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**EVEN YOUR SANCTIFICATION  
By Kenneth H. Fay**

Good News For Christians  
A scriptural guide to the holy life

Illustrations: Laura Beth Gregerson

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**AUTHOR'S DEDICATION**

TO THE FATHER, Who purposed and planned our sanctification "before the foundation of  
the world"

TO THE SON, Who purchased and provided our sanctification "outside the gate"

TO THE HOLY SPIRIT, Who produces and perfects our sanctification "through the Spirit  
in obedience to the truth"

And

TO THE BRIDE HIS CHURCH, That she might continue to preserve and promote "the will of God even your sanctification."

\* \* \* \* \*

## EXPRESSIONS OF APPRECIATION

I wish to express appreciation to--

LAURA BETH GREGERSON, whose vivid and detailed drawings so adequately prove once again that "one picture is worth a thousand words."

JEFFREY H. VELAZQUEZ, currently a cadet at the West Point Military Academy, who served as the "seeker" figure in the pictures.

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TO YOU ALL -- My deepest gratitude and thanks,

Kenneth H. Fay

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## INTRODUCTION

The New Testament book of Romans is sometimes called the "Gospel of Saint Paul." Gospel means "good news" or "glad tidings"; and it is good news that sinners can now be saved, reconciled to God, and made heirs of eternal life. Paul was not disappointed in the gospel. He said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek" (Romans 1:16).

But what about Christians struggling with the problem of "inward sin" (Romans 7:23-24)?

Christians often feel more pain and shame over unholy, lurking "inward tendencies" than ever they did from their overt sinful lives. I am speaking of true Christians, those who love Christ and who have had many rich blessings. Yet it grieves them sorely that their inner heart life is a scene of carnal activity and corruption.

These are painful realities; and every true Christian should and will loathe them. But there is good news for Christians! The Scriptures declare that Jesus Christ is a Savior to the uttermost (Heb. 7:25). Holiness of heart and life is the triumph of Christ's holy gospel.

This is what Charles Wesley would have us sing about in his beautiful hymn, "Jesus, Lover of My Soul."

Plenteous grace with Thee is found,  
Grace to cover all my sin,

Let the healing streams abound,  
Make and keep me pure within. [1]

It was good news to the scheming, but now, brutally honest Jacob, when the angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and has prevailed" (Gen. 32:28).

It was good news to the children of Israel that the land God promised to give them was one "that floweth with milk and honey" (Exodus 3:8), truly a land of plenty!

It was good news to the disciples when they heard Jesus say that He came not merely that they "might have life, and that they might have it more abundantly" (John 10:10), and promised "ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5), and be "endued with power from on high" (Luke 24:49).

It was good news to the multitude when Peter declared that the sudden filling of the Spirit in the upper room was not an experience for only a select few but as he declared, "the promise is unto you, and to your children, and to... as many as the Lord our God shall call" (Acts 2:39). It was good news to the Roman believers as Paul's words were read to them stating that "where sin abounded, grace did much more abound" (Romans 5:20) and that "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

It was good news to the Thessalonian Christians when they read Paul's letter and learned that the will of God included "even your sanctification" (1 Thess. 4:3) "and the very God of peace sanctify you wholly... and... faithful is he that calleth you who also will do it" (1 Thess. 5:23-24).

Surely it is good news to all Christians that "there remaineth therefore a rest to the people of God" ending the inner conflict for the soul. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:9-10).

Yes, there is good news for Christians! "EVEN YOUR SANCTIFICATION!" Yes, Reader, even yours, at whatever age, from whatever culture and with whatever temperament, infirmities or peculiar spiritual handicaps... even your sanctification!

Before my conversion, I had little spiritual concern. This all changed when the Holy Spirit sent conviction upon my careless, sinful life. Awakened to my soul's value and guilt, I keenly sensed the danger of being lost. One immediate result of my conversion was a concern for others who were obviously unsaved. However, it remained a mystery to me that many older Christians were troubled and burdened for Christians who were "yet carnal." This all changed when I answered the call to holiness and sought and obtained, by faith, the experience of entire sanctification. From that day forward, I have had a burden of concern for the unsanctified.

Now I long to be a guide to any of my Readers who may yet be without the experience of entire sanctification. It blesses me that I may do so, for this gracious work of the Holy Spirit is not only desirable but scripturally obtainable and livable.

Our God has given us His oath,... "that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

Perhaps the reader will remember the dilemma of Tantalus from an ancient Greek myth? [2] Tantalus had displeased a god and for punishment he was placed in a pool of water. Just above his head was a branch of delicious fruit. When, however, he attempted to bend down and drink the water, it vanished; and whenever he attempted to reach up and take some fruit to satisfy his hunger, it mysteriously swung out beyond his grasp. Thus his thirst was never slaked nor his hunger satisfied. What a picture of many Christians today whose dilemma is exactly the same. They are tantalized but never satisfied by a deep spiritual life. Reader, God does not tantalize His children! He offers the bright hope of spiritual satisfaction to all when He says,

"Blessed are they which do hunger and thirst after righteousness for they shall be filled" (Matthew 5:6).

May the reader find his soul-satisfying portion of heart holiness as expressed so ably in Toplady's hymn:

Be of sin the double cure,  
Save from wrath and make me pure. [3]

Kenneth H. Fay

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#### PREFACE -- FRIEND OR FOE -- AN ALLEGORY

[To view the picture that appeared here in the printed book, open hdm2317b, located in the Graphics folder on this disc.]

Once upon a time there was a lonely man who lived in a handsome castle which had long fallen into disrepair. Fortunately, this condition came to the attention of the King who sent him this message:

"If you are the King's friend I will come to live with you and renew the castle. Do you agree?"

Soon the King's friend returned the answer.

"Please come and make my castle your very own!"

The Majesty arrived riding upon a pure white horse and announced His intention to remain. For several days the castle attendants carefully groomed the beautiful horse, prepared the most palatable dishes and in every way catered to the pleasure of the King and his friend. Trees of

sweet bearing fruits and flowers of rarest colors were soon growing in abundance on the castle grounds; for the King who planted them was well known for his gardening skills.

How sweet was their fellowship as the King and his friend walked the halls and talked together of the alterations the King would make and the beauty that would return to the castle. There was, however, one serious problem. An Old Man also lived there. Although the Old Man was not permitted a free run of the castle, but suppressed and limited to a rather slim diet, his was a troublesome presence.

One morning a kitchen maid wishing to set a bouquet of flowers on the table found that most of them had been rudely trampled and crushed. When this came to the King's attention, he and his friend walked quickly to the scene. They stared and grieved at the sight.

"Look!" the King said, pointing to a set of footprints leading past the flowers and out among the trees. They followed these and soon came to where the lush fruit had been clubbed off the trees and lay smashed beneath them. The King pointed to broken branches where the trees had been slashed and scarred by some cruel tool; and again, to the same footprints, unmistakably those of the Old Man. Silent and grave the king and his friend returned to the castle.

"I must talk to the Old Man in the morning," the friend said earnestly to the King. "I have never known him to act so ugly before." The King remained silent.

It was a very troubling night for the King's friend. Something must be done. "What can I do?" he questioned, "but try to humor the Old Man and persuade him to behave."

Before breakfast, a stable groom burst into their presence crying, "Come, your Majesty... quickly... your horse!" Together the King and his friend rushed to the stable. The horse had fallen and was now lying on its side, convulsing in great pain. While they watched, the beautiful creature ceased struggling, gave a final gasp and died. Solemnly, the King ordered the groom to fetch him the grain bucket. He dug his hand into the oats, allowing the grains to slowly fall through his fingers. Carefully, he picked out several black seeds.

"Poison," he announced. "Someone has mixed poison into the feed."

Knowingly, they stared at each other and the King's friend knew that this cruel deed had to be the work of the Old Man.

That night the King's friend excused himself to walk abroad and collect his thoughts. Torches were burning in their sockets, throwing some feeble light into the shades of the castle walkways. Along one of these and near an outer wall the King's friend was constrained to suddenly halt. Immediately a huge stone fell directly on the path before him. A moment more and a mere step forward and he would have been crushed beneath it. He glanced upward in time to see the retreating shadow of the Old Man. He was terrified. He chose, however, not to divulge this matter to the King. The next day he purposefully avoided close familiarity with the Majesty. He knew that questions would be asked and he did not want to talk to the King as before. This



reluctance was strange and difficult for him to understand; for after all, was he not the King's friend?

The following evening as darkness fell about the castle, once more, the King's friend ventured out to sort through his thoughts. He was walking slowly in another area; with his head down, hands clasped behind his back and deep in thought, when it happened. He heard a hiss and felt as though some giant spider had bitten into his shoulder; but it was not a spider's bite, but the sting of an stout black arrow. He struggled to pull it lose, but it had lodged deeply into a vital spot and he could not. He staggered to the wall where he collapsed, groaned and tried to cry for help; but only passed into unconsciousness.

He awoke hours later. The King was seated at his side, bending over him and rubbing pungent balm into his deep wound. He felt nauseated, weak and ill.

The King smiled and his friend thought that his smile had more healing virtue in it than any amount of medicine of other sorts.

"You are recovering now," he whispered, "but your wound was near unto death. You were foolish to walk abroad in the darkness without me."

The King's friend was humbled. "Please forgive me," he said, and this too seemed like healing medicine to him. In a few days, he was back to his old self once more and able to sit at the table with his King. Communion, however, was now more difficult. The King seemed to be waiting for something; waiting for his friend to speak or do something; but the King's friend did not speak or discuss doing any thing.

Suddenly, the King stood to his feet and started for the door. "I must leave!" he announced.

The King's friend was stunned, "Leave? Leave the castle? Why?"

"You know our problem," the King answered sternly. "It is this hideous Old Man. At the most unexpected moments he will "pop up" to frighten you and he greatly annoys me. Sometimes in the midst of our most enjoyable conversation the Old Man will scream aloud and shatter the peace. This situation has continued far too long. I have waited patiently for you to apprehend and quiet the troublemaker. You, however, have remained hesitant and even reluctant to do so. Friend, unless you do something with that Old Man I cannot remain!"

Frantically, the King's friend grabbed up his sword and rushed through the castle; chasing the Old Man from one room to another and up and down the hallways and stairways, until at last he fell upon him, and at sword point put him in chains. He then dragged him to the dungeon, far below. There, in a iron cell, he left the Old Man chained, and returned to the presence of the King.

All seemed to be well now until, once again, they heard the Old Man scream and howl and stomp and rattle his chains in protest. He hated his restrains and wanted to be free and to do as before. Sadly the King arose and started toward the door.

"Please don't leave!" the King's friend pleaded."

"I cannot stay unless you do something with that Old Man. You well know he will not behave but will continue to break the peace and mar the tranquillity of this castle. He will protest and attempt to defeat all my plans for the needed changes. You know, also, that he will not reform his way and become my obedient subject. He has terrorized all of the attendants. He has destroyed our garden and fruit trees. He has poisoned my faithful horse and twice he has attempted to kill you and I must warn you further that he will kill you and every beautiful and useful thing in this castle. I must, therefore, leave unless you take a hand in this!"

"But what can I do?"

"Put him to death."

"But this is hard," said the King's friend, "he is my relative, you see. I inherited him when I came to this castle. He has been here all my lifetime. I find it hard to put him to death although, I confess, I do not want him here."

"Indeed, it is impossible for you to do so!" the King answered. What I am asking is your consent. If you will put him in my hands I will put him to death. This is my promise!"

"I will!" shouted the King's friend. Then the King hugged his friend warmly and smiled. Inspired, the King's friend raced down the stairs to the dungeon. Soon he returned leading the Old Man in chains and surrendered him to the King.

That very hour the King put the Old Man to death, saw him buried out of sight and set the grave stone with the marker and date of death which read: "HERE LIES THE OLD MAN, ENEMY OF THE KING AND HIS FRIEND."

The King's friend never forgot the moment the King returned with a smile and said, "Now we will have peace."

And that memorial day has lingered in the memory of the King's friend as the greatest day of his life.

The End

\* \* \*

"There is a foe of inward power the Christian well may fear.  
More subtle far than outward sin and to the heart more dear.  
It is the power of selfishness, The proud and willful "I"--  
And ere my Lord can reign in me, my very self must die."

\* \* \* \* \*

## 01 -- BE SURE YOU ARE SAVED

The God of the Bible is holy. Holiness is the all-essential attribute of God's character. This is His basic nature. Therefore, He yearns to produce a holy people with whom He may commune and have fellowship. God's Word teaches that men are saved in order that they might be sanctified wholly.

Asbury Lowery said: "Without holiness angels could not be angels; Christians could not be Christians; and God could not be God." [1]

To be sure, all who are soundly, scripturally saved or born again have the right to heaven; for no one truly saved is lost. Now, God intends these, His children, to experience a second work of grace, a thorough sanctification which alone fits them for heaven.

Heaven is a holy place,  
prepared for a holy people;  
sin can never enter there.

So then, the Bible urges God's children, i.e., those who have been born again of the Holy Spirit, to take a second step and be "filled" with the Spirit. This is called entire sanctification. This sanctification is for sons, the Spirit born! The birth [2] of the Spirit always precedes the baptism [3] with the Spirit. This means that only those persons who have been genuinely saved are proper subjects for entire sanctification. No one can intelligently and heartily seek the second work of grace until clearly in possession of the first. Truly, it means very much to profess being a Christian!

A Christian is the highest character which any human being can bear on earth. The title comes from God: therefore, a holy character is required to wear the name. Without this proper holy character it is religiously dishonest and absolute folly to call one a Christian. [4]

There is a growing tendency in Christendom at present to place the standard for the Christian life so low to appease the pleasure loving and worldly minded people of our day. It is popular to do so but in thus lowering the standard of true scriptural salvation many have been deceived. The Lord Jesus said, "If the blind lead the blind both shall fall into the ditch" (Matt. 15:14). How serious are these words. Jesus made it plain that the deceived ones and the deceivers shall both fall and perish together.

Rev. B. T. Roberts warned: "To place the standard too high, discourages, or too low, deludes and destroys. It is difficult to conceive of any greater harm that a man can do than to deceive multitudes to their eternal ruin." [5]

Man's greatest blessing is to know God personally; and if ever you are to be sanctified wholly and "filled with the Spirit" you must surely come to know you are a child of God. This is the first step; you may and must have this solid knowledge and assurance.

Notice carefully that the following are not suitable candidates for entire sanctification.

### 1. The Unconverted Person Is Not A Proper Candidate For Entire Sanctification.

We mean, of course, the non converted, the unregenerate, i.e., he who has never been "born again." Such a person is not a proper candidate for entire sanctification. When Jesus gave the promise of "another Comforter" to His disciples, He made it clear that this Comforter (the Holy Spirit) was One "whom the world cannot receive, because it seeth Him not, neither knoweth Him" (John 14:17). This was not true of the Lord's disciples; for Jesus continued saying, "He dwelleth with you and shall be in you" (John 14:17). Further, three times in John 17 Jesus declared to the Father that these disciples "were not of the world" (John 17:6, 14, 16). The unsaved person is yet "dead in trespasses and sins" (Eph. 2:1). Therefore, one must be quickened to life by the Holy Spirit; for only living Christians qualify for the experience of entire sanctification.

### 2. The Backslider Is Not A Proper Candidate For Entire Sanctification.

Occasionally, an earnest seeker for sanctification will discover he has "slidden back" of light, i.e., God's revealed will concerning his daily walk in moral truth and duty. He is walking behind light and is now experiencing guilt, condemnation and a measure of spiritual darkness. He must, therefore, humble himself and make the proper adjustment. This may require restitution, such as an apology or confession, and will likely prove embarrassing; but it must be done.

E. J. Wilson once said, "To be sanctified wholly you must be as straight as a gun barrel and as clean as a hound's tooth!"

A return to cross bearing and discipleship will bring the Spirit's approval and the wanderer will once again find his spiritual skies clearing. With his conscience cleared he will then know exactly where he stands with the Lord.

Dr. Dale Yocum explains how the Lord worked with those needing restoration to grace in the following excerpt:

"He sought to prepare them for the coming of the Spirit. Peter had backslidden and needed restoration. Jesus counseled with him, as is recorded in John 21:26-29.

"Thomas was unbelieving; and Jesus dealt with him about that, as we find in John 20:26-29.

"When the Holy Ghost came they were living in unity, expectancy, and readiness for Him. Their schisms and quarrels had been rectified. There was nothing in their past which now remained to bar the glorious coming of the Spirit in His fullness." [6]

### 3. A Deceived But Professing Person Is Not A Candidate For Entire Sanctification.

A man was kneeling in prayer at a public altar seeking to be saved. An earnest and, no doubt, well meaning Christian worker said to him, "Believe, my friend! Believe and you shall be

saved, for the Bible says, 'Believe on the name of the Lord Jesus Christ and thou shalt be saved!'" (Acts 16:31).

The seeker remained quiet; and the worker prodded further, "Do you believe in Jesus?"

"Yes," he replied.

"Then you are saved!" shouted the worker.

"No, I am not saved," the kneeling man answered. "For the Bible also says, 'Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon' (Isaiah 55:7) and I haven't done that yet! No, I am not saved!"

This man knew that sincere repentance is the true basis for a saving faith. There is a crying need for clear Bible teaching on repentance, restitution and separation from the world. We fear many have little, if any, of the promised witness of the "Spirit" (Romans 8:15-16); thus, salvation to many is becoming increasingly a "head thing" without the inner "blessed assurance" our forefathers sang so joyously about.

Concerning those who imagine themselves Christians and are not, John Wesley pointedly said:

"These abound not only in all parts of our land, but in most part of the habitable world. That they are not Christians is clear and undeniable if we believe the oracles of God. For...

"Christians are holy; these are unholy

"Christians love God; these love the world.

"Christians are humble; these are proud.

"Christians are gentle; these are passionate.

"Christians have the mind of Christ; these are at the utmost distance from Christ.

"Consequently, they are no more Christians than they are archangels. Yet they imagine themselves so to be, and they can give several reasons for it. For... they have been called so ever since they can remember; they were christened many years ago; they embrace the Christian opinions, vulgarly termed the Christian or catholic faith. They use the Christian modes of worship as their fathers did before them. They live what is called a good Christian life, as the rest of their neighbors do. And who shall presume to think or say that these men are no Christians though without one grain of true faith in Christ or a real, inward holiness; without ever having tasted the love of God or been "made partakers of the Holy Ghost." Ah, poor self-deceivers! Christians you are not, but you are enthusiasts in a high degree." [7]

A teacher in a Bible college declared that all that anyone needed to be assured of salvation was the Bible. "Just believe the Bible," he said.

One day he asked a student, "Are you saved?"

The student replied, "Sure!"

"How do you know this?" the instructor asked.

"I know I am saved because the Bible says I am. The Bible says, 'believe and thou shalt be saved'; and I have believed, so I'm saved."

The mistake here is confusing "head knowledge" with "heart faith." There is a difference between the two. We read that, "the devils also believe, and tremble" (James 2:19). Still they remain devils, unregenerate and unchanged in character. Likewise, mere head knowledge alone, without the ground work of repentance, separation from the world and a willingness to bear the cross of Jesus, is rank God dishonoring presumption and not true saving faith. This will never be given sanction by the Holy Spirit. Be warned! You will never proceed to entire sanctification until you know by the Spirit's own witness that you are saved. The birth of the Spirit always precedes the baptism of the Spirit. Sanctification is for sons, and the Holy Spirit will witness our Sonship!

The Bible is like a road map. It tells us what roads we must take to find God. Believing or exercising faith in Christ is one of these roads, but the Holy Spirit alone can tell us when we have found the Lord and His grace, and this will always be in harmony with the witness of the Scripture.

There is a clear illustration of this in the Old Testament concerning the Lord's dealings with Israel. The Lord had promised to "give" [8] to Israel the land of Canaan as their inheritance, and what God has promised He has power to perform. The exodus from Egypt preceded Israel's entrance into Canaan! Israel must "get out" from under the hand of Pharaoh and the taskmasters of Egypt before they could possibly enter into the land of promise. They simply had to "get out" before they could "get in." What Israel experienced physically and geographically each person must experience spiritually. We, too, must be delivered from our slavery to Satan and the bondage and practice of sin and worldliness before we can "move on" to the great experience of entire sanctification. Yes, Sanctification is for sons!

The following is a scriptural checklist for one who is truly a Christian. We urge you to carefully "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5).

1. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Can this be said of you by your family, friends and associates? Have you experienced a radical change in all aspects of your life?

2. "The Spirit itself beareth witness with our spirit that we are the children of God" (Romans 8:16). Have you this "witness" from the Spirit which is more than the approval of others? Sincere Christians may desire to assure you of salvation but it is dangerous to do so for no one can

produce the inward assurance of salvation but God Himself. This is the witness of the spirit and the privilege of every true believer.

3. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). Are you teachable? "And the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out: and the sheep follow him: for they know his voice" (John 10:3, 4).

4. "Whosoever is born of God doth not commit sin" (1 John 3:9). "Whosoever is born of God sinneth not" (1 John 5:18). Have you quit the sin business? Do you live above the practice of deliberate sin? It has been said that living above sin is the low watermark of the Christian life -- the minimum.

5. "He that is begotten of God keepeth himself" (1 John 5:18). Do you guard the treasure of your soul, your spiritual birth? Are you carefully abstaining "from all appearance of evil" (1 Thess. 5:22)? Do you dress modestly, is your conversation clean, and are your business dealings honest? Do you strive for deep spirituality? To this end, do you watch and pray?

6. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18). "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2). Are you free from your love of the world? Are you living a separate life -- the Christian life? Are you free from conformity to the world's customs, fashions, lusts and amusements? Are you free from the dictates of Satan and the children of night? "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). Saving faith overcomes the world.

7. "We know that we have passed from death unto life because we love the brethren" (1 John 3:14). All who are truly born again love each other. The saints one used to shun mean more to him now than even his unsaved relatives. Do you love the saints and not merely endure them?

8. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). Do you obey and do God's will? This is surely the key definition of a true Christian! Obedience! Do you obey? "If ye love me, keep my commandments" (John 14:15). "If a man love me, he will keep my words" (John 14:23). "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" (Rev. 22:14).

9. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). "Receive with meekness the engrafted word, which is able to save your souls" (James 1:21). Living bodies must have food. Likewise, if the soul is alive, it will have an appetite for spiritual food. Christians must have the food of the Scripture. Do you have an appetite for the Word of God?

10. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). Do you hunger for righteousness? Antagonism to holiness and holy living

comes from the unsaved. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

You simply must be saved, scripturally born again, before you can heartily and intelligently seek for entire sanctification! Sanctification is for sons! As one has aptly said,

"A man cannot go on until he has gone somewhere!"

No one can take a second step until he has taken his first. Be sure you are saved. This is the first step toward--

Even your sanctification!

\* \* \* \* \*

## 02 -- BE SERIOUS

Dale Yocum said it well:

"This is a high tension age. The rapid whirl of activity and the full program of events place a heavy tax upon nerve, muscle and spirit. Moses had to climb up into a crevice before he saw God pass by. God does not usually unveil His face to the man on the go." [1]

The prevailing spirit of our age is exceedingly trite, immoral, worldly and carnal and he who would be godly must stand and press against it. God not only does not respond to the indifferent, trifling, proud and self assured but He positively resists them. "God resisteth the proud, but giveth grace unto the humble" (James 4:6).

"The Bible was written in tears, and to tears it will yield its best treasures. God has nothing to say to the frivolous man." [2]

Perhaps nowhere else in Scripture does one sense a more sincere and serious desire for God than in David's prayer as recorded in Psalm 139:23-24:

"Search me, O God and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

1. Notice the reasonableness of such a prayer. Earlier in this Psalm, David freely acknowledges God's thorough going understanding of him. All his thoughts in verse 2, his ways in verse 3, and his words in verse 4.

2. Notice also the rightness of his prayer. It is right in its approach to God. Here David pleads, "Search me, O God" (verse 23). God alone knows a man's heart and can reveal to him its true spiritual condition. David also targets the right areas to be searched and known, i.e., his "heart" and "thoughts" which constitute the core of true piety. "For out of it are the issues of life"



(Prov. 4:23). Further, David is approaching the Lord with a right attitude in prayer. He prays "search me, know my heart, try me, and know my thoughts." What profound and serious soul searching! This man is intent on knowing his true spiritual state. David wants to know the worst of his condition.

3. Notice the risk of true prayer. "See if there be any wicked way in me" (verse 24). The word "wicked" is rendered in the margin "way of pain, or grief," i.e., some attitude or practice of his past or present. David's bold "if" indicates the possibility of such a revelation. Here David vows, if required, to make a radical admission or adjustment as may surprise or even shock his associates and thereby render him odious in their eyes, but he is desperately serious and will pay even this price to be put into right relationship with God.

4. Notice the resignation in David's prayer. Even the prayer's ending "and lead me in the way" (verse 24). reveals the splendid resignation of a soul intent on true spirituality. This attitude indicates that God will have no problem to lead him. Small wonder then that God called him, "a man after His own heart" (1 Sam. 13:14). Surely David provides a model for all who hunger for the fullness of Christ's blessing.

"Invite even the anguish, if need be, of the most humiliating self exposure, and shrink not from the rod of correction." [3]

Everywhere in Scripture a sincere and serious approach to God is insisted upon. We note a few of these and urge the reader to take the time to ponder each verse.

"But if from thence thou shalt seek the Lord thy God thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deut. 4:29).

"Now set your heart and your soul to seek the Lord your God" (1 Chr. 22:19).

"And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman" (2 Chr. 15:12-13).

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God" (Ps. 14:2).

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob" (Ps. 24:3-6).

"When thou saidst, Seek ye my face; my heart said unto thee, thy face, Lord, will I seek" (Ps. 27:8).

"As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1).

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2:3-5).

"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me" (Hos. 5:15).

"Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

"The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it" (Luke 16:16).

"Strive to enter in at the strait gate: for many, I say unto you will seek to enter in, and shall not be able" (Luke 13:24).

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (Hebrews 4:1).

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

A genuine believer will manifest a strong desire for heart purity, which one writer calls the "Crown of Justification" and then adds:

this desire is always attached to it:

as weight to lead,

as heat to fire,

as fragrance to the rose,

as green to a healthy leaf,

-- always inseparable. [4]

Each member of the Trinity -- the Father, the Son and the Holy Ghost -- continues to prove His undying concern for our sanctification.

\* \* \*

THE FATHER AND YOUR SANCTIFICATION

John 3:16 is the favorite Bible verse of many, for it speaks of the Father's love for the whole world and each of us, in particular. Centuries prior to this wonderful verse, however, is a scene from Genesis, which is both touching and instructive of a father's wonderful love. God spoke to Abraham, His friend, and said, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2).

J. Sidlow Baxter explains that Isaac, the son of promise, was a type of the Lord Jesus Christ and Father Abraham, a type of the heavenly Father. He then raises this question which speaks of the sufferings of the father:

"When Abraham lifted the knife to slay his unresisting son on that rough altar, who (do you think) suffered more -- Isaac in his mute helplessness or Abraham, his agonized father, who would have fain have died in Isaac's place?" [5]

The father and the son cannot be separated in the story. One is the giver and the other, the gift. So, too, in our redemption we cannot, dare not, separate the Son from the anguish and unfathomable grief and pain of the Father. God so loved that He gave, the Supreme Giver, his only begotten Son, the Supreme Gift.

And wonderful to tell, this sacrifice was in the mind of the Trinity before the world was created.

"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).

"Holy" refers to the inner spiritual quality; "without blame" to the outer life.

"Holy living is not an afterthought, but a part of God's original plan of salvation." [6]

The Father, in love has purposed and provided for our sanctification in the supreme price of giving us His Son. Let us be grateful.

\* \* \*

## JESUS AND YOUR SANCTIFICATION

And Jesus the Son? Look upon Him who in love that can never be equaled, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:7-8).

Again we read,

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

What condescension! What suffering! What proofs do we ask? By his soul-wrenching groans in Gethsemane; by the sweating of his precious blood; by the silver of his sacred tears; and now, even now, by His continuing intercession for the Church that...

"He might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26-27).

With such proofs of Christ's passion for a pure Bride, dare anyone relegate the great experience of entire sanctification to a place of unimportance? Reader, need we further proofs? Surely not! Christ will have nothing less than our entire sanctification... "even your sanctification!" (1 Thess. 4:3).

\* \* \*

## THE HOLY SPIRIT AND YOUR SANCTIFICATION

The call to holiness is a serious call. "He therefore that despiseth, (rejecteth, margin) despiseth not man, but God, who hath also given unto us his holy Spirit" (1 Thess. 4:8). The call to holiness is not man's, but God's, therefore it is sacred and serious. One may actually spurn God's call.

With each passing day, hour and minute, the Holy Spirit seeks opportunity to awaken us, to illuminate our understanding. He convicts and entreats us to seek that "holiness, without which no man shall see the Lord" (Heb. 12-14).

Why this anxious concern? Why this effort to probe our conscience and motives? Why does He strive to aid our reluctant will to yield all to the Lord Jesus? What is our peril? Surely, it is that of certain punishment which will come upon those--

"who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29).

Beware of crossing the "deadline" of the Holy Spirit's call by a callused or even a casual ignoring of your need and privilege to be entirely sanctified. The call to holiness is a serious call, and your response is serious business. Ultimately, the Savior's blood will either be on your heart or on your heel!

Reader, where will it be?

\* \* \*

## ARE YOU A SERIOUS CHRISTIAN?

Orlow Webb once said,

"If you get saved real good, you will want to be sanctified real bad!"

Do you want to be the best Christian you can be? The best minister? Missionary? Wife? Husband? Parent? Student? Employee? Do you want to be the best church member and Christian worker that you can be? If so, then the search for heart holiness must become a passion and an obsession with you.

"God could not justify a man unless in his desire to be forgiven there is also a desire for the cleansing of the whole being." [7]

The plain truth is this. You dare not be trifling about God's sacred call to holiness. You will not long retain His smile if you do so, for the call to holiness is God's call. I repeat, "He therefore that despiseth, (rejecteth, margin) despiseth not man, but God, who hath also given unto us his Holy Spirit" (1 Thess. 4:8).

Be careful! Do not frustrate or grieve the Holy Ghost.

Recently a man said, "I am saved tonight because I'm sanctified." I understood fully what he meant; for that man, like every man, had discovered a warped, carnal nature within him. The Bible calls this inward depravity a "bent to backsliding" (Hos. 11:7). Fortunately, that Christian man sought the Lord for entire sanctification, the second blessing, and found deliverance from his inward moral weakness and the consequent stabilizing power of the indwelling Holy Ghost for daily victorious living.

Unfortunately, many Christians have failed to obtain this great experience of sanctification; and the carnage of backsliding and dead religious profession is widespread. One has said,

"We cannot more fearfully and dangerously show our contempt for the Holy Ghost than in despising God's call to holiness." [8]

I recall as though it were yesterday how serious and intent I was in obtaining entire sanctification. Alone in the church, I sought earnestly, with many tears for the blessing. I well remember kneeling at the altar with the hymn book open before me and singing this prayer with a broken spirit:

"Lord Jesus, I long to be perfectly whole;  
I want thee for ever to live in my soul.  
Break down every idol, cast out every foe--  
Now wash me and I shall be whiter than snow." [9]

Yes, I really did long for this inward washing. I seriously wanted every idol of my heart broken by the power of God, and I yearned for release from my inward carnal foes. God knows

how desperately I needed this inward washing, and I praise Him that He gave me a serious yearning and hunger for it. "Blessed are they which do hunger and thirst after righteousness," said Jesus, "for they shall be filled" (Matthew 5:6).

\* \* \*

#### ARE YOU PREPARED FOR OUR LORD'S RETURN?

It has been said that one verse out of every twenty-three verses in the New Testament touch upon this theme. The second coming of Christ is the Christian's hope. Christians are to prepare for the Lord's coming even as a bride prepares for her husband in marriage. If one carefully examines the scriptural context of the second coming passages, he will find that "holiness of heart and life" is an absolute necessity. There is to be a marriage with Christ as the Bridegroom and the Church as His holy Bride. Believe the Scriptures! Jesus is not coming for a dirty bride!

\* \* \*

#### ARE YOU PREPARED FOR PERSECUTION?

However, we do not know for certain how long yet our Lord may delay His coming. Meanwhile, Christian persecution is accelerating around the world. It is said that more Christians have been martyred in the twentieth century than in all the other preceding nineteen centuries of the Christian Church. Only that church that is filled and strengthened by the resources of the indwelling Sanctifier, the Holy Spirit, will stand true when the fiery trial of persecution comes. R. A. Torrey, the great evangelist and teacher, made this confession,

"I cannot take another step in Christian service until I know I am baptized with the Holy Ghost."

Later in his ministry, which was mightily blessed of the Holy Ghost, he declared to all who would be Spirit filled and sanctified,

No man ever got this blessing who felt he could get along without it." [10]

"Wake up, brother, wake up, sister,  
Seek, O seek this holy state,  
None but Holy ones can enter  
Through the pure celestial gate:  
Can you bear the thought of losing  
All the joys that are above?  
No, my brother! no my sister!  
God will perfect you in love." [11]

-- Walter H. Talcott

Being profoundly serious is a condition necessary for--

Even your sanctification!

\* \* \* \* \*

### 03 -- SEEK WHAT IS SCRIPTURAL

Unfortunately, many Christians have accepted as true some nonscriptural notions as to what the experience of entire sanctification would or would not do. In this chapter, we hope to correct such teaching as cannot be supported by Scripture. We will then point seekers to what is scriptural in the experience of entire sanctification. Carefully read the following four sections.

\* \* \*

#### I. ERRORS CONCERNING SCRIPTURAL HOLINESS

Some have thought that persons wholly sanctified could never sin, were now beyond the reach of temptation, freed from mistakes, no more to be plagued with thoughts of sin, loved and appreciated by all for their Christlikeness and in such a state of perfection as to exclude further spiritual growth.

This is not scriptural. We must now, briefly, think through these six serious errors to the truth.

1. Certainly, the sanctified may sin; for the experience does not destroy one's free will. Sanctification does not remove the possibility of sinning but greatly reduces the probability of sinning.

2. Certainly, the sanctified will be tempted. Therefore, one must be constantly on guard to detect and resist the temptations.

3. Certainly, the sanctified may make mistakes. These must be corrected or they may lead to serious difficulties. Sanctification does not dehumanize one. "We have this treasure in earthen vessels," said Paul (II Cor. 4:7). The saints are likened here to frail earthen vessels. The treasure Paul refers to is the presence of the indwelling Holy Spirit. We are finite, only God is infinite. Do not throw your "eraser" away.

4. A thought of sin is not a sinful thought unless the heart makes the wrong response to it. Satan will attempt to bring the garbage of unsavory thoughts into our minds. The sanctified "resist the devil" (James 4:7), and thus the mind and heart remains without the stain of moral corruption.

5. It is foolish to assume all will love and appreciate the sanctified because they are Christlike. To be sure, the God fearing will; but Scripture teaches... "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). A holy life is often the source of irritation and hate to the ungodly.

6. Christian perfection, is insisted upon by the Lord Jesus, (Matt. 5:48). It is urged upon us and testified to by the New Testament writers. Christian perfection, therefore, is possible for weak and imperfect people. It is not to be thought of as mental perfection, physical perfection, or perfection of performance. It is always the perfection of love, desire and motive.

Sadly, many sincere persons have confused sanctification with glorification. The first is to be obtained by obedient faith in this life; the latter, after one has put on immortality.

In the beautiful prayer of John 17, Jesus prayed for His disciples,

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

The doctrine of entire sanctification is so adequately expressed in Article thirteen of the Articles of Religion of the Free Methodist Church that we can do no better than state it here.

"Entire sanctification is that work of the Holy Spirit, subsequent to regeneration, by which the fully consecrated believer, upon exercise of faith in the atoning blood of Christ, is cleansed in that moment from all inward sin and empowered for service. The resulting relationship is attested by the witness of the Holy Spirit and is maintained by obedience and faith. Entire sanctification enables the believer to love God with all the heart, soul, strength and mind, and his neighbor as himself, and prepares him for greater growth in grace." [1]

\* \* \*

## II. EXAMPLES OF SCRIPTURAL HOLINESS

Even in dark Old Testament times God had holy men, even perfect men. We will briefly name some of them:

Noah, (Gen. 6:9)

Job (Job 1:1, 7)

Abraham (Gen. 17:1)

Here are a few examples from the New Testament:

The apostles and disciples (John 17, Acts 2)

Appointed Church officials (Acts 6:3)

Stephen, the first martyr (Acts 6:5; 7:35)

The Samaritan Church (Acts 8:17)

The Romans at Caesarea (Acts 10:44-45)



The Apostle Paul (Acts 9:17; 13:9)

Laymen, Aquila and Priscilla (Acts 18:25-26)

The Greeks at Ephesus (Acts 19:4-6)

The New Testament epistles are filled with prayers and exhortations to believers to seek the experience of entire sanctification as a second work of grace. God intends that all nations should have representatives of full salvation, living proofs of wholly sanctified believers. All should be encouraged to seek this precious gift. Peter preached that the promise of the Spirit's fullness was to young and old alike and would follow to all succeeding generations.

"I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:17, 18, 39).

\* \* \*

### III. EXPRESSIONS OF SCRIPTURAL HOLINESS

There is an old poem of several blind men who were examining an elephant for the first time. One took hold of a leg saying, "An elephant is like a tree!" Another pulled down an ear and said, "An elephant is like a fan!" Another, pushing with both hands against the side said, "No, an elephant is like a wall!" The one who took hold of the trunk felt it begin to twist around and he said, "Oh, an elephant is like a snake!" One, feeling the tusk, said, "The elephant is like a spear." The last took hold of the tail and said, "I have it, an elephant is like a rope!" Each one was correct. The six men were simply expressing different features of the "giant of the jungle."

The holiness people also use various Scriptures to express the great experience. Other expressions, while not found in Scripture, are still valid for they have the Scripture's support.

The following terms and expressions are used throughout the holiness movement:

Sanctification -- There are two basic meanings. 1. To set apart, consecrate 2. To make clean or pure.

Entire sanctification -- "Entire sanctification is a second definite work of grace, wrought by the baptism with the Holy Spirit in the heart of the believer subsequent to regeneration, received instantly by faith, by which the heart is cleansed from all corruption and filled with the perfect love of God." [2]

Holiness -- The two terms sanctification and holiness are often used interchangeably. Sanctification is the experience that makes holy. Holiness is the continuing state of the sanctified. It implies a character that is Godlike.

The fullness of the blessing -- To one who has experienced both forgiveness and cleansing this term expresses the full benefits of Christ's death and resurrection and is what is meant by the term full salvation.

The deeper life -- This term addresses an entire range of living beyond the work of the new birth. It speaks of a relationship with the Lord that is deeper than the average Christian enjoys.

The second work of grace -- The first work of grace is termed justification or forgiveness. The second work of grace is experienced when the believer's carnal nature is eradicated, and he is filled with the Holy Spirit.

Heart purity -- This term expresses the conscious removal of inbred sin with its depravities and the infilling of the heart with pure and perfect love.

Perfect love -- A person loves God with all his heart, mind, soul and strength and his neighbor as himself. One's interpersonal relationships with others is Christlike.

Christian perfection -- "A perfect Christian is one who loves the Lord with all his heart, with all his soul, with all his mind, and with all his strength." [3]

Crucifixion of the old man -- A physical death is not implied, but a death to the sin and carnal self influence. Christians are to reckon themselves dead unto sin (Romans 6:11).

Baptism of the Holy Ghost -- Fire is a symbol of purification. Christ's purifying fire separates the chaff from the wheat and refines moral impurities from the nature.

A more excellent way -- The way of love is expressed in 1 Corinthians 13:1-8. It is superior to "prophecies which will fail; tongues which will cease; knowledge which will vanish."

The Spirit filled life -- The life is conquered, cleansed and under the control of the Spirit, without the rivalry of the carnal mind.

Resurrection life -- The new freedom, power and joy that results from inward crucifixion and death to sin is expressed in this term.

The rest of faith -- It expresses the perfect trust of those who are wholly sanctified.

The abundant life -- The holy life is a wholesome life. The idea that the sanctified Christian is now experiencing full spiritual health and enjoyment in the Lord is expressed with this term.

\* \* \*

#### IV. ESSENTIALS OF SCRIPTURAL HOLINESS

The Acts of the Apostles affords us a picture of the sanctified life as was taught by Jesus and further expounded in the New Testament epistles. There are four basic objectives that the Holy Spirit achieved in the lives of those early disciples; and these, we are sure, are the essentials for today.

##### 1. Heart Purity Is Essential

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

"Purifying their hearts by faith" (Acts 15:9).

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).

**The Mind.** The Lord intends to purify the mind, which includes the imagination and the thought processes, by replacing the carnal mind, which is death, and establishing a spiritual mind, which is life and peace.

**The Conscience.** Further, the Lord desires to purge and enliven the conscience so that it may then successfully filter out impurities before they enter the interior life.

**The Affections and Lusts.** Carnal affections and lusts, i.e. our inordinate desires, must be purged from unholy idols. Thus, the Christian may love God supremely.

**The Motives.** The motives which so often indicate a dual worship of double mindedness between the carnal self and the Lord Jesus, must be purged so that one may have an eye single to God's glory.

**The Will.** The stubborn will which has long been a rebel to the Lord's authority must be surrendered to the Lord. One has said, "God cannot reign in the life that already has a sovereign."

Pray, then, that the Lord will purify your heart and make it as clean as the sanctifying Spirit desires.

##### 2. Perfect Love Is Essential

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27).

"Herein is our love made perfect... ..Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:17-18).

In Acts 1:8 the Lord Jesus promised the power of the Holy Spirit. His Church, then, might truly be His witness to the world. Notice the progression in the great commission. Jerusalem,

Judea, Samaria and, finally, the world. Each in its order is to experience a church bearing the fruits of divine love.

## Jerusalem

It is interesting to note that disciples would then be Christlike, first in Jerusalem. Here were the temple and daily sacrifices and all that was central to their religious life. Here, also, was the scene of their betrayal and denial of Jesus, where the little band fell apart and the world looked on and laughed at their inability to get along with each other.

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Divine love was to be the true badge of discipleship and an essential mark of the Spirit-filled life. The world was scoffing at their carnal bickering and backsliding. It still does! How Christians need to be sanctified today so as to get along with "the household of faith," the brothers and sisters with whom we worship, so that the "sanctified unity" for which Jesus prayed in John 17 might be realized.

## Judea

Judea must also be convinced of the genuineness of perfect love, for they are the community at large. These represent our next door neighbors, the people with whom we trade and shop and where "squabbles" take place every day. We know them -- the haughty, arrogant, egotistical, inconsiderate, rude, discourteous, selfish people -- the people we know that are both irritable and irritating! They are impossible people!

## Samaria

Samaria, also, must have the "witness" to holiness. To Jewish believers the Samaritans were half-breeds, their enemies and among whom they were to have no dealings. Racial prejudice was strong, and hatred seemed legitimate. The powerful work of entire sanctification was necessary if the Samaritans would be won for Christ.

## The World

Finally, the sanctified would demonstrate perfect love to the superstitious and savage heathen nations, where not only racial but national barriers would have to be surmounted.

### 3. Perception Is Essential

It is said that the physical miracles of Jesus in some way prefigure His intent of grace. Thus, the healing of a leper typifies the cleansing of inward depravity. This, too, may be illustrated with the miracles of giving sight to the blind (Mark 8:24-25). When Jesus touched the blind man, he asked him about his sight; and the man replied, "I see men as trees walking" At the "second touch," Jesus asked the blind man to look up; and when he did so, he "saw every man clearly." Mrs. F. E. Hill uses this picture as a type of the second work of grace, saying:

"Light, perfect light shines on this holy way,  
Twice He touched my blinded eyes,  
Sight, perfect sight my vision has today,  
Healed by Blood that sanctifies." [4]

Spiritual clear sightedness is an essential of entire sanctification. Jesus insists upon our teaching and preaching His word and this can only be accomplished as the Spirit of God lifts the veil from our darkened comprehension and illuminates our understanding. Until the disciples were sanctified and Spirit filled our Lord had to limit in His teaching.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you" (John 14:15-17).

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall shew it unto you" (John 16:12-14).

The apostle Paul also was limited in teaching his converts at Corinth for the carnal nature again was hindering these believers from hearing and appreciating the deeper Gospel truths. He told them so:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it; neither yet now are ye able" (1 Cor. 3:1-2).

The Holy Spirit, then, was to be Revealer, Reminder, Guide and Teacher in the absence of Jesus. The Holy Spirit of truth would indwell them and keep them from serious doctrinal error as well as from evil. His illumination would assure them of greater spiritual accuracy, showing them how to live the holy life, present the gospel of holiness to the world, and lead the flock of God into the experience and life of the sanctified. Certainly, this promised feature of the Spirit's baptism is essential to each Christian today; for our age is marked with apostasy. The Laodicean church is its truest picture.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see" (Rev. 3:17-18).

With the Baptism of purity comes the blessing of increased perception. The promise of Jesus that "the pure in heart shall see God" becomes a blessed reality. The sanctified have clearer vision on how to walk with God, testify, preach, teach the message to others, and lead earnest seekers into this great blessing.

On the Pacific coast, wicked men known as "Land Pirates" deceived and plundered sailing vessels caught in severe storms and searching for some harbor of safety. It is said that they attached lighted lanterns to horses, ponies and donkeys. By walking them rapidly over the sand dunes in two columns spread wide apart, they made the appearance of harbor lights. Mariners, desperate to guide their vessels to safety, followed these false lights until they were smashed upon hidden rocks or reefs just beneath the ocean surface. Impaled upon the rocks and battered by the waves, few seaman survived. When the weather cleared and dawn came, the "Land Pirates" rode to the wreckage and salvaged what treasures survived.

Our age of high technology has spawned many dangerous philosophies, cults and weird religions. By these twisted, anti-God teachings, great numbers have been deceived and spiritually plundered. Only the pure, loving and perceptive Bible Church can guide seekers for truth and heaven into a safe harbor. If we would not garble the Bible message and spread false doctrine to further increase the moral confusion already so widespread, we must be sanctified and taught the Holy Scriptures by their author, the Holy Spirit. One of the works of the flesh is termed... "heresies" (Gal. 5:19-20).

Jesus positively forbade His church to attempt any evangelism or gospel work until the Divine Teacher had not only purified their hearts and filled them with the kindly holy fruits of divine love but had also established the Holy Ghost as Teacher upon the throne of their understanding. Peter is an outstanding example of this. It is both amazing and instructive to observe Peter, the Spirit-filled, as his heart and mind is cleared for spiritual accuracy and application. The prophesy of Joel now has personal meaning for himself, for those to whom he is preaching and "for all that are afar off" (Acts 2:39). Further, the new converts "continued stedfastly in the apostles' doctrine" (verse 42) on a "daily" basis (verse 46) and with the Lord's blessing, adding "to the church daily such as should be saved" (verse 47).

Reader, if one willfully retains the carnal mind it will warp one's thinking concerning vital Christianity, holiness and service to this present age.

#### 4. Power Is Essential

As we have seen, the power of the Holy Spirit is to attend the experience of entire sanctification. Jesus promised, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

#### Power for Stability

It is not especially power to do but essentially to keep alive and working what already has been done, i.e., power to keep pure in the midst of a morally corrupt society and power to retain

perfect love in the various interpersonal relationships with people with whom we associate. In short, the Holy Spirit's power is essential to retaining the blessing of entire sanctification.

The Apostle Paul well understood the need for this power to steady and establish his young converts. Instability among them, even the best of his congregations and with the best of the Christians, was constantly on his mind. For this very reason, he wrote the Thessalonians of his concern that they be sanctified.

"Night and day praying exceedingly that we might perfect that which is lacking in your faith... To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:10, 13).

The experience of entire sanctification is calculated to correct the "up and down" experience, take the "wobble" out of our walk and give constant victory in the place of spiritual vacillation. It is said that God will never call you where his grace cannot keep you. The sanctified need the Spirit's power to cleave unto the Lord at all times, enabling them to withstand compromise with dead religion, suffer for the cause of vital piety and... "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). It is a big order, but the Spirit is adequate for spiritual stability.

#### Power for Service

The Spirit's power is also necessary for effective service. The power of the Spirit will keep you in a humble place, a hard place, or even in a hated place enabling you as a purged... "vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Timothy 2:21) to make a telling and lasting spiritual difference in your work by your witness.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

#### Power to Suffer

Some have understood the words of Jesus: "Ye shall be witnesses unto me" (Acts 1:8) as implying martyrs. These argue that the witnesses of Revelation were martyrs and that our Lord intended the saints should have the power of the Spirit both to speak and to suffer for Him. As to this interpretation being correct, we have no comment; but certainly the baptism of the Holy Ghost enabled the early church to suffer great hardships for Christ and His cause. The Holy Spirit is continuing to do so today. We must, therefore, say for the encouragement of all the sanctified, that God's grace for suffering in Jesus' name will accompany the great blessing of heart holiness.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

"Greater is he that is in you, than he that is in the world" (1 John 4:4).

Reader, you will be seeking that which is scriptural when asking the Lord for the experience of entire sanctification that will:

1. purify your heart from the nature of inbred sin,
2. yield the fruit of perfect love,
3. establish the Holy Spirit upon the throne of your understanding for spiritual guidance,
4. empower you to retain this work of grace and enable you to become a useful worker and witness in the Lord's service.

Seek entire sanctification now! It is for us all today. "Faithful is He that calleth you, who also will do it" (1 Thess. 5:24).

Yes! Even your sanctification!

\* \* \* \* \*

#### 04 -- REFUSE TO BE SIDETRACKED

"Let us therefore fear, lest, a promise being left us of entering, into his rest, any of you should seem to come short of it" (Hebrews 4:1).

Satan is enraged when Christians earnestly seek the experience of entire sanctification. He now vigorously beats a drum in hell to rally every demon possible, especially those adept with skills to sidetrack the earnest seeker. "Every evil force in the world," said Alva Turner, "is opposed to holiness, and every force in the world opposed to holiness is an evil force."

It is a huge mistake to assume that a promising good start is all that is necessary.

How often do those who have gone "forward" to a public altar, put themselves on "record" as a candidate for heart purity, offered apologies or asked for the prayers of the saints, conclude that they are thereby out of spiritual danger. How natural, with the warm flush of emotion, tears and relief to assume one's spiritual crisis is past. A good start is encouraging but read again these words:

"Lest... any of you should seem to come short of it."

Let us consider those who appeared to have started in obedience to the Lord but for one reason or another failed to go all the way through with the Lord.

\* \* \*

#### SOME WHO CAME SHORT

Cain was rejected at the place of the altar (Gen. 4).



Lot's wife, having been escorted from the doomed city by angels and warned of them not to look back, nevertheless disobeyed and Divine judgment instantly fell (Gen. 19).

Israel with the fruits of Canaan in their hands as samples of the promised land rebelled; and at Kadesh God said, "Your carcasses shall fall in this wilderness. Neither shall any of them that provoked me see it" (Numbers 14:29). (Note that Numbers 14 is the context of the scripture that heads this chapter).

King Saul rationalized the command of God, spared Amelek and their chief, Agag, and was rejected by the Lord to the sorrow of Samuel (1 Sam. 15).

A rich young ruler earnestly inquires of Jesus the reason for his spiritual lack. When Jesus tells him what he must do, the young man found the price too high and sorrowfully went away (Matt. 19).

Judas Iscariot, seated close to Jesus, experienced holy impressions, unlike any he had known before; yet left the hallowed place, became the willing tool of Satan and went to hell! (John 13).

When professors of religion who were once enlightened, who tasted of the heavenly gift, were made partakers of the Holy Ghost and who tasted the good Word of God and the powers of the world to come deliberately fall away, spiritual wreckage is their certain fate. It becomes impossible for them to be renewed unto repentance. Such as these end on the scrap heap. What a serious warning (Heb. 6:4-6).

Here are a few Bible tragedies of persons whom Satan sidetracked and caused to fail God. The following will help to avoid such tragedies.

\* \* \*

## WAYS IN WHICH A SEEKER MAY BE SIDETRACKED

### 1. SIDETRACKED WHEN CONFUSING THE HOLY SPIRIT'S WORK

We humans are so constituted mentally, psychologically and emotionally that when we take even one step toward the Lord we will experience some sense of Divine approval. For example, if one has previously shown resistance to making his need known, he will feel much better when he has yielded, at least to the point of showing willingness to seek the Lord. If one has been proud or stubborn, he will experience some relief when he is "out in the open" with his need. The hypocrite, who up till now has been hiding his need from public exposure, will likely shed tears of relief simply by his transformation from sneaker to seeker. When any confession or apology is made, that confessor is certain to experience the blessing of relief from the pressure of guilt for having done so. This is the way God has made us. We are so "made up" that any step Godward has its own reward for simply moving in that direction.

"Be careful that you do not take the first stirring of your emotions for holiness. God often blesses the seeker to keep him encouraged, to convince him that he is on the right track. Wait for the direct witness of the Spirit, and do not allow any one to argue you into a profession without it." [1]

Encouragement to the cross is one thing; the work of the cross in the depths of the soul, quite another. The encouragement to confess one's need is necessary and often attended with emotion and brokenness, but do not fix attention upon this initial flush of emotion and call it the witness to sanctification. The first is your encouragement to the cross; the second is your execution upon the cross. Do not stop short, but go on through.

"This unloading and unburdening the soul of carnal filth, brings a sense of emptiness and rest. The contrast is so great and enjoyable that the unwary seeker slacks up and stops short of the last and greatest battle -- that of unbelief." [2]

## 2. SIDETRACKED BY QUENCHING AND FRUSTRATING THE SPIRIT

Often it takes much prayer and fasting, along with a faithful probing and searching of the heart, before an adequate sense of Holy Ghost conviction settles upon the unsanctified. How frustrating to the Holy Spirit it must be when this is not cherished and embraced! We have watched with sad concern when, within minutes, some dear souls have lost a precious sense of the Holy Ghost's help. Why? Either because they have been careless themselves or because they ignorantly succumbed to those about them that were triflers or undiscerning. The tender, searching, helpful presence of the Spirit was frustrated again; and the serious, sacred influences of truth all but lost upon them.

Serious seekers must learn to cherish these special influences of the Holy Spirit and, clasping them tightly to their mind and heart, refuse to let them go. Wrestling Jacob in his desperate prayer illustrates this truth. He gripped the angel with fierce determination and cried, "I will not let thee go, except thou bless me" (Gen. 32:26). Make this your prayer--

"Merciful Lord, I thank you and praise you for so faithfully dealing with me. I do cherish your dealings. I will not let them go unrecognized, only continue your work within me, until I am wholly yours."

Now, you must prove it to yourself and others. If others are not serious, stay away from them for a time. Do not chide them. After all, it is you, not they, who is seeking this great blessing. Extend your altar seeking from church to home, then from home to your work or school or wherever you go. Remain constant in prayer.

"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:16-22).

Be careful! Levity is almost always fatal to deep communion with God. Do not allow yourself to slip into a frivolous mood. It will prove a sidetrack to your seeking. Warm to the Holy Spirit's probing and proffered help.

"Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:9-10).

### 3. SIDETRACKED BY WHAT APPEARS AS LEGITIMATE DISTRACTIONS.

It is interesting to note that after His resurrection, the Lord appeared to above 500 brethren at one time. What a meeting that must have been! How they each one must have hung upon His words! What was the key command that Jesus gave 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" (Luke 24:49).

This large company could not have failed to have heard, either from the Lord Himself or from the other believers who were there, this important command. So insistent was Jesus that His disciples be filled with the Holy Ghost that He forbade them to leave Jerusalem until this was accomplished. Think of it; they were not to witness, teach or preach one single word of His gospel and the glorious fact of their actually seeing Him alive again from the dead until they were each one sanctified wholly!

Some of them took this command and promise seriously. These tarried and prepared for the Holy Spirit's coming. By faith they waited, holding His precious promise of enduement in their hearts. When the Spirit came suddenly, these were all filled with the Holy Ghost. How many of them were present and filled in the upper room? The Scripture records about 120.<sup>3</sup> I cannot believe that the greater number had backslidden and returned to the world and their old life of sin. In fact, it seems very likely many of them were sanctified wholly later. What is sad is that the majority apparently missed the most opportune time to be there with their brethren in the upper room when Pentecost became a personal reality. Why? They were sidetracked or diverted into something less important. They missed their golden opportunity to be sanctified wholly on that special day. Did they grieve over it? Very likely they did.

As we have seen, the Scripture gives us some figures to ponder. Let us do some spiritual mathematics. We will take the figure 500 and subtract 120 from it. What is left is 380 of God's dear children who missed being sanctified wholly and being filled with the Holy Ghost on that choice day. That is less than twenty five percent of the total 500. What a tragedy! There are more starters than finishers, more who start out than stay with it until they die out. One must refuse to be sidetracked or distracted from being sanctified as soon as possible. Nine years after Asbury Lowry's conversion he writes:

"I sought deliverance from the felt remains of indwelling sin. I stopped everything, retired alone, and made it my sole and decisive business to pray for a clean heart." [4]

### 4. SIDETRACKED BY SOUL SLOTH AND SPIRITUAL APATHY

Asbury Lowery notes that the atmosphere of worldliness in which the church has immersed herself is debilitating.

"She has made herself sick and become surfeited with unwholesome diet, her appetite is perverted." [5]

This indeed is the current atmosphere and climate of all too many congregations. It is against this deadening atmosphere that those seeking entire sanctification must persevere.

Modern preaching often avoids the subject of personal holiness. It is not a popular doctrine. Where it is preached, the message seems not to be as explicit, definite and constant, as that of our forefathers. There is much anti-holiness sentiment even in the church today. Ours is a Laodicean atmosphere of luke-warmness, with which vital Christianity must contend. God is still calling to holiness, however, and He still faithfully kindles the flame of desire in sincere souls to find this "pearl of great price" (Matt. 13:46).

"It is not in the power of any man, or class of adverse circumstances, to still the throbbings of the heart for holiness. A seeker may burn with furnace heat in the midst of icebergs. He may sit under a barren pulpit and mingle with the coldest worshipers, and yet rejecting the chaff and wax, feed on the finest wheat and honey from the rock. While others are cold and indifferent and even repulsive toward holiness." [6]

A minister friend told of an experience his wife had when just a girl in a New England country school. On a cold wintry school day the temperature unexpectedly dropped and a blizzard swept upon them. The school was dismissed. The teacher urged the children to dress warmly and hurry home as fast as possible. On the way the girl slowed her walking until scarcely moving at all. Her brothers saw that the cold was getting to her and making her steps slow and sluggish and dulling her sense of danger. They feared she would freeze if they did not take action. One brother broke a small branch and started to switch her while the other brother slapped her face. Both succeeded in their efforts to arouse her to the danger and keep her moving along the path to home.

She protested very much, crying to them to stop and let her rest. "I am all right," she insisted. "Just leave me alone. Go on, and I will come along later."

They refused and continued to prod her. Eventually they all reached home and out of the storm safely. The brothers had to keep stirring their sister or the numbing cold of the atmosphere would surely have caused her death. [7] That, dear reader, is what your writer is trying to do for you. Stir yourself against the dead spiritual cold about you. Seek with all your heart to be sanctified! Refuse to delay or to be sidetracked.

## 5. SIDETRACKED BY DARKNESS AND DISCOURAGEMENT

A seeker may experience some intense discouragement and darkness [8] just before the light of deliverance dawns upon him.

A famous scientist made this interesting experiment. He placed a bass fish into a narrow glass tank of water, allowing the bass to swim all around the tank. He then inserted a clear glass partition into the pre-structured frame in the center of the aquarium thus confining the bass to one half of the tank. Next, the scientist slipped a shiny minnow into the opposite half. Immediately, the bass streaked through the water to catch the minnow but was stopped abruptly by the glass barrier. Again and again the bass tried to take the minnow but was always thwarted by the mysterious barrier. The scientist noted how long it was after each failure before the bass would try again to catch the minnow. Each attempt required more time before the bass would try again. At last, it gave up the pursuit altogether.

"Now, carefully, the scientist removed the glass partition allowing both fish to swim about the open tank. The little minnow swam casually all around even to within a few inches of the bass; but the larger fish never made another attempt to seize the prize, even when it was so close. In fact the minnow was right in front of its nose! Why? Frustration and failure had brought the fish at last to defeat." [9]

Reader, you may be on the verge of the great experience of entire sanctification. Believe God! Do not become a K.B.R. (A Kadesh-Barnea Repeater). Come over into Canaan Land! Do not give in to discouragement. Rather pray, "Lord, I believe, help thou mine unbelief" (Mark 9:24).

Keep Pressing and refuse to be sidetracked from your heart's desire...

Even your sanctification!

\* \* \* \* \*

## 05 -- MAKE YOUR CONFESSION SPECIFIC

There are valuable instructions in the first attempt the Lord makes to restore fallen man to right relationship. He asks three questions of Adam and Eve.

"Where art thou?"

"Who told thee?"

"What hast thou done?" [1]

Obviously God is wanting the guilty pair to confess or "own up" to their sin. In short, to "come clean" by admitting exactly what they have done. One cannot but see their stubborn reluctance to avoid facing the truth about their conduct and character. Why? Does God not know their spiritual condition? Does God not understand that they are in trouble with their conscience? Of course God knows for He is the omnipresent and omniscient God. Why does He press them to be specific about their sin? Specific confession is part of the recovery process and the nature of every fallen man is to hide his sin. Leslie Flynn pinpoints how widespread this is.

The Sociologist calls sin "cultural lag."

The Psychiatrist terms sin "emotional behavior."

The Philosopher names sin "irrational thinking."

The Humanist excuses it as "human weakness."

The Marxist defines it as "class struggle."

The Psychologist explains it in terms of a psycho physical mechanism which leaves the soul helpless, in the control of "genes and gastric juices."

The Freudian speaks of the "id."

The Congressman refers to his immoral relationship with his secretary as a "bit of foolishness."

The Layman says it's just plain "cussedness."

The Criminologist writes it off as "anti-social conduct." [2]

And so it is that fallen man continues to twist, duck, wiggle, juke, dodge, feint and deny in a frantic attempt to avoid just being plain honest and confessing the fact and characteristics of his SIN NATURE!

The reader may recall that the famous Hanging Gardens of Babylon was a wonder of the ancient world. It is said to have been one thousand square feet at the base and rose in slanting terraces to approximately four hundred feet in height. Each of these five terraced gardens contained rare exotic plants, flowers and trees of many kinds and afforded to the viewer a scene of rare beauty. The fragrance of their flowers filled the air with a pungent perfume that was near overwhelming to the sense of smell. Here was a scene among the most beautiful that men's eyes could behold.

But behind this magnificence of floral beauty was a dark and sinister secret. For here King Nebuchadnezzar's hungry lions eagerly waited to devour the next human victim who happened to fall under his displeasure. Inches beneath this rare beauty awaited the hungry beasts. To the beholder, it would be difficult to believe that such a scene of horror lay just beneath the surface.

Every man has this kind of heart -- just beneath the surface. We, too, may present a facade of outward piety that is viewed as fair and acceptable to others while serving as a mere covering for ugly and vicious carnal beasts. Perhaps the reader may recognize some of the following deceitful tendencies in his own heart or that of another:

There is an inbred tendency in a carnal heart...

1. To appear innocent in an effort to hide guilt.

2. To appear humble in an effort to conceal pride.
3. To appear submissive in an effort to suppress carnal stubbornness.
4. To act the part of resignation in an effort to cover rebellion.
5. To fake meekness in an effort to mask smoldering rage.
6. To make a pretense of purity in an effort to hide moral filth.
7. To stage an artificial warmth to hide coldness.

Why do we do so? Again, the nature of sin is to hide. Its victim fears discovery. It is the way of the carnal mind.

Men have spoken of perverted moral behavior as follows:

If a man has a roving lustful eye, we say he is a wolf.

If one is morally or ethically offensive, we call him a skunk.

If one is stubborn and unyielding, we say he is bullheaded.

If one has a venomous speech of tongue, we say he is a snake.

If one is changeable from one social scene to another, we say he is a chameleon.

If one is grouchy, we say he is a bear.

If one is sharp and cutting, we say he is a ferret.

If one is unapproachable, we say he is a porcupine.

If one is adept of wiggling out of a tight "fix," we say he is a weasel.

If one tends to be dirty, we say he is a pig.

If one tends to strut and show off, we say he is as vain as a peacock.

If one is ill-tempered and angry, we say he is a tiger.

If one is sly and cunning, we say he is a fox.

If one is a polluter, we say he is a rat.

If one is slow, we say he is a snail.

If one is loathsome, either in appearance or morals, we say he is a toad.

If one is skilled in "make believe" and faking appearance, we say he is a opossum.

Truly, the human family has beastly, animalistic barnyard morals. How very reluctant we are to admit these characteristics. David, however, did so saying, "I was as a beast before thee." [3]

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### BIBLE EXAMPLES OF CONFESSION

We have seen how the Lord probed Adam and Eve in an effort to secure their confessions and, thereby, restore them to divine favor. The same approach with Cain, the murderer, however, resulted in failure. The Lord asked a number of questions of Cain, seeking for his honest confession. [4] Cain sullenly refused to confess his wicked deed and was rejected by the Lord. This has ever been the case; some honestly confessing their sin and need; others stubbornly refusing to do so. Sincere confession always moves the Lord to respond in mercy and grace, forgiving and cleansing.

Reader, note the role confession plays in the spiritual recovery of the following Bible characters:

JOB. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6).

JACOB. "And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:27-28).

DAVID. (Psalms 32:1-5) "The confession of David is the experience of everyone. when he KEPT SILENT in resistance to God, the inner struggle of conscience and conviction drained away the very vitality of life. But when he said, I WILL CONFESS MY TRANSGRESSIONS, then God forgave." [5] (See John 1:9 ) Confession of sins is the acknowledgment of one's guilt to God. A person cannot turn to God without first turning from sin. Confession says, in effect, "I am wrong, I have sinned, I want you to forgive me."

"When confronted with the revealed character of God, we admit our unworthiness and sinfulness in confession to a holy God. (See 1 Kings 8:33-34.)

"Confessing of sins to God should be as specific as possible; yet recalling every sin is neither possible nor necessary." [6]



Note David and confession, once again, in Psalm 51. This passage is called "The Penitential Psalm" and ought to be closely studied, for it demonstrates how thoroughly confession touches all of David's backsliding and return to full restoration.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me" (Psalm 51:1-2).

ISAIAH: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isaiah 6:5-8).

Throughout the ministry of Jesus and the New Testament Epistles, confession is seen as a vital condition to divine deliverance. Note the following examples:

Confession brought cleansing to a leper (Luke 5:12-13).

Confession brought sight to blind men (Matt. 20:30-34).

Confession brought healing to one sick of the palsy (Matt. 8:5-7).

Confession brought deliverance to one demon possessed (Matt. 15:22).

Confession brought sanity to a lunatic (Matt. 17:14-15).

Confession brought healing to a withered hand (Mark 3:3). It should be noted that while the man made no audible confession, his instant willingness to obey Jesus' command certainly indicates his admittance of need and desire to have it met.

Confession brought justification to a guilt-ridden penitent (Luke 18:13-14).

Confession brought forgiveness to a prodigal (Luke 15:18-22).

Confession brought sanctification to a carnal apostle (Rom. 7:14, 24-25).

Confession is vital to both forgiveness and cleansing (I John 1:9).

\* \* \*

## UNDERSTANDING THE TWOFOLD NATURE OF SIN IS IMPORTANT

1. Sin as an inward state is what we have inherited from fallen Adam. We are born depraved, as a result of being born without the indwelling of the Holy Spirit. This state of depravity is sometimes referred to as the "old man" or the "Adamic nature."

2. Sin is an act. "Willful transgressing of a known law of God is always sin. It may be a willing commission or willful omission. It may be expressed by thought, word, or deed." [7]

When one repents of his sins and trusts Christ as his Savior, he is forgiven of all his sins; but the depraved state (inward sin nature) cannot be forgiven. It must be cleansed.

Many do not see the difference in a sinner's confession of transgressions (or "acts" of sin, which is outward) and that of a Christian's confessing of inbred sin or the "sins of the Spirit," i.e., his carnal-mindedness. If one is truly saved, he is not committing sins. Now, as a genuine Christian seeking to be sanctified, one needs to confess his sin nature.

It is not likely every Christian has the same moral problem. The Lord will call attention to one's prominent traits or key features of carnality. When He does so, He expects us to confess the nature just as we did our acts of sin.

H. A. Baldwin has said very well that God is not a robber, forcing one to give up his carnal nature. He is not a thief, stealing it away. He is not a magician, performing some mysterious act of disappearance upon the carnal mind. He awaits our free consent, confession and prayer for deliverance.

The diagram below helps to explain what is meant by specific confession. The reader will see this as he follows the arrows from the outside (general) to the center becoming more specific with each example of confession. [To view the diagram, see hdm2317c.jpg in the graphics folder of this disc. ]

\* \* \*

#### FROM GENERAL TO SPECIFIC CONFESSION

"Lord, I want to be filled with the Spirit."

"Lord, I must have entire sanctification."

"Lord, I have not faced the truth about my carnal heart!"

"Lord, I confess that I am carnal; and the 'old man' is still 'on board' with its pride, anger and lust!"

"Lord, I am ashamed and do confess my carnal nature. I see my ugly pride, hateful attitudes, awful deceit, self will, and self seeking. I confess my carnal heart has often grieved your Spirit, my family, friends and neighbors. I grieve that for so long I have frustrated Your coming to conquer and cleanse my heart. Now I will pay any price; only let my carnal mind be destroyed. Let me die to its every expression!"

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## THE BENEFITS OF CONFESSION

1. It humbles a proud heart. Remember, "God resisteth the proud, but giveth grace unto the humble" (James 4:6). The humbled seeker does not wish to repeat this part of the "death-route" ever again, if possible. Specific confession makes the soul, thus exercised, more watchful. It has been said, "Confession is good for the soul but bad for the reputation." When, however, moral character is at stake, one must be willing to risk his reputation. Reputation is a mere "puff" of wind. It is what men have learned to think of us but character is what God knows of us.

2. Specific confession produces a subduing of the heart. Nothing is more well calculated to melt the heart than an honest, and, if need be, brutal confession of its character. All who travel this "route" experience this subduing. Thus, melted, the Holy Spirit is free to draw back the heart's natural veil, allowing even deeper revelations of the carnal nature. This seems to be a major reason the Holy Spirit so thoroughly exposes the "plague of the heart." This is the exact effect King David experienced when the Lord revealed to him the carnal nature. David wrote, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17).

3. Immense relief is realized when one makes specific and honest confession. A person may suspect he has cancer but fears to know the truth. He, therefore, chooses to ignore this possibility. This is known as a state of denial. His mind can only know relief when he is willing to determine his true physical condition, whatever it may be.

So, too, Christians discover the truth about themselves by submitting to the Holy Ghost's x-ray. This alone leads to an undivided mind and soul. Saint Paul found great comfort in having denounced the hidden things of dishonesty, craftiness and deceit. (II Cor. 4:2).

4. Partnership with the Holy Ghost is realized as one agrees to confession. One is not informing God of something He does not already know; but by specific confession, one gains the approval of his own conscience and divine sanction as well. We can never shock the Lord with any confession we make, for He knows it all.

Remember how Samuel hewed Agag in pieces before the Lord in Gilgal? Here is partnership with God in the execution of the Lord's enemy. Samuel did not want the same judgment to befall him as was now upon Saul for sparing Agag, a true type of the carnal mind. Sincere and honest confession brings us into full agreement with the Lord and what He wants destroyed in our nature. Agag was successful in deceiving King Saul and causing him to spare his life. He attempted to deceive Samuel also, but Samuel would not rationalize with the subtle Agag. Drawing out his sword, "Samuel hewed Agag in pieces before the Lord in Gilgal" (1 Sam. 15:33). We must do likewise with inbred sin.

Specific confession of depravity and the known characteristics of the carnal mind has become increasingly a neglected theme in modern preaching. It was far more central in the preaching of our worthy holiness forefathers. Here are a few examples from their writings:

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## JOHN FLETCHER ON CONFESSION...

"Grieve that your heart, which should be all flesh, is yet partly stone; that your soul, that should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil sham, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief.

"He whose heart is full of indwelling sin has no more truly repented of indwelling sin than the man, whose mouth is defiled with filthy talking and jesting, has truly repented of ribaldry. The deeper our sorrow for, and detestation of indwelling sin are, the more penitently do we confess 'the plague of our heart:' and, when we properly confess it, we inherit the blessing promised in these words: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness'... By frequent and deep confession drag out all these abominations. These sins, which would not have Christ to reign alone over you, bring before him; place them in the light of his countenance; and, if you do it in faith, that light and warmth of his love will kill them, as the light and heat of the sun kill the worms which the plow turns up to the open air in a dry summer's day." [8]

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## JOHN WESLEY ON CONFESSION...

"Those believers who are not convinced of the deep corruption of their hearts, or but slightly and, as it were, notionally convinced, have little concern about entire sanctification. They may possibly hold the opinion, that such a thing is to be, either at death, or some time, they know not when, before it. But they have no great uneasiness for the want of it, and no great hunger or thirst after it. They cannot, until they know themselves better, until they repent in the sense above described, until God unveils the inbred monster's face, and shows them the real state of their soul. Then only, when they feel the burden, will they groan for deliverance from it. Then, and not till then, will they cry out, in the agony of their soul,

"Break off the yoke of inbred sin,  
And fully set my spirit free!  
I cannot rest till pure within,  
Till I am wholly lost in thee." [9]

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## ADAM CLARKE ON CONFESSION...

"Guilt, to be forgiven, must be confessed; and pollution, to be cleansed, must be also confessed. In order to find mercy, a man must know and feel himself to be a sinner, that he may

ferently apply to God for pardon. In order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified.

"Few are pardoned, because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts. [10]

"A genuine penitent will hide nothing of his state; he sees and bewails, not only the acts of sin which he has committed, but the disposition that led to those acts. He deplores not only the transgression, but the carnal mind, which is enmity against God. The light that shines into his soul shows him the very source whence transgression proceeds; he sees his fallen nature, as well as his sinful life; he asks pardon for his transgressions, and he asks washing and cleansing for his inward defilement... I believe David to speak here of what is commonly called original sin; the propensity to evil which every man brings into the world with him, and which is the fruitful source whence all transgression proceeds." [11]

\* \* \*

#### ASBURY LOWREY ON CONFESSION...

"Faith can no more grasp the blessing of sanctification while under the embargo of cherished sin, than the hand can perform its functions under paralysis. As it is the first duty of a sinner to repent in order to obtain pardon, so it is the first step of a Christian toward the higher altitudes of grace to; "renounce the hidden thing of dishonesty." Not to break off from open sin merely, but so to expose, introspect, and shred the inner man as to discover and eliminate every rotten thread of unseen evil and private practice. God requires absolute "truth in the inward parts." Such preparation for holiness is apostolic." [12]

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#### DANIEL STEELE ON CONFESSION...

"It is often difficult for people to make such a confession of their need, especially if they are already engaged in gospel service. For leaders or prominent laymen to admit they are not spiritually what they ought to be is a humbling action, and pride may rise to resist it. However, the confession of need is an essential step toward victory. Wesley, speaking of unsanctified believers, said, "We still retain a depth of sin: and it is the consciousness of this, which constrains us to groan for a full deliverance, to Him that is mighty to save. Hence it is, that those believers who are not convinced of the deep corruption of their hearts... have little concern about entire sanctification." [13]

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#### B. T. ROBERTS ON CONFESSION...

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (1 John 1:9). That is, if we confess the sins we have committed, God is faithful to forgive us; for He has promised to do it. If we confess our inbred sins He is faithful to cleanse us from them -- from all unrighteousness. This is what Mr. Wesley means by the 'Repentance of believers.'" [14]

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#### GEORGE D. WATSON ON CONFESSION...

"While making this introspection in his affections and tempers to find out what is the particular besetting evil that prevents his growth in grace, he makes a great discovery that well-nigh horrifies him. He finds that instead of having one besetment which checks his Christian progress, there is a whole world of carnality in his nature. These outcroppings of one or two evil propensities, which at first attracted his attention, were only like the mineral veins of a mine, they lead down into a dark region of corruption and blindness, and unbelief, which he hitherto did not dream was in him. Then he begins to understand that the whole body of sin as an evil principle, remains in his heart. This for the time being saddens his spirit, and causes a real grief in his soul. The very fact that he is born of God, and desires to love him more, causes him inexpressible sorrow of heart to find that his whole being is pervaded with a latent yet positive evil. He then begins to see that many of his good deeds, and much of his Christian work, was tinged with selfishness, or subtle pride, or ambition, or a strain of vanity, or was mixed up with duplicity and double mindedness. This brings on the stage of what has been called the repentance of believers, that is, real grief over inward sin." [15]

(The Reader is encouraged to study the Endnotes on this chapter for more examples from our forefathers relating to specific confession.)

Refuse to ignore, coddle, apologize, minimize or excuse the "old man" of sin, (Romans 6:6). Pierce the boil of depravity and let the "infection" and the stench out! Arise with courage and thrust the knife of truth into the pus-pockets of cancerous carnality. One dare not do otherwise!

Do not get soft and rationalize. Do not harbor carnality. Do not flinch or draw back the sword of honest confession. Go against the carnal self. Tell the truth, all the truth. Leave no stone unturned. Whatever wickedness is lurking in the shadows drag out into the light. Have you brought into your marriage traits that are sure to kill the romance and lead to divorce? Confess those traits. Is there some ghastly secret in your life that you are protecting? It is certain to become the breeding ground for a crop of noxious carnal weeds that will kill the fruits of grace. Admit this potential in your nature that may well lead to a broken home, prison bars or a life sentence. This carnal potential if left unconfessed and uncrucified may result in the fateful electric chair or death by injection. One dare not play the fool and ignore these possibilities. Name the sin to God. Be as specific as possible. Go to the bottom of every issue. Honestly face the carnal nature and the dreadful possibilities of an unsanctified heart. If one discovers inward carnal traits that slither like a snake, carry venom like a snake, show a forked tongue like a snake and coil to strike like a snake, it is a snake! Make no mistake about it! Name it -- IT IS A CARNAL SNAKE! DEAL WITH IT!

Honest and specific confession will be honored by the Lord and will certainly lead to the blessed experience of Heart Holiness...

Even your sanctification!

\* \* \* \* \*

## 06 -- CONSENT TO THE CRUCIFIXION OF CARNAL SELF

The two phrases "death to self" and "death to sin" have unfortunately caused considerable confusion among Christians. We note the following errors:

1. It is not a literal, physical death. Saint Paul urges Christians to "present your bodies a living sacrifice"... (Rom. 12:1). Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). "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 Cor. 9:27). These Scriptures make clear that the body is not destroyed but becomes a servant to righteousness and a suitable temple for the Holy Ghost.

2. It is not a death to social relationships. The monks of old withdrew themselves from society in an effort to preserve moral purity. Their efforts resulted all too often in just the opposite of what they desired. God intended from the first that men should marry and have families and enjoy the company of their fellow man. The communion of saints is a very precious means of grace. "I pray not that thou shouldest take them out of the world," prayed Jesus, "but that thou shouldest keep them from the evil" (John 17:15). Jesus did not pray for their isolation but for their spiritual insulation so that they might truly be light and salt in society as they moved among men.

3. It is not a mental death. To the contrary, Jesus explained that the great commandment required the surrender of the mind with all its powers to the Lord God. He said, "Thou shalt love the Lord thy God with all thy heart, and with all they soul, and with all thy mind" (Matt. 22:37). Again, Paul urged that we "be not conformed to this world: but be ye transformed by the renewing of your mind." (Rom. 12:2). "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). The Lord purges the mind from the carnal bent. When it is humbled and dependent upon Him, He uses the same for His glory. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Pro. 3:5-6).

4. It is not a death to natural beauty. God put within the heart of man an appreciation for the aesthetics or beautiful things in life. This sensitivity to beauty is a gift from God and ought to be cleansed, consecrated and controlled but not crucified! Some have taught that "pretty" things such as furniture, rugs and wall paintings should be denied in an effort to defeat the carnal nature. No. The sanctified may enjoy beauty whether in God's natural world or by man's creative skills with a deeper appreciation than all others, knowing that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

5. It is not a death to our human nature. After God created man, He pronounced him "good" (Gen. 1:27, 31; 2:7). Human nature was not evil as God made it, for God never created anything or anyone evil. The fall of man into sin changed the ideal of God. It was human nature plus sin that wrecked the race. God has no quarrel with human nature. He wars with the carnal nature. When we are sanctified wholly, we are not dehumanized but restored to the truest, sanest, purest and happiest of human beings.

6. It is not a death to self's existence. What is called self existence or self hood, i.e., our conscious self being, our unique personhood, will never be destroyed. St. Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

In this great text there are three "selves" -- a hostile self, a human self, and a holy self. Note how these are treated by crucifixion and the consequent resurrection that follows. Paul states:

1. I am crucified with Christ. "I"... the inherited hostile self is crucified with Christ.
2. Nevertheless I live. "I"... the human self is controlled by Christ.
3. Yet not I but Christ liveth in me. "I"... the holy self is realized in Christ. [1]

The human self is not eradicated but cleansed and placed fully in the Lord's control. Blessed realization! The following is Adam Clarke's helpful definition:

"To die to a thing or person, is to have nothing to do with it or him; to be totally separated from them: and to live to a thing or person is to be wholly given up to them; to have the most intimate connection with them." [2]

Crucifixion was a horrible death. No matter how intense his struggle, the victim weakened and succumbed to the slaying power of the cross. Crucifixion was a slow process for many. Death came rapidly to others, but to all death was certain. The cross won every time. No victim ever escaped alive. The following Scriptural reasons explain why such a radical death is necessary.

\* \* \*

## WHY IS A RADICAL DEATH NECESSARY?

1. The carnal self is the wrong foundation for the spiritual life. Every worthy building structure must have a proper foundation. The carnal mind is not the God chosen foundation or pattern for the holy life. The essence of man's sin is clearly stated in Isaiah 53:6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Selfishness is at the heart of all sin. Every human being is born with the sin nature and is, therefore, in a lifelong service to SELF. Many from infancy to the grave never leave that service. All are slaves to King Self and are lashed into ongoing self manifestations such as



self-gratification, self-seeking, self-will, inordinate self-love, self-promotion, self-dependence and other traits too numerous to list. The accepted motto of "do your own thing" is the warped but accepted slogan for multitudes today. The popular song "I Did It My Way" is the song of the slave to carnal self.

A layman in a church I pastored made his living repairing the work of other builders. He was often asked to correct a building project that revealed shoddy workmanship. I was told that most of the problems were traced to faulty foundations. Here is the first reason that the carnal self must be destroyed. Carnal self, not Christ, is the foundation of every depraved man. The Holy Ghost will not sanction the projection of any self-image that does not make Christ the pattern.

2. The carnal self cannot be reformed. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7). It is only fitting that the wonderful God, the creator of the universe, this world and our lives has a throne of authority and that each created person submit to His government. Every reasonable person must agree to this. However one may agree to the fact of such submission being correct, the natural carnal heart will rebel.

That is its nature, as Clarke emphatically declares:

"Because it is a carnal mind, and relishes earthly and sinful things, and lives in opposition to the pure and holy law of God: therefore, it is enmity against God;

It is irreconcilable and implacable hatred. It is not subject to the law of God. It will come under no obedience; for it is sin, and the very principle of rebellion; and, therefore, it cannot be subject, nor subjected; for it is essential to sin to show itself in rebellion; and when it ceases to rebel, it ceases to be sin.

From this we learn that the design of God in the economy of the Gospel, is not to weaken, curtail, or lay the carnal principle in bonds, but to destroy it. As it is not subject, and cannot be subject, to the law of God, it must be destroyed, else it will continue to rebel against God. It cannot be mended, or rendered less offensive in its nature, even by the operations of God; it is ever sin, and sin is ever enmity; and enmity, wherever it has power, will invariably show itself in acts of hostility and rebellion. [3]

Paul tells us that the law is holy, just and good. [4] To this he agrees, but the carnal mind is enmity (literally, ill-will and hatred). This hatred, of course, is involuntary. The carnal nature is incorrigible, lawless and simply cannot be trained to obey. The law of God is ever attempting to restrict and restrain sinful and carnal behavior. Reader, make no mistake, God will speak in an effort to check wrong doing. He will say:

"Eyes, don't look at that!"

"Ears, don't listen to that!"

"Body, don't wear that!"

"Feet, don't go there!"

"Tongue, don't say that!"

"Christian, don't continue that habit!"

To this the carnal mind often becomes irked and peeved, and says, "Your demands are not fair, and I will have my own way about this matter."

In this fashion, the conflict continues until the Lord conquers or the carnal mind drives grace from the heart. God's standards are not straitjackets but safeguards for the saints. Holy obedience liberates Christians and never imprisons the soul. Since, however, the carnal mind is incorrigible and cannot be reformed, it will protest and rebel; therefore, it must be crucified! This is the clear verdict of Scripture.

3. The carnal self will never die a mysterious or accidental death. A man once said. "If I knew the place where I was going to die, I would never go near the spot!" No doubt this remark was intended to be humorous, but it was foolish, for our physical death is inevitable. We will all die no matter what we may do to prevent our death, for there are forces at work that are relentlessly pulling us to death and the grave.

While this is true of our physical death, it is not true of one's death to the carnal self. A baby may die a strange "crib death," but the carnal nature can never die this way. A freak accident may prove the death of some, but there are no "freak deaths" to the carnal mind. The heart may suddenly stop without warning but the carnal mind must have the believer's consent to die. Cancer or AIDS victims may be slain by the sharp sickle of physical death, but the cancer of carnality and the rot of inbred impurity will never die without the victim's consent. It is always by personal choice that inbred sin or the carnal self must die. The cross alone is the door out of carnality's prison house. No one will ever be released from carnal bondage but by his deliberate choice of the cross. The cross alone is the gate to life.

4. It is impossible to "grow out" the carnal nature. Weeds will grow in a garden, but weeds will never grow out of a garden. If allowed to remain, the weeds will increase and likely overcome and kill the promising plants. One must take a sharp hoe or shovel to them. The weeds must be eradicated if the garden of fruits, plants or flowers are to do well.

One does not grow a malignant tumor out of the body. Surgery alone will destroy this threat to physical life. Often surgery will be followed with chemotherapy and radiation treatments. When surgery is essential to life, to delay may prove fatal. This applies to spiritual life as well.

One may chop down a pesky tree; but if the roots are not dug out and destroyed, it will only be a short time until fresh green sprigs will appear; and the troublesome tree will begin to grow itself again. This shows why entire sanctification is needed and why a death to the carnal nature is absolutely necessary. In the new birth, the fruits of sin are removed. In the work of entire sanctification, the roots of sin are destroyed. The shoots of sin will not appear as long as the Holy Spirit continues to abide.

Once I had a sizable tree growing in my front yard. It was cut down level with the ground. The roots, however, were deep in the soil; and I knew that it would only be a short time before fresh sprouts would appear and the tree would grow back once again. Therefore, the roots were bored and a potent poison was poured into the root system. That killed the tree and the possibility of it growing back. So, too, the Holy Ghost bores into the roots of indwelling sin, releases His baptism of fire and kill the roots of carnality.

5. The carnal self will never die of old age. Age takes its toll in weakening physical resistance; and, ultimately, the result is death. What is true of physical death, however, does not apply in the least to the death of sin or carnal self. To the contrary, unless a carnal man opens up to the proffered help of the Holy Ghost his carnal nature will become increasingly stronger. An old sinner, light rejecter and holiness fighter will be more carnally alive when he meets the "grim reaper" than when he was an infant or a youth or a middle aged person. The sanctified, however, will be sweeter and more pliable as they grow older in the ways of divine discipline and grace. Rev. H. B. Huffman used to refer to this condition as "aged carnality" or "rocking chair carnality." He described persons in this condition as those who had "carnality with long whiskers" or those who were "cemented in carnality." Sadly, he grieved over such folk. He warned, "you can no longer touch them with a ten-foot pole." He also said, "There are people that would not admit a need to be sanctified and humble themselves even if the Holy Ghost dropped a bomb on them." This was plain talk but true warning. We repeat, the carnal man will only, indeed, can only die when he gives consent to the Lord to have it so. Reader, beware, "Today if ye will hear his voice, harden not your hearts" (Heb. 3:7-8).

6. A pure heart is possible only after the corrupting "old man" or carnal self has been destroyed. "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22). God cannot keep clean what he cannot control. As we have seen, the "old man" is incorrigible and lawless. So long as the "old man" remains this corrupting nature will be littering up the sacred premises.

Some years ago, my family and I noticed trash and litter in our basement. After cleaning it up several times, I discovered that for some strange reason I could not keep it clean. We suspected mice and set traps accordingly, but these were unsuccessful. The corrupter artfully escaped each death trap. I sat quietly down, biding my time, to see where or what the mischief was. Suddenly a huge rat appeared. He was sluggish, and I could see that some trap had wounded him, for he was leaving blood stains wherever he traveled. I determined he would not recover to continue polluting my basement or frightening any of us with his horrible appearance. I leaped to my feet, raced up the stairs for my rifle, loaded, returned, aimed carefully at the ugly rat and pulled the trigger. I disposed of the polluter's diseased body and was, thereafter, able to keep my basement clean.

God does not want us merely to wound the old man or bloody its head or reduce it to a mere limited diet. To be sure, we cannot destroy our enemy but God has made our enemy His enemy as well. He was "manifested, that he might destroy the works of the devil." (I John 3:8). As we cooperate with the Lord and pull the "trigger of truth," the Lord sends His sin-killing Holy Spirit to the heart of the "carnal self." However, we must shoot to kill; for God intends that the

corrupt old nature be destroyed. Execution, not suppression, is the Christian's only hope for keeping the heart-house clean. Therefore, shoot to kill!

7. Death to the carnal self is the gate to life. The following are five types of life as we know it:

1. chemical life
2. plant or vegetable life
3. animal life
4. human life
5. divine life.

Each lower strata of life must be surrendered in order to advance to a higher. Thus the chemicals of the soil are absorbed into the life of plants and vegetables. Plants and vegetables in turn are consumed by the animals. Animals then give their lives up for human consumption. The carnal self-life then surrenders to the cross, dies and experiences resurrection into the life of God. What a blessed change and blessed fulfillment! This is the law of harvest and Jesus understood it well. He said, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:33). He also said of His own crucifixion, and of ours, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24-25). In the following paragraph, C. S. Lewis uses the expression natural self. We are quite sure, however, he wants us to understand that this is the carnal self. The emphasis once again is upon the necessity of a radical death to the carnal self.

"We are hoping all the time that when all the demands have been met, the poor natural self will still have some chance and some time, to get on with its own life and do what it likes. The Christian way is different: harder, and easier. Christ says, 'Give me All. I don't want so much of your time and so much of your money and so much of your work: I want You. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don't want to drill the tooth, or crown it, or stop it, but to have it out. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked -- the whole outfit. I will give you a new self instead. In fact, I will give you Myself: my own will shall become yours.'" [5]

We have seen in this chapter that the crucifixion of carnal self is by the willing consent of the Christian, and it carries the prospect of great blessing. God has promised, "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19). We ask each reader the following:

1. Will you consent to have the carnal ego, the BIG I, the "bloated self" importance crucified? Will you submit to the work of the cross so that you may say, "I am crucified with Christ"? (Gal. 2:20).

2. Will you consent to have the works of the flesh with its affections and lusts (depraved desires), i.e., all the carnal tempers and passions to be crucified? (Gal. 5:24)

3. Will you consent to have the world crucified to yourself and yourself "crucified to the world" whatever your worldly addiction may be? (Gal. 6:14)

Reader, will you now die to carnal self, your lower depraved nature, and the unholy world?

Jeanette Palmiter's moving prayer, "Let Me Die," has been a blessing to multitudes of Christians who were hungry for heart purity and death to the sin nature and the carnal self. Will you make it your prayer also?

\* \* \*

#### LET ME DIE

O God, my heart doth long for Thee; let me die!  
Now set my heart at liberty; let me die!  
Die to the trifling things of earth,  
They're now to me of little worth;  
My Saviour calls, I'm going forth; let me die!

Thy slaying power in me display; let me die!  
I must be dead from day to day; let me die!  
Dead to the world and its applause--  
To all its customs, fashions, laws,  
To those who hate the humbling cross; let me die!

My friends may say I'll ruined be; If I die!  
If I leave all and follow Thee; but I'll die!  
Their arguments will never weigh,  
Nor stand the trying judgment day,  
Help me to cast them all away; let me die!

Oh, I must die to scoffs and sneers; let me die!  
I must be free from slavish fears; let me die!  
So dead that no desire will rise  
To appear good or great or wise  
In any but my Saviour's eyes; let me die!

Begin at once to drive the nail; let me die!  
Oh, suffer not my heart to fail; let me die!  
Jesus I look to thee for power  
To help me to endure this hour  
When crucified by sovereign power; I shall die!

Now, I am dead, then Lord to thee; I shall live!  
My time, my strength, my all to thee; I do give!  
Oh! How the Son doth make me free!  
Then, Lord, I give my all to Thee  
For time and for eternity; I shall live!

-- Jeanette Palmiter

Concerning the crucifixion of the carnal self A. W. Tozer said:

"We must do something with the cross, and there is only one of two things we can do -- flee it or die upon it." [6]

The work of entire sanctification must be as definite as death. The Calvary Road is the only route that will effectively lead to the radiant and victorious life--

Even your sanctification!

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## 07 -- SURRENDER TO BECOME A LIVING SACRIFICE

Perhaps the idea of surrender needs some clarification. The Bible frequently uses words such as yield, submit, consecrate, commit and obey; and each one of these makes its contribution to the total concept of the Christian's becoming a living sacrifice.

Surrender or consecration is man's part of the process, while sanctification is God's part. One may be consecrated while not yet sanctified but no one will be sanctified wholly until fully consecrated. Romans 12:1-2 teaches both the process and the results of this surrender.

1. This consecration is to be FREE. "I beseech you, therefore, brethren... that ye present" etc. Consecration is to be voluntary, i.e., an act of your free will; your own personal choice. God will not force Himself upon one as conquering soldiers do their prisoners.

2. This consecration is to be FULL. "Present your bodies." Indeed, this is all you can do; for God has no use for your carnal nature. We mean, by the use of the word full, that the consecration has nothing more to be added and from which you desire that nothing should ever again be taken away.

3. This consecration is to be FINAL. "It is a living sacrifice." St. Paul, no doubt, had in mind the "burnt offering." This was the Old Testament sacrifice in which the whole animal, outward and inward, was consumed. It was final and illustrates an act of irrevocable surrender to the Lord. It was decisive, conclusive and unalterable in its finality. The offerer could not return to the altar and salvage any part of his offering.

4. This consecration is FAIR. Paul pleads that we make it "by the mercies of God" and he urges us to reason this out with him. He reasons, therefore, that the God who mercifully provided our full redemption, saved us from our sins and has made us His children and heirs to eternal life, should be rightfully honored by His grateful children. It is reasonable, and it is right that we should make it.

5. This consecration will prove FAVORABLE. "That ye may prove what is that good, and acceptable, and perfect will of God." The end results, that of having placed our all in the hands of a loving, all-wise and all-powerful God, will prove to be the best choice we ever made. The Lord will certainly help you, not only to make a complete surrender, but enable you to keep thus consecrated. This he did for the apostle Paul as he testified,

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Complete surrender or consecration, then, will bear these distinguishing marks. It will be voluntary, i.e., of your own free will and choice. It will be full, i.e., complete and entire to which nothing more can be added. It will be final or eternal from which nothing can be taken back from the altar. The ancient Temple kept the sacred altar and the Holy of Holies. God now desires that our bodies, souls and spirits should house His sanctifying Presence. These are His present sacred treasures. He will keep them safely from the pollution of Satan and the world. However, it is only as the body, soul and spirit are yielded will this be possible; for these three treasures rise or fall together.

Reader, consider the following facts about the wonderful creation of the human body. Surely, you will want your Creator to conquer, cleanse and control yours.

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#### THE MARVEL OF THE BODY'S CREATION

"The human body is an astonishing machine. Engineers have never devised a machine which can equal it. Consider some of the functions of the human body, recorded in Amazing Facts, a Reader's Digest Association book. Take the circulatory system. Every minute of our lives the heart pumps ten pints of blood through about 60,000 miles of arteries, veins and capillaries. The capillaries have a total surface area that would cover a one and one-half acre field. Almost two-thirds of the body is water -- ten gallons of it, or sixty percent of the average person's weight. A baby is born with 305 bones, but some fuse together later until there are about 206 operated by 650 muscles and more than 100 joints. All this wonderful complex is enclosed in a flexible, waterproof covering -- the skin. The average man has 20 square feet of it, which wears away and is replaced every few weeks. Set in the skin are up to five million hairs. Each lasts about three years. Nine thousand taste buds come to our aid in choosing what we like. Four million 'receptors' in the skin enable us to feel. To achieve all this and to move itself about, the human body needs fuel. In the course of a lifetime, the average person consumes fifty tons of food and at least 11,000 gallons of liquid.

"Dr. W. B. Riley make this observation: If my lungs are composed of 700,000,000 cells; if my heart-beats for a single day were concentrated into one huge throb of vital power, which would be sufficient to throw a ton of iron 120 feet into the air; if my nervous system is controlled by a brain that is the world's most complex computer, weighing just under three pounds, and which uses 100 times more connections than the world's telephone systems; and if in my veins there are three million white corpuscles and 180 trillion red ones -- then it is some job for it just to evolve, I grant! It sounds to me more like the work of God." [1]

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## CHRISTIAN HOUSING RESTRICTIONS

St. Paul tells us that the Christian's body is to be God's temple with the Holy Spirit in control of its management.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God (Romans 6:13).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Corinthians 6:19-20).

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thessalonians 5:23).

There is a "price tag" to the holy life. The Lord Jesus Himself asks us to consider the price. It will not come cheaply. Full surrender will include the following:

First, **THE SURRENDER OF EVERY HUMAN TIE TO THE CLAIM OF A HIGHER LOVE, THE LOVE OF CHRIST!**

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

When a person becomes a Christian, rejection by family, relatives and friends is quite common in foreign lands. In Nigeria I met a Moslem brother who had been "cut off" from his inheritance and all family ties since becoming a Christian. Concerning the word "hateth" that Jesus used, Dr. A. T. Robertson explained:

"It is only where the element of choice comes in (Matt. 6:24) as it sometimes does, when father or mother opposes Christ. Then one must not hesitate. It is the language of exaggerated contrast, it is true, but it must not be watered down till the point is gone." [2]

As stated before there is a "price tag" to the holy life. Dr. W. B. Godbey was counseling a lady who was having difficulty from her husband who opposed her becoming a Christian. Dr. Godbey insisted that she put the Lord first. "Dr. Godbey," she protested, "he is my husband!"



"Yes!" Godbey answered, "but not your God!"

If the reader is deeply in love with anyone who is unwilling to take the "narrow way" with Christ or stands in opposition to his doing so, it will greatly reduce his chances for a sanctified life and making heaven. Few will have the courage to "cross" someone they deeply love. We fear many are being controlled by carnal spouses or family members. Christ still claims first place.

Second, THE SURRENDER OF ALL EARTHLY POSSESSIONS.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

A young minister was about to enter his pulpit when suddenly the Lord changed his message from what he had intended to preach. The story of the rich young ruler come forcibly into mind. He prayed, "Lord, do you really want me to preach this sermon?" After a few minutes' struggle, he settled to preach the sermon. Seated in the congregation was a striking young man, who listened intently to every word.

After the service had been completed and the congregation was leaving the sanctuary, the young man remained behind. He said, quietly and sincerely, to the minister, "You do not know my name. I am the 'back up' quarterback for a national football team." Here he paused and then added, "If I were doing what I should be doing, I, too, would be in a pulpit this morning and preaching like you."

The lure of fame and wealth has been the defeat of more than one. Wealth and material securities have caused many like the rich young ruler and this young man to turn sadly away from the Lord Jesus. Material things allowed in the saddle will ride you away from your true riches. Christ requires us to renounce them, Robertson explains:

"Renounceth: Old Greek word to set apart as in a military camp... to separate oneself from, say good-bye to (Luke 9:61), to renounce, forsake,... say good-bye to all his property, all his belongings." [3]

Jesus would have us not only cling lightly to the things of time and sense but also to surrender to the claims of stewardship over earthly possessions. Material gain is to be viewed by the consecrated Christian as a trust and not a prize. Control what you have; do not let what you have control you!

Third, THE SURRENDER OF SELF TO GOD

"If any man come to me and hate not... his own life also, he cannot be my disciple. And whosoever does not bear his cross, and come after me, cannot be my disciple" (Luke 14:26-27).

Oswald Chambers called "giving up our rights to ourselves," the very heart of consecration.

Beverly Carradine added, "Consecration drives the nails into the hands and feet of the old nature and entire sanctification drives the spear into its heart." [4]

I surrender all I am to Christ,  
To the cross I bring my sacrifice,  
I am yielding to its slaying power,  
I am not my own this very hour.

Reader, when you came to Jesus, confessing your sins and seeking His forgiveness, it was necessary then to yield to the Lordship of the Savior and submit to a life of obedience. This you have done to the best of your light and ability. You separated yourself from a life-style that was worldly. This was in harmony with Scripture, and the Lord gave you His smile of blessing.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:17-18).

You have learned to yield and to "walk in the light as he is in the light" (John 1:7). Your initial obedience began a life of consecration to the Lord. Now, however, your consecration will involve more of your interior life than your outward lifestyle. G. D. Watson makes this truth clear:

"It is an itemized giving up, of point by point, and thing after thing, in his outward life, and inward life, a letting go of things in the past and then in the future, and a resigning of circumstances, and plans, and hopes, and anticipations, into the will of God. It is a yielding up of the inward affections, and daydreams, and opinions, and sentiments; a turning over into God's hand of the very core of one's life, with all the contingencies, and the outcomes, and the possibilities of that life. Such a yielding up as this can never be done except under the immediate guidance and searching illumination of the Holy Spirit. It is a thousand miles beyond human logic, or the mere utterance of words. It is a real, living transaction."

Does the reader see the connection between true consecration and simple faith? When one fully yields to the Lord, trust is the most natural response. Are we not His children, and is He not our loving Father? Watson's beautiful and helpful illustration makes this point clear:

"When this itemized yielding up of the inner being to God is completed, then comes the hour of perfect trust in Jesus as a Savior and Cleanser, and Sanctifier. This faith has no struggle in it; it is a sweet, quiet rest in Jesus, a sort of divine, heavenly indifference as to what the outcome may be. Like a sleeping infant dropping its toy on the floor, the soul has quietly relaxed, and let go everybody and everything, and peacefully rests upon the promise of God, which is the same to it as the bosom of God." [5]

During a severe rainstorm a business man, with his wife, daughter and house keeper were driving back to their home over a narrow mountainous road. Suddenly, they passed a family trudging along the highway. Curious, the man stopped his car and asked, "Why are you walking in this awful rain?"

The man slowly answered, "Sir, our house burned down just a few hours ago. We lost everything. So we are going over the hill to the house of a friend, trying to find a place to stay until we can make some other arrangements."

Touched with pity, the businessman reached into his pocket, pulled out a five-dollar bill, handed it to the mother, and said, "Here, take this, and use it, and may God bless you." But as he started on down the highway his conscience began to smite him. It said, "Here these people have nothing, and you have so much. All you gave them was a five-dollar bill. Can't you do better than that?"

He stopped his car and turned his hat upside down on the seat beside him. Then reaching into his billfold, he took out all the cash he had and placed it in the hat. He turned to his wife and said, "Honey, how much money do you have with you? I want you to put it all in the hat." He turned to his daughter and house keeper and asked them to do the same. The total collection came to about a hundred dollars. Then he turned the car around and started back toward the destitute family. They were still trudging along in the rain.

He pulled up alongside and called out to the mother, "Ma'am, do you have that five-dollar bill I gave you a little while ago?"

She said, "Yes."

"Well," he said, "I want you to give it back to me."

A look of pain went across the mother's face as if to say, "What sort of a man are you anyway? You just gave me the money, and now you're asking me to give it back?" But without arguing, she reached into her blouse, pulled out the five-dollar bill, and handed it back to him.

The businessman said, "Here, put it into this hat." When she had done so, he continued, "Now hold out both hands." And as she put out her cupped hands, he turned the hat over, poured the contents into her hands, returning even the five-dollar bill he had originally given her, and said with a smile, "This is all I have with me. Take it all and use it. May God bless you." [6]

This true story illustrates our need of a complete and trusting surrender to the Lord. We, too, will hear the Lord call for the surrender of all that we have back to Him. Paul is insistent that such is only a reasonable response.

After all, where did our bodies, hands, feet, eyes, ears, heart and tongue come from?

Who gave us our soul, spirit, mind, brains, intellect and powers of reason? Where did our health, gifts and talents, skills and aptitudes, our very life come from? Of course all has come from the hand of our great Creator!

When we make the glad surrender of it all back to Him for cleansing and control then, "blessing" of all "blessings" -- HE EAGERLY RESPONDS TO OUR OBEDIENT FAITH AND FILLS US WITH HIS SANCTIFYING SPIRIT! HE GIVES US HIMSELF!

Do you see the wonder of it? We give Him our all, i.e., what we have already received of Him and He accepts and gives us Himself in the fullness of the Holy Spirit's blessing. "Now," He declares, "I will become your all in all!"

Reader, if you have never done this, now is the time for you to make this true surrender and let God have your all. Do not hesitate, whatever the cross, the cost or the loss. Let God have your all NOW!

Remember, God fills only empty hands. The Christian consecrates and the Lord cleanses! We surrender; He sanctifies!

Yes! For even your sanctification!

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## 08 -- MAKE YOUR FAITH STAND

The Bible teaches that every step forward on the road of salvation requires an exercise of faith. Notice the importance of faith in the following areas.

1. We are saved and justified by faith. "For by grace are ye saved by faith; and that not of yourselves: it is the gift of God (Eph. 2:8). Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

2. We are brought into the family of God by faith. "That ye might receive the promise of the Spirit through faith" (Gal. 3:14).

3. We are purified and sanctified by faith. "And God... put no difference between us and them, purifying their hearts by faith" (Acts 15:9). "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

4. We receive God's witness to our acceptance of Him by faith. "By faith Abel... obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). "By faith Enoch... before his translation he had this testimony, that he pleased God" (Heb. 11:5).

5. We have continuing relationship with God by faith. "For we walk by faith, not by sight" (2 Cor. 5:7).

6. We are kept in spiritual victory by faith. "The just shall live by faith" (Rom. 1:17). "Who are kept by the power of God through faith unto salvation" (1 Peter 1:5). "And the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

7. We please God as we maintain our faith. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Since faith brings these wonderful blessings, it should be obvious that unbelief will deprive men of the same. Note:

1. Unbelief will keep one from experiencing saving grace.
2. Unbelief will hinder the knowledge of one's spiritual adoption.
3. Unbelief will prevent the witness of the Spirit.
4. Unbelief will deprive one of a purified heart.
5. Unbelief will rob one of the sweet assurance that he is pleasing the Lord.

Do you want this? If not, you must come to grips with the danger of permitting the evil heart of unbelief to remain.

Numbers chapters thirteen and fourteen reveal a condition of unbelief and what sponsored or encouraged it. From these Scriptures we identify three sponsors of unbelief.

\* \* \*

## I. AN ARGUMENTATIVE SPIRIT SPONSORS UNBELIEF.

When the twelve spies returned from exploring the promised land, the ten faithless ones began to argue why they could not take possession. Caleb said: "Let us go up at once, and possess it; for we are well able to overcome it."

Notice what happens:

"But the men that went up with him said, We be not able to go up against the people; for they are stronger than we" (Numbers 13:30-31).

Faith said, "We are able." But unbelief said, "We are not able." This arguing in unbelief was fatal. The effort died on the spot!

1. Some today use the "my physical condition" argument as to why they do not go forward immediately seeking to be sanctified.

2. Some today use the "noise factor" argument stating that they could not possibly seek the Lord with others praying for them or around them.

3. Some today use the "more convenient time" argument and thereby procrastinate until present opportunity has passed and hopefully a time more to their liking appears.

4. Today some use the "others may not understand" argument which suggests that some folk may lose confidence in them if they make their spiritual need known.

5. Today some use the "I'm confused" argument as an escape mechanism for not obeying present duty, light and privilege.

6. Today some use "the standard is too high" argument which in reality is a slanderous charge against the Lord.

7. Yes! Even today some use the "I'll-do-it-when-I-get- good-and-ready" argument by which they make it clear that they are not to "be pushed."

These forms of carnal resistance are certain to frustrate and ultimately grieve the Lord. Faith never matures under protest. Faith will shrivel and die if one stubbornly persists in such flimsy and pitiful maneuvering. An augmentative spirit sponsors unbelief.

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## II. UNWILLINGNESS TO TAKE RESPONSIBILITY FOR A SANCTIFIED LIFE WILL SPONSOR UNBELIEF.

The unbelieving spies succumbed to the idea that the price for conquering and subduing Canaan would be high indeed. They would have to fight to enter the land. There were strong walled cities that must be attacked and subdued. There were giants that must be slain. They would also have to fight to dwell in Canaan. All this meant work, vigilance and constant maintenance to keep what God gave them and they were unwilling to take this responsibility. Unbelief has had this same paralyzing effect with all too many in our day. The price tag for deep spirituality and the holy life has been deemed too high. When some have realized that, after the experience of entire sanctification, they must continue to take time to be holy, read the Bible, pray, practice self-denial and add to their faith; they have proven unwilling to take this responsibility. They have settled for a peaceful co-existence with carnality and this has created:

A respectable religious life, but without deep piety;

Plenty of church activities, without holy unction;

Adopting the language of Canaan, without its spiritual fruit;

A sanctimonious pretense, for the sanctified experience;

The knowledge of the truth, for the Spirit of Truth;

The form of godliness, without the power.

Let the reader beware of whatever may be discovered that would sponsor this God dishonoring unbelief. Pull it up by the roots and hold it up to the Lord for His withering blast upon it. God will never put upon us more than we can bear.

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### III. FEAR OF CONSEQUENCES WILL SPONSOR UNBELIEF.

Fear is a breeder of indecision and defeat. Fear often spawns exaggerated ideas of what may or must be. Fear can paralyze the soul. The unbelieving spies fell into the clutches of fear. They said:

"It is a land that eateth up the inhabitants thereof: and all the people that we saw in it are men of a great stature.

"And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight" (Numbers 13:32-33).

The spies feared what they imagined would be the consequences of going up against the giants. Regrettably, many have turned back from wholly following the Lord in a spirit-filled and sanctified relationship.

Our holiness forefathers spoke often about the "unknown bundle" and truly much about our future is unknown. But when we say that final "yes" that positions us into the hands of our loving, all wise, and all powerful Preserver, there comes a blessed security flowing into our spirit. Reader, throw off the yoke of fear! Your sanctifying God is worthy of your trust! Then you can sing with confidence:

I don't know about tomorrow,  
I just live from day to day.  
I don't borrow from its sunshine,  
For its skies may turn to gray.  
I don't worry o're the future,  
For I know what Jesus said,  
And today I'll walk beside Him,  
For He knows what is ahead.

I don't know about tomorrow,  
It may bring me poverty;  
But the one who feeds the sparrow,  
Is the one who stands by me.  
And the path that be my portion,  
May be through the flame or flood,  
But His presence goes before me,  
And I'm covered with His blood.

Many things about tomorrow  
I don't seem to understand;  
But I know who holds tomorrow,  
And I know who holds my hand.

-- Ira Stanphill

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#### THE IMPORTANCE OF A HOOK-UP ILLUSTRATES FAITH!

During part of my boyhood in Western Pennsylvania, we lived along the Allegheny River. Between the river and our cottage lay the rails of the Pennsylvania railroad. Several times I watched the powerful diesel locomotives join the cars together. When the last coupling on the cars was united to the engine, things could move, but not until. It was a thrill to hear the mighty diesel power throb all through the cars and watch the wheels began to slowly turn. Coupled to that mighty power every car was moved along to the desired destination. This too, is the experience of the soul of believers when faith joins itself to God. Power is experienced and progress in realized.

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#### THE IMPORTANCE OF TRUST!

Some years ago a brother in Christ told me of his childhood experience that adequately describes both the essence and the effect of true faith. The family heated their country home and cooked their food with wood gathered off their land. Generally a large pile of it lay about. One day my friend saw an article in the window of the village store that he wanted very much. He talked to his father, who told him that he would give him the money to make the purchase if he would meet one condition. He was to cut that pile of wood up into suitable lengths for the stove and have it ricked and neatly stored in the barn. The following morning the boy set himself to doing what his father asked, but around midmorning some of his friends came down the road and called out,

"Come on! Let's go swimming!"

He dropped his ax and ran to join them. When he returned later in the day his heart sank at the sight of that pile of uncut wood.

Early next morning he was at the wood pile again, when about the same time of day his friends appeared carrying their baseball bats and gloves. He dearly loved the game and since it was a perfect day for a game, he dropped his cutting tools again, fetched up his ball glove and joined them. Again his heart sickened within him, when returning he saw his work wasn't half finished.

"Now," he said to himself, "Father will be paid tomorrow night. He'll have the money and Father always keeps his word. Enough of this playing around! I'm going to do what he asks!"



He arose early the next morning and asked his mother to fix him a good breakfast. When he finished eating, he attacked that pile of wood with a vengeance. When the boys came by and called for him to join them for some other venture, he said, "No! I've got work to do; Dad and I are in a contract job!" He cut, chopped and stacked the wood in the barn, working vigorously until late in the afternoon.

Now he realized that Father's car would be coming up the road before long and with a little more effort his part of the agreement would be complete. With a new surge of strength, he "hit it" hard and was able, not only to finish ricking the wood, but to clean up all the chips about the chopping block as well. He raced to the house and called, "Mother, please fix me some bath water and something to eat. Father's coming and he will have the money he promised me! I'm heading to town to make that purchase!"

Quickly he bathed and ate a quick supper. Hearing the distant humming of Father's car coming up the lane, he leaped to his feet, dashed to the door and ran to meet his father. "Father," he shouted, "I've done my part! See!"

With a glance toward the wood pile, his father turned toward him smiling.

Now, my friend made these serious observations. He said, "I don't know what I would have done if my father had not kept his promise to me. If he had said, 'Well, son, I just don't have the money!' or 'You're just a lazy sort and it hasn't hurt you to do this work,' or 'Maybe next week I'll have that money for you.' Or if he had put his hands behind his back and frowned at me and said, 'Look, I'm going to change the conditions on this. I've got another pile to bring in and you've got to fix that just like the other before I will give you the money.'"

"If my father," my friend said so seriously, "IF MY FATHER had acted this way or said any of the kind. I don't know where I would be today for my father was a man of honor! A man of his word. He just pulled out his purse and took from it some fresh green bills. He handed them to me and closed those dear hands around mine and smiling said, 'Good job, son! It's a good job! Just what I asked for! Go on in to town and have a good time.'"

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### THE THREE ESSENTIALS OF SANCTIFYING FAITH

According to H. Orton Wiley, the older theologians defined faith in a three fold manner, as 1. The assent of the mind. 2. The consent of the will. 3. Recumbency, which means "reclining." It is the element of trust or resting. "But the comprehensive meaning of faith must ever be trust -- that which sustains our expectations and never disappoints us." [1]

Let us see if the young man in this true illustration had these three essential elements of faith.

1. The assent of the mind. Assent means to concur or agree. It implies that a person understands the terms involved and they are acceptable to him. My friend did understand what the father wanted. He said, "Cut that pile of wood up into suitable lengths for the stove and have it ricked and neatly stored in the barn." My friend fully understood what he must do to receive the gift his father had promised.

2. The consent of the will. To consent means to voluntarily accept what is demanded. My friend did more than "dream" about the father's promise. He rolled up his sleeves, and resisting the temptations in the way, he chopped, sawed and ricked the wood until not a single stick remained. He knew he had finished the requirements of his father and was satisfied that his part of the contract was complete.

3. The element of resting or trust. No one's promise is any better than his character. Fortunately the father had created within his son this guarantee of trust. The youth knew his father was, as he said, "a man of honor, a man of his word." When he left the house he fully trusted his father to keep his promise and this expectation was not disappointed.

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#### THE IMPORTANCE OF FAITH IN THE PROMISE AND BLOOD OF CHRIST!

The seeker must understand exactly where the merit for this wonderful work of grace is to be found. It is, of course, in the promise of Jesus and especially in the precious blood that was shed for our sanctification. It is not in one's confessions, tears, sighs or groans; for these have no merit whatever. There is no merit in anything we can do to deserve full salvation. It is as Augustus M. Toplady says:

"Could my tears forever flow  
Could my zeal no languor know,  
These for sin could not atone,  
Thou must save, and Thou alone.  
Nothing in my hinds I bring;  
Simply to the cross I cling." [2]

Note, however, that it is when faith is exercised in that which has merit that the Lord does His work. The time comes to every seeker where a single ounce of faith is worth a ton of sighs and groans or a washtub full of tears. A careful reading of Joshua chapters three and four will make this truth clear. It was while both priests and people were exercising faith in God's promise and power, that the Lord was pleased to work this miracle for them. It is ever the same. Joshua was instructed to send the priests, bearing the ark of the covenant into the swelling waters. They obeyed and we read: "As the feet of the priests... were dipped in the brim of the water... that the waters were cut off... and the priests stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan" (Joshua 3:15-17).

This is what is meant by the heading that begins this chapter.

Make your faith stand!

"More are they who seek than find the rest of faith or love made perfect, variously styled the higher life, entire sanctification, or evangelical perfection. Various are the reasons for failure, but the chief is the lack of faith in Christ, the living High-priest, and Giver of the Holy Ghost, the Sanctifier." [3]

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#### RECOGNIZE HONEST DOUBT FROM CARNAL UNBELIEF!

Some have taught that when a Christian has met all the conditions of faith (confession and death-route consecration) that his faith for entire sanctification will be automatic. I am sure that to many it appeared so. To others, however, and perhaps to the majority, there may be an intense struggle here. Why? Some have honest doubts. They do not want to be a hypocrite or shallow out the experience and bring reproach upon the Lord and the doctrine of entire sanctification. Such persons often sense such overwhelming need, that they do not feel they are good enough to receive such a blessing as entire sanctification or the baptism with the Holy Ghost. This may have been Jacob's feeling when he prayed, "I am not worthy of the least of all thy mercies" (Gen. 32:10). These Christians are struggling with honest doubts and fears. They want to be genuinely sanctified!

This, however, was not the state of the unbelieving spies. Their unbelief culminated in a stubborn downright refusal to obey God and move immediately into the land of promise. The Scripture declares that "they brought up an evil report," and were warned, "Only rebel not ye against the Lord,... neither fear ye... the Lord is with us." This refusal to obey God, immediately, resulted in their apostasy. God said to Moses, "How long will this people provoke me?" God destroyed that entire generation of rejecters and "even those men that did bring up the evil report upon the land, died by the plague before the Lord" (Numbers 13:32; 14:9, 11, 37).

This tragic history is the background for the warning given in Hebrews chapters three and four. All the unsanctified stand in danger of the fearful prospect of backsliding and apostasy as well. Adam Clarke warns of such possibility:

"This whole chapter, as the epistle in general, reads a most awful lesson against backsliders, triflers, and loiterers in the way of salvation. Every believer in Christ is in danger of apostasy, while any remains of the evil heart of unbelief are found in him. God has promised to purify the heart; and the blood of Christ cleanses from all sin. It is therefore the highest wisdom of genuine Christians to look to God for the complete purification of their souls; this they cannot have too soon, and for this they cannot be too much in earnest." [4]

Exercising faith for the blessing of heart holiness is a necessary condition to one's being sanctified. The Lord did not believe for the sinner to be saved, but encouraged him to take that step. It is so for believers to be sanctified. One has not met all conditions necessary for entire sanctification until faith for the blessing is exercised and made to stand.

If a seeker will honestly wait upon the Lord, whatever prerequisites necessary to the one prime condition of faith, will become clear. The seeker must then obey and believe. Chapman says:

"There is just one prime condition as in justification, and that condition is faith, and in coming to the place where such faith is possible, we may find a good many prerequisites like consecration with all that it involves, but when these are all finally met, the prime condition is faith. No one who believes ever fails to get the blessing and no one ever gets the blessing without believing." [5]

Dear precious seeker, believe God! Make your faith stand! The way of faith lies before you and it will unfailingly lead to--

Even your sanctification!

\* \* \* \* \*

## 09 -- YIELD TO THE HOLY SPIRIT'S SOVEREIGNTY

A sovereign is a supreme ruler, monarch, king, prince or emperor. When we suggest yielding to a ruler's sovereignty, we simply mean to permit him the working of his will in whatever way he chooses. In the case of the believer seeking entire sanctification, the Lord God of the Bible must be viewed as the Supreme Ruler of all. We must further recognize the third member of the Trinity, the Holy Spirit as a Sovereign in this work.

Jesus told Nicodemus [1] that the operation of the Spirit would be like the moving of the invisible wind. The word "bloweth" refers to the ceaseless movement and activities of the Spirit. The phrase "where it listeth" refers to the Lord's sovereign choice which lies beyond human control or dictate. The phrase "and thou hearest the sound thereof" suggests the indisputable evidences or proofs that the wind has upon nature. Finally, the words "and canst not tell from whence it cometh or whither it goeth" expresses the mysterious origin of the Spirit's movements and what He may or may not do. Acts chapter two again demonstrates the sovereignty of the Holy Spirit coming into the upper room suddenly with the sound of a rushing mighty wind and the appearance of fiery tongues resting on each of the one hundred and twenty.

We ask the reader, if unsanctified, this question. Are you willing to receive a pure heart, the work of entire sanctification, the way the Lord wants to give it?

Those persons in the upper room varied greatly in their temperaments, thought processes and comprehension of spiritual truths. How different we are from each other only God in Heaven knows. Peter was absolutely sensational that memorial day, preaching a sermon which was truly unique for its courage, comprehension and power. We read nothing unusual about the others except that they were accused of being drunk or intoxicated. More importantly we have God's very own word for it... "they were all filled with the Holy Ghost." The great God of the Bible alone fully understood each of those believers, and He alone would be able to work within them both a

conscious reality of the experience and the satisfaction that they had personally received this filling of the Spirit.

The only experience that Christians have in common is that of faith. This is the point where all who have paid the price of confession and consecration will converge. When faith for the blessing is exercised, we must let God have a free hand in doing this work. Let God be God. If we do so the following will be the result:

1. The work accomplished will be scriptural.
2. The work will be wisely done, for the all-wise God knows exactly what is needed.
3. The work will be satisfying to us for we will have the comfort of the Spirit's own approval.
4. The work will prove best for those to whom we would be a blessing, guide and help.
5. The work will be cherished long after the emotions of the event have subsided.

"Lay no plans and conceive no formulas for the working of the Holy Ghost. Let Him work in His own way. There is enough variety in His workings so that no one need copy the experience of another. No matter how the Spirit wishes to use you, give yourself without reserve into His hands." [2]

I was conducting revival meetings some years ago when a brother approached me, holding out a pair of shoes. "The Lord wants me to give you this pair of shoes," he said. I thanked him; and after I returned to our quarters, I put them on. They were beautiful shoes bearing the distinguished trademark of a famous brand of men's footwear. A friend of mine had told me some time before that "these are the best." I got out my polish and shined them up really well and wore them to the next public service. The men remarked how "sharp" they looked. There was just one problem, but it was major. The shoes were just too big for my feet. My poor "doggies" got very tired trying to wear them, so I tried to compensate by packing cotton in those shoes to fill up the gaps. The next service I tried wearing them again; but they became unbearable, weighing down my toes in the front and rubbing up against my heels.

That night I made a sensible decision. I returned them to the man who gave them to me saying, "Friend, you got it wrong. The Lord surely didn't tell you to give me these shoes, for He knows my size, and these just don't fit me! They will fit someone else, I'm sure, for the Lord knows everyone's size!"

Saints such as Jonathan Edward, John Fletcher, Charles G. Finney, D. L. Moody, Beverly Carradine, Phineas Bresee and Bud Robinson all received the experience of entire sanctification in a blaze of ecstasy or what might be described as an "excess of glory"; but this should not be thought of as the model of the norm. In fact, Beverly Carradine has given us the following advice which every seeker for entire sanctification should heed:

"To lay the emphasis upon the emotional feature is misleading. It is as unwise here as it is in conversion to demand certain exalted states as the criterion in such a case. The instant we make an overwhelming rapture the standard experience, that instant we grieve and discourage many, and make it difficult, if not impossible, for them to secure the longed for blessing." [3]

Carradine also offers more important counsel to those who have long been "hung up" over the emotional aspect of the experience of entire sanctification. It is natural and understandable that a seeker for heart purity may stumble for some time with this problem. Carradine says:

"It is not a necessary feature of sanctification that a person should be overwhelmed. Some may be; but the majority are not. It is a purifying and filling rather than a falling of the body. I grant that some have been perfectly prostrated for minutes; but many have not this torrent-like baptism, and yet are as soundly sanctified as the other class." [4]

Many Christians have declared, "I want to know I have the blessing, I just want to know!" Some have insisted that they will not believe until they do know but this will only lead to more confusion. Dr. J. B. Chapman said:

"Faith is like a cable over which the electric current comes, in that it makes the way for God's blessing to be received. We must believe that we may know." [5]

Obedient faith while trusting for the experience will be rewarded. God has promised. The crossing of the Red Sea, the crossing of the Jordan at flood tide and the fall of the walls of Jericho were all experienced while the people were believing the Lord's promise. It is just so today! We must, therefore, hold in faith; for it is while we are believing that the Lord is pleased to release his Spirit into our hearts as the Sanctifier.

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

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

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

It is unwise to be trapped by a timetable one must observe to be sanctified. Dr. and Mrs. S. A. Keene, authors of "Faith Papers," sought for seven days to be sanctified. The famed evangelist D. L. Moody sought for possibly three months. I sought for less than three days. St. Paul is believed to have been sanctified in a few days or less after his conversion on the road to Damascus.

This is the Holy Ghost's dispensation. God's time is now! Our being sanctified wholly does not necessitate any prescribed amount of days, weeks or hours that we are to wait for the blessing. Do not be discouraged or stymied by the time factor. Scripture declares that now is God's time.

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness:" (Heb. 3:7-8).

"Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

Reader, it cannot be urged too often... let God be God! Let Him do the work while you hold on in obedient faith. The Lord will not fail you.

A Christian brother laid hold on this Scripture and by it entered in to the blessing of heart holiness. He had been seeking the blessing earnestly for some time. He had met all of the prerequisites to being sanctified wholly except one, that of believing God to do the work now. Here he struggled and at last prevailed. I was near to finishing the evening sermon when I sensed the Holy Spirit was about to do something wonderful. At that very moment, the Holy Spirit fell upon this brother. He leaped to his feet and began to bounce up and down, shouting, "He has come, He has come, the Holy Spirit has come to sanctify me this very moment!" He kept jumping up and down for some time and then began to laugh and cry with tears of happiness! What a time of rejoicing we all had! The brother told me later that he was consciously waiting in expectant faith for the Spirit to seal the work in his heart, but he never dreamed of or planned for this response. Here is an example of what is meant by yielding to the Holy Spirit's sovereignty. This important truth applies to all Christians and...

Even your sanctification!

\* \* \* \* \*

## 10 -- FOLLOW STEP BY STEP

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

There is an old adage which says:

"Life by the yard is hard, but life by the inch is a cinch."

Jesus also said, "Sufficient unto the day is the evil thereof" (Matt. 6:34). Walking with God is simply a daily step by step journey from earth to heaven. Every sanctified person must learn that the walk with God is realized only as we harmonize with the Holy Spirit. We must consider what it is that gives Him pleasure and what tends to frustrate fellowship. Adam Clarke said:

"To retain the grace of God is much more than to obtain it." [1]

What then is the Spirit's desire? What spiritual goals would He seek to promote in our lives?

\* \* \*

## 1. THE SPIRIT DESIRES PEACE.

One of the immediate fruits of the Spirit is peace. (Gal. 5:22). It is "the very God of peace who sanctifies wholly" (I Thess. 5:23). "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14). "Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). "Let the peace of God rule in your hearts" (Col. 3:15) "And the peace which passes all understanding shall keep your hearts and minds" (Phil. 4:7).

It is interesting to note that as Jesus came up out of the water at his baptism, John the Baptist saw "the Spirit of God descending like a dove" (Matt. 3:16) upon the Lord Jesus. It is well known that the dove is a worldwide emblem of peace, for it is by nature both gentle and peaceful. It is not a warlike bird, such as a hawk, crow, or eagle. By this obvious characteristic, the Holy Spirit is surely telling us that we too must be gentle and forbearing if we would have His ungrieved company. The sanctified must "as much as lieth in you live peaceably with all men" (Romans 12:18). Be careful to avoid criticizing, condemning and complaining. Put a check on murmuring, nit-picking and faultfinding. There is need to practice "tongue control." It is not necessary for the sanctified to make a comment on every issue or enter into every dispute. The sanctified do not have to win arguments but must make serious efforts to maintain unity among fellow Christians. This pleases the Lord. This is no plea for moral compromise or cowardice, but one must be careful along this line if he would walk with the ungrieved Spirit.

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## 2. THE SPIRIT DESIRES PRAISE

"He shall glorify me, Jesus said, For he shall receive of mine and show it unto you" (John 16:14).

Charles Wesley understood the spiritual law of praise. He urged us to, "Pray and praise Thee without ceasing, glory in Thy perfect love." Scripture tells us of a period when "the Holy ghost was not yet given because that Jesus was not yet glorified" (John 7:39). This Scripture speaks of His resurrection and ascension, of course, but is also a key to our spiritual life. The Spirit is especially pleased when believers "practice the praises" of God in testimony, witnessing, singing publicly or making melody in their hearts.

The sainted John Fletcher is said to have lost the conscious witness of entire sanctification no less than four times for his reluctance to testify to the great experience. Mrs. Charles Cowman declared that many spiritual wonders such as deliverance from demon possession, reclaiming of backsliders and effective soul winning by the preachers of the China Inland Mission, came as a result of honoring the Lord Jesus Christ with the giving of spiritual praise and thanksgiving!

Martin Luther also recognized the great weapon of praise and used it. When he could not pray through, he found that praise and hymn singing brought spiritual victory. Truly, "Thou inhabitest the praises of Israel" (Ps. 22:3).



\* \* \*

### 3. THE SPIRIT DESIRES PRAYER

The Spirit comes as Sanctifier when we seek him in prayer. "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:9, 10, 13). The Holy Sanctifier is received and retained by prayer. The Lord wants us to ask.

The Holy Spirit seeks to establish prayer habits in the sanctified and is often frustrated and quenched when His prayer program is set aside, ignored or substituted for something else. He will not be pleased to live in a prayerless heart. The new wine of the Sanctifying spirit must be put in new bottles. One of these is surely the vessel of prayer. Prayer, admittedly, is a difficult discipline even for the truly sanctified but here the Holy Spirit "helpeth our infirmities" (Rom. 8:26). No, he will not spread his wings and take his flight from the soul without due warning; but some believers who were genuinely sanctified and anointed have suffered a diminishing of their spiritual life for failure to take hold in prayer.

"Ten thousand laity, once beautifully sanctified, are now weltering among the damned. Why? They did not watch! Through eye-gate, ear-gate or heart-gate the desire entered. Poor old fallen human nature pleaded for the gratification of its desires. The devil artfully used his power. Gold never had so beautiful a glitter. Business prosperity never seemed to allure with such a persuasive pull before. Infatuation actually, under Satan's hypnotic spell, seemed like love. The Holy Ghost through that sanctified heart begged, pleaded and threatened. But the guard was thrown down. The defense was abandoned. Carnality reasserted itself. The fatal step was taken. The same tragedy of Eden was reenacted. The soul began to stiffen with the frosts of sin. The spiritual nature congealed. The mind lost its ability to grasp divine values." [2]

It is said that Adam Clarke's motto for life was:

"Never be without a praying heart."

He warned of the spiritual tragedy that results from undisciplined devotions saying;

"Apostasy begins with the neglect of the prayer closet."

The sanctified should take care not to leak out! This is of tremendous importance. The sanctified must learn to "pray without ceasing" (I Thess. 5:17) and allow no gaps to develop in their prayer life. This is vital!

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### 4. THE SPIRIT DESIRES PURITY

Purity is the Holy Spirit's trademark. It is His signature to every truly sanctified life. He will not live comfortably in a heart that does not keep a clean house. Sanctification is both a crisis (John 17:17) and a process (1 John 1:7).

It is an interesting fact that the human eye has an important gland, called the lachrymal. Thomas Cook in New Testament Holiness gives this interesting illustration of how the gland functions, and he applies this to the word "cleanseth" as it appears in 1 John 1:7. He says:

"We are kept clean like the eyes of the miner who is working all day amid the flying coal dust. When he emerges into daylight, his face is grimy enough; but his eyes are clear and lustrous, because the fountain in the lachrymal gland is ever pouring its gentle tides over the eyes, cleansing away every speck of dust as it alights. Our spirits need a similar cleansing, and this is what our blessed Lord does for us as we believe moment by moment that 'the blood cleanseth.'" [3]

We humans greatly desire what is clean in hygiene, food and water. In fact, we insist on it. We simply must have clean water, food, air, clothes and whatever pertains to our general well being. Our God requires moral purity of those who profess to be His children. "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour"... .."For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:3-4, 7).

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:23).

"Nevertheless the foundation of God standeth sure having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

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## 5. THE SPIRIT DESIRES POSSESSION

The Lord wants to reign upon the throne of the sanctified heart. He will tolerate no rival. We are told by the Apostle James that "the spirit that dwelleth in us lusteth to envy" (James 4:5). (The margin reads enviously). It is of absolute importance that the sanctified allow the Spirit complete management and direction of all affairs. It is the figure of a guardian parent who has pledged to give a child strict and careful guidance.

The sanctified must remember that holiness is not only sanctity but surrender and submission, that God not only cleanses but seeks to control our activity with our conscious consent. The Spirit and the virtuous blood of Jesus can cleanse in a moment, but God cannot keep clean what He cannot keep under control. A beautiful picture of the Holy Spirit's management is seen in the selection of Rebekah as a bride for Isaac. She was asked, "Wilt thou go with this man? And she said, I will go" (Gen. 24:58). Fortunately, for her own safety, she did not tritely play games with Eliezer or "gallop" off across the desert on her own. It was well for her that she did not, for the deserts have their own strange dangers. There are freak windstorms that move the sand until tracks are lost and landmarks changed. There are mirages of distant shimmering waters that

draw the unwary by their false appeals. There are narrow valleys and ravines that may prove the hiding place of thieves for unsuspecting travelers. All these, and more, the wise Eliezer knew and carefully led step by step the beautiful bride to her lover. Eliezer pictures and demonstrates the ministry of the Holy Spirit in seeking out a Bride and leading her safely past all moral dangers to the Savior.

How fortunate are those Christians who have learned to honor both the checks and urges of the Holy Spirit on what they say, read, attend or permit in their lives! How fortunate the Christian who allows the Holy Spirit to set the entire agenda of his life!

Peter said, "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). "Standards," said H. Robb French, "are not strait jackets but safeguards to the soul." This is the key! The Sanctifier is both obtained and retained by obedience.

\* \* \*

## 6. THE HOLY SPIRIT DETERMINES POWER

### The Power of Relationship

The sanctified must constantly realize they have no power except as they abide in Christ. "Without me ye can do nothing" (John 15:4-5). This is the power of relationship. We must keep united to Christ through the indwelling Spirit. Some time ago I wanted to finish a porch on the side of my house. I had a number of pine boards laid out on my workbench. I had drawn heavy black lines where I wanted to make my cuts. The overhead light was shining brightly down on my work. I laid my skill saw exactly where I wanted to cut and pressed the trigger. I heard nothing! There was no humming, whirling or noise of any kind. There was no delicate spray of sawdust. Nothing! Puzzled, I looked to see what was wrong. Then, I found the problem. The electric cord had been pulled loose from the electrical outlet. There was nothing wrong with the saw, but it had to "abide" in the power outlet if it was to function.

### The Power to Suffer

Some have understood the words of Jesus, "Ye shall be witnesses unto me" (Acts 1:8), as implying that the witnesses are martyrs. These argue that the witnesses mentioned in the book of Revelation were martyrs and that this is what our Lord intended we should understand, i. e, they were not only spokesmen but sufferers for Christ. As to the interpretation being correct, we have no comment; but certainly the baptism of the Holy Ghost enabled those early Christians to suffer great hardships for Christ and His cause. The Holy Spirit is continuing to do so today. We must, therefore, say for the encouragement of all the sanctified that God's grace for suffering will accompany the experience of heart holiness.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

"Greater is he that is in you than he that is in the world" (1 John 4:4).

### Emergency Power

My van has a powerful 306 horsepower gasoline engine. When I am not using the van, it never makes a sound. Its lights never shine. Its horn never blares. Its gears never shift. Its tires never turn. When needed, however, it "arises to the occasion" and responds splendidly. On level highway, I scarcely touch the accelerator. When I approach a hill or mountain, I sense that something very wonderful is happening in the transmission; and I thrill to its throbbing, surging power. Normally the sanctified do not sense any unusual power. Samson of old was not surging with power every moment or hour of the day; but when the emergency arose, the Spirit of God came upon him. (See Judges 13:5; 14:6, 19; 15:14; etc.) The apostles did not always sense their spiritual power; but in the crises of their lives and ministry the Holy Spirit's inner resources were apparent. The Holy Spirit's power was realized then in a profound and pungent manner, both to protect and perform Christ's mission through them. So, too, with the sanctified. As the crises or spiritual tests arise the Lord will faithfully respond. He has promised, "As thy days so shall thy strength be" (Deut. 33:25).

### Renewing of Power

Members of the early church were filled with the Spirit (Acts 2). Further on we read, they were filled once again. (Acts 7). We take this to mean they were renewed once again with a fresh anointing of the Holy Ghost.

"For a fresh anointing, Lord, for service  
Come we now in Jesus' precious name;  
For the blessed Pentecostal fullness,  
Every heart with heav'nly love aflame.

"Send a new touch of fire on our souls, Lord.  
Send it now, Lord. Send it now, Lord.  
Touch our lips today with the living coals.  
Send a new touch of fire on our souls." [4]

A friend had placed some decorative solar lamps along his sidewalk, but they were not shining brightly. Some of the lamps were not shining at all. "Why," I asked, "are they so dim?" It was explained that the solar lamps have to have a lot of sun; and since the sky had been overcast with little sun shining through for the last several days, the lamps' supply was low. They needed to be charged up! Paul commanded the saints to "be filled with the Spirit" (Eph. 5:18). He meant them to keep being filled with the Holy Ghost. From time to time our spiritual batteries need to be recharged. We must take time to be holy. When our minds and hearts are united to the Word of God and prayer, the Holy Spirit renews our inner man, and we are empowered to live victoriously.

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## 7. THE HOLY SPIRIT DESIRES PROGRESS

The Holy Spirit is God. He is distinguished as the executive of the Godhead. He is called in scripture the eternal Spirit. Even as the Father and the Son are eternal, so also is the Holy Spirit. He is not static in his work in the physical or spiritual creation. He is ever working to save, sanctify, and develop to full spiritual manhood all believers. He is ever urging us on the journey, not to stay where He found us, but step by step to continue with Him through time and eternity. He will, therefore, challenge us to new goals of spiritual development, to higher heights and deeper depths until united with Him we shall enter the sacred university in the skies where our learning and growth will never cease.

Reader, you must walk with God -- by faith and not allow those uncertain emotions and feelings to decide your course. Keep looking to the facts of your Christian experience because the facts will aid faith when your feelings are trying to pull you aside from your walk with God. Check this important matter to faith and note what is factual about your walk.

1. There is the fact of conversion. Read II Cor. 5:17. Can this be said of you? Then stand by this fact.

2. There is the fact of separation from the world. Read II Cor. 6:17-18. Have you done this? Then stand by this fact.

3. There is the fact of a complete consecration to God. Read Romans 12:1-2. Have you made this consecration? Then stand by this fact.

4. There is the fact of continued cleansing and fellowship for our walking in the light. Read I John 1:7. Are you doing this? Then stand by this fact.

Not one of these essential facts comes to us by feeling. Each of them comes by faith. We are saved by grace through faith (Eph. 2:8). We are sanctified by faith (Acts 26:18). We are kept by faith (I Pet. 1:5). As W. T. Purkiser has said,

"Fact is the foundation to which our faith is anchored!"

Now, dear Reader we are come to the final page of this guide to entire sanctification and the holy life. Keep going on the path of holiness and never turn aside!

Beverly Carradine tells of his desire as a boy to sleep with his older brother Guy, which was not often granted. One night, however, Guy told him he could do so. In the morning, Guy said, "I heard a 'thump' in the night, Beverly. You fell out of bed! Why?"

Embarrassed, young Carradine bowed his head and said, "I guess it was because I fell asleep too close to where I got in!" Reader, if you are just "getting in" to the soul comforting experience of entire sanctification, take care that you do not fall out, having gone to sleep spiritually too close to the time you were sanctified.

Reader, you must keep moving forward. It is true you cannot grow into the experience; but once sanctified wholly, you must grow in the life of holiness.

"1. Purity is subtraction; maturity is addition.

"2. Purity is a monopoly (God alone); maturity is a partnership. (We are partners together with the Lord).

"3. Purity is by faith; maturity is by faith and works.

"4. Purity is instantaneous; maturity is continuous and gradual.

"5. Purity fits the soul for Heaven; maturity largely determines rewards." [5]

Let every sanctified believer be on the stretch to "keep apace" and continue walking with our wonderful Lord! It is simply step by step that you are able to retain and enjoy the will of God--

Even your sanctification!

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## NOTES

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3 -- II Tim. 3:12

4 -- Matt. 5:48

5 -- J. Paul Taylor, Holiness, The Finished Foundation, (Salem, OH: Schmul Publishing Co., Inc., 1995), 14.

6 -- Acts 2:17-18, 39

7 -- A. M. Hills, The Wesley Bible, (Nashville: Thomas Nelson Publishers, 1990) 1944.

8 -- John Wesley, Beacon Dictionary of Theology, (Kansas City, MO: Beacon Hill Press, 1983), 106.

9 -- Romans 6:11

10 -- Mrs. F. E. Hill, "Since the Holy Ghost Abides," Praise and Worship Hymnal, (Kansas City, MO: Lillenas Publishing Co.), 167.

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### CHAPTER 4 NOTES -- REFUSE TO BE SIDETRACKED

1 -- Harmon Baldwin, Lessons for Seekers of Holiness, (Ibid.), 88.

2 -- E. E. Shelhamer, Bible Holiness -- How Obtained and How Retained (Salem, OH: Schmul Pub. Co.), 43.

3 -- Acts 1:15

4 -- Asbury Lowrey, Possibilities of Grace, (Salem, OH: Schmul Publishing Co., Revised edition 1984), 316.

5 -- Ibid., 300.



6 -- Ibid., 301.

7 -- L. S. Boardman, Sermon Illustration

8 -- Genesis 32:7; Exodus 15: 12; Matthew 26:45-46

9 -- Accelerated Christian Education Pace, Source unknown.

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#### CHAPTER 5 NOTES -- MAKE YOUR CONFESSION SPECIFIC

1 -- Genesis 3:9,11,12.

2 -- Lesley B. Flynn, Man Ruined and Restored, (Wheaton, IL: Victor Books, 1978), 60.

3 -- Psalms 73:2

4 -- Genesis 4:6-10

5 -- Wesley Bible, (Nashville: Thomas Nelson Publishers, 1990).

6 -- Beacon Dictionary of Theology, (Kansas City: Beacon Hill Press, 1983), 130.

7 -- Wesley Duewel, God's Great Salvation, ( Greenwood, IN: OMS International, Inc. 1991) 39.

8 -- John Fletcher, Lessons for Seekers of Holiness, by Harmon Baldwin, 1907, reprint, (Titusville, PA: Allegheny Wesleyan Methodist Connection, 1972), 83.

9 -- John Wesley, The Works of John Wesley, Volume V, (Grand Rapids, MI: Zondervan Publishing House), 169.

10 -- Adam Clarke, Adam Clarke's Commentary, Volume VI, (Nashville: Abington Press), 904.

11 -- Ibid., Volume III, 384.

12 -- Asbury Lowery D.D., Possibilities of Grace, (Salem, Ohio: The Allegheny Wesleyan Methodist Connection), 293.

13 -- Daniel Steele, The Holy Way, by Dale Yocum, (Salem, OH: Schmul Publishing Co., Revised edition, 1984), 105.

14 -- Bishop B. T. Roberts, Holiness Teachings, (Salem, OH: Schmul Publishing Co.), 126.

15 -- G. D. Watson, The Heavenly Life, Edition and page unknown.

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#### JOHN A. WOOD ON CONFESSION...

"Is it important that prayer should be definite and discriminating in seeking holiness? All indefiniteness is evidently in the way of seeking purity. We seldom get special blessings by indefinite prayers. Let the blessing desired be matter of distinct and intense thought, and, separated from every thing else, let it be asked for." -- J. A. Wood, Perfect Love, (Philadelphia: Samuel D. Burlock, Twentieth Ed. 1861) 87

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#### JESSE T. PECK ON CONFESSION...

"We must suggest that this conviction for holiness and resolution to obtain it, can in no case be made a secret. Humbly ask your Christian brethren to help you in the execution of your solemn covenant -- to accompany you in the effort, and seek for themselves the blessed assurance that the blood of Jesus cleanseth from all sin. You will feel humbled in the dust, as you conclude it, but you will feel a sweet sense of the divine approbation, and a blessing that no language can describe.

"It will moreover secure a strong sympathy for you, and the most fervent prayers from those who love you. You will feel the power of this collateral support. It will sustain your resolution mightily, and the richness of the blessings called down in answer to united intercessions, from faithful believing ones, will more than compensate you for the cross you have borne.

"Regret not, therefore, the candid avowal, though it may have brought you into severe trials. Will you make the confession?" -- Jesse T. Peck, The Central Idea of Christianity, abridged by D. Shelby Corlett, D.D. (Kansas City, MO: Beacon Hill Press, 1951) 88.

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#### HARMON A. BALDWIN ON CONFESSION...

"The confession and prayer of the sinner is, 'I have transgressed, forgive me,' while the confession and prayer of the seeker for holiness is, 'I am unclean, cleanse me.'" -- H. A. Baldwin, The Carnal Mind, (Titusville, PA, The Allegheny Wesleyan Methodist Connection, 1926) 105-106.

"We do not think for a moment that it is necessary or possible for everybody or any body to see absolutely all the manifestations of carnality within them. It is so subtle, so complex, and has such diversified manifestations that this would be impossible. But God will disclose enough to give us such a conception of 'the body of sin' that we shall cry out against it till deliverance comes." -- H. A. Baldwin, Lessons for Seekers of Holiness, (Titusville, PA, The Allegheny Wesleyan Methodist Connection, 1972) 90.

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#### L. M. CAMPBELL ON CONFESSION...

"The past confession of our sins can not be made to take place of the confession of our unrighteousness: it too must be confessed if we would be cleansed from it. But when we confess our unrighteousness, He who was faithful and just to forgive our sins will be found faithful and just to cleanse us from all unrighteousness in the same way." -- L. M. Campbell, *Witnesses To the Doctrine of Holiness*, (Kansas City, MO: Nazarene Publishing House, 3rd edition 1935) 84.

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#### E. E. SHELHAMER ON CONFESSION...

"By prayer and fasting hold your heart open to the searching light of God until you see the groundwork thereof. The Holy Ghost will enable you, by confession and faith, to bring your 'old man' to the death. 'Knowing this that our old man is crucified with Him that the body of sin might be destroyed (not suppressed) that henceforth we should not serve sin' (Romans 6:6). Do not patch over, but go to the bottom. It will pay." -- E. E. Shelhamer, *Traits of the Carnal Mind*, a tract.

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#### GEORGE W. WILSON ON CONFESSION...

"The sinner renounces his sins; the believer, the old man. Wrong acts must cease, says the sinner, seeking a new life. 'The old man' must cease, says the believer, seeking entire sanctification. The sinner seeking salvation is self-condemned because of sins he has chosen to commit. the believer loathes a depravity transmitted by the law of procreation. In the language of the poet, he cries, -- "

"Oh, hide this self from me, that I  
No more, but Christ in me, may live;  
My vile affections crucify,  
Nor let one darling lust survive!  
In all things nothing may, I see,  
Nothing desire or seek, but thee."

"The sinner confesses sins -- public, private, personal -- of the heart. The believer has at last discovered the root of them all. He confesses uncleanness; while predominately in love with God, and in love with his servants and his service, he longs for a holy sacrifice to present to God. Sin has usurped a rival's place, and the entire throne must be given to his Divine Lord." -- George W. Wilson, *Wesleyan Themes*, (Salem, OH: Schmul Publishing Co. 1986) 66-67.

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#### HARRY E. JESSOP ON CONFESSION...

"As the sinner repented, confessed his sins, and believed on Christ for pardon, the believer must now repent and make confession of his sinful nature, seeking for cleansing." -- Harry E. Jessop, *Studies in Christian Essentials*, (Knoxville, TN: The Evangelist of Truth Inc. 1945) 131.

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#### BISHOP J. PAUL TAYLOR

"It is not necessary that the afflicted man understand everything about the nature and ramifications of his disease. The important thing is that the physician knows the case and has the cure. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins... Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise (Jer. 17:9,14)."" -- J. Paul Taylor, *Holiness The Finished Foundation*, (Salem, OH: Schmul Publishing Co., 1995) 98.

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#### I. PARKER MAXEY ON CONFESSION

"I sought until the faithful Holy Spirit led me to the end of myself; until I saw and confessed the depth of my own carnal heart. Behind jealousy, anger, carnal ambition, etc. -- behind all these so apparent carnal traits and from which they flowed was 'carnal self.' I was all wrapped up in self -- I, me, mine! It took a divine revelation to reveal my 'carnal self' to me. It was the first time in all my seeking over the past years that I tarried long enough to allow the Holy Spirit to probe to the bottom of my proud, carnal heart and help me to see and thoroughly confess what my heart was really like. Self held center stage -- not God and His glory! I was aware of the moment I had reached the end of confessing carnal self." -- I. Parker Maxey, *Man's Ascent to God*, (Salem, OH: Schmul Publishing Co. 1993) 67.

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#### SPENCER JOHNSON ON CONFESSION

"A realization and confession of one's need is an important factor in seeking the blessing of entire sanctification. It is as necessary for the believer to confess, renounce and mourn over the carnal condition of his heart as it is for the sinner to repent and confess his sins." -- Spencer Johnson, *What is Sanctification*, A tract.

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#### CHAPTER 6 NOTES -- CONSENT TO THE CRUCIFIXION OF THE CARNAL SELF

1 -- Author's adaptation from William Greathouse, *Interpreting Christian Holiness*, by W. T. Purkiser, (Kansas, City, MO: Beacon Hill Press) 55.

2 -- Adam Clarke, Adam Clarke's Commentary, Volume VI, (Rom. 6:2) (Nashville, TN: Abington Press) 76 .

3 -- Ibid., (Rom. 8:7-8), 95.

4 -- Romans 7:12.

5 -- C. S. Lewis, Source unknown.

6 -- Jeanette Palmiter, Scriptural Death Route Holiness, by L. S. Boardman, (L. S. Boardman: Flagstaff, AZ, 1987) 52.

7 -- A. W. Tozer, Scriptural Death Route Holiness, by L. S. Boardman, 53.

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#### CHAPTER 7 NOTES -- SURRENDER TO BECOME A LIVING SACRIFICE

1 -- J. Don Jennings D. D., The Battle for the Body.

2 -- A. T. Robertson, Word Pictures in the NT, Vol. II page 200, Published by SS Board of the Southern Baptist Convention, copyright 1930.

3 -- Ibid, Page 203.

4 -- J. Paul Taylor, Holiness The Finished Foundation, page 51

5 -- G. D. Watson, Source unknown.

6 -- John Seamonds On Tiptoe With Joy, (Kansas City, MO: Beacon Hill Press) 1967), 41-43.

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#### CHAPTER 8 NOTES -- MAKE YOUR FAITH STAND

1 -- H. Orton Wiley, Christian Theology, (Kansas City, MO: Beacon Hill Press, 1952), 365-366.

2 -- Augustus M. Toplady, "Rock of Ages," Praise and Worship Hymnal, (Kansas City, MO: Lillenas Pub. Co.), 400.

3 -- Daniel Steele, The Missionary Revivalist, (Rock Island, IL: May 2001) 5.

4 -- Adam Clarke, Adam Clarke Commentary, Volume VI, Heb. 3:19, (New York: Abington Press), 708.

5 -- J. B. Chapman.

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## CHAPTER 9 NOTES -- YIELD TO THE HOLY SPIRIT'S SOVEREIGNTY

1 -- John 3:8

2 -- H. A. Baldwin, Lessons for Seekers of Holiness, (Ibid.), 90.

3 -- Beverly Carradine, Sanctification, (Syracuse, NY: A. W. Hall Publisher, 1897) (Salem, OH: H. E. Schmul reprint), 20-21.

4 -- Ibid., 39.

5 -- J. B. Chapman, Holiness the Heart of Christian Experience, (Concord, TN: Denton Publications), 60.

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## CHAPTER 10 NOTES -- STEP BY STEP

1 -- This quotation is said to be either John Wesley's or Adam Clarke's.

2 -- J. G. Morrison, Our Lost Estate, Holiness Classics #3, (Salem, OH: The Allegheny Wesleyan Methodist Connection, 1974), 172-3.

3 -- Thomas Cook, New Testament Holiness, (London, England: Epworth Press), 43-44.

4 -- Mrs. C. H. Morris, " A New Touch of Fire," Praise and Worship Hymnal, (Ibid.), 210.

5 -- Orlow Webb, Thoughts from sermon at Ramsey Holiness Camp Meeting, Summer 1999.

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THE END