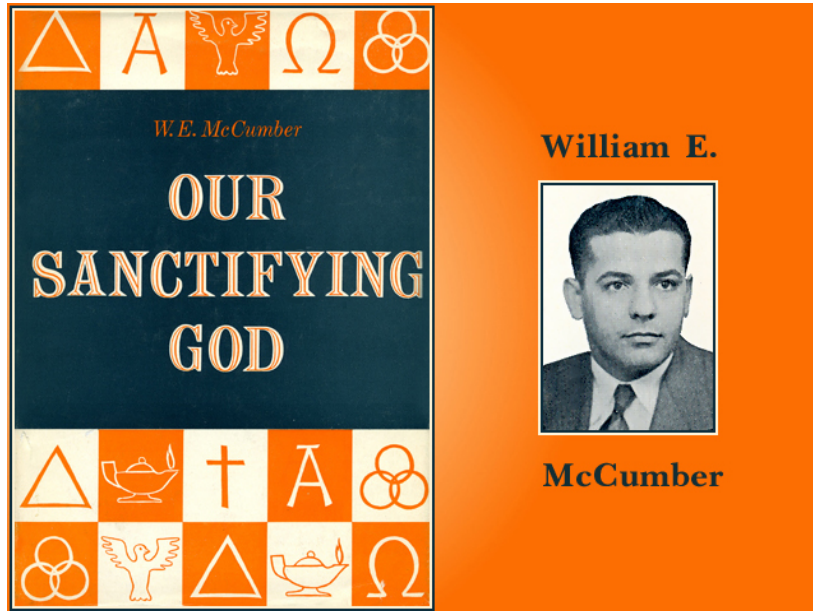


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OUR SANCTIFYING GOD
By William E. McCumber



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CONTENTS

Introduction To This Digital Edition
Book Jacket Text
Dedication
Foreword
Acknowledgments
Introduction

* * *

PART I. OUR SANCTIFYING GOD

01 -- By God The Father
02 -- Jesus Also
03 -- Of The Spirit

PART II. HIS SANCTIFYING MEANS

04 -- The Will Of God
05 -- The Blood Of Christ
06 -- The Word Of Truth
07 -- The Faith Of Believers

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INTRODUCTION TO THIS DIGITAL EDITION

So that no two paragraphs have the same number, I have numbered the 7 chapters of this book consecutively through both parts I and II. Therefore, what were Chapters 1-4 in Part II of the printed book have become Chapters 4-7 in this digital edition. -- Duane V. Maxey

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BOOK JACKET TEXT

Inside Front Book Jacket Text

OUR SANCTIFYING GOD

W. E. McCumber

This book is concerned with the work of the Triune God in the entire sanctification of believers. All who have found the glorious experience of heart holiness will be thrilled to read this Bible-based study of the activities of all Persons of the Godhead in purifying the human heart.

- The second section explains the means by which the Triune God sanctifies His believing children.
- The author does not deal with theoretical issues, but gives us clear, crisp exposition of the Scriptures. He gives us a thorough and solid ground for our faith.
- Throughout, the tone is warmly evangelical and any reader who is still unsanctified would find a strong tug within him toward the experience of heart holiness.

* * *

Inside Back Book Jacket Text (Below The Author's Picture)

W. E. McCumber

Born in Wheeling, Missouri. Grew up in Miami, Florida, and graduated from high school there. United with the Church of the Nazarene in 1940 and since then has pastored at Lake Wales, Ocala, and Arcadia, Florida. Since 1953 has pastored at Thomasville, Georgia.

Author of
Holiness In The Prayers Of St. Paul

* * * * *

DEDICATION

To the Reverend James D. Hamilton of Denver, Colorado, this book is affectionately inscribed. Of the many wonderful friendships I have formed with ministers, none surpasses and few rival this one.

* * * * *

FOREWORD

This book is concerned with the work of God in the entire sanctification of believers. The word sanctification has a Latin origin. It is compounded from sanctus-"holy," and facere -- "to make." To be sanctified is to be made holy.

Nearly anyone will go along that far. It is when the experience of holiness is described in the strength of its New Testament significance that many draw back, some through prejudice, some through honest doubt, some because of an unhealthy concentration upon the fact of their own weakness, and a few because they prefer darkness to light, their deeds being evil.

According to Charles R. Berry, in his New Greek-English Lexicon to the New Testament, the Greek word *hagios* expresses the full New Testament concept of holiness better than any other word. *Hagios* is compounded from a privative and a noun which together literally mean "unearthed." The fundamental idea of holiness, therefore, is separation. Originally it signified a separation that was chiefly external, the transfer of things from a common to a sacred use. In its Biblical import, however, and especially where persons are concerned, it denotes essentially an internal separation from defilement. It points to the purification of the heart from sin.

Not even in the cruder dispensation of the Old Testament did an external separation to divine service satisfy God's demand for holiness. David came to realize that, and after his defection with Bathsheba, when seeking restoration to God, he located the root of his trouble in a principle of innate and indwelling sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Sacrifice and burnt offering were inadequate to this need. "Thou desirest truth in the inward parts" (v. 6). Therefore the supreme burden of his prayer was an inner cleansing from inherited sin: "Create in me a clean heart, O God" (v. 10).

The divine dissatisfaction with a separation to service that was merely external is echoed in Christ's Sermon on the Mount. He traces the act of murder to the passion of hate, the act of adultery to the passion of lust, and demands a perfection of the heart in love that will adjust the disciple to others on a basis of purity (Matt. 5:27-48). This purification from sin and perfection in love is the New Testament experience of heart holiness.

Such a purity is impossible for the Christian to achieve in the strength of his own moral resolves or in virtue of his own spiritual struggles. Inbred sin is a stubbornly rooted force; it will yield only to the power of God's grace, such power as the resurrection of Christ vividly demonstrated (Eph. 1:15-20; Heb. 13:20-21). But that power is available. Jehovah is our sanctifying God!

It is our purpose in the following chapters to discuss the work of God in satisfying the heart that quests after holiness, inward purity, power, and peace. The first division of the book is a study of the tri-personal activity in sanctification. The second division explains the means by which the Triune God sanctifies His believing children. These chapters are not sermons, though they were preached to my congregation in somewhat more "popular" form. They are studies, and no attempt has been made to create literary elegance. Everything has been sacrificed to the attempt at clear exposition of the Scripture passages chosen. Repetition of ideas will be easily noticed. Passages touched briefly upon in one chapter may be treated extensively in another. Such repetition was deemed necessary to the success of my didactic purpose. The book is now commended to all whose need it may address, with a sincere prayer that by its pages you may be edified and our sanctifying God shall be glorified.

W. E. McCumber
Thomasville, Georgia
November, 1955

* * * * *

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I am happy to acknowledge, also, special debts of gratitude to Rev. A. Allen Gardner, Jr., pastor of First Presbyterian Church, Thomasville, Georgia, who generously allowed me access to his library; to the people of First Church of the Nazarene, Thomasville, Georgia, to whom these chapters, in somewhat simpler and

more popular form, were preached as a course of doctrinal sermons; and finally, to my wife, Doris, who continues to prove an unfailing source of inspiration and encouragement to a very fortunate husband.

* * * * *

INTRODUCTION

Here is a second book from the pen of Rev. W. E. McCumber, and it carries the same high standard as Holiness in the Prayers of St. Paul, which was so well received by our people everywhere. The same careful and Biblical exegesis is evident throughout, so that we are made aware that here is a pastor-teacher instructing us in the way of holiness.

The emphasis of the book is upon the Triune God as the One who sanctifies. Rev. W. E. McCumber is careful to show that the experience of holiness is a result of the sanctifying power of God and is available for all Christians here and now. This study should be especially helpful to those who are inclined to identify (and thus confuse) consecration with sanctification. I commend it to all who would learn "the more excellent way."

-- Samuel Young

* * * * *

PART I -- OUR SANCTIFYING GOD

01 -- BY GOD THE FATHER

Text: I Thessalonians 5:23-24

I. Sanctification is attributed to the Father. "The very God of peace sanctify you..."

The R.V. reads, "the God of peace himself." This sanctifying work of God is threefold:

A. Purifies the inner life -- "sanctify you..." N.T. sanctification involves moral cleansing.

B. Unifies the inner life -- "the God of peace..." Peace results from the integration of the disordered inner life, when God properly relates "spirit and soul and body" to each other and the whole man to himself.

C. Fortifies the inner life -- "be preserved blameless..." God confers strength to overcome evil and meet the returning Saviour in peace, to keep us blameless in this world and present us faultless in the next.

II. Sanctification is assured by the Father. "Faithful is he that calleth you, who also will do it."

A. The experience is possible -- "Faithful is he..." Since entire sanctification is based upon the faithfulness of the Caller, its rejection cannot be excused by reason of weakness or sinfulness in the called.

B. The experience is not optional -- "who calleth you..." Since God wills our holiness and calls us to it, we must obey that will and respond to that call.

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. Faithful is he that calleth you, who also will do it (I Thess. 5:23-24).

In our King James Bible the opening verse of the Epistle of Jude reads thus: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Later translations, however, upon indisputable manuscript authority, have deleted the word "sanctified" and inserted the word "beloved." We must not mourn the change, for the truth of a doctrine is never served by a corruption of the text of Scripture. There are other passages which lucidly teach the part of the Father in the sanctification of the Church. Indeed, our Saviour prayed, "Father, sanctify them..." (John 17:17).

Our text is just such a passage. Here the Apostle Paul casts his own petition into the mighty stream of our Lord's intercession for His people. And here we learn that the Church, which is beloved of God, is called to be sanctified, and that experience of sanctification is vital to our being preserved in and for Christ Jesus. The work of sanctification is attributed to and assured by God the Father.

I. Sanctification is attributed to the Father. "The very God of peace sanctify you..."

Commenting on the phrase, "the God of peace," A. J. Mason wrote, "This sanctification (which is the special work of the Third Person) is here ascribed to the First Person of the Holy Trinity, from whom the Holy Ghost proceeds." [1] We are not to think, however, that this work of sanctification is ascribed to God the Father in an accommodated sense, merely in consequence of the fact that from Him the Holy Spirit proceeds. Rather, it is true that the Father is directly and immediately concerned with our sanctification. [2] That, at least in part, is the force of St. Paul's phrase, "the God of peace himself" (as the Revised Version correctly renders the passage). The Father is graciously and intensely interested in the moral and spiritual quality of His children's hearts and lives.

In the Father's work of sanctifying the Church a threefold result is obtained. The believer is purified from sin, his inner life is unified, and he is fortified against the assaults of evil.

A. The inner life is purified. Sanctification is an experience of purification.

Indeed, purification from sin is implied in the very verb "sanctify." As we noted in the introductory chapter, to be sanctified means to be made holy, and in the full New Testament significance of the term a cleansing from all sin, even "inbred sin," must be included.

Here is a believer who is panting after holiness, praying like David of old, "Create in me a clean heart, O God" (Ps. 51:10). In his devotional reading of the New Testament he finds this statement of St. Paul's: Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people" (Titus 2:14). Or he reads this blessed promise from the pen of John: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Or he is impelled to this clear-cut witness from the lips of Peter: "God, which knoweth the hearts, bare them witness... purifying their hearts by faith" (Acts 15:8-9). Certainly, unless his situation has been complicated by the arguments of those who oppose the doctrine and experience of full salvation, these passages will absolutely forbid him to strike any compromise with the moral pollution which lurks in the depths of his nature as a regenerate Christian! Our God sanctifies wholly. He makes us completely, i.e., inwardly and outwardly, holy. Where sin is concerned God is an eradicationist. He deals with sin at its very roots in the depraved nature. The prayer language of Paul would incline any unsophisticated and unbiased reader to expect God to radically, decisively, and completely deliver him from sin.

Witnesses have never been lacking who insist that, while holding just such a lofty conception of the significance of Paul's prayer, they have been visited by the power of God which affected just such a thorough transformation of their inner lives.

Foremost among the exponents of entire sanctification today is the writer and teacher Harry E. Jessop. Converted as a young man, he became aware of an inner conflict yet unresolved, and of a conscious lack of power in service, which occasioned a "yearning for a deeper life in Him." In this condition he met a man whose very face was radiant with joy and peace. Befriending young Jessop, the man told him of a second work of grace, a baptism with the Holy Spirit that cleansed the heart, and he urged the hungry fellow to yield himself utterly to God, and believe Him for that experience. Jessop did, and declares that "with this baptism there came a consciousness of deep inward cleansing... As I opened my inmost being to the Holy Spirit, He came in as a fiery energy, bringing a sense of cleanness into the very depths of my nature." [3]

The sainted and gifted Alfred Cookman, one of the early leaders of the "holiness movement" in America, tersely and beautifully described entire sanctification as "an abiding experience of purity through the blood of the Lamb."

It is often objected that a theory of the eradication of, or cleansing from, sin has connotations that are too physical, as though sin were something that could be extracted from the nature as a rotten tooth is yanked from the jaw. [4] The objection is hardly valid on any grounds, but the tendency to so regard the matter of entire sanctification is balanced and corrected by the second factor involved.

B. The inner life is unified. Entire sanctification is an experience of integration.

Integration is suggested throughout the text. The very appellation, "God of peace," hints at a condition of dispeace, a moral disturbance within the hearts of the Thessalonian believers which the experience of entire sanctification must and can remedy.

However, there are some exegetes who insist upon relating this title of God to the exhortation in verse 13: "Be at peace among yourselves." Thus it is made suggestive, not of a harmonizing of discords within the individual believers, but of a healing of dissension among the collective group.

This position is shaky at the best. Two objections must be made to it. In the first place, not the remote but the immediate context conditions the prayer of Paul. In verse 22 he has levied upon these Thessalonians a trenchant demand for holy living: "Abstain from every kind of sin." Such high ethical conduct can spring only from an inner life undivided in its loyalties and undisturbed by competing motives. Hence, he immediately subjoins the prayer for their entire sanctification, and the appropriateness of his reference to God is perfectly obvious.

In the second place, Paul's expressed concern for the creation and maintenance of proper relations between the diverse elements of personality, i.e., spirit and soul and body, inclines us to regard the phrase "God of peace" as a reminder that He only, but He certainly, can bring about this desirable inner unity. We conclude with G. Lunemann that "neither the connection with verse 22 nor the contents of the benediction itself will permit us to understand eirene of harmony. To refer to eireneuete, verse 13, for this meaning is far-fetched." [5]

But even suppose, for the sake of argument, that it was dissensions in the church which occasioned this prayer. The fact remains that "peace among" Christians is always dependent upon peace within Christians. Paul himself recognizes that fact. Writing to the Romans he enjoined, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Obviously the possibility of peace among men depends upon their inner lives. Again, to the Corinthians he wrote, "Whereas there is among you envying, and strife, and divisions, are ye not

carnal?" (I Cor. 3:3.) Carnality is a condition of the heart, the inner life. Still again, Paul insists that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). If, therefore, the apostle is moved by the Holy Spirit to issue a law of unity for the Church, that law can be kept only as the inner life of believers is conditioned for obedience by an experience that relates body and spirit to each other properly, and thus integrates the whole man to the will of God.

"The God of peace," then, is "the God who communicates Christian peace," [6] who brings inward peace to the hitherto divided and frustrated believer in the work of entire sanctification.

Peace is a condition obtaining when all the several parts of anything are properly related to the whole, and thus to one another. Thus the prayer of the apostle embraces the whole man (Greek, *holokleron*, "comprehending all parts, everything that constitutes man and manhood" [7]), "spirit and soul and body." That division of man in his total personality explains the adverb "wholly." [8]

This unifying of the inner life is the burden of a similar prayer in Heb. 13:20-21: "Now the God of peace... make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." The word "perfect" is the Greek *kartartizo*, and "it includes the ideas of harmonious combination, the supply of what is lacking, and the rectification of what is damaged." [9] In this instance it suggests the setting of dislocated members, integrating the inner life around the will of God, thus producing peace. Sanctification reduces the inner condition of the believer from instability and complexity to a state of stability and simplicity. [10]

Peace demands the proper relation of every part, and the several parts of human nature are cataloged here as "spirit and soul and body." Whether Paul intended, by this division, a formal tripartite doctrine of human nature is a disputed matter. On the affirmative side A. J. Mason writes, "This is St. Paul's fullest and most scientific psychology, not merely a rhetorical piling up of words without any particular meanings assigned to them." [11] On the negative side F. F. Bruce, brilliant contemporary British writer, says, "It is not certain that spirit and soul and body should be interpreted as teaching a formal tripartite doctrine of human nature... One might as well deduce a formal quadripartite doctrine from Mk. 12:30." [12]

Western theology has generally been dichotomous, regarding man as a component of two elements, the mortal, visible, and material body, and the immortal, invisible, and immaterial spirit. Soul has been regarded "as spirit in relation to body." This position is agreeable to the record of man's creation: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). [13]

Against this position it is objected that in this passage from I Thessalonians, and in Heb. 4:12, spirit and soul are distinguished. [14] They are "divided asunder." On the other hand, in the Magnificat of Mary they seem to be synonymous. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-47). These words are cast into a Hebraic poetical form, whose structure of parallelism would demand that we assign the same significance to spirit in the second line as to soul in the first, just as we identify God in line two with the Lord in line one.

But it is further objected that Paul, when adopting popular and informal language to designate the whole man, always refers to him as "body and spirit" (as in I Cor. 6:20; 7:34), and never as "body and soul." But a counter objection may be formed from the words of Jesus in Matt. 10:28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Here "soul and body" is a phrase employed to indicate the total man.

If "soul" and "spirit" are used in a way practically interchangeable, it would lead us to believe that the distinction between them is one of powers and not of substance. [15] We are not surprised by the controversy between dichotomists and trichotomists. When to the fact of the complexity of man's nature we add the fact of the infirmity of man's mind, "Know thyself" becomes an exceedingly difficult challenge.

Whatever one's position in this matter, however, one crystal-clear truth emerges -- that man in the totality of his being is capable of being sanctified! And it is the province of entire sanctification to promote our inner peace by bringing the lower physical nature into subjection to the higher spiritual nature. Since by the spirit we worship (John 4:24) and serve (Rom. 1:9) God, when the spirit controls the body the whole man is under the reign of God. The world is living upside down. The lower nature has gained the ascendancy! Sanctification reverses this position.

And while it is true that the higher spiritual nature relates us to God, it is equally true that we witness that relationship to the world through the lower physical nature. The sanctification of the body makes that witness convincing. When men profess to serve God by their spirits but permit the conduct of the body to be characterized by the "lusts of the flesh," the world rejects their profession in contempt. The influential Christian is one who can say with Paul, "I keep under my body, and bring it into subjection." There is a scriptural doctrine of suppression!

This work of unifying the inner life, thus regulating the outer conduct to the glory of God, is impossible to weak and sinful men, but it is gloriously possible with God. That is the special force of Paul's phrase, "the God of peace himself." "The contrast is between the futile efforts after holiness of which they in themselves were capable, and the almighty power of sanctification exercised by God." [16]

A powerful modern witness to this experience is E. Stanley Jones. After his conversion he discovered within "a dark, ugly something that was not amenable to this new life which had been introduced in conversion." He confesses, "I was a house divided against myself. And I knew I could not stand unless I was inwardly unified." He began questing after holiness, a purification and integration that would enable his preservation in Christ.

One day as he was praying the quest was ended. "Wave after wave of refining fire swept through my being, even to my finger tips. It touched the whole being, physical, mental, and spiritual. I could only pace the floor with tears of quiet joy streaming down my cheeks. The Holy Spirit had invaded me and had taken complete possession. He was cleansing and uniting at depths I couldn't control. The subconscious mind, which is the special area of the work of the Holy Spirit, was being purified and empowered and united with the conscious mind. So that now conscious mind and subconscious mind were under a single control the Holy Spirit. Life was on a permanently higher level." [17]

This clear and potent witness to a standing grace may serve to introduce us to the third factor involved in entire sanctification:

C. The inner life is fortified. Entire sanctification is an experience of preservation.

It is the prayer of Paul that believers might be made holy and kept holy. "Preserved blameless unto the coming of our Lord Jesus Christ" is an encouraging guarantee of abundant grace and strength to "live soberly, righteously, and godly in this present world" (Titus 2:12).

The Revised Version reads "at the coming of our Lord Jesus Christ." Some have adopted this reading and interpreted it to mean that our entire sanctification must be deferred until the Saviour's return. That position is incompatible with the context, for we have noted that the prayer is subjoined to the exhortation to avoid every kind of sin (v. 22). We are to be sanctified wholly now in order to measure up to the demands of such a lofty ethical challenge. Further, the idea of sanctification awaiting Christ's return is not agreeable to the text. The word "preserved" would have no place in the passage unless the experience besought is possible now. Whether, then, we read "at" or "until," the experience of entire sanctification is a preparation made now for meeting Christ then in peace.

The life for which we are so fortified is one of blamelessness, not faultlessness. Faultlessness is inconsistent with ignorance or infirmity, and it must, therefore, await our glorification (Phil. 3:21). Blamelessness, however, is consistent with the most pitiful ignorance, for it has reference, not to action or the consequences of action, but to intention. If from a pure motive I do something which, as a result of my faulty knowledge and judgment or weak and imperfect physical condition, actually turns out to be foolish or even tragic, God does not

charge me with sin. Sanctification brings purity in the inner realm of intention and motive.

One of the successful evangelists of our church has been all his life handicapped with near-blindness. When he was a child his mother, acting out of sheer love and concern for his health, used medicine in his eyes that proved destructive to the cornea. She was at fault but not to blame, in the sense that her act could not reasonably be construed as sin. Yet the identical action with a deliberate intent to wreak damage to the boy's eyes would have been a monstrous crime.

Blamelessness now and faultlessness later are brought together in a single passage by Jude: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-25).

We have seen that the work of entire sanctification is attributed to the Father, and that it purifies, unifies, and fortifies the inner life. A final truth is vouchsafed in the text.

II. Sanctification is assured by the Father. "Faithful is he that calleth you, who also will do it."

Literally the passage could read, "Faithful is your Caller." [18] Two facts are implied here.

First, if God calls us to be sanctified entirely, then the experience is possible. It is based upon the faithfulness of the Caller and cannot be ignored on the basis of the weakness or the sinfulness of those who are called. One lady I knew met every claim of this gospel experience upon her life by stubbornly shaking her head and saying, "It would take an angel to live it." Not so! It takes a redeemed man filled with the Holy Spirit. And since God has called us to be holy, and given the Spirit to make us holy, we do Him despite when we reject or ignore His call. "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth [marg., rejecteth] not man, but God, who hath also given unto us his holy Spirit" (I Thess. 4:7-8).

The second fact is similar. If God calls, it is not only possible, it cannot be optional. We cannot adopt a take-it-or-leave-it attitude towards entire sanctification. God is a God of peace. He will not compromise with the principle of sin and dispeace in your unsanctified nature. Entire sanctification is imperative if we would be ready to meet Christ (so the text), and if we would secure a place in heaven (Heb. 12:14). All cavil is silenced when we read, "This is the will of God, even your sanctification" (I Thess. 4:3). Before the throne of grace of the God of peace prostrate your needy soul, praying earnestly and believingly, "Thy will be done!"

God is faithful. He keeps His word. He will sanctify you wholly and preserve you blameless until the coming of His Son.

*** * * * ***

02 -- JESUS ALSO

Text: Hebrews 13:9-16

I. The establishing grace for which Christ died (vv. 9-13)

A. A false doctrine of establishment: "meats."

- 1. Condemned in principle. Physical food cannot nourish spiritual life.**
- 2. Condemned by example. "Have not profited them that have been occupied therein."**

B. A true doctrine of establishment: "grace."

- 1. The general meaning of grace. God's active love for undeserving man.**
- 2. The particular means of grace which establishes the heart. "That he might sanctify the people with his own blood."**
 - a. A second crisis: "the people" (I Pet. 2:4-10).**
 - b. A spiritual cleansing: "sanctify."**
 - c. A stablishing consequence (el. I Thess. 5:23; Titus 2:11-14; I John 1:7).**
- 3. The high cost of the establishing grace.**
 - a. To Christ: "suffered without the gate."**
 - b. To us: "bearing his reproach."**

II. The continuing city to which Christ leads (v. 14)

A. In that city we shall be recompensed for our pilgrimage (Rom. 8:18; Rev. 14:13; 21:4).

B. For that city we are prepared by sanctification (Matt. 5: 8; Heb. 12:14).

III. The sacrificing life which Christ inspires (vv. 15-16) A. Sacrifices of praise to God; the Godward aspect of holy living (v. 15).

1. Confession: "confessing to his name."

2. Continual: "let us offer... continually."

C. Sacrifices of service to men; the manward aspect of holy living (v. 16).

1. The caution against selfishness: "to do good... forget not."

2. The lofty concept of fellowship: "communicate."

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased (Heb. 13:9-16).

In the previous chapter we studied a text in which sanctification is ascribed to God the Father. Now, in this passage, we shall consider the work of the Son, by whose provision of grace at Calvary we are to be sanctified and established.

This paragraph of Scripture is somewhat difficult for the average reader. Therefore, it will be well to give first a rapid, running summation of its truth and argument.

The author of Hebrews, seeking to steady the wavering confidence of Jewish Christians, exhorts them to imitate the faith of those heroic leaders who have preached unto them the Word of God (v. 7). The object of that faith is the unchanging Christ (v. 8). To remain true to Him under the pressure of temptation and persecution their hearts must become established. Thus are they warned against false doctrines, which, while they profess to establish the heart, actually cause the soul to slip its moorings and drift away from its true anchorage (v. 9). The divine method of establishing the heart leads to Calvary and the blood of cleansing there provided (v. 12). That sacrifice as an expiation for sin is unsharable (vv. 10-11); but we may share, by our identification with Him, the reproach which He bore

(v. 13). Thus the established heart leads to the pilgrim life, but that will be abundantly compensated when we reach the abiding city (v. 14). Meanwhile, in gratitude for the sacrifice which only He could and did make, we continually offer sacrifices of praise to God and service to men (vv. 15-16).

In this passage, then, there are three central truths, a triad of blessed aspects of the Son's work in our sanctification. These relate to (1) the establishing grace for which Christ died, (2) the continuing city to which Christ leads, and (3) the sacrificing life which Christ inspires.

I. The establishing grace for which Christ died (vv. 9-13)

In these verses are contrasted a false and true method of spiritual establishment, summed up and represented in the words "meats" and "grace." The former, because it is physical, cannot nourish spiritual life. The latter can and does.

A. The false doctrine ("meats") and how it fails is the subject of verse 9.

The apostle's warning against false doctrines is at first generally stated. "Be not carried about with divers and strange doctrines." "Carried about" is used to translate the Greek parapheresthe, which was used by the classical writers Diodorus and Plutarch to indicate "being swept away by a river in flood." [1] It represents the very grave danger of a believer's being torn from his anchorage in Christ by the subtle and forceful influence of anti-Christian doctrines. [2]

With this solemn warning the writer "now comes from a general principle to a particular case." [3] One of the "novel and irreconcilable" doctrines concerned "meats" as a means of establishing the soul in spiritual life. The significance of this allusion has been variously interpreted. Some have thought that it refers to the unprofitable occupation of making distinction between clean and unclean meats. [4] As to such occupation being profitless there is no doubt. But as to this being a correct interpretation of the apostle's words there is abundant doubt. A text is always best interpreted in its immediate context, and in the verse following (v. 10) specific reference is made to the meat which has been offered as a sacrifice upon the altar. [5]

The specific sacrificial meats referred to are likewise matters of conjecture. Calvin, as we have seen, refers the strange doctrine primarily to distinguishing between foods clean and unclean, but he adds that "what he says of meats may be extended to the other rites of the Law." [6] That the sacrificial meats mentioned are allusions to the various sacrifices of the Levitical system is a prevalent opinion. However, T. C. Edwards, admittedly getting the "direction" of his interpretation from Rendall, thinks that the particular doctrine cautioned against was propagated by a sect of Jewish ascetics, the Essenes, [7] who regarded the daily meal as a sacrifice for sin, and therefore its eating as securing freedom from sin and establishment in holiness. [8]

But whether it refers to the animals offered upon Judaism's altars, whose flesh the priests and worshipers shared, [9] or to the daily meal of the misguided Essenes, one fact is certain -- by no physical action or material object could the soul be established. The whole wretched attempt is branded a failure and condemned, and that upon two grounds. (1) It is condemned by the very principle of the matter. Logically, the inner life, the spiritual nature, by reason of its spirituality, cannot be sustained and strengthened by eating physical food. The whole idea is philosophically absurd. (2) It is condemned, also, by the example of its devotees. These "meats," insists the writer, "have not profited them which have been occupied therein." Whoever these heretics were, whatever their meats were, their decided worldliness and unspirituality was so evident to all that our author has only to mention it to silence their argument! It has not established them, he tells his readers, and why suppose it will do more for you?

This passage from Hebrews, while it deals specifically with "meats," is a powerful refutation of all who would seek to confirm the Lord's people in holiness by any external means, whether a habit, a costume, or a sacrament. The life of holiness flows from an established heart, from an internal adjustment to the will of God, [10] from a spiritual spring of love to Christ, and not from any source material or physical. Do this, and you shall be holy! Wear this, and you shall be holy! Abstain from this, and you shall be holy! No, you may be just a modern Pharisee, so bloated with spiritual pride that God will not even bother to notice your prayers. [11] Legalism and ritualism have no adequate answer to the soul's cry for a deeply spiritual experience. Only "deep calleth unto deep." Only a spiritual spring can supply the cool and slaking waters of spiritual strength.

With this truth hammered home, not satisfied with the negative rebuttal of a pernicious error, the author of Hebrews points his readers to the positive source of spiritual stability. "It is a good thing that the heart be established with grace." [12]

B. The true doctrine ("grace") and what it costs is the subject of verses 10-13.

Grace is "the one source of human stability." The word "grace" is common throughout the New Testament, where the "root meaning... is simply favor, benignity, kindness, or to put all into a better and simpler form, the active love of God." [13]

It is not grace in any vague or abstract form to which he refers, however. Specifically, it is that central experience of grace which Jesus provided when on "an altar," i.e., the cross, He "suffered" as an "offering for sin" that "he might sanctify the people with his own blood." The Cross was the sublimest activity of the love of God, and the blood of Christ is the divinely appointed means of grace whereby the believer is established.

John Calvin makes this note: "As he sets grace in opposition to meats, I doubt not but that by grace he means the spiritual worship of God and regeneration." [14] To identify this establishing grace with the experience of regeneration is erroneous. In the first place, this Epistle is addressed to men who were already regenerated, but who were not yet established. In the second place, Calvin's interpretation ignores the plain statement of the context, where the "grace" is seen to be, not regeneration, but sanctification. And if sanctification here is taken to mean the whole process of salvation, as Clarke supposes, [15] it must certainly include that distinctive experience of entire sanctification which we studied in the previous chapter.

Sanctification follows, in point of time, the work of regeneration. If Jesus would "sanctify the people with his own blood," He must first create that people. Peter, writing to those who had been "called out of darkness into his marvellous light," describes them as those "which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Pet. 2:9-10). How did they become "the people of God"? In that same section of his Epistle, Peter refers to Christ as "a living stone" and to them as "living stones." He speaks of Christ as "precious," and declares, "For you therefore that believe is the preciousness" (vv. 4-7, R.V.). That is, by faith they were made partakers of the nature and life of Christ. That is regeneration. To "sanctify the people" is to do something other and further than regeneration.

"Sanctify" points to a purifying of the heart. [16] The Greek here is hagiase, derived from hagios, which "has probably as its fundamental meaning separation, i.e., from the world to God's service. [17] If not the original meaning, this is at any rate a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one." [18]

The representation of sanctification as a cleansing from defilement which establishes the soul is in keeping with the whole tenor of the New Testament. When Paul prayed that God would "sanctify... wholly" the Thessalonians, it was to result in their being "preserved blameless unto the coming of... Christ" (I Thess. 5:23-24). In Titus the exhortation to live "soberly, righteously, and godly in this present world" is linked for its dynamic to the fact that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14). And with John, abiding fellowship with God is made to rest upon the truth that "the blood of Jesus Christ... cleanseth us from all sin" (I John 1:7).

Entire sanctification is an establishing grace, "grace wherein we stand" (Rom. 5:2). And in this self-giving and blood-letting of Christ we are vividly reminded at what terrible cost to himself our God and Saviour made the experience possible to us. He "suffered without the gate." Added to the sheer agony of the cross was the horrible ignominy of it. "The utmost that man inflicts upon criminals

He bore. He was made to feel that He was outcast and condemned." [19] "Despised and rejected," He died for us! He was counted of no greater worth than the "bodies of those beasts" which Israel "burned without the camp." And yet, thank God, His blood was actually what theirs was typically, an "offering for sin" which provides the purity and liberty and stability of His people. [20] Shame on us if we do not, at any cost to ourselves, obtain this blessed grace for which He was sacrificed.

But any reference to cost to ourselves must be cautiously made. The sacrifice of Jesus here is mentioned as one in which no other can participate. "We have an altar," writes the apostle, "whereof they have no right to eat which serve the tabernacle." The tabernacle to which he alludes is the "true tabernacle" (8:1-5), and those who serve the tabernacle are Christians, believers in the sacrifice of Jesus. [21]

It may be true that some Levitical offerings were eaten, but they were such offerings as typified communion between God and the worshiper. The central and supreme sacrifice was the sin offering. It was not eaten, for it typified an act of atonement from which man, by reason of his sin and guilt, was disqualified to share. Christ, in His perfect humanity, became an atoning Sacrifice, "offered himself without spot to God" for our sins. (The most deeply significant aspect of that atonement was the provision made to sanctify the people, i.e., to do away with sin at its root in depraved human nature.) Since only Christ could thus atone for sin, any sacrificial meal by which the participant claimed to become established would have the effect of denying the exclusiveness and sufficiency of His atonement.

But if the sacrifice He made is unsharable, the reproach which He bore may be shared. It is in this sense, of bearing "the offence of the cross," that we speak of the cost to ourselves of being established in His grace. We must "go forth... unto him without the camp." In apostolic times for a Jew to turn from the elaborate, magnificent, and popular ritual-system of Judaism to Christianity, with its spiritual sacrifices and invisible altar, [22] was to become an outcast, a "pilgrim," bearing the "reproach of associating themselves with One who in Jewish eyes was rightly rejected because He hung crucified under the curse of God." [23] Nor has the offense radically shifted. Salvation through the blood of Christ is a doctrine unpopular with and repugnant to modern liberalism, which has laid captive great segments of the Protestant church. Furthermore, to speak of being sanctified by the blood of Christ as a present-tense experience of establishing grace is certainly offensive to most fundamentalists, who largely ignore the vital and precious doctrine of entire sanctification.

Even today, if one would be identified with the Cross in actual and personal experience, he must leave the camp of popularity and live as a stranger among his own kindred. But if Christ condescended in His holiness to be associated with our sin at the cross, how gladly ought we, who in our sinfulness are privileged to be associated with His holiness, walk in the train of those early disciples who left a

court of punishment, "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:40-41)!

One thing is certain, those who live in steadfast holiness amid the vicissitudes and tribulations of this world will be more than amply rewarded in the next world. Thus we come to verse 14, which speaks of

II. The continuing city to which Christ leads (v. 14).

"Here have we no continuing city." How utterly foolish it would be, then, to reject the grace of sanctification and refuse the reproach of Calvary in order to gain acceptance with and find comfort in the doomed cities and institutions of earth!

"But we seek one to come," "a city which hath foundations, whose builder and maker is God" (Heb. 11:10). And because we are sure of the integrity of our God, we are confident of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us" (I Pet. 1:4, marg.). The proud cities of men will be buried under the shifting sands of accumulating centuries, or perhaps blasted to rubble by the atomic weapons of global conflict, or finally swathed in a winding sheet of judgment flame (II Pet. 3:10). But in the city of God, the heavenly Jerusalem, is our citizenship (Phil. 3:20-21, R.V.), and closer to the gates of that eternal home do we daily press on the highway of holiness! The connection of v. 14 to the entire passage indicates two facts:

A. In that abiding city we shall be recompensed for our pilgrimage.

"Outside the camp" and "bearing his reproach," suffering the scorn and ridicule heaped upon holy lives in an unholy world, the temptation to self-pity will be strong. Perhaps some will even be tempted to cast off the offending yoke and re-enter the camp. "Never mind," the writer seems to say, "the surrender of your privileges need not cost you too much regret, 'for we have not here (on earth) an abiding city, but seek for that which is to be'... the heavenly Jerusalem." [24] The brief and scattered hints of the fullness of joy and glory we shall have there, with which the pages of the New Testament are spangled, incline us all to exclaim with Paul, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

In the city foursquare the saints shall "rest from their labours" (Rev. 14:13) and forget their sorrows (Rev. 21:4). Small wonder that the writer of songs should insist, "It is worth all it costs to be holy." To Christ it was worth the cost: "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11). To His sanctified people it shall be worth the cost, for "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). Heaven is a satisfying "recompence of the reward" (Heb. 11:26) for the reproach we endure here.

B. For that abiding city we are prepared by sanctification.

Not only does heaven recompense for the trials of holy living here; holiness is preparation for life there. Earlier in the Epistle our author commands, "Follow peace with all men, and holiness, without which no man shall see the Lord" (12:14). "Holiness" translates the Greek *hagiasmon*, "the sanctification." An equivalent statement is found in Matt. 5:8, where Jesus declared, "Blessed are the pure in heart: for they shall see God." There the Greek is *katharoi*, from *katharos*, "that which is pure as being clean, free from soil or stain. The meaning in the N.T. is distinctly ethical." [25] It points to the refinement of our natures, the purging of earthliness, that defilement which clings to us from our hereditary connection with a fallen race. Thus it is by the sanctification of our hearts that we are prepared for the eternal fellowship of heaven. [26]

"Eternal life" is primarily a qualitative, not a quantitative, concept. It is the very life of eternity. And the quality of that life is holiness. Jesus said, "I give unto them eternal life" (John 10:28). The life He imparts in regeneration is holy life, but in the regenerate Christian it coexists with and is opposed by a principle of indwelling sin. That life must be perfected by the abolition of that principle before one can enter the holy city, and that destruction of sin is wrought in sanctification. But when can we be thus made holy? In purgatory? Purgatory is a theological fiction without support in the Word of God (II Cor. 5:8). At death? Death is an enemy to be conquered, not a sanctifier to be welcomed (I Cor. 15:26)!

By growth? Growth affects the quantity of life, not its quality. The only reasonable and scriptural answer is here and now, whenever we, by faith, "go... unto him" who, "that he might sanctify the people with his own blood, suffered without the gate." Heaven is quarantined against sin. Sanctification purifies our natures and enables us to pass the quarantined gates!

Our final consideration is of

III. The sacrificing life which Christ inspires (vv. 15-16).

The one sacrifice of Christ has fulfilled and obviated the fleshly sacrifices of Judaism. Is Christianity, therefore, without any sacrifices? That were unlikely, even "inconsistent, as they had been instituted for the purpose of celebrating God's worship." [27] Christianity has its sacrifices, but in contrast to those of Judaism they are spiritual and "being spiritual also continual (*diapantos*)."[28] These sacrifices, properly considered as the manifestations of establishing grace, are twofold in nature.

A. There are sacrifices of praise to God (v. 15). This is the Godward aspect of sanctified living.

This "praise to God" is called "the fruit of our lips," an obvious reference to the words of Hos. 14:2, "So will we render the calves of our lips." It is significant

that the prophet suggested this sacrifice of praise as a response of gratitude for a merciful recovery from backsliding. "O Israel, return unto the Lord thy God... say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." The author of Hebrews makes a life of continual praise the only adequate expression of thanksgiving for the establishing grace of sanctification, which purges our iniquity and strengthens us against backsliding.

The content of that praise is revealed in the words "giving thanks to his name." The Greek is homologounton, from homologeo, to confess openly. Thus the marginal rendering is "confessing to his name." Continual and courageous confession of God and Christ before men, as the sole and sufficient source of our salvation, is a fruit of holiness. The holy life is a life of faithful witnessing.

B. There are sacrifices of service to men (v. 16). This is the manward aspect of sanctified living.

"To do good and to communicate forget not." The word "communicate" translates the Greek koinonia. Koinonia "is derived from the root meaning, 'to make common,' and has two usages in the New Testament. It means communion, fellowship, having things in common, as in the practice of the Pentecostal church (Acts 2:42). Also, since there can be no Christian fellowship which does not involve a 'giving' as well as a 'getting,' the word is used for the idea of 'contribution' (Rom. 15:26; 2 Cor. 8:4; 9:13; Heb. 13:16." [29] In our passage it "describes the act of sharing with others material things." [30]

The holy heart can never be indifferent to the stark and crying needs of mouths without bread, bodies without raiment, refugees without shelter, or the afflicted and imprisoned without solace. Sanctification not only prepares us for the world to come; it makes us sensitive to the ills and wrongs of the world that is now. And whatever sympathy is expressed by the saints towards a smitten world is but the tiniest and dullest reflection of the compassion which God has for men. Thus we are assured that "with such sacrifices God is well pleased." "The service of man is sacrifice to God." [31] and social service is a genuine hallmark of holiness.

There is an establishing grace! It is wrought by the sanctifying Blood, by which the Son of God makes holy the sons of men, preparing them for a holy city and inspiring them to a holy service! "Let us go... unto him" and possess this grace for our hearts!

* * * * *

03 -- OF THE SPIRIT

Text: I Peter 1:1-2

I. Sanctification is wrought by the Spirit. "Through sanctification of the Spirit..."

A. The identification of "the Spirit."

1. Not the spirit which is sanctified (I Thess. 5:23).
2. But the Spirit who sanctifies (II Thess. 2:13).

B. The interpretation of this "sanctification."

1. Fundamentally, separation to God.
2. Prominently, purification from sin (Rom. 12:1-2; Acts 15:8-9).

C. Sanctification by the Spirit is according to the plan of God. "Elect according to the foreknowledge of God..."

1. Election related to foreknowledge (Acts 2:23).
2. Election compatible with human freedom (Acts 2: 23; John 10:17-18).
3. Election embraces our sanctification (Eph. 1:4; Rom. 8:29).

D. Sanctification by the Spirit applies the blood of Christ. "The sprinkling of the blood of Jesus Christ..."

1. The ratification of the covenant (Exod. 25:7-8; Heb. 9: 11-22; Eph. 1:7).
2. The provision for our cleansing (Heb. 9:14; 13:12; I John 1:7; Acts 15:9).

E. Sanctification by the Spirit affects the conduct of believers. "Unto obedience..."

1. Obedience is demanded by election.
2. Obedience is facilitated by sanctification (Heb. 13:20-21; I Thess. 5:23).
3. Obedience is requisite for sanctification (Acts 5:32; I. Pet. 14-15; I John 1:7; I Pet. 1:22).

F. Sanctification by the Spirit avails for the entire constituency of the Church.

"To the strangers..."

1. Addressed to Jews and Gentiles; no racial barriers (Eph. 2:11-19).
2. Addressed to masters and slaves; no social barriers.
3. Sanctification is for all the Church (Acts 2:16-18, 37-39).

II. Sanctification is progressive throughout life. "Grace unto you, and peace be multiplied."

- A. Peace with God flows from the grace of justification (Rom. 5:1).
- B. The peace of God flows from the grace of sanctification (Phil. 4:7; I Thess. 5:23).
- C. The supply of both increases as the Spirit of God abides.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (I Pet. 1:1-2).

Thus far we have surveyed passages relating the work of sanctification to the Father and to the Son, noticing that Their work is not mutually exclusive but overlapping. In this study we shall consider that selfsame experience and life as the product of the Holy Spirit. "Sanctification of the Spirit" is our subject. Our chosen passage of Scripture brings into view the activities of the entire Trinity in the salvation of men, ascribing election to the Father, redemption to the Son, and sanctification to the Spirit.

Of this work of the Third Person two facts become evident: (I) sanctification is wrought by the Holy Spirit, and (II) sanctification is progressive throughout life. Every other phrase or statement in the paragraph of Scripture may be integrated around these two points.

I. Sanctification is wrought by the Spirit. "Through sanctification of the Spirit..."

It would be quite possible to spell "spirit" with a lower case "s" and interpret it to mean the human spirit. There is no doubt that the spirit of man is the object of sanctifying grace. When Paul prayed for the Thessalonians to be sanctified "wholly," he explained that adverb of quantity by adding the words "spirit and soul and body." The whole of manhood, including the spirit, is to be sanctified.

That the translators have capitalized the S and interpreted the word as a reference to the Spirit of God is due to the obvious implications of the text. Reference to the elective work of the Father and to the redemptive work of the Son

lends an overwhelming weight to the supposition that the phrase we are discussing is a reference to the Third Person of the ever-blessed Trinity. He is the "Executive of the Godhead," to borrow a phrase from Dr. Hodge, and as such the efficient Agent in the sanctification of the Church. For this reason Richard Weymouth translates, "through the sanctifying work of the Spirit," [1] and the Ellicott Bible Commentary identifies the word as "the Spirit which sanctifies." A nearly parallel passage is found in II Thess. 2:13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

The question most relevant at this point is, What, exactly, does the sanctifying work of the Spirit accomplish for or in the believer? Indisputably, the fundamental meaning of sanctification is separation, i.e., from the world to God's service. But does this imply no more than an external or judicial relation to God? We have seen that Berry, in his lexicon, declares that this separation "is not chiefly external, it is rather a separation from evil and defilement." [2] And in a famous volume of exposition we glean this remark: " 'Be ye holy, for I am holy' is a fundamental precept of both Old and New Testaments... Under the Law the lesson was enforced by external symbols. Holy ground, holy days, holy offices kept men alive to the need of preparation, of purification, before they could be fit to draw near unto God or for God to draw near unto them. For us there is opened a more excellent way: the inward, spiritual cleansing of the heart." [3]

At this point we have a very instructive passage from the pen of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). Here the apostle pleads for a nonconformity to the world which reaches into the area of conduct ("present your bodies") and even deeper into the core of character ("the renewing of your minds"). And the effectiveness of our separation from evil in the external realm is dependent upon that separation in the internal area. "Be not conformed" is the Greek *suschematizesthe*, from the root *schema*, which means "external semblance." [4] "Be ye transformed" is *metamorphousthe*, from *morphe*, "meaning essential and radical likeness." [4] "In *morphe* it is implied that the outward form expresses the inner essence... *morphe* deals with externals as expressing that which is internal." [5] The plea, then, of Paul is for a life of purity which has its spring in a pure heart, a "renewed mind." The word "mind" further emphasizes the inwardness of this experience. It is the Greek *nous*, which Cremer defines as "the organ of moral thinking and knowing, the intellectual organ of moral sentiment." [6]

The Holy Spirit's work of sanctification, we conclude, is the purification of the inner life, its separation from the world in spirit and attitude, in order to its fullest devotement to the will of God. It is significant that Paul's exhortation concerning this experience is addressed to his "brethren" in Christ, who had previously known

"the mercies of God." In short, the transformation of the mind is a work of divine grace subsequent to regeneration.

Such an experience is clearly witnessed by Simon Peter himself, the writer of our text. In Acts 15:8-9, we hear him declare before an official council of the church at Jerusalem, "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."

This internal separation and purification is here related to (1) the foreknowledge of God, (2) the blood of Jesus Christ, (3) the obedience of the saints, and (4) the entire constituency of the Church.

Sanctification is wrought by the Spirit according to the plan of God. "Elect according to the foreknowledge of God the Father..."

"Elect" signifies, in the New Testament, a people chosen to become the recipient of special favor or privilege. The thought is carried over from the Old Testament, where the same term is used in the Septuagint to describe the "chosen people" of Israel. In 2:9 of this Epistle, Peter refers to the Church as an "elect race" (R.V.).

The scope and depth of this book will not permit me to enter the lists as a combatant in the theological tournament which has always been waged about the doctrine of election. Rather, election will be rapidly surveyed in its relation to (1) divine foreknowledge, (2) human freedom, and (3) sanctification.

The choice of individuals to eternal life effects a plan conceived in the mind of God from eternity past. No afterthought or spur-of-the-moment action marks the salvation of men. Before the universe was created and the human race appeared, God had foreseen the fall and fore-schemed our redemption.

The word "foreknowledge" is the Greek term *prognosin*, and it is peculiar to Peter, occurring one other time in the New Testament, in the Pentecostal sermon (Acts 2:23). There Peter declared of Christ, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The redemption wrought by Christ in history at a given point of time was conceived by God in eternity, before the creation of time!

And our election is bound up with His. "Before all worlds God chose us in Christ. There is no election outside of Christ. He was chosen, and all who were one with Him, in a union which was before time, but which is manifested in the process of time." [7] "He hath chosen us in him [Christ] before the foundation of the world" (Eph. 1:4).

In the passage from Peter's sermon at Pentecost, however, foreknowledge is linked to God's determinate counsel. Right there lies the difficulty about foreknowledge. "The word implies not simply a perception of the future, but the forming of a decision." [8] Thus we find Paul declaring, "For whom he did foreknow, he also did predestinate..." (Rom. 8:29).

Does that mean the human will has no function, the individual no choice, concerning his salvation? Whatever view we hold concerning predestination, it is decidedly unscriptural to deny the freedom of the will. Indeed, the will is so far free that men are themselves responsible for their actions, whether good or bad. Peter, having definitely stated that the Crucifixion was predetermined by the counsel of God, went on to say, "ye have taken, and by wicked hands have crucified..." If the fact of Christ's death being predetermined by God meant that His crucifiers could not have acted otherwise, certainly it would be unjust to brand them as wicked. They would have been helpless pawns on the checkerboard of inexorable fate.

Furthermore, Christ exercised His own will in the matter. Had He not affirmed, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17-18)? Nor can we say that He was free to will the death which God had planned, but not free to reject the Cross. When Satan offered Christ the kingdoms of the world in return for obeisance, it was a temptation to avoid the Cross. As the Son of God, those kingdoms were promised to Christ (Ps. 2:7-8). But He was to win them by the painful victory of Golgotha. Now the temptation had no force, was merely a sham battle, if the possibility of yielding is denied. But the temptation was real, so real that He "suffered being tempted" (Heb. 2:18). Indeed, he "was... tempted like as we are" (Heb. 4:15). Whatever impossibility of yielding existed was an ethical one; it was impossible for Him to yield and sin only because He remained constantly and perfectly loyal and subordinate to the Father's will. He could testify with absolute sincerity, "I do always those things that please him" (John 8:29).

Just as the election of Christ to be our Redeemer involved His own choice, [9] so our election to be redeemed involves our choice. "God's foreknowledge is not the perception of any ground of action out of himself; still in it liberty is comprehended, and all absolute constraint debarred." [10] Granting that God, by all the power of grace, influences that choice, it is still our choice, and He elected us with respect to the choice He foreknew we would make. "From all eternity He knew those who would accept the overtures of mercy." [11]

No man, therefore, need trouble himself with tormenting fears as to whether he is elect or nonelect. As F. B. Meyers once wrote: "We can know little or nothing about the secret transactions of Eternity; but we can tell if we were included in them by a very simple test. All whom the Father gave to Christ come unto Him (Jn. 6:37). If, therefore, we have come to Christ, attracted to Him, as steel filings to the magnet, we may assure our hearts, and dare to lay claim to the blessings and responsibilities included within that mystic circle." [12] God does not tantalize. If to

you the gospel call is sounded, if in you desires for salvation are awakened, by your deliberate choice to forsake sin and embrace Christ you may join the elect. If that call is ignored and those desires are stifled and that choice is refused, then you, and you alone, are responsible for the damnation that follows.

We used to say in geometry classes in high school days that parallel lines meet at infinity. Doubtless, in the infinite mind of God the seemingly contradictory truths of His sovereignty and our freedom are reconciled. Meanwhile, let us remember that men are not saved by solving puzzles but by choosing Christ!

Now God intends that His elect shall be sanctified, i.e., made holy. "Elect... through sanctification of the Spirit." In the passage concerning election that we cited from Ephesians this truth is emphasized. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Here are focused all the essential elements of New Testament holiness. It is the perfection, not of action, but of intention -- "in love." It marks, therefore, not a faultless life, but a blameless one -- "without blame." It recognizes the criticism of the world but rests in the judgment of God -- "before him." It is subsequent to regeneration, for it concerns those "in him." And it is the eternal choice of God for His people, made "before the foundation of the world." Our insistence upon this New Testament experience, so far from marking us as innovators or devotees of a theological fad, harmonizes with the purpose of God from eternity past for the Church.

This sanctifying purpose is also revealed in the election passage cited from Romans. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). It is in the experience of entire sanctification that we "have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:9-10). The image of Christ, Creator of new life in the soul, is blurred and effaced until the "old man" -- the carnal mind -- is destroyed. Sanctification effects that destruction and makes the "many brethren" to image forth the holiness of the "firstborn." "Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

Sanctification, then, is wrought in execution of God's prearranged scheme of salvation for His elect.

Sanctification is wrought by the Spirit applying the blood of Christ. "And sprinkling of the blood of Jesus Christ..."

These words were intended to carry the minds of Jewish readers back to the solemn scene at the foot of Mount Sinai, where Moses read the "book of the covenant" to Israel, and when they had pledged to obey "all that the Lord hath said," "took the blood, and sprinkled it on the people, and said, Behold the blood of

the covenant which the Lord hath made with you..." (Exod. 24:7-8). The covenant of the law was ratified by the sprinkling of the blood, and that blood signified also the remission of the sins of the people when they failed to keep the pledge of obedience. That remission, however, was only typical, and became actual when Christ, as the Mediator of the new covenant, the covenant of grace, ratified that new covenant with His own spilled blood, blood which really does procure forgiveness! (Cf. Heb. 9:11-22; Eph. 1:7.) "Thus 'elect unto the sprinkling of the blood,' seems to mean 'selected for admission into the new covenant inaugurated by the sprinkling of Christ's blood.'" [13]

The blood of Christ, however, is related here, not only to the election by the Father, but to the sanctification of the Spirit. The Blood not only procures our justification (Col. 1:7), but also provides for our sanctification. The author of Hebrews, in the passage we studied in the previous chapter, stated that "Jesus... that he might sanctify the people with his own blood, suffered without the gate" (13:12). And John emphatically tells us that "the blood of Jesus Christ... cleanseth us from all sin" (1 John 1:7). Now it is the work of the Holy Spirit to administer the provisions of the blood-covenant of Christ, to apply the Blood to our hearts in purifying potency, to make real and personal in our experience all that was provisional on the cross of our Saviour. For that reason, it is in consequence of the gift of the Holy Spirit that the Church is sanctified. "Giving them the Holy Ghost... purifying their hearts by faith" (Acts 15:9).

The sanctifying work of the Spirit carries into effect the elective purpose of the Father by applying the redemptive provision of the Son.

Sanctification as wrought by the Spirit affects the conduct of believers. "Unto obedience..."

Election is a glorious and gracious privilege, but it carries with it a tremendous and inescapable responsibility. The purpose of election is the creation of a people obedient to the will of God. "Election involves duty and obligation as well as privilege. Obedience is a divine requirement and inevitable consequence of election." [14]

The interposing of this mention of the Holy Spirit's sanctifying work between the stated fact of election and obedience is significant. For sanctification facilitates obedience and is requisite upon obedience.

Sanctification makes obedience to the will of God easier. "The carnal mind is enmity against God" (Rom. 8:7). Until this inner rebel is destroyed by the sanctifying Spirit obedience is a difficult piece of business. When no lurking traitor seeks to open the door of Mansoul from within, it is abundantly easier to repel the assaults from without.

Compare at this point the aforementioned prayer for Christian perfection in Heb. 13:20-21. There we learn that the object of God "working in you" to put you in joint with His will (as the Greek *katartizo* implies) is to equip you "in every good work to do his will." That inner perfecting is, of course, wrought by the Spirit, one of whose properties is interpenetration. The result is obedience rendered simpler.

Likewise, in the prayer of Paul for the Thessalonians (I Thess. 5:23-24), the object of their being sanctified wholly is to be preserved blameless, i.e., kept in a state of constant and instant obedience to the revealed will of God.

But not only is obedience expedited by the experience of sanctification, it is also requisite for sanctification. We have seen that the work of entire sanctification is wrought by the Holy Spirit, and Peter, preaching before the Sanhedrin, refers to "the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

Here in the Epistle from which our text is selected we read, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation" (1:14-15). The call of God to holiness (cf. I Thess. 4:3) is not addressed to a backslidden and disobedient people, but is rather issued to an obedient children. And in the passage from I John which we have discussed (1:7), notice that cleansing from all sin is conditioned upon obedience -- "if we walk in the light." Also, in his First Epistle, Peter expressly declares, "Ye have purified your souls in obeying the truth through the Spirit" (1:22). The same truth is certainly implied in the Saviour's prayer, "Sanctify them through thy truth: thy word is truth" (John 17:17).

From the moment of his regeneration the believer is pledged to obey God, and sanctification very positively and tremendously facilitates that obedience.

Sanctification as wrought by the Spirit avails for the entire constituency of the Church. "To the strangers..."

According to the Revised Version this Epistle is addressed "to the elect who are sojourners of the Dispersion." Dispersion was the term used to designate Jews who resided outside of Palestine from the time of the return from exile in Babylon. For this reason A. J. Mason declares that "the persons for whom the Letter is destined are very clearly specified... the Apostle of the Circumcision is writing to those of the Circumcision. The addition of the words 'the blood of Jesus Christ' is the only thing which shows that they are Christian Jews." [15]

In opposition to this restriction McNab, recognizing the technical meaning of "dispersion," nevertheless expands it to include Gentile believers: "Here it is given a much wider application and refers to Christians generally in the provinces named. In all likelihood the persons addressed were for the most part Gentiles and slaves." [16] This is the more likely application. At the date of Peter's writing it had become

certain that the Church was "one new man" composed of Jews and Gentiles reconciled "in one body unto God through the cross," which had "slain the enmity" between them (Eph. 2:11-19). There were no Jewish churches in distinction from Gentile churches in these provinces.

Not only were racial barriers crushed by the Cross, but social barriers also. Commenting on the word "elect" here, McNab writes, "In this case the elect were very ordinary people belonging for the most part to the slave class." [17] These facts assure us that the experience of sanctification through the Spirit is not for the privileged few but for the privileged all! It is not a special equipment furnished the clergy or the lay leaders; it is a gift of grace that cleanses and controls for every person in the Church of Christ.

Several months ago I sat in conversation with a college professor in a denominational college. We were discussing the doctrine of a second work of grace, entire sanctification. The gist of his conclusions on the matter was this: "Ministers ought to have, in virtue of their heavier spiritual responsibility, a grace of holiness and a gift of power which the average Christian does not possess. But I don't think this Spirit-filled, or sanctified, experience is for every believer." It is sufficient to point out, as I did to him, that such a distinction is absent from the New Testament teaching regarding this experience. Indeed, when the Holy Spirit came at Pentecost (Acts 2:4), purifying the disciples' hearts (Acts 15:8-9), and empowering them for the service of witnessing (Acts 1:8), it was declared to be the fulfillment of a prophecy that specifically included old and young, masters and servants (Acts 2:16-18). And when Peter's auditors at Pentecost, cut to the heart by his fearless preaching, cried, "What must we do?" he answered, "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 2:37-39). Three thousand responded to that invitation, and it is hardly probable that all of them were destined for the ministry! God intends that each believer shall be Spirit-filled, Spirit-purged, and Spirit-led!

II. Sanctification is progressive throughout life. "Grace unto you, and peace, be multiplied..."

Sanctification is both a crisis and a process. It puts a finality to nothing but sin. From the moment the heart is purged there are both a possibility and a necessity of continuous growth in grace. We do not coast to heaven on the momentum of a past experience, however vital and glorious that experience might have been. Therefore, to those who have received grace and enjoyed peace, Peter addresses a hearty wish that these be multiplied. A.J. Mason, quarreling with an ancient adage, fitly says, "There are some good things of which we cannot have too much!" [18]

"Grace" translates charis. "The ordinary Greek salutation was charein, 'greeting' (see Acts 15:23; 23:26; Jas. 1:1). Charis, which is derived from the same root, was substituted and became a technical term of the gospel and is translated

'grace,' meaning God's free unmerited favor, His love in action in Jesus Christ on behalf of sinners. The Hebrew salutation both on meeting and parting was 'shalom' (peace)." [19]

Here Peter joins the Greek and Hebrew forms in greeting the Church. The words are spiritually related, also, in the experience of the Church. Peace is the issue of grace. Salvation by grace begins when, "being justified by faith, we have peace with God" (Rom. 5:1). Significantly, Paul addressed his prayer for the entire sanctification of the Thessalonians to "the God of peace" -- i.e., the God who communicated peace at justification, and who desires that we possess, not only the peace of right relation to Him, but the peace also that results from the purifying and unifying of the inner life. "Peace with God" and the "peace of God" (Phil. 4:7) in continually increasing measure is the apostolic desire for the Church of Jesus Christ. That progress is possible, indeed it is inevitable, as the sanctifying Spirit abides as Lord of the temple of human personality! And in that expanding supply of grace and peace we shall be strengthened against all the pressure of evil and empowered to "fight the good fight of faith, [and] lay hold on eternal life."

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PART II -- HIS SANCTIFYING MEANS

04 -- THE WILL OF GOD

Text: Hebrews 10:9-10

I. The significance of sanctification in this passage: "We are sanctified..."

A. The stated meaning -- remission of sins.

1. Christ's sacrifice does actually what the Levitical offerings did typically (vv. 4, 12, 14). 2. This fulfilled the new-covenant promise, defined as remission of sins (vv. 17-18).

B. The implied meaning -- purification from sin. Sanctification in this fuller sense is:

- 1. Related to God's will (I Thess. 4:3; 5:23).**
- 2. Grounded in Christ's sacrifice (I John 1:7; Eph. 5:25-27).**
- 3. Promised in the new covenant (v. 16; Ezek. 36:25-27).**
- 4. Taught in this Epistle (12:14; 13:12-13, 20-21).**

II. The sense in which sanctification is wrought by the will of God: "By the which will we are sanctified..."

A. God willed from eternity to sanctify His people (vv. 5-7; Eph. 1:4; I Pet. 1:1).

B. Christ voluntarily invaded history to accomplish that will (vv. 5-6).

The quotation from Ps. 40:6 alludes to the law of voluntary servitude (Exod. 21:2-6; Phil. 2:5-8). **C. The achievement of that will is the result of Christ's sacrifice (v. 10; 13:12).**

1. Reconciliation is through the Blood (Eph. 2:13).

2. Expiation is through the Blood (Col. 1:14).

3. Purification is through the Blood (I John 1:7).

D. Depending upon the finished sacrifice of Christ, that will may be effected now! (vv. 11-13.)

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:9-10).

In the first division of this book we surveyed the experience of entire sanctification as it is wrought by the cooperative, redemptive Trinity. God the Father, the Son, and the Holy Spirit -- is our sanctifying God! It is time to scrutinize those means by which God accomplishes that blessed work of grace. First among these is the divine will, often referred to as the "originating cause" of our sanctification. With the text selected we shall study (1) the significance of sanctification here, and (2) the manner in which it is wrought by the will of God. May He enlighten the eyes of our hearts (Eph. 1:18), that we may "hold a straight course in the word of truth" (II Tim. 2:15).

I. The significance of sanctification in this passage: "We are sanctified..."

A. The stated meaning is clearly the remission of sins.

To any who have conditioned themselves to think of sanctification as a second work of grace, exclusively, this may come as a shock, but it must be admitted in the light of the whole passage (vv. 1-18). The author of Hebrews is here contrasting the one sacrifice of Jesus Christ with the many sacrifices of the Old Testament economy, proving that what the Levitical sacrifices could do only typically, Christ's self-offering does actually. And this, he plainly affirms, is the remitting of our sins.

In verse 4 we read, "It is not possible that the blood of bulls and of goats should take away sins." That they did not is evidenced by the fact that they were "offered year by year continually" (v. 1) because those who worshiped by them retained a "conscience of sins" (v. 2). In contrast, Christ "offered one sacrifice for

sins for ever" (v. 12) and "by [that] one offering he hath perfected for ever them that are sanctified" (v. 14). This is expressly declared to be the fulfillment of the new-covenant promise, "Their sins and iniquities will I remember no more" (v. 17). The writer's conclusion is, "Where remission of these is, there is no more offering for sin" (v. 18).

In this sense, then, sanctification means to "purge the conscience from the paralyzing power of guilt and set men free to serve the living God." [1] It occurs in the same moment with justification.

In a footnote to Calvin's comments on this passage, translator John Owen wrote: "'Sanctified,' here includes the idea of expiation for sins, as it appears from what follows; and the main object of the quotation afterwards made was to shew that by his death remission of sins is obtained." [2]

The viewpoint of Marcus Dods is slightly different. He relates the significance of sanctification to reconciliation with God. "The will of God which the O.T. sacrifices could not accomplish was the 'sanctification' of men, that is, the bringing of men into true fellowship with God." That reconciliation, however, he sees as the result of the expiation of guilt, adding, "This will has been accomplished, we have been cleansed and introduced into God's fellowship through the offering of the body of Christ." [3]

To be cleansed from guilt and reconciled unto God is to be initially sanctified. This is the indisputable meaning of the term in this particular passage.

But is this all that the term here signifies? Must the term be restricted to the foregoing meaning, or can the definition be expanded to include our purification, not alone from guilt, but from sin itself, without doing violence to the text or betraying the purpose of the writer? It is my contention that this larger meaning can be assigned here. Without hesitation I affirm that:

B. The implied meaning is certainly our purification from sin.

This statement is ventured only after careful study and for four reasons:

1. Sanctification, in this fuller meaning, is related to God's will. Here we read, "Lo, I come to do thy will, O God... By the which will we are sanctified." T. C. Edwards, in *The Expositor's Bible*, writes, "God's will was to sanctify us; that is, to remove our guilt." [4] But God's will is to sanctify us, also, in a deeper sense, i.e., to remove the very principle of inward sin that occasioned the acts of transgression which covered us with guilt. For writing to the church at Thessalonica, the Apostle Paul declared, "This is the will of God, even your sanctification, that ye should abstain from fornication" (I Thess. 4:3). Fornication was a prevailing sin in that pagan city. That God's people might be safeguarded against the outward pressure of such temptation, Paul urges the necessity of an

inner power of purity, of a holy heart, i.e., of a heart purified and infilled with the Holy Spirit. To neglect such a provision and succumb to the temptation would be to dishonor God. "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" (vv. 7-8).

That this expressed will of God relates to an experience of inward cleansing beyond justification is evident from Paul's prayer in 5:23: "And the God of peace himself sanctify you wholly" (R.V.). The meaning of "sanctify you wholly" is accurately given in J. B. Phillips' translation: "May the God of peace make you holy through and through." [5] Through and through is seen to extend to "spirit and soul and body." It is a deep and thorough cleansing of the entire personality.

An appeal addressed to "the God of peace himself" would have relevance only to those who "being justified by faith... have peace with God" (Rom. 5:1). These Thessalonians are described by the apostle as "in God the Father and in the Lord Jesus Christ" (1:1). He recognizes their "election of God" (1:4), who "became followers... of the Lord" (1:6), having both "received the word" (1:6) and "sounded out the word of the Lord" (1:8). They had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven" (1:9-10). In the chapter which records his prayer for their sanctification he styles them "children of light" (5:5) and calls them "holy brethren" (5:27). Indeed, he calls them "brethren" twenty-four times in this brief Epistle. There can be no doubt about their having received remission of sins, and yet God willed their sanctification in a deeper sense, in the sense of being made holy through and through.

The fact is, we cannot "serve the living God," as they were doing, until the "conscience" is "purged from dead works" by the offering of Christ, as Heb. 9:13-14 abundantly verifies. Such purging is initial sanctification. But to be initially sanctified is to be just partially sanctified, and to be entirely sanctified is equally the work and will of God.

2. Sanctification in this deeper sense is also grounded upon Christ's sacrifice.

"We are sanctified" in the initial sense here of remission of sins "through the offering of the body of Jesus Christ" (v. 10). We are sanctified, also, as a second work of grace which purifies the moral nature by the sacrifice of Christ. The Apostle John declared, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

"The blood of Jesus Christ" is equivalent to "the offering of the body of Jesus Christ." It is a reference to Calvary, and "means 'the life given up in death' and not simply 'the life' as some commentators allege." [6]

The cleansing mentioned here is "from sin itself, its eradication." [7] And such an experience is not for rebellious sinners who "walk in darkness" (v. 6; I Thess. 5:4), but for obedient children (2:1) who "walk in the light." We first step into that light at conversion, when we are "called... out of darkness into his marvellous light" (I Pet. 2:9).

Another passage from Paul is informative at this point. It is Eph. 5:25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (R.V.). Manifestly, there is an initial experience of cleansing of which baptism is a confession, and beyond that a further and deeper purification by which the Church is freed from "spot or wrinkle," i.e., from spiritual defilement and moral deterioration.

"Christ gave himself up" is an obvious reference to His self-sacrifice on the cross. There He provided for the sanctifying of the Church. Any work of holiness wrought upon the Church must be subsequent to regeneration; for it is when we are initially sanctified by "the washing of water with the word," which accompanies the remission of our sins and is symbolized by baptism with water, that we are constituted members of the Church of Jesus Christ.

There is a sanctification which God wills and Christ provides for the Church that lies beyond and goes deeper than the "remission of sins." The fact is, any cleansing from sin must be grounded upon the sacrifice of Christ, for "there is no more offering for sin." All that God proposes to do as a remedy for sin will be done by the merit and power of an already accomplished sacrifice of atonement. Earlier in the Epistle the author of Hebrews declared, "Now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself..."

Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (9:26-28, R.V.). His second advent will have no reference to sin. In preparation for that event sin must be fully and finally dealt with now!

The words of John, "When he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2), are often construed to mean that our complete cleansing from sin must await the coming of Christ. But John goes immediately on to declare, "And every man that hath this hope in him purifieth himself, even as he is pure" (v. 3). The change that must await the advent is a bodily, not a spiritual, change. Thus Paul says, "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20-21, R.V.). The body will be changed then; the spirit can be cleansed now!

We conclude that there is a sanctification through the blood of Christ that goes deeper than remission of sins. Since it is provided in the "one sacrifice" of our text, this fuller meaning is implied.

3. Sanctification, in this broader sense, is also promised in the new covenant.

We have seen that the new covenant promised remission of sins. "This is the covenant that I will make with them after those days, saith the Lord... their sins and iniquities will I remember no more." But in this passage, cited from Jer. 31:31-34, we also read, "I will put my laws into their hearts, and in their minds will I write them" (v. 16). The engraving of the law upon the heart, so that its observation is no longer a matter of external compulsion to the will of God but of internal correspondence with the will of God, is vastly more than the remission of sins.

Paul declared, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "Mind" here is the Greek *phronema*. It occurs just three times in the New Testament, all three instances in Romans 8: "Carnally minded" (v. 6), "the carnal mind" (v. 7), and "the mind of the Spirit" (v. 27). Berry defines it "thought, purpose." [8] "The carnal mind" is rendered by Phillips "the carnal attitude"; by Moffatt, "the interests of the flesh"; and by Weymouth, "thoughts shaped by the lower nature." [9] Where the term is used of the Holy Spirit in v. 27, Weymouth translates, "the Spirit's meaning"; Phillips, "the Spirit's intention." There is in human nature an innate hostility to the will of God, lodged in that deep, interior realm of intention, purpose, and thought. Before the law of God can be written there, this principle of revolt against Him must be destroyed. That which seeks to direct the life by the altogether temporal and material, in opposition to higher principles which are eternal and spiritual, must die, must be purged, must be rectified, so that man from his heart and with all his heart acquiesces in the revealed will of God. It is the testimony of both the Scriptures and human experience that this abolition of the carnal mind does not occur simultaneously with the remission of sins.

There is a new-covenant promise in Ezekiel similar to the one quoted by the writer of Hebrews from Jeremiah. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (36:25-27). Here again the doing of God's will is prompted by an inner causal power: "I will put my spirit within you, and cause you to... keep my judgments." The coming of His Spirit to the heart effects a thorough cleansing, a purging from "all your filthiness," so that in the temple of the believer's heart no "idols" (rival claimants to the allegiance and affection we owe to God) are permitted to remain. This cleansing results in a "new heart," one no longer "stony" but "of flesh," sensitive and responsive to the will of the Lord and the guidance of

the Holy Spirit. This baptism with the Spirit which cleanses the heart is set forth in figurative language -- I will "sprinkle clean water upon you."

In connection with this promise it is interesting to read the record of Pentecost. "They were all filled with the Holy Ghost" (Acts 2:4). "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost... purifying their hearts by faith" (Acts 15:8-9). As a consequence, their service to God was characterized by "singleness of heart" (Acts 2:46).

The new-covenant promise included the work of sanctification in a deeper significance than "the remission of sins." It involved, also, the purging of the heart from sin to make the service of God a joyous and spontaneous expression of a nature uncontaminated in its affections and uncomplicated in its motives.

4. Sanctification, in this larger sense, is elsewhere taught in this Epistle.

T. C. Edwards wrote, "For the will of God means our sanctification, in the meaning attached to the word 'sanctification' in this Epistle, the removal of guilt, the forgiveness of sins." [10] But in the Epistle to the Hebrews sanctification is used in another and larger sense also. It is employed to designate a second experience of grace, beyond the removal of guilt, that establishes the soul, prepares it for heaven, and equips it to perform the will of God.

In chapter 12, verse 14, we read, "Follow peace with all men, and holiness, without which no man shall see the Lord." "Holiness" is the Greek *hagiasmon*, which the Revised Version correctly renders "the sanctification." Sanctification is here viewed as an indispensable requisite for heaven, and those who are already regenerate are exhorted to pursue it. The sanctification which is necessary if we are to see the Lord can be nothing less than the cleansing of the heart from all sin; for Jesus Christ, than whom no higher spiritual authority exists, declared, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). As we observed from Peter's testimony, this purity of heart is obtainable during this life (Acts 15: 8-9).

In chapter 13, verses 9-13, sanctification through the blood of Christ is represented as the "grace" by which believers become established and, as in 12:14, by which they are prepared for the "continuing city" of heaven. Since chapter 2 of the first division of this book is an exposition of that passage, it would be valueless to enlarge upon it here.

Finally, in chapter 13, verses 20-21, we have this inspired benediction: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." The word "perfect" is the Greek *katartisai*, and points to the unifying of the inner life.

[11] That it is accomplished "through the blood" suggests, also, that the nature is purified. The result is an inner correspondence with the will of God, and an inner dynamic to "do his will." In this sense perfection is synonymous with entire sanctification.

The three passages cited are quite adequate to challenge the restricted meaning imposed upon sanctification in this Epistle by Mr. Edwards.

These four considerations, the reference of entire sanctification to the will of God, the cross of Christ, the promise of the new covenant, and the total usage of the author of Hebrews, are sufficient to justify the inclusion of this larger meaning in our text.

A fuller meaning than "remission of sins" is at least suggested by many commentators. For instance, Marcus Dods, commenting on *en ho thelemati* ("in which will"), writes, "That is, in the will which Christ came to do (v. 9), we have been made fit for God's presence and fellowship by means of the offering of the body of Jesus Christ once for all." [12] Justification may give us legal access to the divine presence, but only the utter cleansing of the heart from all sin can give us a moral fitness for His holy presence.

Dods also writes, "In the one sacrifice of Christ there is cleansing which fits men to draw near to God, to enter into covenant with Him, and there is also ground laid for their continuance in that fellowship." [12] Continuance in fellowship with God, according to I John 1:7, conducts us into an experience of thorough cleansing from sin.

A like observation could be made on the words of A. M. Stibbs. "By Christ's one offering of His human body, the people of God are eternally made fit for God's presence." "It serves to cleanse from sin and dedicate as God's people." [13] We are not contending that these commentators intended their words to apply to entire sanctification as a second and cleansing work of grace. We do contend that such statements, weighed in the light of the Scriptures we have considered, must yield that meaning if they are carried out to their logical and scriptural conclusion.

We have seen, then, that sanctification here refers to the remission of sins, and also to the subsequent purification of the believer from all sin. We are now ready to consider

II. The sense in which sanctification is wrought by the will of God. "By the which will we are sanctified..."

A. It has been the will of God from eternity to sanctify His people.

Words of the Psalmist, "Lo, I come to do thy will, O God" (v. 7), are applied unto Christ, and they are represented as His speech "when he cometh into the

world" (v. 5). The will of God that His people be sanctified by a sacrifice for sin was revealed long before the incarnation of the chosen Redeemer. The parenthesis in verse 7 ("in the volume of the book it is written of me") means "according to the direction of things therein written for my learning." [14] It is a reference to the prophetic Scriptures which both expressed the ineffectual character of the Levitical sacrifices (and therefore, in that sense, God's displeasure with them) and promised a "better sacrifice," the giving up of a perfect human life in death as an offering for sin. This sacrifice would be the reality of which the others were but shadows (vv. 1, 9). Thus it was that "Christ died for our sins according to the scriptures" (I Cor. 15:3).

But the purpose of God so to sanctify His people antedates even the Scriptures, which promised the coming of Christ. He is "the Lamb slain from the foundation of the world" (Rev. 13:8), and God "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). The will of God to possess a holy people for himself is as old as His will to create that people at all. Thus it is that Peter addressed his First Epistle to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1-2). From eternity past the primary purpose of the foreknown Cross was to provide for a depraved people a cleansing which reaches "deeper than the stain has gone."

B. Christ voluntarily invaded history to accomplish. that will.

This is the significance of the words, "Lo, I come to do thy will, O God," in their application to the Messiah-not simply that He should do the will of God in a general sense, conforming all the actions of His life to the will of God (John 8:29: "I do always those things that please him"), but that He should fulfill the will of God in the particular aspect of making an offering for sin. "By the use of prosphoras (an offering, a sacrifice) the writer shows that it was not a mere general obedience to the will of God that he had in view, but the fulfillment of God's will in the particular form of yielding Himself to a sacrificial death. His obedience in order to become an atoning sacrifice took a particular form, the form of 'tasting death for every man.'" [15]

The words in verse 5, "a body hast thou prepared me," are part of the quotation from Psalms 40. There the passage reads, "Mine ears hast thou opened" (v. 7), i.e., Thou hast made Me attentively obedient to Thy will, the assumption of a body to be offered for sin.

Some prefer to render it, "Mine ears hast thou fashioned," the forming of a part of the body symbolizing the Incarnation, and the attention and obedience of the Incarnate One to the will of God. Thus the changed wording in Heb. 10:7 does not incur a changed meaning, and the usage by the apostle is fully compatible with the inspiration of the psalm.

The marginal rendering, however, is, "Mine ears hast thou digged," and this is truer to the original Hebrew. It is an allusion to an ancient law and custom of the Jews respecting slaves. When a Hebrew slave had served his master for six years he was then permitted to "go out free for nothing." However, if he chose, out of love for his master, to remain in servitude "for ever," upon his affirmation, "I will not go out free," the master would "bore his ear through with an aul." The pierced ear was the mark henceforth of a lowly position proudly borne, because the servant's dedication to the will of the master was motivated by love (Exod. 21:1-6).

Christ came as the Servant of the will of the Father. His mission to redeem mankind was voluntarily assumed, and undergirding the whole redemptive activity was an unfathomable love. It was in sheer love that the Father commanded Him forth to die, and it was sheer love that constrained Him to obey. We read, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10), and, "Christ also loved the church, and gave himself for it; that he might sanctify... it" (Eph. 5:25-26).

This passage from Hebrews is echoed in Paul's famous "kenosis" passage, Phil. 2:5-8. Christ "emptied himself" of the "form of God" and voluntarily assumed "the form of a servant." Made thus "in the likeness of men" He "became obedient unto death, even the death of the cross."

Christ invaded history to accomplish the will of God from eternity -- the sanctification of His people.

C. The achievement of that will was the result of His sacrifice.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (v. 10). Our sanctification is not wrought by the imitation of His example. It is to the Cross that we must come for sanctification, and not to any system of works or process of growth. "Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp" (Heb. 13:12-13). In all its scope and depth sanctification rests upon the sacrifice of Jesus Christ for its merit and power!

Is it reconciliation with God? It is through the Blood that sinners are reconciled. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

Is it the expiation of guilt? It is through the Blood that guilt is canceled. "In whom [Christ] we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

Is it the purification on the heart? It is through the Blood that the heart is purged• "The blood of Jesus Christ... cleanseth us from all sin" (I John 1:7).

D. And that sacrifice was "once for all." It was final. Levitical priests ministered standing because their sacrifices were temporal and typical (v. 11); but Christ, having offered himself, "sat down on the right hand of God" (v. 12), indicating that in the one offering ample and final provision was made for the conquest of all His enemies (v. 13). "The carnal mind is enmity against God" and must yield to the purging Blood of Calvary! And if it is the Cross that sanctifies, and if that sacrifice is eternal in efficacy, then may we claim that cleansing now! "There is no more offering for sin"; nothing awaits to be done in the future.

Commenting on verse 14, "He hath perfected for ever them that are sanctified," Marcus Dods says, "Nothing further requires to be done to secure in perpetuity the fellowship of man with God... there is ground laid for their continuance in that fellowship. The future (eis to dienekes) is provided for as well as the past." [16] And if that be true, then we need not look to anything future to encompass our entire sanctification! Not to years of growth, not to the moments of death, but to the finished work of the cross of Christ do we look in faith for a radical, thorough, and imperative cleansing from the "last and least remains of sin."

"Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2)! Even today, O child of God, you may claim your "inheritance among them which are sanctified by faith" in Him (Acts 26:18).

**Saviour, to Thee my soul looks up,
My present Saviour, Thou!
In all the confidence of hope
I claim the blessing now!
'Tis done, Thou dost this moment save,
With full salvation bless.
Redemption through Thy blood I have,
And spotless love and peace!**

-- Charles Wesley

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05 -- THE BLOOD OF CHRIST

Text: I John 1:7

I. An exposition of this cleansing.

A. A strong truth in a weak translation: "cleanseth us from every sin."

1. So rendered by Berry, Moffatt, Weymouth, making it a cleansing from guilt.

2. The translation faulty but the fact glorious (Col. 1:14; Eph. 1:7).

B. A greater truth in a better translation: "cleanseth us from all sin."

1. The Greek text admits either translation.

2. The context favors the latter translation (v. 9).

3. The cleansing wrought as a crisis and sustained as a process. Aorist in v. 9; present in v. 7.

4. This complete cleansing not obviated by the warning of v. 9.

II. The condition of this cleansing. "If we walk in the light, as he is in the light..."

A. That means walking with God (v. 5).

B. That means questing after deliverance from all sin (v. 6; Luke 9:51).

C. Continued fellowship with God makes cleansing inevitable (John 13: 6-9; 15:1-2).

D. The condition expressed marks the cleansing subsequent to justification (I Pet. 2:8-9; I Thess. 5:5, 23).

E. The grammatical form marks the cleansing as antecedent to death (v. 9; Acts 15:8-9).

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

Our last study concerned the will of God as the originating cause of our sanctification. That will was effectuated by the sacrifice of Christ. This chapter will deal a bit more extensively with that sacrifice as the mediating and procuring cause of holiness. According to John we are cleansed from all sin by the blood of Jesus Christ.

By the Blood is meant more than the life. It is impossible, comparing the text with the whole tenor of Scripture, to escape the conclusion that the reference to the blood of Christ means His life as it was offered up in death as a sacrifice for sin. It is by the merit and power of His atoning act that our cleansing from sin is provided.

Our survey of this text will revolve around two foci. (1) An exposition of the cleansing promised will be in order first, and (2) the condition of this cleansing will then demand our attention.

I. An exposition of the cleansing.

To what extent does the blood of our Saviour purge us from sin? Let me offer you first

A. A strong truth in a weak translation: "cleanseth us from every sin."

Berry and Moffatt so translate this portion of the text. [1] J. B. Phillips renders it "any and every sin." [2] This makes the clause a reference to cleansing from the guilt of trespasses, or equivalent to the remission of sins.

I question the accuracy of these translations, but the truth they emphasize must be heartily applauded. Beyond dispute, the blood of Jesus Christ does have power to cancel the guilt and break the grip of any and every form of sin. As Joshua's captains stepped on the necks of captured enemy kings (Josh. 10: 22-25), so are we given power in regeneration to assert mastery over every evil habit that fettered and degraded us before we came to Christ. This aspect of unshackling the prisoners of sin inspired John to exclaim, "Unto him that loveth us, and loosed us from our sins by his blood... to him be the glory and the dominion for ever and ever. Amen" (Rev. 1:5-6, R.V.).

In his Colossian Epistle, St. Paul declared, "In whom [Christ] we have redemption through his blood, even the forgiveness of sins" (1:14). It is "the picture of a benefactor who sets a slave free by the payment of a ransom." [3] We formerly groaned and groveled in the bondage of our sins, but the galling and clanking chains of our slavery have been struck off and our lives gloriously emancipated by the power of the cross of Christ. His blood is the infinitely precious ransom price of our deliverance.

In one of his splendid sermons A. J. Gossip relates an experience of John Hutton's in a preaching service at Yorkshire. Having just begun his sermon, Dr. Hutton was interrupted by a miner who leaped to his feet and led the congregation in the doxology. After the service the man apologized and explained. He had but recently been converted from a terrible life of drunkenness. Where formerly he had "knocked the wife about" and pawned the furniture to buy drink, now all was wonderfully different, and he couldn't resist bursting into song.

He then told Dr. Hutton that just he and one other man in the mine professed Christianity, and of course they took a lot of ribbing from the other miners, who quizzed them daily. Just the day before, this Christian miner had been asked, "You don't really believe that yarn about Jesus turning the water into wine, do you?" His answer was: "I am an ignorant man; I know nothing about water and wine. But I know this -- that in my house Jesus Christ turned beer into furniture. That is a good enough miracle for me." [4]

It is a truth wonderful to contemplate and more wonderful to experience, that "the blood of Jesus Christ... cleanseth us from every sin." But now let me share with you

B. A greater truth in a better translation: "cleanseth us from all sin."

Now, it is true that the Greek word *pases* may be translated with "every" as well as with "all." Therefore the clause "may mean either the cleansing from guilt, that is, the forgiveness of sins, or the cleansing from sin itself, its eradication; or finally, both together." [5]

It is interpreted in the first sense, as a cleansing from guilt, by Jamieson, Fausset, and Brown, who write, "Cleanseth us from all sin -- daily contracted through the sinful weakness of the flesh, and the power of Satan and the world." [6]

Bengel adopts the third sense, commenting, "Cleanseth us from all sin, actual and original." [7]

The context, however, seems to demand our interpretation of the clause in the second sense, the eradication of sin itself.

The "sin" mentioned in verse 8 is obviously equivalent to the "sin" in verse 7. On this verse Drummond and Morris comment: "To 'have sin' means more than 'to sin,' and includes the idea of 'the principle of which the sinful acts are the several manifestations.'" [8] "Observe 'sin' is in the singular... Sin refers to the corruption of the old man still present in us..." [9] Evidently the "sin" referred to in verse 8 is inbred sin, innate depravity, the carnal mind, the "infection of nature" which quite corrupts every descendant of fallen Adam. And it is from this sin principle, this noxious root of all sins, that we are cleansed and kept clean according to verse 7.

"All sin" in verse 7 is likewise paralleled by "all unrighteousness" in verse 9, and thus J. E. Huther concludes: "According to verse 9, where 'forgive our sins' and 'cleanse us from all unrighteousness' are placed together, and thus distinguished from one another, the second view must be regarded as the correct one, as indeed the context demands. [10]

To be "cleansed from all sin" demands the utter destruction of all that can properly be called sin in the heart of God's redeemed child. It must, therefore, include the death of "the old man," the abolition of "the law of sin and death," and the eviction of "sin that dwelleth in me." It means just what it says, a purgation that removes all sin, inward and inherited as surely as outward and committed.

This experience of cleansing is received instantaneously. That statement, we know, is contrary to popular teaching, but it squares perfectly with the passage of Scripture under consideration.

Here is a typical statement of the popular position: "Christ's blood is the cleansing means whereby gradually, being already justified and in fellowship with God, we become clean from all sin which would mar our fellowship with God. Faith applies the cleansing, purifying blood." [11]

But if the Blood is applied in response to our faith, why may we not exercise faith for an immediate cleansing just as easily as we can for a gradual cleansing? If cleansing comes by faith, it may be completely wrought in the moment faith appropriates the promise of our text. We have seen that the cleansing from all sin (v. 7) and from all unrighteousness (v. 9) are identical. According to verse 9 that cleansing is a crisis experience. "Forgive us our sins" employs the Greek verb *aphe*, an aorist, which means they are instantly and completely forgiven. And this is just what every commentator believes concerning forgiveness, that our sins are not canceled one by one over a period of gradual justification, but remitted all and at once when we "believe on the Lord Jesus Christ." In the clause, "cleanse us from all unrighteousness," the Greek verb is *katharise*, also an aorist. If the aorist use of forgiveness means an experience instantly and completely received, what law of interpretation justifies the insistence that the other aorist verb, in the same passage, closely linked to the foregoing experience, means a cleansing gradually and incompletely wrought? We are sanctified as we are justified, by an act of God in response to a crisis moment of faith and obedience! In his monumental commentary on the Greek text, Dean Alford writes: "Observe, the two verbs are aorist, because the purpose of God is to do each in one great complex act -- to justify and to sanctify wholly and entirely." [12]

This cleansing experience, wrought in a crisis, is carried forth as a process. In verse 7, our text, the verb is *katharizei*, not an aorist, but "the continuous present, and signifies 'goes on cleansing.'" [13] The Blood continues to "keep clean what it has made clean." [14] Here the verbal form describes "a state of faith and holiness in which the blood is continually applied." [15] The cleansing of our hearts is not an end in itself. It is intended to introduce us into a life of holy fellowship with God which ceaselessly sweetens and hallows every area of conduct. We are made holy only by the blood of Christ, and we cannot remain holy for a single moment unless we abide in Him and He in us. As John Wesley so appropriately put it: "You cannot lay up a stock of holiness, as you can only be holy in connection with Christ. The moment you separate from Him you have nothing but unholiness left." It is hard to improve on Alfred Cookman's definition of holiness previously cited -- "an abiding experience of purity through the blood of the Lamb."

This crisis cleansing leading to a life of sustained purity is accented in the prayer of Paul in I Thess. 5:23. "Sanctify you wholly" is equivalent to "cleanse us from all unrighteousness." And "be preserved blameless" points to the same holy life following as *katharizei* in the text we have under consideration.

That such a radical cleansing is possible as a present experience is denied, sometimes with vehemence, by a majority of commentators. They cite verse 8 as

proof that some sin is perpetuated in the hearts and lives of believers until death. There John emphatically states, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." But the question is, To whom does John address this statement?

The usual answer is, To the man who has been cleansed, mentioned in verse 7. Thus, in an excellent commentary we find this note on v. 8: "Even mature Christians, though certainly not 'walking in darkness' yet have sinful tendencies in themselves." [16] But notice in what a strange contradiction this involves the sacred penman! He declares that we may be cleansed from all sin, and immediately subjoins the statement that when we are so cleansed from all sin, some sin yet remains. The Blood, he insists, is an adequate remedy for sin, but after the disease has been cured it is a mistake to think that you are really healthy; the disease remains! That is not inspired truth; that would be inspired nonsense! Most certainly, if the Blood cleanses and goes on cleansing, as the verbs indicate, then we have no sin, for we are experiencing cleansing.

The fact is, John addresses in verse 8 the same persons referred to in verse 6. There he writes, "If we say that we have fellowship with him [God], and walk in darkness, we lie, and do not the truth." Why? Because "God is light, and in him is no darkness at all" (v. 5). Light and darkness are symbols here of holiness and sinfulness. God is absolutely holy, and therefore eternally antagonistic to sin. He will not fellowship the man who lives in sin. The claim of any man who lives in sin to fellowship with God is a self-exposed lie, for God cleanses from sin all who walk with Him (vv. 6-7). To deny our need of cleansing, i.e., to insist that we are qualified, not redemptively but naturally, to have fellowship with God is to deceive ourselves (v. 8). By nature we are both sinful and have sinned, and the ground for fellowship with God has been destroyed. But if we confess the truth of His judgment upon our hearts and lives, we find Him faithful and just to forgive our sinful deeds and cleanse our sinful natures (v. 9). To shun that proffered mercy, saying that we have not sinned, and do not need His forgiveness and cleansing, is to insult Him by making Him, in effect, a liar (v. 10). The whole purpose of John's writing is to reveal this pardoning and purifying grace in order that we may not sin (2:1) and thus have fellowship with God and His redeemed (1:3). If any have marred that fellowship, however, by falling into sin (for the cleansing, while it makes it possible to live without sinning, does not make it impossible to sin), they are not to despair but to flee instantly to the divine Propitiation (2:1-2). If a man does sin and, instead of turning at once to Christ in penitence and faith, he goes on until that act of sin becomes a habit of sin, he no longer knows Christ, and his failure to keep the commandments of Christ proves him a liar if he says that he does (2:3-4).

In the passage, then, John declares the sinlessness of God, and in three affirmations declares the possibility of being completely saved from sin, and thus abiding in continuing fellowship with God. Each of those three statements of promise is followed with a warning that the man who lives in sin, either denying the fact of sin or declaring the practice of sin to be compatible with fellowship with

God, is deceived and a falsifier of God's truth. All three warnings are directed to such a person as verse 6 describes, and John nowhere contradicts himself.

The cleansing here mentioned, we conclude, is a deliverance from all, even inward, sin. It is instantaneously wrought and continuously effective through the merit and power of the blood of Jesus Christ.

II. The condition of this cleansing. "If we walk in the light, as he is in the light..."

What does it mean to "walk in the light"? In verse 5, John affirms that "God is light." To walk in the light is to walk with God.

But what does it mean to walk in the light "as he is in the light"? Going back once more to verse 5, we read, "God is light, and in him is no darkness at all." The sinlessness of God and, therefore, His uncompromised antagonism to sin are thus declared. To walk in the light "as he is in the light" is to quest earnestly and sincerely after deliverance from all sin. Fellowship with God is absolutely incompatible with any habit of sin or acquiescence in a sinful state. [17]

At this point we have a revealing and suggestive passage in Luke's Gospel. "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem" (9:51). At Jerusalem our Lord was to be received up through His death on the cross. By that Cross He was smashing a deathblow to sin, making provision to wipe sin out of the universe. To the accomplishment of that redemptive purpose He steadfastly set His face, resolutely and majestically marched. That is what it means to "walk in the light, as he is in the light." It means taking His direction. It signifies a determined and uncompromised moving forward to the destruction, in our lives and in our natures, of all sin. To swerve from that purpose, to compromise with sin, to tolerate, condone, or excuse sin, to consent for a moment that sin shall continue to live within us, is to shroud the soul with darkness by grieving a holy God.

If that is our purpose, to be freed from all sin, it shall be our experience. Continued fellowship with God makes cleansing inevitable. As we walk in the light, the life of obedience brings us sometime and somewhere to a crisis of obedience, a point at which God becomes henceforth all in all or nothing at all. At that point of light it is imperative that we fully and forever consecrate ourselves unto God. And the divine response to that act of total consecration is a cleansing from all sin. [18]

That fellowship demands cleansing, and cleansing conditions fellowship, is vividly suggested in the account of Christ washing the disciples' feet. When Simon protested, "Thou shalt never wash my feet," the Lord answered, "If I wash thee not, thou hast no part with me." On this passage (John 13:8-9) Meyer comments, "Washing is the time-consecrated image of moral purification. Hence the thought of Jesus divested of this symbolic wrapping is: If I shall not have purified thee, just as now I would wash thy feet, from the sinful nature still adhering to thee, thou hast no

share with me (in the eternal possession of salvation)." [19] The rejection of the cleansing would mean an exclusion from the communion.

The meaning of Christ's symbolic action is further explained in His vine and branches discourse, spoken on the same occasion and recorded in John 15. In regeneration we are grafted into Christ. Beyond this He places a moral alternative. Fruitless branches are to be lopped off and burned in fire (v. 6). Fruit-bearing branches will be purged in order to increased fruitfulness (v. 2). Whether we shall be pruned or purged depends upon whether or not we abide in Him. Continued fellowship with Him demands and provides cleansing. Notice that the purging promised in verse 2 is for those who, according to verse 3, are already clean. This is satisfactorily explained by Lange: "Clean objectively as being justified in Christ; in need of cleansing subjectively as to sanctification." [20]

The condition for cleansing which our text imposes very definitely marks the cleansing as subsequent to justification. It is for those who are walking in the light. In I Pet. 2:9-10, we read: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." We step out of darkness into light at the time we obtain mercy and become the people of God, i.e., when we are "born of the Spirit" (John 3:5-6) and "receive the adoption of sons" (Gal. 4:5).

This same truth is explicit in the fifth chapter of I Thessalonians. There, in verses 4 and 5, the apostle declares: "But ye, brethren, are not in darkness... Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." And in verse 23, for these children of light, he prays, "The very God of peace sanctify you wholly..."

But while the condition makes it obvious that the cleansing is subsequent to justification, the grammatical construction of the passage makes it equally certain that this cleansing from all sin is antecedent to death. For in our discussion of the verbs *katharise* and *katharizei* we saw that the purification promised is instantly wrought and continuously sustained. Our sanctification need no more be postponed until death than does our fellowship with God. In a passage we have had several occasions to mention (Acts 15:8-9), the Apostle Peter lucidly testified to a purification of the heart received when the Holy Spirit "suddenly" infilled him at Pentecost. This cleansing is by grace, but not dying grace. It is living grace, grace for living in separation from all evil and in communion with Him who is all good.

That is not to deny that some have been so cleansed in the dying hour. It is possible that the "light" of this privilege and promise may not penetrate until then. And we can walk in it only as we receive it, of course. Just here is the answer to a question that vexes many. If sanctification is a work of cleansing and unifying grace subsequent to regeneration and requisite for heaven, what becomes of those who

are born again and die without being sanctified? Is it too much to reply with the lady's remark when she first saw a giraffe, "There ain't no such creature"? Cleansing is wrought in a crisis of obedience. It comes as we walk in the light. If the born-again believer does that, God will bring him to that place of light and obedience, for God is tremendously interested in destroying sin. Whether that moment should come before or in the moment of death would not be our concern. If men are faithful to walk in the light, God is even more faithful to dispense the light; and we may rest the sanctification of every believer just where Paul did, in the faithfulness of God (I Thess. 5:24).

The important question is: Those of you upon whom this light of privilege and promise has dawned, are you walking in it? Are you claiming your privilege of being washed in the blood of our Saviour? Beware lest "the light that is in thee be darkness." "How great is that darkness!"

* * * * *

06 -- THE WORD OF TRUTH

Text: John 17:17

I. The imperativeness of sanctification. "Father..."

A. Christ prayed for it (v. 17).

B. Christ died for it (v. 19).

II. The import of sanctification. "Sanctify them..."

A. The meaning commonly assigned -- separation from the world and unto God's service.

1. Because the term is applied to both Christ and the disciples (v. 19).

2. Because the root meaning of the word is separation, not purification.

B. An objection strenuously offered -- this definition is too restricted.

1. It must mean more than separation and dedication.

a. The disciples were separated from the world (v. 16).

b. The disciples were dedicated to God's service (v. 18).

2. It must mean something more for the disciples than for Christ. They were inwardly disqualified for service; He was not.

3. The root meaning of the word implies purification as well as separation. Literally, it means "unearth," to purify as metals are refined (Isa. 1:22, 25; Mal. 3:1-3).

III. The instrument of sanctification. "Through thy truth: thy word is truth."

A. Not in any magical sense (Jas. 2:19; Acts 8:5-24).

B. But in a very practical sense.

1. The word enlightens our minds (II Tim. 3:15-17; I Pet. 1:16).

a. By precept (II Cor. 6: 14 -- 7:1).

b. By promise (I John 1:7).

c. By prayer (I Thess. 5:23).

d. By personal example (I Thess. 2:10).

2. The Word inspires our faith (Rom. 10:17).

3. Thus the Word sanctifies our souls (I Pet. 1:22).

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

The experience of entire sanctification which has the will of God for its originating cause, the blood of Christ for its procuring cause, has also the Word of truth for its instrumental cause. This instrumental cause is revealed in the words of our text, taken from the great high priestly prayer of the Redeemer: "Sanctify them through thy truth: thy word is truth."

This brief petition, made in the shadows of Calvary, suggests the imperativeness of sanctification, and with the context reveals the import of sanctification, and finally identifies the instrument of sanctification. These three facts will guide our study now.

I. The imperativeness of sanctification is suggested. The indifference of thousands in the churches to the doctrine and experience of sanctification is condemned by the fact that

A. Christ prayed for it.

With "the death of the cross" imminent He poured out His soul in fervent prayer for the disciples, and central in the intercession is this petition, "Sanctify them." A serious man does not give his attention to trivial matters in his dying

hours, nor does he make his intercession for things optional and inconsequential. That our Saviour should have paused on the way to Golgotha to utter this prayer is adequate reason for every believer to "search the scriptures" and "pray without ceasing" for the mind of God in the matter where he is personally concerned. If our Lord prayed that His own might be sanctified, we ought to be anxious to know what that means, and how soon we may realize the answer to His prayer in personal experience. The sacred lips of Jesus, even as they utter this petition, speak a swift and strong rebuke to the shameful ignorance that surrounds the whole matter of sanctification.

That ignorance and indifference are condemned, not only by the fact that Christ prayed for our sanctification, but also by the fact that

B. Christ died for it.

In verse 19 the Lord declared, "For their sakes I sanctify myself, that they also might be sanctified through the truth." These words are manifestly a reference to His self-consecration to the atoning death of the cross. It was there "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). If a person is deliberately ignorant of the doctrine of holiness, or carnally impatient with the preaching of holiness, or callously indifferent to the claims of holiness, he verily is guilty of an unspeakable insult to the blood of Jesus Christ. The price of sanctification is even more suggestive of its importance than the prayer for sanctification.

Realizing, in the light of our Saviour's intercession and crucifixion, how imperative the issue of our sanctification has become, we are ready to consider its meaning.

II. The import of sanctification is revealed.

Since there is a large area of disagreement on the subject, let us begin by viewing

A. The meaning commonly assigned.

The significance usually attached to this sanctification is separation, and that in a twofold sense: separation from the world, and separation unto the service of God. These words from the pen of H. W. Watkins are fairly typical: "The idea at the root of the word rendered 'sanctify' is not holiness, but separation. It is opposed not to what is impure, but to what is common, and is constantly used in the Greek of the Old Testament for the consecration of persons and things to the service of God. Hence our Lord can use it of Himself in chapter 10: 36, and in this context (v. 19). He was Himself 'set apart and sent into the world.' He has to send them into the world in the same way (v. 18, and chap. 10:36), and prays that they may be in the same way consecrated for their work." [1]

According to this authority, then, the sanctification for which Christ prayed does not involve purification from sin, but only consecration to their God-appointed mission in the world. This conclusion is based upon two things: (1) The fact that, in v. 10, the term is applied to both Christ and the disciples, and (2) the root meaning of the verb *hagiason* (sanctify) is separation from the secular to the sacred, not from the impure to the pure.

Over against this meaning we shall now place

B. An objection strenuously offered. This definition is entirely too restricted.

In the first place, the verb "sanctify" must here mean more than separation and dedication, and that for two reasons: (a) The disciples for whom our Lord prayed were already separated from the world. This we affirm on the basis of our Lord's own testimony concerning them. In verse 14 we read, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." And in verse 16 this declaration is repeated, "They are not of the world, even as I am not of the world." In forsaking all to follow Him (Matt. 19:27) they had become separated from the world. Their detachment from the world could not be more emphatically attested than it is here by the comparative speech of Christ, "even as I am not of the world."

Furthermore, (b) they were already dedicated to the service of God. The prayer for their sanctification is immediately followed by the statement, "As thou hast sent me into the world, even so have I also sent them into the world." "The Father sent the Son to be the Saviour of the world" (I John 4: 14), and the Son commissioned the disciples to be the heralds of His gospel and the vehicles of His power (cf. Mark 1:16-20; Matt. 10:1-8). From the time that these men left their former occupations to join the Master they had been dedicated to the work of the gospel. The disparity between the disciples and the world, and the devotion of the disciples for Christ, are powerfully attested and recognized in the Saviour's affirmation, "The world hath hated them" (v. 14).

In the sense of separation from the world and dedication unto God we must conclude that these disciples already stood in sanctified relationship to their Lord. And yet He prayed for them, "Father, sanctify them." Their sanctification was to be something more than separation and dedication.

There is another objection to such a restricted meaning. Sanctification must mean something other in the case of the disciples than it did for Jesus, for they were inwardly disqualified for God's service and He was not.

Mr. Watkins' statement, previously cited, that *hagiason* "is constantly used in the Greek of the Old Testament for the consecration of persons and things," will not support his conclusion that "hence our Lord can use it of Himself" and His prayer is

for the disciples' consecration "in the same way." As a matter of fact, the consecration of persons to the service of God is not without connotations of purity, even in the Old Testament.

For example, of Israel, the "holy" nation, Paul wrote, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28-29). A fleshly circumcision, despite its compliance with the law, constituting one an Israelite legally, did not satisfy God's demands for a separated people. He required a circumcision of heart, i.e., an inner and spiritual purification.

When Aaron and his sons were consecrated to the priesthood they were sprinkled with blood from the altar and anointed with oil. That blood was emblematic of the sacrifice of Christ, by which the servant is made acceptable; and oil typified the anointing with the Spirit, by which our service is made effective. Separation here was not merely external.

Such inner separation to God's will and work demands a cleansing from sin. In the regenerate heart there yet lurks a rebel who opposes the will of God and hinders the work of God. "The carnal mind is enmity against God" (Rom. 8:7), and "our old man" must be "crucified" and "destroyed" (Rom. 6:6) before we are in the full sense separated and dedicated unto God. This is accomplished by the indwelling Holy Spirit, a redemptive gift purchased for the Church by the death of Christ. This is the reality of which the blood-sprinkling and oil anointing were but symbols.

To that redemptive death Christ consecrated himself. That is the significance of the word in its application to Him. But in sanctifying us He does more than consecrate us to divine service. He removes our inward disqualification for that service by cleansing us from all sin. In his judicious commentary Meyer says: "The kai has its logical justification in the idea of consecration to both clauses, although its special sense is different in each; for the disciples are, through the sacrifice of Jesus, to be consecrated to God in the sense of holy purity, endowment, and equipment for their calling. On the other hand, the self-consecration of Christ is sacrificial." [2]

This distinction is also drawn by Olshausen, who writes: "As applied to Christ... it means only to 'consecrate'; whereas, in application to the disciples, it means to 'consecrate' with the additional idea of previous sanctification, since nothing but what is holy can be presented as an offering." [3]

Meyer points out that this consecration of the disciples, which embraces "holy purity, endowment, and equipment for their calling," is "wrought through the Paraclete" and "in virtue of the reception of the Paraclete, which reception was conditioned by the death of Jesus." [4] Similarly, McGarvey and Pendleton

comment: "To sanctify means to set apart to a holy use. As Jesus had been set apart as God's messenger to the world, so He had set apart the apostles as His messengers to it. This setting apart was not a formal, empty act, but was accomplished by God's imparting or developing a fitness in the one sanctified to perform the duties for which he was set apart. Fitness in this case would be imparted by imbuing the apostles with the Spirit of truth." [5]

Now it is a matter of historical record that when these disciples were sanctified, i.e., consecrated to and fitted for the mission of witnessing to the world, their hearts were purified by the Holy Spirit as He took up residence in their personalities. According to the unimpeachable testimony of Simon Peter, comparing the disciples' baptism with the Spirit at Pentecost with an identical experience vouchsafed to the household of Cornelius, "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). Not only could there be a distinction between the consecration of Christ and that of the disciples, but we learn that there definitely was. Immaculately conceived and sinlessly manifested, He needed no purification; but His disciples both required and received it to make their consecration acceptable.

We have another objection to enter against the position that such commentators as Watkins take. It is extremely dubious that his contention that the root meaning of the word is not holiness but separation can be sustained. Hagiasion is compounded from the privative ha, which is equivalent to the English negative un, and the noun ge, "earth." Literally, these combined roots would mean unearth, and suggest a metallurgical refinement, a separation of soil from metal in the ore. In the opening chapter of Isaiah these words of Jehovah assure such a refining: "Thy silver is become dross... I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin" (Isa. 1:22-25). A like purging is the theme of Mal. 3:1-3: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." On this passage Asbury Lowrey comments: "The reference is to the process of refining gold and silver in chemical metallurgy by the use of the crucible under the powerful agency of fire. The whole Gospel covenant, with all its efficacious provisions, is the crucible; the Holy Spirit, the promised Comforter, is the fire; Jesus Himself is the watchful and deeply interested purifier. And, like a wistful and practiced refiner, He notes the sanctifying work until the heart becomes so pure that, like a mirror, it reflects His own image." [6]

"Sanctify" most definitely includes the idea of purification. The sanctification of the disciples, as effected by their baptism with the Spirit, accomplished such a

refining as the Old Testament promises mentioned. The significance of sanctification, then, is deeper than consecration unto God's service. It embraces and effects a purification from sin that inwardly qualifies us for the high privilege of that service. With that fact established we shall now devote our attention to a consideration of the instrumental means of accomplishing our sanctification.

III. The instrument of sanctification is identified. "Sanctify them through [7] thy truth: thy word is truth." The Word of God, the Word of truth, is the instrument employed by the Spirit to encompass our entire sanctification. At once the question arises, How does the Word of truth become the medium of sanctification? We hasten to reply:

A. Not in a magical sense!

We are not automatically sanctified by simply reading, pondering, or memorizing the Word of God. As J. C. Macaulay expresses it: "The Word does not sanctify, willy-nilly, but as we 'let the word of Christ dwell in us richly in all wisdom,' as we 'receive with meekness the engrafted word,' that whole vast range of spiritual truth becomes the mold into which our lives are poured, until, this present evil world having no more foothold, we are wholly set apart for God in practice as in the divine purpose, and the likeness of God shines out." [8]

In support of this fact Macaulay tells of an odd character who used to frequent Jerry McAuley's Water Street Mission in New York. This chap would occupy a front seat, slumped down in what seemed to be a daze of preoccupation. However, when anyone preaching or testifying would misquote a passage of Scripture, or give a mistaken reference, this man came to his feet to give the correct quotation and the chapter and verse where it occurred in the Bible. He was nicknamed "Chapter and Verse" because of this mastery of references. But to the day he died old "Chapter and Verse" gave no indication whatsoever of being saved by Christ!

We read in Acts of one Simon Magus, who "believed" the preaching of Philip and was "baptized." Yet to this same man, who sought to purchase the power of God with filthy lucre, Peter addressed a withering rebuke: "Thy heart is not right in the sight of God... thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:5-24). It is quite possible to hear and believe the Word of God and, so far from being sanctified, remain in a lost state! [9]

No, the Word does not sanctify in a magical sense. Rather, it operates to produce our sanctification

B. In a very practical sense.

For any promised experience to be realized in personal consciousness two things are necessary, the comprehension of its truth and its appropriation by faith.

The Word of God both enlightens our minds and inspires our faith in the matter of sanctification.

The Word of God enlightens our minds. There we learn what sanctification is and does. Writing to Timothy, the Apostle Paul said: "Thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:15-17). Knowledge of the truth induces to faith in Christ and ultimates in the perfection of the believer for the service of God.

Peter reminded the Church that "it is written, Be ye holy; for I am holy." In the written Word of God we are furnished the doctrine of holiness.

Holiness is written in precept. For example, this precept from the pen of Paul is a searching challenge to separation and purification: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 6:14 -- 7:1). The conclusions of Joseph Smith on this passage are splendid: "Three things are apparent from these words: (1) That the carnality which he had shown yet dwelt within them was of the nature of a pollution affecting both flesh and spirit. (2) That the Gospel contemplates nothing short of a cleansing from all of this -- that no part of it is to remain; and (3) this from the present moment, as the tense of the verb indicates." [10]

Holiness is written, too, in promise. A single promise will suffice, though many could be given. It is the promise studied in the previous chapter: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Here the believer is promised a spiritual illumination "light"; a spiritual association -- "fellowship"; and a spiritual purification -- "cleanseth." Such comprehensive promises are calculated to set the believer's heart aflame with intense desires for personal sanctification.

Holiness is written, also, in prayer. How often the sanctification of the Church became the burden of the Apostle Paul's heart we have endeavored to show in a previous book, *Holiness in the Prayers of St. Paul*. [11] A notable instance is the prayer that furnishes the text of our initial study in this book: "The very God of

peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). Here is a prayer for the greatest of purgings -- "sanctify you wholly"; by the greatest of powers -- "the God of peace"; for the greatest of purposes -- "preserved blameless unto the coming of our Lord Jesus Christ"; on the greatest of promises -- "faithful is he... who also will do it." It is surely such a prayer as only God could inspire. It is unthinkable that He would refuse to answer it!

Holiness is written, furthermore, in personal example. If he should pray so earnestly for the sanctification of others, and press the claims of this experience so ardently upon others, all the while failing to possess it himself, Paul would be the veriest of hypocrites. Therefore, we are not surprised to hear him testify to the Thessalonians: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thess. 2:10). He also affirmed: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (II Cor. 1:12). By the power of divine grace the apostle's manner of living was characterized by transparency of holiness and approved by an unstained conscience. He was a living example of the sanctification he preached to others, so that in this regard, as in all other spiritual matters, he could say, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). Like the "poor Parson" of The Canterbury Tales, "This noble ensample to his sheep he gave, that first he wrought, and afterward he taught."

When we study the Word of God and find the experience of sanctification delineated in precept, promise, prayer, and personal example, we are convinced of its possibility and necessity and in our strong desire to be sanctified we seek to exercise a faith that appropriates the truth and makes it an actuality in our hearts and lives. Here again we discover that the Word of God instruments holiness.

For the Word inspires our faith. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "The heard preaching of the gospel brings about in men's minds faith on Christ." [12] The impact of the revelation of God's love and integrity creates an assurance in our hearts that He will fulfill His promises. We echo the persuasion of Paul, who subjoined to the prayer for entire sanctification the assurance, "Faithful is he that calleth you, who also will do it" (I Thess. 5:24). Convinced of God's faithfulness, we trust Him to do it; yea, we trust that He does it! And we joyfully and peacefully take up our "inheritance among them which are sanctified by faith" (Acts 26:18).

In this manner, by the enlightenment of our minds and the inspiration of our faith, the Word of God becomes the instrument of our sanctification. For the Holy Spirit mysteriously and powerfully operates in and with and through the Word. Thus Peter, who insisted that the Holy Spirit purified the heart (Acts 15:8-9), also writes, "Ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren" (I Pet. 1:22).

When John Wesley was accused of fanaticism by those who ridiculed and opposed his preaching of sanctification receivable now by faith, he replied, "If I am a fanatic I have become one by reading the Bible." The Word of God is the instrumental cause of our sanctification.

* * * * *

07 -- THE FAITH OF BELIEVERS

Text: Acts 26:18

I. Christ is the object of faith, therefore a divine Person.

A. Modernism hails Him as a man, whose faith is to be imitated.

B. Christianity hails Him as God, in whom faith is to be reposed.

1. Paul's relation to Christ (Phil. 2:11).

2. Christ's claim to our faith (John 14:1).

II. Sanctification is the issue of faith, therefore a divine work.

A. We are not sanctified gradually by growth (I Pet. 3:18; 1:1-8; Acts 15:8-9).

B. We are not sanctified finally at death (I Cor. 15:26; Luke 1:68-75).

C. We are sanctified, instantly and completely, by God through faith (John 17:17; Acts 2:2-4; 15:8-9).

III. Faith is confidence in a Person, therefore a volitional act.

A. Faith involves conviction of the truth.

B. Faith is confidence in a Person (I Thess. 5:24; Ps. 56:3-4).

1. We have the ability to trust Christ (Rom. 12:3).

2. And the responsibility for trusting Him (John 6:29).

That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts 26:18).

From the moment of his conversion the Apostle Paul was called to minister the gospel of the grace of God to the Gentiles. Among the several benefits which

would accrue to his auditors was this, "inheritance among them which are sanctified by faith" in Jesus Christ. From this portion of Paul's noble defense before Agrippa we learn that (1) Christ is the object of faith, therefore a divine Person; (2) sanctification is the issue of faith, therefore a divine work; and (3) faith is confidence in a Person, and therefore a volitional act. These considerations may guide us now in our study of faith as the conditional means of sanctification.

I. Christ is the object of faith, therefore a divine Person. "Faith that is in me."

This is a point at which the incisive difference between liberal theology and conservative orthodoxy, between modernism and Christianity, stands lucidly revealed.

A. Modernism hails Jesus as a man, whose faith is to be imitated.

To the liberal theologian the Jesus presented in the Gospels was a man of sublime faith, and we are Christians to the extent that such faith finds emulation in our own lives.

B. Christianity hails Christ as God, in whom faith is to be reposed.

The Presence that arrested Saul on the road to Damascus was the risen Christ. From that moment Saul hailed Jesus as Lord and worshiped Him as God. No other attitude is possible to anyone who has actually and personally been confronted by that same living Person. The testimony of fundamental Christianity is beautifully summarized in the words of James Stewart: "In Christ, the one and only God has come. It is a confession of faith which I am constrained and bound to make, because the more I confront myself with the fact of Christ, the more intensely do I know that the living God is confronting me, demanding -- as only God can demand -- the entire and utter surrender of my soul. If the final reality of the universe comes to meet me anywhere it comes to meet me here; and all I know of God -- His nature, attributes, and ways of working -- has come to me through Jesus. Wherefore, with the whole company of His disciples throughout the centuries to whom the glory of the Word made flesh has been revealed, I, too, can take the sublime, imperishable words upon my lips and say-'This is the fulness of the Godhead bodily. Thou art the King of glory, O Christ; Thou art the everlasting Son of the Father!'" [1]

If Christ is not a valid object of faith, but only a supreme example for faith, then the relation of Paul to Christ was wholly false and insupportable. On the Damascus highway the stricken persecutor cried out in response to the voice from heaven, "Who art thou, Lord?" (Acts 9:5.) The piercing answer came, "I am Jesus." Ever after, by voice and in letters, the apostle to the Gentiles affirmed the unequivocal lordship of Jesus Christ. "Jesus Christ is Lord" (Phil. 2:11). "To us there is but... one Lord Jesus Christ" (I Cor. 8:6)! Critics such as Bousset have struggled to subtract the element of deity from the term by insisting that Paul used

the term as it was employed in the mystery religions of the Gentile nations of that day. [2] But such apologists as J. Gresham Machen have shown conclusively that the ground of Pauline usage is to be found in the Septuagint version of the Old Testament. [3] There the dread name of Jehovah was rendered by the Greek word *kyrios*; and when Paul, reared in the strict monotheistic traditions of Israel, constantly employed that term of Jesus, we may be confident that *Christos kyrios* was an affirmation of deity.

This is the conclusion reached by James Stewart in a great book on Paul. "With glad heart Paul acknowledged himself a bondman to the greatest of all masters. He was the slave: Jesus was the Lord. But did this name, as Paul used it, connote divinity? It seems impossible to resist that conclusion. In one of the greatest passages he ever wrote, Paul hailed it as the 'name which is above every name.' According to this passage, it is God Himself who confers it, and it is Jesus in His exalted state who bears it. On the day of Damascus, it was Jesus clothed in glory (*doxa*) who had revealed Himself; and from that hour the thought of glory and exaltation was never far away when Paul called Jesus Lord. His place was at the right hand of God. To His authority there was no limit whatever. Before Him all created things would bow. Every voice in the universe would declare, 'He is Lord of all.'... While maintaining his monotheism, and while speaking of the Son as subordinate to the Father both now and in the coming consummation, Paul never conceived of Jesus as being anywhere else than on God's side of the line that separates divine and human. It was by no fantasy of the imagination that he saw Christ occupying a place within the sphere of the Godhead. He knew, by the compelling force of revelation and by the sheer logic of spiritual experience, that no other place was possible." [4]

Indisputably, Paul conceived of Christ as God, as faith's lawful object. "And as you read the Apostle's words about Christ glorified," declares Moule, only one of two decisions is possible: "Here is either the very wildest delusion ever generated by a disturbed brain, or -- the Incarnation of the Eternal Word." [5]

And liberalism, either boldly or ambiguously, has dared to take the former position. It holds that Paul was deceived about Christ and the deceiver of others. But if Paul was wrong, if Christ was not divine and the true object of religious faith, we must also affirm that the self-claims of Christ were false and insupportable. Only by the grossest and most ruthless wresting of Scripture can a denial be fabricated to the fact that Christ conceived of himself as the object of faith, and therefore a divine Person.

In John 14:1 are these tender and familiar words of Christ to His confused and grieved disciples. "Let not your heart be troubled: ye believe in God, believe also in me." The Revised Version accurately brings out the imperatives of the original Greek: "Believe in God, believe also in me." Certainly Christ is not saying, "Believe in God as I believe in God." He presents himself as the object of faith in a sense identical with and inseparable from faith in God the Father.

Of course, it is possible for the liberal critic to deny these words as the speech of Christ, to insist that such high claims to deity are only put in His mouth by well-intentioned but terribly mistaken disciples. But once we have recognized the fact that to the apostles Christ was an object of faith, another challenging truth emerges: When these men reposed their faith in Christ as God, changes were wrought in their lives which only God could effect! They were joyfully conscious of a real and vital experience of reconciliation to and acceptance with God, where before they were filled with guilt and despair because of the divine condemnation of their sins.

This is precisely why the emasculated gospel of modernism produces no assured Christian experience. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). It is Christ "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). And when a puerile attempt to emulate the faith of Christ is substituted for the divine command to exercise faith in Christ, the result is spiritual frustration and religious vacuum. Christ is God, the God who justifies freely and sanctifies wholly, and only as we so exalt Him and approach Him and supplicate Him will those blessed gospel experiences of deliverance from sin become ours in personal consciousness! If the day should ever come when our own church no longer affirms, "We especially emphasize the deity of Jesus Christ," [6] we shall no longer enjoy glorious scenes of victory around altars of prayer where sinners are finding pardon and believers are obtaining purity. It is Christ, as a divine Person, who provides our sanctification. He is the object of our faith!

Here we may make the transition to our second proposition:

II. Sanctification is seen as the issue of faith, therefore a divine work.
"Sanctified by faith..."

When the experience of sanctification is viewed as the work of God in response to faith, certain popular theories are exposed as erroneous: the notion that we are sanctified gradually by a process of growth in grace, and that we are sanctified finally by or at death.

A. We are not sanctified gradually by growth.

Dr. Charles Hodge, in his monumental Systematic Theology, describes justification as a "transient act" and sanctification as a "progressive work." This progressive work, according to Hodge, "consists in two things: first, the removing more and more the principles of evil still infecting our nature, and destroying their power; and secondly, the growth of the principle of spiritual life until it controls the thoughts, feelings, and acts, and brings the soul into the image of Christ." [7]

The nature of "evil still infecting our nature" is here misrepresented. There are no "principles of evil" lurking in the regenerate nature; there is rather a principle of evil remaining. Inbred sin is a unitary evil. Paul represents it, therefore, as "sin that dwelleth in me" (Rom. 7:20); "a law, that, when I would do good, evil is present with me" (Rom. 7: 21); "the law of sin and death" (Rom. 8:2); "this body of death" (Rom. 7:24); "our old man... the body of sin" (Rom. 6:6).

Since inbred sin is a unitary evil it cannot be removed "more and more." If it is removed at all it is all removed. It is true that the "old man" is characterized by certain "deeds" (Col. 3:8-9), but the deeds are separable from the old man, and a person may be victorious in suppressing some of these deeds. This, however, does not deal effectively with the nature and principle of evil underlying the deeds. The "old man" is not to be torn from our natures limb by limb. He is to be "crucified" and "destroyed"; the whole lurking principle of evil is to be removed with dispatch!

Furthermore, in Hodge's teaching, a power of sanctification is attributed to growth which simply does not belong to growth. Growth affects life as a quantity but not as a quality. In His parable of the wheat and tares we find the Master saying, "Let both grow together until the harvest." The growth of wheat did not cleanse the field of tares. And growth in grace will not purge the heart of carnality. Really, Dr. Hodge exposes the weakness of his own theory when he writes of "Christians in all ages and in all parts of the Church" whose "writings are filled with the account of their struggles with the remains of sin in their own hearts... The great lights of the Latin Church, the Augustines, and Bernards and Fenelons, were humble, penitent, struggling believers, even to the last..." [8] To the very last they were still struggling as at the first! All their growth in grace had failed to produce the desired purity of nature and holiness of heart. And therefore, something else had to accomplish that work after their futile struggles were ended by death.

If God has to step in at death and do what a lifetime of growth had failed to achieve, why may God not here and now invade the soul of His believing child with sanctifying energy? He can and does if His child really believes on Him for that experience!

Peter, in his Second Epistle, issues the command, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (3:18). In the opening chapter of that same Epistle such a growth is beautifully outlined. "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (1:5-7). Now all these virtues which are expressive of growth in grace are added to faith already present. Faith is the soil in which they bloom, the foundation upon which they are erected. In verse 1 he addresses this Epistle to those "that have obtained like precious faith" with himself. What had the gift of faith wrought in his experience? Among other things, he had been "sanctified by faith." "Purifying their hearts by faith" (Acts 15:9) was his description of God's work in the hearts of Cornelius and

his household, and in the hearts of the 120 believers in the Upper Room on the Day of Pentecost. So far from urging Christians to grow in grace in order to obtain purity of heart, he posits the faith that has appropriated sanctification as the foundation of that spiritual development. As Dougan Clark has written: "Entire sanctification, so far from excluding growth, is itself the best preparation for a healthful, symmetrical, and continuous growth."⁹ Sanctification is not produced by growth; it rather produces and expedites growth in grace. It is not the result of a believer's growth; it is the issue of a believer's faith. It is wrought by God in the moment that faith is exercised.

B. Furthermore, we are not sanctified finally at death.

It is possible to interpret the "inheritance" mentioned in our text as a state into which we enter at death or even at the coming of Christ. Meyer refers to this "inheritance" as "a share in the Messianic blessedness."¹⁰ What he means by "the Messianic blessedness" may be discovered in his comment on Matt. 5:5: "The very ancient popular (Gen. 15:7f.) theocratic conception, to come into possession of the land (of Palestine), has been raised to its antitypical Christian idea, so that the Messiah's kingdom and the receiving possession of it is intended." On Gal. 3:18 he further comments, "The Messianic salvation" is called "a future possession to be realized at the parousia." And on Eph. 1:11, "the inheritance" he interprets once more as "the possession of the Messianic kingdom, which before the Parousia is an ideal possession, and thereafter a real one." In his opinion, then, this "inheritance" is a share in the Kingdom to be established by Christ at His return to earth.

This does not mean, however, that our moral and spiritual preparation for that Kingdom must await the coming of Christ, or even be postponed until death. Paul and John certainly emphasize entire sanctification as a present preparation for future inclusion in the reign of Christ. "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). "Blessed and holy is he that hath part in the first resurrection.., they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). Henry Alford renders our text, "a place among them that are sanctified by faith that is in me." The inheritance is thus viewed as a present possession, a share in the fellowship of the sanctified.

Paul describes death as "the last enemy" (I Cor. 15:26). Zacharias, "filled with the Holy Ghost," prophesied that Christ would deliver us "out of the hand of our enemies" that we "might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:67-75). These passages do not encourage us to welcome the moment of death as the time of our deliverance from sin. It is in this life that we are to "live soberly, righteously, and godly," being redeemed "from all iniquity" and purified unto Christ (Titus 2: 11-14)!

We are sanctified by faith, not by death. Nor is there the slightest indication anywhere in Sacred Writ that we shall be able to exercise in dying a faith for cleansing that we could not exercise while living. A friend of mine recently lost his father. The old gentleman was in terrible pain or sedative sleep in those last hours of life. My friend remarked to me the day of his father's funeral: "As I watched my father die I thought, If a man isn't ready to meet the Lord before the dying hour, he isn't likely to get ready then. He will be too full of pain or dope to think and pray about his soul." The dying hour is a poor time for the exercise of faith for sanctification.

C. We are sanctified instantly and completely by God through faith.

When our Redeemer prayed for the Church in the deepening shadows of His approaching cross, this petition was wrung from His burdened heart: "Father, sanctify them" (John 17:17). As we have before observed, this verb is in the aorist tense and imperative mood. According to Winer, "The imperative aorist denotes an action that is either rapidly completed and transient, or viewed as occurring but once." [11] Harking back to Dr. Hodge, that eminent theologian regarded sanctification as progressive and incomplete, in contradistinction from justification, which is transient and complete. But here we learn that believers are sanctified just as they were justified, instantly and completely by faith in Christ.

We have had numerous occasions to refer to the clear-cut and forthright testimony of Simon Peter in Acts 15:8-9, where purity of heart by faith, through the baptism with the Spirit, is attested. In the ancient record of the Spirit's inaugural at Pentecost we read, "Suddenly there was a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.... And they were all filled with the Holy Ghost..." (Acts 2:1-4). The infilling which accomplished the purifying transpired suddenly.

Sanctification, we repeat, is not an experience achieved as a result of growth in grace, continuing through life and consummated at death. It is an inner purity and power realized in the very moment that our faith embraces the promises of cleansing with which the pages of Holy Writ are spangled. We are just as able to utilize that power of faith now as we can hope to be in the dying hour.

Purity is not maturity, but maturity certainly depends upon purity. As Harry Jessop reminds us: "The sick child weakens instead of growing strong. The diseased fruit rots instead of going on to ripen. The worm-eaten tree does not flourish; it quickly decays. Likewise the sin-infested soul does not and cannot develop as it should. Sin is not conducive to spiritual growth; it never was and never can be... The soul delivered from the virus of carnality is thereby set free for growth and development in Christian virtues such as could not be possible while indwelling sin remained." [12] Sanctification is not produced by growth; it is productive of growth. Sanctification is not dying grace; it is living grace. Sanctification is not the issue of growth and death; it is the issue of faith. It is

therefore a divine work, and the divine Workman is fully capable of sanctifying your heart now.

It remains for us to consider the third proposition which the text implies:

III. Faith is viewed as confidence in a Person, therefore a volitional act. "Faith that is in me."

A. Faith involves a conviction of the truth.

John Wesley, in his oft-quoted formula for sanctifying faith, wrote: "But what is that faith whereby we are sanctified -- saved from sin and perfected in love? It is a divine evidence and conviction, first that God has promised it in the holy Scripture... It is a divine evidence and conviction, secondly, that what God hath promised He is able to perform... It is, thirdly, a divine evidence and conviction that He is able and willing to do it now... To this confidence, that God is able and willing to sanctify us now, there needs to be added one thing more -- a divine evidence and conviction that He doeth it. In that hour it is done." [13]

When this aspect of faith, as conviction that certain things God has promised are true, is carefully analyzed, it reveals faith in another and deeper aspect:

B. Faith is confidence in a Person.

We will never be fully persuaded that any promise of cleansing is true unless we are fully confident that the Promiser is faithful. Faith rests, ultimately, upon our conviction of the faithfulness of God. That is why Paul, having prayed for the entire sanctification of the Thessalonians, goes on to affirm, "Faithful is he that calleth you, who also will do it." Our conviction of the veracity of any promise of Christ is grounded upon our confidence in the integrity of the person of Christ. The words of our text imply this: "them which are sanctified by faith that is in me."

Now faith as confidence in a person, while possessing certain intellectual and emotional elements, is largely a matter of volitional action. We commonly speak of placing or putting our trust in a person. The Psalmist said, "What time I am afraid, I will trust in thee... in God I have put my trust..." (Ps. 56:3-4). It is an action that rises out of willing. It is deliberately, purposefully, intelligently committing oneself to the Lord, that He might fulfill in and to us whatever His Word has promised unto us.

Our sanctification does rest upon "belief of the truth" (II Thess. 2:13). Belief of the truth, in turn, depends upon our belief in Him who is "the truth" (John 14:6). And confidence in Christ, that He keeps His word and sanctifies your heart, is an act for which you are responsible. I am insisting upon this aspect of faith because the ultimate purpose of this writing is practical, not doctrinal. I am concerned that my readers not only know about holiness intellectually, but that they know Christ,

the Sanctifier, experientially. Therefore, I want to anticipate and obviate the objection often made: "I can't believe. I just don't have the faith to be sanctified. God must give me the faith or I never shall be sanctified." God has given you the power of faith! "God hath dealt to each man a measure of faith" (Rom. 12: 3, R.V.). For the exercise of that power you are responsible. You have the ability to believe and therefore the responsibility for believing in Christ. You know that God's Word is true, and can act upon its truth. To the persuasion of faith you can add the action of faith. You can commit yourself, trust yourself, to Christ to have sin removed just as voluntarily and deliberately and completely as you would trust yourself to a reputable surgeon for the removal of a tumor.

Faith is not magic. Neither does it operate automatically. We choose to believe, we commit ourselves to Christ. "Believe on the Lord Jesus Christ," is more than advice, it is command. A trustworthy God would not command the impossible. You can exercise faith for sanctification. Unbelief is not the result of a weak heart but of an evil heart (Heb. 3:12). It is the product, not of inability, but of iniquity. Jesus said, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29), i.e., this is the work God requires of you, the placing of confidence in Christ as your Saviour from sin. When we place ourselves in the hands of Christ for this very purpose, that He might become the Sanctifier of our polluted natures, it is our confidence in His divine integrity that enables us calmly to assume and assert that "the blood of Jesus Christ... cleanseth us from all sin."

Christ is the object of faith. He is therefore a divine Person and able to sanctify wholly. Sanctification is the issue of faith. Therefore it is a divine work, and growth and death are not required for it. Faith is confidence in a Person. Therefore it is a volitional act, and we are able and responsible for exercising that faith. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

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2. Theologians have generally regarded creation as the Father's special work, redemption as the Son's, and sanctification as the Spirit's. The distinction must not be held too arbitrarily. In the work of creation the Son and Spirit are active agents (John 1:3; Gen. 1:2); the Father and the Spirit are actively concerned in redemption (II Cor. 5:19; Heb. 9:14); and the entire Trinity is occupied with our sanctification, as this present book shows. In essence and in operation God is One!
3. Bernie Smith, *Flames of Living Fire* (Beacon Hill Press, 1950), p. 48.

4. See this objection advanced and defeated in J. Glenn Gould's excellent little book, *The Whole Counsel of God* (Beacon Hill Press, 1945), pp. 46-47.

5. Meyer's *New Testament Commentary* (Funk & Wagnalls, 1884). Cf. Denny's view in *The Expositor's Bible*.

6. Lunemann, *ibid*.

7. Clarke's *Commentary* (Abingdon).

8. It is true that man is partially sanctified at regeneration, but "wholly" in this place does not so much refer to the completion of that work as it does to the extent of it in man's personality. "The idea is rather that of leaving no part unsanctified, than that of doing the work completely so far as it goes; thus it serves to introduce the next sentence, which explains it." Mason, *Ellicott's Bible Commentary*. It is "an adverb of quantity... the whole personality of the Thessalonians denoted." Lunemann, *op. cit*.

9. A. M. Stibbs, *The New Bible Commentary* (Wm. B. Eerdmans Publishing Co., 1953), p. 1113.

10. Cf. Jas. 1:8; 4:8.

11. *Ellicott's Bible Commentary*.

12. *The New Bible Commentary*, p. 1058.

13. "Spirit is the breath of God considered independent of the body; soul, that same breath insofar as it gives life to the body." Godet, quoted by Wiley, *Christian Theology* (Nazarene Publishing House, 1941), II, 16.

14. Cf. also I Cor. 2:14-15; 15:44, 46.

15. "When we find two words used for the same thing, the natural inference is that they give us each a different look at it. One of them shows it in one aspect; the other in another... The soul means the life which is in man, taken simply as it is, with all its powers; the spirit means that very same life, taken in its relation to God." Jas. Denny, *The Expositor's Bible* (A. C. Armstrong & Son, 1903). Wiley regards soul as "spirit in relation to body" (*Christian Theology*, II, 16). Mason regards soul as "a function of the body" (*Ellicott's Bible Commentary*). And Meyer, commenting on Luke 1:46-47, refers to psuche (soul) as the "mediating organ between pneuma and body, which receives the impressions from without and within, and here expresses by means of the mouth what has taken place in the pneuma (spirit)" (*Meyer's New Testament Commentary*).

16. A. J. Mason, op. cir. "An emphatic contrast to the efforts of men," writes Lunemann, op. cir.

17. Smith, op. cir., pp. 56-57.

18. The Greek is *ho kalon humas*. *Kalon* is a present participle, but used "as a substantive, and therefore without regard to time: your Caller." Lunemann, op. cir.

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1. Cited by Marcus Dods in *The Expositor's Greek Testament* (Wm. B. Eerdmans Publishing Co., 1944), IV, 377.

2. "Strange" is the Greek *xenai*, "novel... and irreconcilable with pure Christian faith." Dods, *ibid*.

3. John Calvin, *Commentaries*, trans. John Owen (Wm. B. Eerdmans Publishing Co., 1948).

4. Thus Calvin, op. cir., in his comment on this verse. "To be occupied in meats is to be taken as having a regard to them, so as to make a distinction between clean and unclean." Cf. Rom. 14:14-21; I Cor. 8:4-13; I Tim. 4:3-5.

5. "The idea seems rather to be a misleading suggestion of some spiritual benefit to be gained by eating meat offered in sacrifice." A. M. Stibbs, *The New Bible Commentary* (Wm. B. Eerdmans Publishing Co., 1953), p. 1113.

6. Calvin, op. cir.

7. See *Westminster Dictionary of the Bible*: "Essenes." Also Edersheim, *Life and Times of Jesus the Messiah* (Longmans, Green, & Co., 1904), I, 327.

8. *The Expositor's Bible* (A. C. Armstrong & Son, 1903), p. 319.

9. Cf. Lev. 4:12, 21.

10. Cf. Heb. 13:20-21. Strength for "every good work" is here attributed to being made "perfect" (*katartisai*, set in joint to do His will), an experience resulting from God "working in you."

11. Luke 18:9-14. The Pharisee who boasted of his external righteousness ("I fast... I give tithes...") "prayed thus with himself." He addressed his words to God, but the phone was never lifted from the hook on heaven's end of the line!

12. "The present wavering and unsatisfactory condition of the Hebrews is to be exchanged for one of confidence and steadfastness, not by listening to teachings about meat... but by approaching the throne where grace reigns and from which it is dispensed; 4:16." The Expositor's Greek Testament, IV, 377.

13. Alexander Maclaren, Expositions of Holy Scripture (Wm. B. Eerdmans Publishing Co., 1944), XV, 296:

14. Calvin's Commentaries, op. cit.

15. Clarke's Commentary (Abingdon).

16. The Expositor's Greek Testament, op. cit.

17. In John 17:17, Jesus prays for men already separated from the world (v. 16) and unto the service of God (v. 18).

18. Geo. R. Berry, A New Greek-English Lexicon to the New Testament (Wilcox & Follett Co., 1951), p. 117.

19. The Expositor's Greek Testament, op. cit.

20. Cf. Heb. 9:14.

21. "By the altar we must understand the atoning sacrifice of Christ: by 'those who serve the tabernacle' are meant believers in that sacrifice, prefigured, however, by the priests and worshippers under the old covenant." The Expositor's Bible, pp. 321-22. Some, however, of whom Calvin may be typical, regard the tabernacle-servers as the Levitical priests and worshipers, and take the passage to mean that, while they could not eat their sin offering, we may partake of ours, but only if we forsake the tabernacle, i.e., "the external rites connected with it." Calvin's Commentaries, op. cit. But the argument against any "feeding on Christ" is conclusive here. "The point he wishes to make is, that in connection with the Christian sacrifice there is no sacrificial meal... *oi te skene latrouontes* refers to the Christian worshippers. To refer them to the O.T. priests is to shatter the argument." The Expositor's Greek Testament, IV, 337-38. No sacerdotal hocus-pocus can transmute physical food into an expiatory sacrifice! In one sense only are we nourished by Christ, when "disdaining participation in any actual sacrificial meal" we "feed on Him in our hearts by faith." Weymouth, New Testament in Modern Speech (Pilgrim Press, 1948), p. 552, fn., by permission of Harper and Brothers, N.Y.

22. When we speak of the cross as our "altar" we use it metaphorically, not literally, in nearly every instance (cf. 21).

23. A.M. Stibbs, op. cit.

24. The Expositor's Greek Testament, op. cit., p. 376.
25. Geo. R. Berry, op. cit., p. 124.
26. See Holiness in the Prayers of St. Paul, W. E. McCumber (Beacon Hill Press, 1955), Ch. VII, esp.
27. Calvin, op. cit.
28. The Expositor's Greek Testament, op. cit., p. 378.
29. F. Davidson, The New Bible Commentary, p. 1034. Compare also T. E. Robertson's note on Philemon 6, *ibid.*, p. 1085.
30. A.M. Stibbs, *ibid.*, p. 1113.
31. Maclaren, op. cit., p. 312.

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4. G. T. Thomson and F. Davidson, The New Bible Commentary (Wm. B. Eerdmans Publishing Co., 1953), p. 960.
5. Geo. R. Berry, op. cit., p. 134.
- 6 Cited in Berry's Lexicon, op. cit., p. 129.
7. F. B. Meyer, Tried by Fire, Expositions of the First Epistle of Peter (Zondervan Publishing House, 1950), p. 12.
8. A. J. Mason, Ellicott's Bible Commentary (Cassell & Co., Ltd., 1903), p. 7.
9. "For so the Son of God was 'foreknown' to be the sacrificial Lamb; not against, or without His will, but His will rested in the will of the Father; this includes self-conscious action; nay, even cheerful acquiescence." Jamieson, Fausset, and Brown, Commentary on the Old and New Testaments (S. S. Scranton Co.), II, 498.

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11. F. B. Meyer, op. cit., p. 13.
- 12 Ibid., p. 12.
13. A. J. Mason, op. cir., p. 8.
14. Andrew McNab, The New Bible Commentary, p. 1130.
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18. A. J. Mason, op. cit., p. 9.
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16. W. M. Sinclair, Ellicott's Bible Commentary (Cassell & Co., Ltd., 1903), p. 201.
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7. Instead of "through," some prefer to translate "in" the truth, and regard the truth as the sphere, rather than the medium, of sanctification. "He prays that the divine Father will consecrate them in that whole life of truth incarnate in Himself." C. J.

Wright, quoted by A. J. McLeod, *The New Bible Commentary* (Wm. B. Eerdmans Pub. Co., 1953), p. 893. "The disciples were in the truth, for since they had believingly accepted the word of God given to them by Christ, and had kept it (vv. 6, 12), the divine truth, the expression of which that word is, was the element of life, in which they, taken from the world, and given to Christ, were found. Now He prays that God... would provide them with a holy consecration in this their sphere of life, whereby is meant... the equipment with divine illumination, power, courage, joyfulness, love, inspiration, etc." Meyer, *op. cit.*, pp. 467-68.

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THE END