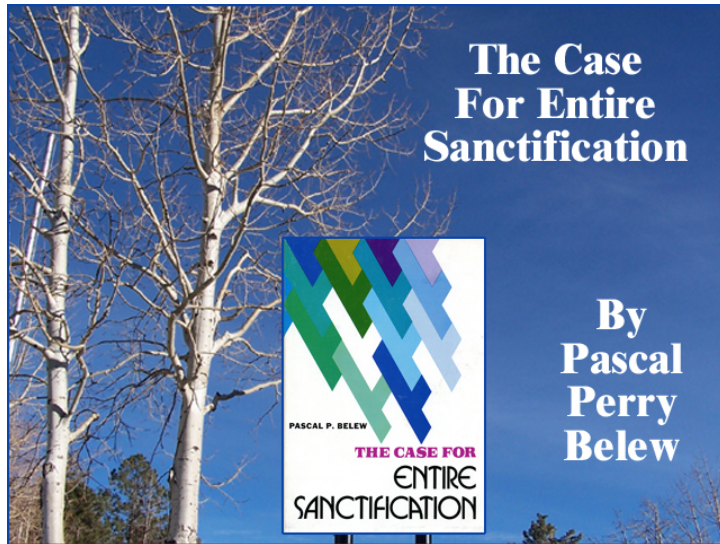


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THE CASE FOR ENTIRE SANCTIFICATION
By Pascal P. Belew



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DEDICATION

To my attractive wife and faithful companion, Marie Oyer Belew, with much appreciation for her encouragement and valuable assistance in proofreading.

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FOREWORD

It is a principle without dispute that the doctrine of entire sanctification must be experienced reality in a person's life before he can fully understand and interpret its concepts to others. I have known the author, Rev. Pascal P. Belew, since my boyhood days in the church. To me he has been a wonderful example as well as a strong advocate of the doctrine of entire sanctification. He gave me my first preaching assignment as my district superintendent, and across the years I have been grateful for the splendid example of his godly life and the wise counsel of his administration.

His rich experience and ministry give his latest book, The Case for Entire Sanctification, a real depth of spiritual insight, and his easy writing style makes the book clear and pleasant reading which can be understood by laymen as well as ministers. I commend it to our people as a needed contribution to the field of holiness literature.

**-- Charles H. Strickland
General Superintendent
Church of the Nazarene**

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PREFACE

The title for this book, **The Case for Entire Sanctification**, was suggested by 1 Pet. 3:15. After checking this passage in the Greek and various versions, none seem clearer than the Berkeley Version: "Revere Christ in your hearts as Lord and be always ready to make a defence to everyone who asks you for a reason of the hope that is within you; but do it gently and reverently."*

[*From the Modern Language Bible -- the New Berkeley Version in Modern English, copyright © 1945, 1959, 1969 by Zondervan Publishing House.]

The Greek word **hagiadzo**, which the Authorized Version here translates "sanctify," has three principal meanings: to set apart or consecrate, to cleanse or purify, and to hallow or reverence. Like all words its exact meaning must be determined, at least in part, by the context in which it is used. For example, in John 17:19, the one verse uses **hagiadzo** with two distinct meanings. As applied to Christ it means to set apart or devote to ultimate death, but as applied to His disciples it means to cleanse or purify.

In exact language, "entire sanctification" is the expression used to denote "the second blessing properly so-called." But in the interest of brevity, the adjective "entire" is usually omitted. However, wherever the term sanctification appears it is intended to mean entire sanctification.

Peter's admonition to make the defense "gently and reverently" is quite pertinent. For as The Pulpit Commentary remarks, "We must sometimes 'contend earnestly for the faith;' but it must be with gentleness and awe." Dr. Adam Clarke warns against saying "anything unbecoming the dignity and holiness of the religion" which one has espoused.

It is in this spirit that we have endeavored to explore the interesting and most important subject of entire sanctification.

-- P. P. Belew

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01 -- SIN AND HOLINESS

A correct diagnosis of disease is essential to its effective treatment. Likewise a proper understanding of sin is imperative to a right position on holiness. It was to illustrate and enforce this truth that God instituted the ritual of the Levitical law and devoted much of the teaching of the entire Bible.

"God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). In this blest abode, scintillating with beauty and containing all things good, God walked and talked with man in the cool of the day. There was imposed upon man but one prohibition: "The tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

Despite this strong warning, under the tempter's fierce assault, Eve first yielded, then Adam. For the one thing that they did not have, they sacrificed almost everything that they did have. By this act of disobedience the God-imparted holiness was lost and their nature was corrupted. In the cogent words of Dr. John Miley, "The deprivation caused the depravation." The stream of life was poisoned at its fountain, and sin became the sad heritage of the entire race. Thus, "by one man sin entered into the world" (Rom. 5:12). And "by one man's disobedience many [Greek, 'the many'] were made sinners" (Rom. 5:19). So, "All have sinned, and come short of the glory of God" (Rom. 3:23).

Well did the prophet describe it: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:4-6).

These burning words, spoken by the prophet in the long ago, apply with equal force to our own time. Behold the deceit, dishonesty, defiance, drunkenness, drugs, and disaster; vanity, violence, and voluptuousness; selfishness, sexuality, and unmentionable sin.

Various terms are used to denote the root cause of universal sinning. In the course of this volume we shall probably have occasion to refer to most of them. But for now we call attention to one expression: "the sin that dwelleth in me." The Greek noun for sin here is hamartia. According to Dr. A. M. Hills, this word occurs 36 times between Rom. 5:12 and Rom. 8:10; 29 times it is preceded by the definite article "the," and is always in the singular. Many competent scholars say that this construction means native depravity or the sin principle.

This "old man, which is corrupt," survives even after regeneration. The evil force that it wields may be seen from Paul's presanctified dilemma: "Now if I do that I would not, it is no more I that do it, but [the] sin that dwelleth in me" (Rom. 7:20). The apostle confesses to an inner state that at times overwhelmed him and all but compelled him to act contrary to Christian conscience.

This is a darkly hued picture! But the situation is not hopeless. The malady is called total depravity, because it extends to every area of man's being, but it is not without the possibility of remedy. Thanks to prevenient grace, man is not beyond redemption. God has provided a Redeemer -- "the Lamb slain from the foundation of the world" (Rev. 13:8). We may suppose that the grand promise was unveiled soon after the tragic fall: The seed of the woman "shall bruise thy head" (Gen. 3:15). And throughout the Bible runs the golden chain of assurance that "the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

And, "when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4), born of a virgin in Bethlehem of Judea. The sole purpose of His birth, life, death, and resurrection was to restore man to that holy estate in which God created him. Paul says, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22-23).

This complete redemption includes three crises-regeneration, sanctification, and glorification. They are sometimes called initial salvation, full salvation, and final salvation. Regeneration cleanses from outward pollution or committed sins; sanctification cleanses from inward pollution or native depravity; and glorification will cleanse from physical defects and infirmities at the return of Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

Such terms as holiness, sanctification, perfect love, and Christian perfection are frequently used interchangeably. However, there are some distinctions in their shades of meaning. The holiness of God is His general character which results from His moral perfections. In the opinion of Dr. A. H. Strong, God is not holy because He loves, but loves because He is holy. Likewise man's holiness, derived from God, is the very essence of spiritual being, from which all the other qualities result.

"The term holiness," says Dr. H. Orton Wiley, "as it is used in this connection, refers to man's moral or religious state, and sanctification, to the act by which he is made holy."

Holiness is the area of growth. It begins in regeneration, is perfected in sanctification, and, so far as we know, continues to grow throughout eternity. Dr. P. F. Bresee is said to have regarded holiness as the goal of the redemptive process. Dr. George Peck says, "The destruction of sin in the soul, and the growth of holiness, are two distinct things. The one is instantaneous, the other gradual."

John Wesley wrote, "My brother Charles and I, reading the Bible, seeing we could not be saved without holiness, followed after it, and invited others to do so. In 1737 we saw that holiness comes by faith. In 1738 we saw that men are justified

before they are sanctified, but still holiness was our pursuit -- inward and outward holiness."

After Wesley's many years of "pursuit," one Arvid Gradin gave him this description of his own experience: "Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquility, serenity and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sins."

This, Wesley says, was "what I had learned from the oracles of God."

We conclude this chapter with the oft quoted statement of Bishop Foster:

It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from alpha to omega, from the beginning to the end. Holiness! holiness needed! holiness required! holiness offered! holiness attainable! holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wonderful theme! It is the truth glowing over, webbing all through revelation; the glorious truth which sparkles and whispers, and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the central truth of the system. The wonder is that all do not see, that any rise up to question, a truth so conspicuous, so glorious, so full of comfort. Other than deity, there is nothing in heaven greater than holiness.

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02 -- HOLINESS IN THE OLD TESTAMENT

In the Old Testament the Hebrew noun qodesh, translated "holiness," appears not less than 30 times. The Hebrew adjective qadosh, translated "holy," appears not less than 500 times. And the Hebrew verb qadesh, translated "sanctify," appears not less than 100 times. They are usually interpreted to mean "separate" or "set apart." However, it will be seen from the following quotations that they sustain a close relationship to sanctity, cleanness, and purity.

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. 15:11). Here qodesh means the holiness of God.

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). Here qadosh applies to both God and man. Man is required to be holy like his God in kind, though not in degree.

"I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth" (Lev. 11:44). Here qadesh evidently means "to make holy."

The Sabbath instituted at the beginning of time, and hallowed by God's own observance of it, signified that "there remaineth therefore a rest to the people of God" (Heb. 4:9) -- the rest of sanctification.

The Tabernacle in the wilderness was scrupulously put together according to the plan God gave Moses, with every accouterment suggestive of holiness and worship, and overshadowed by the Shekinah glory. The great Temple was built on a much grander scale in Jerusalem, of which God said, "I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (1 Kings 9:3). Both of these structures were types of the Church or assembly of holy believers, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone... builded together for an habitation of God through the Spirit" (Eph. 2:20-21). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16).

No blemished, blind, or lame animal could be offered on the altar of sacrifice. No defective person could serve as priest. Even the high priest had "to offer up sacrifice, first for his own sins, and then for the people's" (Heb. 7:27). All this spoke of that holiness which God demands of His people. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Ps. 24:3-4).

Much of Old Testament holiness was ceremonial and symbolic. It pointed to the future and more spiritual regime. Old Testament saints cannot be judged by New Testament standards, but even so, many of them seem to have lived in advance of their day. They were perfect in their generations, lived up to the light they had. If some of them were not sanctified, they very closely approximated it. A few of them will now be considered.

Enoch was a type of those living saints who will be caught up "to meet the Lord in the air" at His return (1 Thess. 4:16-17). "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5).

Noah lived at a time when "the wickedness of man was great in the earth, and... every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "The earth also was corrupt before God, and the earth was filled with violence," (Gen. 6:11). Yet "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). Little wonder that when the world was destroyed,

"God remembered Noah" (Gen. 8:1), and that "Noah found grace in the eyes of the Lord" (Gen. 6:8).

Abraham lived about 75 years of his life in paganism. Then "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3), and he became known as "faithful Abraham" (Gal. 3:9), and "the Friend of God" (Jas. 2:23). Under the call of God, he left "Ur of the Chaldees, to go into the land of Canaan" (Gen. 11:31). With country and kindred left behind, the promise of God for a title deed, and divine assurance for his future, "he went out, not knowing whither he went" (Heb. 11:8). Wherever Abraham pitched his tent, "there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen. 12:8). And he paid tithes more than 400 years before it was required by the law (Gen. 14:18-20).

At 99 years of age, Abraham was "called unto holiness." "Walk before me," said God, "and be thou perfect" (Gen. 17:1). With this came a renewal of the divine covenant, and promise of the long-awaited son Isaac. Also there was a change of name from Abram to Abraham, and the institution of circumcision, all of which were appropriate to his new experience. And when the supreme test of his life came -- the command to offer as a sacrifice his beloved Isaac -- Abraham did not falter, "accounting that God was able to raise him up, even from the dead" (Heb. 11:19).

Three times God testified that Job "was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1, 8; 2:3). Perhaps in all history no one ever suffered greater reverses than did Job. He endured the loss of his wealth, health, and prestige; the death of all his children; the alienation of his wife; and the criticism of his friends. On top of it all, he was unable to communicate With God. Despite these untoward conditions, Job said, "Though he slay me, yet will I trust in him" (Job 13:15); and again, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

But the story ends with the good news that God compensated Job with twice the abundance that he had possessed before, and added 140 years to his life, that he might enjoy to the full all good things. Thus the world has had for an example "the patience of Job" and has "seen... [the] tender mercy" of the Lord (Jas. 5:11).

We have by no means exhausted the list of Old Testament worthies, but these are sufficient to show that God's objective for His people has always been "holiness unto the Lord."

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03 -- THE MEANING OF ENTIRE SANTIFICATION

Sanctification is defined as follows:

"We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

"It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

"Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

"This experience is also known by various terms representing its different phases, such as 'Christian perfection,' 'perfect love,' 'heart purity,' 'the baptism with the Holy Spirit,' 'the fullness of the blessing,' and 'Christian holiness'" (Manual, Church of the Nazarene).

This very comprehensive definition sets the stage for a full discussion of the subject in the chapters that follow. First, however, attention will be given to the correction of some misconceptions.

"Entire sanctification is not the destruction of any faculty, affection, or passion, but the purification, sanctification, and preservation of all that is essentially human" (Dr. H. Orton Wiley).

"One may be far from maturity, there may be much of weakness and ignorance, the judgment may be far from perfect, but the heart may be clean" (Dr. E. P. Ellyson).

John Wesley allowed that one may be sanctified and yet be subject to a thousand mistakes and errors; for, said he, "an error in judgment may occasion an error in practice." Wesley did not, however, allow the term sin in this connection. He feared that it would be made an excuse for deliberate sinning, as indeed it has in some cases.

The Mosaic economy distinguished between "sins of ignorance," which Wesley called mistakes, and willful sinning. Thus: "the priest shall make an atonement for the soul that sinneth ignorantly... and it shall be forgiven him" (Num. 15:28). "But the soul that doeth ought presumptuously.., that soul shall be cut off from among his people" (Num. 15:30).

This is not to say that mistakes are to be lightly passed over. Quite to the contrary: "If his sin, which he hath sinned, come to his knowledge: then he shall bring his offering" (Lev. 4:28). The sanctified Christian should be, and is, willing to

make all possible amends for his errors. And let us ever remember that our Lord taught us to pray, "Forgive us our debts, as we forgive our debtors" (Matt. 6:12).

Does sanctification destroy carnal anger? Yes. Righteous anger? No. "God is angry with the wicked every day" (Ps. 7:11). The line of distinction is not easily drawn. Perhaps in its finer shades the individual himself is the only one that can do so. He is the only one that knows his heart motive, and motive has to do with the rightness or wrongness of anger. There is, however, this distinction between carnal anger and righteous anger. Carnal anger contains unforgiveness, revenge, vindictiveness, hate -- the essence of murder. Righteous anger contains the element of holy grief. Jesus "looked round about on them with anger, being grieved for the hardness of their hearts" (Mark 3:5). "Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" (Mark 11:15). This is hardly the image of "gentle Jesus, meek and mild," all love and no wrath, such as is so widely presented.

No sanctified person can remain complacent in the presence of sin. "Ye that love the Lord, hate evil" (Ps. 97:10). The world is in the grasp of permissiveness, which sees little wrong in anything, and the foundations of civilization are fast crumbling. There is dire need of a prophetic ministry and an army of sanctified laymen that will rebuke sin in places both high and low.

Does sanctification destroy the appetite for sex? Of course not! Adam and Eve were still in possession of that holiness with which God originally endowed them when they were commanded to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28). The desire for sex is as human and normal as is the desire for food. God created both, and it is no more sinful to feel the impulse of sex than it is to feel the pangs of hunger.

It is at the point of consent to unlawfully gratify the desire that sin enters. The fact that a man is hungry does not justify his stealing food; nor does the urge for sex give one the right to unlawfully engage in it. Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). "In the sweat of thy face shalt thou eat bread" (Gen. 3: 19), and only within the bonds of matrimony is sex to be permitted.

Devotees of the so-called "new morality" would do well to heed the word of the Lord: "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

While the results of sanctification are great and far-reaching, the act itself is nothing more, and nothing less, than cleansing the heart from all sin, and filling it with the Holy Spirit. The prophet foretold it long ago: "The Lord, whom ye seek, shall suddenly come to his temple.... 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" (Mal. 3:1-3).

This accords well with Peter's explanation of Pentecost. Speaking 15 years later of Gentiles who had received the Holy Spirit at Caesarea, he said, "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).

The participle purifying is very significant. It is from the Greek katharisis, a derivative of katharidzo, which means "to cleanse thoroughly." Jesus used it when He commissioned His disciples to "cleanse the lepers" (Matt. 10:8); and John used it: "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). It is also the term from which comes our English word cathartic.

To emphasize the complete destruction of the sin principle, which remains after regeneration, Paul uses the figure of crucifixion. Says he, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). The Greek word used here for destroy is katargatha from katargeo, whose strongest meaning is "annihilate." The clause may be literally translated, "that the body of the sin might be annihilated." The same word is used to denote the destruction of the Antichrist, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

Dr. Daniel Steele, commenting on Col. 2:9-11, says, "We call the attention of every Greek scholar to the strength of the original noun, "putting off." It is a word invented by Paul, and found nowhere else in the Bible, nor in all Greek literature. To show the thoroughness of the cleansing by the complete stripping off, and laying aside of the propensity to evil, the apostle prefixes one preposition, apo, denoting separateness, to another denoting outness, ek, and then constructs the strongest conceivable term for the entire removal of depravity, apekdusei."

Another Greek exegete, Meyer, says, "Whereas the spiritual circumcision, divinely performed, consisted in a complete parting and doing away with the body [of sin] in so far as God, by means of this ethical circumcision, has taken off and removed this sinful body from man, like a garment, drawn off and laid aside."

Dr. Steele adds, "If this does not mean the complete and eternal separation of depravity, then it is impossible to express the idea of cleansing in any language."

* * * * *

There is broad consensus that sanctification is scriptural, but there is much less agreement as to how and when it is experienced. It is the purpose of this chapter to examine the various positions and determine where the weight of evidence lies.

The view of Count Zinzendorf, thoroughly confuted by John Wesley, was that regeneration and sanctification are effected at one and the same time. Occasionally this view is expressed as "I got it all at once." But the fact that many New Testament Christians were not sanctified is strong evidence against this view. Dr. A. M. Hills reminds us that Paul prays nine times "that the Christians of the various churches may become holy and sanctified. Thirteen times his inspired lips command Christians to go on to sanctification and perfection and holiness."

The church at Corinth is a classic example. The apostle addresses them as "babes in Christ," but continues, "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not Carnal, and walk as men?" (1 Cor. 3:1, 3). "Babes in Christ... yet carnal" can only mean that they were born again but not sanctified.

Also against this view of Zinzendorf are the distinctions between regeneration and sanctification. Regeneration is the impartation of spiritual life; sanctification is the destruction of the sin principle. Regeneration is a birth; sanctification is the crucifixion of "the old man." Regeneration is preceded by repentance; sanctification is preceded by consecration. Regeneration is the establishing of a beachhead; sanctification is the conquest of the entire soul.

Another position regards sanctification as a gradual development, continuing from regeneration to the death of the individual. There is indeed growth in holiness, but not into holiness. It is as impossible to grow carnality out of the heart as it is to grow weeds out of the garden. In either case there is required the application of a destructive force. The force to effect sanctification is the baptism with the Holy Spirit.

Another position is that the believer is sanctified in the hour and article of death. He may be, if at that time he meets the conditions essential to sanctification. But, even so, death has nothing to do with his sanctification. Death is the consequence of sin, which entered the world through our first parents, and has no moral quality whatever. The Bible calls death an enemy, not a benefactor. Furthermore, if one can be sanctified at death, why not before death? In fact, some who thought that they were dying have sought and obtained sanctification, and also physical healing. They lived to disprove their own theory!

Another position, held by the Roman Catholic church, is that the believer is sanctified after death by the love-fires of purgatory. The idea of purgatory is so alien to the Scriptures that it constitutes its own refutation. The Bible teaches that probation and the hope of moral change end with death.

Another position, to which the writer subscribes, is that sanctification is a crisis experience, subsequent to regeneration, effected instantaneously by the baptism with the Holy Spirit.

It is the sense of scripture that sanctification is effected by the baptism with the Holy Spirit (Acts 15:8-9). Therefore it has to be subsequent to regeneration. The quotations from Jesus which follow are conclusive that "the world," by which is meant the unconverted, "cannot receive" the Holy Spirit.

Said Jesus: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17). When did Jesus observe this particular promise to pray? Evidently on the night of His betrayal: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth" (John 17:16-17).

Regardless of the spiritual lapse suffered by the disciples during the awful ordeal of Christ's betrayal and crucifixion, they sustained an excellent relationship to Him long before Pentecost. Just following His ascension, "they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" (Luke 24:52-53). "And when the day of Pentecost was fully come, they were all with one accord" (Acts 2:1). "And they were all filled with the Holy Ghost" (Acts 2:4), who purified their hearts (Acts 15:8-9).

Since nothing could be more instantaneous than Pentecost, elaboration on that point would seem superfluous. However, there are other good arguments. Dr. Daniel Steele makes a strong argument from the tense readings of the Greek New Testament. He says that the scriptures dealing with sanctification use the aorist tense, which denotes a momentary and completed act.

Whatever one's theory on sanctification may be, he cannot get away from the fact that it is instantaneous. As Mr. Wesley said, a man may be dying for days, but there comes an instant when death is completed, and in that instant he enters the life of eternity. Likewise man's approach to sanctification may be very gradual on his part, but there comes the instant when he has met every condition and the work is completed, and in that instant he enters the life of holiness.

The dual nature of sin -- original and committed--necessitates the twofold treatment -- pardon of sins and cleansing of depravity. This is reflected in some of the double sentences used in the Scriptures: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me" (Ps. 51:2-3). "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Ps. 51:7). "To open their eyes, and to

turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (Jas. 4:8). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

If it be asked, "Why a second work of grace?" The answer is "Because God planned it that way, and that's the way it works." That God in the plenitude of His powers could have chosen another way is beside the point. The fact that in His infinite wisdom He chose this way should settle the argument. Certainly the Scriptures teach that "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5-6).

John Wesley found, in London alone, 652 persons, whose sanctification he could not doubt, and each declared that his sanctification was a second crisis and instantaneous. "The second blessing properly so-called," is factual, scriptural, historical, contemporary, personal, and experiential. Why waste more time? Get the blessing today!

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05 -- THE MEANS FOR EFFECTING ENTIRE SANCTIFICATION

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Apart from such desire as Jesus here suggests, one will not seriously seek, much less obtain, the experience of sanctification.

Amanda Smith, black evangelist of a former generation, said, "When I was convicted for holiness, I was in a clearly justified state. I had no doubt about my acceptance with God. When I was converted it was a conviction of guilt; now it was a conviction of want. As the hart panted after the water brook, so my soul panted after God, the living God."

"The believer," said Andrew Murray, "must be convicted and brought to the confession of being in the carnal state. This may be termed a second conviction of the utter impotence of the flesh to do good, and its mighty power to do evil."

Catherine Booth said, "God never gave this gift to any soul who had not come to the point where he would sell all that he had to get it."

Of the means for effecting sanctification, we place first the blood of Christ. Apart from His sacrifice, salvation in any degree would have been impossible. "It is the blood that maketh an atonement for the soul" (Lev. 17:11). Every animal sacrificed on the altars of Israel had to be a perfect physical specimen, because it

was a type of Christ, "the Lamb slain from the foundation of the world" (Rev. 13:8). We "were not redeemed with corruptible things, as silver and gold.., but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

It was because of this sacred association that the whole house of Israel, and the strangers that sojourned with them, were forbidden to eat "any manner of blood" (Lev. 17:10; Acts 15:20).

Another of the means for effecting sanctification is truth. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). Jesus prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17). "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pet. 1:22). "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:5).

Research for this volume has impressed me anew with the grand place that truth holds in the scheme of our salvation. We should more closely follow the example of the noble Bereans, who not only "received the word with all readiness of mind," but also, "searched the scriptures daily, whether those things were so" (Acts 17:11). Sanctification squares with the truth.

Another of the means for effecting sanctification is complete consecration. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The Greek word here translated present is *parastesai*, an aorist infinitive denoting a definite act. It is the word used when the parents of Jesus brought Him as a babe, "to present him to the Lord" (Luke 2:22).

Under the Mosaic economy a Hebrew could be bought and held in servitude for seven years. At the end of the seven-year period his master was required to offer him his freedom. He went out as he came in, with no more and no less. But if the slave said, "I love my master, my wife, and my children; I will not go out free," his master then pierced "his ear through with an awl," and he remained a love slave to "serve him for ever" (Exod. 21:5-6).

Likewise in the Kingdom of grace, there comes for the child of God "the moment of truth": Will I turn from God and the abundance which I have received, or will I consecrate completely and "go on unto perfection" (Heb. 6:1)? If happily he says, "I love my master... I will not go out," he is sanctified wholly and remains with his God to "serve him for ever."

Another of the means for effecting sanctification is faith. In fact, the way of salvation from first to last is by faith. We are justified by faith, sanctified by faith,

and "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5). Likewise, "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2).

Despite the splendid state of the church at Thessalonica, Paul was disturbed about one thing. He was "night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (1 Thess. 3:10). This lack in faith was no doubt sanctifying faith, for which he so earnestly prays: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

The final means for effecting sanctification is the baptism with the Holy Spirit. Said John the Baptist, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

With no desire to denigrate water baptism, it may be said that the baptism with the Holy Spirit, which Jesus gives, is as much greater than water baptism as Christ is greater than John. The Baptist here used two well-known cleansing agents -- fire and purge. None will deny that fire is a cleanser. It here means that all sin and corruption in the heart of a believer is annihilated. Purge is from diakatharidzo, which is a combination of two Greek words -- dia, "through"; and katharidzo, "cleanse" -- and means "to cleanse through." If these terms do not mean a thorough cleansing from sin, there is no way to express it in language.

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06 -- THE CONSECRATION ESSENTIAL TO ENTIRE SANCTIFICATION

Consecration is a great deal more than nominal commitment. Of some who had failed here, Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8).

True consecration is not made to a particular work or cause -- not even the ministry or mission field. It may, and often does, include these. But the consecration essential to sanctification is a complete devotement of oneself and his all to God and His perfect will, whatever it may be now and in the future. It is a sacred and solemn agreement and promise without reservations, mental or otherwise, to obey God now and forever. Such a consecration regulates all the activities of one's life. Only those in whom dwells the Holy Spirit will or can implement it.

Rev. Isaiah Reid, stalwart of the early holiness movement, suggests the following example of consecration:

"O Lord, in view of this thing Thou hast besought me to do, I hereby now do really consecrate myself unreservedly to Thee, for all time and eternity. My time, talents, my hands, my feet, lips, will, my all, my property, my reputation, my friends and family, my entire being, a living sacrifice to be, and to do, all Thy righteous will; for the cleansing of my nature from indwelling sin, I seek the sanctification of my soul." Another suggests the following:

**I am willing to receive what Thou givest,
To lack what Thou withholdest,
To relinquish what Thou takest,
To suffer what Thou inflictest,
To be what Thou requirest,
To do what Thou commandest. Amen.**

Of course, these examples are not intended as recipes for sanctification by formula; that must be avoided. But they do place a needed accent on the necessity for full and complete consecration.

The Apostle Paul was a living example of the consecration he urged upon others. Said he, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Partial obedience is disobedience. Herein was the failure of King Saul. For good reason, God had commanded him to "utterly destroy" the Amalekites. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly" (1 Samuel 15:9). Although Saul maintained that he had "performed the commandment of the Lord" (1 Sam. 15:13), his disobedience cost him his kingdom and eventually his soul. A few years ago I stood at the summit of old Megiddo, and gazed across the plain of Esdraelon to the mountains of Gilboa, where Saul was defeated in battle and committed suicide.

One of the sacrifices under the Mosaic economy was "the ram of consecration." Moses put some of its blood "upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot" (Lev. 8:23). The Bible attaches more importance to the right ear, right hand, right foot, etc., than it does the left, which denotes that our best must be given to God. Paul says that the members of our body, once used as "servants to uncleanness and to iniquity," should now be used as "servants to righteousness unto holiness" (Rom. 6:19).

The blood on the ear would imply that the ear should be attuned to God and good, not to the profanity, vulgarity, and gossip of an evil world. The blood on the thumb says to us that the thumb should be used in profitable work and things that glorify God, not in idleness and wrong activity. The blood on the toe would teach us that we should keep to the right way and go to the right places. "He maketh my feet like hinds' feet, and setteth me upon my high places" (Ps. 18:33). "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem" (Ps. 122:1-2).

"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).

Frances R. Havergal expressed the idea:

Take my life, and let it be consecrated, Lord, to Thee.
Take my hands, and let them move at the impulse of Thy love.
Take my feet, and let them be swift and beautiful for Thee.
Take my voice, and let me sing always, only for my King.
Take my lips, and let them be filled with messages for Thee.
Take my silver and my gold; not a mite would I withhold.
Take my will, and make it Thine; it shall be no longer mine.
Take my heart; it is Thine own! It shall be Thy royal throne.
Take my love; my God, I pour at Thy feet its treasure store.
Take myself, and I will be ever, only all for Thee.

And having reached the goal, we sing with another poet:

I am dwelling on the mountain, where the golden sunlight gleams
O'er a land whose wondrous beauty far exceeds my fondest dreams;
Where the air is pure, ethereal, laden with the scent of flowers.
They are blooming by the river, 'neath the amaranthine bowers.
I am drinking at the fountain, where I ever would abide;
For I've tasted life's pure river, and my soul is satisfied.
There's no thirsting for sin's pleasures, nor adorning rich and gay;
For I've found a richer treasure, one that fadeth not away.
Is not this the Land of Beulah, blessed, blessed land of light,
Where the flowers bloom forever and the sun is always bright?

Who, then, will consecrate himself this day to the Lord?

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07 -- THE ATTAINABILITY OF ENTIRE SANCTIFICATION

That Christians may be sanctified wholly is the clear consensus of the Scriptures. It is not a rare prize for a few spiritual mountain climbers, nor is it the result of man's striving. It is the normal experience for all genuine Christians, the gift of God freely bestowed upon all who will receive it. In fact, sanctification is the standard requirement for entrance to heaven. Heaven is a holy place, inhabited by holy beings, "and there shall in no wise enter into it any thing that defileth" (Rev. 21:27). Hence, "Follow peace with all men, and holiness [Greek, ton hagaismon, 'the sanctification'], without which no man shall see the Lord" (Heb. 12:14).

Sanctification was foreshadowed and promised in the Old Testament. The greatest of its prophets said:

"An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:8-10).

The prophet of the Exile wrote:

"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 judgements, and do them" (Ezek. 36:25-27).

Sanctification is certainly the grand objective of the New Testament. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13-14). In His discourse following the last supper with His disciples, Jesus said: "I am the vine, ye are the branches" (John 15:5). "My Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1-2). The word purgeth, as has already been noted, is from the Greek katharos, a derivative of katharidzo, from which comes our English word cathartic. Complete cleansing could not be expressed in more cogent language.

Later the same night, Jesus prayed, "Sanctify them through thy truth: thy word is truth." Then He continued, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). This certainly means that, to the end of time, all His followers without distinction may be sanctified.

Dr. A. M. Hills says: "There are seventy-five passages in Paul's writings urging on Christians this blessing. The words 'holy' and 'holiness,' 'sanctify' and 'sanctification,' and 'without spot' and 'perfect,' and 'perfection' move through his writings like a flock of birds." Dr. Asa Mahan adds, "If such terms do not mean salvation from all sin and entire sanctification, then no man living or dead can tell what they do mean."

All through the New Testament may be found convincing evidence that sanctification is attainable. It is given in the form of prayer, promise, exhortation, command, confession, and otherwise:

"I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

"This is the will of God, even your sanctification" (1 Thess. 4:3). "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" (1 Thess. 5:23-24).

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2: 21). "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" (Heb. 13:12-13). "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" (1 John 1:7).

On the last quotation, Dr. Adam Clarke comments as follows:

"Continues to cleanse us, that is, to keep clean what he has made clean. And being cleansed from all sin is what every believer should look for, what he has a right to expect, and what he must have in this life in order to prepare to meet God. Christ is not a partial Saviour; he saves to the uttermost, and he cleanses from all sin."

It would be easy to quote many more passages of scripture, such as "Be ye holy," so often stated, but that would seem superfluous. Therefore we shall close this chapter with the testimonies of a small segment of some who lived and died in the faith, plus one who still lives.

The Apostle Paul testifies, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). No better comment on "crucified with Christ" can be found than Paul's own statement: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed [Greek, katargethe from katargeo, 'to annihilate'], that henceforth we should not serve sin" (Rom. 6:6).

Bishop Hamline said, "All at once I felt as though a hand, not feeble, but omnipotent, not of wrath but of love, was laid on my brow. I felt it not only outwardly but inwardly. It seemed to press upon my whole body, and diffuse all through it a holy, sin-consuming energy."

Mrs. Jonathan Edwards said, "So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love and joy in the Holy Ghost."

Mrs. Phoebe Palmer said, "I could no longer hesitate; reason as well as grace, forbade; but I rejoiced in the assurance that I was wholly sanctified, throughout body, soul and spirit."

Dr. Beverly Carradine, seraphic evangelist of earlier Methodism, said, "I knew that I was sanctified, just as I knew fifteen years before that I was converted. The Holy Ghost bore witness clearly, unmistakably and powerfully to His work."

May the writer be permitted to give a bit of his own experience? While yet in my teens, I was very definitely saved, and very definitely received the witness of the Spirit. Strange as it may seem, the call to preach the gospel, which I had received as a lad of 13, was included in the conditions which I had to meet in order to get right with God. So I immediately took up the task. A change so drastic and sudden was certain to stir the countryside, and it did. The news spread from home to home, and the crowds came to hear the country boy who had turned preacher.

But within less than three weeks, I became convinced that I needed to be sanctified wholly. And in a cottage prayer meeting I laid my little, but my all, on the altar, looked up by faith, and was gloriously baptized with the Holy Spirit.

I have since traveled, perhaps a million miles, on three continents, and mingled with multitudes of people of various religious affiliations, but have never encountered any religion, regardless of its claims, that can compare with holiness of heart and life.

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"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them" (Heb. 10:14-16).

Although the doctrinal statements of the Church of England contained something on the witness of the Spirit, it seems to have been a dead letter until revived by John Wesley. It seems strange, however, that it should have escaped the inquiring eyes of John Wesley until his contact with the Moravians. With characteristic zeal, Wesley applied himself to a study of the subject, and made it a central doctrine of Methodism. It has remained such among evangelical groups.

"By the witness of the Spirit," says Dr. H. Orton Wiley, "is meant that inward evidence of acceptance with God which the Holy Spirit reveals directly to the consciousness of the believer."

Dr. Adam Clarke calls the witness of the Spirit "the common birthright of all the sons and daughters of God." He says,

"It was not persons of a peculiar temperament who possessed it; all the truly religious had it, whether in their natural dispositions sanguine, melancholy or mixed. I met with it everywhere, and met with it among the most simple and illiterate, as well as among those who had every advantage which cultivation and deep learning could bestow."

It seems that there should be no necessity for anyone to remain ignorant, or even in doubt, concerning his relationship to God. There is an abundance of proof on the subject in both the Old and the New Testaments. Here are a few of the many instances:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5).

The patriarch of Uz testified, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

The Philippian jailer "rejoiced, believing in God with all his house" (Acts 16:34). Paul declared: "The Spirit itself [himself] beareth witness with our spirit, that

we are the children of God" (Rom. 8:16). "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba, Father" (Gal. 4:6).

While for the most part these scriptures apply to regeneration, the witness to sanctification is no less definite.

Greatly aroused by the mighty demonstration of God's glory that he had seen in the Temple, Isaiah cried,

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:5-7).

The prophet was at this time a minister in the king's court, and without question a child of God. But the majestic manifestation of the Divine Presence awoke in the prophet a need for the deeper cleansing which he immediately received. God needed a messenger to a people who heard but did not understand, who saw but did not perceive, and He said, "Whom shall I send, and who will go for us?" Then said Isaiah, "Here am I; send me" (Isa. 6:8).

One of John Wesley's favorite proof texts seems to have been "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:12).

"Herein is our love made perfect, that we may have boldness in the day of judgement: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:17-18).

The thought is well captured by the poet, who said,

**When I can read my title clear to mansions in the skies,
I'll bid farewell to every fear, and dry my weeping eyes.**

There are far too many who are only psychologically sanctified. This group represents some of those that are "taken in" by such spectaculars as glossolalia. Either they had never received the Holy Spirit in sanctifying power or they have since grieved Him away, and are therefore "easy pushovers."

We believe that there is a threefold correction for this situation: more and clearer preaching on sanctification (stressing the fact that there is no sanctification apart from the baptism with the Holy Spirit), more thorough altar work, and a greater emphasis on the work of the Holy Spirit in the lives of the sanctified.

It is easy to drive the altar service faster than the seeker is prepared to travel. It may all be clear to the seasoned altar worker, but it is not clear to the seeker. By emphasizing too strongly "Take it by faith," one can be talked into a profession without the experience. To be sure, one takes it by faith if he takes it at all, but genuine faith brings genuine and conscious victory. It is much better, if necessary, for one to leave the altar an honest seeker than to be talked into an empty profession. Jesus said, "Tarry... until ye be endued with power from on high" (Luke 24:49).

Dr. J. Glenn Gould says, "The soul's sorrow for its inward sin must be as deep and moving as was its sorrow for its outward sins. The one is just as loathsome in the sight of God as the other, and is just as effectual a bar to God's grace and favor."

Bishop Foster says: "Until by an instantaneous act of the Spirit in answer to simple faith in the cleansing blood of Jesus, sin is purged from the soul, that person does not have what we call entire sanctification. On the other hand, to expect a crucifixion of sin in the soul, without first having that sin nailed to the cross in deep, pungent conviction and self-renunciation, is to develop a superficial type of experience."

Again, the bishop says, "Faith, in order to its exercise, presupposes a certain state of mind and affections, and without these it cannot exist -- its very existence includes them: namely, in the briefest terms, it supposes the knowledge of sin, and sorrow for it; the knowledge that there is a Saviour, and a readiness to embrace this."

May "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" (1 Thess. 5:23-24). Amen!

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09 -- ENTIRE SANCTIFICATION AND CHRISTIAN PERFECTION

Since the days of Wesley, holiness scholars have regarded such terminology as "the baptism with the Holy Spirit," "Christian perfection," "sanctification," "holiness," "perfect love," and "full salvation" as different phases of one experience. They have also affirmed that this experience is subject to quantitative increase as its recipients "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

Perhaps the best-understood and most widely accepted term is the baptism with the Holy Spirit. This is not surprising, since the Holy Spirit is the Cause and is the abiding Presence of the experience. He should ever be kept at the fore, and He

should be sought, not an it. However, each of that cluster of qualities which constitute this wonderful experience should receive proper emphasis. Hence this chapter on Christian perfection.

Few, if any, tenets in Christian theology have encountered more opposition than Christian perfection. This seems strange, when perfection in most other areas is so widely sought. Werner von Braun lists many things that are required to function perfectly for a successful moon trip. It seems that man is more interested in getting to the moon than he is in getting to heaven.

This irresponsible and negative attitude can be attributed to carnal opposition to all spiritual values, and man's innate tendency to take the line of least resistance in most things. All too many have little interest in any kind or degree of religion beyond that which gives a nominal hope of escaping retribution in the end. Even many who choose good in preference to evil also choose the good instead of the better, and the better instead of the best.

Nevertheless, as Pilate was confronted with the dilemma, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22), so is the Christian confronted with the question, What shall I do concerning Christian perfection?

Perhaps the line pursued by our fathers will put the issue in perspective. They first stated what Christian perfection is not.

It is not absolute perfection. Absolute perfection pertains to God only. His perfection is underived and extends to His entire being, while Christian perfection is derived and extends to the heart only. "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day" (1 Kings 8:61). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

It is not angelic perfection. Although God crowned man "with glory and honour," he was made (for at least a time) "a little lower than the angels" (Ps. 8:5).

It is not Adamic perfection. Evidently man, created "in the image of God," was perfect in every respect; while fallen man, though sanctified, is subject to a thousand infirmities.

It is not the perfection that one will possess after the resurrection. This was the grand goal of the Apostle Paul:

"If by any means I might attain unto the resurrection of the dead" (Phil. 3:11). He had not reached it, nor was he in that sense perfect, but he followed after it and pressed toward the mark. However, he did profess Christian perfection: "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15). This refutes the contention of the opposition and clinches the argument for Christian perfection.

What is Christian perfection? Perhaps a look at the original words will help. The principal Hebrew and Greek words denoting perfection carry such meanings as "accuracy," "exactness," "whole," "full," "complete," "consummation," "ended," "finished." As stated elsewhere, these words, when applied to man, do not denote that totality of perfection which belongs to God only, but they do denote the highest and best in Christian experience-deliverance from all sin.

When a man is given the degree of doctor of philosophy, he may be finished so far as scholastic degrees are concerned. But if he is willing to apply himself, he is only on the edge of the vast fields of knowledge and wisdom which lie ahead. Likewise the recipient of Christian perfection has passed a great and important milestone, but he is only on the threshold of a grand and glorious march which leads to heaven. Charles Wesley expressed it well:

A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure and good--
A copy, Lord, of Thine.

When John Wesley advised an Episcopal bishop that all he meant by Christian perfection was "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'... , and 'thou shalt love thy neighbour as thyself'" (Matt. 22:37-39), the bishop replied,

"Mr. Wesley, if that's all you mean, tell it to all the world."

That God has provided such an experience for all His children is a truth abundantly taught in the Scriptures.

The perfection of God's people is the objective of the new covenant. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. 10:1). "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).

The perfection of God's people is the burden of the commandments. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Paul continued, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). And the writer to the Hebrews added, "Let us go on unto perfection" (Heb. 6:1).

The perfection of God's people is the concern of the God-called minister. Paul gives the grand goal thus: "For the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12-13). Again, Paul said that he preached Christ, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28). He also reminds the Colossians that his co-worker Epaphras was "always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. 4:12).

In his First Epistle, Peter prays that "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:10).

Finally, "The city of the living God, the heavenly Jerusalem.... the general assembly and church of the firstborn, which are written in heaven," consists of "the spirits of just men made perfect" (Heb. 12:22-23).

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10 -- ENTIRE SANCTIFICATION AND THE SPIRIT-FILLED LIFE

"Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). Christian experience is both negative and positive. Both aspects are commanded and, therefore, are equally binding, and essential to the Spirit-filled life. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

It is to end this constant warfare between the dual natures of the regenerated man that Paul commands, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24).

The Spirit-filled life is normal New Testament Christianity. Our Lord's parting message to His disciples was: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Then came Pentecost, "And they were all filled with the Holy Ghost" (Acts 2:4). This was the necessary enduement to equip them for witnessing "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This spiritual dynamic essential to launch the Great Commission is likewise essential to its successful continuance.

The Spirit-filled life is the life in holiness. "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). "The fruit of the Spirit is in all goodness and righteousness and

truth" (Eph. 5:9). And again, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

The Spirit-filled life is the life of devotion. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:19-20). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

The Spirit-filled life is the life of humility. "Submitting yourselves one to another in the fear of God" (Eph. 5:21). "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Cor. 3:5). "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:2). "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).

The Spirit-filled life is the life of blessedness. The lament of Jehovah in all generations has been, "Oh that my people had hearkened unto me, and Israel had walked in my ways!" (Ps. 81:13). "He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee" (Ps. 81:16). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

Is our relationship to God such that the Holy Spirit has uninterrupted flow, or have we permitted the channel to become choked with those things that displease God?

The Spirit-filled life is the life of meaningful service. Many centuries ago God promised, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). This verifies the fact that sanctification includes a power which enables one always to cleave to God.

The prophet Micah testified to a power badly needed by today's ministry. Said he, "I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Mic. 3:8). Would not such preaching vastly change the state of today's Church?

Jesus said, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). "He that believeth on me, as the scripture hath said, out of his... [inmost parts] shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive)" (John 7:38-39).

However few and feeble one's talents, God can use him in some capacity. And often in the wise providence of God the little becomes great. "Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain" (Zech. 4:6-7).

Joseph, hated by his brothers, sold into slavery, thrown into prison, and seemingly forgotten by all, nevertheless came forth at God's time to be ruler over all Egypt, second only to Pharaoh. And why not? For in the words of Pharaoh, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38).

When Samson was pressed for his life by the Philistines, "the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith" (Judg. 15:14-15).

Jesus, the son of a peasant girl from the hill country of Nazareth, was born in a stable, cradled in a manger, and reared in poverty. But after His spiritual enduement, "Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about" (Luke 4:14).

Said the chief of the apostles:

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1:26-29).

What shining examples of the power of sanctification these humble men are! Some of them were fishermen, mature in years and regarded as "unlearned and ignorant." Yet their preaching was powerful and their writings scintillate with beauty and approach the sublime.

The Spirit-filled life is the life of triumph. The promise is, "To bind up the brokenhearted, to proclaim liberty to the captives... to comfort all that mourn..., to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:1-3).

Said another prophet: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17-18).

The apostles, though "beaten" and "commanded that they should not speak in the name of Jesus.... departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:40-41).

Likewise Paul and Silas, with "many stripes upon them," were thrust "into the inner prison" with their "feet fast in the stocks." Nevertheless, "at midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:23-25).

Finally, the Spirit-filled life is plus everything! For does not the apostle say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28)? Anything that God permits to come to a sanctified Christian, if completely committed to God, will bring good to the individual and glory to God.

"Take your burden to the Lord, and leave it there!"

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11 -- ENTIRE SANCTIFICATION AND THE GIFTS OF THE SPIRIT

Purity and power wrought by the baptism with the Holy Spirit are the Siamese twins of sanctification. Sanctification is the grand heritage of the Church, and may be received by any born-again Christian. But the gifts of the Spirit remain in the divine sovereignty, the Spirit "dividing to every man severally as he will" (1 Cor. 12:11).

After a discussion of the gifts of the Spirit, Paul unveils "a more excellent way" as the subject more worthy of pursuit. This "more excellent way" (1 Cor. 13:1-13) is the world's finest statement of Christian holiness, the highest and best in religious experience.

Currently much attention is being focused on the gift of tongues by the charismatic movement. This subject needs to be examined thoroughly.

Well known to all students of the Scriptures is the phenomenon of Pentecost. Unlettered Galileans spoke effectively in perhaps eight or nine different languages. Amazed auditors said, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:7-8).

This is a far cry from present-day glossolalia, which no one understands. In fact, with the exception of Caesarea (Acts 10:44-46) and Ephesus (Acts 19:1-7), the quality of language spoken at Pentecost has not been heard since. This is not surprising. Much of the Pentecostal phenomena, including tongues, was symbolic and therefore not intended to be repeated.

Symbolically tongues signified that Christianity was not to be confined to any one group or nation, but was for the entire world. As the kingship of Jesus was proclaimed from the Cross in the three popular languages, so was the universality of the gospel symbolized by miraculous languages to the Jews at Jerusalem, the Romans at Caesarea, and the Greeks at Ephesus.

Paul said, "Whether there be tongues, they shall cease" (1 Cor. 13:8), and their short duration in the Church highlights the meaning of his statement. In the same verse he also said, "Whether there be prophecies, they shall fail," which furnishes an apt illustration.

The Greek word for prophet is prophetes. It is a combination of two words: pro, "before"; and phemi, "speak" -- "one that speaks before." He was one that foretold the future or spoke before an audience. In its first sense the office of prophet ended with the completion of the Bible; in its second sense it will be continued throughout the Church age. Today's prophet is a "forthteller" rather than a "foreteller." His work is not to give a new revelation, but to expound the revelation that has already been given. To be sure, occasionally someone claims inspiration to foretell the future, but the course of future events soon disproves his claims.

Much of the phenomena of Pentecost has never been repeated, and it is both unwise and unscriptural to insist that the coming of the Holy Spirit into a believer's heart must always be accompanied by some certain sound or sign. Paul states as clearly as anything can be stated in language that not all the people, even in his day, spoke in tongues. The fanciful attempts to get around this are not worth considering.

"Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8) does not apply here. Deity never changes in its character and essential purpose, but change in method is another thing. God certainly changed from the elaborate economy of the old covenant to the purely spiritual of the new.

"Covet earnestly the best gifts" (1 Cor. 12:31) gives no authority for seeking tongues. The Greek word zeloo, here translated "covet earnestly," has the same form in both the second plural of the present indicative and the second plural of the present imperative, so could be translated here, "Ye earnestly covet." Dr. Adam Clarke comments: "Some think that this verse should be read affirmatively, Ye earnestly contend about the best gifts; but I show you a more excellent way, that is, get your hearts filled with love to God and man."

But even as it appears in the Authorized Version, "Covet earnestly the best gifts," it does not apply to tongues, because, in both classifications of the gifts, tongues is placed last. Paul even says, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19).

No authentic tests have detected definite language in modern glossolalia. Some of its advocates claim otherwise, but their extravagant claims in other things lend no credence to their claims here. One of their greatest leaders, who has grown rich proclaiming physical healing for all, stated in one of his books that he knew the names of several of the demons. Does this professed intimacy denote mental aberration or liaison with the spirit underworld? Another says that he specializes in "miraculously lengthening short limbs, filling teeth, and restoring eardrums."

As a matter of fact, there is no such thing as an unknown tongue. The word unknown, written with italics in the Authorized Version, was no doubt supplied by the translators as an equivalent for foreign. "There are, it may be, so many kinds of voices in the world, and none of them is without signification" (1 Cor. 14:10). The Greek word here translated voice is *phone*; it also means "speech" or "language." The statement is clear that every language has a meaning.

The Greek for "No man understandeth him" (1 Cor. 14:2) is *oudeis gar akouei*, which literally translated is "For no one understands." Dr. Charles Hodge remarks, "The meaning is not that no man living understands, but no man present understands." The same can be said of any language known only to the speaker.

The unfruitful understanding of which Paul speaks is not the understanding of the one that spoke, but of those that heard. The Greek is *ho de nous mou akarpos estin*, which rendered literally is "But the understanding of me is unfruitful." The fact that the speaker edified himself (1 Cor. 14:4) requires that he understood himself.

Pentecostals now call tongues a heavenly language by which they communicate with God. Are we to understand that God does not know English or any of the other well-known languages? Even when God used "the dumb ass" to rebuke the madness of Balaam, the beast spoke "with man's voice" (2 Pet. 2:16). When one contends that God has given him a language, is it too much to expect that he, at least, speak as intelligently as a jackass?

Considering the state of the Corinthian church and the major problems that they posed for Paul, it would seem unwise to follow their precedent. Paul charitably alludes to their immaturity and background as one reason for their vacillation. Said he, "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led" (1 Cor. 12:1-2). Then he admonishes them, "Brethren, be not children in understanding" (1 Cor. 14:20). And evidently he means something more serious here: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed" (1 Cor. 12:3).

Furthermore, he says: "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3). "Brother goeth to law with brother, and that before the unbelievers" (1 Cor. 6:6). "Ye do wrong, and

defraud, and that your brethren" (1 Cor. 6:8). "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from you" (1 Cor. 5:1-2). And again he warns that the decorum of their public services subjected them to such charges as barbarians and madmen (1 Cor. 14:11, 23). Finally, he pleads, "Let all things be done decently and in order" (1 Cor. 14:40).

May we concur with Paul: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15).

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12 -- ENTIRE SANCTIFICATION THE RESERVOIR OF PERFECT LOVE

The Greeks had three principal words for love: eros, philia, and agape. Only the last two appear in the New Testament. Eros was a pagan word with dark connotations. The Pulpit Commentary says, "Eros, implying as it did the love of passion, was dyed too deeply in pagan associations to be capable of redemption into holier usage." The English word eroticism comes from eros. Eros was a pagan deity, worshipped as the god of fertility. He was supposed to be the son of Aphrodite, the goddess of love, beauty, and the reproductive forces.

Much that now passes for love is nothing more than a revival of eros. It is the kind of love that fosters the "new morality," free love, homosexuality, lesbianism, hippieism, and sexual deviation in general. Whatever its meandering course, eros starts in depravity and ends in hell.

Philia is the love of friendship and family, though at time it is used in a stronger sense.

Agape is the strongest word for love. It is self-giving love and is used to denote God's love for man, "love made perfect," and appears throughout the thirteenth chapter of 1 Corinthians. Agape is not a classical word. Archbishop Trench says, It was "born in the bosom of revealed religion." Certainly it represents the best and highest in Christian religion. John Wesley said, "You can go no higher than this until you are carried into Abraham's bosom."

But first some other misconceptions should be cleared away. True love is not maudlin sympathy, where right and wrong blend into a compromising neutral. The permissiveness of the present time furnishes many examples of such nonsense. Parental failure to properly inhibit their children has greatly contributed to the present crop of hoodlums who seek to destroy about everything worthwhile in our civilization. Ignoring the outrageous injustice done to innocent people and lavishing sympathy upon criminals has helped to flood the world with crime. Excessive

sympathy for the convenience and downright selfishness of many women who refuse their God-ordained place in the home and society has resulted in the slaughter of thousands of innocent and helpless children, and stained the hands of thousands of adults with the blood of murderous abortion.

God is on the side of law and order. His holiness requires that He both extend mercy to the penitent and invoke judgment upon the wicked. He is "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34:6-7). It is equally true that "God is angry with the wicked every day" (Ps. 7:11). He will "by no means clear the guilty" (Exod. 34:7).

Discipline is as much a part of the divine nature as love; indeed discipline flows from His love. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Jesus sat upon the Mount of Olives with Jerusalem in full view, and wept over the city. Yet that justice inherent in His holiness necessitated the verdict, "Behold, your house is left unto you desolate" (Matt. 23:38), and for hundreds of years Jerusalem was "trodden down of the Gentiles" (Luke 21:24).

Divine love is not native to the unsaved soul, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). Many centuries ago it was promised, "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). It was purchased by Jesus, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

Divine love is implanted in the soul at regeneration, perfected at sanctification, and is subject to continuous increase as one walks in the light and grows in grace (1 Thess. 3:12). It is definitely linked with a pure heart: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pet. 1:22).

Divine love is the hallmark of true religion. "He that loveth not knoweth not God; for God is love" (1 John 4:8). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21).

Dr. Adam Clarke says, "By faith we receive our Maker; by hope we expect a future and eternal good; but by love we resemble God, and by it alone are we glorified to enjoy heaven and be with Him throughout eternity."

John Wesley held that true religion is all love, and that to speak of this experience or that experience, and mean anything other than more love, is to lead people out of the royal way and put them on a wrong way. Said he,

"Settle it in your heart that from the time God has saved you from all sin, that you will seek nothing more than more of that love contained in the thirteenth chapter of First Corinthians."

In this immortal thirteenth chapter of First Corinthians, Paul leads us to the "more excellent way," love made perfect, the Elysian heights of Christian experience, the highest and best in any religion. It is greater than all languages, greater than all prophecy, greater than all knowledge, and greater than all the charities of men. In the words of Henry Drummond, it is, "the greatest thing in the world."

It includes the heart of Christ's answer to the inquiring lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.... Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39).

Those who have this love are "knit together in love" (Col. 2:2). "Increase and abound in love one toward another, and toward all men" (1 Thess. 3:12). "Walk in love, as Christ also hath loved us" (Eph. 5:2). Speak "the truth in love" (Eph. 4:15), and "by love serve one another" (Gal. 5:13).

This love conquers our wasting fears (2 Tim. 1:7; 1 John 4:17-18), is more important than material prosperity (Prov. 15:17), is stronger than death (1 Cor. 15:55), and more enduring than all the things of time (1 Cor. 13:13).

Love is the sanctified Christian's "stock in trade."

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13 -- ENTIRE SANCTIFICATION AND THE ETHICAL LIFE

Scriptural holiness is both subjective and ethical-holiness of heart and holiness of life. And the two are mutually dependent: a pure heart is the ground of Christian ethics, and Christian ethics evidence a pure heart. Granting this, it is not surprising that the Scriptures so often link sanctification with ethical practice.

Included in Christ's prayer for the sanctification of His disciples is "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). Likewise Paul prayed, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). Perhaps the most astonishing passage in this context is "This is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3).

Can one practice illicit sex and be regenerated? Certainly not! But since "we have this treasure in earthen vessels" (2 Cor. 4:7), the danger of moral declension is greater in an unsanctified state. Elsewhere Paul exhorts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Our theme song should ever be "Strengthen all the ties that bind me closer, closer, Lord, to Thee."

The heart is the spring from which flows the stream of life. Hence the wise man said, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

The heart controls the emotions. Said Jesus, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

The heart controls the eyes: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

The heart controls the hands: "Whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:21-22). "Whosoever hateth his brother is a murderer" (1 John 3:15).

Thus New Testament Christianity teaches that sin exists in the motive, not simply in the overt act. Regardless of whether one activates his purpose, if he wills to do wrong, before God he is wrong. How important, then, it is to have the cleansing, purifying, purging presence of the Holy Spirit in sanctification! He not only cleanses but also keeps cleansed His temple. The poet said,

**That shelf behind the door, don't use it anymore,
But quickly clean that corner out, from ceiling to the floor.
For Jesus wants His temple clean; He cannot bless you more
Unless you clean that corner out from in behind the door.**

In the ethical life, as in all things else, Jesus is our Example: "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6).

Christian ethics flow naturally from a sanctified heart.

This is true in the domestic life. "Let them learn first to shew piety at home" (1 Tim. 5:4). "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:18-21).

This is true in the social life. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (1 Tim. 5:22).

This is true in the business and industrial life. "Thou shalt not have in thy bag divers weights, a great and a small" (Deut. 25:13). "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth" (Prov. 20:14). "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph. 6:5-7). "And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph. 6:9).

A sanctified Christian does not take advantage of another's ignorance or weakness to drive a sharp bargain. The employer expects no more than an honest day's work, and the employee does not loaf on the job or do inferior work.

We lay a foundation for self-confidence when we practice Christian ethics. "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3:20-21).

Christian ethics is the norm by which others evaluate our religion. "By their fruits ye shall know them" (Matt. 7:20). "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18).

By what criteria are we to determine whether an act is moral or immoral? Certainly not by its legality! For one reason or another men legalize things which are totally destructive and morally abominable. This is true of liquor, gambling, abortion, and prostitution. Of such, God says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20). Just now homosexuals are clamoring for popular approval, even preachers among them. Shades of Sodom and Gomorrah!

The Scriptures are the first criterion by which the morality of an act should be tested. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Ps. 119:160). The time was when this was quite generally accepted, and a quotation from the Bible would end most any argument. Of course, that was before the attempts of so many liberal preachers to destroy faith in the Bible's authority. Despite the howling of these "wolves in sheep's clothing," we prefer the position of Paul, "What if some did not believe?"

shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar" (Rom. 3:3-4).

The effect that it has upon oneself is the second criterion by which the morality of an act should be tested. The apostle says: "Let every man be fully persuaded in his own mind" (Rom. 14:5). "To him that esteemeth any thing to be unclean, to him it is unclean" (Rom. 14:14). And, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22).

Says Dr. Adam Clarke, "He who sins against his conscience in things which everyone else knows to be indifferent will soon do it in those things in which his salvation is most intimately concerned."

The effect that it has upon others is the third criterion by which the morality of an act should be tested. Paul issues this sweeping command, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32). Said he, "We know that an idol is nothing in the world, and that there is none other God but one" (1 Cor. 8:4). "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:12-13). "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22).

This is indeed a high standard. But its principle is sound and its motivation high. May God help us to live up to it.

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14 -- ENTIRE SANCTIFICATION THE CONSISTENT RELIGION

It is an axiom in theology that to be true a doctrine must harmonize with the whole system of redemption. Measured by this standard, the doctrine of sanctification has nothing to fear. It is a consistent religion. It is the consensus of those who teach holiness that every divine overture from prevenient grace to glorification and eternal life is a product of the atonement. "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). "What hast thou that thou didst not receive?" (1 Cor. 4:7).

Holiness theology starts with the premise that man is fallen and lost in sin. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

This depraved state of man is further aggravated by his continuous sinning. "The wicked are estranged from the womb: they go astray as soon as they be born,

speaking lies" (Ps. 58:3). "All have sinned, and come short of the glory of God" (Rom. 3:23). Thus the sin of man is twofold -- original and committed.

Of his own self, man has neither the power nor the will to return to God. If left alone, he must remain lost forever.

But, thanks be to God, man is not left alone. It was decreed from on high that the Seed of the woman should bruise the serpent's head. "The Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). "And ye know that he was manifested to take away our sin" (1 John 3:5).

It is the work of the Holy Spirit to "reprove [Greek, elegchio, 'convict'] the world of sin" (John 16:8). As the Spirit of God moved upon the face of the waters at the dawn of creation to bring order and beauty out of chaos, so does He move now to restore the disordered soul of man to a right relation with his Maker.

This gracious work of the Holy Spirit with unconverted man is what the older theologians called prevenient grace. Apart from this convicting power, man could never be saved. One may join the church, receive baptism, and even make quite a profession of religion without conviction. But he does not repent and turn wholeheartedly to God without conviction. When the Holy Spirit, the High Sheriff of the skies, arrests and arraigns man before the bar of his own conscience, then, and not until then, does he make a full surrender to God.

And the Holy Spirit, who leads the sinner through conviction to regeneration, likewise leads the Christian to sanctification. "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" (1 John 1: 7). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The dual nature of sin -- original and committed--requires the twofold treatment, and the blood of Christ provides it. The divine love for the sinner is revealed in John 3:16, and the divine love for the Christian is revealed in Eph. 3:25-27. The poet expressed the thought:

Rock of Ages, cleft for me, let me hide myself in Thee.
Let the water and the blood, from Thy wounded side which flowed,
Be of sin the double cure, save from wrath and make me pure.

And likewise another poet:

Dark the sin that soiled man's nature, long the distance that he fell,
Far removed from hope and heaven, near to deep despair and hell.
But there was a fountain opened, and the blood of God's own Son
Purifies the soul and reaches deeper than the stain has gone.

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Dr. E. Stanley Jones lists the three levels of life as instinct, duty, and grace. The brute creation functions entirely on the first level. Having no conscience to inhibit, brutes follow without compunction any course they desire. Brutes are not accountable because they know no better. But it is indeed shocking that so many human beings, originally made in the image of God, occupy that level too. Like the unjust judge of whom Jesus spoke, they fear not God nor regard man. In the words of Paul, "they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18-19).

Duty is the level on which unsanctified Christians function. Their allegiance is to God, and their desire is to please Him, but there is often conflict with the carnal mind. They are somewhat like the Old Testament king, who "did that which was right in the sight of the Lord, but not with a perfect heart" (2 Chron. 25:2). Paul describes it thus: "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:22-24). Well, he got the victory. Said he, "I thank God through Jesus Christ our Lord" (Rom. 9:25). He enlarges on it in the chapter that follows.

Sanctification puts one on the higher level of grace. It cleanses away the antagonistic forces of the carnal mind, and completely harmonizes and integrates the soul. Henceforth one says with his Lord, "Lo, I come to do thy will, O God" (Heb. 10:9).

Sanctification was not only the grand objective of Christ's atonement (Heb. 13:12-13; Eph. 5:25-27) but it also has relationship to His resurrection and mediatorial work. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us" (Rom. 8: 34). "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7: 24-25).

Sanctification is spiritual soundness and adulthood: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet" (Heb. 12:12-13). It saves from bickering over nonessentials and things of no importance, and brings one to the Elysian heights of Christian perfection (Heb. 6:1).

This is the exemplary life: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15-16).

This is preparation to greet Christ at His coming: "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for.., the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:12-14).

This is the radiant life: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:13-14). Accordingly Peter says, "Ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8).

It is a very casual observation that fails to see a distinct difference in the spirituality of the sanctified and the unsanctified.

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15 -- ENTIRE SANCTIFICATION THE ADEQUATE RELIGION

The term religion, like a sort of umbrella, covers all but touches nowhere. Unless the word is modified by an appropriate adjective, it may apply to anything from the devotions of an eminent saint to the sordid practices of an African witch doctor. James used the expression "pure religion and undefiled" (1:27) to distinguish between the genuine and the spurious.

Common practice seems to place all religions in one category, and gives little heed to any. Even though one is living in open sin, if he observes some religious rites, he is referred to as "deeply religious." And the one that dares to place one religion above others is called a bigot. Be that as it may, we propose to do exactly that.

Christianity is superior to all other religions, and sanctification is the highest type of Christianity. It is the adequate religion. It embodies the experience that Paul prayed that his Ephesians might possess:

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3: 16-19).

Most will remember the electric failure that blacked out New York City and much of the Northeast a few years ago. Out of this experience, many power companies, such as the Tennessee Valley Authority and the Georgia Power

Company, formed reciprocal agreements to assist each other in preventing any such future blackout or brownout in their respective areas.

Sanctification is that "power grid" that prevents spiritual blackout or brownout. One who is "strengthened with might by his Spirit in the inner man," and "filled with all the fulness of God," certainly has the essential resources for victorious day-by-day living, and increased competence for every area of Christian responsibility. "The people that do know their God shall be strong, and do exploits" (Dan. 11:32).

The Christian life is a warfare. Sanctification ends the inner, carnal conflict, but the outward warfare continues. "When the devil had ended all the temptation" of Jesus, "he departed from him for a season" (Luke 4:13). Alas! he departs for only a season. But here is good news: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

God referees the fight and permits no discriminations. He "tempers the wind to the shorn lamb." The temptations are such as all good men have to endure, and He does not permit the adversary to take a foul hold or strike below the belt. "God is faithful."

Nevertheless, Paul says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:11-12).

Against such, sanctification is our greatest defense. One must "take time to be holy, speak oft with thy Lord." Unless he does, his latest lament may be, "They made me the keeper of the vineyards; but mine own vineyard have I not kept" (Song of Sol. 1:6). Sanctifying grace will enable one to say with Jesus, "The prince of this world cometh, and hath nothing in me" (John 15:30).

Sanctification is also the greatest essential to a successful offense. The defeated disciples, unable to help a young man possessed with an evil spirit, asked, "Why could not we cast him out?" Jesus replied, "Because of your unbelief" (Matt. 17:19-20). "Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:21).

These same disciples, much concerned about a political kingdom and their places in it, enquired of Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). Jesus answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power [Greek, exiousia, 'authority']. But ye shall receive power [Greek, dunamis, 'power'], after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7-8).

After Pentecost, we read of these disciples, "These that have turned the world upside down are come hither also" (Acts 17:6). Some churches that close their doors for lack of interest and financial support could carry on successfully if one-tenth of the members on their rolls were born again and sanctified.

As long as Samson kept his Nazarite vow, that is, maintained his consecration, he was invincible. But when he broke it, he became "like any other man" (1 Sam. 16: 17). After telling a designing woman "all his heart," he went to sleep on her lap! It is not surprising that, when he awoke, "the seven locks of his head" were gone, and so was his strength (Judg. 16:19). Said he, "I will go out as at other times before, and shake myself" (Judg. 16:20). He may have shaken himself but he certainly shook no one else.

The early ministry of John Wesley was of no great consequence. Then came the Aldersgate experience, when his "heart was Strangely warmed," and later he received the Spirit's fullness. The world still reaps the results of his labors.

Moody's great success came after he received the baptism with the Holy Spirit. He said that the impact was so overwhelming that he asked God to stay His hand. The same sermons that he had before delivered with ordinary success were now preached with great power and effectiveness.

Finally, sanctification is adequate in death. Recently I stood by the hospital bed of my eldest son, and saw his immortal spirit struggle for release from his mortal body. How thankful I was for the assurance that he was prepared to meet God! I do not think of him as dead. He is living! Heaven seems nearer now, and I shall see him again at no distant day, not in a body smitten with disease and torn by pain, but clothed in that ineffable glory which belongs to the glorified.

**Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee!
In life, in death, O Lord, abide with me!**

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THE END