not shrink,  
Though pressed by every foe,  
That will not tremble on the brink,  
Of any earthly woe!"

\* \* \* \* \*

### Chapter 3

#### HOLINESS IN PRACTICE THE PRODUCT OF ENTIRE SANCTIFICATION

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." -- 2 Pet. 3:18

Someone has said there is as much difference between the terms "entire sanctification" and "holiness" as there is between "resurrection" and "eternal life." Resurrection deals with bringing man's body back from the grave, and eternal life deals with the life enjoyed after the resurrection. Entire sanctification deals with death to the sin principle, and holiness is the experience enjoyed and life practiced after the sin principle has been eradicated from the heart.

Entire sanctification is an act of divine grace whereby we are made holy. Holiness is the practical application of holy principles. In the life of the holy, there is both a negative and positive element. There are some things we do not do and some things we do. There are some things we do not feel, as well as there are some things we do feel. However, we do not claim that holiness will do everything for one, neither do we claim that it puts a finality to anything but sin. We do not claim it will bring uniformity of action, but we do believe that it will bring unity of spirit. It will not make us all see truth in the same degree of light, but it will make us walk in the light of the truth we do have. It will not make us all demonstrate alike, but it will cause us to manifest some degree of spiritual life.

Holiness will not save one from hating sin, but it will save from hating the sinner. It will not save from righteous indignation, but it will save from carnal anger. It will not save from being jealous over God's cause, but it will save from that jealousy which is pained at another's advancement. It will not save from feeling slights and insults, but it will save from running up the "miff tree" and pouting about it. One is not to blame if he feels such slights, but he is to blame if he publishes them. It does not put one where he has no appreciation for due credit for work well done, but it does put one where he will plod on just the same without it.

Mere professors of this grace may become jealous, angry, proud, or envious, but possessors never do. Possessors have not only put off the deeds of the old man but have actually put the old man out so that there are no inward stirrings contrary to pure love. They live with a faith unmixed with doubt, a joy which transcends their sorrows, a peace which passeth all understanding, a gentleness which makes them great, a meekness which represents Christ, a goodness which condemns the ungodly, a temperance which uses all legitimate things with moderation, a courtesy which respects the feelings of others, a patience unmixed with anger, a brotherly kindness which makes the character of absent people safe in their keeping, a virtue which

expresses its thoughts, words, and actions in love. They live a crucified life free from all self-indulgence, self-seeking, self-glory, self-importance, self-vindication, self-motives, self-desires, self-will, and self-pleasures. Selfishness, the resting place of carnality, has been cleaned out.

A true possessor has made a consecration of which he is a partaker, one that has brought death forever to his right to himself. He places character ahead of conquest. What he is in his heart is of far more importance to him than what he does. He lives by right principles and not expediency. He lightly esteems material possessions. To him honors of friends or church are of minor importance. Intimate friendships are held only if they make him more spiritual; all others are discarded.

He places a light estimate on his own abilities and abounds in humility. He seeks his happiness in right adjustment to God in spirit and practice. He seeks success only in finding and following God's plans. He pays his tithes where they belong. His offerings are in comparison to his income. He rejoices evermore, prays without ceasing, in everything gives thanks, and shuns the very appearance of evil. He is preserved blameless to the day of Christ's coming, and is kept by the power of God unto salvation, ready to be revealed at the last time. What a glorious experience, and especially so when we contemplate its full fruitage unhindered in the eternal ages!

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#### Chapter 4 HOLINESS IN ITS RELATION TO FAITH

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

A holiness obtained, retained, and developed by faith in God's person and promises should be the most comforting of doctrines. It has, however, in many places become almost a thing of the past. Preachers who preach faith as the condition upon which regeneration or sanctification can be obtained are, in some circles, almost boycotted.

The pride of the human heart keeps man from readily accepting a religion of faith. His pride demands that he either labor or pay for what he receives. Faith humiliates him and demands he accept something for nothing.

I hear some one say, "But faith is not the only requirement. In order to be regenerated one must repent as well as believe. In order to be sanctified one must consecrate and confess inborn sin as well as believe." I admit that these must precede faith, but they are not the conditional cause of regeneration or sanctification. Repentance is the ground work of evangelical faith. Faith cannot function for salvation without it, but it is not the link that makes contact with God. All the repentance one can go through will not make effectual one promise with God. All the consecration one can place on the altar will never move the heart of God to make good one of His promises.

They are only the forerunners of faith. It is faith, and faith alone, that makes possible contact with God.

Man in his reasoning cannot understand why God should demand such a simple thing as faith as the conditional cause of salvation. The one and only reason apparent is that the lack of it caused his damnation. When Eve sinned it was not the taking of the forbidden fruit alone that separated man from God. The questioning of God's word was the first step away from God. She questioned it; she twisted it; and then finally disobeyed it. No one disobeys God until he first disbelieves him. It is not simply the act of disobedience that damns. It is the unbelief of the heart. "He that believeth on him is not condemned: but he that believeth not is condemned already." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." To get back to God and escape damnation man must reverse his stand and instead of doubting go to believing.

So many times presumption is taken for faith. The seeker is told to believe before the ground work for faith is completed. Here the devil slips in with presumption. Victory is claimed where there is no evidence. The result is either defeat and discouragement or profession without power. When the seeker reverses his attitude and his unbelief gives way to faith he will lay hold of God's promises and the merits of the atoning blood will demand that God protect his character and make good his promises. Immediately God will do it and the seeker, by faith, receives that for which the promise calls.

One may have faith, but may misplace it and fail to get anything from God. Some people have faith in a place. The Samaritan woman at the well did. She said, "Our fathers worshipped in this mountain." Some people seeking holiness think that if they can but get to a certain church or camp meeting they will be sure to get what they seek. How often the devil deceives such souls! Some place their faith in a preacher. They feel that if they can only get to the altar under the ministry of a certain minister they will get it. Here again many are duped by the devil. Their faith is in the preacher, not in God. Others place their faith in their giving, praying, or church attendance. Such would be in a bad way if they lost their job or became so ill they could not pray nor attend church. Still others place their faith in their much seeking. The length of time seeking and humanly crucifying carnality is their only center for faith. If they can only seek long enough they think they have it whether there is any other evidence or not. Still others pin their faith to an experience. While they were seeking they felt a great emotional stir. They mistook that for a work of grace, but when their emotions had subsided they were in the dumps and were soon found at an altar of prayer again as seekers. How many hundreds like that are crowding our altars! It is one of the tragedies of the holiness movement. We have come to depend too much on feelings and not enough on faith.

Many times an experience means more to some than the person of Jesus Christ. We need to learn that faith in Him will hold when feelings have subsided. If people come to depend on Jesus Christ as their only hope rather than their feelings, they will the sooner become established in God.

It is not only in misplaced faith that we find so much tragedy. It is found also in doubts. There is a difference between doubt and unbelief. We have few unbelievers in the holiness movement, but we have all too many doubters. Unbelief has in it the element that damns. It makes

impossible right practices. It nullifies any motive power to perform Christian duty. It generates spiritual paralysis. It stems into a moral weakness, not an intellectual condition. It does not feed on a lack of evidence, but on a willful refusal to comply with God-given light. There is only one remedy for it and that is a willingness to obey God in repentance and consecration.

Doubt is different. There is no element in it that will damn. It does not make impossible right practices. It does not necessarily nullify the power to perform Christian duty. It does, however, bring a weakness that makes one unable to get along without spiritual crutches and prohibits him from being a blessing to others.

A person may be doubting while not placing his activities on the wrong side and will be under condemnation. In Romans 14:23 we read, "He that doubteth is damned (condemned, R.V.) if he eat." He is not condemned for doubting, but for eating when he doubts. On the other hand, a man may have a question in his mind, so he lets the questionable thing alone and therefore it does not damn him. However, in the latter instance, there is lacking that positive element of faith which gives strength, hence the man is a weakling. He may make it to heaven, but will have to be carefully handled and nursed all the way there. Through sheer will power he may perform Christian duties, but there is no real joy in his service.

Oh, for some real faith in our religion! A faith that does not depend on repentance, consecration, human crucifixion of the carnal nature, on experience, feelings, or willful obedience, but alone on the Word of God and the merits of the shed blood of Jesus Christ. Some of the above are necessary forerunners to faith, but are very weak things to which to tie one's faith.

In preaching we need to preach faith, then more faith, then some more faith. It is the first step to God. It is the only thing that will keep us in step with God and is the steppingstone to heaven, for "He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek Him." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "The just shall live by faith." "We walk by faith, not by sight." Paul said that by faith we could have forgiveness of sins and an inheritance among them that are sanctified. Of a group of Gentiles who had been sanctified, Peter said that God "put no difference between us and them, purifying their hearts by faith." Of a group of Old Testament worthies, the Apostle wrote, "These all died in the faith."

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## Chapter 5 HOLINESS AND ITS PLACE IN OUR PREACHING

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." -- Acts 26:16, 17, 18

In a study of reports on seekers, I find a record of about three times as many seeking regeneration as those seeking sanctification. As I consider this condition, I am wondering if this might not be the cause for much of the repeat work at our altars. Then again, I wonder if our preaching on holiness holds the same ratio to our preaching on regeneration as our seekers for holiness holds to our seekers for regeneration. Or do we put on more stress and pressure to get sinners saved than we do to get believers sanctified? If the latter is so, then do we really believe that "without holiness no man shall see the Lord?" If the former is so then it is a tragedy to the church and a reproach to our ministry.

One reason we are called as holiness preachers is to propagate the doctrine and experience of holiness. In order to propagate it rightly we must put holiness in our preaching first, last and all the time, both as a doctrine and as an experience. We must preach it until it brings on a crisis in the lives of our people. Next to the upholding of the law and government of God in the universe, we must preach it as the primary objective of the atonement of Jesus Christ. We must preach it as the primary purpose for the writing of the Word of God. We must preach it as the primary work of the Holy Spirit in the hearts and lives of men. We must preach it as a necessity and not just as a privilege of the child of God. We must preach it as a heart experience and not just as a beautiful theory. We must preach it until men get a revelation of their carnality and are driven to confess it. We must preach it until our people feel they must have it or be lost.

We are in danger of filling our pulpits with a ministry that will generalize on the theory of holiness, once in a while, but who do not press their people until they obtain the experience. Such preaching will soon fill our churches with a complacent, self-satisfied, fireless, powerless, burdenless class of people, cushioned with compromises, whom the spiritual part of the church cannot assimilate and who will eventually become a millstone about their necks. Such people are more interested in entertainments than in prayer meetings, in social gatherings than in old-time revivals, and if the preacher is not careful they will close his mouth in the preaching of real experiential holiness.

Some pastors will preach on holiness just a few times a year and feel their duty is done. Some evangelists will preach about it a few times in a revival meeting, then tremble for fear they will confuse the people. Some young preachers tell me they are afraid to preach on holiness for they do not understand it. What a tragedy! It seems to the writer that to have the experience is to want to tell others about it. If you have been cured you can usually tell others the remedy.

In one of the most spiritual churches it has ever been my privilege to minister, the pastor had preached on holiness Sunday morning and Sunday night and prayer meeting night as well as on other occasions until it had brought a revolution in his church. His people thought holiness, talked holiness, believed in holiness, enjoyed holiness and lived holiness.

If we, as preachers, expect anyone to get into the experience of holiness under our ministry, we must preach it simply and make it as elementary as possible. Too many times, in our preaching,

we feel we must satisfy a few who have been in the experience for many years, but in doing so we place the truth so far from the babes in Christ that they are confused rather than convinced. If you wish to feed old sheep, then prepare the kind of food they can relish; but if you wish to get people into the experience of full salvation, then preach so that the youngest newborn babe in Christ can grasp what you are talking about.

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## Chapter 6 HOLINESS IN THE ATONEMENT

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

Among various classes of Christians at least four different positions are being taken relative to the atonement, or redemption through Christ.

First. There is the teaching that Christ died for a part of the human race but not for all. That is limited atonement. This theory, of course, we reject completely as not having one iota of gospel truth upon which to stand.

Second. There are those who believe that there is a general atonement for general needs but not a particular atonement for particular needs. This comes nearer the truth, as it does advance the idea of the universality of the Gospel. However, we do not believe it presents the scriptural view of the atonement.

Third. Some hold that there is a particular atonement for certain needs, but not for all of man's needs. It teaches that man can be saved from some of his sins but not from all of them. Some in this class teach that it provides for a salvation that saves from all actual transgression but does not make provision for deliverance from inbred sin.

Fourth. Then there is the truth that Christ's atonement was made for every man in particular. He tasted death for every man (Heb. 2:9). It was the Son of God, who loved me, and gave himself for me. This we hold to be the scriptural view of the atonement. The atonement of Christ has as much regard for the individual and his individual need as though he were the only person to be saved on earth. In a sense, the atonement is limited by man's acceptance or rejection of it; but as far as God is concerned it is a particular unlimited atonement.

In making an atonement which was planned before man was created (Christ was the lamb slain before the foundation of the world), God must have had in mind the entire necessity of men as sinful creatures. If not, some Scriptures are incomprehensible. We refer to such passages as: "He ... should taste death for every man." "Surely he hath borne our griefs, and carried our 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, the Lord hath laid on him the iniquity of us all."

If he died to provide a particular atonement for the particular need of each individual, then he certainly provided an atonement with not only a provision for the forgiveness of actual transgressions, and the healing of the physical body, but also with a provision to meet the need for heart purity. The infinite love of God would not permit him to provide an atonement which would fall short of man's every need. Having once planned it, he never ceased the work until He could cry from Calvary, "It is finished."

Christ has provided an atonement that can cover the past black, sinful life until neither men, devil, nor angels dare make accusation before Him, for "it is God that justifieth. Who is he that condemneth?" Even God has promised to never pull one sin out from under the blood of Christ when once He has placed it there.

When he has made in that atonement a provision for the relief and healing of every physical affliction (He "bare our sicknesses," Matthew 2:17, and when he did it on terms that all can easily meet, is it reasonable to think he would leave out a provision for heart cleansing, thus leaving us to suffer all our lifetime waging a war with inbred sin? No, and thank God, He did not! Wherever there is a God-given desire or a need, his atonement reaches and provides for it.

In every justified soul there is a desire for heart purity. Therefore there must be a provision in the atonement to meet that desire. In every human heart there is a need for cleansing; therefore in a complete, particular atonement there must be provided a power to cleanse it. Thank God, there is!

In the atonement Christ was manifest, and we read, "The Son of God was manifested, that he might destroy the works of the devil." That is inbred sin. Actual transgressions are the work of inbred sin. Inbred sin is the work of the devil. Therefore when God destroyed the work of the devil, He destroys inbred sin, eradicating it from the heart. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." -- Heb. 13:12 "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" -- 1 John 1:7 "Husbands, love your wives, even as 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." -- Eph. 5:25,26 He refers there not to the world but to the church, the "called out" ones. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." -- Heb. 10:10 These Scriptures, with others that might be given, prove that the atonement of Christ makes provision for heart cleansing through entire sanctification. If such an experience is covered by his atonement, then we do not rightfully represent Christ and his atonement unless we preach heart purity through entire sanctification of the Spirit and belief of the truth.

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## Chapter 7 HOLINESS IN THE COVENANT

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." -- Rom. 8:4

God gave to Israel two great covenants. In the first he demanded holiness, and in the second he provided a plan whereby holiness may be obtained and retained.

The first covenant is spoken of in Exodus 34:27, 28 -- "The Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Then in Deuteronomy 9:11-12 this covenant is mentioned again -- "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."

The first covenant, then, was the moral law. The essence of that law is love, for Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind ... Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." -- Matthew 22:37-40

The second covenant is mentioned in Jeremiah 31:31-34 -- "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people ... for I will forgive their iniquity, and I will remember their sin no more."

What God demanded in the first covenant, and what men were unable to comply with because of lack of power and grace, we find them enjoying to the full under the second covenant. Under it they enjoyed forgiveness -- "I will forgive their iniquity;" inward holiness -- "I will put my law in their inward parts, and write it in their hearts;" and divine presence and ownership -- "I will be their God and they shall be my people."

Under the old covenant it was stated, "Thou shalt be perfect with the Lord thy God." -- Deuteronomy 18:13 Concerning the new covenant it was prophesied, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." -- Ezekiel 36:25-27

The old covenant required perpetual holiness -- "Cursed is every one that continueth not in all things which are written in the book of the law to do them." -- Galatians 3:10 The new covenant promises such a state -- "Blessed be the Lord God of Israel; for he hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we

being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." -- Luke 1:68-75

Under the old covenant God demanded the same standard of holiness as he demands under the new covenant, but man found it a hard struggle to live up to it and he failed miserably. Now God not only demands holiness, but has made a way whereby he can dwell in men's hearts controlling their thoughts, motives, and actions "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." -- Romans 8:4

Under the old covenant men struggled to attain the holiness God demanded, but comparatively few ever succeeded. Under the new covenant the struggle can cease, and if men will let him, God will give soul rest in Jesus Christ. He will fill them with himself and then he will do the living. It is a sad picture, however, to see so many people in this glorious new covenant age still struggling to make themselves good. They think that if they just try to be good they will somehow make it. They fail to realize that no person within himself can ever live good enough to get to Heaven. Whatever goodness or holiness men have is imparted to him from God, yet men try to remedy their lack of spiritual life by forced Bible study, by a little more prayer, by a show of generosity, by numerous good resolutions, or by increased earnestness. These will have a good effect for a while, but those human efforts will all pass away as the morning dew and leave the soul empty and dry.

There is something so much better and more glorious that once it is experienced it will seem that one has entered a new world. It will indeed be found that what the law demanded in the old covenant, God through Christ has provided in the new covenant, and that men can have it and live by it. When one enjoys it he will have a heart filled with love without alloy, he will enjoy a faith unmixed with doubt, he will experience a joy unspeakable and full of glory, and will enjoy a peace that passeth understanding. Such a person finds it easy to avoid all known sin and to obey the divine demands. From such a heart love flows spontaneously, faith and praise to God makes salvation a happy pleasure, and such a one will be able to enjoy his religion in the comforts of the Holy Ghost.

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## Chapter 8 HOLINESS IMPUTED AND IMPARTED

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." -- I Cor. 1:2

There is a class of religious teachers who have gone so far in their teaching on imputed holiness and righteousness that they contend no matter what a man does after he once accepts Jesus Christ as his personal Savior, and is born again, he will still be a child of God. They teach that if one is once born of God he cannot be unborn, no matter how disobedient to God he may become. According to their teaching, he may lose his reward but he cannot lose his soul for, having once

accepted Christ as his Savior, the righteousness of Christ is imputed to him and covers any wrong act he may commit.

This teaching many people -- especially holiness people -- believe to be unscriptural and dangerous. They are tenacious in their opposition to it and many times go so far as to deny any imputed righteousness or holiness whatsoever. If we will look into the Word of God without prejudice we shall find there is a middle ground and that both imputed and imparted righteousness and holiness are taught.

When we consider the righteousness of Jesus Christ we must consider both the internal and the external. Wesley said, "His internal righteousness is the image of God stamped on every power and faculty of his soul. It is a copy of his divine righteousness in so far as it can be imparted to a human spirit. It is a transcript of the divine purity, the divine mercy, justice, and truth. It includes love, reverence, resignation to His Father, humility, meekness, gentleness, love to lost mankind, and every other holy and heavenly temper; and all of these in the highest degree, without any defeat, or mixture of unholiness."

In considering His external righteousness the same man wrote, "It was the least part of his external righteousness that he did nothing amiss, that he knew not outward sin of any kind, neither was guile found in his mouth; that he never spoke one improper word, nor did one improper action. But even his outward righteousness was positive, too. He did all things well in every word of his tongue; in every work of his hands he did precisely the will of Him who sent him. The whole and every part of his obedience was complete. He fulfilled all righteousness."

His righteousness, both active in life and passive in death was so accepted by God that it can be placed to the account of man on the ground of faith. It is not the faith that saves, but the righteousness of Christ by faith. That is, all that faith does is to make it possible for God to place all of Christ's righteousness to our personal account the moment we believe. "He died for all in that all have sinned." "He tasted death for every man." His provision covers the entire human race, but only as one believes can God place to his individual account the righteousness of Christ; and men should always remember that repentance is the ground work of faith. "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." Here we see the repentance is first and the faith second; and so is the whole tenor of the New Testament scripture.

Whenever a person accepts Jesus Christ as his personal Savior, he is not only converted, regenerated, justified, and adopted into God's family, or, in other words, born again; but provisionally he is sanctified and glorified. That is, the moment one accepts Christ by faith as a personal Savior God imputes to him the internal and external righteousness of Christ and through it he is not only experientially regenerated but provisionally sanctified. For Jesus has become to us wisdom, righteousness, sanctification, and redemption. In Ephesians 1:7 it is stated: "In whom we have ... forgiveness of sins;" and in verse thirteen, "In whom ... ye were sealed with that Holy Spirit of promise"; and in verse eleven one reads, "In whom we have obtained an inheritance;" and in verse seven, "In whom we have redemption through his blood." So it is clear that all we have or ever will have is embodied in Christ.

In First Corinthians 1:2 we read, "Unto the church at Corinth, to them that are sanctified in Christ Jesus." Then in the third chapter of the same book we read, "Ye are yet carnal." How could the Corinthians be sanctified and yet be carnal? I am aware of the fact that when one is regenerated he is partially sanctified, for regeneration is sanctification begun; however, I believe there is a deeper meaning here. I believe the meaning here to be that they were provisionally sanctified in Christ the moment they became babes in Him.

Any person accepting Christ as his personal Savior is under obligation to walk in all the light he gets. Yea, he is obligated to search for it and, if necessary, go out of his way to secure light on spiritual truth. As light comes he must accept everything for which Christ died and lay claim to it by faith or forfeit his regeneration.

It is under the provision of imputed righteousness that children under the age of accountability are saved. Before they know right from wrong the righteousness of Christ is imputed to them. They are provisionally saved and sanctified in him.

It is under this provision that the old saints, who never heard of sanctification as a second work of grace, were taken to heaven. When they were regenerated, that moment sanctification was placed to their account. As they walked in all the light given them, it was still kept to their account. If the time ever came when they received light on it, then they either walked in that light or forfeited their relationship with God. If they never did receive light thereon, but carefully walked in what light they did have, then God took care of their case through Christ. This also accounts for the fact that some holy people can say, after hearing their first sermon on holiness as a second work, "I have had that for a long time, but did not know what to call it."

As one walks in the light -- especially he who is under holiness preaching--he will see that sanctification is a part of his inheritance. When he does he will teach into his inheritance and lay hold of that part which Paul calls "The sealing of that Holy Spirit of promise, which is the earnest of our inheritance." At that moment he no longer has imputed holiness only, but he has imparted holiness. He can then cry with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."

Then it is not holiness without Him, but it is his holiness imparted. It is not one's own peace, but his peace imparted for he said, "My peace I give unto you. It is not one's own joy but His, for "The joy of the Lord is your strength." It is not one's own love but His, "The love of God is shed abroad in your heart by the Holy Ghost." It is then not just imputed holiness but imparted holiness. Thank God for both!

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## Chapter 9 HOLINESS IN ITS RELATION TO THE OLD MAN

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin." -- Rom. 6:6

As we search into the writings of Paul we find that he makes a distinction between the "old man" and the sin principle. In the use of the term "our old man" he seems to cover the entire ground of sin in our lives, both the actual transgressions and the inborn sin principle. This is implied in Ephesians 4:22, 23 -- "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor." Certainly these are put away when one is regenerated. John Wesley taught that this passage of Scripture was a description of a regenerated man who had so far put off the "old man" that he no longer had outward manifestations of his inward presence. If that is so, then the term "our old man" must cover both our actual transgressions and the sin principle.

The theory of two works of grace hangs on the facts that there are two phases of sin -- actual transgression, for which we are responsible, and the sin principle which we inherited -- included in the term "our old man, to be dealt with by God through the atonement of Jesus Christ."

If there are not two phases to sin, then there is no need of two acts on the part of man and God to deal with it. Those who teach two works of grace must be clear in their teaching on the two phases of sin, or their teaching becomes confusing.

That there are two phases of sin, and that each must be dealt with separately by man and God, we believe to be scriptural. The one must be confessed and forsaken by man to be forgiven, and the other must be acknowledged by man in order to be cleansed by God. Certainly anyone knows the difference between forgiveness and cleansing. Both of these are made possible by the atonement of Jesus Christ.

When Jesus died on Calvary He dealt with the entire sin question. That statement in Romans 6:6 "Knowing this that our old man is crucified with him, that the body of sin might be destroyed" -- covers the entire ground. Not only our actual transgressions but our sin principle was nailed to the cross. Here Jesus dealt with our sin and our sins, and provisionally laid up in store for us an inheritance which we can draw on from now until the end of eternity.

It is possible for one to be born again while there still lurks in the heart what Wesley called the "remains of the old man." In his sermon on Sin in Believers he has written, "We allow that the state of a justified person is inexpressibly great and glorious. He is born again, 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.' He is a child of God, a member of Christ, an heir of the kingdom of Heaven. The peace of God which passeth all understanding keepeth his heart and mind in Christ Jesus. He is created anew in Christ Jesus. He is cleansed from the corruption that is in the world. The love of God is shed abroad in his heart, and so long as he walketh in love (which he may always do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things which are pleasing in his sight; so exercising himself as to 'have always a conscience void of offense toward God and toward man,' and he hath power over both outward and inward sin, even from the moment he is justified." And yet he goes on to declare there is in the heart of such a person the remains of the old man or the sin principle. In such a heart the "flesh lusteth against the Spirit and the Spirit against the flesh, and

these are contrary the one to the other." This could not be said of unbelievers, for they do not possess the Spirit.

That there are two contrary principles working in the heart of every believer who is not fully sanctified is in accordance with the entire tenor of Scripture and the experience of human nature, as well as the doctrine of almost all Christian churches.

We find such a condition working in the heart of the disciples of Jesus before the day of Pentecost. They had repented, followed Him, preached the Gospel of the Kingdom, brought glory to God, kept his Word, and were separated from the world; but on many occasions there was to be seen working in their hearts a principle which was contrary to the spirit of Christ and called forth a sharp rebuke from him. It is seen working in the Corinthian church, even in those whom Paul called brethren and babes in Christ, and he exhorts them to cleanse themselves from all filthiness of the spirit. A man may be clean outwardly with no outward sign of enmity, hatred, jealousy, or anger and yet in his spirit he is reeking with such feeling. He has grace to suppress them, but they are there nevertheless.

Must one go on for a lifetime with such an internal warfare? Is there no one to deliver? Thank God, there is! When Jesus died on Calvary and our "old man" was crucified with him, he made provision that the body of sin might be more than suppressed or annulled. It can be destroyed. Until such time as it is destroyed, the victory Jesus won on Golgotha is neutralized in the life of a believer.

It is impossible to reason from any scriptural basis and conclude consistently that it is necessary to live a lifetime with the sin principle in one's heart. It is certainly contrary to Scripture, and, to say the least very discouraging to teach that the Spirit of God must always be in conflict with the sin that dwelleth in us. Thank God, the Spirit who reigns with his rival subdued in regeneration, will reign without a rival in the heart that is fully sanctified! Oh, for hearts and lives where the conquest of Christ is complete!

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## Chapter 10 HOLINESS IN RELATION TO OUR HUMANITY

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith virtue, and to virtue, knowledge;

"And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

"And to godliness, brotherly kindness; and to brotherly kindness, charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall." -- 2 Peter 1:1-10

That sanctification does not dehumanize one is a truth greatly neglected. The fact that God does not take out of man, when He sanctifies him, what he put in him when He humanized him is a truth demanding more emphasis in the interest of establishing men and women in grace. Unscriptural definitions on what constitutes carnality and a failure to allow for the presence of human nature in the sanctified have certainly been grave causes for many repeaters at the altars in camps and revivals.

To learn that sanctification puts a finality to nothing but sin, and that after sanctification there is still a great field for development in holiness, as well as to learn that there are many things sanctification will not do for us, is to take a long step toward becoming established in grace. In this chapter it is our purpose to point out some things from which sanctification does not save one.

Sanctification does not save us from being different. Sanctification unifies but does not necessarily bring uniformity among Christian people. Jesus prayed, "Sanctify them that they may be one even as we are one." That is real unity. It is possible and desirable. Uniformity is something impossible and undesirable.

It does not save us from being different in mental ability. If superior mental ability and attainments were requisite to full salvation there would be few candidates. However, those people who do accept salvation reveal good judgment, even though they may be lacking in mental accomplishment. Some folk enjoying this experience are mental giants, but on the other hand, one finds some people quite lacking in education and mental acumen who are enjoying the blessing to the fullest of their capacity.

After sanctification, some folks reveal an astonishing mental capacity for the reception of truth, and their spiritual development is phenomenal, while others are slow, dull scholars who never grow much beyond the babyhood stage; yet all are sanctified.

It does not save us from being different in practice. Some people are engaged in some things without a troubled conscience or a thought of such things being wrong. While others would

backslide if they did the same things. Each is sanctified and clear before God. This condition may obtain because of a difference in light brought about by a difference in environment, privileges and early training, as well as in mental ability and spiritual capacity. Here is the place where much charity must be practiced or one may be guilty of unChristianizing those whom God accepts. The result may be a critical attitude climaxing in broken fellowship. It takes a great soul to live up to his own light while he fellowships others with less light.

A difference in personalities and activities is very desirable, for the two main channels of the operation of the Holy Ghost are the Word of God and human personality. How limited would be the work of the Holy Ghost, and how monotonous his manifestations, if all personalities were alike! God must have, as channels, a diversity of personalities if his work is to be effective. Each person will give an account to God, not so much for the kind of personality he has as for the way in which it is placed at God's disposal.

How often preachers ape each other and singers mimic other singers! Whether this is done consciously or unconsciously, it minimizes one's usefulness.

Sanctification does not save from all fear. Havoc has been wrought in some lives because instructors have over-emphasized the thought that "Perfect love casteth out fear." It does cast out the fear of the judgment. It eliminates the fear of meeting God. But a shrinking from death, a fear to perform certain public duties, and a timidity in speaking before certain people may still be felt by some. Such a condition is no sign of moral lack, for such emotions belong to humanity.

Sanctification does not deliver from grief. Due to the actions of others, or because of one's own inability owing to a lack of training, talent, or opportunity, there is great suffering or grief because the longing of the heart cannot be realized.

We are grieved because the nations are at each other's throats. We are grieved by the divisions among the children of God which results in weakness for the forces of righteousness. We are grieved over our own loved ones who seem determined to go to hell in spite of prayers, tears, entreaties, the Bible, the blood of Christ, and every other holy influence with which God has surrounded them. We are grieved over the fact that nearly two thousand years have gone by since Christ died, and still there are nearly a thousand million souls who wait to bear the first message which tells of His death for them, while an apathetic church gloats over its material riches.

Sanctification does not save from the depression of the devil. For one to sing,

"Here the sun is always shining,  
Here the sky is always bright,"

is inspirational as part of a song, but it is hardly practical in everyday living. Jesus had times when He "groaned in spirit," and Paul had times when he was "pressed out of measure," so that he even despaired of life.

The feelings of depression may come from physical or mental conditions. They may come from the opposition of others, or may spring directly from the devil. One should never examine his

spiritual state while under such depression. It may be good, however, to trace the source from whence it proceeds, for if one can find its source he may the sooner be able to stop its flow.

Sanctification does not save from infirmities. Any number of infirmities are not inconsistent with entire sanctification. They are not sins, in the proper sense of that term, for they stem from man's human nature and not from the moral nature. They reveal their presence in mental wanderings, imperfect mental conclusions, faulty memory, unavoidable ignorance, and in many other ways which space prohibits mentioning. It is unfortunate that we have them, but they will not damn us. We regret them, but they will not damn us. We regret them, but they never bring condemnation. They may hinder spiritual progress, but they never bring a break between one's soul and God. These things are covered by the blood of Jesus without a particular act of faith on man's part. We will be delivered from them before we are presented to the Father, for the Word says he "is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy."

Sanctification does not save from temptation. One of the first steps toward an establishment in grace is to learn to distinguish between a temptation to sin, a desire for sin, and the act of sin. For the unsaved person, acts of sin are the norm. In the saved person's life the act of sin is absent for "he that is born of God doth not commit sin." But in such a life, at times the carnal nature may stir itself in a quick desire for sin. "For the flesh (or carnal nature) lusteth against the Spirit and the Spirit against the flesh," but the Spirit conquers, and the flesh is subdued.

In the sanctified life there is not only no act of sin, but no desire for it. However, the sanctified person may be tempted. Temptation comes through some one or some thing extrinsic to one's self. It implies a possibility and a probability of sinning, but not a necessity of it. It is not dependent upon a desire in the heart of the one tempted. It comes without our soliciting it. It is permitted by God for our good. It may bring a heaviness, but never condemnation. It belongs in the realm of humanity and makes an appeal to the entire tripartite nature of man. If it is not yielded to and tolerated, it is not sin.

The temptations of the sanctified may be even more severe while they last than the temptations of the justified. They are usually more quickly overcome for in the sanctified heart there is no spirit concurring with them. A sanctified man has also learned better how to draw upon the arsenal of God, and to more effectively use His armor. Regardless of how many temptations come or how severe they may be, or how long they may last, -- we can look up with confidence, for there is the promise that "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to hear it."

And what more shall we write? Space will not permit us to write of all the things which holiness will not do. It will not give one all kinds of degrees of faith; it doth not produce uniformity of religious manifestations; it does not provide agreement of interpretation on prophetic truth, nor agreement on the necessity of ordinances, etc. How blest will be the individual or church who practices the motto, "In essentials unity, in non-essentials liberty, in all things charity."

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## Chapter 11

### HOLINESS IN ITS RELATION TO HEAVEN

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

No person really desires to go to heaven if he does not desire holiness of heart and life. The Book teaches that heaven is a holy place and is, therefore, reserved for a holy people. The only condition upon which we can ever get there will be holiness of heart resulting in righteous practice. One can just as easily cross the Atlantic Ocean without a ship or an airplane, or some other transporting vehicle, as he can get to heaven without holiness. There is only one way to the eternal city, and that is the scriptural way. There is only one scriptural way, and that is the way of holiness. Much preaching on holiness is lame because it presents holiness simply as a privilege and not as a necessity. Such preaching is similar, especially in its results, to the preaching of holiness as a doctrine only, while the application of its principles in practice is left to every man's conscience. Neither line of preaching gets men very far in God. We need to preach holiness in heart and holiness in thought, holiness in act and holiness in word, holiness in work and holiness in play, holiness in business and holiness in the home, holiness in public and holiness in private, holiness in doctrine and holiness in practice, holiness in life and holiness in death, holiness in earth and holiness in heaven, holiness as a privilege and holiness as a necessity. A necessity here and a necessity hereafter!

That no one will ever get to heaven without it is certainly a settled fact according to the Word of God. There is only one realm in the universe in which God's creatures can enjoy real happiness and that is in the realm of Holiness. Everything outside that realm is abnormal and therefore distracting. Can you conceive of a holy God at the head of a holy government having any other thought for his creatures than their utmost happiness? Can you conceive of a holy God making an eternal home for them anything other than a holy place? That the place he has prepared for them is a holy place we are sure. We ask David about it, and he replies, "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven." -- Psa. 20:6 We ask Isaiah and he refers to God's own words, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." -- Isa. 57:15 We ask Jeremiah and he says, "The Lord shall roar from on high, and utter his voice from his holy habitation." -- Jer. 25:30 We ask John about the future home of Christ, and he answers, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." -- Rev. 21:2

Not only is the place holy, but its angels are holy. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." -- Matthew 25:31 "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." -- Mark 3:38 The songs of heaven will be based upon the themes of Jesus, his blood, and holiness. The seraphim's song in the temple at the time Isaiah received his purifying vision, was "Holy, holy, holy." In Revelation John relates how he saw a great company in heaven saying, "Holy, holy, holy" both day and night. What a holiness meeting that will be! A holy God,

holy angels in a holy place singing, "Holy, holy, holy." I imagine that it will be a noisy holiness meeting, too, for John says their shouting will be like the voice of many waters.

If you ever expect to get to heaven, friend, you must be holy. Paul tells us, in Eph. 5:25-27, "Husbands, love your wives, even as 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." In Matt. 7:21 we read, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," and in 1 Thess. 4:3 it is written, "This is the will of God, even your sanctification."

My dear traveler to eternity, your decency may keep you out of the ditch, and your morality may keep you out of jail, but it will take holiness to keep you out of hell. It will take that kind of holiness which Bishop Foster said, "Breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the song, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from alpha to omega, from its beginning to its end. Holiness! -- holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, and a present enjoyment." This is the only thing that will ever fit you for heaven, for over the gates of that city, shining from its every wall, haloed above its throne, and heralded from the thunderous voice of its Judge will be these words, "Holiness without which no man shall see the Lord."

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THE END