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## **VARIOUS THEMES AT SUNDRY TIMES**

**By Hoyt C. Cargal**

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### **HOLINESS AND GOD'S MORAL LAW**

"The law of the Lord is perfect, converting the soul" (Psalms 19:7).

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"Unless thy law had been my delights, I should then have perished in mine affliction" (Psalms 119: 92). "O how love I thy law! it is my meditation all the day" (v. 97). "He will magnify the law, and make it honourable" (Isaiah 42:21). "Great peace have they which love thy law: and nothing shall offend them" (Psalms 119:165).

Today there is much said about the law; possibly more is said about legalism. The idea expressed many times today is that a person who loves God's law is a legalist and does not love God. But what about God's law, God's moral law?

Not long after I was converted to the Lord, I began hearing people speak about certain things being wrong. Some would say that some of the things used to be wrong but were not so anymore, and that some things that used to be all right were not anymore. I heard that some things were wrong in certain sections of the country, but were all right in others. The matter of right and wrong became a problem to me.

I began to wonder what right and wrong were all about anyway. What made a thing right or wrong? Why were certain things that I had been accustomed to doing wrong? What was the basis for right and wrong? Is the idea of right and wrong just people's opinion? Is it just a set of rules that God thought up and imposed upon His subjects? These suggestions I could not accept.

Rather, the basis of right and wrong or the moral law is the holy moral nature of God. A thing is either right or wrong as it relates to the nature of God.

This solves for me the problem of relativity of right and wrong, or the idea that the moral quality of an act changes with the times and different geographical areas. If right and wrong are based upon the nature of God, then that which was right fifty or one thousand years ago is still so today and will be in the future, as God is eternally unchangeable. That which is right or wrong in one geographical area is the same in any other, as God is everywhere present.

According to the Apostle Paul in Romans 8:1-4, the result of entire sanctification is the fulfilling of God's moral law "in us, who walk not after the flesh, but after the Spirit" (v. 4). Holiness causes a heart to delight in God's law and to love it. As we look about on the Church and society today, it should cause our hearts to be affected as was the Psalmist's when he wrote, "Rivers of waters run down mine eyes, because they keep not thy law" (Psalms 119:136).

Carnality is not subject to God's law, but entire sanctification destroys carnality and fills the heart with divine love that keeps God's commandments, in the doing of which there is great reward, both now and in the ages to come.

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#### HOW TO PAY THE EVANGELIST?

[An article published on January 31, 1985, while the author was serving as Professor and Dean of Students, Covenant Foundation College, Greenfield, Indiana.]

An evangelist travels two days, preaches over two Sundays. A drooping church is revived, renewed, refreshed. People's attitude toward their pastor is improved. People who had about quit tithing, renew their vows and decide to try to help the pastor and God to save the lost. When the last amen is said, the evangelist is loading up to begin the two-day return trip home where his wife and four teen-age children await him -- hoping that after this meeting they might enjoy a change of menu and buy two of the children shoes.

Before the evangelist leaves, the pastor gives him an envelope containing several bills reminding him of his consecration. At the first gas stop late that night, the evangelist musters enough courage to count the sum of \$60.

A pastor learns from another pastor that a certain evangelist has expressed concern about his offerings. The evangelist is heard in his "private" prayers praying about his wife and seven children at home with all the demands of any home. The pastor is of the "old school." He writes the evangelist of what he has heard, and about permitting the upcoming revival itself to determine the evangelist's offering. The evangelist writes the pastor back, telling him that if the revival would be a strain on the church, he had best cancel the meeting. The meeting is canceled.

Another evangelist arrives -- thirty minutes before service time. He preaches or "parrots" his usual Tuesday night sermon. It just "happens" to be pheasant season, and it is "just a small church," so the evangelist "for a little relaxation" or "a change of pace" walks the fields Wednesday, Thursday and Friday until he has bagged his limit. Saturday, he needs to rest up for the hard day Sunday. He preaches his usual seven sermons -- and because there are faithful Christians

in the church who have worked and prayed, there are victories during the meeting. Some backsliders are reclaimed, some church people are quickened. The church gives the evangelist a good offering and one of the reclaimed backsliders shakes hands with him and leaves a check in his hand for \$500 -- half of his back tithe. So the evangelist goes away with \$1200, a new pair of Florsheims, a new Hart-Shafner & Marx or Hickey Freeman suit, and his large ice chest full of frozen pheasants.

Still another evangelist leaves Friday after work, drives across three states for a two-Sunday revival. Toward the end of the week, when no offering had been received and not a single word said about an offering, he writes his wife that she may have to send him money to get home on. Sunday night the revival ends -- still no offering nor a single word about an offering for revival. As the evangelist goes out the door, a lady hands him an envelope, which he opens on Monday sometime, to discover the best offering he had ever received.

Hopefully, these examples have "irritated" our thinking about paying the evangelist. They suggest a number of considerations.

First, they suggest that there is a problem in this area. Some pastors and people have been disappointed and discouraged by the lack of performance and lustful poor-mouthing of some evangelists. This is manifested by: a lack of interest in the concerns of pastor and people; lack of burden for needs that are expressed; lack of unction, anointing, or "soul" in preaching; lack of challenge and encouragement to pastor and people concerning prospects (sinners who didn't get to God this week probably never will, or if the church is not revived this week its a hopeless, burnt-over field); lack of friendliness and interest in the people (looking at the clock, wall, lights, floor, piano or organ instead of people) while preaching, looking away or at the floor when shaking hands, or ducking out the side or back door because he is "tired of meeting people."

Some evangelists have lost heart and hope because some pastors and people have lacked in courtesy, and concern. Concerning their support, they hear, or hear of, such remarks or comments as: "his wife works," "he is a pastor, and his church already pays him," "he's on vacation," "the denomination pays him," "he owns a lot of real estate" (he may have been able to pay down on a little "lot" on which he hopes some day to build a cottage); "he already gets Social Security" (his income is low enough that he is eligible); "he is already filthy rich -- look at the suits he wears" (not knowing or caring to know that his wife visits "garage sales" at doctors' or lawyers' homes and buys them for \$2); or "if he produces" (the evangelist knows that a productive revival is more the product of a church than of the evangelist). Evangelists know so very well that there can be no "producing" without "material" from which to produce. Is there not a problem in this area?

Concerning this problem, there is a principle that ought to be considered. When a church engages a carpenter, painter, plumber, electrician, grass cutter, snow remover, tree trimmer, mason, carpet cleaner, janitor, teacher, principal, pastor, or anyone else, the church knows the conditions and compensation for the services to be rendered. If it is not wrong for all others to know these things, what sort of logic (or illogic) is it which insists that it is improper for an evangelist to be interested or know the same? There are not many pastors or laymen who would be willing to work if the boss paid just however he happened to feel or "just whatever happens to come in."

The evangelist's time and talents are his "stock in trade." When a church engages an evangelist, it becomes responsible for his "hire," his "meat," his "reward," (Luke 10:7; Matt. 10:10; I Tim. 5:8; I Cor. 9:14).

In this, as in most other areas, the pastor is "key man." The good pastor ought to educate and lead his people to feel responsible to provide as well or better for the evangelist as for the pastor. The fair-minded, big-hearted, warmhearted pastor ought to seek to secure for the evangelist any benefit, or its equivalent, which he enjoys from the ministry. That is a good principle for both pastor and people to steer by, when considering compensation for an evangelist.

Because of the problem and in light of the above stated principle, there is need for a plan. "Planning" is one of the best plans. Plans are made for budgets, building programs, utilities, pastor's and teachers' support. Even so, there should be plans made for evangelists' support.

If the treasury will permit, the evangelist should be paid, just as any other obligation or necessity. Simply write him a check! Could it be a tinge of selfishness for the pastor to insist that the evangelist receive only what "comes in," so that funds in the treasury may be retained for the "needs" of the church?

If the above plan is not possible or practicable, some plan must be made for the provision. One or more of the following methods would help:

1. Receive an offering in mid-week prayer meeting designated as support for the evangelist in the next revival.
2. Designate Sunday school offering as revival expense offering.
3. Have a march-offering one Sunday each month toward revival fund.
4. Solicit pledges before revival time.
5. If no plan has been followed, and there are not sufficient funds available to provide for the support of the evangelist, do what would be done for any other emergency necessity; go to the bank and borrow what is necessary to be fair to the man of God to whom obligation has been assumed.

Evangelism, like any other ministry, is a calling. By churches and pastors following Christian (business) principles, evangelists may pursue their "call" as a "calling." Churches and pastors can help keep the evangelist in business or help put him out of business.

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A PROPHET IN THE "MULLIGRUBS"

[Published in 1994 when the writer was pastor of the Wesleyan Bible Church in Oklahoma City, Oklahoma.]

The Scripture declares that Elijah was a man subject to like passions as we are (Jas. 5:17). Later translations render this idea as follows, "A man just like us" (Phillips). This is indeed one of the many startling statements in the Bible.

There were things about Elijah which are not typical of most men. How typical is the fact that "he prayed"? Or that "he prayed earnestly"? Or that "he prayed again,"? There are things typical of many which were not typical of Elijah; for example, obsession with material concerns to the omission of moral concerns, and diplomacy with personalities for personal gain even to the desertion of principles and purity of goals.

Despite the dissimilarities, there were many similarities. Among the ways in which Elijah shared our common humanity was the susceptibility to depression of spirit. In I Kings 19:4 he may be observed as a prophet in the "Mulligrubs."

In talking to God, Elijah said that Israel had forsaken His covenant, thrown down His altars, slain His prophets, and, "I, even I only, am left; and they seek my life" (v. 10). Since he was the only one left who stood for God, he prayed: "O LORD, take away my life" (v. 4).

What was the matter with Elijah? Or, was there anything wrong with him? There is a danger in taking an isolated incident in a man's life and, in our minds, making it the dominant or outstanding characteristic of that life, Let us avoid that tendency in our thinking about this prophet.

Elijah was not a natural, deliberate pessimist. He was not one who always looked on the worst side of everything, His tendencies did not identify with those who almost seem to "study" to be pessimistic. He was not like the lady who said, "I feel good, but I always feel the worst when I feel the best, because I know how bad I am going to feel when I don't feel good!" Elijah could see not just a thorn with every rose, but roses among the thorns. In the overall character of his life he need not worry about being jailed for being a discourager, as was once the case with a man in the Boer war.

Elijah had been a very busy man. Facing Ahab, he fled for a habitation among the rocks and crags of Cherith. He exhausted himself winning great victories for his God, outrunning chariots, and doing without proper food and rest. Learning that the wicked Jezebel was seeking his life seemed to upset his sense of victory. Having lost the consciousness of a close divine fellowship, he became discouraged with his life's accomplishments -- and this after the most astounding accomplishments.

There may be a fine line between self-confidence and confidence in oneself as to integrity of purpose and sincerity of motive. However, respect for one's own integrity and confidence in one's own sincerity are necessary for true rest and peace of mind. Elijah seemed to feel that his life, thus far, had been a total failure. There appeared to be no one he had influenced to stand for God. The feeling of futility and failure is one of Satan's biggest weapons used to beat down the spirit of God's representative.

Along with a loss of confidence in, and respect for, himself, Elijah also experienced a loss of confidence in everybody else. Since we know ourselves better than we do others, how can we believe in anyone else if we can not believe in ourselves? No wonder Elijah was miserable. There was not a living soul in whom Elijah had confidence; everyone else was a liberal compromiser. It is not difficult to find reasons supposed or otherwise to wreck our confidence in the best of people. It is not to our advantage to succeed in such an endeavor. Elijah was not helped nor were seven thousand other good men encouraged by his loss of confidence.

What hope was there for a man in Elijah's predicament? What could be done for him? What means could God use in his recovery? First, the Lord put him to sleep. Then He fed him and put him to sleep again. We are reminded of our Saviour's words to His disciples when they had no leisure -- "Come ye yourselves apart.., and rest a while" (Mark 6:31).

After the time of sleeping and feeding, the angel touched Elijah. After the rest, the food, and the touch of the angel God gave Elijah another assignment perhaps his most important -- the anointing of a new king of Syria, a new king of Israel, and a prophet to succeed himself.

In all of this the Lord asked the prophet: "What are you doing here?" That's a question we might profitably ask ourselves. What are we doing here? It has been suggested that Elijah could have answered that he was whining and complaining while trying to keep books to see if he had been success or not. Bookkeeping did not seem to be Elijah's strong talent. He added up a column and ended with a zero. God, with the same column, came up with seven thousand who had not bowed to or kissed Baal.

Soon after my conversion the words of a popular religious soul were impressed upon me: "My Lord keeps a record." We would do well to remember this.

I recall in my own early ministry driving down a country road, weeping and praying and telling the Lord that I did not want to be a failure in His work. However, I said that if it were a matter of appearing to be a failure in the eyes of man, or compromising scriptural principles and denying His grace, then I would be glad to appear a failure for Him. It is good to remember that the world's appraisal, or even our own, may not be accurate. In the eyes of the world the young Jewish man who hung on a cross between two thieves was a tragic failure. We must leave the bookkeeping to Him who can see and know what we can not.

In each of our lives there are circumstances and conditions which could tend to put us in the "mulligrubs." If we will cooperate with God and keep faith in Him, He will bring us out. He is the way-maker.

"Why art thou cast down, O my soul?... hope thou in God... who is the health of my countenance" (Ps. 42:11). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I. Cor. 15:57, 58).

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## FROM EDEN, NOT THE ZOO!

[Written while the author was pastor at Oklahoma City, Oklahoma]

Much of the secular humanism of today, and its sad consequences have as their basis Mr. Darwin's philosophy of evolution. To leave God out of the equation is to end up with no such thing as morals. If the holy moral nature of God is not the basis of morals (of what is morally right and morally wrong), then there is no such thing as morals. The commandments of God are not just arbitrary rules which He thought up to limit human kind. The commandments of God are a revelation of who God is and what He is like. Whatever conforms to His holy nature is moral -- right. Whatever is in conflict with God's holy nature is immoral -- wrong God is the moral sovereign of the universe, the Supreme Magistrate.

The basis for the idea of moral relativity. Mr. Darwin's philosophy of evolution, is so weak and illogical as to be funny. No monkey has ever been known to make a man of himself, though some men have seemingly come near to making monkeys of themselves. It is astonishing that atheistic evolutionists cannot distinguish between animality and humanity. My seven year old granddaughter has no difficulty making such a distinction. She even knows why there exists similarities among the species. She knows there was the same Intelligent Designer of both.

To endeavor to explain intelligence, consciousness, spiritual qualities such as love, hate, joy, grief, delight, sorrow, faith, unbelief, submission, rebellion, altruism, selfishness, appreciation, resentment, and so many others, as the result of the blind development of primordial slime, is to demonstrate a level of imbecility and stupidity beneath that of the "village idiot!"

Design necessitates a Designer. No two snowflakes are alike, but all snowflakes demonstrate a Common Designer, They all have a commonness of design

To attempt to explain the earth and its concomitants, such as its distance from the sun, its rate of rotation and revolution, the tilt of its axis. the relationship of air, water, and the moon to one another and to life, as mere fortuity seems like willing or determining to be ignorant.

Atheistic evolutionists spout their atheistic evolutionism as though it were uncontested truth. Since truth is a relationship of agreement between an idea of the mind and the actual state of affairs to which the idea of the mind relates, atheistic evolution is not true because it contradicts the actual state of affairs. My family is from Eden and not from the zoo.

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## THE NECESSITY OF HOLINESS

### OUTLINE

#### I. MAN'S ORIGINAL STATE

- A. The Natural Image of God
- B. The Moral Image of God

## II. THE FALL AND ITS EFFECTS UPON THE RACE

- A. Death; Loss of Divine Life
- B. Corruption of Nature of Man

## III. REDEMPTIVE EXPERIENCES OF GRACE

- A. Conversion, or the New Birth
- B. Entire Sanctification

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## INTRODUCTION

The state of holiness is a state of perfect soul health. Dr. Harry E. Jessop gives it this definition: "Complete moral and spiritual purity. Wholeness, perfect soul health. This is a comprehensive term, implying godlikeness of character." [1] Dr. Donald Metz said, "Holiness is the supreme characteristic of the Divine Essence. Holiness is all the attributes of God combined. . . Holiness is present. . . in every attribute of the Divine Essence." [2] God has said, "Be ye therefore perfect (holy), even as your Father which is in heaven is perfect" (Matt. 5:48). The Lord also says, "Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14). "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). "Holiness becometh thine house, O Lord, for ever" (Ps. 93:5).

Because God is holy His purpose for His people in all ages has been that they be holy. His word says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4). But man has not wholly carried out the purpose of God.

In this paper the writer will endeavor to trace God's dealing with man in fulfilling or carrying out His purpose for man, beginning with the creation of man and the condition of his creation, then considering the fall and its effect upon the race, the atonement as God's plan of redemption, the extent of the atonement, redemptive experiences of grace -- conversion and entire sanctification -- and the final state of man. The writer shall not attempt to prove the points of this paper against opposing views but simply endeavor to state the above-mentioned points as held by most theologians of the Wesleyan-Arminian school.

Man's Original State



And God created man in his own image, in the image of God created he him; male and female created he them. . . And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. -- Gen. 1:27; 2:7.

Man was created in the image of God. This image of God was twofold, the natural image and the moral image. By the natural image we mean that, like God, man had a personality or was a personality. By the moral image we mean that, like God, man possessed positive holiness. [3]

The Natural Image of God. The personality of man is what differentiates him from the animal creation and makes him the highest type of inhabitant of the earth. Because of it, man is not only conscious but also self-conscious. Dr. David Cooper says that this is the basis on which God "instituted capital punishment for all murderers." He says,

"(Man) is still in this image, possessing the natural likeness of God's spiritual image -- personality. Regardless of man's condition intellectually, socially, and morally, he is still in this image and should be respected because of this fact alone." [4]

The Moral Image of God -- Holiness. In addition to man being like God in possessing a personality, he possessed a natural tendency or inclination of his affections which inclined him toward God and gave him a bent in the direction of holiness. [5] Man was totally free from sin. "God hath made man upright" (Eccles. 7:9). Being thus created holy, his holiness was positive holiness, but this state of positive holiness was not a fixed state. Adam and Eve were free moral beings. Being thus, they had to pass through a period of probation. Being moral beings and being commanded of God to obey, there had to be the possibility of disobedience. [6]

The healthfulness of their moral nature was complete. They had no impulse to vicious or inordinate passion, nor was their moral reason clouded or perverted. Sources of satisfaction were amply provided for them. Their place of abode was one of beauty and plenty, with only one prohibition. This prohibition, being open and plain, was well understood by them. Their reasons for obedience were the most weighty, having life and death connected thereto. Disobedience for them would be different in a measure from disobedience in us. For them to do wrong, they had to stem the tide, but for us to do right we have to stem the tide. [7]

### The Fall and Its Effects Upon the Race

There is quite a problem presented when we try to think how a being wholly free from sin or any inclination or longing for sin could desire to do wrong and do wrong. The matter revolves around two questions. Dr. Wiley has this to say:

"There are two questions upon which Revelation gives us no special light -- the mysterious point where temptation finds, because it creates, something to lay hold on, and thereby passes over into actual sin; and the manner in which the pure desire for knowledge passes into a desire for evil knowledge, or the sensibilities of the soul merge into evil concupiscence. [8]

A personal being cannot escape the necessity of making choices, either right or wrong. In this light, the placing of the tree of knowledge of good and evil in the garden was an act of

kindness. It was a means of warring against wrong choices and was a constant reminder of Adam's obligation to make right choices. [9]

Sin began with the self-separation of man's will from God's will. Dr. Wiley says that the first formal sin is to be found in entertaining the question, "Yea, hath God said?" He states, "With the injection of the doubt, the desire for legitimate knowledge passed into a desire for illegitimate knowledge-of being wise like the gods. Such forbidden desire is sin. Romans 7:7." [10]

Dr. Pope says:

"Separation from the Supreme Will was consummated within before it was exhibited in act. The inmost principle of sin is the severance of the self from God .... The outward act was the look of concupiscence towards the tree, which had in itself the guilt of partaking, and was followed by the partaking itself." [11]

The disobedience in the heart of Adam and Eve constituted the actual double simultaneous facts of breaking the law and the generation of the carnal nature within. [12] The penalty for disobeying the command was to be death, or the loss of divine life. This is referred to as death in the Roman letter, 5th chapter, 12th verse, and passed upon all men. In Romans, the seventh chapter, it is referred to as a body of death. As a result of this pollution of man's nature, Jeremiah says: "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

This sin of the heart is defined sometimes thus: "A principle or cause of sin; proneness to sin; sinful propensity." [13]

"The Fall . . . had deprived man of his original perfection and occasioned total corruption of human nature. . . Sometimes original sin is described as an inclination to evil, or a condition in which all the faculties of man, understanding and will and affections, have been perverted. [14]

After Adam fell and lost the image of God, it is said of him that he "begat a son in his own likeness, after his image." It could not be said that the son was after the image of God. There has not been one since Adam who was conceived of a man who has not had this evil nature.

"We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually." [15]

## The Atonement

Its Necessity. God, the Infinite Moral Being, created a race of finite moral beings with His immutable moral laws written upon all their hearts. Those moral laws were braced by the confirmation of rewards and punishments. To repeal those rewards and punishments would have been to repeal the laws, virtually. Either God must inflict punishment, which would have meant the damnation of the race, or express His pity by providing a substitute to take the penalty. If God

chose to do the latter, He, Himself, must provide the substitute; that is, the substitute must be infinite, a member of the Trinity. Created beings could not suffice. [16]

Redemption and atonement are declared in the New Testament to have been the purpose of God in and from eternity. Thus, from the beginning it was virtually accomplished (Eph. 1:4). But it has only been gradually revealed. The Lamb of God was both foreordained and slain from before the foundation of the world. [17]

Its Extent. The fall affected every part of every person since Adam. The atonement has been provisionally as universal. The inspired writer said that Christ was "the propitiation for . . . the sins of the whole world" (I Jno. 2:2). Also that He "taketh away the sin of the world" (Jno. 1:29). Dr. King says that "the atonement is co-extensive with the fall." "Both God and man are free moral beings. Therefore God only saves those who will to be saved." [18] "The atonement is not exhausted in the salvation of sinners; when one sinner has been saved, it is no less effective for the salvation of others. It is a great moral force, as available for all sinners as for one." [19]

The Bible states that "the Son of man is come to seek and to save that which was lost" (Luke 19:10). An outstanding Methodist evangelist, Rev. B. K. Beaty, of Taylorville, Illinois, stated in a sermon at the Jernigan Memorial Church of the Nazarene that Christ was not only speaking of sinners when He made this statement, but also that holy estate which was lost in the Fall. The inspired writer states in Hebrews 13:12 that "Jesus . . . suffered outside the gate in order to sanctify the people through his own blood." Dr. A. M. Hills states: "Manifestly God designed the great plan of salvation, and Jesus died on the cross, that He might restore fallen Man to holiness." [20] So we see that the Atonement did not only provide forgiveness for sins, but that it reaches the darkest corner of our inmost being and brings about "a renewal of the Spirit, and temper, and dispositions of the mind and of the tendencies and habits which impel to sin, and prompt disobedience to the Divine will." [21] It provides "deliverance from sin as a tendency born with us. [22]

### Redemptive Experiences of Grace

In order to adequately grasp the concept of holiness, we need to understand sin in a measure. In the Christian church sin has always been recognized as having a twofold character -- that of outward individual acts and also as a state or disposition which prompts evil acts. To view sin in this twofold manner would inevitably call for redemptive experiences of grace to deal with it in each of these phases. [23]

Conversion or the New Birth. Justification, regeneration and adoption are concomitant phases of conversion. When one is converted, he is a Christian and is restored to the innocence of childhood. Justification is the judicial act of God, the great Moral Governor, whereby the guilty person is acquitted and placed in a relationship as though he had not offended or transgressed the moral laws. Regeneration is the production of spiritual life or the rejoining of the spirit of man with the Spirit of God. Adoption is both a change of relation and of position, from a child of satan and darkness to the glorious light and liberty of the children of God. [24] John Wesley says of the new birth: "It is that great change which God works in the soul when He brings it into life, when He raises it from the death of sin to the life of righteousness." [25]

Dr. A. M. Hills says:

"Regeneration is the work of God and man cooperation, by which man resolutely turns from a life of self-gratification, and makes the supreme choice to live for the glory of God and the good of being; having been previously incited thereunto by the converting and enlightening influence of the Holy Spirit who graciously inclined him to the love of God and holiness." [26]

Although regeneration does not satisfy the longing of the heart for holiness, it is, nevertheless, a perfect and complete work. It does everything for the soul that it is intended to do. The life of the regenerate is free from outward sins. [27] Although this is true, there still remains in the heart of the regenerate the "Seed of Sin's Disease . . . the all-defiling sin of man." [28] John Wesley writes:

"Original sin is the corruption of the nature of every man, whereby every man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh is not subject to the law of God. And although there is no condemnation for them that believe, yet this lust hath of itself the nature of sin." [29]

The regenerate person becomes responsible for this condition when the divine remedy is revealed to his heart.

Entire Sanctification. Entire sanctification is spoken of as:

"That participation of the Divine nature which excludes all original depravity or inbred sin from the heart, and fills it with perfect love to God and man -- perfect love, the unction of the Holy One, and the baptism of the Holy Ghost. . . Errors of Judgment, infirmities of body, fears occasioned by surprise, unpleasant dreams, wandering thoughts in prayer, times when there is no joy, a sense of inefficiency in Christian labor, and strong temptations, are by no means inconsistent with perfect love. Yet errors need the atonement. Heb. 11:7." [30]

Sanctification is not growth; it is an act. This act brings the soul of the regenerate into a state of perfect soul health. But this act is preceded by a complete consecration of the person and his all, not to the service of God, but to God.

"All is consecrated, and faith in Christ is exercised. In all cases there must be a practical recognition of divine authority, by unreserved submission to God, and appropriating faith in the merit and power of Christ. These are absolutely necessary to being sanctified wholly, body, soul, and spirit." [31]

The person who has been thus sanctified is not made mature in character. The pollution of his nature has been eradicated and he is in good condition to grow in grace. The sanctified person will not have a perfect code of ethics, because ethics have to do with human conduct and conduct is based upon two things, conscience and knowledge. We do not have perfect knowledge, but we can and must have perfect impulse or conscience. One cannot claim any degree of grace and not

keep his life up to the level of his light or knowledge. He does not have perfect knowledge but he can and must have perfect impulse, or conscience. One cannot claim any degree of grace and not keep his life up to the level of his light, or knowledge. He faces one vital question, which sometimes is not easily answered; namely, What is the will of God for me? [32] "His delight is in the law of the Lord, and in His law doth he meditate day and night" (Psa. 1:2). His heart cries out to God: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11).

Dr. A. M. Hills states:

"It is the universal obligation of all Christians to become sanctified .... I have no doubt these words will be a surprise to many readers. But there can be no question whatever about it. . . Who shall say that this command, "Be filled with the Spirit," is not as imperative as the command not to steal?" [33]

The fact of Dr. Hills' statement is seen in Christ's prayer for the sanctification of His disciples. He wanted them to be sanctified for a holy heaven, to convert a world of sinners, and to be perfect and complete in the Father's will. "It is only as His people are a holy people that they, like Jesus, glorify Him (God) in the earth." [34] It is after a person has experienced ENTIRE SANCTIFICATION that "he . . . grows in grace and in the knowledge of Christ, in the love and image of God, and will do so, not only till death but probably TO ALL ETERNITY." [35] AMEN.

\* \* \* \* \*

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## PROOFS AND THEORIES OF INSPIRATION

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### I. INTRODUCTION

In writing this paper the writer shall endeavor to present some of the proofs of inspiration and also some of the theories regarding the inspiration. Of the proofs the writer shall not try to exhaust the subject. Only a few shall be stated. Some of these proofs are: man's incapability of discovering spiritual truth, the character of Biblical writers and their writings, the witness of the Scriptures, the witness of apostles, and the witness of Jesus Christ.

The writer shall endeavor to state somewhat at length four of the most important theories of inspiration: The Mechanical Theory, The Intuition Theory; The Verbal Theory; and The Plenary Theory. Some of the minor theories shall only be mentioned.

\* \* \*

### II. PROOFS AND THEORIES OF INSPIRATION

The Bible is a book about God, about God's purpose for mankind and about God's dealings with mankind in the carrying out of this purpose. The Bible is not a history of man's search for God or of man's endeavor to form a right concept of God. Instead it is a history of God's endeavors to reveal Himself to man. The Bible is a written revelation of God to man.

Christ, the the anthropic person or the God man, is the central figure of the Bible. Henry Hally makes this observation:

"The whole Bible is builded around this Beautiful Story of Christ, and His promise of Life Eternal to those who accept Him. The Bible was written only that men might believe, and Understand, and Know, and Love, and Follow Christ." [1]

Again he says:

"God Himself became a Man, to give mankind a concrete, definite, tangible idea of what kind of Person to think of when we think of God. God is like Jesus. Jesus was God incarnate in human form." [2]

Dr. J. B. Chapman makes this comment:

Jesus is so identified with the Scriptures that one must accept Him if he accepts the Scriptures, and he must reject the Scriptures if he rejects Christ. The two are inseparable. Christ is the living Word, the Bible is the written word. They complement one another as modes of revealing God to men, and they are always in perfect agreement. In the first chapter of John, speaking of the Word which was with God and which was God, the reference is to Christ the living Word, and not to the Bible. [3]

The question may be asked, "Where did we get the Bible, the written revelation of God?" The Bible itself is plain on this question:

"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." [4]

#### A. Proofs of Inspiration

This revelation of God could not have originated with finite man. Dr. A. M. Hills says, "We needed to know kinds of truth which the unaided human reason was incapable of discovering." [5] There is much such truth, without which we would be stripped as Christians. Some of these truths are those dealing with the nature of Deity, how forgiveness of sins could be obtained, the origin and purpose of man, and the ultimate destiny of man. [6] Neither could unaided human reason comprehend the origin and originator of the earth.

Besides the above truths that could not be discovered by unaided man, the Bible is also a history of God's redeeming the race and the methods He used in this redemption. Dr. Hills says:

"But such is the imperfection of man, so fallible in judgment, so feeble in memory, so defective in spirituality that he would not have given a full and accurate, and worthy account of it, without a supernatural inspiration." [7]

Dr. Ralston holds that inspiration was necessary. He does not mean that God could not have avoided or was obligated to give an inspired revelation to man, but necessity had to do with man. Speaking of man, he says:

"He cannot otherwise gain that information which is indispensable to enable him to fill the measure of his being and the end of his creation as a moral agent." [8]

Dr. Hills also holds that the character of the Bible is another great proof of Divine inspiration. He gives this quote from the Westminster Confession:

"The heavenliness of its matter, the efficiency of its doctrine, the unity of its various parts, the majesty of its style, and the scope and completeness of its design "indicate the divinity of its origin." [9]

The history of man's redemption has been referred to already. This history of man's redemption is written to show men the way out of sin into holiness. Critical infidels endeavor to

have us believe that the scheme of salvation presented in Scripture is not truthful nor of superhuman origin. Who could have conceived of an incarnation? This conception was "to the Jews a stumbling block, and to the Greeks foolishness."

Who could put together the concept of a Divine human person as is portrayed in Jesus as in the account of the four Gospels? Who could present this Divine human person as a sinless man and do it so successfully that critics and infidels of all succeeding generations have been unable to find a flaw in His character? Who would have, in one of the most skeptical ages ever known to man, presented the Divine human person as rising from the dead and ascending to heaven? Dr. Hills says of this:

"These conceptions were so incredible to Jesus' own followers at the first, and so unacceptable to the natural man ever since, that no forger of a religious tale would ever have conceived of them, much less given them to the world as a reality." [10]

Dr. Hills gives a good statement from Dr. Thomas Whitelaw, who says:

"The impartial reasoner must perceive that in all these themes we are dealing not with purely human thoughts, but with thoughts that are divine, and it is idle to talk of them as fabulous, or untrue, or uninspired." [11]

Dr. Benjamin Field presents as one proof of Divine inspiration: the moral influence that is exerted where the Bible is accepted and believed. There are many works that are or have been thought of as from God. But there are great differences between them and the Bible. All books that claim Divine origin except the Bible, when followed, leave the people delusioned, disheartened, and without social rest. Everywhere where the Bible is accepted, believed, and obeyed, the people progress in every phase of life. It also results in social rest. Dr. Field says:

"What is it that has laid so deeply the foundation of our national freedom; that has covered our land with seminaries of education, with asylums for the sick and the destitute; that has impelled the intellect onward in the path of discovery; that has mitigated the horrors of war, .... that has broken the fetters of the slave; that has elevated woman to the rank in society to which she is justly entitled; and which has secured to the toiling multitudes the inestimable boon of one day's rest in seven.

"For all the national and social blessings we are indebted to the influence of the Bible. Nor must we omit the higher, because the saving influence which the Bible exercises on the inner spiritual life of man. It is the medium through which the Divine Spirit acts in purifying the soul of sin--in bringing it under the influence of new motives, new desires, new principles; and when the affections of men are once brought under its influence, they are new creatures, notwithstanding then for circumstances, prejudices, and habits. To exhaust this subject would require a volume. [12]

Perhaps the greatest proof of the Scriptures' Divine inspiration is the claims of the writers themselves. Were it not for the character of the writer and the character of their writings, this would be no proof at all. The Bible itself says that holy men spake. These holy men had their spiritual natures in a state that they could be moved by the Holy Ghost.

The claims of the Old Testament: The patriarchs before Moses received revelations from God and they sometimes wrote records of their revelation but these records by themselves were not considered to be inspired. Dr. Wiley thinks that Moses had received a special prerogative as the founder of Israel as a nation. It is said of Moses in Scripture: "There arose not a prophet since in Israel like unto Moses whom the Lord knew face to face." [13] The privilege was granted to him of creating the first body of literature known as holy Scripture. Moses often reminded those whom he addressed that the things which he taught were given by divine authority. Frequently in his writings the words, "The Lord spake unto Moses" are used. David also claimed divine inspiration, for he said, "The Spirit of the Lord spake by me, and his word was in my tongue." The prophets after David declared that they spoke with divine inspiration. Some of the often-used expressions making their writings more weighty were: "Thus saith the Lord." "The word of the Lord came unto me," "The Lord said unto me." [14]

William E. Fisher says, "In the Old Testament the expression 'Thus saith the Lord' or a kindred expression occurs 1,960 times." [15]

Some supposedly holiness writers have written quite disparagingly of the writings which the Scriptures say are "The sayings of the wise (which) are like goads, and like nails firmly fixed are the collected sayings which are given by one Shepherd." [16]

Paul's declares in II Timothy 3:16, "All scripture is inspired by God and profitable."

Mr. Sidney Collett says:

"It almost makes one tremble to think that there are men, who, in the face of such a passage as this, dare to say that all scripture is not given by inspiration. of God: and yet this is what the critics teach." [17]

The Bible says why men make such statements against the holy scriptures. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. [18]

The Declaration of our Lord Jesus made it plain that the Old Testament was of divine authority. Jesus spoke of the Old Testament as a complete canon and taught that its least commandment and ordinance must be perfectly fulfilled. He said, "One jot or one tittle shall in no wise pass from the law till all shall be fulfilled." [19]

Dr. Wiley says, "His witness is perfect in meeting the demands of Christian faith." [20] Jesus himself is spoken of as "above all...For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto Him." [21] He also taught in John 10:35 that the Scriptures could not be broken. Says Dr. Wiley:

"Jesus quotes from four out of five books of Moses, from the Psalms, from Isaiah, Zechariah and Malachi... Here he recognized the content of scripture in its unity and declares specifically that it refers to His own person and work." [22]

The testimony of the apostles: The first of the apostles which shall be considered is the Apostle Peter. He stood up among the other apostles and prophets just before Pentecost and said, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost spake by the mouth of David." [23] Dr. Wiley says that, "This statement has been regarded by some as a general definition of inspiration--the Holy Ghost spake, the mouth of David was the instrument and the result was scripture." [24]

Again, in one of his epistles, Peter said, "Holy men of God spake as they were moved by the Holy Ghost."

St. Paul has many quotations from the Old Testament. He spoke of it as "the scriptures of the prophets", Romans 16:26, and "the holy scripture" II Timothy 3:13. Then in II Timothy he says, "All scripture is given by the inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Timothy 3:16,17. Then in I Corinthians 14:38 St. Paul said that "if any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of God." Again St. Paul says in I Corinthians 2:12, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." [25]

St. John in his first epistle spoke of "an unction from the Holy One." [26] Again he spoke of being "in the Spirit." [27] Then later on he said, "The sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." [28]

Dr. D. Shelby Corlett sums up the proofs of inspiration in these words:

"The statements of the men of God that in their writings they were giving the Word of God; its fulfilled prophecies; the recognized unexcelled moral quality and the inherent spiritual worth of the Bible; the completeness and unity of its redemptive message; and the fact that the Holy Spirit brings through the message of light and power to all men today, provide a general proof of its divine inspiration." [29]

## B. Theories of Inspiration

It should be admitted readily that the scriptures are the products of divine inspiration. But one can admit that the scriptures were given by divine inspiration, and yet admit very little inspiration. The theory that one holds to the method or extent of inspiration has much to do with how seriously he accepts what he finds on the pages of the written word. Dr. Sidney Collett says:

"As to the divine method of inspiration--i.e., the manner in which God communicated His thoughts and words to the writers of the scriptures--there really is very little indeed to help us... The actual word 'inspiration' only occurs twice in the whole Bible--viz. Job 32:8 and II Tim. 3:16. [30]

Several theories regarding the method or extent of divine inspiration have developed within the Christian church. There are four major theories and many minor theories. We shall state somewhat at length the four major theories and mention briefly some of the minor ones.

**Mechanical Inspiration:** The name attached to this theory suggests its meaning. God did not use the writers of the Bible as channels to transmit divine truth, but as machines to record this truth, such as we use the typewriter or the fountain pen. Dr. Wiley quotes Mr. Hooper, an adherent to the theory of mechanical inspiration:

"They neither spoke nor wrote any word of their own, but uttered syllable by syllable as the Spirit put it into their mouths." [31]

Again he quotes another proponent of this theory:

"The Holy Ghost inspired his amanuenses with those expressions which they would have employed, had they been left to themselves." [32]

Dr. Wiley urges three objections to the mechanical theory of inspiration. He says that first, it denies the inspiration of the writers and ascribes inspiration only to the writings. Whereas the Bible says that "holy men of God spoke as they were moved by the Holy Ghost." [33]

Secondly, the mechanical theory does not compare with all the facts. The Scriptures show clearly that these holy men of God were moved by the Holy Ghost in different ways. To some the words were spoken audibly, as in the case of Moses when "he heard the voice of one speaking unto him from off the mercy seat." [34] Again in the case of Saul's conversion he said, "Who art thou, Lord, and the Lord said, I am Jesus Whom thou persecutest." [35] But other writers referred to sources for their information, or they used their own knowledge or recorded their own experiences.

Thirdly, He says that perhaps the strongest of objections to the mechanical theory is that it is not in harmony with the known manner in which God operates in the human soul. Says Dr. Wiley:

"The higher and more exalted the divine communications, the greater the illumination of the human soul and the more fully does man come into possession of his own natural and spiritual faculties." [36]

Dr. Hills adds this good comment:

"The authors were not unconscious instruments, but living, breathing, thinking, feeling, emotional men preserving their own peculiar individuality, but still inspired and used by God. The inspired penmen wrote out of the fullness of their own hearts and thoughts, and employed language which at the time seemed to them the most fit." [37]

Dr. Wiley also states that:

"The mechanical theory may apply in a few instances, but it is too narrow and insufficient to establish a general theory of inspiration." [38]

Intuitional Inspiration: This theory holds that the natural insights of man were lifted to a higher plane of development. Because it is extremely rationalistic it virtually denies the supernatural in the Scriptures. Dr. Wiley says:

"Its weakness lies in this, that man's insight into truth is vitiated by a darkened intellect and wrong affections ..... He cannot therefore of himself penetrate the divine mysteries, and needs a direct communication of truth through the Spirit." [39]

Dr. Wiley quotes Mr. Shelton as saying:

"The Intuition disparages the notion of the direct operation of the Holy Spirit and implies that the educated faculties of the scriptural writers, by their own virtue grasped all the truth which they conveyed." [40]

Says Benjamin Field: "Our knowledge of spiritual realities cannot be intuitive and must therefore be revealed through the understanding." [41]

Verbal Inspiration: This theory is somewhat different from the mechanical theory. In the mechanical theory the minds of the writers were superseded or set aside. But in this theory of Verbal Inspiration, God used the minds of the writers to transmit the words. This theory differs from the Conceptual Theory in that the Conceptual Theory holds that only the thoughts or concepts were inspired and the Verbal Theory holds that the very words were inspired.

This theory does have some Scriptural support. The Scriptures teach definitely that a considerable portion of the Bible is verbally inspired. Very frequently words such as "Thus saith the Lord," and "The Word of the Lord came unto me," are found. Mr. Collett suggests that sometimes God gave the words when the writers did not understand fully their meaning themselves. As Scriptural proof of this position he refers to I Peter 1:10-11 and also Daniel 12:8,9. Says Collett: "If the testimony of scripture is to be believed, God always gave the words." [42]

The writer is of the opinion that Mr. Collett is too narrow. The writer is of the opinion that Dr. Hills is much closer to the Bible position, when he states:

Verbal inspiration simply amounts to this--that while the words of Scripture are truly and characteristically the words of men, they are at the same time fully and concurrently the words of God." [43]

We quote Mr. Field:

"The inspired servants of God, while they retained the proper use of the powers and faculties with which the God of providence had endued them, were always guided or assisted to use such language as would convey "the mind of the spirit in its full and unimpaired integrity." [44]

Plenary Inspiration: This theory holds that every part of the sacred Scripture was inspired and equally inspired. Bishop R. S. Foster is of the opinion that even though all parts of the Scripture are equally inspired, they are not all of equal importance. [45]

Dr. King has stated that:

"God did appear to state words at certain times...at other times great doctrines were stated in their own words. At other times they had dreams and saw visions and described them in their own words. At other times they reviewed what everyone already knew; and at other times they took pages from history already known to all. Plenary Inspiration allows for all of those and yet the writers were so guided in their selection of words and phrases and sentences that they were kept from error. Apparently they had the approval of the Spirit on their completed work." [46]

Dr. Ralston points out that:

"Until about the middle of the sixth century, we read of none, except notorious heretics who disputed the plenary inspiration of the Scriptures." [47]

Minor Theories: Dr. King, in his Christian Theology notes, lists several minor theories of inspiration. The writer shall only state these. (1) Illumination: the elevation of the writers' religious perception instead of the natural faculties. (2) Dynamic Theory: inspiration affects the writers only and has no direct bearing on their writings. (3) Natural Inspiration: refers to the inspiration of the geniuses of the high order, such as Shakespeare, Plato, Milton, etc. (4) Universal Christian inspiration asserts that the ordinary Christian of today are as much inspired as were the Biblical writers themselves. (5) Conceptual or thought inspiration: God inspired only the thoughts and left the rest to the writers. (6) Partial Inspiration: The Bible contains the Word of God and is not necessarily the Word of God. (7) Organic Inspiration: The writers were acted upon by the Holy Spirit in harmony with the laws of their own inner-beings, using them as they were. This theory is similar to the plenary theory.

## Conclusion

Hence we conclude that the Scriptures are all given by plenary inspiration, embracing throughout the elements of "superintendence, levitate, and suggestion" in so high a sense that the Bible, from Genesis to Revelation, is the infallible word of God--"one jot or tittle" of which can never fail, but which, when heaven and earth shall pass away, shall still remain, enduring as the throne of Him by whose Spirit it was inspired. [48]

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## THE DISCIPLES BEFORE AND AFTER PENTECOST

### CONTENT

#### I. INTRODUCTION

#### II. THE VIRTUES OF THE DISCIPLES BEFORE PENTECOST

- A. They had left all to follow Jesus.
- B. Their names were written in Heaven.
- C. They were commissioned to preach the Gospel.
- D. They had power to cast out Devils.
- E. They were not lost.
- F. They belonged to Jesus.
- G. Jesus was glorified in them.
- H. They had received and kept the word of God.
- I. They were not of the world.
- J. They spent days praying, praising and blessing God.

#### III. EVIDENCES OF DEPRAVITY IN THESE CONVERTED DISCIPLES

- A. They were selfishly ambitious and jealous.
- B. They were carnally sectarian.
- C. They were retaliatory in spirit.
- D. They had a men-fearing spirit.

#### IV. PENTECOST

#### V. THE DISCIPLES AFTER PENTECOST

- A. They were in a spirit of unity.

B. Their selfishness was gone.

C. They were possessed of a spirit of boldness.

D. They were faithful unto death.

## VI. CONCLUSION

## VII. BIBLIOGRAPHY

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## INTRODUCTION

The Scriptures say that Jesus Christ "came to seek and to save that which was lost." [1] The Apostle Paul wrote: "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love." [2] He wrote that "the flesh lusteth against the Spirit and the Spirit against the flesh...so that ye cannot do the things that ye would. But if ye be led by the Spirit ye shall not fulfill the lusts of the flesh." [3] "I find then a law that when I would do good evil is present with me...for I delight in the law after the inward man...If then I do that I would not...It is no more I that do it but sin that dwelleth in me .... I see then another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members .... Oh, wretched man that I am, who shall deliver me from the body of this death (or this body of death.) [4] "For God hath not called us unto uncleanness but unto holiness." [5] "For this is the will of God, even your sanctification." [6] "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." [7] "Christ,..loved the church and gave himself for it that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church not having spot, or wrinkle, or any such thing." [8] "Follow peace with all men and holiness without which no man shall see the Lord." [9]

Malachi, moved by the Holy Ghost, wrote, "Behold, I will send my messenger, and he shall prepare the way before me." [10] St. Mark recognizes this as being a prophecy of the one who was to prepare the way for the coming of Jesus. He says, "John did baptize in the wilderness, and preach repentance for the remission of sins." [11] John recognized that he was the one who was to prepare the way of the Lord, for he said, "I indeed have baptized you with water, but he, (Jesus) shall baptize you with the Holy Ghost." [12] John knew that Christ must increase but he must decrease that when he had gathered a following for Jesus and had given "Knowledge of salvation unto his people" his work would be completed. Dr. King says that John was resigning his disciples to Jesus when he "stood, and two of his disciples: and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." [13]

Jesus gathered many disciples as He ministered to the people. The Scriptures say that "a great multitude...followed him." [14] Then St. Mark says that "he goeth up into a mountain and

calleth unto him who he would: and they came unto him, and he ordained twelve, that they should be with him, and he might send them forth to preach." [15]

It is with these twelve that the writer shall be concerned about in this paper. It shall be the purpose of the writer to examine the character of these disciples before Pentecost and after Pentecost. The purpose of this examination is to portray the vast difference made in the character of a life possessed with "the law of sin and death" and that same life "made....free from the law of sin and death" by "the law of the Spirit of life in Christ Jesus." [16] The fruits of the Spirit shall be discussed somewhat to prove that they were born-again Christians. Also the works of the flesh lusting against the Spirit shall also be discussed to show that they did not measure up to the standard of Jesus when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [17] Then characteristics of these disciples after Pentecost shall be discussed for the purpose of showing the change wrought in the disciples by the Pentecostal Baptism whereby their hearts were purified by faith. [18]

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## THE VIRTUES OF THE DISCIPLES BEFORE PENTECOST

There is some controversy as to whether or not the disciples were born of the Spirit before Pentecost. The writer is solidly of the opinion that the disciples were children of God before Pentecost. The writer shall present ten characteristics of the disciples before Pentecost, any of which alone would prove that they were already Christians.

### 1. They had left all to follow Jesus.

Jesus stated one of the essential conditions of discipleship when he said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." [19] Rev John Wesley says that this forsaking of all means the withdrawing of the affections from all the creatures, enjoying them only in and for God, only in such a measure and manner as leads to Him, and hating them comparatively to Christ. [20]

The Apostle Peter testified to his Lord: "Behold, we have forsaken all, and followed thee." [21] Jesus did not rebuke Peter for saying this but spoke encouragingly to him. Jesus said "that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones." [22]

Says Bud Robinson:

"I know Jesus Christ never gave any sinner the promise of sitting on a throne to judge the Israelites, and the fact that the disciples had forsaken all and followed Jesus, and had the promise from the Father of sitting on twelve thrones and judging the twelve tribes of Israel is at least one good Scriptural evidence that they were converted men." [23]

Much weight is added to this belief that the disciples were already Christians by the personalness of the promise to sit on the throne. Jesus said, "Ye (Peter and the disciples) which have followed me....shall sit in the throne of his glory." [24]

## 2. Their names were written in Heaven:

God in His omniscience knows every man and all about every man. But Jesus in Luke 10:20 says to His disciples: "Rejoice, because your names are written in heaven." The inspired writer tells why the disciples were to rejoice that their names were written in heaven. The Revelation 20:12-15 says "And another book was opened, which is the book of life... and whosoever was not found written in the book of life was cast into the lake of fire." Speaking of the new heaven and new earth, John the Beloved said that those "which are written in the Lamb's book of life" were the ones who were to enter into it. [25] Says Dr. G. A. McLaughlin, "This shows that these Servants of God were saved before Pentecost." [26]

## 3. They were commissioned to preach the Gospel:

It is true that there were, no doubt, many false teachers and preachers in that day. Jesus Himself recognized this fact and warned the people of them. But of the twelve it was said, "and he ordained twelve, that they should be with him and that he might send them forth to preach." [2]7 "I have chosen you, and ordained you.. [28] "And he said unto them, Go ye into all the world and preach the gospel to every creature.. [29] The Pulpit Commentary says:

"Of these he appointed, or ordained,...twelve for a threefold purpose: (1) to "be with him," to keep him company, assisting him and sympathizing with him; (2) to be his messengers to men, heralding the good news of salvation; and (3) to alleviate miraculously human misery -- curing diseases and expelling demons." [30]

Says Bud Robinson:

"We notice that Christ sent out these men as preachers of the Gospel and not as set of unregenerated sinners." [31]

## 4. They had power to cast out Devils:

Jesus said,

"Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? [32]

St. Luke declares that "he (Jesus) called the twelve together and gave them power and authority over all demons." [33] The power that these men had to cast out devils was certainly from a source greater than the devils. The Scriptures state plainly that Jesus gave the disciples power and authority. Dr. McLaughlin says that healing was a gift which was not bestowed upon all even after Pentecost. [34]

5. They were not lost:

St. Paul wrote to the Church at Corinth,

"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." [35]

According to the intercessory prayer of Jesus for these disciples, they were not in the above described condition. Jesus said of them, "None of them is lost." [36]

6. They belonged to Jesus:

Jesus said to His disciples, "A new commandment I give unto you, That ye love one another, as I have loved you." [37] "As the Father hath loved me, so have I loved you." [38] "This is my commandment, that ye love one another, as I have loved you, Greater love hath no man than this, that a man lay down his life for his friends." [39]

The question would arise, Why did Jesus love the disciples with such peculiar love as He did? Jesus in His intercessory prayer says, "I pray for them...which thou has given me, for they are mine., [40] That was the reason Jesus loved the disciples as He did. They belonged to Him. "Jesus is joint owner, with His Father, of the disciples at this time., [41]

7. Jesus was glorified in them:

Since Jesus called and anointed the disciples, and gave them power to cast out devils, they had gone forth glorifying His name. Jesus said in His High Priestly Prayer, "I am glorified in them." [42] Says Dr. McLaughlin: "Jesus was glorified in these disciples. They were not unregenerate then. Jesus is not glorified in sinners, but the devil is. One reason that He prayed for their sanctification in verse 17 was because he was glorified in them, in a measure, but by being sanctified he was glorified in the fullest measure." [43]

8. They had received and kept the word of God:

Jesus said:

For everyone who does evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God. [44]

He said of His disciples, "I have given them thy word...thy word is truth." [45] Then He says, "They have kept thy word." [46] Jesus said that He had given them the word of truth and they had received it and kept it. John said that anyone who did the truth loved the light of truth and came to it that it might be plainly seen that the things he did were wrought or done in God. Mr. Dummelow says of the word here spoken of as, "Thy whole revelation of Thyself as disclosed in

my life., [47] Says Dr. McLaughlin of these men, "They kept the word of Jesus. That is, they obeyed him. Sin means the breaking of the divine commands. These men did not break them." [48]

#### 9. They were not of the world:

St. John said in I John 2:15, "Love not the world, neither the things of the world, if any man love the world, the love of the Father is not in him." Says Dummelow,

"The 'World' here is not the world of nature, nor the world of humanity which 'God so loved.' It means all in the present order of things which appeals to the soul as an object of desire apart from and in rivalry to God." [49]

St. James declares that "Whoever wishes to be a friend of the world makes himself an enemy of God." [50] According to the prayer of Jesus for these disciples, they had not made themselves enemies of God. Jesus stated in John 17:14 and then reaffirmed what He said in John 17:16 that "They are not of the world, even as I am not of the world." Says McLaughlin,

"He states in this verse that they were as separate from the world as he was himself. Any teaching that they were not now the sons of God would rule Jesus out of the family of God too, according to this verse." [51]

Their lives proved that they loved the world of humanity that Jesus died for.

#### 10. They spent days praying, praising and blessing God:

Jesus spoke of men "who trusted in themselves that they were righteous" praying. [52] But He never speaks of this type men having great joy like the disciples returned to Jerusalem with. "And they returned to Jerusalem with great joy, and were continually in the temple blessing God." [53] Again He said of them at this time, "These all continued with one accord in prayer and supplication.. [54] Before the ascension of Jesus, He blessed the disciples. Says Dr. McLaughlin:

"He who has Jesus bless him has great joy. He who has not this joy is unblessed by Jesus. Did Jesus bless a lot of sinners and as a result give them great joy? By no means. They were not sinners. Let those who say it blush for shame. Jesus never blesses sinners with great joy." [55]

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### EVIDENCES OF DEPRAVITY IN THESE CONVERTED DISCIPLES

As was observed above, Jesus, in His High Priestly prayer, had many commendable things to say to His Father about the disciples. They were His and He commended them very highly. But Jesus, the eternal Son of God, was not blind to the fact that the disciples were possessed with original depravity. St. James says that "a double minded man is unstable in all his ways." [56] This was so manifest in the lives of the disciples. They had in their hearts "the old man which is corrupt according to the deceitful lusts." [57]



They were selfishly ambitious and jealous:

Jesus Christ declared, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." [58] "Whosoever will be great among you shall be your minister." [59]

St. Mark records an incident in the tenth chapter, verses 37-41 that is not in harmony with the "royal law according to the scripture. Thou shalt love thy neighbor as thyself." James and John came to Jesus and wanted to fill the place in His kingdom that Joseph filled in Potipher's in Egypt. Dr. McLaughlin says that James' and John's actions there would be classed with clerical politics. [60] Says Dr. Adam Clarke, "That the sons of Zabedee wished for ecclesiastical, rather than secular honors, may be thought probable." [61]

When the other ten heard what James and John had done, the Scriptures say that "they were moved with indignation against the two brethren." [62] Dr. Adam Clarke says,

"The ambition which leads to spiritual lordship is one great cause of murmuring and animosities in religious societies, and has proved the ruin of the most flourishing churches in the universe." [63]

Of the indignation of the ten disciples, Dr. McLaughlin says:

"They were angry, not because James and John had done an improper thing but because James and John had filed their petition first. They were filled with the spirit of jealousy. This as truly springs from the root of imbred sin as does the self-seeking spirit evinced in the clerical politics of James and John. [64]

They were carnally sectarian:

In Mark 9:38 an incident is observed where St. John tells Jesus of a man whom he met who was casting out devils in the name of Jesus. John says that he forbade him because he would not follow their group. Jesus rebuked John for his sectarian spirit. He said, "He that is not against us is on our part." [65]

Says Dr. W. B. Godbey:

"True sanctification .... destroys all sectarian division, bringing the people of God into glorious unity and harmony .... All sectarian divisions are interdicted (prohibited) by our Lord's farewell prayer. [66]

Says Dr. McLaughlin, "Sectarianism in religion is one of the marks of the carnal mind." [67]

They were Retaliatory in Spirit.

As Jesus was on His way up to Jerusalem, He sent two of His disciples into a village of the Samaritans to make ready for Him, "and they did not receive Him, because His face was as

though he would go to Jerusalem." [68] When James and John saw this, they asked Jesus if they should not call down fire from heaven and consume them as did Elijah. Neither is this spirit in harmony with the royal law.

French says 'With all of carnal and sinful mingled with this proposal of theirs, yet what insight into the indignity and the greatness of the outrage, does it reveal?' Matthew Henry says, 'There may be much of corruption, lurking, nay, stirring, too, in the hearts of good people and themselves not be sensible of it.' [69]

Jesus told the disciples: "Ye know not what manner of spirit ye are of." [70]

They had A man-fearing spirit:

Jesus said "Be not afraid of them that kill the body, and after that have no more that they can do." [71] But when Jesus is faced by an angry mob with swords and spears that has come to capture the disciples' Master, the Scriptures say that, "They all forsook Him and fled." [72]

Jesus had warned Peter in order to strengthen him. He had said to him: "Simon, Simon, behold, satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren." [73] The Scripture says, "The just shall live by faith." [74] Jesus was warning Peter that his faith was going to be tested. If Peter had been able to grasp the truth that he later wrote to the church, it would have been a great help to him. He later wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." [75] This would have helped Peter in the flood of temptation that waited him in the near future.

Says Dr. R. T. Williams:

"The sanctified person has a great advantage over the unsanctified in the matter of temptation. The advantage in favor of the sanctified is in the inner condition of the soul. The justified are on God's side, they are saved, they hate sin, and they are living for the next world. They are not of this world, but they are fighting the carnal mind. In conversion the carnal mind is conquered, but not destroyed. There is therefore not only a struggle with outside influences, but a fight to keep this inner enemy down and conquered. This fallen nature, this inbred sin, throws its weight of influence with any desire that would tend to lead one wrong. This sinful self is against God, and the efforts of the justified man to obey God." [76]

Jesus told His disciples that they would all be offended because of him. "Peter said unto Him, Though I should die with thee yet will I not deny thee. Likewise also said all the disciples." [77] All the disciples said the same thing that Peter said. A clear example of St. James' statement, "A double-minded man is unstable in all his ways" shall be noticed here with the disciples. They loved Jesus, enough even to say they would give their lives before they would be offended in Him.

When Jesus was arrested the Scriptures say that, "All the disciples forsook Him and fled." [78] Jeremiah said, "The heart is deceitful above all things and desperately wicked, Who can know it." [79] The disciples were not fully conscious of the traitor that lurked in their bosom.

Jesus allowed this sifting to come to Peter and the other disciples to strengthen (convert, Luke 22:32) them.

When Peter was called on to testify for his Lord just outside the main judgment hall where an angry mob had his Lord on trial to kill him, Peter's double mind was unstable. He had a pull to Jesus and also the pull of the carnal nature to forsake Jesus and deny Him. Peter could have well said here with St, Paul:

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not. [I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. R.S.V.] .... If then I do that which I would not, I consent unto the law that it is good. [K.J.V.] So then it is no longer I that do it, but sin which dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death. [80]

Dr. J. B. Chapman is asked a question in his book, "Ask Doctor Chapman:"

"If sin is a willful transgression of God's law, and outbreaks of carnality are against the will of the converted person, should we say the person who has had an outbreak of carnality is backslidden and must be converted again?

Answer. When sin rises up in a justified believer he should not cast his confidence away, but should immediately seek a place of private prayer and should confess his sin and acknowledge his weakness and definitely trust the blood of Christ to cover all. [81]

Dr. G. B. Williamson answers the question:

"If the regenerated man has something inside him yet, after the birth of the spirit, that is not subject to the law of God, and it causes him to do something that he vowed he would die but never do, does God cut him off before he has time to act upon the deed done? Dr. G. B. Williamson answers, "No." [82]

Dr. Williamson was asked some more questions:

"Was Peter a justified believer?"

Answer. "Yes"

"Did sin rise up in Him?"

Answer. "Yes"

"Did carnality manifest itself?"

Answer. "Yes..."

"Did Peter refuse to repent when awakened?"

Answer. "No"

"Is it safe to follow the advise of Dr. Chapman when he says, "He should not cast his confidence away?"

Answer "Yes"

"What is the confidence of the Christian?"

Answer. "Assurance of present salvation." [83]

Dr. Stephen S. White states,

"Impulsive sins, or mistakes, will break one's fellowship and relationship to God, if and when the person realizes that he made a mistake or that he did an impulsive thing, and when he realizes it, deliberately refuses to repent of it. As long as he doesn't realize it, it is not sin; even mistakes and impulsive sins, sins that are done on the spur of moment are not deliberate in that final and full sense. [84]

Dr. McLaughlin says: "There are some things to be said in favor of Peter. He followed his master, even if it was afar off. The others forsook Him and fled." [85] He further states: "His conscience was not seared like that of Judas...The case of Peter was not hopeless, for he still loved Jesus." [86] This was evident from the Scripture. St. Mark says, "And when he thought thereon, he wept abundantly." [87] Luke says, "And Peter went out and wept bitterly." [88]

Dr. Godbey states:

"We are no apologist for Peter's cowardly repudiation of His Lord, even under those trying circumstances; Yet we do believe that the popular verdict against him, as a rule, is more condemnatory than he deserves. His unworthy conduct however, demonstrates the crying necessity of the second work of grace." [89]

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## PENTECOST

After the resurrection of Jesus and before His ascension He gave His disciples orders. They had to be delivered from the thing that made them undependable when the storm was on. He told them: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." [90] He promised them that they would "receive

power after that the Holy Ghost (was) come upon (them)" and that they would witness unto Him in the very place where they had so sadly failed Him in the trying hour. The Scripture says:

"And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. [91]

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. [92]

And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting... and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. [93]

The Apostle Peter, in making his defense before "the apostles and elders, interpreted this incident and told what happened to Cornelius and the Gentiles and said that it was the same thing that happened to the disciples at Pentecost. He said:

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. [94]

It is observed that two main things happened to the disciples: (1) they received the Holy Ghost; (2) Their hearts were purified. Jesus said that when they had received the Holy Ghost, they would receive power to be witnesses unto Him.

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## THE DISCIPLES AFTER PENTECOST

Now notice their lives under pressure as severe or more severe than they faced before Pentecost. They have taken on the whole armour of God with which they shall be able to quench all the fiery darts of the wicked one and also to stand. [95] They were in possession of what St. Paul termed the "end of the commandment" which "is charity out of a pure heart, and of a good conscience, and of faith unfeigned." [96]

They Were in a Spirit of Unity:

The Psalmist wrote, "Behold, how good and how pleasant it is for brethren to dwell together in unity." [97] It was observed above that there was not complete unity among the disciples before Pentecost. This was observed when John forbade the men to cast out devils in the name of Jesus and also when James and John wanted to sit, one on Jesus' right hand and the other on His left hand, and the other ten disciples being angry at them for trying to get ahead of them.

But now hear what St. Luke has to say of them after their hearts were purified: "And the multitude of them that believed were of one heart and one soul." [98] This is what Jesus prayed for when He prayed for their sanctification. "That they all may be one as thou Father art in me and I in

thee, that they also may be one in us, that the world may believe that thou has sent me." [99] Their unity was to convince the world.

Their selfishness was gone:

Before Pentecost the disciples were possessed of a spirit of selfishness, self-seeking and unholy ambition. Now hear Luke as he tells of them, "Neither said any of them that ought of the things which He possessed was his own, but they had all things in common." [100] Mr. Jamieson says that the coming of the Holy Ghost melted down all selfishness. "The community of goods was but an outward expression of this, and natural in such circumstances." [101]

Says Mr. Wesley, "In so great a multitude, this was a necessary consequence of that union of heart ....So long as that truly Christian love continued, they could not but have all things common." [102]

They were possessed of a spirit of boldness:

It was observed how that before Pentecost the disciples wilted and became silent under intense pressure. They all forsook Jesus and fled. Then two of them followed a great way off; then one of these when called on to testify denied that he even knew Jesus. But now after their arrest for preaching fearlessly the resurrection of Jesus, and their release, hear their prayer: "And now, Lord, look upon their threats, and grant to thy servants to speak thy word with boldness." [103] "And they spoke the word of God with boldness." [104] Mr. Halley says:

"The rulers, who had crucified Jesus, now alarmed at the spreading report of His Resurrection from the Dead, and the growing popularity of His name, arrested Peter and John, and ordered them to stop speaking in the name of Jesus. Note the boldness of Peter, 4:9-12, 19-20. This is the same Peter who, a few weeks before, in the same place, and before the same people, had cowed at the sneer of a girl and denied his Master. Now, in utter fearlessness, he defies his Master's murderers...The threat of the rulers made little impression on the church." [105]

Instead of Peter saying, "I know not the man" he thunders out to the high priests and elders and all the people of Israel: "Be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised from the dead, doth this man stand here before you whole...Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." [106] He told them that it was Jesus Christ or hell.

They Were Faithful Unto Death:

Jesus said, "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." [107] It was observed above that the disciples had that in their hearts before Pentecost that caused them to be fearful and afraid. It caused them to shrink in danger. When the angry mob had taken their master captive, "Then all the disciples forsook Him, and fled." [108]

But in Acts 12:1-3, St. Luke records an incident of two of these disciples, who earlier had forsook Jesus and fled. He states:

"Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also."

This was the James who had requested that he and his brother have first and second places in Jesus' kingdom. Says Dr. Godbey: "He got it, and was the first of all the apostles' to seal his faith with his blood." "James led the way, having his head cut off with the cruel sword of Herod at that early day. So he got his request -- first in martyrdom and first in heaven." [109]

"Be thou faithful unto death and I will give thee a crown of life." [110]

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## CONCLUSION

God "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." [111] But "by one man sin entered into the world, and death by sin; and so death passed upon all men." [112] "For all have sinned, and come short of the glory of God." [113] "Therefor as by the offense of one Judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [114]

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." [115] "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." [116] "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [117] "Blessed and holy is he that hath part in the first resurrection" on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [118] "Blessed is the man that endureth temptations: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him." [119]

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## ENDNOTES

1. Luke 19:10
2. Eph. 1:4
3. Gal. 5:17-18
4. Romans 7: 21-24
5. I Thess. 4:7

6. I Thess. 4:3
7. Heb. 13:12
8. Eph. 5:25-27
9. Heb. 12:14
10. Mal. 3:1
11. Mark 1:4
12. Mark 1:8
13. John 1:35-37
14. Mark 3:7
15. Mark 3:13-14
16. Rom. 8:2
17. Matt. 5:48
18. Acts 15:9
19. Luke 14:33
20. John Wesley, Explanatory Notes on the New Testament, p. 259
21. Matt. 19:27
22. Matt. 19:28
23. Bud Robinson, "Sanctification of the Disciples", Six Pioneer Holiness Sermons, p. 64
24. Matt. 19:28
25. Rev. 21:27
26. G. A. McLaughlin, "Commentary on the Gospel According to St. Luke", p. 240
27. Mark 3:14
28. John 15:16
29. Mark 16:15
30. Pulpit Commentary, St. Mark, Vol. I., pp 143-144
31. Robinson, Op. Cit., p. 67
32. Luke 11:17-18
33. Luke 9:1
34. McLaughlin, Op Cit., p. 202
35. II Cor. 4:3-4
36. John 17:12
37. John 13:34
38. John 15:9
39. John 15:12-13
40. John 17:9
41. G. A. McLaughlin, Commentary on the Gospel According to St. John, p. 243
42. John 17:10
43. McLaughlin, St. John, Op.Cit. p. 243
44. John 3:20-21
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## THE WESLEYAN CONCEPTION OF HOLINESS

### OUTLINE

#### I. MAN'S ORIGINAL STATE

A. The Natural Image of God

B. The Moral Image of God

#### II. THE FALL AND ITS EFFECTS UPON THE RACE

A. Death; Loss of Divine Life

B. Corruption of Nature of Man

#### III. REDEMPTIVE EXPERIENCES OF GRACE

A. Conversion, or the New Birth

B. Entire Sanctification

\* \* \*

## INTRODUCTION

The state of holiness is a state of perfect soul health. Dr. Harry E. Jessop gives it this definition: "Complete moral and spiritual purity. Wholeness, perfect soul health. This is a comprehensive term, implying a godlikeness of character." [1] Dr. Donald Metz said: "Holiness is the supreme characteristic of the Divine Essence. Holiness is all the attributes (of God) combined. . . Holiness is present. . . in every attribute of the Divine Essence." [2] God has said, "Be ye therefore perfect (holy), even as your Father which is in heaven is perfect" (Matt. 5:48). The Lord also says, "Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14). "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7) "Holiness becometh thine house, O Lord, for ever" (Psa. 93:5).

Because God is holy His purpose for His people in all ages has been that they be holy. His word says: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4), But man has not wholly carried out the purpose of God.

It shall be the endeavor of the writer of this paper to trace God's dealings with man in fulfilling, or carrying out, His purpose for man, beginning with the creation of man, the condition of his creation, then considering the fall and its effect upon the race, the atonement as God's plan of redemption, the extent of the atonement, redemptive experiences of grace -- conversion and entire sanctification -- and the final state of man. The writer shall not attempt to prove the points of this paper against opposing views, but simply endeavor to state the above mentioned points as held by most theologians of the Wesleyan-Arminian school.

## MAN'S ORIGINAL STATE

"And God created man in his own image, in the image of God created he him; male and female created he them..... And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." Genesis 1:27; 2:7.

Man was created in the image of God. This image of God was twofold -- the natural image and the moral image. By the natural image we mean that, like God, man had a personality, or was a personality. By the moral image we mean that, like God, man possessed positive holiness. [3]

"The Natural Image of God." The personality of man is what differentiates him from the animal creation and makes him the highest type of inhabitant of the earth. Because of it, man is not only conscious but also self-conscious. Dr. David Cooper says that this is the basis on which God "instituted capital punishment for murderers." He says that man "is still in this image, possessing

the natural likeness of God's spiritual image -- personality. Regardless of man's condition, intellectually, socially, and morally, he is still in this image and should be respected because of this fact alone." [4]

"The Moral Image of God -- Holiness." In addition to man being like God by possessing a personality, he possessed a natural tendency, or inclination, of his affections which inclined him toward God and gave him a bent in the direction of holiness. [5] Man was totally free from sin. "God hath made man upright" (Eccles. 7:29). Being thus created holy, his holiness was positive holiness, but this state of positive holiness was not a fixed state. Adam and Eve were free moral beings. Being thus, they had to pass through a period of probation. Being moral beings and being commanded of God to obey, there had to be the ability to disobey. [6]

The healthfulness of their moral nature was complete. They had no impulse to vicious or inordinate passion, nor was their moral reason clouded or perverted. Sources of satisfaction were amply provided for them. Their place of abode was one of beauty and plenty with only one prohibition. This prohibition, being open and plain, was well understood by them. Their reasons for obedience were the most weighty, having life and death connected thereto. Disobedience for them would be different in a measure from disobedience in us. For them to do wrong, they had to stem the tide, but for us to do right we have to stem the tide. [7]

#### THE FALL AND ITS EFFECTS UPON THE RACE

There is quite a problem posed when one tries to think how a being wholly free from sin or any inclination or longing for sin could desire to do wrong and do wrong. The matter revolves around two questions. Dr. Wiley has this to say:

"There are two questions upon which Revelation gives us no special light -- the mysterious point where temptation finds, because it creates, something to lay hold on, and thereby passes over into actual sin; and the manner in which the pure desire for knowledge passes into a desire for evil knowledge, or the sensibilities of the soul merge into evil concupiscence. [8]

"A personal being cannot escape the necessity of making choices, either right or wrong. In this light the placing of the tree of knowledge of good and evil in the garden was an act of kindness. It was a means of warning against wrong choices and was a constant reminder of Adam's obligation to make right choices." [9]

Sin began with the self-separation of man's will from God's will. Dr. Wiley says that the first formal sin is to be found in entertaining the question, "Yea, hath God said?" He says: "With the injection of the doubt, the desire for legitimate knowledge passed into a desire for illegitimate knowledge -- of being wise like the gods. Such forbidden desire is sin" (Rom. 7:7). [10]

Dr. Pope says:

"Separation from the Supreme Will was consummated within before it was exhibited in act. The inmost principle of sin is the severance of the self from God .... The outward act was the

look of concupiscence towards the tree, which had in itself the guilt of partaking, and was followed by the partaking itself." [11]

The disobedience in the heart of Adam and Eve constituted the actual double simultaneous facts of breaking the law and the generation of the carnal nature within. [12] The penalty for disobeying the command was to be death, or the loss of divine life. This is referred to as death in the Roman letter, 5th chapter, 12th verse, and passed upon all men. In Romans, the seventh chapter, it is referred to as a body of death. As a result of this pollution of man's nature, Jeremiah says: "The heart is deceitful above all things and desperately wicked" (Jer. 17:9).

This sin of the heart is defined sometimes thus: "A principle or cause of sin; proneness to sin; sinful propensity." [13]

"The Fall . . . had deprived man of his original perfection and occasioned total corruption of human nature..... Sometimes original sin is described as an inclination to evil, or a condition in which all the faculties of man, understanding and will and affections, have been perverted." [14]

After Adam fell and lost the image of God, it is said of him that he "begat a son in his own likeness, after his image." It could not be said that the son was after the image of God. There has not been one: since Adam who was conceived of a man who has not had this evil nature.

"We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually." [15]

## THE ATONEMENT

"Its Necessity." God, the Infinite Moral Being, created a race of finite moral beings with His immutable moral laws written upon all their hearts. These moral laws were braced by the confirmation of rewards and punishments. To repeal those rewards and punishments would have been to repeal the laws, virtually. Either God must inflict punishment, which would have meant the damnation of the race; or express His pity by providing a substitute to take the penalty. If God chose to do the latter, He, Himself, must provide the substitute; that is, the substitute must be infinite, a member of the Trinity. Created beings could not suffice. [16]

Redemption and Atonement are declared in the New Testament to have been the purpose of God in and from eternity. Thus, from the beginning it was virtually accomplished (Eph. 1:4). But it has only gradually been revealed. The Lamb of God was both foreordained and slain from before the foundation of the world. [17]

"Its Extent.] The fall affected every part of every person since Adam. The atonement has been provisionally as universal. The inspired writer said that Christ was "the propitiation for . . . the sins of the whole world" (1 Jno. 2:2). Also that He "taketh away the sin of the world" (Jno. 1:29). Dr. King says that "the atonement is co-extensive with the fall." "Both God and man are free moral beings. Therefore God only saves those who will to be saved." [18] "The Atonement is not

exhausted in the salvation of sinners; when one sinner has been saved, it is no less effective for the salvation of others. It is a great moral force, available for all sinners as for one." [19]

The Bible states that "the Son of man is come to seek and to save that which was lost" (Luke 19:10). An outstanding Methodist evangelist, Rev. B. K. Beaty, of Taylorville, Illinois, stated in a sermon at the Jernigan Memorial Church of the Nazarene that Christ was not only speaking of sinners when He made this statement, but also that holy estate which was lost in the Fall. The inspired writer states in Hebrews 13:12 that "Jesus . . . suffered outside the gate in order to sanctify the people through his own blood." Dr. A. M. Hills states: "Manifestly God designed the great plan of salvation, and Jesus died on the cross, that He might restore fallen Man to holiness." [20] So we see that the Atonement did not only provide forgiveness for sins but that it reaches the darkest corner of our innermost being and brings about "a renewal of the Spirit, and temper, and Dispositions of the mind, and of the tendencies and habits which impell to sin, and prompt disobedience to the Divine will." [21] It provides "deliverance from sin as a tendency born with us." [22]

## REDEMPTIVE EXPERIENCES OF GRACE

In order to adequately grasp the concept of holiness, one needs to understand sin in a measure. In the Christian church sin has always been recognized as having a twofold character -- that of outward, individual acts and also as a state or disposition which prompts evil acts. To view sin in this twofold manner would inevitably call for redemptive experiences of grace to deal with it in each of these phases. [23]

"Conversion or the New Birth." Justification, regeneration and adoption are concomitant phases of conversion. When one is converted, he is a Christian and is restored to the innocence of childhood. Justification is the Judicial act of God, the great Moral Governor, whereby the guilty person is acquitted and placed in a relationship as though he had not offended or transgressed the moral laws. Regeneration is the production of spiritual life, or the rejoining of the spirit of man with the Spirit of God. Adoption is both a change of relation and of position, from a child of satan and darkness to the glorious light and liberty of the children of God. [24] John Wesley says of the new birth: "It is that great change which God works in the soul when He brings it into life, when He raises it from the death of sin to the life of righteousness. [25] Dr. A. M. Hills says:

"Regeneration is the work of God and man cooperation, by which man resolutely turns from a life of self-gratification, and makes the supreme choice to live for the glory of God and the good of being; having been previously incited thereunto by the convicting and enlightening influence of the Holy Spirit who graciously inclined him to the love of God and holiness." [26]

Although regeneration does not satisfy the longing of the heart for holiness, it is nevertheless a perfect and complete work. It does everything for the soul that it is intended to do. The life of the regenerate is free from outward sins. [27] Although this is true, there still remains in the heart of the regenerate the "'Seed of Sin's Disease' . . . the all-defiling sin of man." [28] John Wesley writes:

"Original sin is the corruption of the nature of every man, whereby every man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh is not subject to the law of God. And although there is no condemnation for them that believe, yet this lust hath of itself the nature of sin. [29]

The regenerate person becomes responsible for this condition when the divine remedy is revealed to his heart.

"Entire Sanctification." Entire sanctification is spoken of as:

"That participation of the Divine nature which excludes all original depravity or inbred sin from the heart, and fills it with perfect love to God and man -- perfect love, the unction of the Holy One, and the baptism of the Holy Ghost .... Errors of Judgment, infirmities of body, fears occasioned by surprise, unpleasant dreams, wandering thoughts in prayer, times when there is no joy, a sense of inefficiency in Christian labor, and strong temptations, are by no means inconsistent with perfect love. Yet errors need the atonement." Heb. 11:7. [30]

Sanctification is not growth, it is an act. This act brings the soul of the regenerate into a state of perfect soul health. But this act is preceded by a complete consecration of the person and his all, not to the service of God, but to God.

"All is consecrated, and faith in Christ is exercised. In all cases there must be a practical recognition of divine authority, by unreserved submission to God, and appropriating faith in the merit and power of Christ. These are absolutely necessary to being sanctified wholly, body, soul, and spirit." [31]

The person who has been thus sanctified is not made mature in character. The pollution of his nature has been eradicated and he is in a good condition to grow in grace. The sanctified person will not have a perfect code of ethics because ethics have to do with human conduct and conduct is based upon two things, conscience and knowledge. We do not have perfect knowledge, but we can and must have perfect impulse, or conscience. One cannot claim any degree of grace and not keep his life up to the level of his light or knowledge. He faces one vital question, which sometimes is not easily answered, namely, What is the will of God for me? [32] "His delight is in the law of the Lord, and in his law doth he meditate day and night" (Psa. 1:2). His heart cries out to God: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11).

Dr. A. Hills states:

"It is the universal obligation of all Christians to become sanctified. . . . I have no doubt these words will be a surprise to many readers. But there can be no question whatever about it.

Who shall say that this command is not as imperative, "Be filled with the Spirit," as the command not to steal? [33]



The fact of Dr. Hills' statement is seen in Christ's prayer for the sanctification of His disciples. He wanted them to be sanctified to be in a fitness for a holy heaven, to convert a world of sinners, and to be perfect and complete in the Father's will. "It is only as His people are a holy people that they, like Jesus, glorify Him (God) in the earth." [34] It is after a person has experienced ENTIRE SANCTIFICATION that: "he grows in grace and in the knowledge of Christ, in the love and image of God, and will do so, not only till death, but probably TO ALL ETERNITY." [35] AMEN.

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The Holy Bible, King James Version and Revised Standard Version.

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## LAW IN THE BOOK OF ROMANS

### I. The Law of Sin and Death

- A. All have it
- B. Came from Adam's sin
- C. Opposed to God and God's law
- D. Corrupt and deceitful
- E. Not subject to God's

### II. The Ceremonial Law

- A. Came by Moses
- B. Came as school-master
- C. Weakened by carnality
- D. No one justified by observing mere ceremonies
- E. Could not make pure or take away sins.

### III. The Law of the Spirit of Life in Christ Jesus

- A. Grace in John I:17
- B. Came by Christ's death
- C. Makes free from law of sin and death
- D. Brings into harmony with moral law

### IV. God's Moral Law

- A. Based upon moral nature of God
- B. As unchangeable as God is
- C. Spirit of law does not weaken but strengthens law
- D. Spirit puts life into law

E. To be fulfilled in us who walk after the Spirit

Scripture: Romans 8:1-4 and Romans 3:27c

Text: John 1:17 "For the law was given by Moses, but grace and truth came by Jesus Christ."

Introduction: Today in conversation and from the pulpit we hear much that would tend to make people think that the study of law in relation to the Christian life is not too important. We hear such statements as, "We are not under law but under grace", "back under the law", "the dispensation of law", "not the letter of the law but the spirit of the law". Now what do we mean by all of this? What do we mean by the term "law"? What law are we under now? What is the relationship of faith to law? Is there any relationship of the two? Does the grace of God or the mercy of God cancel the demands of God's moral law? There are several questions of that nature we could ask but I think it will be well to examine the scripture that we just read in your hearing, and see what law or laws the apostle was speaking of.

## I. The Law of Sin and Death

We notice back up in the seventh chapter of Romans that the apostle seems to be painting a clear word picture of a regenerated Christian struggling or warring with the carnal nature. He gives it different names there in the seventh chapter of Romans. He calls it flesh, sin that dwelleth in him, a law in his members warring against the law of his mind, and the body of death.

This sin that he found in him he had when he came to the age of responsibility. At this time, when the just demands of God's moral law came clearly before him, this sin deceived him and by it deceiving him he willfully walked over the bounds of God's: moral law and became dead in trespasses and sins.

We learn back in the fifth chapter and also in the seventh chapter that this sin had been with the man from birth, that all men are polluted with it, and that it is the result of Adam's willfully rebelling against God.

We learn several things in the scriptures about this law of sin and death. It is opposed to God and all good as well as to the law of God. In the seventh chapter St. Paul describes a man who earnestly and sincerely wanted to do right and good. He even delighted in the law of God after the inward man. But he says that he found a law that was just as true to its course as the law of gravity. He said, "I find then a law that when I would do good, evil is present with me." Then he says that this law was active "warring against the law of his mind and bringing him into captivity to the law of sin which "was in his members". Then in the eighth chapter farther down he states that the carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be. Anything that God is for, this carnal mind is against.

James speaks of a man who has, two minds -- a doubleminded man. He says, "a double-minded man is unstable in all his ways." So the carnal mind produces a decree of instability.

The apostle in the Ephesian letter urged the people to put off the old man which is corrupt according to the deceitful lusts. Then Jeremiah describes it as deceitful and desperately wicked.

## II. The Ceremonial Law

I think it would be well for us to notice now the ceremonial law. We read in our text that "the law was given by Moses, but grace and truth came by Jesus Christ". So we know who is responsible for the ceremonial law. Many have confused this Mosaic or ceremonial law with God's moral demands or requirements. But we should not.

The scriptures are plain as to what the ceremonial law for what it was to do and what it could never do. It will be to our good to examine it.

The apostle Paul tells us in Gal. 3:24. the purpose of the coming to the ceremonial law. He says "the law was our schoolmaster to bring us to Christ, that we might be justified by faith". We no doubt all have heard of or come in contact with a truant officer for schools. He is concerned with getting rebellious children into school. A main concern of his is to round up students or pupils who have played hooky or ditched school and bring them back to school to be taught. I think that is what the Apostle Paul might be referring to or he could mean that the law was the school teacher to teach the people about Christ and bring them to a saving knowledge of His love and grace.

Some today would say that Old Testament saints did not experience justification by faith as we do today. But this scripture teaches plainly that anyone who would cooperate with the schoolmaster and be taught of Christ, could be justified by faith. Christ is and has always been the way, the truth, and the life. He has always been the door by which if any man would go in he would be saved and go in and out and find pasture. It is quite plain that only those who would so cooperate and be taught would be brought to Christ to receive justification by faith.

St. Paul states that the ceremonial law was weakened by the carnal nature in the hearts of men. He recognized the tendency of the carnal heart to feel secure in going through ceremony. It seems to me that he might have been speaking of the tendency of some to think that they received justification by strict observance of the ceremony of the Mosaic law. It was this sort of thing that was a stench in the nostrils of God. It is not hard to get people to observe religious customs and traditions, such as not eating meat on Friday or even denying themselves some physical comforts. The carnal heart seems to take pride in the way it is religious. But the deceitfulness of this carnal nature shows up when brought face to face with Christ and the matter of dying out to sin and worldliness. The carnal mind is opposed to the thought of such.

The scriptures plainly teach that no flesh can be Justified by deeds of the law. Romans 3:28 tells us, "a man is justified by faith without the works of the law." There are no works that we can do that will justify or nullify our past sins. One may be ever so good now or try to be any way but his present goodness does not atone for past sins, The observing of the ceremonies could only bring one to Christ, then through Him the soul could stand justified by faith. It was not the blood of bulls and goats and the ashes of heifers that took away sins but the blood and broken body that these pointed to. Only the Lamb slain before the foundations of the world could take away sins.

### III. The Law of the Spirit of Life in Christ Jesus

It will be well now to consider the law of the spirit of life in Christ Jesus.

In the text that we read in the beginning, we learned that "grace and truth came by Jesus Christ." John here speaks of the law of the spirit of life as grace. I could not reconcile in my own mind the phrase "the law of the spirit of life in Christ Jesus." I could not figure out how "law" could be used. Mr. Erdman helped me somewhat. He called it the power or operation of the Spirit of life in Christ Jesus. The scriptures have much to say about this.

We learn in Hebrews 13:12 that "Jesus also that He might sanctify the people with His own blood suffered without the gate". This grace or work of the Holy Spirit came as a result of Christ's shed blood and suffering!.

In the scripture that we read in the beginning we learned that this operation of the Spirit of life makes us free from the law of sin and death, We have already observed some things about this law of sin and death. We have observed that it is just what this name suggests -- a uniform tendency to sin and death. This thing cannot be educated or trained. The more one endeavors to educate this foe of righteousness the more deadly it becomes. The death sentence is passed upon it. It must be put to death and destroyed or it will put to death and destroy. Thank God, we are offered freedom from it. The work of the spirit in the soul is likened to fuller's soap in the Old Testament. Fuller's soap was a sure and quick death to dirt and impurity but so gentle to the tenderest or most delicate fabrics. That is so with the work of the Holy Spirit. It takes a sharp fiery knife and gouges around in the most remote parts of the soul and destroys the tendency to sin in every particle but is so tender and gentle to the heart of the patient. One need not fear coming off God's operating table wounded and bleeding. No, the Holy Spirit makes healthy and well that soul that was diseased with the cancer of sin.

When the Holy Spirit has made the heart free from this law or tendency of sin and death it is the natural thing for the life to be in harmony with God's moral law. St. Paul said that we were made free from that law of sin and death that the righteousness of the (moral) law might be fulfilled in us who walk not after the flesh but after the Spirit.

### IV. The Moral Law of God

This leads right into our next point -- the moral law of God.

St. Paul was speaking of the moral law when he wrote "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit". This moral law was spoken of in our text when it said "truth came by Jesus Christ".

As has already been stated some confound this moral law with the ceremonial law which was given by Moses, and say that since we are under grace and are saved or Justified by faith we are not under the moral law. But this is not the teaching of the scripture. This confusing comes from not understanding the nature of the moral law of God.

We should consider briefly the foundation of the moral law or upon what is the moral law based. Morality has to do with right and wrong. That is moral which is right. That is immoral which is wrong. But upon what is right and wrong based? By what do we judge right and wrong?

We know that God is the moral sovereign of the universe; It is to Him that all free moral beings are responsible. Man is the crowning work of God's creation. Man is to bear the seal or sign of His creator. This sign or seal or insignia of the creator is that which resembles Him. Morality or goodness resembles the creator more than any other thing, because that is the chief attribute or the whole of His attributes. God's nature is the standard by which we determine the morality or right and wrong. If we will allow this it will be a big step in refuting the idea that men were once under more obligation to obey God or work the works, of the law (moral law) than they are now.

If the moral law is based upon the moral nature of God then it is as unchangeable as God Himself. The moral law will never change because God will never change in His attitude toward right and wrong. God is immutable and that not only means changeless but also carries the thought of impossibility of changing. So that if it was idolatry for men or women to deck themselves with jewelry fifty or a hundred years ago it is still idolatry today. And since God is omnipresent or everywhere present and where God is there are all of His attributes; If it is immoral to wear shorts and pedal pushers in public on the streets, it is immoral to wear them in public on the ball court or possibly more so, since one is there to be looked at mainly.

But some will say that we emphasize the spirit of the law instead of the letter. That is to say that we can possess the spirit of the law without observing the letter. But we would ask who inspired the giving of the letter? Holy men of old spake as they were moved by the Holy Spirit". The spirit of the law does not in any degree lessen the demands of the moral law but rather enforces and quickens or gives life to the letter. The Psalmist said "the law of the Lord is perfect converting the soul"

Some seem to teach that faith in the mercy and merits of Christ excuses one from the demands of the moral law. Their idea seems to be that since one can be justified by faith without previously conforming to the demands of moral law and conscience, one does not have to obey God's law to remain justified. But that is not the teaching of the scripture. The scripture teaches that the lowest and most base sinner can come to Christ confessing and forsaking his sins and by faith in the shed blood of Christ be Justified or forgiven of his sins or acquitted before the courts of heaven. But after this one is to be God's workmanship created in Christ Jesus unto good works". Ephesians 2:10.

John Wesley says "to abolish the moral law is, in truth to abolish faith and the law together. St. Paul wrote "Do we then make void the law through faith? God forbid, yea, we establish the law." Romans 3:31. The scripture that we read in the beginning taught that if one had that in him that he was opposed to God's moral law, he was not free from the law of sin and death or he is yet carnal. But the Psalmist said. that the man was blessed whose delight was in the law of God.

Conclusion: In conclusion let us recall that because man sinned, God provided a remedy for sin and gave the ceremonial law through which to reveal the Saviour or remedy for sin. The remedy that God provided was a complete remedy both for man's acts of sin and the law of sin in his members. This remedy was to be applied by the operation of the Spirit of life which was wrought by the "law of faith". Romans 3:22. Thank God we can enjoy an experience of grace which makes it our joy and pleasure to obey the commands of such a loving Lord.

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## WHY THE DIFFERENCE?

Ours is a world of contrasts. There is a world of difference between God and the devil. Notwithstanding the efforts of many to destroy any marks of distinction between the saint and, the sinner, there is still a difference between the holy and the unholy, apparent even to the casual observer. One observes not only a difference between the wicked and the righteous, but a considerable difference in many righteous people -- not in the kind of righteousness but in the degree.

Many have been the times when I have been privileged to be in the company of some of God's choice saints. It is very easy for me to recognize a difference between them and me. I was aware that I was not as good a person as they were. They were more like Christ than I. They were not only more conformed to Christ than I but more than many others of my close friends, friends in whom I had utmost confidence. Why this difference?

The Psalmist has two thoughts that seem to express two reasons for the difference in people. In Psalm 143:7 prays "hide not thy face from me, lest I be like unto them that go down to the pit." Again in Psalm 28:1 his prayer is; "be not silent to me, lest if thou be silent to me, I become like them that go down to the pit."

One of the reasons for the difference in men according to the Psalmist is the difference in Conception. David knew that if he could see God clearly he would be different from men, who go down to the pit. Men who approximate the Christ-like ideal, do so because of a clear concept of God. The faulty conduct of others is oft caused by a faulty or at least less clear concept of God. Improvement in conduct for a Christian is in proportion to the improvement in the way he see God. The better acquainted one is with the nature of God, the higher his ethical conduct will be.

Another reason for the difference in men is the difference in communion. The Psalmist expressed the truth that if God were silent to him, he would be like any man that goes down to the pit. If God did not talk to him he would be like others. Real communion will involve God talking to the communicant as well as the communicant talking to God. The Lord has promised, "thine ears shall hear a word behind thee .... saying 'this is the way, walk ye in it'." Many are the voices clamoring for attention today. It will be no accident to hear the voice of God amid the din.

I heard one of the above mentioned servants of God say, "What God has spoken to any one about, He might speak to you about if you got within hearing distance." The Bible speaks of those



who say "speak Lord, thy servant heareth", and contrasts them with others who stop their ears or turn away their ears from hearing.

The effect of ones concept and communion upon his life is illustrated by two very prominent men in the Bible. The prophet Isaiah was a good man and a servant of God, but it is thought that he could not see God or hear His voice clearly until Uzziah died. But "in the year that Uzziah died (he) saw also the Lord sitting upon a throne, high and lifted up....also (he) heard the voice of the Lord." This was accompanied by a change in his condition but it illustrates how what one sees of God and hears from God affects his life.

Saul, the persecutor, was very zealous for God, he thought, but his zeal was according to knowledge. One day he had a vision and "heard a voice saying unto him...'I am Jesus.'" True his concept of Christ and communion with Christ was accompanied with a change in his condition. He later ascribes his behaviour to what he saw; "I was not disobedient to the heavenly vision."

Having noted these reasons for the difference in people, it would be well to note how a proper concept and effective communion with God makes a difference. One of the areas of difference is that of Dependence. In time of need one who has a proper view of God as a loving, providing Father. is surely different from those who see Him "the man upstairs", "sugar daddy in the skies", or "the old man". In time of trouble, being able to see God as a very present help in trouble will make one difference from the person who cries "why does God do this to me". When issues are at stake, seeing God aright will make one different from those who bow out to the wishes or whims of human hierarchy.

Seeing God aright and having proper communion with Him will make one different in his Deportment, behavior or conduct. Those who go down to the pit behave and conduct themselves according to the prince of the power of the air, the spirit that worketh in the children of disobedience. They "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." "Some "when they knew God, glorified Him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened." But those who have the eyes of their understanding enlightened see how they ought to walk and to please God, and to be in behaviour as becometh holiness. The places they go, the enjoyments they engage in, what they wear and do not wear testify that they are looking to Jesus the author and finisher of their faith. Conduct governed by such principles may cause one to suffer affliction with the people of God by those who enjoy the pleasures of sin for a season. But we may endure as seeing Him who is invisible because we have respect unto the recompense of the reward.

Duty will be looked upon differently by one who has a pure heart. I was in a class not long ago where the matter of duty and obligation in regard to tithing was being discussed. The one teaching the class expressed disapproval of using the terms "duty" and "Obligation". But Jesus spoke of the things we are commanded to do as being our duty, Luke 17:10. The wise man wrote of the "duty of man", Eccl. 12:13. To the pure in heart, keeping God's commandments is a duty, pleasing God an obligation, but neither is grievous. For one who really loves God, it is a privilege to do ones duty and carry out ones obligation.

Yes, there is a difference between the holy and the unholy, the godly and the ungodly, the righteous and the unrighteous. Among the reasons for this difference are Condition, Communion, and Concept. This difference is manifested for sure in areas of Dependence, Deportment, and Duty.

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## THE MERITS OF MODERATION AND THE MENACE OF MODERATISM

The phrases that form the caption of this article came to my mind at different times from separate sources. On the surface they appear antithetical when in reality the truths they suggest are complimentary. The doctrine or thesis of moderatism is surely sometimes a horrible menace and yet moderation has its merits.

One area where moderation has its merits is in the realm of recreation. Our bodies need a change of pace. Constant strain and stress result in physical, mental and emotional harm. When, because of the "many coming and going," the disciples "had no leisure" our Lord said, "Come ye yourselves apart into a desert place and rest a while" (Mark 6:31). There is need of recreation or refreshment but moderation must be observed lest these become sport and a-musement (anti-meditative).

Reasoning is another activity that demands moderation. Some people simply do not want to be made to think. It is said that when radio came people stopped reading but when television came they stopped thinking. This tendency is observed in church life when we prefer ministerial gymnastics, physical and facial contortions, jesting and joking that make us laugh to the expounding of scriptural truth as portrayed in Nehemiah 8:8.

John Wesley is reported to have said that to divorce reason from religion is to divorce religion itself. Nothing is more reasonable than the real religion of our Lord. But again, nothing is more unreasonable than life based solely on reason and rationalization. Moderation is necessary to keep us from being slothful, slovenly simpletons on the one hand or stilted intelligentsia on the other.

Moderation is needed in our reactions and resistance. Daniel is a classic example of this. When the stage was being set to bring pressure upon Daniel to compromise his principles, we read that Daniel "purposed in his heart that he would not defile himself." That is one side of his reaction showing his commitment. There is in the same verse another side which reveals his courtesy. "He requested of the prince of the eunuchs that he might not defile himself." One of my professors would weepingly tell us, "Fellows, you can fight the devil in such a devilish way that you become a devil." In our reactions and resistance we need moderation so that we will not be jellyfish on the one hand and swordfish on the other.

With all that can be said about the helpfulness of the merits of moderation, there are yet considerations about the horrors of the menace of moderation.

The person who only moderates his practice of lying is still a liar. The person who is only moderately licentious is still licentious. Moderation of vice is still vice. God does not propose that we merely moderate our wicked practices but that we mortify them. (Col. 3:5,6).

To speak of love in a moderate degree is to call to mind the words of Jesus concerning last day conditions: "Because iniquity shall abound the love of many shall wax cold" or moderate. Peter admonishes that when "the end of all things is at hand," we should "above all things have fervent charity among ourselves" (1 Peter 4:7,8). Spirit of burning come and shed abroad in us the love of the fiery Holy Spirit.

That person who is only moderately loyal is a simple traitor. The degree of our loyalty can be determined by observing how small and insignificant a hindrance can divert us from duty and obligation. What does it take to cause you to miss prayermeeting, Sunday night service, calling, paying your tithe, or doing any duty of devotion? That person who is only moderately loyal would deserve the firing squad in military warfare. What shall we expect from the Supreme Magistrate, should He find us only moderately loyal to His commands concerning His Church, the church family, the needs of the church, general to local, and the lost outside the church?

"On to victory, on to victory.  
Cries our great commander, 'On.'  
We'll move at His command  
We'll soon possess the Land  
Through loyalty, loyalty  
Yes, loyalty to Christ.

May the Lord enable us to be helped by the merits of moderation and continue to be horrified at the menace of moderatism.

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## THE CHRISTIAN AND TEMPTATION

Scripture: Matthew 4: 1-11, James 1:12-15, 1 Cor. 10:13.

Text: James 1:12. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Introduction: Since the creation of Adam and Eve in the Garden of Eden, the conflict between sin and righteousness has been continually waging. Since Satan was cast down from his high and holy estate, it has seemed that he has endeavored to set revenge on God and righteousness. His first endeavor after his fall was with the first created pair in inciting them to rebellion against the authority of their creator. Since then the human family has had to resist this mad, deadly enemy.

Before we go very far in this study of the Christian and temptation, we need to come to an understanding of what it means to be tempted. No doubt, many have been defeated at this very

point, mistaking temptation for sin or possibly evidence of carnality, when it is neither. The dictionary gives several meanings for the word tempt, of which we are mainly concerned with two: one is, "to incite or solicit to an evil act, to entice to something wrong by presenting arguments that are plausible or convincing or by the offer of some pleasure or apparent advantage as the inducement". This is the sense in which the devil tempts humanity. The other is the sense in which God is said to tempt people: e.g. "to try, to prove, to put on trial for proof". It was in this latter sense "that God did tempt Abraham and that Jesus asked the disciples, "Will ye also go away". It is with the former of these two that we are primarily concerned with now.

1. We will first consider the basis of temptation. The scripture says that God cannot be tempted with evil; neither tempteth he any man". Again it says that, "Every man is tempted". And again St. Paul says that temptation is common to man, and it is so because God allows it.

John Wesley says that the first thing we should consider in the study of temptation is the nature of the body with which the soul is connected. The Calvinists have no doubt stumbled at this point and placed the blame for sin onto the physical body. But the Bible states that every sin is without the body. I Corinthians 6:18. The Bible has much to say about the body. The Apostle Paul stated that he kept under his body and brought it into subjection lest by following the inclination of the body he became a castaway or reprobate.

The Lord created man with certain appetites, desires, and passions. It is to these powers that Satan makes his appeal. The Lord planned that these powers should serve to enrich and serve mankind. But Satan endeavors to make mankind a servant or slave to these powers. It was to these powers that Satan appealed in the temptation of Eve and also of Christ in the wilderness. Eve surrendered these powers to Satan and brought death to the human family, but Christ resisted the appeals of Satan and brought life and immortality to light. St. Paul said that by the disobedience of one (Eve) many were made sinners, but by the obedience of one (Christ) many were made righteous. Had Christ followed the natural inclination of His physical body or human nature, He would have yielded to the suggestion or solicitation of Satan as did Eve. But thank God, He demonstrated to us that one can be victorious and set us an example that we should follow in His footsteps who did no sin neither was guile found in His mouth. St. Paul gave some serious warnings along this line: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Romans 8:13. "Put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts (or desires) thereof." Romans 13:14. He also gives his own experience: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Corinthians 9:27. We can be sure that Satan gears his substitutes or counterfeits for God's genuine real plan, to where they will appear easier and more fascinating than what God offers. Since human nature tends to that which is easy and convenient we need to take heed that we are sensitive to the presence of the Holy Spirit and also His leadership for this is the only path of safety.

Also as a basis of temptation, we should consider the fact of our being a free moral agent. We might ask, Just what does it mean to be a free moral agent? We all probably have our concepts as to what a free moral agent is. The meaning of the term hinges around the meaning of the word moral. This word has to do with right conduct. Simply stated: moral conduct is right conduct and immoral conduct is wrong conduct. God is the moral sovereign of the universe. It is to Him that all

moral beings are responsible. The case of Adam and Eve is a good example of what we mean by free moral beings. God created them holy. This was in a state of holiness, but not in a fixed state. God made ample provision for their satisfaction. He placed them in the midst of plenty. They were chosen to be holy and without blame before Him in love. God placed two significant trees in the garden. They were the tree of life and the tree of the knowledge of good and evil. He gave them freedom to eat of whichever one they would choose to eat. He told them what would be the results of eating of the tree of life and also the results of eating the forbidden fruit. He did not command them to eat of the tree of life but He did definitely command them not to eat of the tree of the knowledge of good and evil. He did promise them reward if they would eat of the tree of life and He also promised punishment if they should eat of the forbidden fruit. They were completely free to choose for themselves what they would do.

If we will accept this case as an example of free moral beings, we can draw some conclusion as to free moral agency. A free moral agent is a rational being with the ability to choose between right and wrong with the knowledge that if he chooses right, he will be rewarded and if he chooses wrong, he will be punished.

It is to this ability that Satan appeals. According to Webster's dictionary, in the light of what we have already said, Satan presents to the mind or rational powers "arguments that are plausible or convincing or the offer of some pleasure or apparent, advantage as (an) inducement." Animals are as far below this ability to be tempted as God is above it. It is because man has the power to choose his course of actions that Satan appeals to him with his arguments to try to convince man that his way is best and that God is withholding good things from him. There is safety through Christ in us, the hope of glory. We can be sure that Satan has no power to force the Christian to yield to his offers and arguments as long as the Christian keeps his will set to do God's will.

The Lord has promised that He would not allow us to be tempted, solicited or enticed, above that we are able, but that He would with the temptations that He allowed, make a way to escape that we might be able to bear it. He also assured us that if we would draw nigh to Him, He would draw nigh to us and that if we would resist the devil, he would flee from us.

## 2. The Nature of Temptation James 1:14b

Having considered the basis of temptation or the grounds on which man is tempted, we need to consider the nature of temptation. Dr. R. T. Williams says that it is at this point that we get to the heart of the study of temptation and that confusion at this point will lessen the likelihood of our enduring or overcoming temptation.

It would be hard to study this phase of temptation if we did not have some cases of temptation to consider and to draw our observations from. We shall draw our observations from two cases mainly the temptation of Eve in the Garden and the temptation of Jesus.

We can observe from the two above mentioned cases of temptation and also from our Scripture lesson that in all temptation there is the element of desire. Our scripture lesson stated "every man is tempted when he is drawn away of his own lust", (or desire, as Webster unabridged

dictionary says). Turning to the two cases of temptation that we have mentioned we see this very clearly. In the Garden of Eden Satan made his appeal to Eve through three of her basic desires which were in themselves gifts from God. Eve had a desire for food for the preservation of the body. She had a desire for knowledge which was God-given and also a desire for beauty. It was to these desires that Satan made his appeal. We notice also in the temptation of Jesus some interesting observations. We observe that Jesus was led of the Spirit into the wilderness to be tempted or solicited to evil acts, and enticed to something wrong by the presentation of arguments that were plausible and on the surface convincing or offered pleasure and apparent advantage as an inducement. After Jesus had fasted for forty days the scripture that we read in your hearing said that He was an hungered. Now what is hunger if it is not a desire. Nor it is not a desire to do evil. Jesus was the Son of God, a divine person, united with a human nature, with the desire to establish His deity in the minds of the people. It was to this desire that Satan appealed to tempt Jesus to go to the pinnacle of the temple and fall down, to prove His deity. This is an example of that Oscar Finch said "that Satan appeals to the best in us". Jesus also had a desire, a holy desire to set up His kingdom on earth in the hearts of men. It was to this desire that Satan appealed in tempting Jesus to fall down and worship him.

The desire that Satan appeals to in the Christian are not evil desires because the Christian does not desire to do evil. Satan makes his appeal to natural desires but his appeal is to satisfy those desires outside the will of God or against the will of God. The desires that God has implanted within us can be satisfied lawfully but Satan endeavors to get Christians to think that God is too hard on them and is holding back from them pleasures that they could be enjoying if they would.

There is no sin involved in willing to satisfy natural desires lawfully. Sin enters when the will decides to satisfy the natural desires unlawfully. It is virtuous for a preacher to desire to build the kingdom of God. This desire can be satisfied lawfully. But how many are the preachers who have had this holy desire to build the kingdom and reach and hold the unsaved for Christ, that Satan has appealed to, to satisfy this desire by unlawful means or methods. It is this desire, no doubt, that Satan appeals to many times in tempting ministers of the Gospel to organize a Junior league ball team to capture and hold young boys for the church. He may also appeal to this desire in tempting a minister to have a wiener roast at the church or an ice cream supper in the basement or many other little cheap substitutes that he has to help kill a Spirit of worship in a church or to rob the prayermeeting of its blessing and victory. But as long as the Christian minister keeps his will set to do the will of God and see His kingdom built up among men he will come out victorious over temptation. As long as a person has his will set to do the will of God and satisfy God-given desires lawfully, and refrain from attempting to satisfy them unlawfully, he will retain his integrity and keep the smile of God. No matter how fierce or often Satan tempts the soul, as long as the Christian says no to the solicitations and inducements of the devil and keeps a love for the will of God and yields to His wooing, he has not sinned but grows in grace.

In speaking of the nature of temptation, we need to notice that temptation is progressive. By this we mean that there are different stages in temptation. Temptation progresses. The scripture that we read at the beginning teaches this very clearly. It says that every man is tempted through his own desires when he is enticed by the evil, then when his will and desire conceive or unite with the enticement of Satan, it brings forth sin and sin in its end brings death. This is what we mean

when we say that temptation is progressive. Every man is tempted (or temptation is common to man) but every man's will and desires do not unite with Satan's temptation to produce sin and death. Temptation in its progressive stages does not produce sin until one's desires and will unite with it, thus producing a motive of rebellion against God.

### 3. Enduring Temptation

The scripture says plainly that the man is blessed that endures temptation. It also says that we should not think it strange concerning the fiery trials which are sure to try us. It will only be after we have been tested and tried in this life that we will be accounted a place among the eternally blessed.

There is a sense in which we are benefited by temptation. But these benefits only come to those who overcome temptation. Certainly those who allow themselves to be defeated by temptation are not benefited by their defeat. A tree that is strong and has a good root system is benefited by the strong winds that blow even if it does lose a few leaves. But a tree that is half rotten and whose roots have begun to rot may be blown over or possibly even pulled up by the roots. With the one that is benefited the wind swaying the tree back and forth loosens up the soil around the roots enabling the roots to expand and go deeper.

There are different ways in which the Christian is benefited by overcoming temptation. One is benefited in that his moral fibers are exercised -- thus becoming stronger or tougher. This works somewhat like subjecting the body to rigorous exercise causes the body to grow stronger. Overcoming temptation makes us stronger to do right. Whether consciously or unconsciously we form habits or patterns of action in the affairs of life. In this way a person is benefited by overcoming temptation. One is benefited by overcoming temptation in that the more accustomed one is to resisting or overcoming the temptations of Satan, the more that becomes a part of one's life.

One is also benefited by overcoming temptation in that he has the blessing of the Lord by doing so. A Christian makes no sacrifice or self denial of anything for his good or soul happiness when he resists temptation. This is all to one's good since he keeps victory in his own soul and an open heaven to his prayers.

The final! benefit of overcoming temptation is "the crown of life which the Lord hath promised to them that love Him". Those who only start in this race and then give up or go down under the pressure of the devil and temptation do not receive this crown. The Lord said "be thou faithful unto death and I will give thee a crown of life."

Oscar Finch fairly well sums up the benefits of overcoming temptation when he said: "successful resistance of temptation defeats Satan, magnifies God, demonstrates the strength of a Spirit-filled man, enriches the life of the tempted, builds strong fiber into his character, causes him to revel in the joys of conquest and makes him the recipient of the rewards of the righteous."

After considering or meditating together on the benefits of overcoming temptation, we need to notice some of the results of yielding to temptation. There is no way to estimate the good done

by a life that is consistently victorious over temptation. But on the other hand it would be hard to estimate the moral damage of a life given over to the devil.

This state of darkness and death does not only afflict the life of the one who sins. Men in their choices of life have influence over other lives. The Scripture says that no one liveth to himself and no man dieth to himself. Dr. R. T. Williams said that he was a part of every man he met. To the worldling and sinner looking on when a Christian wilts and yields to temptation, it is an open testimony that God cannot satisfy or that His grace is not sufficient to strengthen one in the hour of temptation. No, this is in no wise true for God can satisfy and does satisfy the souls of those whose hearts are perfect toward His and it is also to those that the Lord shows Himself strong in behalf of. Influence for good is marred and destroyed by the one who yields himself to the devil. When a Christian has the attention of sinners because of his changed life, and then wilts and goes against God, God only knows the disappointment this is to hungry-hearted sinners. And when sinners are disappointed in the Christian religion because it does not seem to be all that it is testified to be no one will doubt that the cause of God is hurt.

There are ways to overcome temptation. We need not be defeated. We have the promise of God that He will keep us in the hour of temptation. He has said that His grace is sufficient for us. We can be overcomers but in order to do this we need to remember something and understand somethings.

One great philosopher has said: "Know thyself." This would be a great asset in overcoming temptation. We need to remember that we are basically spirit and that our spirits or souls can only be satisfied as they are in contact with the Father of Spirits.

In line with this, one of the first sources of strength in the hour of temptation is a vital relationship with God, or a definite experience of grace. Too much emphasis could hardly be put on this matter.

Another source of strength in the hour of temptation is frequent and dear worship experiences. This is not speaking of an experience of grace. It is experiences in grace. The writer to the Hebrews has encouraged us to come boldly to the throne of Grace, that we might obtain mercy and find grace to help in time of need.

The apostles after Pentecost are an excellent example of what we are trying to say. The scripture says that their hearts were purified at Pentecost. Then after Pentecost, when they had been under fire and in severe temptations and trials, they are said to have been filled with the Holy Ghost again. I think that a great truth contained here is that it costs us grace to overcome the devil and temptation and to endure tests and trials. And in view of this we need refueling stations along the way. I think the writer was speaking of this when he said: "though our outward man perish, yet is our inward man renewed day by day". We must have frequent worship experiences.

As a source of strength for the hour of temptation we also need to store up the word of God in our heart. The Psalmist wrote his experience at this point. He said that he had hidden the Lord's word in his heart that he might not sin against God. He also said that "Great peace have they that love thy law and nothing shall offend them". The apostle also said that the gospel is the power of



God unto salvation to everyone who believes, Jesus demonstrated the importance of this in His temptation. The word of God the apostle says, is the sword of the Spirit. The Word of God is quick and powerful and should avail ourselves of it in the hour of temptation.

As an aid in overcoming temptation it would be to our good to know how some before us have been tempted; how the victorious were so; how the defeated were so; and for light on what we should do in similar situations. The scripture says of some that they were not ignorant of the devil's devices. No doubt, this was to their good. One should not throw himself open to the assaults and temptations of the devil. This would be presumption. But one should know what he would do should he be tempted by Satan to do certain things. One should have his mind made up, that if Satan should tempt him to withhold part of his tithe or be slack in his offerings, that he would do considerably more than duty demands. If he was planning to give an offering of three dollars and the tempter suggested that he should only give two; a good way to overcome the devil would be to give five dollars instead of three. This would be strengthening to the character.

One final thing that we should always remember is that our sufficiency is of God and not of ourselves. We should never think ourselves able to successfully contend with Satan, for even Michael, the archangel, when contending with the devil, durst not bring against him a railing accusation, but said, the Lord rebuke thee. We need to remember that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness, or wicked spirits in high places. Because of this we need to be strong in the Lord and in the power of His might and to put on the whole armor of God, that we might be able to stand against the wiles of the devil. It is only through Christ that we can do some things.

Conclusion: In conclusion we would say that the Lord has promised us that we would be tempted, tested, and tried. If we go to heaven, we will do so because we want to. Temptation is an appeal of Satan to our free moral agency to persuade us that holy desires, appetites and passions can be better satisfied through unlawful or forbidden means. These temptations are not sin, nor caused by sin, but if yielded to they cause sin and death and darkness to the soul, wreck one's influence, hurts the cause of God and damns the soul if not repented of. But thank God, there is a brighter side to the picture. The Lord has promised that will not allow us to be tempted or pressured by the devil above that we are able to bear and that in the end he would award the faithful soul with a crown of life. Now thanks be unto God who giveth us the victory and always causeth us to triumph through our Lord Jesus Christ.

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THE END