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A KINDERGARTEN PRIMER ON HOLINESS
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PREFACE

The positive statement in the holy Scriptures that, "without holiness no man shall see the Lord," lifts the whole subject of salvation from sin, purity of heart, and righteousness of life to a place of importance where it cannot be ignored by any thoughtful person claiming to be a Christian.

Uncle Bud Robinson gave the simplest and plainest theology on the two works of grace that I have ever read. He said that when God saved him, He gave him something he never had, but had always needed, the divine nature of Christ; and when God sanctified him, He took something out of him that he always did have, but never did need, the old man.

Many years ago a young minister was introduced to a noted jurist. The judge said to the one who introduced the young minister, "I hope he preaches the gospel in its simplicity." I too have had this feeling across the years as we have observed the concealment of the gospel with words, words, words. The average laymen today are attracted and charmed by the simplicity of the gospel, and the majority do not want any other kind of preaching.

I believe that they make a mistake who attempt to ornament the gospel with flowers of oratory, etc. Too much preaching today is in a theological dialect that is scarcely more intelligible to the people than a foreign tongue. Many pulpits need an interpreter as much as do the foreign missionaries among the heathens.

The attempt of the writer of this. book is to put the matter of full salvation in a simple, direct way, that all may see the simplicity of a subject that is sometimes "darkened with words." It

is an attempt to show that the experience of holiness is but the answer to a prayer that is both scriptural and reasonable. It is an attempt to furnish food for hungry souls and not a theological disquisition as will be readily seen by those who care to read it. The author prays that by divine help it may be of such service.

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Chapter 1 SKEPTICISM AND CONFUSION RESPECTING HOLINESS (Sanctification)

One often hears people say they do not find Holiness in their Bibles. Many people today are ignorant of this blessed experience. They are like the great and eminent minister who called on one of his parishioners one Monday morning, and found her colored wash-woman hard at work washing the soiled clothes of the family. As she washed she sang a song to herself. The minister remarked that she seemed happy. The little wash-woman replied that she was saved and sanctified and that this was what made her tremendously happy. The learned minister looked down at her shining face and with a condescending smile said, "Why, Mandy, there's no such thing as being entirely sanctified, you know." With a light on her face that told of perfect peace, she looked up at him and said kindly, and with emphasis, "You means, not as you knows of, Massah."

The devil hates holiness teaching more than most anything else. Any emphasis on holiness he opposes to the very end, for he is opposed to everything holy. He can endure a carnal, worldly, self-satisfied, church-going Christian; but never a man fired with holiness. He will wink at the feeble worship and labors of a hundred nominal church members, where he will bitterly oppose one poor preacher of Bible holiness. It is easy to see this, practically speaking, for he hates it with all his heart.

From the days of the prophets and apostles Satan has kept up a vicious and relentless attack against those advocating holiness of heart and life. The fires of persecution have raged, ever fed by satanic skill. But tortured bodies did not stifle faith.

One clear fact comes to us from the pages of the history of holiness. It is that holiness is a hardy stock that flourishes in adversity, but wilts, dwarfs, and dies under coddling.

Through the years there has been confusion concerning the doctrine of Holiness. The causes for this may be found with the Holiness people themselves as well as the accusations of opposers. There are many things that contribute to skepticism about Holiness.

I. A Misapprehension of What Entire Sanctification Will Do Has Caused Much Skepticism and Confusion

Because they have found certain purely human manifestations that they had been led to think were carnal, they conclude either that they do not have the experience and give up what they really did have, or, worse yet, they come to the conclusion that maybe, after all, there really is no such state of grace attainable.

Sanctification does not remove times of depression, which may come from a variety of causes unrelated with carnality. Nor does it remove temptation to discouragement. Often those in the highest state of grace have had to fight and pray through times when it seemed useless to try to carry on.

Entire sanctification does not remove human appetites nor emotions. It places the appetites under control of the will, which is yielded to God, and it straightens out the perverted emotions. The fall added nothing to the human being. It simply perverted those appetites and emotions God had placed there for a good purpose. Entire sanctification does not remove anything except the perversion. Natural appetites or desires must be guarded with a watchful eye lest Satan working on them betray us and bring about our downfall. Failure to realize this has caused many a tragedy. Holiness does not make angels of us. Although for a time our heads may be in the clouds, we must remember that our feet are still on this old earth. Holiness is only perfection in motive, but not in body, mind, action, or judgment.

Complete holiness makes love underwrite all actions to the complete exclusion of hatred, jealousy, selfishness, covetousness, envy, and all the rest of the ugly carnal traits. It is the elimination of selfishness so that we are truly enabled to love our neighbor as ourselves, to love our enemies and to pray for them that spitefully use us -- and that does not mean to pray that they will go to hell or come to grief, either. It means pray for and earnestly desire their final good.

II. Lack of Definite Preaching and Teaching on Entire Sanctification Has Brought Much Confusion

Ignorance is a dreadful thing. Millions have suffered untold misfortune and pain from it. Yet, it seems that folk are so well content with it that they will not go to the pains to be even slightly informed about things of which they do not approve. They denounce them as so much rubbish and proceed on their darkened way. It should be well remembered, however, that ignorance as to any truth does NOT change the truth, nor does it relieve the responsibility of the person who is too stupid to investigate.

Men oppose holiness because of their ignorance concerning the Scriptures and the power of God. As Jesus said to the Pharisee: "Ye do err, not knowing the Scriptures, nor the power of God." Any person antagonizing holiness does one of two things: either he publishes his ignorance or his infidelity concerning the Bible. The terms "holy" and "holiness" occur more than six hundred times in the Bible, and are frequently applied to human characters under the operations of grace. If Jesus Christ can save a man from any sin, He can save him from all sin. Being ignorant concerning the real Bible teachings on this subject of holiness accounts for much of the prejudice and opposition concerning it. The facts are, the subject of holiness is so scriptural, reasonable and logical that no one can antagonize it without first misstating and misrepresenting the matter.

We are in danger of filling our pulpits with a ministry that will generalize on the theory of holiness, once in awhile, 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.

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. Holiness as a second definite work of grace should be preached clearly, regularly, prayerfully, that people may know that it is scriptural, and that it is for all who are in a proper condition to seek it; that they may know how to seek it, how to obtain it, how to keep it, and how to know that they really have it.

III. Many Have Been Confused Because They Have Sought for an Outward Manifestation Instead of the Inner Witness to the Work of Entire Sanctification

Some feel that they must testify every opportunity they have if they are to remain sanctified. Others think that sanctification guarantees good health physically if one continues to walk in obedience to God. And still others feel that only if they can talk in "other tongues" are they filled with the Holy Ghost.

The first is a form of bondage which usually passes away as the individual walks with God and becomes more acquainted with His ways. The second is belied by the fact that Paul was not able apparently to bring about the healing of Epaphroditus (Phil. 2:27), and by the fact that many of God's choicest saints through the ages have had to suffer physical affliction. The answer to the third is found in the comparison of the teaching of these people with the facts as described in Acts 2.

Speaking in tongues, as well as other outward signs, can be and is imitated by the devil as indicated by the fact that many whose lives are utterly vile do speak in tongues and thus are enabled to profess the highest state of grace when they are rank sinners, utterly lost unless they repent and find Christ. Only the inner witness and the holy life cannot be counterfeited, and so only these constitute a safe guide by which to judge ourselves.

IV. Another Reason for Confusion about the Doctrine of Entire Sanctification is the Inconsistencies of Those Who Profess to Have It

It is in the house of friends that the cause of holiness has had its most bitter blows. Whatever damage the attacks of enemies may have inflicted, far more serious have been the professions of those who have claimed everything within the lids of the Bible and yet have been mean, narrow, sanctimonious, and full of opinionated pride. What greater travesty is there than the claim to perfect love made in the face of unforgiveness, bitterness, and critical cynicism?

We must be more than holiness people, we must be holy people. This means more than being holy in sentiment. It means being holy in action, attitude, and attribute -- holy in heart, but holy in life also.

It is true that "Man looketh on the outward appearance, but the Lord looketh on the heart." Yet, this is not license for carelessness -- the attitude, "Oh, well, God knows what's in my heart." It is rather caution for consistency. If man can only look on the outward appearance, what he sees should be as representative as possible of what is on the inside.

With regret it must be confessed that holiness has had very poor representation in many parts of the world. Often that which is represented under the name of holiness is not true holiness at all. But almost all brands of successful products have had their counterfeits so that it has become necessary to advise customers to be sure to get the "genuine". All the arts, sciences and professions have also suffered from freaks and frauds who played parasite upon the reputations built by honest, hard-working men of honor. Is it to be expected that a thing as important and successful as the doctrine and experience of full salvation would be treated in any better manner?

Furthermore, some who have been very sincere and devout have failed to use wisdom in their approach to the public in behalf of full salvation. The awkward tactics, poor judgment and sometimes unwholesome manner of presentation have been decidedly against the success of the work which some otherwise good persons have endeavored to do. Add to this the fact that of those who make a high profession of grace much is expected, and that very few critical people ever look at the best but rather pick out the worst specimens to hold up by which to judge the entire work, and it will readily appear why some folk are prejudiced against the cause of holiness. Despite all this, however, if one looks long enough he will see the good and beautiful in the lives of those who are truly examples of this grace, and cannot help but be convinced of reality and value. On the other hand, it is the duty of every believer to so live that the world may see "Christ in you the hope of glory."

V. The Greatest Hindrance and Confusion to Entire Sanctification is Those Who Are Born Again But Will Not Walk in Light and Be Sanctified

It often turns out that a first rate sinner has more respect for the thing which his religious judgment tells him is right than does a "second class saint," whose deceived heart is detaining his progress toward heaven. Scripture writers recognized as much when they penned the following passages: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20).

Many who oppose Holiness have seen the truth but have been unwilling to go all the way with God. They fear what God might ask them to do, or be; and, either through fear of God and His requirements, or from a love, or at least a toleration, of the world, the flesh, and the devil, they refuse to go on unto holiness. But here is the most destructive of all the causes of opposition thus far mentioned; for he who does not walk in the light cannot continue to be cleansed by the blood. It is the natural thing to go on unto holiness, which God has promised to give to them that obey Him. True, God may give a space of time for decision on this subject, but if persistently refused,

judgment remains. Light rejected turns to darkness. He that knoweth to do good and doeth it not, "to him it is sin." "If we walk in the light, as He is," we have fellowship and cleansing. It is vain to say the one who has truly been saved, may not be lost; for just as a son, though never able to undo the fact of birth, may die; so it is possible for the Christian to die spiritually.

One thing remains for this class: even if they have met new light they must venture out into that light, or lose the light. Charles Finney would not yield all because of fear, and this is just as destructive as rebellion. He was afraid of what God might ask respecting his family, until it occurred to him that God loved his dear ones more than he did. When he yielded them, God poured such a flood of holy inundations from the sky that Finney prayed Him to stay His hand. Today we read about the intellect of Finney, his personality, his achievements, or his adaptability -- he had many of these qualifications, but taken alone these would have been wholly inadequate to meet the needs of his day. We read of the power of the Spirit of God that rested upon him, and of what God did. This makes his memory live.

The greatest peril in connection with this crisis of cleansing is that many believers consider it too idealistic and too theoretical; hence, do not press on to obtain it. "The New Testament gives no ground for supposing that there is such an absolute contrast between the conditions of the heavenly life and those of Christian life in this world that sin must be entirely alien to the one and inevitable in the other. In the absence of such a contrast, the commands, instructions, and prayers which look to entire sanctification or perfect love, carry a certain presumption that the state which these terms define is of possible attainment in this life. It must be confessed, however, that it stands forth as an exceedingly high ideal. Anyone who understands all that it implies will despair of its possibility, save as his heart is quickened by a large and intense faith in the marvelous power of divine grace." If tempted to consider its demands too rigid, then think of the self-denying Son of God Who suffered to make it possible.

If you fear it unnecessary, remember God's justice: He never requires the unnecessary, impossible, or unreasonable.

If you consider the standard too high, remember that Jesus exemplified its spirit in every detail of His life.

If you are perplexed as to the way into this glorious experience, follow Him Who is "The Way, The Truth, and The Life."

If you consider your case a difficult one, bear in mind that nothing is "too hard for the Lord."

If you think that your need is not as great as others: "All have sinned ..." and God is "no respecter of persons."

If you are deterred for any reason -- observe Him as He prays for you to have this inheritance, stand near His cross as He dies to procure it for you, ponder His exceeding great and precious promises to you; appreciate your privileges as a child of God who is being fitted here for eternal residence and fellowship with the Christ Whose glory you shall behold throughout eternity

-- and then press your claim for your inheritance among them that are sanctified by faith. Then, and only then, will your life be "a constant pageant of triumph," through Him Who is able to deliver from the guilt of sin, from the power of sin and from the love of sin -- as well as to fully save the trusting soul from the inbeing of sin; and who doth so deliver all who come unto Him for this crisis of cleansing.

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Chapter 2 HOLINESS TERMINOLOGY

The holiness people are accustomed to using various terms for the doctrine they believe in and the experience they profess. By the holiness people we mean those who adhere to the teaching that there is an experience subsequent to regeneration which may be obtained by the believer in Christ, and which may become a forceful factor in his theological thinking and his practices of life.

The terms used may be divided into two groups: those which are non-Scriptural and those which are Scriptural. They are familiar to holiness people everywhere, and, even though strange to the outsider, are easily understood by those who believe in the experience. The quotations that are non-Scriptural are based upon the Scriptures, but they are not exact Scriptural quotations. They are such phrases as second work of grace, deeper life, the rest of faith, the Spirit-filled life, the victorious life, the Canaan experience, and Christian perfection. We have heard all these non-Scriptural terms. They are of value to us even though they are not exact Biblical quotations.

These are the Scriptural terms for holiness: perfection, sanctification, perfect in love, pure in heart, dead to sin, glorified with Christ, the mind of Christ, cleansed from all filthiness of the flesh, and baptized with the Holy Ghost and fire. These Scriptural phrases refer to the second work of grace or the second blessing. It does not matter whether the Scriptural and the non-Scriptural terms are used interchangeably. They are usually regarded as one and the same thing. Note that you do not get sanctified and then get the baptism of the Holy Ghost. You do not get the second blessing and the infilling of the Spirit. You get the second blessing when you are filled with the Spirit. The Christian always gets the blessing that is mentioned in these expressions when he gets the Blesser on the inside. You do not get these various blessings without the Blesser, and you do not get the Blesser without getting the blessing Remember that, and it will hold you steady.

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.

There are those who tell us "There is nothing in a name," and that they "are not sticklers for terms," etc., all of which is misleading and a subterfuge of Satan. If there is nothing in a name, what occasion is there to have any name for anything or anybody? If there is "nothing in a name," why does not someone name a newborn child Jezebel or Judas Iscariot? Even a so-called infidel or atheist would not consent to have a child thus named. After all, there is something in a name.

Is it worthwhile to contend for a term? That depends upon what is involved in its surrender. Not infrequently we hear men told to "call it what you please. It does not matter what you call it if you get it." That is true, and yet, the more general terms reveal a dislike of the experience which comes as a crisis. The names substituted are beautifully suggestive and singularly evasive: "A deeper work of grace," "the higher life," and "a great blessing" have a gracious, soothing sound, but they lack definiteness, certainty and assurance. The new names are more indicative of pietism than of testimony. Why this vagueness and laxity in defining Entire Sanctification? True, in matters of life there cannot be the same exactness as in machinery. Experience varies in sanctification as in conversion, with temperament and education. No one pleads for uniformity. There are Twelve Gates into the City, and they are equally distributed to all points of the compass. Some enter the blessing, as they enter the Kingdom, without consciousness of time or place, but an assurance is given them of cleansing, as of pardon and reconciliation. Whether we call it a second blessing or not, that is what it is.

Words are sometimes poor symbols to accurately describe moral and spiritual values and states. But beware lest the objection is really against the thing signified rather than against the terminology employed. A variety of terms is necessary because no one, or any combination of them, is able to describe the life of true holiness. One should, however, avoid becoming tied to, or prejudiced by mere terms; and especially those which are extra-Biblical.

Some speak of this as the deeper life, the higher life, life on the highest plane, the victorious life, the surrendered life, the consecrated life, the Spirit-filled life, the fruitful life, the life of faith, the rest of faith, the life of perfect love, the sanctified life, the more abundant life, the overcoming life, and abiding grace.

Others speak of it as the holy life, a life of purity, the fullness of the blessing, the double cure, the fullness of faith, the crucified life, the interior life, living in Beulah Land, the Canaan experience, the ideal Christian life, the Christ-life, the spiritual life, the fullness of Pentecost, the perfect life, Christian perfection, entire sanctification, death to sin, freedom from sin, the Baptism with the Holy Spirit, the heavenly anointing, the blessing, the blessed assurance, and the inheritance among the sanctified. Even so, the list is not exhausted. Nor do all of them together exhaustively define or describe this glorious truth concerning true holiness.

As someone asked me: "Why so many names for the same experience?," my answer was and still is, "This is such a great experience that one word can't describe it."

Holiness has many aspects, and it may be well to glance at some of the varieties referred to. If, as many do, one speaks of Holiness experience as a "Spiritual Canaan" in which it is desirable for the Christian to live, it does seem necessary to include various features in the survey.

When visitors to, or dwellers in, any particular country set out to describe that country, you find them using different terms, according as particular features appealed to them. One speaks of the exhilarating atmosphere or climate; another speaks of mountain peaks and delightful valleys; another of the people and the pleasure of association with them, and so on. No one term of reference completes the description. So of what we will call God's Land, the Spiritual Canaan, we

find various speakers or writers on the subject using the terms which best indicate that aspect of Full Salvation which meant the most to themselves.

Some describe it as the "Blessing of a Clean Heart." They realize how great is the personal deliverance from inward evils, and how blessed a thing it is to be kept from the defilements of sin.

Others speak of it as "Perfect Peace" -- because before they got the Blessing, life was a struggle with inbred foes, and so they sing:

I struggled and wrestled to win it,
The blessing that setteth me free;
But when I had ceased from my struggling,
His peace Jesus gave unto me.

Others, again, represent the Blessing by the title, "Perfect Love," because they find that the hatred, bitterness, resentment, which once troubled their souls are taken away, and there is nothing in the heart or mind contrary to the principle of love. Loving God with all their heart and mind, they love their neighbor also.

"The Full Assurance of Faith" is another description. They who use it remember that getting the Blessing dispelled doubt, and they were able to get a fresh grip upon things unseen and spiritual. Divine revelations. make them see spiritual and eternal things to be as real as those of time and sense.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye.

Once again, we have the phrase, "The Baptism of the Holy Ghost." That is used as showing how the Blessing was as the incoming of a new spirit of life and light. It transformed the whole being, giving courage and power for service.

Now, these terms are not contradictory; they simply indicate how the Blessing of Full Salvation is seen at different angles. In truth all these and other aspects may be comprised in the experience of the fully sanctified. The clean heart, filled with love possessed by the Divine Spirit -- this is, in brief the Blessing of Holiness offered in Christ's name to all God's people.

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Chapter 3 HOLINESS THEORIES

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.

It is both appropriate and necessary to consider the several theories as to how one becomes the possessor of the holiness which is necessary if one is to see God (Matthew 5:8 and Hebrews 12:14). These theories reveal a difference as to time, manner and conditions. Regarding the element of time, they range from conversion to purgatory, that is, beyond death. One school of interpretation places it at conversion, others put it between conversion and death, another puts it at death, and another beyond death, in purgatory.

There is sin in the regenerate. Study the lives of the disciples before Pentecost, even with all the beautiful things Jesus said about them in His "High-Priestly prayer" (John 17), there were traits which showed that they were definitely carnal. Hence the prayer, "Sanctify them." If we had space to examine the teachings of the Scriptures on the subject of "Original sin" and also the teachings of the various church creeds, we would find that both Scriptures and creeds agree in the matter of sin in the regenerate. But there is not the same agreement amongst the creeds as to how and when the believer is delivered from it. There are several theories. Some say that the regenerate child of God is delivered from the depravity at the time of death, and only then. This was called by some in the olden days, "dying grace." In this case, death becomes a sanctifier! Death is a child of sin, and sin is a child of the devil; hence death would be a grandchild of the devil.

Would it be sensible to believe that this could possibly be the agent in our sanctification? No, a thousand times, no!

Others say that we grow into this experience. The truth is, we grow in it but not into it. Inbred sin is soul sickness. A sick child does not grow as it should. One can grow in a coat but not into it. After ten, twenty, forty years, how much nearer are you now than when you first began? Granted, sanctification is a growth, but it is a growth after you have entered the experience through the fiery baptism with the Holy Ghost and fire. This is a definite, instantaneous experience, wrought in the soul by the blessed third Person of the Trinity, thus cleansing it from all inbred corruption.

Then there is another notion. That of the Romanists. That money-making scheme called Purgatory. As you know, this teaching is that after the person dies he enters the cleansing fires of Purgatory. Of course, we know there isn't a semblance of truth to this teaching.

But what do the Scriptures teach. This is our one source of truth, the groundwork to our faith. The Scriptures unmistakably teach that there is a second definite, instantaneous work of grace, subsequent to regeneration, which is wrought in the heart of the believer, thus cleansing him from the least and last remains of sin. This is called entire sanctification, perfect love, holiness, heart purity, and other terms. It is the right of the believer, purchased upon Calvary.

Conclusion.

First: Every child born into the world, is born with a carnal mind which is enmity against God and opposition to being subordinate to His will.

Second: The heart must be purified from this carnality before it can enter Heaven.

Third: This is not done in justification.

We now come to consider the purifying of the heart from this inbred sin, and state that as justification cancels all sins previously committed, so sanctification purifies the heart from the sinful disposition inherited. Both are solely the work of God -- The Holy Spirit.

It ought to be clear that God has undertaken to deal effectively with the sin question, and whatever is needed to do that will be supplied. Indeed, sufficient remedy has been provided in Jesus Christ Who was manifested to destroy the works of the devil, and surely sin is his work. "To be carnally minded is death, but to be spiritually minded is life and peace," Rom. 8:6 and Jesus came that we "might have life and that more abundantly." God has a remedy for that which is carnal. It is also clear that humanity is subject to some weaknesses that continue with us in this world of sin with a nature that has been affected by the fall. There are differing physical characteristics that grace does not destroy. It is written that "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." II Cor. 4:7 So it seems clear that there is deliverance from what may be defined as carnal and there is divine control for those frailties of human nature and lawful bodily desires and appetites that are a part of us and continue with us. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23 This text appears to cover the dual need, cleansing for the carnal and preservation for that which must attach to our common humanity.

Dr. Russell DeLong states it clearly when he said, "Holiness is theologically sound; theoretically reasonable; philosophically the highest good; psychologically desirable; ethically imperative; sociologically necessary; Biblically commanded; practically satisfying; and experientially, gloriously possible."

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Chapter 4

WHEN DOES SANCTIFICATION BEGIN?

John Wesley was asked: "When does the work of inward sanctification begin?" His answer was: "In the moment of justification."

Regeneration is that part of the first work of grace in which sanctification is begun. A holiness preacher 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 anyone can oppose the completion of what they partially have has always been a mystery to me.

Where does getting sanctified start? It starts with getting saved, and getting saved starts with getting rid of the load of guilt and condemnation which sin produced. Regeneration begins by a break with the things that once charmed the soul, and a fleeing to the Cross for refuge, and the adoption into the family of God. In a born again soul there is love for the Master's will and a happy submission to divine requirements.

Holiness begins with a discovery of the limitations of the soul's affections. There is a divided heart in regeneration. The person may not realize it the moment he experiences regeneration. However, as he walks on with the Lord, there is an increase in grace; and it is under the white light of the blazing Deity that he discovers, to his complete shame, a duplicity of nature, an inward corruption not yet cleansed away, a deep-seated vileness. There is reason for the exhortation given by the Apostle Paul, "This is the will of God, even your sanctification." I Thes. 4:3 The utter helplessness, the internal crumbling, and the complete yielding come as God leads the soul on in the path of regeneration. It is here, where the soul stands forgiven and sees the way ahead, that God will reveal, by His Spirit, the nature within.

"Sanctification" is a broad term which pertains to the alteration and correction (or the Christianizing) of one's moral character. As "justification" speaks of a change in standing, "sanctification" speaks of a change in state. As such it covers all the processes and steps by which God's grace accomplishes this change.

Initial sanctification is concomitant with the new birth. It includes not only separation from the world unto God, but cleansing from one's own personal depravity which he has acquired through years of sinning. In this sense all Christians are sanctified; but not wholly, for the inherited evil bent is still within. In this limited sense the Corinthians were "sanctified" (I Cor. 6:11) even though "yet carnal" (I Cor. 3:3).

Entire sanctification is the second work of grace by which the inherited aberration of nature is corrected, and the inner life is entirely surrendered, unified, and possessed by the indwelling Spirit. Progressive sanctification follows thereafter. This is not a progressive death to sin and self, or a further and deeper cleansing from the sin principle. It is rather the establishment of this new inner purity, the strengthening of Christian purposes and loyalties, the enlargement and enrichment of one's total character resources, and the increase through added knowledge and skill of outward Christlikeness in personality. Paul could point to no outward sin in the lives of the Thessalonian Christians, but he nevertheless prayed for this entire sanctification to be wrought within them, in order that they might be "preserved blameless unto the coming of our Lord Jesus Christ." Then he triumphantly exclaims: "Faithful is he that calleth you (to this entire sanctification), who also will do it" (I Thessalonians 5:23-24).

It is not entire in the sense that the Christian has now gone as far as he can go spiritually, and there is no further room for growth. But it is entire in the sense that he is enabled in this experience to reach entire surrender to the entire will of God, and entire peace in that divine will, and entire love for God and all men, and an entire cleansing from the inner lag which formerly

dragged its heavy feet and created the turmoil and weakness of a double-minded state. He is released into a new realm of spiritual power and freedom, as truly as was the resurrected Lazarus when Jesus said, "Loose him, and let him go."

After this come lifelong progression and growth in the sanctified life. Though one is entirely sanctified in the sense of both separation to and separation from, he is yet immature. This progression does not mean that he progressively becomes purer in heart, or more surrendered, or more free from sin. It means that he becomes stronger in faith, larger in Christian love, deeper in understanding and discernment, mightier in prayer, more skillful in labor, and above all, increasingly Christlike in manner and personality.

Thus, in conversion sanctification begins. The consummation of our holiness is in sanctification through His blood. The maturity of our holiness is in our growth in grace, in the believer's walk in fellowship with Christ. The crown of our holiness will be in our glorification when we leave this world to obtain the "crown of righteousness," which the Lord, the righteous Judge, shall deliver to us in that day.

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Chapter 5

WHAT SANCTIFICATION IS NOT

Text: Eph. 5:17: "Wherefore be ye not unwise, but understanding what the will of the Lord is."

I Thess. 4:3: "For this is the will of God, even your sanctification."

We ought to understand what the will of God is Whatever the word "sanctification" means, God wills it. Hebrews 13:12 says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." He thought so much about it that He gave His own life to secure it.

In Romans 15:16 we read, "... that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." In Romans 12:1, 2, we learn that the offering of the Gentiles is not beasts, but the body of man, as a temple of God, which is to be "sanctified by the Holy Ghost."

Whatever "sanctification" means, God wills it. Jesus with His own blood bought it. The Holy Spirit consummates it. That therefore which concerns so vitally the Trinity of God is not to be slurred over or made a silent note with us. We need the doctrine taught to us. We take too much for granted. There are two dangers; one is to place the standard too low, and the other is, to place the standard too high. Placing the standard too high will cause confusion; placing it too low will rob us of God's promised blessing. What we are interested in is knowing exactly what God has to say about this all-important subject of sanctification. The devil has placed at the door a great deal of debris which we need to clear away.

Many are in a quandary as to what sanctification is, and what it is not. The best way to answer the critics and help the honest seekers is to first state what sanctification is not. Then state what sanctification is.

I. Sanctification does not mean one has attained Edenic, Angelic or Absolute Perfection.

Holiness is not absolute perfection. This belongs only to the nature of God. It carries with it the meaning of ultimate finality. Just as God is love -- inherently -- so He is holiness. The one attribute is as certain as the other. The one does not necessarily imply the other, but it is certain that without absolute love there can be no absolute holiness. No human being can be absolutely perfect. If so, we would be the equal of God. But, you say, does not Matthew 5:48, teach absolute perfection? No, it does not. It says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." There is a qualifying word in the verse which refers you back to what Jesus has been saying. "Be ye therefore perfect." The word "therefore" refers you back to what Jesus has in mind. Be ye therefore perfect in your sphere, in your realm, just as God is perfect in His realm. Be ye therefore perfect in doing these things that I am teaching.

Holiness is not angelic perfection. That applies to the angels. We cannot be perfect as the angels are perfect. That is impossible. They have always been righteous, pure, holy and obedient. Psa. 108:20. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." The angels know nothing of a fallen nature and a sin-distressed heart. Jer. 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" The Lord can save us from all sin, and cleanse us from the last and the least remains of sin. But, we are still human beings and not angels. Just as the angels know nothing of sin, neither do they know anything about the redeeming power of God to transform the sinner and change him in heart, in disposition, in nature, and in character. No, we cannot be perfect as the angels are perfect, but we can sing a song the angels cannot sing. "The blood, the blood, is all my plea, the precious blood now cleanseth me."

Holiness is not Adamic perfection. That applies to Adam before the fall. God created man in His own image) after His own likeness, and that consisted in righteousness and true holiness. Adam was a perfect being, without sin and without disease. We can be saved and sanctified and enjoy full salvation. But we still have within us the very germ of death. Adam was the first Federal representative of the race. And in and through him there came a universal threefold death -- spiritual, physical and eternal. All his offspring are heirs of this threefold death. Rom. 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." We have diseased bodies and are going toward physical death every day. Therefore, it is impossible to be perfect as Adam was. perfect before the fall.

But, somebody says, "Isn't it true that Jesus was the second Federal representative of the race. And in and through him there was provided a universal threefold life -- spiritual, physical and eternal? And do we not read in I Cor. 15:22, 'For as in Adam all die, even so in Christ shall all be made alive'? What we lost in Adam, we gain in Christ?" Yes, but we do not receive it all this side of the resurrection, or the rapture. The very moment we are converted, spiritual and eternal life begins within the soul. John 3:36, "He that believeth on the Son hath everlasting life." But physical death is universal and will be until Christ comes again. We are not to be glorified

until the resurrection, or the rapture. I John 3:2, "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." Then, we will have gained all that we lost in Adam. Hallelujah!

2. Sanctification does not mean freedom 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 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."

3. Sanctification does not mean freedom from temptation. Instead of the sanctified being placed, because of the experience, where they are no longer tempted (as certain persist in saying is taught), they are placed where they may be, and probably are tempted more severely than ever before. Since temptation is a process of discipline and development, larger tests may be placed on one, since the nature to be developed is stronger to bear it. An adult would need more rugged and violent exercise to strengthen his muscle than a mere child would. The difference between one sanctified and one not sanctified is the difference between an adult and a child.

Holiness does not cause you to be less affected or "touched" by temptations, but more so. It does not dull your sight in this particular, but quickens it. Formerly you were unkind and inconsiderate, hard and cruel, but you did not know it. Now you detect these faults quickly. In the darkness you grope about; in the light you detect and shun whatever is of the darkness.

Some think that when one is holy he is kept away from temptations. But we read that Jesus was led by the Holy Spirit to be tempted. Try to think of temptation as a school. You may never get where God cannot use temptation to teach you something helpful. You would like to have perfect lessons, but you may better fail sometimes than not to have this schooling. Somebody says "Temptation is the drill of the soul."

It is not a state in which we cannot be tempted. If you ask if we can be tempted after being sanctified, my answer is that "I scarcely was before I was sanctified." The sanctified are even tempted to gross sins. They are tempted in all directions. But it is not the temptation, but the yielding that is the sin. It would be a fool devil that would not tempt you. "You can't keep the birds from flying over your head, but you can stop them from building nests in your hair." The devil can place his brats at your door steps, but you don't have to raise them for him. God will make a way of escape if you do not stand and argue with the devil, but hurry away to Jesus.

4. Sanctification is not a state in which a man cannot sin.

Fundamentally man always has been, and always will be, a free moral agent. God never takes away from man this original quality; in fact, He removes nothing from man by grace that He

gave him in creation. We have sometimes heard it said as an objection to sanctification and the Spirit-filled life, that it is an experience which makes it impossible to sin. God has not provided any degree of grace that takes away our possibility to sin; we shall always be free moral agents, which in itself shows that any man may sin, and that any man can sin, but proves also conclusively that no man must sin.

You are born with a free will. You can will to serve or not to serve God. You may choose evil or good, righteousness or sin. At no time in this life will that free will be destroyed.

I have little patience with the doctrine which says you may be eternally saved and then live licentiously. God will sustain His grace in your heart as long as your will cooperates with Him. It is not probable, but possible, that after you have been sanctified a half century you could set yourself against God and go into willful transgression. Sanctification will not destroy your free moral agency.

Free moral agency has been the inherent right of man since the creation of Adam. God does not destroy this in sanctification. Man still has the power to choose his conduct as he wills to do. The power to choose and the right to obey or disobey are the moral privileges of the sanctified man, as well as the justified man, or even the sinner. To be born of the Spirit, or to be filled with the Spirit, does not mean that I have come into possession of something that it is forever impossible to forfeit under any condition, for it is clearly stated that Jesus Christ became the author of eternal life to them that obey Him, and I am sure that latter part needs to be emphasized -- TO THEM THAT OBEY HIM (Hebrews 5:9).

The term "eternal life" does not mean that it is an eternal, unconditional possession, but rather expresses the kind of life imparted to us as the gift of God. Eternal life is God's life, spiritual life, divine life. Just as Adam and Eve, who were holy and in the image of God could sin; and just as angels, who were holy and in the very presence of God in a holy Heaven, could sin; just so, they Who have been sanctified and filled with the Spirit may again yield to temptation and fall into sin.

Instead of teaching, as some affirm we do, that a sanctified soul has come to a place where he cannot fall, we instantly and constantly declare its opposite. The experience and grace of sanctification enhance one's probabilities of standing -- make one more sure. Sanctification places one where he may not fall, not Where he cannot. It is one thing to be able not to fall, and quite another not to be able to fall.

It is not a state in which man cannot sin. We don't teach or preach or testify to any such state. You can sin as long as you live if you are goose enough to do it. Some people think it would be a calamity to get where you can't sin. It is not that we are not able to sin, but that we are able not to sin. There is a difference.

5. Sanctification does not guarantee against mistakes.

Some have said that those who teach this truth not only claim deliverance from sin, but from all error, limitation, and defect. Such have not understood, or have perverted, the teaching of

God's Word on this subject of the Spirit-filled life. Christian perfection or sanctification is not infallibility. It does not deify men; it does not rob us of humanity, but sanctifies us. A clean heart does not imply a perfect head. So long as we are in this world, there will be unavoidable errors and imperfections of judgment. A mistake is that which you do because you do not know better. Sin is that which you do when you do know better. Many have confused mistakes and sin, and cast away their confidence. We may be perfectly honest and sincere, and yet err in judgment. Having wrong premises, we may arrive at wrong conclusions, even though the heart is pure and the motive right.

In Matthew 5:48, we read that Jesus said,

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

It must be remembered that here He speaks of the perfection of love. Our hearts may be perfect in love, and yet our powers of discrimination may be at fault. Thus, it is evident that though the heart is perfect toward God, the work of God in the soul is perfect, and the experience of heart cleansing is without fault -- our ethics may not be perfect because of limited light and lack of keen discrimination. A holy life is not one of perfect judgment, but of perfect love. You will not be all-wise because of being holy, but you may grow in wisdom rapidly, and make less mistakes as you go along.

It is not a state where we make no mistakes, though some folks think they get there. A mistake is what you do when you know no better. Sin is what you do when you do know better. The blood must cover our mistakes as well as our sins.

6. Sanctification does not mean that we will agree and see alike.

Sanctification does not produce uniformity; in fact, this would not be, or is not desirable. In John 17 Jesus prayed that His disciples might be sanctified, that they might be one, that the world might believe. This is sanctification, in order to unification, in order to evangelization. When we speak of unity, there are some who seem to think that we mean uniformity, and because they do not find uniformity, they seem to have the idea that we do not have unity, and therefore, there is no such thing as sanctification or the Spirit-filled life. This certainly would be a monotonous world in which to live if we would all think alike, act alike, dress alike, and so on. Someone has said that there are Irish "taters," sweet "taters" commentators, but the worst kind of a "tater" is an imitator, and I am sure God does not desire imitators in His kingdom. He does not change our personality; He does not make us like someone else, but He gives us an experience that exactly suits our own make-up. To be sure, many times the personality of the individual is beautified and becomes more attractive after an individual is saved and filled with the Spirit, but we should not seek something that will cause us to appear or act like another individual. 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.

We shall never be able to think alike on the practical things of life. Some will see things in one light, and some in another. We do not think alike doctrinally. We cannot all think alike regarding the doctrine of water baptism, the doctrine of divine healing, the doctrine of the second coming of Christ, and so on. I fear that many people have given way to unkind criticism because the opinions of others did not always coincide with theirs. May God help us to have the Christ-like spirit of tolerance that seems to be lacking in many circles.

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Chapter 6 WHAT SANCTIFICATION IS

When a hen lays an egg, that in a sense is life commenced. Unless the egg is hatched and the chicken gets out of the shell, it is bound to spoil. In other words, after we have experienced the new birth, it is necessary for life to go through the struggle and to complete itself or else it will die. This is the reason why we so many times find bad eggs in the church. We need to get hatched or else we will go rotten.

When a child is born there appears a set of baby teeth. These are satisfactory as long as the child is being fed on mush and milk and pre-digested foods. Eventually, in the course of nature, the child gets a second, complete, entire, visible set of teeth. After this time he is able to eat meat and to masticate solid foods. It is impossible for us to explain why providence allows the child to go through the agonies of cutting teeth twice, why He in the wisdom of His planning of nature does not permit one set of teeth. All of us know that if a person loses that second set of permanent teeth and starts seeking a third set that it will have to be a false set of choppers.

Occasionally, some of the "all-at-once folks" will shake their finger in the face of the sanctified believer and say, "I got it all at once." Usually they manifest such a carnal spirit in the manner in which they claim such an experience that the most logical reply should be, "You got all you got at one time, but there is still more for you."

The distinguishing doctrine of the Holiness Movement is the message on the experience of entire sanctification as a second crisis in Christian experience, or as John Wesley called it, "the second blessing properly so-called." There is a message of holiness being propagated widely in which such terms as sanctification, the Spirit-filled life, clean living, and the like are stressed, which does not emphasize the crisis experience of entire sanctification as a second work of grace. Even among holiness groups there has been some lack of strong emphasis upon the second experience in the sense that the different phases of the doctrine are presented without bringing people to a definite decision to seek and obtain the experience of entire sanctification. We must never lose sight of the fact that our emphasis is on "the second blessing."

Some ask, "Why does God have to do a second work?" "Why doesn't He do it all at once?" The real answer to this question is hidden in the mind of God. You might as well inquire why it should take God six days to create the world. Why didn't He do it all in one day? Or why does the earth rotate on its axis 365 times a year instead of 465 times? Or why 32 degrees above zero causes water to freeze. Or why does two plus two equal four?

We accept the above facts without any explanation other than that God ordered them as such.

We also accept the fact that two works of Divine Grace are necessary to free man completely from sin because God has so ordered, the Bible so teaches and the experience of men so corroborates.

The recovery of everything lost in the Fall is provided for in the redemption purchased by Christ. But full redemption of our bodies must wait for the Resurrection, although we may receive partial benefits through divine healing. Likewise, the full restoration of our spiritual nature is not secured in a moment.

It is not necessary to say that God cannot do a complete work of redemption in a moment if such were His plan. But since salvation is conditional, the lack is on man's part, not God's. It no more reflects on God to say that He cannot do it all at once than it reflects on a teacher of mathematics who cannot teach algebra to a child who has not learned to count.

But the question remains, "Does the new birth completely restore the human spirit?" The Bible nowhere states that it does, and the experiences recorded in the Bible, as well as the experience of those who have lived since Bible time, prove conclusively that such is not the case. The burden of proof rests on those who profess to have received such an experience. Such proof calls for more than theory; it must include demonstration of such complete restoration.

I am firmly convinced in my own mind that the main reason why many people can't see the need for two works of grace is because they have never come to see the Bible teaching on the twofold nature of sin. I am convinced in my own mind that if any person, who is at all reasonable and unbiased in his heart and mind, comes to see the Bible teaching on the twofold nature of sin, he will be led to see the absolute necessity of a double cure for sin.

Everyone who believes the Bible will agree that there is such a thing as sanctification, and that it is provided for sin-contaminated humanity. Someone has said that the words, "sanctify," "sanctified," and "sanctification," appear 164 times in the Bible. This being true, no one can pass over the subject without proper consideration.

When we have a proper conception of sin, then we can understand what sanctification is and why it is necessary. The man who has felt his guilt most deeply appreciates the redeeming work of Christ. The man who is, made to realize the condition of his heart and who is conscious of the need of power, appreciates the redeeming work of Christ in sanctification.

Sin has many aspects, but there are two primary forms in which it exists. We cannot form a right conception of sin, nor of the remedy God has provided, unless we look at it from these two points of view. There must be a discrimination between guilt and depravity. There are the sinful acts of a man's life, but there is also the depraved condition of the heart. The one demands pardon and forgiveness, but the other demands cleansing. John clearly reveals this when he says:

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

The Bible speaks of two experiences: of being as 'white as snow, and being whiter than snow.

To the unsaved person the call is, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow." (Isa. 1:18) No matter how red your hands may be dyed with sin, or how black your heart may be, God stands ready to forgive you all your transgressions and give you a new heart as white as snow.

But sooner or later every Christian discovers that although his sins have been forgiven, there are still certain impurities in his heart. When someone or something rubs him the wrong way, and when he is "turned upside down or given a shake," the "sediment" rises and reveals that the heart isn't as pure as it should be.

David found this to be true in his life and prayed, "Purge me with hyssop and I shall be clean; wash me and I shall be WHITER than snow." (Ps. 51:7)

It is complete cleansing that is needed in our heart by whatever process God may see fit to use. But it is doubtful that the soul, deeply stained with sin and with perverted human nature, can be cleansed fully with the "dip-drip" method. Christ touched one man's eyes a second time before he could see clearly.

It is not necessary to, belittle the experience of regeneration in order to make room for further cleansing of the heart. One's repentance may be so complete that he will never return to his old life of sin, and his love for Christ may be so strong that he cannot be induced to forsake Christ. But at the same time one may be aware that within him are involuntary tendencies to evil which he must resist.

Such a person is somewhat like the man who loves his wife sincerely, is always true to her and has no interest in other women. He could not be persuaded to leave her. And yet, at times she tries his patience and displeases him, and the two may even quarrel a little. His love for her is genuine, although it might be better expressed at times.

Anyone who reads about the lives of the apostles before Pentecost can see that they needed a deeper experience. When we compare their experience before the Day of Pentecost with their experience after Pentecost, we see a remarkable improvement in them.

Sanctification is a second definite work of grace whereby the heart is cleansed from all sin. It is a work subsequent to regeneration. It includes' the negative and positive; namely, cleansing and filling. "Regeneration is for a perishing world. Entire sanctification is for a polluted church." The second work is not to patch up the first. Each experience is complete and perfect within its own limits. The first experience is referred to in terms such as "Justified," "Forgiven," "Born Again," "Adopted," etc. The second is designated by terms such as "Sanctification," "Baptized with the Holy Ghost and with fire," "Pure in heart," etc.

In Romans seven, Paul is clear in stating that the law could reveal this inward condition of heart and that this inward condition was also a hindrance, but the law could not remove the depravity. Therefore, he cries out,

"O wretched man that I am! who shall deliver me from the body of this death?" v. 24. Then he answers the heart-rending question by saying, "I thank God, through Jesus Christ our Lord."

Going on into the eighth chapter, you no longer see a man who is defeated, but one who is gloriously victorious. His heart is now cleansed, and he is filled with the Holy Spirit.

It is my prayer that the Holy Spirit will seal this truth to your heart and help you receive all that God has in store for you.

Jesus, the First and Last,
On Thee my soul is cast:
Thou didst Thy work begin
By blotting out my sin;
Thou wilt the root remove,
And perfect me in love.
Yet, when the work is done,
The work is but begun:

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Chapter 7 STEPS TO SANCTIFICATION

Some think they must gradually grow into holiness, but it is difficult to grow when the heart is unclean. How can the plants grow when the garden is full of weeds? Once the heart has been cleansed and sanctified, there will be healthy and rapid growth. A sanctified young person may grow more in six months than an unsanctified adult will grow in six years. Others wait to understand the doctrine before they claim the experience. But we cannot fully understand holiness until we are cleansed from unbelief and filled with the spirit of wisdom. Once we are sanctified, the Spirit of Truth will guide us into all truth (John 16:13).

It is possible to be sanctified without knowing a great deal about the Bible or about doctrine. In Africa many native converts have been sanctified before they could read or write. Was it not so in the New Testament days? The Samaritan converts knew little about doctrine when they

were filled with the Spirit. Paul learned the doctrine of holiness after he was sanctified (probably in the Arabian desert), as did Peter and the other apostles. It is possible to have a lot of doctrine in the head, and yet to have an unsanctified heart. We are not sanctified by knowledge and some doctrine; but we need not wait to understand everything about holiness before we seek the blessing. In fact, those who have a lot of doctrine from their childhood often find it more difficult to exercise faith for salvation or sanctification.

We read in Luke 1:73-75, "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." Again we read, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" -- Titus 2:11-12.

The question being asked is, "How may we experience the desirable change from weakness of faith to assurance of faith? How may we pass from double-mindedness? from vacillation in attitude, to the state of entire sanctification where one is rooted and grounded in love? Is this kind of experience possible in this present life?"

The first step to obtaining the experience of entire sanctification is a firm persuasion that the Bible teaches plainly the experience, and that it is obtainable now.

1. You must be an honest, sincere seeker after truth, wholly desirous of God's best for your life. This simply means we must believe what God says about this second work of Grace. I Thes. 4:3 -- It is God's will. I Thes. 4:7, 8 -- "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit."

2. You must know that you are saved. Sanctification is not for sinners. It is for born again Christians with an up-to-date experience. The baptism of repentance always precedes the baptism of fire. Matt. 3:11, "I indeed baptize you with water unto repentance but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and fire."

3. Admit there are tendencies to sin within your heart. Be honest with yourself and God. Search your soul. Is it an evil uncontrollable temper? Is it a pull for the worldly life? Is it an unforgiving spirit? Is it pride? Is it envy or hatefulness? Is it selfishness? Ask yourself, is this inward warfare pleasing to God?

4. Must believe that God is able and willing to sanctify you now. You must be determined to be delivered and set free from this carnal nature at any price. You must renounce, abhor, despise the things within your heart that displease you and displease God. Matt. 5:6 -- "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

5. Assuming now you have taken the above steps, we find two climactic and consummating acts to be performed before one can claim to be entirely sanctified:

a. MAN'S PART

Man's part must be done first because this will afford a ground and basis upon which God can act. Rom. 12:1, "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." Put everything into God's loving hands, your time, talents, possessions, family, and self, you must yield all to God. Yes, it means we must be willing to turn over all to God. We must consecrate our brains, eyes, ears, hands, feet, tongue, heart, our all. God's will must supplant our will. His plans for our life must take the place of our ambitions. We must be able to say from the depths of our souls:

Here I give my all to Thee,
Friends and time and earthly store,
Soul and body Thine to be
Wholly Thine forever more.

Your consecration must be voluntary. It must be complete. It must be final. This is man's part.

b. GOD'S PART

When you reach that place of utter and complete abandonment to God's will, just at that moment God does His part. He accepts your sacrifice. You are ready to say:

Refining fire, go through my heart,
Illuminate my soul,
Scatter Thy light through every part
And sanctify the whole.

Faith is the coupling link between the human act of consecration and the divine Act of sanctification. Acts 15:9 -- "Purifying their hearts by faith;" Acts 26:18 -- "An inheritance among them which are sanctified by faith that is in me."

It is both foolish and unwise to try to force God to a certain manifestation. The thing one must do to receive this second blessing, is to realize it is your privilege to have this experience now. If you are definitely assured that you are justified freely, consecrate yourself and your all to God right now. Ask him to cleanse your heart, and you can be assured that the Holy Spirit will infill you. Luke 11:13 -- "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?"

A friend of Dr. Daniel Steels related this story to him of a friend of his who became sick in Paris many years ago. He sent for the most eminent physician in the city, who, after a careful diagnosis, informed his patient that he was attacked with a fatal fever then prevailing in the French capital. Said he to him, "You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain that you will rally. But I will do my best to carry you safely through the deadly disease. Make your will and deposit it with me. Put into my hands your trunk and its key,

your watch, your purse, your clothes, your passport, and everything else which you prize." The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison, and send the patient's body to the potter's field, and appropriate the surrendered treasures to his own use. A moment's reflection taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high professional repute than to run the risk of being plundered by a hungry horde of hotel servants. He surrendered all his goods and himself into the charge of the physician. He sat by his bedside, saw his prophecy fulfilled, reason go out in delirium, and intelligence sink into stupor. He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the tide turn, and detected the first faint reflux wave which was to bring the sick man back to the shores of life. He recovered, and found his purse and all his treasures restored to him. Thus must you do if you would avail yourself of the skill of the all-healing Physician, Jesus Christ. Make your will, and give it to Him. Commit your purse to His keeping. A consecrated pocketbook always attends a sanctified heart ... Put yourself, your possessions, your reputation, your future, into Christ's hands by an act of consecration, and then believe that He will do the work without any assistance from you. You cannot improve your own condition. You cannot expel the dire disease of sin from its hold upon your very vitals. Jesus only can free you.

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Chapter 8 THE EVIDENCE THAT ONE IS SANCTIFIED

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us:" (Heb. 10:14).

There must be some way that a person can know that he is sanctified wholly. If he does not know it then he does not have the blessing of holiness. It is not unreasonable to ask, "What is the evidence of the Baptism with the Holy Ghost?" The colored quartet in the deep south were singing the truth when they sang,

"If you ain't seen nothin'
And you ain't heard nothin'
And you ain't felt nothin'
Brother, you ain't got nothin'!"

If one could receive the experience of sanctification and not know it then he might lose it and never miss it. How could the mighty Holy Ghost, the third person of the trinity come into the human heart and take up His abode there and that individual not know about it? Such would be utterly impossible. It should not be overlooked that the experience of sanctification and the Baptism with the Holy Ghost is one and the same experience. "Being sanctified by the Holy Ghost." (Rom. 15:16) What then is the evidence or proof of holiness?

Shouting and blessings from God are not necessarily signs that one is sanctified.

If more people would shout and let God bless them in the spirit there would be more conviction on the services and the attendance would always be better. One cannot quench the Spirit and keep on receiving the blessings of the Lord. Those who do not like shouting and demonstration here will certainly find themselves miserably out of place in the next world. In heaven they are continually praising God while in hell there is constant weeping and wailing. Though one may have the blessings of God upon him and shout for joy, it does not always mean that he is sanctified. Every truly born again soul will be blest of God in some way or other. The outward demonstration of God's blessings will vary according to the disposition of the individual but every regenerated soul has the joy of the Lord.

If a man had to jump to prove that he had the Holy Ghost then a man who had no legs could never have the blessing. If one has to speak in any kind of tongue or language to have the Holy Ghost then a man who is dumb could not have the blessing.

The question to ask ourselves is, then, "Do I have the Holy Spirit?" If you have Him, you are sanctified, because He is the sanctifier. How can you know whether or not you have Him? Again we must go to the Bible for our answer.

Paul gives a very definite answer: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). In other words, if you have the Spirit of God, you also have His fruits -- joy, peace, gentleness, and so forth. To know if you have the experience of sanctification, you need only take a little invoice of your life.

If you have been forgiven by God or justified, you are rid of the work of the flesh, because you must confess all such sins to God before you can be saved. When this confession is made to God, He freely forgives and takes away the load of guilt.

After this has happened and you dedicate your soul and body as a temple for the Holy Spirit to live in you receive Him into your life by an act of simple faith. His presence in your life then insures that His fruit is brought forth in your life.

If you don't have the things which love brings into the life, you don't have love, and if you don't have love, you don't have the Holy Spirit. And if you don't have the Holy Spirit, you are not sanctified, because He is the sanctifier.

There is only one conclusive evidence of the baptism with the Holy Ghost given in the Bible. One can have a conscious knowledge down deep in his heart that the Holy Ghost abides and bears witness to his soul that the work is done. Just as surely as God's Spirit bears witness with our spirits that we are the children of God, He will bear witness that we are sanctified wholly. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us:" (Heb. 10:14, 15). The Spirit answers to the blood. You can have this witness within whether you are sick or well. You can have it whether you can jump or whether you are a cripple. You can have this witness within even though you may not be able to speak one word in any language. You can have it when you are passing through the dark valley and do not feel like shouting. The assurance remains. You can know it when you are living and when you are

dying. He is His own witness within. If all the churches in the world should burn down and cease to function, you can know that you are still sanctified. If all the preachers were to die and no one would ever preach again on this glorious experience, the Holy Ghost will still bear witness to the sanctified soul that the blessing is real. Hungry soul, do not stop until He bears witness that His work is complete in your soul. You can know! You can know! "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6)

When you have committed your all to Him, then wait on the Lord, be of good courage and He shall give thee the desires of thine heart. He will not disappoint you. Believe Him and receive Him! "He is with you and shall be in you."

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Chapter 9 FAILURES IN THE SANCTIFIED LIFE

A sudden failure is no reason for being discouraged and giving up all as lost. Neither is the integrity of the doctrine of Holiness touched by it. We are not preaching a state, but a walk. The highway of holiness is not a place, but a way. Sanctification is not a thing to be picked up at a certain stage of our experience, and forever after possessed, but it is a life to be lived day by day, and hour by hour. We may for a moment turn aside from a path, but the path is not obliterated by our wandering, and can be instantly regained. And in this life and walk of faith there may be momentary failures that, although very sad and greatly to be deplored, need not, if rightly met, disturb the attitude of the soul as to entire consecration and perfection trust, nor interrupt, for more than the passing moment, its happy communion with its Lord.

The Bible recognizes that there are sins of ignorance that we may commit, not realizing that they are sins until the Holy Spirit checks us on them. That is one reason why any child of God ought to pray, "Forgive us our transgressions, even as we forgive those who transgress against us." We may not be guilty of known, deliberate transgression, and yet, may do something that we recognize later as being wrong.

In a technical sense, sin is any want of conformity to the perfect will of God. It is missing the mark -- and no human marksman is perfect.

In his Plain Account of Christian Perfection John Wesley says:

"The best of men still need Christ in His priestly office to atone for their shortcomings, their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement ... Not only sin properly so-called -- that is, a voluntary transgression of a known law, but sin improperly so-called -- that is, an involuntary transgression of divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions ... Therefore 'sinless perfection' is a phrase I never use lest I should seem to contradict myself."

Thus every Christian should join in the petition, "Forgive us our sins, for we also forgive all those who are indebted to us."

In the ethical sense sin involves the element of willfulness. We are not only bad marksmen -- we choose the wrong target to shoot at! This is sin "properly so-called."

The law of the land makes this distinction. Not every case of homicide is murder. The law seeks to ascertain whether there was an element of willful neglect or of evil intention.

In dealing with our children we make the same distinction. Not every untruth is a lie. Some "lies" turn out to be cases of misinformation. A lie is an attempt to deceive another -- and is a sin proper.

The clean heart and holy living must always be viewed as consisting of a dynamic relationship between Christ and ourselves. We do not have a "stock of holiness." We have HIM Who is the holy One, but we have Him (and He has us) in such a relationship of yieldedness (on our part) and possession (on His part) that His presence and His power become the enabling we need for "denying ungodliness and worldly lusts" and living "soberly, righteously, and godly, in this present world" (Titus 1:11).

The gap between holy intention and execution always remains, not as malignancy but as limitation. It is linked with our ignorance (even of ourselves), our prejudices, our impulsiveness (or its opposite) the emotional shaping from childhood of our personality pattern. It was, for example, a Peter "filled with the Holy Spirit," who, when told to "eat" of ceremonially unclean animals (symbolic of his mingling with Gentiles), said, "Not so, Lord." This was not the malignancy of self-will opposing itself to God's will; it was the persistency of ignorance and prejudice (and they are twins!) in the mind of a "holy" man.

It has been said, "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed." The Old Testament has been likened to a rosebud: the New Testament to a full-blown flower. Take the ancient worship of the Jews and in it in type will be found the type and shadow of our Christian experience and life. The book of Leviticus is the necessary background for the proper understanding of the book of Hebrews, and the book of Hebrews is the highest putting of the spiritual content of our Christian faith. The priest of Leviticus was a type of the Christian worshipper-priest. The sin offering was prerequisite to acceptance in coming into the "Holy of Holies," and with it was connected the trespass offering. But the trespass offering was meant to cover "sins of ignorance," rather than known sins. And that word "sins of ignorance" is but the equivalent of our word mistakes. And the trespass offering was used to "patch-up" the worshiper's standing and to make it unnecessary for him always to go back to the beginning and come with all the form and implications of the sin offering. Applied to our day, the suggestion is that the blood of Jesus Christ, which is also our sin offering, is available as our refuge at all times, and that we are invited to turn to this blood at every step along the way and plead its merits in behalf of our mistakes and unintentional wrongs.

A Christian cannot make provision for an "occasional" sin any more than a virtuous wife can make provision for an "occasional" indiscretion -- or an honest man make provision for an "occasional" theft!

Nevertheless, the New Testament takes into account the frailty and weakness of human nature. In the same Epistle John writes, "These things write I unto you, little children, that ye sin not. But if any man sin, we have an Advocate with the Father, Christ Jesus the righteous, and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world" (I John 1:1-2).

If, in a moment of weakness, we are surprised into a failure, there is forgiveness for us if we are truly repentant. "If we confess our sins, he is faithful and just to forgive." Nonetheless, God does not cancel out the consequences of our misdeeds. Others may be hurt, or even disgraced, by our failure -- or our own reputation damaged. Even though there may be mercy with God, sin is a frightening reality! We must shun sin as we would the plague!

What if, in the barrage of temptations and pressures of life, we do not know whether we have sinned? Shall we defend ourselves? No, we must plead the Blood. The words of the gospel song come frequently to my heart,

"My all to the Blood I am bringing,
It alone can keep me right."

It is reported of Martin Luther that once the devil came into the room and unrolled a scroll upon which was written the record of about every sin and crime of which a man could well be guilty. But Luther said, "You forgot to write right across the face of the record, "The blood of Jesus cleanseth us from all sin." And, hearing this, the devil fled and left to Luther a deepened sense of acceptance with God. Every Christian needs to learn well the lesson that there is a trespass offering in the blood of Christ which may be quickly brought, and that the bringing of it makes the record clear. And by this instant pleading the Christian is saved from the disaster of casting away his confidence and of classifying himself with willful sinners who can find no relief except by use of the sin offering which involves a serious consideration and often much loss of time and of peace within. "Forgive us our trespasses," our "sins of ignorance," our mistakes, is a prayer appropriate to all. I John 1:7 -- "If we walk in the light, as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ his son cleanseth -- cleanses and keeps us clean -- from all sin."

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Chapter 10 HOLINESS OR HELL

"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) Thus this passage is made to read, "Follow ... holiness, and obtain it before you die, for unless you do, you will be lost." Out of this concept came the slogan, "Holiness or Hell."

How this lovely passage can be tortured into meaning so much, is a mystery. The concept is contradictory and ridiculous. It says, in effect, that without entire sanctification a "saved" man is really a "lost" man. How can a person be saved and lost at the same time?

The very grammar of the text contradicts this idea. Furthermore, this slogan, "Holiness or Hell" ignores the fact that holiness begins at regeneration. But that is not the way the saying is made to mean. If we grant that holiness begins at regeneration, then "holiness or hell" is true, simply because no unregenerate person will "see the Lord."

Sanctification is strictly a Heavenward blessing, in the fact that it takes out of you everything not in harmony with God and Heaven, and robes you to meet the King in His beauty. The covenant into which you enter in justification induces sanctification. If you fail to go on to perfection, you simply forfeit your covenant and lose your soul. The whole Bible vindicates and corroborates this position. Hebrews 6 exhorts you to go on to perfection, and vociferates with all emphasis the inevitable alternative that in case of failure to do so you will become a hopeless apostate, never be reclaimed, and make your bed in perdition. Hebrews 12 gives the Same kind of argument with the same conclusion. It positively declares that without holiness (without sanctification, R. V.), no one shall see the Lord. Then follows immediately the appalling revelation that if you fail to get his holiness you will become a hopeless reprobate.

An old preacher of another age declared: "Holiness is the only security against utter apostasy, the dismal gulf of infidelity, and the pit of Hell." This may strike some soul as extreme and possibly untrue. If so, could it be that the soul is already bound by cords of apostasy, and caught in the dismal gulf of infidelity? "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. This would make holiness a necessity and not an option. There must be more than a faint desire to be holy; it must become an all-consuming longing. Holiness is the heart of Christianity. It is the center about which all the Christian graces move.

The question is often raised, Will not a man who dies converted and is then a child of God get to heaven? Certainly. For no one will die converted that has not been made holy. The man who has been converted, and has sought to work out his salvation, but has not had the light that it was his privilege to be wholly sanctified, or having been persuaded of this, had not been taught the way of this salvation more perfectly, and he dies, and dies thus, having been true to all the light he had, will not have forfeited his justification, but will die converted, and heir to the inheritance that is incorruptible. The full benefit of the atonement for his complete salvation will pass over to him, as it does to the dying infant. The blood of Jesus in the transition of death will cleanse him and the Holy Spirit will sanctify him, and so he will be fitted to see the Lord, which means to live in heaven. But, if a converted man who has been illuminated by the teaching of the Word, the light of the Spirit, and the testimonies of the saints that he may, and ought to be, holy, and he does not seek it because of the consecration it involves, or the opposition it may incur, or the profession it requires, and thus neglectful and careless, and death overtakes him, he will have either forfeited his regeneration before death came, or will, in the last conflict cast away his confidence and sink in darkness, and never see the King in His beauty.

Is a Christian in Danger or Hell?

No, but he is in danger of apostasy, and then of hell. As long as he is a Christian he is in no danger of eternal torment, because that place was not made for Christians. They cannot go there until they backslide and become sinners. The Bible settles the fact that God requires all Christians to be sanctified. If they disobey God by refusing to go on to holiness, they grieve the Holy Spirit, fall into condemnation and become backsliders. It is not necessary that they become immoral and leave the church. All they have to do is to lose the life and power of Holy Ghost religion out of their hearts. This many do, live and die honorable members in their churches, and lose their souls in perdition.

The pioneers of the Holiness movement at the turn of the twentieth century were dogmatic and not puppymatic when they preached, it was either Holiness or Hell when the light for this great truth crossed a man's pathway. We find in the professing Holiness churches today those who advance to a certain point, then pause, and then recede. Though they want to go forward, they fluctuate between life and death, and finally, either consent to be wholly the Lord's, or entirely fall away. Whenever a believer is brought to see his need of Holiness of heart and life, and his duty to seek, and he refuses to yield fully to God and do his duty, he will inevitably go back, grieve the Holy Spirit, and drift toward perdition. All backsliding is in that direction. The neglect of Holiness produces backsliding, while seeking, obtaining and retaining it, is an infallible remedy against backsliding.

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

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Chapter 11 OPPOSING HOLINESS

There are several methods of opposing the spreading of scriptural Holiness. Whether it be by one method or another, by direct assault or by merely minimizing the importance of the doctrine, it is a dangerous task; whoever attempts it is sure to be the loser, with God and holiness winning out in the battle every time. Personally, we would as soon attack a circle-saw bare-banded as to try to undertake to do so!

No individual, be he ever so clever, can successfully fight holiness. Why? Because "He therefore that despiseth, despiseth not man, but God."

Those who oppose holiness may be said to do so from one of three causes: ignorance, prejudice, or unbelief. If they oppose it out of ignorance they need to be instructed as to what sin is and does, and as to what holiness is and does. If they oppose it out of prejudice against it by reason of some inconsistent professor of the experience, or someone who wrested the Scriptures so as to teach what God never intended, they need to be persuaded by positive proof and consistent demonstration of the life of holiness. If they oppose holiness out of unbelief, it is proof that they "love darkness rather than light, because their deeds are evil." Such objectors need to be convicted by the power of the Holy Spirit as to the exceeding sinfulness of sin and the beauty of true holiness.

Sam Jones once said, "I have never met a man who fought the second blessing or the second blessing people, but what was a dead dog in his pulpit." Sam was right, tragically right! We have known some people in the last twenty-five years who attempted to do so and they are either already "knocked out of the ring" or they are "on their way out."

Usually, those who end up opposing holiness start with personal heart problems which seem never to be settled. Somewhere back in the life there was a place where light on personal holiness came to them. There came a great probing of their spirit; a revelation by the Holy Spirit of the carnal propensities of their heart; an inner consciousness of defilement; a sense of powerlessness in their spiritual ministrations; a sense of heart hunger, and withal, a revelation that entire sanctification alone would meet the need of their heart. But then, items of surrender presented themselves to them; depths of consecration unanticipated opened up before them; pride opposed surrender; reputation set at naught the thought of entire consecration; death to the "old man of sin" became objectionable. Slowly but surely they turned from the light and began to back off. Secretly they concluded that profession without actual possession would have to do if the cost of receiving a definite experience proved as much as the Spirit seemed to reveal. They perhaps claimed the experience without definite bestowal, and endeavored to preach the theory without possession. It is hard to preach holiness when you yourself do not have the blessing. It is hard to point others in a way wherein you have never traveled yourself. It is hard to feel the importance of an experience which we ourselves have rejected. Consequently, after a few trials of preaching on the theory of holiness, a few unsuccessful and powerless attempts to lead others into the experience, such persons gradually taper off their ministry to suit their own spiritual state, and holiness becomes a lost theme as far as they are concerned. In the first stages of their spiritual decline they would hardly admit, even to themselves, that any of the things which we have mentioned are true in their case. They do not openly oppose holiness; they would be shocked to be called a "holiness fighter." The fight has all been inward as yet, but is a fight nevertheless.

First, they reject holiness themselves as a personal experience; then they rule the subject from their preaching, except in a general way nothing specific is allowed; nothing definite is in evidence. The third step in their decline is to adjust their theology to suit their spiritual state. Personally, they have set it aside as unimportant and soon they seriously begin to question its importance as a point in theology. They wonder, after all, if it has not been over emphasized in the holiness movement. They begin to seriously question, and inwardly hope, that such is true, whether a person might not get to heaven without it. They suggest to a few, whom they find like-minded, that perhaps, after all, regeneration alone is enough to fit one for heaven.

Step number four succeeds rapidly: they begin to air their views to the public. At first, this is done with caution, then with an increase of boldness, they herald it far and wide. They find followers a-plenty who believe the same way and have had the same experience but who have needed a champion to advocate their views. As the affliction progresses, cynicism succeeds boldness. Now they smile when such expressions as "holiness," "hell" or "death to the old man," are used. They look with evident pity upon their radical brethren who still believe in the death route or who preach the eradication of carnality.

The next step which rapidly follows is a further lowering of standards. Bear it well in mind that he who minimized holiness will soon begin to minimize other things as well. His talk centers more on the social side of church life or the need of better organization. He becomes more interested in parties than prayer meetings, in socials than in salvation. Poor man! He does not know it but he has run against the "bucklers of the Almighty" and he is distinctly on his way out, if he could only see it.

We cannot fight holiness and expect to succeed. We cannot minimize the doctrine and expect God to bless us. No man can manifest a strictly neutral attitude about it, we are either for it or against it. We either believe it is of the utmost importance or we believe it is of little importance. We will either major on it or we will soon quit preaching it.

Holiness will not take a back seat for anybody. It will not be shoved aside in any man's life or ministry. He who tries to do so will soon find out that he is under the displeasure of God Almighty.

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Chapter 12 REVIVALS AND HOLINESS

Ezek. 36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

In this day of confused sounds, clamoring voices and shifting convictions, men desperately need to hear the note of certainty, the note of triumph, the note of mastery. Too often they have heard but muted trumpets, and muffled drums beating out an Eulogy of a lost cause. A defeated world needs a victorious church, a fearful world needs a confident church.

In the ranks of the Holiness movement we have the name of power -- Holiness but too many times the power is absent. We go through the motions of leading a great orchestra but there is no gladsome music and song. We decry the unspiritual drift, but continue mouthing our prayers, "Lord, I thank thee that I am not as other men," while our altars remain barren and the multitudes tramp by our doors to the place of amusement, or to the doors of cults.

Communism is not our biggest threat. Popery is not our biggest foe, Modernism is not our biggest monster. The greatest foe, the greatest threat facing the church of Jesus Christ is a flickering fundamentalism. The church must be more than a custodian of Christianity. We are not called to build museums for the storing of relics of the yesterdays. The only thing we are to guard is the flame. Flickering fundamentalism refers to its history but fails to make history. This type of fundamentalism enjoys the campfire. It gets much pleasure from the old homestead but not from the beachhead.

Conditions have never been ideal for revival in any age. The church has always had its conflicts. The New Testament church is no exception. The answer to any paralytic condition

spiritually is a visitation of God in the person of the Holy Spirit. There are scores of people today who are problem conscious, pain conscious, powerless conscious but it seems very few of us are God conscious. The need of this late hour is a fresh unveiling of God to our unbelieving hearts. God is our only hope in this day, as He has been in any other age. In this day of delusion we must have a revelation of the Divine. The fire-baptized Wesley shook three nations for righteousness. Savonarola shook Italy with his holy zeal. One has said, "We had better be turning nations from the power of Satan to God as did John the Baptist, brethren, than die loaded with ecclesiastical honors and theological degrees.

Without Holiness it is impossible to have a Holy Ghost revival. The disciples' names were enrolled in heaven and all of the facts of the gospel were complete before Pentecost, but there were no converts. But when that little band of believers was sanctified by the Holy Spirit, all hell could not prevent a revival. Wicked, hypocritical, hard-hearted, Jerusalem which could reject and crucify Christ, could not resist the mighty workings of the Holy Spirit through sanctified believers. Thus, it has always been. Pentecostal revival had its roots in the Holy Ghost experience of the 120. The Wesleyan revival had its source in sanctified John and Charles Wesley. D. L. Moody was of little use as a soul winner until after he was filled with the Spirit in answer to the prayers of two sanctified women. Without question these facts indicate that great revivals have their beginnings in the experience of heart purity.

That God is greatly concerned about holiness in relation to revival is evident from the Old Testament account of the great national revival under King Hezekiah. In 12 verses recording this revival, words indicating sanctification and holiness occur 26 different times. In the shadow of the cross Christ was more concerned about the sanctification of His followers than He was about the conversion of the world, but when they were sanctified wholly, it was only the matter of a few hours until thousands were saved. Here, then, is evidence that some vital connection exists between the experience of Holiness and the mighty working of the Spirit in revival power.

The vital connecting link between Holiness and Holy Ghost revivals lies in the very nature of the sanctified experience. There are two sides to the experience of entire sanctification; one is man's work, the other is God's. Each of these is composed of two parts, a negative and a positive. On the human side is a separation from worldliness and doubtful things and a consecration of everything to God; on the Divine side is cleansing from carnality and the infilling of the Holy Spirit. Here we have four integral parts of the one experience of entire sanctification. A Biblical Revival always begins in the experience of heart purity.

I. Holiness will Produce a Separation from the World -- Then a Revival

The call to separation is the acid test of one's loyalty. The clarity of the church's principles has much to do with her power. Unless there is real conviction in the church on great doctrines, the church becomes powerless, in so far as that church is incapable of minding and following the will of God.

Separation is a divine call. God says, "Come out from among them, and be ye separate saith the Lord." Separation is not only a divine call; it is a holy call. If there is any part of the doctrine which many have missed, it is this. "Touch not the unclean" is a call to holiness of life.

Separation is a loving call. The principle of separation is for your own good. You are not to be separated from the world primarily to condemn the world. We are to be separated from the world for the sake of victory in our own souls.

There is no doubt that worldliness in the professor of religion short circuits powerful witnessing. Worldliness on the part of the Christian obscures the need of repentance and conversion of sinners. Worldly-mindedness is far more insidious than the outer forms of worldliness. Many Christians, who outwardly separate, are caught in its snare. To be worldly minded is to be so caught up in the hurry and cares of this life that deep spiritual meditation and concentration is crowded out. The spirit of worldliness has infected many who would deny it. If we are living for things instead of souls, for self instead of God, for time instead of eternity, then we are worldly.

It is also certain that indulgence in doubtful things hinders the mighty working of God, even though the world or our fellow Christians offer no criticism. If our hearts condemn us, we are robbed of implicit faith in God. Lacking that, we have not the faith (even the size of a mustard seed) which will remove the mountains standing in the way of a spiritual awakening. But when a person comes to God to be sanctified, he has to sever every connection with these things, or God can do nothing for him. The sanctified person therefore is separated from these things which prevent his being used by the Spirit.

God's call to separation is not a legalistic God standing back, demanding, sticking the pricks into one, forcing one to obey. Rather a loving God says: "If you want to walk with Me, come along, and we'll walk together." If you are not willing to walk the pathway of holiness with God, then you don't walk together. Amos said, "Can two walk together except they be agreed?" Separation from worldliness and doubtful things has a vital connection to the subject of revival, because revivals do not come apart from God's use of human instruments.

II. Holiness Means a Complete Consecration to God for Time and Eternity -- Then a Revival

The consecration we mention is not a halfhearted, deficient thing; but rather a deliberate, utter abandonment of everything to the whole will of God for time and eternity. Such consecration includes all of one's person, talents, time and possessions. Everything is surrendered to God to be used where, when and how He directs. It forever ends all quibbling about obedience to God's will. Anything less than this is not consecration or entire sanctification.

There may be many half way Christians in the world, but to be a real Christian is to be fully committed. How can one say, "I belong to Christ," and then refuse to do Christ's bidding. A real Christian turns his back on the world to follow wherever Christ may lead. A real Christian is committed to believe and to trust. His doubts will be dealt with and brought under control. He is committed to love where hatred once reigned. He is committed to forgive, where grudges once festered in his soul. He is committed to truth, where error was once preferred and followed. He is committed to prayer where formerly prayer seemed useless and foolish. He is committed to share, where selfish purposes once ruled. He is committed to take up a cross where formerly he was a

cross to others, a trial and a burden they were forced to bear. He is committed to holiness and to an unquestioned obedience. He is committed to a living hope in a living Christ.

D. L. Moody told of a lawyer who came at the close of a service to hold out a legal-looking envelope, saying, as he did so, "I want you to take this" Moody hesitated, seeing the seal and the wax with their official appearance. Said he, "This has nothing to do with me." But the lawyer replied, "It does have to do with you, for it began in your meeting." He went on to explain, "This is a deed, Mr. Moody. Night after night as I attended your meeting I heard you say, 'Give yourself wholly to God.' I wanted to do' this but did not know how. However, last night it flashed across my mind how many legal deeds I had made out in my work as a lawyer. Something said to me, 'Just do this for God.' So this morning when I went down to the office, I drew up a deed giving my life to; the Saviour, then I called the entire staff to witness my signature. I want you to keep this for me, it represents the gift of my life to God."

When the laity and ministry alike are made living sacrifices by this kind of consecration, all hell cannot prevent a revival of eternity changing proportions. The obvious conclusion is that the entire consecration, which is a part of heart holiness, is the very kind of consecration which opens the way for Holy Ghost revivals.

III. Holiness Means Cleansing from Carnality -- Then a Revival

When a man's separation and consecration is complete, God cleanses his . heart from every vestige of the old carnal nature, making him pure in heart. The Word specifically tells us that "The carnal mind is enmity to God and is not subject to the law of God, neither indeed can be." The cleansing of the heart from all sinful tendencies is the primary issue of Pentecost.

The necessity of this purifying is implied in Jeremiah 17:9, "The heart (by nature) is deceitful above all and desperately wicked, who can know it." The two modifying terms "deceitful" and "desperate" tell a tragic story. A depraved heart is our worst enemy, full of wretched, treacherous, unfathomable strivings to gratify its pride, passions, and foolish pleasures. Its owner cannot sense the depth of corruptness hidden beneath its polished and cultured surface, and is often unaware of its tremendous power. But in some unguarded moment it may "boil over" and expose itself. The essence of this depravity is rebellion. It is eternal "enmity against," and refuses to be subject to the law of God.

In the writings of Paul he is emphatic in declaring that the old man -- carnal nature -- is crucified, put to death, put off, removed, destroyed. This is the glorious privilege, the solemn responsibility, and the present duty of every truly born again believer. The only remedy God has provided for the carnal nature is cleansing from its pollution, crucifixion of its nature, removal of its traits, and the destruction of its domination.

We hear a great deal about the baptism of power. A great many people are seeking power, but they are not willing to pass through the experience of death to self in order to receive the Spirit in His fullness. We must remember that there is no such thing as having the enduement of power over the carnal mind. There is not a single passage in the entire Bible that teaches that anybody may ask or expect to receive the enduement of power, strictly so called, while they still remain

uncleansed from the carnal mind. The divine order is, first, purity, then power. "The power of the Spirit" is a greatly misunderstood subject. There is no gift of power, as such, disconnected with the indwelling of the Holy Ghost Himself. Power is not some new faculty, capability, or attachment put on to the spiritual life. It is God Himself in us by the presence of the Holy Ghost, imparting to us the divine energy which works through our personality. The divine energy of the indwelling of the Spirit, modified by the intervention of human personality, adapting it to impress and help souls, is power. This freights our words, our manners, and activities with a spiritual avoirdupois. It is that breath in prayer, testimony, invitation, exhortation, and preaching, which awakens, comforts, and blesses souls. One word in the power of the Spirit is worth more than a hundred without it."

On the day of Pentecost one hundred and twenty hearts were cleansed from carnality and the Holy Spirit was left in control. Then it was that multiplied thousands were converted, and they "continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers." That was a true revival, ours many times are not even half-way imitations. At Pentecost the Holy Spirit was in control, and the harvest was Spirit fruit, which lasts for all eternity. Now carnality is largely in control, and the harvest is flesh fruit, which is valueless in either time or eternity.

The cleansing of entire sanctification removes the wrong motives which prevent revivals. Carnal Peter was not a soul winner; sanctified Peter was one of the greatest soul winners the world has ever seen. Carnality and revival have nothing in common, but holiness and revival go hand in hand.

IV. Holiness Means Spiritual Power -- Then a Revival

In the experience of sanctification, God cleanses a man in order that he may be filled with the Spirit. The fullness of the Spirit is the soul winner's power. Christ said: "Ye shall receive power after the Holy Ghost is come upon you and ye shall be witnesses." Here then is the witnessing power which comes to every sanctified soul. At Pentecost one hundred and twenty soul winners went to work in the streets of Jerusalem. Here is a large part of the secret of that great revival, and for that matter, of any revival or true spiritual awakening.

The personal presence and power of the Spirit does away with a compromising, man-fearing spirit, and replaces it with a holy boldness which sends shivers through the hosts of hell, batters down the strongholds of sin, and breaks the heart of stone into humble penitence. It is the source of terrible conviction upon the unsaved. Our Lord said that when the Holy Spirit was come upon the disciples, "He would convict the world of sin, and of righteousness and of judgment." Accordingly, we read of people being pricked to the heart on the day of Pentecost. It is impossible for sinners to be unconcerned about Christianity when they come in contact with fiery, Spirit-filled Christians. The fullness of the Spirit in believers brings the fullness of conviction on sinners. This is the mysterious, irresistible power which leads multitudes to the foot of the cross. When the Spirit is in full control, He brings the message, applies the truth, convicts of sin, and converts souls. It has been said that, "God can accomplish more through one message in the fullness of the Spirit than through hundreds given in the energy of the flesh."

Consider a true revival from any angle you may desire, and you will be led to the inevitable conclusion that it is not by might nor by power but by the Holy Spirit that victory comes. When you remember that the Bible emphatically teaches that the Spirit has complete control and right of way only in the entirely sanctified then you will see that holiness is indispensable to a real spiritual awakening. **HOLINESS IS ABSOLUTELY NECESSARY TO A REAL REVIVAL. THERE IS NO SUBSTITUTE. HOLINESS BRINGS REVIVALS.**

The first battle of Cedar Creek saw the Northerners in full retreat. In his headquarters in Winchester, Virginia, Sheridan heard the noise of battle. He ran down the steps, sprang into the saddle, and presently met his troops fleeing in terror. Standing up in the stirrups, in a voice that rose above the noise of retreat, he thundered out: "Come on men, we are going back." The men caught courage, turned back to the fight, and the second battle of Cedar Creek is written down as a Northern victory. If there can be no revivals without Holiness, when we look around and see the church of Jesus Christ powerless against the enemy, the challenge to every Spirit-filled Christian should be: "Come on men and women, we are going back; back to our former tarrying places; back to Personal Pentecost for the equipment for battle without which our highest best is as nothing. Come on, we are going back."

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THE END