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**SALVATION SERMONS
By Quinton J. Everest**

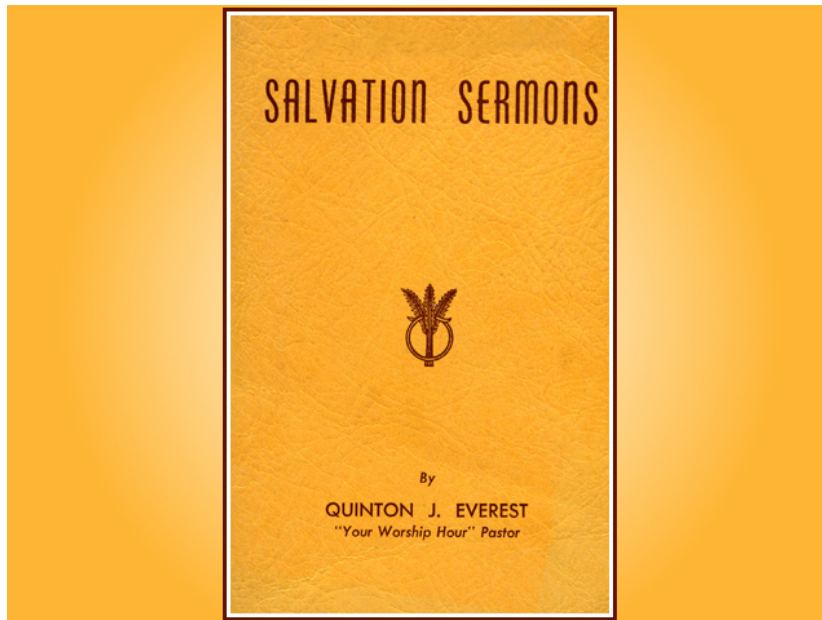
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A MESSAGE TO YOU

Dear Worship Hour Friends:

Greetings in the Master's name! We have appreciated the privilege of bringing this present series of messages to you. We are grateful for the many expressions of appreciation for the truths contained herein.

We have endeavored to bring the plan of salvation in its two-fold provision so that all who hunger and thirst may be satisfied and blessed.

It is our prayer that these printed messages may be an increasing blessing and that many will get to Heaven who otherwise would not have made it.

We ask a special interest in your prayers in behalf of the radio ministry. Recent months have been quite difficult from a financial standpoint. We trust that if the Lord wants us to continue on all our present stations He will provide the necessary means.

May The Lord Richly Bless You And Keep You,
Your Worship Hour Pastor,
Quinton J. Everest

* * * * *

01 -- THE NECESSITY OF THE NEW BIRTH

"Marvel not that I said unto thee, Ye must be born again." John 3:7.

You have often heard someone say with reference to a certain matter that it is optional. The inference is, that it is a matter which does not require a certain decision.

In reading this third chapter of John we naturally conclude that Nicodemus desired to be among those who would be saved and who would enter the kingdom of God. Jesus tells him clearly that salvation is obtained by believing on the Son.

Failure to believe results in condemnation, "because he hath not believed in the name of the only begotten Son of God." John 3:18.

Many people cling to the mistaken idea that if they do the best they can, God will surely be gracious and see that they get to Heaven. According to Jesus' word to Nicodemus, that is a false hope. If you are to be a Christian and get to Heaven, you must be born again. The new birth is not physical generation; it is not information; it is not education; it is not reformation; it is not confirmation. It is very definitely and unmistakably spiritual regeneration. Paul, speaking of this in Titus 3:5, says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

What a glorious thing it is even though we were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another, yet through the kindness and love of God our Savior, we can be freely and gloriously forgiven, justified, and regenerated.

Many of you listening to me have built your lives on vain hopes and on crumbling foundations. You have disregarded God; you have discarded thoughts on sin, death, judgment, Heaven and Hell. Life to you has become empty and meaningless. Your case is very vividly described in the verse which says,

**"There is a way that seemeth right unto a man; but the end thereof are the ways of death."
Proverbs 16:25**

Some of you have taken your own course, and you are keenly conscious that the end will be eternal separation from God and indescribable and irrecoverable damnation in a devil's Hell. In your serious and better moments, you long for something -- for peace and rest -- and for something better than you have ever possessed. Many of you would like to know the real meaning of life and the purpose of your earthly existence. Even though you are not a Christian, you never intend to miss Heaven. Listen, my friend, how do you expect to have the deep longing of your soul satisfied, and how do you expect to make it through to Heaven? Jesus answers these questions by stating that you must be born again.

Jesus said, "That which is born of the flesh is flesh." John 3:6 In other words, all we get by our natural birth is a physical body in which the soul and spirit can operate. Jesus then goes on to say, "That which is born of the Spirit is spirit." The kingdom of God is spiritual, and if you are to be a member of the kingdom of God or of the family of God, you must be born of the Spirit of God. Just as you become a member of the human family by being born into it, so you become a child of God and a member of the Heavenly family by being born of the Spirit of God.

No matter how refined and intelligent your ancestry, no matter how godly your father and mother may have been, you will never be a Christian or a child of

God until you are born again. From a natural standpoint, you may be very refined, moral, upright, and very attractive, but that is not sufficient.

"They that are in the flesh cannot please God," Romans 8:8 nor "inherit the kingdom of God." I Corinthians 15:50. It is no more possible for you to be a Christian by your own good works than it is for the Ethiopian to change his skin, or the leopard his spots. (Jeremiah 13:23).

I am sure many of you want a life that is rich in meaning with the evil past canceled and the haunting dread of the future dispelled. You want to go down in the valley of the shadow of death and be able to say, "I will fear no evil." Psalm 23:4. You want to come forth in the first resurrection with the glory of that new and unending resurrection life that Jesus Christ brought with him from the grave. You want to meet your loved ones on the flower-circled banks of Heaven's eternal river. You will want to stand fearless before the great white judgment throne. You will want the approving smile of God to be upon you throughout the ceaseless ages of Heaven's unclouded eternity. You want all of this and more, but the question is -- how can you have it? You can have it by the surrender of your will to God, and by saying, "Yes," to Jesus Christ and receiving Him, for "As many as received him, to them gave he power to become the sons of God." John 1:12.

If you are to be a Christian and make it through to Heaven, it is absolutely necessary that you be born again. Nothing else can take the place of the new birth. Men are trying to substitute education, morality, religion, orthodoxy, baptism, outward reform, the new theology, and a mere head knowledge of Jesus Christ. None of these things, nor all of them together would be sufficient. You can believe the Bible from Genesis to Revelation with your head, but God says, "With the heart Man believeth unto righteousness." Romans 10:10.

Why Is The New Birth Necessary?

First, God says men are dead -- dead in trespasses and sins and walking according to the course of this world, according to the prince of the power of the air. They are yielding their members as instruments of unrighteousness unto sin. Sinners have no appreciation of God's salvation. It is unknown to them. The things of God are foolishness. Paul describes sinners by saying, "They did not like to retain God in their knowledge, (so) God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:28-32.

That certainly is a soul-humiliating and heart-rending description of man's condition. Surely something drastic has to take place in order to turn such sinners into saints. Many of you may not like to admit that you are dead to God and dead in trespasses and sins, but if you are to have a personal knowledge of God, it will, be necessary for you to acknowledge your sinfulness and that you are a child of Satan.

By nature, all men are spiritually dead, children of wrath, disobedient, aliens to the commonwealth of Israel. Men's lives are steeped and stained with unworthiness, disqualifications of every kind and description. They have failed to live up to God's law and glory. Everyone has sinned against God. We were not fit for God or Heaven. Something has to happen in our hearts and natures to make us what we ought to be. We thus realize that Jesus was not mistaken in His universal requirement of the New Birth. Again, the new birth is necessary because men are lost. The hypocrites of Jesus' day found fault with Him for mingling with sinners. Jesus turned and reminded them that His purpose in coming into the world was "to seek and to save that which was lost." Luke 19:10.

For nineteen hundred years, Jesus has been seeking lost men. That is the only business He has. He has commissioned His servants throughout the world to tell lost men that He is seeking them. I am an ambassador for Christ proclaiming His message to you today. I have no time to fool around with modernism, skepticism, and merely social reformation; God has called me to preach to men His Gospel that uncovers sin, calls men to repentance, confession, and faith in the Lord Jesus Christ. Paul says, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:8.

That word "accursed" carries with it the thought of excommunication. Paul said, in reality, "There is no other Gospel, and if any pretentious preacher comes and preaches something contrary to the Gospel of the Lord Jesus Christ, cast him out of your midst." Paul further states the impossibility of pleasing both God and men. Said he, "If I yet pleased men, I should not be the servant of Christ." Galatians 1:10.

Some of you may not appreciate having me tell you that if you have not accepted Christ as your Savior, you are lost and need to be born again. You may have a number of things that it is possible to lose your money, your property, your health, your character, your influence, and your loved ones; but what an unspeakable, irrecoverable tragedy it is for a man to lose his soul, to be banished from the presence of God into a burning, fiery, tormenting, and eternal devil's Hell. Unless you are born again, you are lost to your family, your friends, the church, and to God. In the judgment day, you will stand before God self-convicted. Excuses and alibis will fade away. Now you can blame your friends and church hypocrites.

Some of you are saying that you have no time for God; some of you say that you have no feeling, but everyone of you will acknowledge to God in that day that

**you knew you were lost. Every alibi, excuse, and argument will have faded from you. You will fall on your face before God in an agony of remorse and repentance, but, alas! it will be too late. You denied Christ before men, and He will deny you before the Father. Because you have served the devil, he will then claim your immortal soul, brand you as his and drag you down to the regions of the lost. The last sound tearing from your poor, tormented heart, and the last cry uttered by your agony-driven soul, will be, "Lost"! Forever lost! Lost beyond hope! Lost beyond Christ! Lost beyond help!
Lost beyond time and lost forever! Is it any wonder that Jesus said to Nicodemus, "Ye must be born again"?**

My prayer is that God will help every one of you to realize that you need to be born again. If you are not born again, you should realize that you will not only be lost when you face God at the judgment bar and the sentence of doom is pronounced upon you, but the real truth is -- you are lost NOW. You are on the wrong side of God's ledger and are a total loss to Him. You have taken God's bounties, blessings, and benefits; you have taken health, strength, wisdom, and all God has bestowed upon you and are using it for the world, the flesh, and the devil. The hopeful part of it all is that God has spared your life. You have tuned in to this broadcast, and once more God is waving the red lantern across your pathway, calling you to repentance, confession, and to the acceptance of Christ as your Savior.

God's Position

I want you to note again that you need to be born again, not only because of your condition, but because of God's Position. He is a holy God, without spot, without sin, without stain. He cannot approve sin; He cannot stand it; He cannot pass over it; He cannot receive or take it into Heaven. For you to be acceptable in God's sight, you must be changed. To be a fit subject for Heaven, there must be a genuine regeneration and conversion. You may be a fit subject for the society of ,your city or community, but you cannot be admitted into a holy Heaven and spend eternity with a holy God and holy angels unless you are born from above.

I know what some of you are saying; you are saying that you are just as good as many church members. That may be very true, because you would not need to be very good to be as good as some church members I know. Let me say again that no man will get to Heaven on his own righteousness. Not even the Apostle Paul, made it through on his own goodness, but by the righteousness of the Lord Jesus Christ. This is what every man needs, and I am glad to say that it is obtainable through the Lord Jesus Christ.

The Reconciliation

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Corinthians 5:19.

Paul goes on to say in the next verse, "Now then we are ambassadors for Christ... We pray you in Christ's stead, be ye reconciled to God."

I am glad mercy's door is still ajar, and once more, I plead with you to accept Christ. Justice accuses you of breaking God's laws and commandments, profaning His name and sanctuaries, and being untrue to your vows and insulting the Holy Spirit. Truth says you have treated God's Word lightly, spurned offered mercy, and neglected your God-given opportunities of salvation with heartless ingratitude. Mercy steps in and says, "Yes, this is all true, but I love that man. In spite of all his sin, vileness, and wickedness, I have followed him through all the dark way that he has trod and will gladly forgive all if he will repent with a godly sorrow."

Justice and Truth were right. God has put man in this world with every desirable prospect, but he has gone the farthest limits in sin and to the lowest depths. Men have violated the Sabbath, profaned God's name, lived in adultery, drunkenness, and debauchery and trampled under their feet the atoning blood of His Son, but God has never forgotten man. His mercy is right now offered to every one of you who have not accepted Him. Mercy is calling you back to God, who is waiting to forgive.

During the Revolutionary War, an innkeeper at Ephrata, Pennsylvania, was arrested for treason and sentenced to be hanged. A Baptist minister, however, whom the innkeeper had opposed and abused at every opportunity, walked all the way to Philadelphia to plead for his opponent's life. Washington listened to the plea of the Reverend Peter Miller and then said, "I'm sorry, sir, but I can do nothing for your friend."

"My friend," retorted Miller, "why I haven't a worse enemy in the world"!

"What!" exclaimed Washington, "have you walked sixty miles to plead for the life of an enemy? That, in my judgment, puts the matter in a different light. I will grant you his pardon."

It was accordingly made out, and the kind-hearted minister walked fifteen more miles to the place of execution. He arrived just as the victim was ascending the scaffold, who when he saw Miller rushing up, cried out, "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified by seeing me hung." Miller, without replying handed the pardon to the executioner.

It has been like this with us. The way we have treated Jesus Christ merits nothing but death. But He has secured for us a pardon, and now, because of the mercy of God, it is freely offered all who will take it.

My friend, have you been born again? I do not ask if you are a church member, if you have been baptized, if you partake regularly of the Lord's Supper, if you give a tenth of your income to God, if you go to prayer meeting each week and have your daily family worship. I ask you -- Have you been born again?

Are you, right now, a child of God? Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again."

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02 -- THE MYSTERY OF THE NEW BIRTH

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How van these things be? Jesus answered and said unto him, Art thou a master of Israel and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe i[I tell you of heavenly things? John 3:4-12.

Many have relegated the doctrine of the New Birth to the background and to past ages. They call it old-fashioned and unintelligible doctrine. If you are one of those individuals, the difficulty is not with the thread-worn or out-dated theology; it is with you. The doctrine of the New Birth is just as up-to-date as when Jesus spoke the words of my text to Nicodemus. It is just as effective and transforming as in the days of the early church. To the individual who has a new nature and a regenerated soul, this experience of the New Birth is as new as the morning light that flashes through the gates of the eastern sky.

My subject and Nicodemus' question to Jesus -- "How can these things be?" indicate the impossibility of fully understanding or at least explaining the New Birth. When it comes to religious experience, many people rashly state that they refuse to accept anything they cannot understand. They seem to forget that daily, all of us cherish and accept many things that are mysteries. The union of our soul and body is a mystery; the common emotions and affections of men are a mystery; the actions of thought and will are a mystery.

The mysteries of the physical, of astronomy, etc., are accepted without hesitation; but when one begins to talk about confession of sin, repentance, regeneration, the New Birth and the fact of the Holy Spirit's witness that we are

children of God, then some "highbrow" professor who knows nothing about Christian experience, will try to tell, you that it is all an illusion of the mind. In spite of present-day doubting, questioning, and discrediting, I am sure many of you can say with Paul and with me, "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 Timothy 1:12.

One of the best ways for you to refute and silence the voices of modernism and skepticism is for you to experience the regenerating, converting, and transforming power of the New Birth. Until an individual has been genuinely born of the Spirit, he is described by Paul as a natural man. This "man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Corinthians 2:14.

A gentleman who thought Christianity was merely a heap of puzzling problems said to an old minister, "That is a very strange verse in the ninth chapter of The Epistle to the Romans --
"Jacob have I loved, but Esau have I hated."

The minister asked, "What is it that seems most strange about it?"

Said the gentleman, "That part which says, 'Esau have I hated' is certainly very strange."

"Well, sir," said the old minister, "How wonderfully we are made, and how differently constituted! The strangest part to me is that God could ever have loved Jacob."

I am sure that if every one of you listening to me would be honest, you would say that the greatest mystery is the fact of God's love for you and me. While it is impossible for us to fully understand the New Birth, yet it is beyond human comprehension and conception why God would make it possible for sinful, and rebellious humanity to be brought into the position of sonship. John, in meditating on this, exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I John 3:1.

The Cause

I readily and gladly admit that there some things concerning the New Birth that we cannot understand; yet many things are clearly revealed and sufficiently so, that any wayfaring man, even though he be a fool, need not err therein.

Jesus stated that when He would return to the Father, He would send the Holy Spirit, "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."

The word "reprove" in this verse conveys the thought of "conviction." I firmly believe that one thing we need in this day of abounding wickedness and God-forgetfulness is real, old-fashioned, Holy Ghost conviction. It may be all right to hit the sawdust trail and shake hands with the preacher, but the thing most vital is for a sinner to be so convicted of his sin that he will be glad to get on his knees and cry,

"God, be merciful to me a sinner." Luke 18:13. In many places a woeful mistake is being made by taking people into the church who have never been genuinely convicted of sin. Sin is just as black and Hell-deserving as it ever was. I sometimes think it is blacker, and surely it is becoming more bold.

A little fellow who was attending an old-fashioned Methodist revival felt that a certain seeker whose name was John would never get saved. His mother said, "Why, William, what causes you to say such a thing?"

William said to his mother, "John is only kneeling on one knee, and he will never get saved until he gets on both knees."

It is certainly true that men must be thoroughly humbled until they see themselves as lost sinners who need God more than anything else in life. Some of the most powerful services I have ever attended were those where the power of the Holy Ghost gripped the hearts of men until they freely yielded to God.

Added to this, there is needed a real godly sorrow for sin. If there is not true contrition, a man will soon turn back into his old sins. Paul says, "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." II Corinthians 7:10.

We also read in Psalms that: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18

"A broken and a contrite heart, O God, thou wilt not despise." Psalm 51:17.

According to these verses, we see that any man, who is really sorry for his sins and who will repent, will know beyond a doubt what it is to be born again.

It should also be remembered that God says, "He that covereth his sins shall not prosper." Proverbs 28:13.

Many people have tried to plead ignorance to the things of God when they knew just as much and perhaps more than the preacher. The whole trouble was that they wanted God to save them over unconfessed sin. No amount of praying, shedding tears, singing, reading the Bible or giving, will atone for your sin.

"Whoso confesseth and forsaketh shall have mercy." Proverbs 28:13.

Regardless of whether you are a preacher or a politician, refined or degraded, known or unknown, rich or poor, you will have to confess your sins if you are to be born again and get to heaven. You may feel that you have been very successful in covering your sin, but remember, God says, "Be sure your sin will find you out." Numbers 32:23.

There may be some sins you will never need to confess to anyone but God, but if you have wronged your fellowmen, it will also be necessary for you to confess to them. Perhaps you have stolen your neighbor's chickens or destroyed your good neighbor's reputation with your poisonous language. In such a case it will be necessary for you to confess to God and your neighbor and also make restitution. Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew 5:23,24.

My, what a revival many churches would have if the members would really follow out this Scripture and clean up their crooked and sinful back-tracks. If the church sinners would confess their worldliness, sinfulness, and spiritual indifference, our churches would soon be filled with sinners, and the cry of new-born souls would be heard around the altars and in the inquiry rooms.

To conclude this first point, let me say that when this is all followed out, there will be some real, genuine, scriptural conversions. In the words of our text, men will really be Born Again. Old things will have passed away and all things will have become new. I am going to be bold in saying that unless you have the experience of which Jesus speaks in this third chapter of John, you do not have anything worthwhile, and all your self-righteousness and pretentious profession is vain. It is not only vain for the present, but unless you are really born again, you will, be left behind when Jesus comes to receive His own.

The Chance

Even though sin has wrought terrible havoc in the human race and we are born into this world with corrupt thoughts, corrupt affections, and a perverted will, I am glad that God has provided such a glorious salvation. As I have already stated, it is impossible for me to state just what takes place when we are born again. Doctors have never been able to state definitely what takes place in the life of a baby when it is born into this world. Breath comes into that little body, and it begins its own life separate and apart from its mother. It is just as impossible to fully explain, in detail, the processes of spiritual birth. One thing is sure, when you are born again, you will know it. God's Spirit will bear witness with your spirit that you are a child of God. You will find it impossible to express in words that which you possess in your heart. It is God's divine power working a definite change in your heart. The mind is illuminated, causing the truth of God to become unspeakably precious; the things of God are no longer foolishness.

**There is also a change in the affectional nature. In the former days, there was a love for the card-table, the theater, the dance, the night clubs, the night life. Cigarettes, tobacco, beer, and whiskey were indispensables; but now your body has become a temple of the Holy Ghost and with a new nature, you have a love for the things which are pure and the things which are socially, physically, and spiritually uplifting instead of those things which are degrading and demoralizing. The Apostle John surely had a real born again experience, for he admonishes the people of his day by saying, "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."
I John 2:15, 16.**

I wouldn't be surprised if a lot of you church members listening to me have the dreadful disease which kills spiritual life and which John calls, "Love of the world." Please do not think I am critical, but the burden of my heart is that you will see your great need and that you will confess your compromise and worldliness to the Christ who is able to forgive and deliver you.

To you who make no profession of being a Christian, let me say that God is able to gloriously save and regenerate your life. God says, "Come now and let us re, on together ... though your sins be as scarlet, they shall be ,as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

I know God is speaking to many of you right now. Some of you have written to us requesting that we pray for your salvation. I care not who you are, where you are, or what your sin may be, God loves you and wants to save you. When Jesus cried out on Calvary, "It is finished," John 19:30, He meant what He said. If you will confess your sins to Him and accept Him, He will save you.

**Some of you may be saying with Nicodemus, "How can these things be?"
John 3:9.**

Some of you still think it must be reasoned out. Jesus' answer to Nicodemus was, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:8.

Men have learned much about the currents of wind, but there are many things that remain unsolved. Even though this is true, not one of you would say that there is no such a thing as wind. With Jesus' words before us and thousands of lives that have been transformed by the power of God, you might just as well try to convince me there is no such thing as wind as to tell me there is no such thing as a man being born of the Spirit. I know by experience that a man can just as unmistakably

feel the working of the Holy Spirit in his heart as he can feel the wind blowing in his face. The prayer of my heart is that many of you will be actually and mightily touched, moved, and inspired by the Spirit of God to accept Christ. You will never regret the day when you were born of the Spirit and the divine love of God was created within, overthrowing the tyranny of Satan, of the sensual and the sinful, filling your soul with Heavenly hopes and aspirations, raising your life above the sinful and carnal lustings of this world to the purity, beauty, and love of the Heavenly life. You will never, by your own efforts, be able to raise yourself to a position of inner satisfaction and security. In order to be elevated above the natural will, inclinations, and tendencies, we must possess the righteousness and mind of the Lord Jesus Christ.

The Captain of a steamer saw a poorly-clad, hungry little fellow standing in front of a restaurant in Liverpool. The Captain placed his hand gently on the boy's shoulder and asked, "What are you doing here, my little man?"

The little boy with a piteous look, said, "O sir, I was just standing here looking at the good things they have to eat in the restaurant."

"Well," said the Captain, "I have but thirty minutes to spare before my steamer leaves; but, if you had on good clothes, a clean face, and your hair combed, I would take you into the restaurant and get you something to eat."

The little boy, with a look of love and gentleness, brushed his hair with his hand and said, "I am ready NOW."

The Captain replied, "Well, come with me into the restaurant." As the little fellow began to eat, the Captain asked: "Where are your parents?"

The child replied: "Mother died when I was four, and I haven't seen Father since."

"And who takes care of you?" inquired the Captain.

The boy said, "When Mamma was sick, just before she died, she taught me that Jesus would take care of me."

The Captain, with tears in his eyes, said, "I have just a few more minutes before my steamer leaves, and if you were only dressed well and had a clean face, I would take you with me on the steamer."

The little boy looked up into the Captain's face and cried, "O, Captain, I am ready now."

The Captain put his arms around the boy saying, "Come with me, my little man, and you will always be my boy."

They both hurried to the steamer, and when on board, the Captain introduced the little boy to his men, saying, "His name is 'Ready Now.' He is always ready, and you must not call him by any other name than 'Ready Now.'"

The Captain learned to love the child dearly. But shortly after the little boy had been taken aboard, he was taken sick. In spite of all the ship doctor could do, the child continued to grow worse. One day he said, "O Captain, I do love you; you have been so good to me. But I am going to leave you. I am going where Jesus and Mother are. Meet me in Heaven, Captain. Jesus loves you. Trust Him now."

With tears streaming down his cheeks, the Captain fell upon his knees and cried, "I am ready now -- ready now." With a broken and contrite heart, he then and there received the Lord Jesus Christ as his own personal Savior. I wonder how many of you are Ready Now?

During the Civil War, a mother received news that her boy had been wounded in the battle of the wilderness. Although the order had gone forth from the War Department that no more women should be admitted within the lines, she took the first train to go to see her boy. She managed by her tears and entreaties to get through the lines and to the hospital where her boy was. She located the doctor and asked to see her boy. The doctor said, "I have just got your boy to sleep. He is in a very critical state, and I am afraid if you wake him, the excitement will be so great that it will carry him off. You had better wait a while and remain outside until I tell him that you have come, breaking the news gradually to him."

The mother looked into the doctor's face and said, "Doctor, suppose my boy does not wake up, and I would never see him alive again? Let me go and sit down by his side; I promise I will not speak to him."

The doctor said, "If you will not speak to him, you may go to see your boy."

She crept to the cot and looked into the face of her boy. How she had longed to look at him! Her eyes seemed to be feasting as she gazed upon his countenance, and after being there a short time, she could not keep her hands off. She laid that tender, loving hand upon his brow. The moment her hand touched the forehead of her boy, he, without opening his eyes, cried out, "Mother, you have come!" He knew the touch of his mother's loving hand; there was love and sympathy in it.

Listener, do you feel the loving touch of the Spirit's convicting power upon you right now? Don't you hear those tender words once more, spoken to you by the Spirit of God, "Him that cometh to me, I will in no wise cast out"? John 6:37.

May God help you to respond to the Spirit's call, and pleading.

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03 -- RESULTS OF THE NEW BIRTH

We have come to our final message on the subject of the New Birth. The thought I wish to present today is, "Results of the New Birth."

I am sure if we note this carefully, it will help us to understand even more fully what the New Birth is. After we have met the conditions of God's Word, we can be assured that God will perform His part in making us sons. Having become a member of God's great family, there will be family resemblances. A tall, well-dressed Christian gentleman was on the train going to a meeting. The train pulled up to the town where he was to get off, and, as it stopped, a little boy came out on the platform with a basket of fruit, shouting, "Apples, oranges, five cents apiece; three for a dime!" The thoughtless passengers rushed out with their baggage, and some careless fellow bumped into the child and spilled his basket of fruit on the platform. As the Christian gentleman got off the train, he took in the situation at a glance, set his baggage down, stooped over and helped the boy pick up the fruit. He put it all back in the basket and then put his hand in his pocket and gave the boy some change. The boy was a dirty, ragged street urchin. He had been cuffed, cursed, kicked around and spit upon, but he had never been treated as kindly as this before. This stranger with his act of kindness, completely overwhelmed the boy, and he stood almost breathless for a moment. After the stranger had given him the piece of money, the boy, with large brown eyes, looked up in his face with a very inquiring look and said, "Mister, be you Jesus? Mister, be you Jesus?" The Christian gentleman said, "No, son, I am just one of His boys."

That poor, dirty, ragged street urchin recognized in that stranger family resemblances. It is not a question of your family training, your money, or where you are from, that will make people see in you the characteristics of a son of God; it is a question of the New Birth. If you have been definitely, positively, and instantaneously regenerated and converted; if you have been scripturally and drastically changed from the old life into the family of God, you will naturally bear family resemblances.

A New Heart

One of the first results of the New Birth is a changed heart as God says in Ezekiel 36:26,27 --

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in My statutes, and ye shall keep my judgments, and do them."

The great need of the present day is "heart religion." We have a lot of blue-milk profession, but I am praying that God will give us more heart possession. Some contractors have tried to cover defective material with putty and paint, but in the

end, it did not pay. An automobile may be beautifully designed, and the horn may sound well, but the real test is inside in the engine. A city bus may be nicely painted and well.cushioned, but the question is "Can it climb the hills when loaded with passengers?" The machinery under the hood tells the story.

In like manner, the supreme test of religion is not the tongue or outward show, but the heart. I have heard and witnessed mouth religion, tongue rattle, and showy pretense, but the most important thing is heart purity and holiness. Many people would do well to pray with the Psalmist, "Let my heart be sound in thy statutes, that I be not ashamed." Psalm 119:80

You can take a criminal or an unsaved university professor and feed them choice vegetables and the best cereals, exercise them regularly, give them well-ventilated rooms and place them in the very best surroundings, but the heart Will remain sinful until God is given the opportunity to regenerate it by the divine power of the New Birth. There is absolutely no power, surroundings or influence, except the New Birth that can make a Paul out of a Saul and a saint out of a drunken, licentious Jerry MacAuley. So wonderful is the transformation that is wrought in a man by the New Birth that the entire world seems different, and life takes on a new meaning. God is loved supremely; His Will becomes the supreme desire of the heart; His Word is precious; the hour of prayer is strengthening and refreshing. There is a longing to assemble with God's people and to share the blessings of Christian fellowship.

New Relationship

We also sustain new relationships. First, we are sons of God. Paul says, "God sent forth his Son... that we might receive the adoption of sons." Galatians 4:4, 5. John also says, "Beloved, now are we the sons of God." I John 3:2. Before we were Born Again, we were the children of Satan. Jesus, in giving the parable of the sower, stated that, "The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matthew 13:38. Jesus also said to those who were boasting of the fact that they were Abraham's seed, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

In his first epistle, chapter 3, verse 8, John says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was .manifested, that he might destroy the works of the devil." What a glorious thing it is both now and eternally that we can be Born Again and be children of the God of the universe. Paul says, "Ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Romans 8:15.

It is my prayer that every one of you who are now living in sin and under the dominion of Satan will turn to Christ and become a son of God. Every Born Again

individual has God as his Father, Christ as elder brother, and he is an heir of God and joint heir with Christ to all, of the treasures, all of the possessions, and all of the powers of Heaven and eternity. Surely, it is infinitely better to be a son of God rather than a slave and a dupe of Satan.

After becoming a son of God, we naturally sustain a new relationship to fellow Christians. They are our brothers and sisters in the Lord. Paul writing to Christians addresses them as "Brethren." There was a day when he endeavored to stamp out Christianity by liquidating all Christians, but after he met the Christ on the Damascus road, there was born in his heart a fervent, sacrificing love for all who were children of God. After the Philippian jailer accepted Christ, there was a love in his heart for Paul and Silas. Immediately after the earthquake had split that Philippian jail wide open and the jailer had accepted Christ, he took Paul and Silas to his home "and washed their stripes... and when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts 16:33, 34.

I am sure if you have been Born Again this truth has been made very real, in your life. You love to be in the presence of -- and have fellowship with -- those who have experienced the transforming power of God in their lives. As Christians, we have common interests, aspirations, and singleness of destination. We may even belong to different denominations, but if we really are born of God, we will love each other. The Episcopalians will love the Methodists, and the Methodists the Episcopalians, the Baptists, and all the rest of them. A Lot of this scrapping between denominations, and also the scrapping within denominations and individual congregations is of the devil and is a reproach to the cause of Christ. It is a sure indication that someone needs to get down at an old-fashioned mourners' bench and pray until the converting, melting, and unifying love of God comes into the heart. It makes no difference what a man's social position is, or what the color of his skin may be, if he is a child of God, and you have the Spirit of God in you, you will love him as a Christian brother, and God will give you a delight in doing so. John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I John 3:14.

Changed Conduct

I want you to note also that there will be a change of conduct. Jesus said, "Ye shall know them by their fruits." Matthew 7:16. We are living in a day when many people seem to think that once a person has accepted Christ, he can continue to live according to the course of this world. I would like to remind you of what Paul says in II Corinthians 6:17, 18: "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." I John 6:17, 18.

The power of Christ not only has its positive but also its negative aspect. Too many professors of religion are yielding to worldly and sinful indulgences and practices. They are living unscriptural, unspiritual, powerless, and compromising lives. Numbers of so-called Christians fear the scorn of the world and yield to a compromising, temporizing life so they will not be thought different, queer, or peculiar. We need to remember that while salvation does not consist altogether in the absence of certain things, yet if there is genuine experience of salvation, there will be visible attestation. John says,

"Whatsoever is born of God overcometh the world." I John 5:4. The world is at variance with God. "The whole world lieth in wickedness " I John 5:19. It is under the dominion of the evil one, ruled by his ambitions and ideas. Socially, domestically, intellectually, educationally, and religiously, the world is constantly exercising a power over each one of us to draw us into disobedience to God. It is only the one who is born of God that can have victory over the world.

This ought to cause some of you professing church members to wake up and examine yourselves. Instead of overcoming the world, you are being overcome by the world. You love your novels and neglect the Bible. You love the theater, the dance, the card party, your beer parties and everything else the world loves; but you have no interest in prayer, in the salvation of souls, or in the advancement of Christ's cause. Paul says, "They that are Christ's have crucified the flesh with the affections and lusts." Galatians 5:24. A thing that is crucified is supposed to be dead, but some who are supposed to be Christians make mighty lively corpses when they are around where things of the world are being pulled off.

A man who is Born Again and is led of the Spirit of God loves the things that God loves. It is not difficult to understand why a person who is not Born Again would rather play golf on Sunday morning than go to church; and why he would rather go to a show and watch a lot of half-dressed girls or girls in tights like most of you wouldn't want your daughter to appear in -- come out and whirl on one toe, than go to a prayer meeting. But it is hard to understand why a person who professes to be a follower of the pure, holy, and righteous Son of God would want to do such things. In I John 3:9 John says, "Whosoever is born of God doth not commit sin." That does not mean he cannot sin. Even after we are saved, we may be overtaken by Satan, but if such a thing does happen, he will, like Peter, weep bitterly and repent of his sin. The standard is, "That we sin not," I John 1:1, but, says God, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." I John 2:1, 2. We should be thankful to God for this provision, but this does not mean that God will tolerate the practice of sin in the Christian life. The man who is born of God will hate, despise, and detest sin. He will shun it and keep separate from it in every way possible.

"Whosoever is born of God doth not commit sin." Whoever makes a practice of doing wrong is a child of the devil and is as sure of Hell as the devil. We must come to the conclusion then that the result of being Born Again is that the one

begotten of God does not purposely or intentionally do those things which are contrary to the will of God, but he makes a practice of doing righteousness and seeks in all things to be conformed to the will of God as revealed in the Word. The new nature imparted takes away the desire to practice sin and implants a desire for the practice of righteousness. Righteousness is that which is right in the sight of God, and the Word says that, "Every one that doeth righteousness is born of Him (God)." I John 2:29.

What a glorious thing it is that God has made possible our salvation. The benefits are innumerable; the rewards are eternal. Transgressions are forgiven; sins are blotted out, and condemnation is gone. Conscience no longer accuses, and there is no longer the fear of God's wrath and punishment. Slave chains are broken. The devil's hold is torn loose. We are regenerated by His grace. New ideals, motives, and purposes are implanted in the very fiber of our beings. The things of the world that seemed attractive and pleasant are now meaningless and undesirable. We are at peace with God. Death has lost its terrors, the grave its sting, the judgment its fears, eternity its uncertainty. Our names are written in the Book of Life. We are the children of the King and citizens of the kingdom. Heaven and eternity are now the longing of the soul, the hope of the mind, and the very life and motivating power of our hearts. We are saved for the love of God, for the service of Christ, and for the home eternal in the heavens. We are saved to reign with Him in a new Heaven and a new earth. We are saved to wear crowns of righteousness that will outshine the noon-day sun.

To you who are not Born of the Spirit, I ask you to give the matter of your salvation serious consideration. In Christ's name, I urge you to confess your sins to Christ and let Him apply the blood of His cross to your heart. It is by this method that you can become a child of God and start your journey to a blissful and unending Heaven. May God help you to meet the necessary conditions and accept Christ.

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04 -- SANCTIFICATION, WHAT IS IT?

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

For the next five Sundays I want to speak on the subject of Sanctification. I realize, however, it is a subject of much discussion and much disagreement. I am not speaking on it for the sake of controversy, but for the sake of helping men into the fullness of God's provided salvation.

I am sure you agree with me that everything God has provided for us through the death of Christ is necessary. God would not, and has not, provided something we do not need. Man needs forgiveness, and God provided it. He needs heart-cleansing, and God has provided it. He needs power to overcome the world, the

flesh, and the devil, and God has provided it. Paul said to the Corinthians, "All are yours," I Corinthians 3:22.

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

Going back to the Old Testament, we note that not only people, but things are said to be sanctified. We read that God sanctified the seventh day. It was to be a day made holy by worship and rest. Mt. Sinai was said to be sanctified, for it was there God in a peculiar way revealed Himself to Israel. The temple and its furniture were said to be sanctified which meant that it was set apart for holy purposes. God commanded Israel to sanctify themselves, which meant that they were to submit to certain bodily washings and cleansings. Within Israel there was the Sanctified tribe of Levi or the tribe especially set apart by God to minister those things which were holy.

In our text Jesus prays for the Sanctification of the disciples, and then in verse 20 He says:
"Neither pray I for these alone, but for them also which shall believe on me through their word."

In I Thessalonians 5:23 Paul says: "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."

Again in Chapter 4, verse 3, he says, "This is the will of God, even your sanctification." I would like for you to note carefully what Jude has to say in his introduction: "Jude, the servant of Jesus Christ, and the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

He writes to "them that are sanctified"; not to those who are being sanctified or to those who will be sanctified, but to those who are sanctified. These references and scriptures are ample proof that the Bible teaches Sanctification and that it is something to be experienced here in this world.

It is also interesting to read the definition of the word "Sanctify" in the Standard Dictionary, which reads: "To make holy; render sacred; morally or spiritually pure, cleansed from sin... sanctification, especially in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart."

Someone may be saying, "If you have confessed your sins and God has forgiven you, and Christ has come into your heart, isn't that sufficient?" My answer would be that to be born of the Spirit is not sufficient, for God also commands that we should "be filled with the Spirit." Ephesians 5:18.

Going over to Acts 15:8, 9, we read that when the people on the day of Pentecost and those of the house of Cornelius were filled with the Spirit, "their hearts were purified." Since their hearts were purified, we must conclude that, prior to the purifying, there was impurity in their hearts.

Now let us go back to Luke 24:49 and read the instructions which Jesus gave to the disciples. "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." Again in Acts 1:4 Jesus said: "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."

The promise of the Father is, as revealed, the gift of the Holy Spirit. Therefore, notice again what Jesus has to say in Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Now putting all, these scriptures and definitions together, we have the following: first, the prayer of Jesus for the Sanctification of His disciples and all those who should believe on Him through their word; second, the purifying of the hearts of believers; and third, the infilling of the Holy Spirit. These are not three separate operations, but three phases of one work of God in the heart of man. We must then conclude that after a man becomes a child of God, he needs to consecrate (Romans 12:1) himself to God in order to be sanctified -- or to be inwardly cleansed and filled with the Spirit. But someone says, "Aren't we filled with God's Spirit when we are saved?" I am sure my answer to this question would be insufficient, so we will call on Paul and Jesus to answer it for us. Jesus said to the disciples in John 14:16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 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."

Here Jesus definitely states that only the child of God can receive and experience the Holy Spirit in his heart. The worm knows nothing about spiritual things nor the Holy Spirit; therefore, they cannot receive the Holy Spirit.

Paul not only asks the Ephesians in Acts 19:2 whether they had received the Holy Ghost since they believed, but in Ephesians 5:18 he commanded that they "be filled with the Spirit."

The Two-Fold Need

When we have a proper conception of sin, then we can understand what Sanctification is and why it is necessary. The man who has felt his guilt most

deeply appreciates the redeeming work of Christ. The man who is made to realize the condition of his heart and who is conscious of the need of power, appreciates the redeeming work of Christ in Sanctification.

Sin has many aspects, but there two primary forms in which it exists. We cannot form a right conception of sin, nor of the remedy God has provided, unless we look at it from these two points of view. There must be a discrimination between guilt and depravity. There are the sinful acts of a man's life, but there is also the depraved condition of the heart. The one demands pardon and forgiveness, but the other demands cleansing. John clearly reveals this when he says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. Here we have both the forgiveness and the cleansing.

Dr. John Church, General Evangelist of the Methodist Church, portrays this truth vividly in Old Testament type. He says: "In the provision made for the Great Day of Atonement, God recognized the twofold nature of sin. The people were commanded to bring two offerings. The priest cast lots over them, and the one upon whom the lot fell was known as the scapegoat. The priest placed his hand upon this one's head and confessed all the sins of the people upon it. In other words, the sins of the people were placed upon this scapegoat. It was then led away into the wilderness to be let loose and never was seen again. This was a type of Jesus, who became our scapegoat and took all our sins in his own body and bore them away to Calvary. They are never seen again, thank God? The Other offering was known as The Sin Offering. It was taken outside the camp and slain. Its blood was caught, and with it the High Priest went into the Holy of Holies and presented it upon the mercy seat in the sight of God. The carcass of the sin offering was wholly burned outside the camp and the ashes were buried. This is just what the writer of Hebrews is speaking of when he says "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." In other words, Jesus not only became our scapegoat, who bore our sins (the acts) away, but He also became our sin offering and made provision whereby we may be cleansed from inbred sin and may be sanctified wholly. He provided a double cure for sin.

There are many people who have been born again-their sins are forgiven, but they need to pray and ask God to give them clean hearts and the Holy Spirit. Real victory would come if they would really say with the song writers:

"Lord Jesus, I long to be perfectly whole,
I want Thee forever to dwell in my soul,
Break down every idol, cast out every foe,
Now wash me, and I shall be whiter than snow."

"Breathe, O breathe, thy loving Spirit into every troubled breast,
Let us all in Thee inherit, let us find that second rest.
Take away our bent to sinning, Alpha and Omega be,
End of faith as its beginning, set our hearts at liberty."

**"Prone to wander, Lord, I feel it: prone to leave the God I love,
Here's my heart, O take and seal it; seal it for Thy courts above.**

John the Baptist was a preacher of this two-fold need and cure. To the people of his day he said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Matthew 3:11.

With genuine, scriptural repentance, there comes the forgiveness of sins, but it takes the Baptism with the Holy Ghost and with fire to really cleanse and sanctify the heart.

As already stated, remember that sin is deeper than the outward act. Jesus teaches this in the Sermon on the Mount. There the emphasis is shifted from the outward act to the inward desire. Thank God, there is provided not only forgiveness and the washing of regeneration (which are but two phases of initial salvation) but also a remedy whereby the heart can be cleansed from all sinful desires and passions.

It is therefore clear, then, that in justification our sins are forgiven, and we become sons of God; but there is a sinful condition of heart remaining which needs the cleansing fire of the Holy Ghost.

The Two-Fold Cure

When a sinner comes to God, he is primarily interested in forgiveness. He is guilty and desires pardon. Every other thought is swallowed up in the thought that he needs God's mercy in forgiveness. His prayer is, "God be merciful to me a sinner." Luke 18:13. It is such a prayer that God hears and answers. All his sins are fully forgiven through the blood of Christ. The man has received according to his faith. But as yet this man knows little of the deep depravity of his heart. However, as he now walks in the light of God and in the light of God's Word, his further need will be revealed. God will be faithful in revealing the need of heart-cleansing as soon as the individual can receive such a revelation. God saw that Israel would go down in defeat if He took them into Canaan immediately after they had crossed the Red Sea. They would have given up in despair in view of the difficulties. It would paralyze the faith and extinguish the hope of many if they had revealed to them their inward defilement when they first see and feel guilt and danger. When God reveals to the born-again believer the need of cleansing and infilling, He has a definite sense of need until the work is accomplished.

Many of you listening to me know by experience what I am talking about. Your conversion was indeed a miracle of Divine Power, but if you have been saved very long, you have also realized the need of a further work of God in your heart. My

friend, what you need is to be sanctified, to have your heart cleansed and be filled with the Holy Spirit.

In the New Birth you received a new nature. Condemnation was removed; a great change was wrought by the Holy Spirit, creating within your soul a new spiritual life. The love of sin was destroyed; the power of sin was broken, and there was begotten a desire for the things of God. This is sanctification begun, but there is further need of an inward cleansing. Practically all, if not all, church creeds agree on this point; however there are different opinions as to the time and method of heart cleansing, which we will take up further in a future message. We must conclude, however, from the Word of God and from experience that subsequent to conversion, there is need of a further work in the heart. This need, as I have stated, is an inner sanctifying. It is a cleansing. co-instantaneous with cleansing there is the infilling with the Holy Spirit.

John Wesley said, "We do not know of a single instance, in any place, of a person's receiving at one and the same moment, remission of sins, the abiding witness of the Spirit, and a new and clean heart."

Adam Clarke said, "I have been twenty-three years a traveling preacher and have been acquainted with some thousands of Christians during that time, who were in different states of grace; and I never, to my knowledge, met with a single instance where God both justified and sanctified at the same time."

We conclude then by saying that Sanctification as Jesus speaks of it in our text is the cleansing of the believer's heart. It is a work subsequent to regeneration. It includes the negative and positive; namely, cleansing and filling. "Regeneration is for a perishing world. Entire Sanctification is for a polluted church." The second work is not to patch up the first. Each experience is complete and perfect within its own limits. The first experience is referred to in terms such as "Justified," "Forgiven," "Born Again," "Adopted," etc, The second is designated by terms such as "Sanctification," "Baptized with the Holy Ghost and with fire," "Pure in heart," etc.

My dear listener, if you have this need, if you have never been sanctified, if you have never been filled with the Spirit -- won't you kneel by your radio, consecrate yourself to God, ask Him to cleanse your heart and fill you with His Holy Spirit?

In Romans seven, Paul is clear in stating that the law could reveal this inward condition of heart and that this inward condition was also a hindrance, but the law could not remove the depravity. Therefore, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" v. 24.

Then he answers the heart-rending question by saying, "I thank God, through Jesus Christ our Lord." Going on into the eighth chapter, you no longer see a man

who is defeated, but one who is gloriously victorious. His heart is now cleansed, and he is filled with the Holy Spirit.

It is my prayer that the Holy Spirit will seal this truth to your heart and help you receive all that God has in store for you. Jesus, the First and Last, On Thee my soul is cast: Thou didst Thy work begin By blotting out my sin; Thou wilt the root remove, And perfect me in love. Yet when the work is done, The work is but begun:

Partaker of Thy grace,
I long to see Thy face;
The first I prove below,
The last I die to know.

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05 -- SANCTIFICATION, WHOM IT IS FOR

"Sanctify them through thy truth: thy word is truth."

"Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:17, 20.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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 2:38, 39.

Matthew Henry says, "that when Christ died He left a will, in which He bequeathed His soul to His Father, His body to Joseph of Arimathea, His clothes fell to the soldiers, His mother He gave to John; but to His disciples, who had left all for Him, He left not silver and gold, but something that was infinitely better -- "His peace." "My peace I give unto you."

It is one thing to be at peace with God, but it is quite another to have the peace of God. It is a peace handed down from Heaven and implanted in the believing soul. This is the peace that comes to the believer who consecrates himself to God for heart-cleansing and Holy Spirit-infilling.

Scripture Proof

In searching the scriptures, we find that the truly Sanctified life, the Spirit-filled life, the life of fullness of joy is only promised to, and provided for, the born-again believer. It was for the disciples that Jesus prayed, "Sanctify them."

The promise of the Father was to them. The promise of power resulting from the incoming Holy Spirit was to them. The indictment against the Corinthians was "Ye are yet carnal." I Corinthians 3:3.

They were babes in Christ, but evidently Paul realized that they were remaining in the baby stage too long. They were natural men, and now they are classed as carnal; but Paul, wants them to move on to the stage where they can be called spiritual. They had been saved, but they needed a cleansing, sanctifying, infilling work performed in their hearts. In Acts 19:2 Paul coming to Ephesus asks: "Have ye received the Holy Ghost since ye believed?" and these Ephesians replied, "We have not so much as heard whether there be any Holy Ghost."

Going on in this passage, we see that they were then definitely filled with the Holy Ghost. The gift of the Spirit was not expected in, but after conversion. The same fact is referred to and affirmed in Ephesians 1:13:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of our salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." This reveals that there is a seal for those already saved. The seal is the promised Holy Spirit. This seal carried with it the thought of ownership, authority, power, protection, security, and identity. When a Christian is "sealed" by the Holy Ghost, "sealed" as the property of his Master, there will be no need to ask, "Whose image and superscription is this?" Matthew 22:20.

The King's image the image of God, will be visibly and unmistakably stamped upon us. This definitely reveals the tragic condition of much present-day Christianity. Many may have at one time been saved, but have failed to go on to the Sanctified, Spirit-filled Life, and as a result are spiritually dead, worldly, passionless, visionless, and earthly minded.

Again in Acts 8, we learn that this need was the common conviction of the disciples. Note verses 14-17: "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

Here again it is made very plain that as soon as individuals believed, the great concern was that they should then be "sealed with the Holy Spirit of promise." The first thing to remember then in speaking of the Sanctified and Spirit-filled life is that it is promised and provided for the Christian. On the day of Pentecost, only those who were followers of Christ received the Holy Spirit. Following this, they began to preach Christ crucified, and to promise the gift of the Holy Spirit to all who would repent and accept Christ. Under the power of Holy Ghost preaching, men

were pricked to the heart and cried out: "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38.

So today, to all who are crying out, "What must I do?" the answer is -- "repent and accept Christ." You don't repent by joining the church or by water baptism, or by any other form or ritual; but by confessing your sins and your sinfulness to God and to your fellowmen where necessary. Included in repentance is not only confession of sins, but also sick enough of sin to quit the sinning business. If you have gone through a sort of confession, but are still living in sin, you have not really repented. There is no use for you to ask God to sanctify you and fill you with His Spirit until you have genuinely repented. This is one great trouble with many who seek to be sanctified. They want to hold on to some sin and at the same time be powerful Christians.

If God has saved you and has asked you to give up worldly associations, immodest dress, your tobacco habit and other anti- and non-Christian practices, habits, and attitudes, and you still insist on holding to these things, you need not expect God to sanctify you. You are not on sanctifying ground. When God saves a man, He does a complete job of it if the man will let Him. Then when God sanctifies a man, He also does a complete work if there is an unreserved consecration. (In a moment, we shall say more about this.)

Some have opposed this indispensable truth of the sanctified life. You never need worry about enjoying the gracious fullness of the Spirit's presence in your heart if you do not want Him there. When Jesus came in the flesh to the Jewish church, only those who were Israelites indeed recognized and received Him as the Son of God. The chief priests and scribes could not understand that Jesus was the Messiah even when He healed the sick and raised the dead. "The secret of the Lord is with them that fear him." Psalm 25:14.

Therefore, Simeon and Anna had no trouble recognizing Him. Just as the unbelieving and godless Jews in the church under the old dispensation rejected Jesus, so do the unconverted and backslidden in the Christian church in this new dispensation reject the Holy Ghost. Many know full well that we need the Holy Spirit in the individual life and in the church, but they refuse Him admittance. They are willing to give Him a restricted place in creeds and confessions; they may occasionally refer to Him in songs and sermons, but they shut Him out of their hearts. They object to His revelations, demonstrations, and manifestations. The lives of many church members are full of worldly desires and pursuits, full of jealousy and envy; and full of sectarian prejudice simply because the Holy Ghost has been kept out of the heart.

Prior to Pentecost, the disciples gave evidence of a further need in their hearts. James and John wanted to be the "big shots" in the coming kingdom. They

manifested a spirit of revenge when the wicked Samaritans would not accept Christ. Fire was needed all right, not to burn the Samaritans, but to burn the spirit of carnality out of the hearts of these disciples. On various occasions they were too materialistically minded. Their behavior during the apprehension, trial, and crucifixion of Jesus and their lack of unity-all this and more revealed a lack in their lives. Had these disciples failed to obey the command of Jesus in waiting for the promise of the Father, we would never have heard of them. Either the cause of Christ would have been defeated or God would have had to call others who would have been obedient to His commands.

Surely it is dangerous and arrogant presumption for any one to undertake the work of Christ without going to Him for the promised purity and power. It surely is a sad sight to see an institution claiming to be the church of God undertake to do with organization, entertainment and socials the work that can be done only by the endowment of power which comes with the Sanctified, Holy Ghost-empowered life. No natural gifts, mental developments, or scholastic training can possibly take the place of the divine energy and unction that comes by the abiding presence of the Holy Ghost.

I am not inappreciative of the activities of the church today, yet I cannot help feeling that our spiritual power is at a tragically low ebb; the spiritual temperature is too chilling. We need fire! We need power -- the power of the Holy Ghost! It is comparatively easy to get a good crowd for an ice cream social or a church movie. It is not too hard to get a crowd for a picnic, but how about the mid-week prayer meeting? Some professing Christians are just as interested in a mid-week prayer meeting and just as interested in the real spiritual progress of the church as a dead man is in a sizzling porter-house steak. "Instead of the church evangelizing the world, the world is secularizing the church."

Friends, let us not attempt to battle against the foes of sin and Satan in our strength, but in humble, faithful prayer let us trust in God and receive the cleansing and power He has provided for His children. If we wait in humble prayer until we receive Him, then it will be said of us: "greater is he that is in you, than he that is in the world." I John 4:4. Since we must go forth to war against devils and mighty evil spirits, and since we must battle the prince of the power of the air, let us do it in the power of the Holy Ghost and be assured of victory.

Historical Proof

In the past, many churches placed emphasis on this very truth which is so clearly and emphatically taught in God's Word. Not all have used the same theological terminology, but the important thing is to know we are sanctified and that the Holy Ghost abides.

The Methodists have described it as "entire sanctification," "holiness," or "perfect love." The Baptists and others may call it the "baptism with the Holy

Ghost," or the "filling of the Spirit." The Presbyterians may call it the "life of faith," or the "rest of faith." The Quakers may call it "living in the Spirit," or "overcoming power." Some view it from the human side -- others from the Divine side; but the all-important thing is to come into possession of that which is provided.

There are many recorded testimonies of our church fathers which speak of this second definite work in the heart: Polycarp, the martyr, the Bishop of Smyrna, said: "He who is possessed of love is free from all sin."

Ignatius in commenting on I Thessalonians 5:23 declared that "he who presents these three (spirit, soul, and body) to God without fault is therefore perfect."

John Chrysostom, the golden-tongued preacher declared that "to obtain such power and to receive forgiveness of sins are not one and the same."

Matthew Henry, the noted commentator, says regarding the prayer of Jesus in John 17: "Jesus prayed for all that are His that they might be sanctified. He could not, for very shame, own them as His, either employ them in His service or present them to His Father if they be not sanctified."

Richard Watson, a renowned theologian said: "We have already spoken of regeneration, adoption, and the witness of the Spirit; we proceed to another experience as distinctly marked and as graciously promised in the scriptures: namely, the entire sanctification or perfection of believers." Charles Wesley sang:

**"Speak the second time, 'Be clean'!
Take away my inbred sin;
Every stumbling-block remove,
Cast it out by perfect love."**

Someone has suggested that those who do not believe in Entire Sanctification ought to sing the song, "Whiter Than Snow," like this:

**"Dear Jesus, I long to be partially whole;
I want Thee occasionally to live in my soul:
Break down some of the idols, cast out a few foes,
Now wash me and I shall be whiter than I was a little while ago."**

Little needs to be said of John Wesley and his experiences and teaching. Few, if any, have had such tremendous influence since the days of the Apostles. He preached, expounded and defended the doctrine of Entire Sanctification. He inquired of his preachers regularly whether they had received the gift of perfect love. If their testimony was not very clear, the question was followed by another! "Are you groaning after it?" Everywhere he inquired if believers were living in the enjoyment of entire sanctification. Nothing less was sufficient. New converts were

urged to seek full salvation, he observed that where this was not experienced, the cause of Christ suffered:

D. L. Moody relates that two ladies informed him that they were praying that he "might receive the power of the Spirit." Moody said he thought he had all that was needed, but soon there came a hunger into his soul. One day on a street in New York City, God filled him with His Spirit. Of that Moody says: "Oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name." Then he said, "I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world."

Your Need

My friend, what is your need? Are you saved-born again -- a child of God? If you are, thank God for it, but do not stop there. Let God sanctify you and fill you with His Holy Spirit. Confession of your need to God and a consecration of your possessions and yourself to God will open the way for the Holy Spirit to come into your heart.

If you have a definite experience of sins forgiven-if you have been truly born of the Spirit -- inner, entire sanctification is for you.

* * * * *

06 -- SANCTIFICATION, WHEN OBTAINED?

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

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

"Have ye received the Holy Ghost since ye believed?" Acts 19:2.

The past two Sundays we have considered Sanctification -- "What It Is" and "Whom It is for." Today we will consider when it is obtained. I am sure we will find an answer to this question if we search sincerely and with open hearts. Certainly we should be interested in defending the doctrines of God's Word -- as Jude says, "Earnestly contend for the faith which was once delivered unto the saints." vs. 3.

However, I am not primarily interested in defending a doctrine, but desirous of presenting a truth which needs a definite and sane reemphasis in the day in which we are living.

If because of an impure heart condition and if because of the need of spiritual power, the disciples and others in Jesus' day needed to be sanctified, surely it can be said without fear of contradiction that the need of this experience is equally as great today. If God's sanctifying power is needed to purify the heart and to empower for effective Christian living and service, where is the honest, sincere Christian who would object to the application of this sanctifying grace? Surely every one of you Christians listening to me is interested in having all that God has for you, and furthermore, you are no doubt interested in the greatest possible advancement of Christ's cause. This being true, I trust you will prayerfully consider whether you have been sanctified and filled with the Spirit.

When? -- Subsequent To Conversion

As we study the scriptures and as we consider Christian experience, we are impressed with the fact that "the when (or the time) of sanctification" is an important phase of this doctrine. If every individual is sanctified when he is born again, then, of course, we need not spend much time in urging sanctification. As I said last week, sanctification is begun in the New Birth, but if Jesus' words are true in John 17:17, we know that there is still a further work of sanctification necessary.

Some attempt to prove that sanctification or the Baptism with the Holy Ghost is not subsequent to regeneration by stating that the Apostles and their company were only converted on the day of Pentecost. We soon realize that this statement and theory is false when we consider such passages as Luke 10:20 where Jesus said to the disciples, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Anyone knows that evil spirits are not subject to sinners, but sinners are subject to evil spirits. Here we see that evil spirits were subject to the disciples; therefore, the disciples were not sinners. We know also that sinners' names are not written in Heaven, but here Jesus says that the disciples' names are written in Heaven; therefore, the disciples were not sinners. When we remember that these words of Jesus were uttered some months before the baptism at Pentecost, we are forced to the conclusion that the disciples were pardoned, regenerated men long before they were filled with the Holy Ghost. Jesus also says in John 17:12: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept and none of them is lost, but the son of perdition."

If none of them were lost but Judas, then the eleven disciples were saved. This statement was made before Pentecost. In the sixteenth verse Jesus also says, "They are not of the world, even as I am not of the world."

Any candid mind reading chapters 14 to 17 of St. John cannot ask for further proof that the disciples were regenerated men long before their sanctification by the Baptism of the Holy Ghost.

Again, consider the revival held by Philip at Samaria. A genuine work of grace was performed in the hearts of the Samaritans. We read that: "The people with one accord gave heed unto those things which Philip spake... unclean spirits, crying with a loud voice, came out of many that were possessed with them... And there was great joy in the city." Acts 8:6.

We can be sure that the great joy was not among sinners, who rejected Philip's message. Those who rejoiced were of the number out of whom the unclean spirits had been cast, and others who, believing the Gospel message, had forsaken their sins and accepted Christ. We read further that, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," Verse 12.

Luke then goes on clearly revealing what follows the regeneration and baptism of these Samaritan converts: "Now when the apostles which were at Jerusalem heard that Sam.aria had received the word of God, they sent unto them Peter and John: Who when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them," Verses 14-16.

Surely nothing could be more plain or clear. They had received the word and believed in Jesus; the unclean spirits had been cast out of them; they had great joy and had been baptized. No one would dare say that they were not forgiven and made children of God. But they had not yet received the Holy Ghost. We note, however, that when Peter and John prayed for them that they might receive the Holy Ghost and laid their hands on them, they did receive the Holy Ghost. The fact that they were sanctified by the baptism with the Holy Ghost subsequent to regeneration is an undisputable fact.

Take the case of Cornelius for another illustration of the fact that sanctification is subsequent to regeneration. It certainly would be heard to doubt that Cornelius was a pardoned man prior to Peter's visit to him. The Scripture says of Cornelius that he was: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Acts 10:2.

The angel who visited him said, "Thy prayers and thine alms are come up for a memorial before God," Verse 4. Surely God could never say all this of a man who was still a sinner. I am sure you will agree that there is no such thing as a "devout" sinner "fearing God with all his house." God says that, "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." Proverbs 15:8.

If Cornelius had been a wicked man, his prayer and alms would not have come up for a memorial before the Lord. What he did was accepted and acceptable to the Lord; therefore, we must conclude that he was not a sinner.

But now note! Even though Cornelius obeyed, feared, and worshipped God, yet he had not received the Holy Ghost. While Peter preached to this devout, prayerful, charitable, righteous, obedient, God-fearing man, the Holy Ghost fell on him and on his household, purifying their hearts by faith. No one could ask for a clearer case of sanctification by the baptism with the Holy Ghost subsequent to regeneration.

I could give other scriptures bearing out this same thought, but surely this is sufficient to convince any honest man or woman. Listen, my friend, have you received the Holy Ghost since you believed? Have you been definitely filled with God's Holy Spirit since you became a child of God? If you have not, it is provided for you. And, furthermore, let me say that you will not be the victorious Christian that God wants you to be and that even you yourself desire to be until you are sanctified by the baptism with the Holy Ghost and with fire.

What we need in most of our churches is not more machinery, more committees, more members, or more organization, but more of the Holy Ghost. The more of the Holy Ghost we get, the less of the world we will have, and we surely can stand less of the world. The church is being ruined and cursed with an overdose of worldly plans and programs. The only hope of the church is salvation through the blood of Christ and sanctification by the baptism with the Holy Ghost.

To every humble, believing, born-again heart in my audience, I want to say that the Comforter is promised to you. By sincere prayer and faith consecrate your redeemed and ransomed powers to the Lord, and you will receive the gift of the Holy Ghost. All through the history of the church of Christ witnesses can be found who will gladly testify from personal experience that the promise was not restricted to the few, but was promised to "All that are afar off, even as many as the Lord our God shall call," Acts 2:39.

Some have said that sanctification is a work which takes place at death. Personally I do not know of anything in the Bible to substantiate such a view. The idea of death purification springs from the false notion that sin is in matter. I am sure that just a little careful thought will prove this to be absurd. Sin is not found in wood, cloth, skin, bone, muscle, and heart of man. The body is simply an instrument of the soul and spirit within. The body will die, but the real man will live on eternally. Death, therefore, is not an entity -- it is not a purifier or sanctifier -- but it is simply the dissolution of soul and body and seals destiny. There is nothing in this dissolution to impart spiritual life or to sanctify the soul.

The Bible declares that death is an enemy, but if it could do what some have claimed, it would certainly be a friend. Jude in writing his Epistle writes to those who "are sanctified by God the Father."

He does not say sanctified by death or by some other process, but by God the Father. No, my friend, there is no saving efficacy in death. If there were, God

would never have permitted His Son to suffer and die for the salvation and sanctification of lost, sinful men. If death could perform it, everyone would have his need met in the hour of death.

Still others contend that while pardon and spiritual life are realized in regeneration, heart sanctification comes as a development. That is, if we attain it at all, it must be by the long process of a silent growth. I have found that one trouble with the people who advocate this is that they never arrive. Evidently the people to whom Jude had written had arrived, for he writes to those who "are sanctified."

I have yet to meet the first person who has testified that he was sanctified by growth. I have heard thousands testify that they definitely, instantaneously experienced the sanctifying baptism with the Holy Ghost. The mistake made here is confusing purity of heart with Christian maturity. Christian maturity or ripeness comes with the flight of time, both in nature and in grace, but heart cleansing and the baptism with the Holy Ghost is to be obtained as suddenly and sensibly as pardon and regeneration. A sinner cannot grow into the experience of salvation; neither can a Christian believer grow into the experience of sanctification. Consecration and faith on the part of the Christian and the cleansing power of God are the factors producing sanctification, and when this is effected, then there are unparalleled possibilities for Christian growth.

Revelation Of Experience

The experiences of born-again individuals reveal that there is need of a further work of grace in the heart of man. It was very evident in the lives of the disciples. A study of their lives previous to and following Pentecost will reveal the fact that something definite took place. Following the infilling of the Holy Spirit, there was greater faith, a new power, and a more intense love. Selfish desires and personal interests were subservient to the plans and desires of the Spirit of God.

Of the Corinthians Paul said, "Ye are yet carnal," I Corinthians 3:3. They were in the state of prolonged babyhood. Paul had to feed them on milk when they should have been feeding on the meat of God's Word. Paul says, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ," Verse 1. There were among them envying, strife, and division. If many a professor of religion would search his heart and if many churches would make a bit of investigation, they would find that carnality is the thing that is causing trouble. What is needed is the sanctifying baptism of the Holy Ghost. On every hand a lack of something is felt and expressed by God's people. Their Christian experience is not all that they expected it would be. Instead of expected victory, it is oft recurring, dreaded defeat; instead of deep, abiding heart rest, it is disquiet and discontent; instead of advancing, it is losing ground. The question is -- is this life of constant disappointment the normal life of the Bible Christian? To these questions God's Word answers with an emphatic, "No!" The grand, glorious, adequate supply is the sanctifying fullness of the Holy Spirit. This fullness is the birthright of every

believer. My dear listener, what have you done with your birthright? Have you claimed it, and are you this very moment living in possession of it, or are you, Esau-like, "despising your birthright?" It is my prayer that every one of you will have the desire awakened to inherit your birthright blessing.

To have our sins covered by the blood -- to have our transgressions forgiven -- is a wonderful experience, but it is also possible and is the gracious privilege of each believer to have his heart cleansed and purified, thus ridding him of all unrighteousness.

Can Be Obtained Now

Some have inquired as to the time that must elapse between the regenerating by the Spirit and the filling with the Spirit. In the case of the Apostles, a little over three years elapsed between the day when they heard the call of Christ to "Follow Him" and the day when they were "filled with the Holy Spirit." In the case of the Samaritans and Ephesians, there were a few weeks, and in the case of Saul only a few days. In a meeting where I served as evangelist, one man was both born of the Spirit and filled with the Spirit the same night. As soon as God forgave him of his sins he prayed that God would fill him with His Spirit, and his need was met. From this, we conclude that there is no definite period of time which the believer must wait to be filled with the Holy Spirit, but as soon as God reveals the need, there should be an obedient seeking.

Some contend that there must be a prolonged period of tarrying and that the gift of the Holy Spirit is always accompanied with "speaking in tongues." But we find that in Acts immediately when prayer was offered for the infilling of the Spirit, there was an answer. And not in every instance did they speak in tongues; in fact, Paul argues quite strongly against this in I Corinthians 14.

It is both foolish and unwise to try to force God to a certain outward manifestation. My friend, the thing you need to see is that if you have never been sanctified, it is your privilege to have this experience now. If you are definitely assured that you are justified freely, consecrate yourself and all you have to God right now. Ask Him to cleanse your heart, and you can be assured that the Holy Spirit will infill you.

* * * * *

07 -- SANCTIFICATION, WHY NECESSARY?

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

All anyone needs to do to realize the necessity of the sanctified life is to take a look at the Pre-Pentecostal church and at any Christian or church today that ignores or rejects this important truth.

E. Stanley Jones in his book, "The Christ of Every Road," says: "The church is living between Easter and Pentecost. Easter stands for life wrought out, offered; Pentecost stands for life appropriated, lived to its full, unafraid and clearly and powerfully witnessing to an adequate way of human living.

"The church stands hesitant between the two. Hesitant, hence comparatively impotent. Something big has dawned on its thinking -- Christ has lived, taught, died, and risen again and has commissioned the church with the amazing Good News. But something big has yet to dawn in the very structure, make-up, and temper of the life of the church -- Pentecost. Easter has dawned; Pentecost has not. If the church would move up from that between-state to Pentecost, nothing could stop it - nothing!"

There isn't any question but what this is true. We are confronted with great needs and find ourselves inadequate to meet them. If the Apostles and their associates would have failed to "wait for the promise of the Father," Acts 1:4.

The early church would have been utterly and completely defeated. The great business of the church is to present Christ to a lost world. The world needs to know of the virgin-born Son of God, of the miracles, of the cross, the blood, the resurrection, the ascension, and the ministry of intercession. The only organism, the only body, the only group that can make this great message known is the true church filled with the Holy Ghost. Peter and the rest of the Apostles were not filled with the Holy Ghost just to enjoy a personal experience or blessing, but to be a blessing. They were saved and sanctified to serve.

Samuel Chadwick says, "The church is the body of Christ, and the Spirit is the Spirit of Christ. He fills the body, directs its movements, controls its members, inspires its wisdom, supplies its strength. He guides into truth, sanctifies its agents, and empowers for witnessing. The church that is managed instead of God-governed is doomed to failure. A ministry that is college-trained, but not Spirit-filled, works no miracles. The church that multiplies committees and neglects prayer may be fussy, noisy, enterprising, but it labors in vain and spends its strength for naught."

What we need my friends, is purity of heart and power for service. We can run an organization without God the Holy Spirit, but if the church is to fulfill its God-given mission, she must experience the sanctifying power of the Holy Ghost.

Purity

The negative phase of sanctification or purity of heart is necessary before there can be the impartation of power. Purity of heart is to meet my need.

Propagating Power is to meet the need of a lost world. Before the need of a lost world can be met, the individual needs of Christians must be supplied. Jesus was very clear in His command that the disciples were to wait for the promise of the Father before going into the world with the message of salvation. Examining the lives of the disciples before and after Pentecost, I am sure one of the great problems was not to get them to see the necessity of being filled with the Holy Spirit, but to get them to see the need of being cleansed of their self-seeking and carnal spirit. Perhaps the ten days were not so much for the purpose of infilling as emptying and cleansing. Many people today would have been filled with the Holy Spirit long ago had they been willing for God to cleanse and purify their hearts.

A minister heard a servant of God preach on entire sanctification. He told the speaker that he agreed that there was a baptism with the Holy Ghost and that he felt the need of it and was seeking it. "But," said he, "I do not care for your teaching on entire sanctification or heart cleansing." The speaker told this minister that if he ever got the gift of the Holy Ghost, he would have to take entire sanctification with it, for the first thing the baptism with the Holy Ghost does is to cleanse the heart from all sin. He later permitted God to sanctify him and was filled with the Holy Spirit and mightily empowered to work for God.

Many have looked at the results of Pentecost and the results of other Spirit-filled lives and desired to possess such power, but were unwilling to permit God to cleanse the heart. The great hindrance in the hearts of God's children is that dark, defiant, destructive, evil something that struggles for the mastery of the soul. It refuses to be meek, lowly, patient, forbearing, and holy.

In our text, Peter is reiterating the time when the people on the day of Pentecost and the people at the house of Cornelius were filled with the Holy Ghost. Evidently the purifying effect of that occasion made a deep and lasting impression upon him, for years afterward in the Council of Jerusalem he stood up and affirmed that when they were filled with the Holy Ghost, their hearts were purified.

When unsanctified men see themselves as God sees them, it is not so much the need of power, but the lack of purity that troubles them. This is illustrated in the life of the Prophet Isaiah. He had a vision of the Lord upon His throne, and he cried out, "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," Isaiah 6:5.

The scene that follows is then one of purification.

Power

The natural consequence of purity is power. Even a man who lives a clean, moral, respectable life has a certain power which a vile, cursing, liquor-drinking man does not possess. Men are not influential because they are vile sinners, but

many men, even though they may lack in ability and education, if they live good lives are admired and have a dignity and power about them which others do not possess. If a certain amount of outward correctness of conduct increases influence and has a certain power connected with it, how much more powerful will be the life that is cleansed by the power of God. It will not only be the power of good living, but it will also be the power of the Holy Ghost emanating from the life. Unquestionably this power is needed to live victorious over the world. We need to be,

"Dead to the world and all its toys,
Its idle pomp and fading joys."

The world has mastered many a church and professor of religion. The Laodicean church characteristics picture to us the church of the present day. This Laodicean church boasts that she is "Rich and increased with goods, and has need of nothing."

But God says, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3:17. They were neither hot nor cold, but lukewarm. Present-day conditions could not be more clearly depicted. Subtle and sneering influences are producing distrust and unbelief in the definite works wrought in the heart by the Holy Spirit. The blood of Christ is underestimated. The miraculous is rejected. Repentance is replaced with reformation and good works. The witness of the Spirit is called "misguided emotion." Real, genuine, scriptural revivals are scarce. An increasing number of professors of religion dance, play cards, attend theaters, dress immodestly, and read the Sunday newspapers instead of the Bible. Only a fraction of one percent go to mid-week prayer meeting. Very few are found in Sunday evening services. In some instances, pulpit fads, sensational, programs, and extravagant methods are used to catch the masses, but they are many times sent away from such a service less susceptible to the real Gospel than when they came. Surely the world has invaded the church or perhaps I should say the church has invited the world. Many leaders are wondering what to do. They want to know how to get back the old-time power and how to get the world out of the church. My friends, when we are willing to let God in our lives and in our churches, the world will go out. The two never dwell together. Worldly power, position, and fame are ruled out when the Holy Ghost comes in. Paul said, "The world is crucified unto me, and I unto the world." Galatians 6:14.

They whipped, stoned, and imprisoned his body and finally cut off his head, but his soul was free. The Apostle had the Holy Spirit in his life, and as a result had power over the world. This same power is for you; it is for the church, and it is the only power that will do for us what needs to be done.

There is also power over the flesh. God has given us desires for self-preservation and race propagation. These desires are normal and legitimate, but the devil perverts them to wrong uses. Every Christian needs the power of the Holy

Ghost in his life to enable him to live victorious over the flesh. When the Holy Ghost enters a man's heart, He does not destroy these desires, but He purifies and regulates them. I know men, who for years, used tobacco and liquor and were given to other sinful habits. God saved and delivered them from these things in regeneration, but in some instances at least, it took the fullness of the Holy Ghost's power to enable them to overcome the temptations that came to them later on.

Again, let me say that we need the Holy Ghost in our lives to overcome the power of the devil. Some would have us believe that there is no personal devil, but I would like to ask, what is the source of all the present-day evil if there is no devil? Jesus knew all too well that there was a devil; the Apostles knew it, and I am sure you know it. He is constantly busy seeking to destroy the work of God and damn the souls of men. Through the power of the Holy Ghost, we can overcome and outwit Satan. Power over all evil and over Satan is God's promise to His children. If you do not have this power, I entreat you to yield yourself fully to Him and ask in faith, and you shall receive.

Unity

Sanctification is also necessary in order to unity. In John 17, Jesus said, "Sanctify them.. that they all may be one." Verses 17, 21

What we want is not some blessing that will make us independent of the Lord Jesus, but something that will make us one with Him -- one in desire, one in will, one in motive, and one in God's desire for the salvation of a lost world. If this is not what we are seeking, we will get little that is of any value. Religion does not consist alone of ecstasies, emotions, thrills, and talking in tongues. It is rather that which brings me into oneness with Christ, not only in a life of holiness, but also in a desire to help a lost world find Christ. Some people are always wanting something that will make them feel good -- something that will give them a thrill. What is needed far more than that is the Holy Spirit Who will help us to look at the world as He looks at it, feel as He feels, love and walk as He loved and walked in the person of Jesus.

This vital unity with Christ will also produce a unity in the church. The same Holy Spirit dwelling in all the hearts of the believers will enable them to love one another and work together with love and consideration. There would be fewer church feuds and factions if the Holy Ghost's sanctifying power would be experienced by each individual.

If time would permit, we could speak of Sanctification as necessary to bear reproach, to bring us to the place of perfect obedience, etc., but we will close by saying that it is necessary in order to be prepared for the Second coming of Christ. Paul says in I Thessalonians 5:23, "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." In Titus 2:13 and 14 Paul says: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour

Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Holiness of heart and the second coming of Christ are vitally connected. Surely it would be an embarrassing, disappointing thing if Jesus would come and find in our hearts envy, pride, malice, uncharitableness, unbelief, unconcern, the fear of man, and the shame of the cross. I don't know how much of these things you want in your heart, but as for me, I want to have everything taken out of my heart that is foreign to God's will. When God says, "Follow peace with all men, and holiness without which no man shall see the Lord," Hebrews 12:14.

I believe He means just that. If He has made provisions for me to have a holy heart, then it is my business to accept those provisions. If I reject them, it will mean that I will have to take the consequences. Someone says, "Oh! we must have a little sin in our lives to keep us humble." Someone has said also that if we really believed that and if it were true, the devil would be the humblest creature in all God's creation. Any man with the smallest amount of judgment knows that such a thing is not true. It takes the grace of God to make and keep men humble.

The sanctifying baptism with the Holy Ghost and with fire is an important part of the preparedness and fitness for the second coming of Christ. My friend, God has revealed this need to you. He calls you to a life of heart purity and propagating power. He calls you to unity and love. With the Holy Spirit's revelation before you, only Christ as your sanctification, appropriated and put on, can make you ready for His appearing.

May God bless and help you to accept that which He has provided for you.

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08 -- SANCTIFICATION, WHAT IT WILL NOT DO

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Corinthians 4:7.

For the past few Sundays we have spoken to you on the subject of sanctification -- what it is, whom it is for, when obtained, and why necessary. I fear there is considerable confusion as to what God accomplishes for us when we are sanctified and filled with His Spirit; therefore, I have felt directed to speak to you on what sanctification does not do, or what God does not perform for us when we are sanctified. There are two dangers; one is to place the standard too low, and the other is to place the standard too high. Placing the standard too high will cause confusion; placing it too low will rob us of God's promised blessing. What we are interested in is knowing exactly what God has to say about this all-important subject of sanctification.

Free Moral Agency

Fundamentally man always has been, and always will be, a free moral agent. God never takes away from man this original quality; in fact, He removes nothing from man by grace that He gave him in creation. We have sometimes heard it said as an objection to sanctification and the Spirit-filled life, that it is an experience which makes it impossible to sin. God has not provided any degree of grace that takes away our possibility to sin; we shall always be free moral agents, which in itself shows that any man may sin, and that any man can sin, but proves also conclusively that no man must sin. I have never heard a reputable minister teach that God has provided an experience of grace that makes it impossible for man to commit sin. Free moral agency has been the inherent right of man since the creation of Adam. God does not destroy this in sanctification. Man still has the power to choose his conduct as he wills to do. The power to choose and the right to obey or disobey are the moral privileges of the sanctified man, as well as the justified man, or even the sinner. To be born of the Spirit, or to be filled with the Spirit, does not mean that I have come into possession of something that it is forever impossible to forfeit under any condition, for it is clearly stated that Jesus Christ became the author of eternal life to them that obey Him, and I am sure that latter part needs to be emphasized -- TO THEM THAT OBEY HIM. (Hebrews 5:9).

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

Sanctification does not exempt men from temptation, and neither does sanctification destroy the free agency of man and so change him into a machine, making him do the things which he does not desire to do. While God has not provided a state of grace whereby we do not have power to sin, or could not sin if we wanted to, I am glad to say that God has provided something for us that will take the desire to sin out of our hearts and lives and also give us power to overcome in this world.

Neither one who professes to be born again, nor one who professes to be born again and filled with the Spirit, has license or liberty to sin. "He that committeth sin is of the devil." I John 3:8. Men are not primarily admonished to seek sanctification, or seek to be filled with the Spirit, in order to quit sinning. This was taken care of in the new birth-when one was regenerated and justified in God's sight. A man goes out of the sinning business when God regenerates him. Genuine conviction and repentance many times will result in the forsaking and abhorrence of all sin. Someone may be asking, "What then is the advantage of being sanctified?" I would answer, "Much every way." While there is yet the possibility of a man losing this grace out of his heart and committing sin, the inward responses

to the temptation of Satan without have ceased in the sanctified soul. Hence the probabilities and liabilities to commit sin are not nearly so great as where there is evil within and a foe without.

When our hearts are cleansed and we are filled with the Holy Spirit, the inward conflict has ended, thus giving us a free hand to cope with the enemy without. If, after God saves us, there is no possibility of falling, why has God given us the admonitions and warnings all through the New Testament, implying this possibility? Peter said, "Give diligence to make your calling and election sure." II Peter 1:10.

Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall." I Corinthians 10:12. Again, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." I Corinthians 3:6. Here is a warning given as to what bishops should and should not do, and the warning climaxes with, "lest they fall into the condemnation of the devil." Surely a man cannot fall into the condemnation of the devil and remain a child of God. The Apostle plainly declares, "There is, therefore, now no condemnation to them which are in Christ Jesus." Romans 8:1 If there is no condemnation to them that are in Christ Jesus, and this man has fallen into condemnation, surely it is made as plain as the English language can make it, that he is no longer in Christ.

Temptation

In the second place, I want to call your attention to the fact that sanctification does not place the soul beyond temptation. Even though God has filled us with His Spirit, we are human and fallible, thus being susceptible to temptation. Jesus Christ was both human and divine, and therefore susceptible to temptation. God cannot be tempted, neither tempteth He any man; yet we are told that Jesus was tempted in all points, like as we, yet without sin. Why was He tempted like as we? Because, like as we, He was human, having taken upon Himself the human nature which was susceptible to temptation. It was for this reason that the Apostle declared, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." I Corinthians 9:27. We must remember that the sanctified man has all the human elements with which to reckon. He has appetite, passion, human propensities, and human desires. All of these must be kept in their proper and lawful relation. In other words, the body with all its natural desires must be kept in subjection. Though we may be tempted and tried, we can be overcomers in the warfare of grace, because as John says, "Greater is he that is in you, than he that is in the world." I John 4:4

We must remember that even though God has saved and sanctified the soul, yet sin continues to exist in the world and will be temptation to the child of God. Also, to the saints, Satan comes as an angel of light. The beast is transformed into the likeness of a lamb. The very elect are deceived if they cease to live in the Spirit, through Whom comes discernment as well as power. God is able to keep us from

stumbling and to bring us in the presence of His glory without blemish in exceeding joy, but we need to watch and pray lest we enter into temptation.

It is by trial and temptation that God proves us and discovers the spirit of our purpose and the fidelity and loyalty of our hearts. As He said to the children of Israel, "The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." Deuteronomy 8:2

Not only does He thus prove us, but it is in the hour of temptation that we prove God and demonstrate to others His faithfulness and the reality and power of His saving grace. It is thus as Peter says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I Peter 1:7.

As long as there is a devil, we will have temptation. Temptation is that which proceeds from the enemy, but sin is that which proceeds from the individual. The devil works through the intellect, sensibilities, and the will; and so long as you have not willed to sin, you have not transgressed God's law, and can be assured of the fact that you are still God's child; your heart is cleansed, and you are filled with His Spirit.

Let us not be surprised when the devil tempts us. He will do all in his power to drag us down, because the victorious life is the only one that really counts. Every child of God will be tempted, but we can count it all joy, for we are told that the shield of faith is able to quench all the fiery darts of the evil one. (Ephesians 6:16)

Mistakes

In the third place sanctification does not guarantee against mistakes. Some have said that those who teach this truth not only claim deliverance from sin, but from all error, limitation, and defect. Such have not understood, or have perverted, the teaching of God's Word on this subject of the Spirit-filled life. Christian perfection or sanctification is not infallibility. It does not deify men; it does not rob us of humanity, but sanctifies us. A clean heart does not imply a perfect head. So long as we are in this world, there will be unavoidable errors and imperfections of judgment. A mistake is that which you do because you do not know better. Sin is that which you do when you do know better. Many have confused mistakes and sins, and cast away their confidence. We may be perfectly honest and sincere, and yet err in judgment. Having wrong premises, we may arrive at wrong conclusions, even though the heart is pure and the motive right.

In Matthew 5:48, we read that Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It must be remembered that here He speaks of the perfection of love. Our hearts may be perfect in love, and yet our powers of discrimination may be at fault. Thus, it is evident that though the heart is

perfect toward God, the work of God in the soul is perfect, and the experience of heart cleansing is without fault -- our ethics may not be perfect because of limited light and lack of keen discrimination.

As I have said, the Bible demands perfection, but we must remember that there are different standards of perfection. The highest state that we know anything about is absolute perfection. None but God lives in this realm. Then there is another standard of perfection that is called angelic perfection. There is still another, which is much lower, called Adamic perfection. Finally, there is what we call Christian perfection. This is the only kind which we are commanded to attain, but Christian perfection is not expected to exempt us from mistakes. Sanctification is only love made perfect and not judgment made infallible. If a man is faulty in his judgment, he will likely go astray in his conduct, for one cannot do better than he knows.

To be filled with the Spirit does not carry with it the gift of omniscience, thus making infallibility an impossible fruit of the sanctified life. Someone has said that there are only three classes that never make any mistakes; those who are dead, those yet unborn, and those who have never done anything. I am sure, of course, that you are not among the first two classifications, and I trust that you are not one of those who have never done anything. Therefore, if you are saved and filled with God's Spirit, there is certainly a possibility of making a mistake, but we can be assured that God will not hold this against us, and we can go on serving Him faithfully, having His smile of approval upon our lives.

Maturity

The fourth thought is that of maturity. Here we must remember that there is a difference between purity and maturity. Our hearts may be pure, and yet we are not mature Christians. The new birth brings us into the family of God, making us sons and daughters of the Most High. Sanctification cleanses our hearts and fills us with the Holy Spirit; then we are in a position to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. Christian maturity comes as a result of growth and development. Purity is an obtainment; maturity is an attainment. Purity is moral cleanness; maturity is moral stature. Purity is the work of destruction; maturity is the work of construction. Purity is a crisis; maturity is a process. To have the heart cleansed and to be filled with the Spirit is not the final goal of the Christian, but is only the gateway into the blessings of the Christian life.

There is always more beyond. God said to Joshua after he had been in the land a long time, "There remaineth yet very much land to be possessed." Joshua 13:1 What He said to Joshua, I am sure could be said to each one of us in our Christian life and experience. There remains much land ahead of us in various realms. Much land ahead to be possessed in Christian living; in the Word of God; in Christian work -- especially in the effectiveness of that work; and also in the realm of Christian experience. While sanctified people are likely to make mistakes because of mental infirmities and physical limitations, it is nevertheless true that

the liabilities are not so great and the mistakes perhaps not so numerous, owing to the fact that they are walking in the clear light of God, and hence have keener discernment, a clearer vision, and quicker moral perception.

A man working in the clear light of the noon-day sun is certainly not as likely to stumble as he who walks in the shadows. Doubtless because some have failed to distinguish between mistakes and sins, they have concluded they could not live the Spirit-filled life and consequently concluded also that no one else could live this life. We conclude this thought, then, by saying that sanctification does not produce infallibility but a holy heart. We should be thankful to God that we can have a holy heart, and in the sight of God, can live a holy life.

Uniformity

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

Many churches and preachers have seriously impaired their ministry because they insisted on uniformity. Some seem to feel that we must act and talk just as they did on the day of Pentecost, or we have not been filled with the Holy Ghost. The important thing is not to seek something that will make us all speak with other tongues, but to seek that which will enable us to use the tongue we have to the glory of God. We may be well saved and sanctified and yet differ in our abilities. Jesus recognized this in the parable of the talents. The question is not whether we have as many talents as our fellow church member, or a fellow minister, but are the talents which God has given us sanctified and being used for His glory?

I am also sure that those who are filled with the Spirit will not always think alike. Their minds will differ. We will never be able to think alike on the practical things of life. Some will see things in one light, and some in another. We do not think alike doctrinally. We cannot all think alike regarding the doctrine of water baptism, the doctrine of divine healing, the doctrine of the second coming of Christ,

and so on. I fear that many people have given way to unkind criticism because the opinions of others did not always coincide with theirs. May God help us to have the Christ-like spirit of tolerance that seems to be lacking in many circles.

I am not asking for the broad shallowness that is leading us into compromise, but that we have a Christlike consideration for our fellowmen who are serving the Lord to the best of their ability and who may not always see as we do. I am sure we do well to study carefully the admonition of the Apostle Paul when he says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians 4:1-3.

These are a few of the things that sanctification will not do for us. I am sure if we ask God to help us to be sane and sound in our study and interpretation of the scriptures, it will save us much confusion. Paul has said in our text, "Let us remember that we have this treasure in earthen vessels."

We are still human, and the failure to realize this will cause considerable difficulty. Carnality is wilful rebellion. Thank God, provision has been made for that, but humanity is weakness, rather than willfulness. If you are a believer, if you have been born into the family of God, your sin.s are forgiven; but if you are conscious of the fact that there is something in your heart that should not be there, I am glad to tell you that right now God can cleanse you and fill you with His Holy Spirit. If you will right now consecrate your all to God, ask the Holy Spirit to come into your heart, you will be the possessor of a new joy, love, power, and a new effectiveness in your Christian life. May God bless you and help you to follow the leadings of the Spirit is my prayer.

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THE END