

THE MEANING
OF HOLINESS

D. SHELBY CORLETT

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*Messages on the Wesleyan Doctrine
of Entire Sanctification*



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FOREWORD

The messages presented in this book were not prepared originally for publication, but were prepared and delivered at Pasadena College, Pasadena, California, as the 1942 Nease Foundation Lectures. Later they were delivered at Olivet Nazarene College, Kankakee, Illinois, as the 1942 Leist Lecture series, sponsored annually by Professor and Mrs. J. F. Leist of the Olivet Nazarene College. At the request of the sponsors of the lectures and many faculty members and students in both colleges, the messages are presented in printed form. In each college only five messages were delivered in the lecture series, but to give a more complete presentation of the subject, chapters five and six have been added.

The author makes no claim to profound scholarship, but for years he has given much study and thought to the subject of these messages. He has read widely and thoughts have been gathered from many sources. There may be statements in these messages which are quotations from other writers, but an earnest endeavor has been made to give credit for all known quotations. This book is sent forth with the prayer that it may help to promote the cause and give a better understanding of the Wesleyan doctrine and experience of entire sanctification.

D. SHELBY CORLETT.

Kansas City, Mo.
April, 1942

INTRODUCTION

Dr. D. Shelby Corlett, through his efficient editorship of the *Herald of Holiness*, is one of the best known and most appreciated ministers in the Church of the Nazarene. He needs therefore, personally, no further introduction. But a word of commendation is due Dr. Corlett for his decision to print his lectures on **THE MEANING OF HOLINESS**, which he now presents to the general public. In selecting Dr. Corlett as the lecturer on the **NEASE FOUNDATION** for 1942, the authorities of Pasadena College had in mind his comprehensive grasp of this subject, his power of sustaining interest, and most important, the conviction that with Dr. Corlett, the question of holiness is not alone one of scholastic interest, but a rich experience in his own heart and life. We doubt not that those in authority at Olivet College selected him as the **LEIST LECTURER** on the same or similar grounds. The lectures justified our every expectation. The truth was presented in a systematic and scholarly manner, and was well received both as to its form and intention. Of the latter we may speak especially, for the purpose of the lecturer was not only to bring this great truth within the intellectual grasp of his student audience, but to make it effective as a spiritual influence in their individual lives. This was abundantly accomplished. Students received new light, and with it a conviction of the importance of walking in this light in order to maintain the high standards set for them in the lectures. We are happy, therefore, to learn that these lectures are to be given wider circulation. The truth contained in them is comprehensive—The Holiness of God; Holiness in Man; Holiness, the Provision of Redemption; Holiness in Personal Experience; The Life of Holiness; and Some Broader Implications of Holiness; yet these subjects are condensed

in a manner which retains all of their essential elements, and so presented as to grip both mind and heart. We bespeak for them a wide reading; and we earnestly pray that they may receive the same ready response, and produce the same joyous effects, as were accomplished in the colleges.

H. ORTON WILEY, *President,*
Pasadena College.

CHAPTER ONE

THE HOLINESS OF GOD

What kind of God have we? This question is presented often to the minds of thinking people. Another question closely related is also asked frequently: What does God expect of us?

We have no need to grope about blindly to seek an answer to these questions for the answer is found easily in the Bible, God's Book, in which is given a revelation of God and of His will for man. The Apostle Peter epitomizes the answer to these questions as found in the Scriptures, and states in a few words what is the moral character of God, also what God expects of man: "Because it is written, Be ye holy; for I am holy (I Peter 1:16). God answers man's query about Him in the statement, "I am holy."

THE BIBLE REVEALS GOD'S CHARACTER

Throughout the Scriptures numerous statements are given which stress the moral character of God or emphasize His holiness. Among these may be found the statements: "I the Lord your God am holy." "I the Lord am holy." "The Lord which sanctify you am holy." "He is an holy God." "This holy Lord God." In frequent places in the Old Testament God is called, "The Holy One of Israel." The great prophet Isaiah was granted an unusual vision of God as the thrice Holy One, "Holy, holy, holy is the Lord God of hosts."

The idea of the holiness of God permeates the writings of the New Testament also. The New Testament writers

stress not only the truths presented by men of old, but also they emphasize greatly the Holy God as the Holy Spirit and magnify His work in the world today.

The greatest revelation of God is given, not in words nor in statements made about Him; it is given in a Person, in our Lord Jesus Christ. Of Him it was said: "No man hath seen God at any time; the only begotten Son, . . . he hath declared him" (John 1:18). Also it is said He, "the Word was made flesh, and dwelt among us, . . . full of grace and truth" (John 1:14).

In Jesus is given a living revelation of the Holy God. He lived a normal physical life, possessed all essential qualities of the human nature, contacted people of all stages of moral living, and experienced all conditions of our human existence; yet He was "holy, harmless, undefiled and separate from sinners" (Heb. 7:26). Jesus revealed the holiness of God to be a practical holiness. He lived among sinners but was separate from them in moral character. To Jesus we must come for our highest and most practical conception of the holiness of God. He is the living embodiment of that holiness in the world in which we must live.

WHAT IS HOLINESS IN GOD?

What shall we say in answer to that question? It would be the height of presumption to undertake any comprehensive answer, for there is no other attribute or characteristic of the nature of God which theologians have found so difficult to define as the holiness of God. It is one of those divine mysteries, something that transcends our thought; a glory to be known in adoration and fellowship, and not so much something to be comprehended by our minds.

The Scriptures speak but little of the holiness of God as something in the abstract, something to be taken to pieces to be analyzed and understood; rather they speak much more of "The Holy One," a Person to be known, a God to be worshiped and adored. While we may not be able to give any comprehensive definition to the holiness of God, we may give a brief moment to a consideration of this characteristic of His nature.

Holiness in God is more than an attribute, it is the sum total of all of His moral characteristics. Holiness is the moral excellency of the Divine nature, that quality which permeates all of His nature and binds together all of His moral attributes to make Him the God that He is—a holy God. Holiness emphasizes His absolute purity, His freedom from all moral imperfections, it comprehends the perfection of His wisdom, his righteousness, His faithfulness, His goodness. To say that God is holy includes the perfection of all of His moral qualities, His blessedness, His glory. Someone has said, "In divine holiness we have the highest and most inconceivably glorious revelation of the very nature of the divine Being."

Perhaps we may give a clearer suggestion of the meaning of holiness in God if we engage in a brief study in contrast. What makes Satan what he is? Is it not the absence of holiness? Without holiness wisdom becomes subtlety and cunning, justice becomes cruelty, sovereignty becomes tyranny, truth becomes falsehood, power becomes oppression. Because God is holy, His holiness permeates His whole being, His wisdom is entirely consistent with His moral nature, His justice is marked with mercy, His sovereignty with love, His truth with grace, and His power is free from oppression.

In this discussion of the holiness of God, the consideration will be first of

GOD'S SEPARATENESS FROM SIN

The primary meaning of the scriptural teaching of holiness as it relates to God is God's separateness from sin. The Bible pictures the Holy God as being absolutely sinless, possessing infinite purity; He dwells in a holy place, is absolutely removed from and opposed to all sin, and therefore no sin can be admitted into His immediate presence. The question was asked by one of old, "Who shall stand in his holy place?" The reply given was, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalm 24: 3, 4).

There is something awful and overpowering about the thought of the holiness of God and its separateness from sin. As the Holy God, He is not only separated from sin, but He is eternally opposed to sin; sin is the very opposite of His nature. As the holy God, He wills and seeks the destruction of sin from His universe. The very thought of this holiness as opposition to sin brings fear and dread to the sinner. The holy God is separated from him, He is opposed to his sin, He will punish and destroy sin. How much such a conception of the holiness of God is needed today!

There are some Bible scenes which picture this phase of God's holiness, His separateness and opposition to sin and His will to destroy it. A brief consideration of several of these will aid greatly in our understanding of His holiness.

Consider Sinai from this point of view. Here is a demonstration of the awfulness of God's holiness. Here is a holy God pictured as occupying a holy mountain, revealing a holy law to an unholy people. Amid lightnings, thunderings, loud sound of trumpets and smoking mountain, God spoke audibly to His people. But they may not

approach Him. The curious dare not break through to see. Bounds were set, the mountain was sanctified. If even a beast touched the mountain it was to be stoned or thrust through with a dart. "So terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21). What was the effect of this divine manifestation upon the people? "And when the people saw it, they removed, and stood afar off. And they said unto Moses, speak with us, lest we die" (Ex. 20:19). A picture of the terrible, awful holiness of God—a holy God, separate from sin, giving a holy law and a pronouncement of the penalty for breaking it, manifesting His opposition to sin. The people, realizing their own un-holiness could not stand in His presence, nor have Him speak to them—"Let not God speak with us, lest we die."

The awfulness of God's holiness is pictured in the experience of the prophet Isaiah. The prophet, God's spokesman to Judah, was prostrated in the temple before Him. He was mourning the death of King Uzziah. The throne of David was vacant, the king was dead. He was anxious about the new ruler who would ascend the throne. Thus prostrated before God he was privileged to see "the Lord sitting upon a throne, high and lifted up"—Ah, the throne of the universe was occupied even though the throne of David was vacant. But what particular aspect of God did that vision stress? The holiness of God! The seraphim—the burning ones—cried one to another saying: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory" (Isa. 6:3).

What was the effect of this vision upon the prophet, the man of God? It acted like a mighty X-ray upon his own heart. The vision of the holiness of God gave to him a deep consciousness of his own uncleanness; his impurities became so apparent that he 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" (v. 5). What was he saying? He was saying, "I am conscious of uncleanness in my life. How can I live? I have seen the holy God, the One who is absolutely pure, the One who is absolutely separate from and opposed to sin!" Terrible! Awful! Overpowering! was the vision of the holiness of God to the prophet. Little wonder he said, "Woe is me! for I am undone."

A look at Calvary will give another view of this phase of God's holiness. There is a dark side to Calvary. We think so much of its glory and of the beauty of its redeeming love that often we overlook its darker aspects. But Calvary shows a holy God bringing judgment upon sin. A holy God, separate from sin, could not spare His own Son when that Son, who knew no sin was made sin for us, and suffered the punishment for our sins, the sins of the world. Why the darkness for the space of three hours? Why did the sun hide its face? Why did the earth quake? Why were the rocks rent? Why did the cry come from that innocent Sufferer's heart, "My God, my God, why hast thou forsaken me?" WHY? It was the scene of a holy God bringing judgment upon sin. A holy God was in such opposition to sin that He could not spare His Son when that Son bore upon Himself the sins of the world. Thus Calvary pictures the terrible, awful aspect of the holiness of God.

A consideration of the manifestation of God's wrath emphasizes the awfulness of His holiness in its separateness from sin. There are numerous examples in history of the outpoured wrath of God, but a look at the statements of scripture relative to future events will serve to picture this phase of His holiness. John, the exiled apostle, saw

somewhat in detail what the Apostle Peter prophesied when he wrote: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10). John's description reads thus: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:12-17).

What is this? It is a picture of the holiness of God shown in His judgment upon sin and the impenitent—the wrath of the Lamb. Terrible! Awful! Overpowering! is the holiness of God as revealed in His opposition to sin and His will to destroy it.

A consideration of another aspect of God's holiness emphasizes

HOLINESS AND HIS MORAL GOVERNMENT

The characteristic of the nature of God which makes Him absolutely consistent in all moral and righteous matters is His holiness. This holiness of God is active particularly in His moral government.

God's holiness provides the absolute standard of right and wrong. Whatever is in accord with His holiness is right; what is not in accord with His holiness is wrong. Such a standard runs consistently throughout God's whole moral universe. There is rigidity, absoluteness, something demanding about the righteousness thus required.

The requirements of the moral law with their consequent penalties pronounced upon those breaking that law are a manifestation of the holiness of God. "The soul that sinneth it shall die" (Ezek. 18:4), and similar statements of scripture indicate the holiness of God in its requirements of righteousness among men. The requirement of character is stressed by the Apostle Peter in these words: "As he which hath called you is holy, so be ye holy in all manner of conversation" or conduct (I Peter 1:15).

It has been said that there is no absolute standard of right and wrong, that each succeeding generation establishes its own standards, that the practices of the group provide the moral code for all. But there is an absolute standard of righteousness, it is the holiness of God; and it runs consistently throughout God's moral universe. It may be granted that interpretations of that absolute righteous standard have differed throughout the centuries, that some generations have had clearer perceptions of it and have lived closer to it than others; but the standard remains the same—it is God's fixed, eternal standard, the revelation of His holy character. What is in accord with His holiness is right; what is not in accord with that holiness is wrong. That was true in the eternities of the past; it was true in the early history of the human race; it is true today; it will be true forever—it is God's fixed standard of righteousness.

Would we judge ourselves as to our own righteousness? Let us not judge ourselves by ourselves. Let us not

judge ourselves by the standards of others. Let the standard of our judgment be the holiness of God. Where do we stand in character as we square ourselves with the requirement God has made: "Be ye holy in all manner of conversation—in all manner of human relationships, or conduct?" Where do we stand in our inner nature? In our attitudes toward others? In our judgments of people? Are we right? Are we wrong? We must determine that in the light of the holiness of God. How greatly that righteous standard stresses our need of a Saviour and Divine Helper!

There is majesty in God's holiness as represented in the righteousness and in the consistency of His moral government. Like the highest snowcapped peak of a mountain range it towers in grandeur and might above all the standards of men. Unchangeable, enduring, unexcelled is God's holiness exhibited in His moral government. The holy God is immutable in His character and constant in His requirements of righteousness.

There is an awfulness to the holiness of God when viewed in the light of His opposition to sin; but there is a majesty in that holiness as we think of His righteousness and of the consistency of His moral government.

Another phase of holiness must be considered to give balance to our thought of the holiness of God. While He is absolutely separate from sin and is in active opposition to it, while He is rigid in His requirements of righteousness in the standards of His moral government, He also is a gracious, merciful, redeeming God; and a further manifestation of His holiness is given in His great work of redemption. So we consider

HOLINESS AND REDEMPTION

The positive aspect of God's holiness is not His absolute purity, His separateness and His opposition to sin,

nor is it fully portrayed in the majesty of His moral government. The positive aspect of the holiness of God is His infinite love actively manifested in His willingness to save the sinner and exhibited in the sacrifice He made on Calvary for man's redemption. A holy God could not be indifferent to man, the creature of His own hands made in His own image, even though that man had become polluted by sin. A holy God would destroy sin, but He would save the sinner. A holy God is gracious. A holy God would redeem man.

The holiness of God manifested in redemption takes us to Calvary. In our former look at Calvary we saw the awfulness of the holiness of God revealed in His judgment upon sin as He spared not His only Son but permitted Him to bear the sin of the world and to provide atonement for man. At Calvary also we see the majesty of the holiness of God in the preservation of His moral government as the requirements of His righteousness were met fully by "the Lamb of God who taketh away the sin of the world."

But at Calvary the holiness of God is revealed further in that great act of redemption in which His heart was laid bare in an act of love providing redemption for sinful and unholy mankind. There at Calvary, God, the holy God, "was in Christ reconciling the world to himself" (II Cor. 5:19). The holy God could not be indifferent to man, He could not be inactive toward his sin. He who was absolutely opposed to sin and willed its destruction, and would make men holy even though it brought great suffering to His own loving heart, even though He in Christ must taste death for every man.

In redemption the holiness of God is manifested as the grace of God. "Grace means that Divinity dwells not in the iron will that never yields but in the holy Love,

stronger than iron, that yields, and in yielding saves to the uttermost" (James Robert Cameron in "God the Christlike," page 41). Grace is love, holy love, that bleeds for its object, and for love's sake endures the cross, despising the shame. Grace is the moving of a holy, righteous God, intolerant of sin, bending low with a tender heart of love to save, showing in an act that it is not the will of the heavenly Father that any should perish, but that all should come to repentance (II Peter 3:9). Grace denotes the merciful kindness of God by which He exerts His holy influence upon sinful men to turn them to Himself, to bring them to repentance and forgiveness, to make them His children, to purge their hearts from the pollution of sin and make them holy, and to continue the reign of grace in the redeemed heart, through righteousness unto eternal life, by Jesus Christ our Lord (Rom. 5:21).

The primary purpose of redemption is to bring into existence through the grace of Christ a redeemed or holy manhood with a character in the spiritual likeness of God. This is the purpose of a holy God revealed in His redeeming love.

There is a beauty in that holiness; something attractive which draws the heart of the sinner, something which inspires the deepest expression of devotion and worship to a holy God.

The awfulness of His holiness as revealed in His absolute sinlessness, in His separateness and opposition to sin, brings fear and terror to the hearts of those who contemplate only that phase of His holiness. The majesty of His holiness as revealed in the consistency of His moral government and in His righteousness inspires wonder and respect from those who consider that. But the beauty of His holiness as revealed in His holy love dying to save

an unholy people from sin, pronouncing judgment upon the sin He abhors, preserving His righteousness by the gracious atoning act of the Lamb of God, and bringing His grace to redeem and save unworthy and unholy people, touches the hearts of men deeply; it draws them to Himself and makes them to exclaim: "I can love a God like that. I will accept Him as my Saviour and Lord."

What is God like? Peter revealed Him as saying of Himself, "I am holy." Yes, God is a holy God, perfect in all of His moral characteristics, absolutely sinless and separate from sin, opposed in His nature to sin, ever seeking its destruction. He is a holy God, rigid and demanding in His requirements for righteousness and in the consistent preservation of His moral government. But also He is the loving, gracious heavenly Father; a holy God who would redeem and save the sinner and through grace bring man's character to conform to His own: "Be ye holy, for I am holy."

The story is told of a beautiful little girl who lived in the slums of a great Eastern city. Christians working in the neighborhood of her home had opened a mission which the girl attended. She had won her way into the hearts of these Christian workers until she became the object of much of their love and care. At Easter time a florist sent to the Mission a number of beautiful white lilies, left from his large supply, to be distributed among the unfortunate people of the slums. To this little girl the Mission workers gave the most beautiful lily of them all. They stood by to watch her reactions, for not until then had she seen a flower as beautiful as this. Soon she broke into tears; then began to sob.

"Why are you crying?" asked the workers. "Don't you like that lily? Don't you think it is beautiful?"

"Oh, yes, I like it . . . I surely do," sobbed the girl. "It is so beautiful and white. But I didn't know how dirty I was until I saw how white this lily is. That's why I am crying."

Ah, that is it! We never know how dirty, how impure, how sinful, we are until we contemplate the holiness of God, its purity, its sinlessness, its righteousness, its redeeming love!

CHAPTER TWO

HOLINESS IN MAN

In the previous study consideration was given to the Holiness of God in an endeavor to answer the oft-asked question, "What is God like?" In this message we will turn our attention to another and somewhat related question: "What does God expect of us?" The basis for the discussion of this question is found in the statement of the Apostle Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15, 16).

Along with the revelation of the holiness of God in the Scriptures, there is also the revelation of God's requirement for man, "Be ye holy." Other statements emphasizing this fact are found frequently, such as, "Ye shall be holy." "A holy nation." "Called unto holiness." It is evident, even to a casual reader of the Bible, that it is the purpose of God to bring into existence a new order of manhood, holy men and women; people who by the grace of God will conform to the likeness of His character.

WHAT IS HOLINESS IN MAN?

In a sense holiness in man is the same as holiness in God for there are not two kinds of holiness. The quality of this holiness is the same, in quantity there is a vast difference. Holiness in God is absolute, holiness in man is relative. Holiness in God is infinite, holiness in man is finite. But in each case holiness is real, it is one kind of holiness. If man is holy, it is because he has been made

a partaker of God's holiness; for man's holiness is not something of his own attainment; it is the gift of the grace of God, it is the communication of the Divine life, it is the power of the Holy Spirit resting upon and dwelling within him, it is the impartation of God's holiness to his life.

This truth is so mighty, so profound that it is difficult to comprehend. An illustration may serve to clarify this thought. Several years ago while visiting in the home of a pastor, he showed us a four-ounce bottle filled with water. He startled us with this statement, "The Jordan River is in that bottle."

What was the fact back of that statement? It was this: A short time previous, he with several friends had made a tour of the Holy Land. While there he had obtained a quantity of water from the river Jordan, bringing it back with him to use in the dedication of infants. The four-ounce bottle which he displayed was filled with water he had taken from the Jordan River—yes the Jordan River was in that bottle. Of course, not the whole Jordan River was in that small bottle, but what was in the bottle was as much the Jordan River at the time he took it from the river as was the much larger body of water within the river's banks. If subjected to a chemical analysis the qualities of the Jordan River in the bottle would have been the same as water found at that place in the river when the bottle was filled. But the quantity was vastly different.

Much like that is the holiness of God and holiness in man related. Man is the four-ounce bottle filled with holiness; God, the vast Jordan River flowing on unceasingly. The quantity is vastly different; the quality is the same; for according to the capacity of man, the vessel, to

receive, he is filled with the holiness of God. "The Jordan River is in that bottle"—the holiness of God is in that life.

THE SCRIPTURAL MEANING OF HOLINESS

There is almost universal agreement among Bible scholars that the primary meaning of the words, "holy," "holiness," and their kindred words, in the original language of the Scriptures and in the translations, is

Devotedness to God or Separateness

This thought of devotedness or separateness is conveyed by the word "holy" in whatever connection it is used in the Scriptures, whether used in reference to persons, or things, or places. That is holy which God specially claims for Himself and which in a special sense belongs to Him.

This phase of holiness has been called by some Bible scholars a "ceremonial holiness" in contrast to "moral holiness" which in a special sense can be related only to persons who are made holy by the grace of God.

It will be most profitable to give some special consideration to this ceremonial holiness by calling attention to the following scriptural examples.

The Sabbath is holy because it is especially claimed by God and has been specifically "blessed and sanctified" by Him. The fact that the Sabbath is holy does not impart any particular moral quality to that day; in fact, there is nothing inherently different in the Sabbath day from the other six days of the week: it has the same number of hours, the sun functions in the same manner and the natural elements may be as favorable or unfavorable on the Sabbath as on any other day, etc. Nevertheless the Sabbath is holy because it is claimed by God as His

day; it is specifically blessed by Him, and therefore has a special relation to Him. It is ceremonially holy.

The holy ground (Ex. 3:15) at the burning bush was holy, not because it was different in quality from the other desert ground around it, not because it possessed any special moral quality; it was holy because it stood in special relation to God as the place of His manifestation. It was ceremonially holy.

Mount Sinai is called the holy mount, not because it possessed a moral quality which the other mountains of the range did not possess; it was holy because it was the mount of God's revelation of the law. It had a special relation to God which no other peak of the range had, hence because it was the place of God's special revelation, it was holy.

The Tabernacle of the wilderness journeyings was holy, not because the materials of which it was made—gold, silver, brass, wood, linen, skins, etc.,—differed in quality from the same kind of materials found elsewhere; it was holy because it was especially related to God. Built according to the plan God had given to Moses on Mount Sinai, specifically dedicated to God, it became the place of God's special manifestation to Israel. Because it was thus claimed by God, was dedicated or devoted to Him, was possessed by Him as His dwelling place, the tabernacle was holy—ceremonially holy.

Ceremonial holiness is used in relation to certain persons. The first born of the nation were holy (Ex. 13:2; 22:29, 30). The reason these first born were holy is stated by God, "Because all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself" (Num. 3:12, 13; 8:16, 17). The first

born were holy because they were claimed by God and thus bore a special relation to God.

The whole nation was called a holy nation, for God had claimed the nation for Himself through the covenant made with Abraham and later confirmed to Isaac and Jacob, and by virtue of the fact that He had delivered the nation from their bondage in Egypt (Ex. 19:4-6; Lev. 11:44, 45).

The priests were holy because they were especially chosen of God to perform in the office of the priesthood, and because they had been definitely set apart or dedicated to that office. Because of God's claim and through the act of consecration they became God's possession, they were especially devoted to God (Ex. 19:22); they were holy.

But all of this holiness, even though related to persons, was a ceremonial holiness, for at no time in the history of Israel were all of these—the first born, the whole nation, the entire priesthood—morally holy, although in some instances there seems to have been a moral holiness wrought by God in the hearts of some of these people because of the special personal and voluntary relation of those individuals to and their faith in God.

The offerings were holy for they were especially given to God. "Whatever touches the altar shall be holy" (Lev. 6:18); for by that touch the offering became God's possession—no longer man's possession, no longer to be used by man; it was God's and was to be used exclusively as God directed. It was holy.

By a study of these examples it is seen that the primary idea of holiness in the Scriptures is devotedness to God or separateness. Objects or persons are holy because they are especially claimed by God and therefore in a special sense they belong to God.

Nothing Can Abrogate God's Claim

Nothing could abrogate that claim of holiness. Whatever man did with that which was claimed by God, that act of man did not repeal the claim of God upon it, it was still holy because it was claimed by God. Men may profane it, may desecrate it, but they did not destroy the claim, it was still holy. "The Sabbath, the temple, the priesthood, were holy, however polluted. To pollute them was sacrilege, and defiance to God" (J. Agar Beet in Exposition on Romans, page 47).

This devotedness to God as the primary idea of holiness in the Scriptures meant more than that certain objects or persons were claimed by God and that in a special sense they belonged to Him. This claim of God made definite demands upon man. It demanded of man that he actually and definitely devote or separate to God those objects or persons which He claimed as holy. Therefore man must keep the Sabbath day holy, must dedicate to God such objects as the tabernacle and its furnishings which were specifically made for God and for His worship, must consecrate to God those persons qualified to be and claimed of God as priests, must present such sacrifices and offerings as God claimed as His own. Thus man concurred with the will of God by separating or devoting these holy objects to God, in recognizing them as belonging to God and therefore not to be used as man would purpose but exclusively as that which belongs to God, in the way and for the purposes which God designed.

Holiness considered as devotedness to God includes the claim God has upon certain objects and persons, and it demands of man that he consecrate to God all these holy things, and that he henceforth recognize that these consecrated or holy things are to be used exclusively for God's purposes and according to His plans.

All Are Claimed by God

When God makes the demand upon man, "Be ye holy, for I am holy"; it means in this ceremonial sense that God claims all men for himself. And further, by the work of redemption in Jesus Christ, He considers all men as peculiarly belonging to Him; "Ye are not your own, for ye are bought with a price" (I Cor. 6:19, 20). This claim is recognized also in His statement to Israel, "I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1). All men are claimed by God to be holy.

Further, this demand, "Be ye holy, for I am holy," lays upon all men the obligation to recognize themselves as being claimed by God, as belonging to Him, and therefore the necessity of separating themselves from all sin, from all that is unholy, and devoting themselves fully to God. For man to use his life and talents for himself alone—for self is the antithesis to holiness—is to profane that which God has claimed for Himself, that which is holy.

In this claim of holiness God looks upon man as being capable of choosing God, of separating himself to God, and of pursuing God's purpose in his life. The contrast therefore is, devotedness to God or serving self—mine or God's.

This phase of holiness is found in the New Testament in the fact that God reiterates His claim upon all people and again makes the universal demand, "Be ye holy, for I am holy" (I Peter 1:16). It is stressed further in God's demand upon all Christians to be morally holy, and in the fact that as Christians they are in Christ and they thus stand in a special relation to God.

An example of this may be noted in Paul's letter to the Corinthian Church. He addressed them as "them that

are sanctified in Christ Jesus" (I Cor. 1:2); yet later he described the carnal or unholy state of these Christians which was manifested by envying, strife and division among them (ch. 3:1-4). How then were these Christians "sanctified in Christ Jesus?" They were sanctified in Christ Jesus not in the full sense of moral holiness, but in the sense that in Christ Jesus—through His incarnation, death and resurrection—God claimed them as His own; and, because of their initial relation to God as His children, although they were yet carnal, they belonged to Him, they were not their own for they had been bought with a price, therefore they were to glorify God in their bodies and spirits which were God's (ch. 6:19, 20). Thus He claimed for Himself—though in practice because of their carnal state He then did not have—the full devotion of their lives. To use the term used with reference to things and people in the Old Testament, though it has a deeper meaning in the New, they were ceremonially holy but not morally holy. It remained for them to make real in their lives a moral holiness for which as temples of the Holy Ghost God claimed them. How were they to make real this moral holiness? Only by a full consecration of themselves to God and by faith in Him that He by His grace would bring them into the experience and state of moral holiness.

The first step of man toward this devotedness to God is the repentance of sins and the surrender of life to God. A deeper step is taken by the child of God when in full consecration the whole life is given to God, a consecration involving the giving of self, of all the powers of soul, of the possessions, and the whole man in full devotion to God without reservation of any kind.

This full devotement of the life to God is not only the recognition of God's claim upon man and the acknowledg-

ment of His call to holiness, it is also the deep response of a loving heart bringing to God the costliest offering man can give and laying that gift upon God's altar as a love offering to Him. This consecration is not exclusively an act of man for God's power must also work in man to assist him to bring to God the full devotion He claims.

Such a full devotement is not a partial or gradual response, it is an immediate, substantial and complete offering laid upon God's altar for sacrifice or service, for time and for eternity. Thus the primary idea of holiness as devotedness to God or separateness becomes an essential part of the Christian life in the act of entire consecration of the whole life to God and in the continuation of this devotion as an abiding and substantial fact of life.

The second meaning given in the Scriptures to "holy," "holiness," and their related words is

PURITY OR CLEANSING

This idea of holiness as purity or cleansing permeates much of the Old Testament thought. That which was claimed by God as holy, which was dedicated to Him or for His service, was sanctified or cleansed and kept from defilement.

The use of the blood of the sacrifices emphasized this thought of cleansing as it is related to holiness. This is stressed by the writer of the letter to the Hebrews, when he says, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" (Heb. 9:13).

In the Old Testament when God claims for Himself as holy any object or person in a defiled condition, their being made holy or their sanctification involved their purification or cleansing from all uncleanness. The work of purifying is associated with that of sanctifying the

temple during the reign of Hezekiah: "The priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court. . . . So they sanctified the house of the Lord" (II Chron. 29:5, 15-18). And further, this divine principle is stressed by the ancient prophet in these words: "Be ye clean that bear the vessels of the Lord" (Isa. 52:11).

The idea of purity or cleansing in relation to holiness has a prominent place in New Testament thought. Jesus stated the blessedness of the pure in heart: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Peter testified to the work of God in purifying the hearts of the disciples and others at Pentecost when they were filled with the Holy Spirit: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

Paul emphasizes the primary work of redemption as Jesus giving Himself for His church, "that he might sanctify and cleanse it, . . . that it should be holy and without blemish" (Eph. 5:25-27). The writer to the Hebrews states the contrast between the ceremonial cleansing of the Old Testament and the actual or moral cleansing wrought by the blood of Jesus: "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, . . . purge your conscience from dead works to serve the living and true God?" (Heb. 9:13, 14). He further pictures Jesus as the great sin offering "that he might sanctify the people with his own blood, suffering without the gate" (Heb. 13:12). The Apostle John states emphatically that "the blood of Jesus Christ his Son cleanseth from all sin" (I John 1:7).

Moral Holiness

This aspect of heart purity or cleansing marks the difference between ceremonial holiness and moral holiness. The life that God claims as His own, the heart which is to be fully devoted to Him, must first be cleansed or purified before such a full devotement to God can exist as a state of life.

Moral holiness or heart purity is the work of God by which the heart of the consecrated and believing Christian is cleansed from all sin or inner impurities, is delivered from all inner antagonisms to God and to the doing of His will and from every inner condition that keeps him from being fully devoted to God, and is made free from the inner strain which has hindered him in giving undivided response to God and to the leadership of His Spirit. This moral holiness is the work of God in which He purifies the heart of the child of God in response to a definite act of faith in Christ, the Redeemer. It is the crisis experience of faith known as entire sanctification.

The heart of a holy man is pure; there is no sin in the center of his life. This purity is not exclusively a negative excellence. It is the purity of renewed character. It is a moral holiness which produces Godlikeness in character and disposition and righteousness in conduct. The pure in heart live "holy in all manner of conversation" or human relationships.

A third meaning given in the Scriptures to "holy," "holiness," and kindred words is

SPIRITUAL WHOLENESS OR SOUNDNESS

The person who is holy is morally sound or healthy. Holiness when thought of in terms of purity or cleansing stresses the work of God in the removal of all moral corruption and the destruction of the carnal disposition and

affections, but holiness as spiritual wholeness emphasizes the bringing of the inner life or heart into a state of spiritual health or soundness. Dr. Daniel Steele says, "The great work of the Sanctifier . . . is to rectify the will, poise the passions aright, hold in check all innocent and eradicate all unholy passions, and to enthrone the conscience over a realm in which no rebel lurks" (Mile-Stone Papers, page 134).

Holiness as spiritual wholeness or soundness is sometimes called Christian perfection. In considering the holiness of God we noted that holiness in Him is His infinite moral perfection. Holiness in man is the perfection of his moral relationship with God. Holiness, however, cannot be a mere relationship; that tells nothing positive about the personal character of the related parties. Holiness is a moral perfection, the finishing by God of His new creation, it is the harmonizing of the will, the affections, the whole of life with the will and purposes of God; thus it is the perfection of the moral relationship with God. "The term perfection," says Dr. Daniel Steele, "is the best word in the English language for expressing that state of spiritual wholeness in which the soul has entered, when the last inward foe is conquered, and the last distracting force is harmonized with the mighty love of Christ, and every crevice of the nature is filled with love, and every energy is employed in the delightful service of the adorable Saviour, and the soul is 'dead indeed unto sin.' . . . However fractional the man may be in other respects, he is in one sense an integer: love pervades the totality of his being" (Mile-Stone Papers, page 32).

In divine holiness we have the highest and most inconceivably glorious revelation of the very essence of the Divine Being. In the holiness of man we have the deepest revelation of the change by which the inmost

nature is renewed into the likeness of God. This spiritual wholeness does not consist solely in conformity to an ideal standard, it is primarily likeness and devotion to God.

Fullness of the Holy Spirit

Holiness in man, this spiritual wholeness or perfection of the moral relationship with God, suggests a more positive fact; namely, a living vital fullness of the Holy Spirit in the life. Soul health or spiritual soundness exists because the Holy Spirit in His abiding fullness expels from the heart all moral disease, and fortifies the Christian against the evils of the world. There is spiritual wholeness because the Holy Spirit abides; He rules, He strengthens, He empowers, He keeps. Just as cleansing or purity is the work of God through the Holy Spirit, so is the maintaining of the state of soul health or spiritual soundness the work of the Holy Spirit as He abides in the life and as Christians co-operate with Him in obedience and fellowship.

Holiness as spiritual wholeness means that God through His Spirit dwells in the life that is fully devoted to Him. Because He controls the center of life there is an inward harmony and a normal co-ordination of the powers of life until without strain all activity of life may be related to the one supreme goal of doing the will of God and of glorifying Him through the full devotion of the whole life to Him.

A discussion of holiness in man would not be complete without considering the aspect of

HOLINESS AND SERVICE

In our study of the holiness of God we noted that holiness in Him included the active employment of His infinite love in providing redemption for man. Holiness

in man means the active employment of his redeemed powers in definite service to God and to his fellow men. Holiness as spiritual wholeness, or devotedness to God, is "not the limp resignation that lies devoutly in the road and waits for the steam roller; but it is a total concentration on the total interests of God, which must be expressed in action" (Evelyn Underhill, in *The Spiritual Life*, page 87). Speaking of holiness in man, Dr. J. Agar Beet says, it "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires" (*Holiness, Symbolic and Real*, page 117).

Just as holiness in God is manifested in its active and sacrificial love in redemption, so holiness in man finds its deepest expression in sacrificial love and service to men. A holy person will do something to oppose sin and to save the sinner. He will actively employ all his redeemed powers in bringing others to Christ.

Holiness in man must be and is the work of a holy God. In the holy God may be seen both the reason and the source of holiness in man. Because God is holy, He requires man to be holy, "Be ye holy, for I am holy." Because God is holy, He can make men holy, for the central purpose of the manifestation of His holiness in redemption is to make men holy. Someone has said, "If man fails to be what God calls him to be (that is, holy), it must be because he is not taking God to be what He is (that is, holy)."

What does God expect of man? The Apostle Peter stated this requirement when he quoted God as saying, "Be ye holy, for I am holy." This holiness in man in quality differs not from holiness in God, for man becomes a

partaker of God's holiness; the difference is between the infinite and the finite; between the absolute and the relative; between the Creator and the creature.

Holiness in man brings him into a state of full devotion to God, to an experience of heart purity or cleansing from all sin, to a spiritual wholeness or perfection of his moral relationship with God where inner antagonism to the will of God is gone and a state of inner harmony and integration exists, to the abiding fullness of the Holy Spirit in his life, and to the privilege of making full use of the whole life in the loving service of God and men.

The story is told of a devout Negro man, of unusually dark skin, to whom an admiring friend presented a beautiful white rose. The whiteness of the rose stood out in great contrast to the blackness of the man's skin.

As he held it in his hand, admiring it, he remarked: "There is quite a contrast between what you can see of me and the whiteness of this rose. But if you could see my heart and my character, you would find that by the grace of God, they have been made as white as this flower."

A man who is fully devoted to God, a man who is pure in heart, a man who is enjoying a perfection of his moral relationship to God and is conscious of a spiritual wholeness, a man who is filled with the Holy Spirit, a man whose redeemed powers are being used in loving sacrificial service to God and his fellow men is holy in the scriptural sense of that word.

CHAPTER THREE

HOLINESS, THE PROVISION OF REDEMPTION

In the discussion of the holiness of God it was stated that His holiness is manifested in His separateness from and opposition to sin, in the rigid requirements of righteousness and in the consistency of His moral government, but that the positive exhibition of His holiness is in His holy love providing redemption for sinful men, a redemption so complete and sufficient as to make man holy. In this discussion we will consider more closely this provision of redemption.

God is the source of redemption. A holy God could not be indifferent to man's sin, for the holy God, Who in His nature is opposed to sin and seeks to destroy it, loved man and desired to save him. This holy God in His love found a way for man's redemption even at the cost of great suffering to Himself. The holy God becomes the redeeming God.

The first consideration in this discussion will be of

THE REDEEMER

Who is this Redeemer? None other than God Himself, the holy God—God who became incarnate in His Son, our Lord Jesus Christ. To become the Redeemer, He “who, being in the form of God thought it not robbery to be equal with God: . . . made himself of no reputation and took on him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2: 6-8). Thus He be-

came the unique character of all history, the God-man: "The Word . . . made flesh and dwelt among us, . . . full of grace and truth" (John 1:14).

The purpose of the coming of this God-man, Jesus the Christ, was that He might become a Saviour. At His birth it was announced by angels: "Unto you is born this day . . . a Saviour, which is Christ the Lord" (Luke 2:11). The angel instructed Joseph concerning Him and His name, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 2:21). John the Baptist introduced Him, at the very beginning of His public ministry, in these words: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). In writing of this great Redeemer and of the purpose of His incarnation the writer to the Hebrews said: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb. 2:9).

In the work of redemption the holiness of God is manifested as the grace of God. Grace is always a voluntary and loving act of God for the unworthy, the undeserving, the sinful. The knowledge of this glorious fact made the Apostle Paul exclaim, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). This grace brought the Lamb of God into the world to provide redemption for all men. As the Lamb of God, Jesus was not a mere tool or instrument used by God to provide redemption; there was no sham or make-believe about the sufferings of Christ on Calvary, for Jesus gave Himself voluntarily to the whole work of redemption. He willingly became the sacrifice for sin, "the Lamb of God, which taketh away the sin of the

world." He spoke frequently of His death, that He had a cup to drink and a baptism with which to be baptized, that His blood was to be shed for many for the remission of sins, that the whole purpose of God was His own purpose. "I delight to do thy will, O God," was the dominating spirit of His life. His work as the Lamb of God was all a voluntary and loving sacrifice as is emphasized by His own statement, "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18).

The holy love of God was the source and power of all His life. He came because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). His life was the constant exhibition of holy love in contact with mankind. His love for man took Him through the agonies of Gethsemane, gave Him patience under false accusations and in the cruel and brutal treatment accorded Him at His trials. That love took Him to Calvary, it bound Him to the cross, it made Him taste death for every man. Down through the ages Christian people have been made conscious of this redeeming love and have rendered praises "unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). Because of this great sacrifice the best known and most appreciated statements of scriptures are those which speak of His love and grace, and the favorite hymns and songs of the Church are those which tell of His mighty saving power and of His infinite grace and love.

The deep fact of this redeeming work is that as the Lamb of God, the holy God was in Christ reconciling the world to Himself and that what Jesus did in sacrifice, God did. In the sacrifice of the Lamb of God the heart of the holy God is laid bare in sacrificial love; He loved and

should save men even if He had to endure the cruel and shameful death of the cross to provide man's salvation. The entire work of the Lamb of God on the cross was not for Himself, but for others; "He by the grace of God tasted death for every man." It is through His sacrifice and that alone that atonement is made for sin, that God is propitious, that He is able to be gracious and forgive the sinner. In this act of redeeming love the entire sin problem has been settled and great saving benefits are brought to all men who accept Him as Saviour and Lord of life.

The Redeemer is the holy God manifesting His holiness in this great loving sacrifice.

Let us now consider

THE PROVISION

In a previous message it was emphasized that God expects and demands of man that he be holy—"Be ye holy"; also it was stated that holiness in man meant the entire devotement of the life to God, the cleansing of the moral nature from all sin and impurities, and the perfection of the moral relationship with God, or spiritual wholeness. The tragic fact about man is that by nature he is not holy and that there are no means either within himself or within the realm of human society by which he can make himself holy. Therefore if man is to become holy it must be done through the work of some agency out and beyond the realm of the human; it must be the work of God—God must purify the heart of man and bring man into a full devotement to God. The provision for such purification has been made by Jesus Christ in His death and resurrection; through the sacrifice of Christ man can be made holy.

The holiness of God as manifested by the grace of God in the death and resurrection of Jesus provides re-

demption for sinful and unholy man. Everything about this provision of redemption through God's grace is consistent with the holiness of God in all of its aspects; with the glory of the perfection of His moral characteristics, His separateness from and opposition to sin and His seeking to destroy it, and with the majesty of holiness revealed in righteousness and in the consistency of His moral government. He is the holy God manifesting His holy love in providing redemption for mankind. The song writer expressed it thus:

" . . . Thy love unknown
Has broken every barrier down."

A holy God in redemption broke down every barrier that stood between Himself and an unholy people, it solved every problem that in any manner would keep Him from being consistent with His holiness and at the same time making sinful men holy.

This provision of redemption through Christ is complete and brings a full solution for man's sin problem, a problem which is twofold in its nature, for man is both a sinner in practice and is unholy and sinful in his nature. Holiness in man comprehends the deliverance of the sinner from his sinful practices, the forgiveness of his sins, the removal of his guilt and the establishment of a spiritual relation to God as His child; and, further it includes the purifying of the heart of this child of God, the removal of the unholy state of his nature, and the perfection of his moral relationship with God. Both of these facts are comprehended in the provision of redemption by the Lamb of God.

Let us note then, the

Benefits Provided for the Sinner

The announcement of scripture is that "the Lamb of God . . . taketh away the sin of the world." In this term "the sin of the world" must be comprehended the whole corrupt mass of man's sin: man's moral corruption, his multiplied iniquities, the blackness of his guilt and the whole penalty of his sin, and also the poisoned or polluted state of man's heart, the impurities and stain of his sin. Whatever may be comprehended in this term "the sin of the world"—and let us not read into it anything less than God put there—we must recognize that "the Lamb of God *taketh away* the sin of the world."

Christ has dealt with the whole problem of man's sin. The Lamb of God, this holy, redeeming God, made the whole burden of man's sins His own; thus it is said of Him: "Who his own self bare our sins in his own body upon the tree" (I Peter 2:24). He became responsible for man's sinful condition, his guilt and his alienation from God, and thus the Apostle Peter further declares, "Christ suffered for sins, the just for the unjust, that he might bring us to God" (I Peter 3:18). He was essentially man and sustained such a relation to sinful man as to pay the penalty for man's sin "that he by the grace of God should taste death for every man" (Heb. 2:9).

The marvelous benefits in redemption provided for the sinner may be summed up in these scriptural statements: "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). "Being justified by his blood" (Rom. 5:9). He has "washed us from our sins in his own blood" (Rev. 1:5). "Ye who sometimes were afar off are made nigh by the blood of Christ" (Eph. 2:13). Glorious provisions of atonement made by the

holy God, the Lamb of God for the sinner! Man's sins have been borne, the penalty has been paid; redemption, forgiveness of sins, justification, sins washed away, straying man brought back to God—ALL these are provisions made for the sinner through the blood of the Lamb of God.

But as wonderful and glorious as are these benefits they do not embrace fully God's work of holiness in man, nor do they comprehend the full scope of the provision of redemption for man in this world. There is a deeper benefit of the atonement stressed in the Scriptures, a provision for the cleansing of the Christian's heart from all impurities, or for his entire sanctification.

These facts must not be overlooked in considering the provision of redemption made for man; that a person may be forgiven through the blood of Christ but that of itself does not mean his entire sanctification; that he may be washed from his sins through the blood, but that does not include the full cleansing of his heart from the pollution of sin; that he may be brought nigh to God through the blood and enjoy the privileges of a child of God, but that does not include spiritual wholeness or the perfection of his moral relationship with God; that he may be justified by the blood and not be holy in the full scriptural sense of that word.

Let us consider then the

Deeper Benefits Provided in Redemption

The emphasis of the provision in the atonement for purity or entire sanctification for the Christian is as definite as the provision made for the forgiveness for the sinner. Let us note a few of the statements of scripture emphasizing this deeper benefit: ". . . Our Saviour, Jesus

Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people (a people for his own possession—R.V.)" (Titus 2: 14). "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 it should be holy and without blemish" (Eph. 5: 25-27). "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 and true God" (Heb. 9: 14). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

These scriptures stress a deeper benefit and emphasize a deeper experience than that emphasized in the former scriptures used relative to the benefit provided in the atonement for sinners. These scriptures state primarily the provision for cleansing, for entire sanctification, for the purifying of the heart, for making holy the child of God.

There are scriptures which give another emphasis to this deeper benefit of redemption, scriptures that teach that Jesus in His death dealt as definitely with the nature of sin, the old principle of sin, in the heart of the child of God, as He did with the actual sins of the sinner. Let us note several of these scriptures: "Knowing this, that 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). ". . . God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8: 3).

There is a marked contrast between the terms used here to indicate the deeper benefits of the provision of redemption and those terms used in stressing the bene-

fits for the sinner. For the sinner, the words used were "justify," "forgiveness," "brought nigh to God," but concerning this deeper benefit the words used are "crucified," "destroyed," "condemned," all of which emphasize the destruction of the sin principle or nature remaining in the heart of a justified believer or a child of God. These latter terms specifically state that phase of the provision of redemption made for removing from the nature of the child of God those inner conditions which keep him from being holy in the scriptural sense of that word.

The terms used in these scriptures, namely "the old man," "the body of sin," "sin in the flesh," and other terms such as "carnal," "the carnal mind," "the flesh," and the like designate sin in the nature, the impure or unholy condition remaining in the heart of a person after being born again. Whatever may be the interpretation given to these terms, we must recognize that the destruction of that state is provided in redemption: "the old man is [was R.V.] crucified with him [Christ], that the body of sin might be destroyed"; and, "God . . . condemned sin in the flesh." Here is emphasized a wonderful and complete provision of redemption to meet the deepest needs of man and to make him holy.

What does this provision of redemption mean to us, far removed as we are in geographical distance from the place of His sufferings and in point of time from the date of that glorious event? If that question implied all that such an event could mean the provision would be of little help to us, but we are not dealing with a mere event, we are not considering only a provision of redemption—we are thinking of a Person, the Lamb of God, our Redeemer and Saviour. It is true that centuries ago that Person died and in His death He made a full atonement for sin and a complete provision for redemption, but it is also

true that He lives today. Hear His own words: "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). We are not thinking of a dead Christ, we are coming to a living Redeemer, a mighty Saviour. The writer to the Hebrews stressed this fact when he declared: "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. 7:25). He lives today! He is now the glorious Redeemer! He is now the mighty Deliverer! Today He can make effective in the lives of men and women who seek and believe on Him, all that He provided for them in His life and by His death and resurrection.

Thank God! He lives! He is able to save to the uttermost! He forgives the penitent and believing sinner. He makes holy the believing child of God.

Let us note another aspect of this provision of redemption:

THE FINISHED REDEMPTION

There is something permanent, substantial and abiding about this work of Jesus in His provision for redemption. The sin of the world—the actual transgressions of the life and the impurities of the nature of all people, of all generations, of all races—was fully dealt with when He died on the cross. His suffering, His blood-shedding provided a complete redemption for all people. It removed every barrier that stood between sinful man and a holy God, and between an unholy man and his full devotement to God.

There never will be another Calvary, there never need be. There never will be another such sacrifice for sin, no more such suffering. Why? Because when Jesus died, the entire sin problem was settled, settled finally and

eternally. Every sinner of any age or of any time is included in the scope of the provision of that redemption provided by Jesus in His death. Every penitent sinner may find forgiveness in that provision, every unsaved person is offered salvation through that sacrifice, every heart alienated from Christ may be "born again" through this work of Jesus on the cross.

Down through the ages sinners by the millions have turned to Christ, have repented of their sins and believed on Him, and they have been saved. Why? Because when Jesus died their forgiveness, their salvation was provided. Their faith in Christ and His work of redemption has brought to their lives definite spiritual results—salvation. These results will obtain as long as the world stands.

Likewise every child of God, all those who have been forgiven, or born again, but who struggle with "sin in the flesh" or with "the old man," are sanctified in that provision of redemption. Thousands upon thousands of earnest, obedient Christians have made a full consecration of their lives to God, have sought Him to cleanse their hearts, have believed in Him for their entire sanctification, and they have entered into the experience of heart purity or holiness. Why? Because when Jesus suffered outside the gate, He suffered that He might sanctify the people with His own blood.

Every sinner is forgiven; every Christian is entirely sanctified provisionally in this glorious work of redemption made by Jesus Christ on the cross.

The provision of redemption is as complete as the requirement of God. The requirement for man is, "Be ye holy"—the provision emphasizes that Jesus died to make men holy.

Holiness, the Central Purpose

This provision for holiness—the entire devotement of the life to God, the cleansing of the believer's heart, the fullness of the Holy Spirit, the state of spiritual wholeness—was no accident in God's plan. It was not an afterthought with Him; this provision for holiness is the central purpose of redemption. He forgives the sinner that He might sanctify wholly the child of God. He brings the alienated heart into a spiritual relationship with Him, that later He might perfect that moral relationship. This fact is basic in the whole work of redemption. Jesus realized this when He said: "For their sakes I sanctify myself, that they also might be sanctified" (John 17:19). Also the writer to the Hebrews recognized it when he wrote: "By the which will we are sanctified through the offering of the body of Jesus once for all. . . . For by one offering he hath perfected forever them that are sanctified" (Heb. 10:10, 14). Commenting on these verses Dr. Whedon says, "He has once, fully and forever, potentially and conditionally, perfected all; but the full reality takes effect only in those who are sanctified through faith in Him."

Jesus suffered and died on the cross outside the city of Jerusalem; this is an undeniable fact of history. Jesus suffered outside the gate that He might sanctify the people with His own blood (Heb. 13:12); this is an undeniable fact of redemption. A gracious fact of a finished redemption—a holy God in holy love suffered to make man holy! A provision of redemption so vast and so complete in its scope as to include all mankind! A solution provided for the sin problem so mighty and wonderful that through that redemption man may be made holy!

Folks may doubt it if they will, but the fact remains: He is able to save to the uttermost them that come to God

by Him. Men may reject it, but the provision remains unchanged; God has condemned sin in the flesh through the sacrifice of Christ. Men may spurn it and live on in their inner struggles with the impurities of sin in their nature, but that does not alter the fact; His provision of redemption is sufficient to make men holy. There are not enough devils in hell, there are not enough skeptics on earth, there are not enough opposers of holiness in the church to diminish in any way the power of God to make man holy, or to rob Christ, who suffered outside the gate, of His Power, His "might" to sanctify the people with His own blood.

Does God require man to be holy? Does He seek in man a devotedness to Him, a purity of heart, a fullness of His Holy Spirit, and a spiritual wholeness such as the Bible stresses as holiness in man? He does! To enable man to meet this requirement God has made adequate provision! The Lamb of God taketh away the sin of the world! Jesus suffered that He might sanctify the people with His own blood, that He might make man holy!

How shall we illustrate this truth? No incident of our lives, no picture of our own making can compare with the fact of Calvary. It is its own best illustration. Nothing can make a stronger appeal to men or portray to them the great fact of God's holy love being manifested toward them more than His own statement, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). No words of man can add to the great act of infinite love revealed at Calvary where, "Christ . . . suffered for sins, the just for the unjust, that he might bring us to God" (I Peter 3:18). No statement of ours can expand that exultant, triumphant declaration of the inspired Apostle John when he said: "The blood of Jesus

Christ his Son cleanseth us from all sin" (I John 1:7). The many saints who testify that the very God of peace sanctifies them wholly and whose lives bear the fruit of holiness are God's living examples and illustrations of the glorious fact of redemption, that through the blood of Jesus Christ men and women are made holy and live consistent Christian lives in this world of sin.

CHAPTER FOUR

HOLINESS IN PERSONAL EXPERIENCE

God calls man to holiness. In addition to the scriptural statement used so frequently in these messages, "Be ye holy, for I am holy," there are other statements stressing this call, such as: "God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Cor. 2:13). These scriptures emphasize a personal call to holiness, and they also state the purpose of God to make the individual Christian holy. The provisions of redemption which were considered in the last message are all personal—He "loved me, and gave himself for me" (Gal. 2:20), said the Apostle Paul; and those who accept and believe in Christ are benefited individually. By heeding God's call and by accepting His provision of atonement in Christ man may now enjoy a personal experience of holiness.

In considering this personal experience of holiness, let us first think of the

NATURAL STATE OF MAN

or, the condition of the person whom God would make holy.

We may describe this natural state of man in different terms and view it from different angles, but none will

present a pleasant picture. No matter where man is found he is naturally in a state of sinfulness.

The Bible considers the natural man as being spiritually dead, void of spiritual life and dead in trespasses and sins. Death is more than the absence of life, for with the absence of life there begins immediately an active process of disintegration or decay. This is true in the spiritual sense. The natural man is not only dead spiritually or void of spiritual life; but also, because of this absence of spiritual life, he has working within him an active principle of spiritual or moral disintegration, a state which the Apostle Paul recognizes as "sin working death in me" (Rom. 7:13). The inevitable result of this active principle of disintegration, or "sin working death in me," is actual sinning in practice—a state called being "dead in trespasses and sins" (Eph. 2:1).

Looking at this natural man from another angle, man is a member of the human race and because he is human he inherits certain racial traits and tendencies which run back through a long history, yea even back to Adam, and therefore there exists within every human certain leanings, drives and instincts which tend toward evil. This evil state is not a physical defect, nor is it the addition to or subtraction from the nature of man of some faculty or entity; it is a disordered state, a state of lawlessness or lack of co-ordination of the powers of life in moral and spiritual living. "The powers are still there," says Bishop Foster, "they have only become disordered, playing wrong parts. Conscience is there and reason, but they are enslaved; they remonstrate, but they cannot rule; they cannot be hushed, but they are not respected. What is needed is, that right order should be restored, the abnormal be made normal" (*Christian Purity*, page 126).

The moral or spiritual deficiency of the natural man makes him sinful in nature, corrupt in heart, unholy in the very center of his life. A consciousness of this condition of the human heart made the old prophet cry out: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9). When considering the race as a whole, because of this sinful state, the inspired Apostle Paul seems to stand at the end of all human history, and looking back over the long line of its procession, he exclaims, "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23).

Man Not Abandoned

If man were abandoned to himself, the result would be utter disintegration of human personality; but he is not thus abandoned. There is in the very nature of man "the law written in their hearts" (Rom. 2:15) of which all normal persons are conscious. This law is present not as a power of life, but as a realization of what man ought to be; also it brings to man a sense of something lacking in ability to perform what he knows to be good or to do what he ought. This law written in the heart corresponds to the law of God revealed in His word. But this revealed law cannot produce righteousness, as Paul says: "For what the law could not do, in that it was weak through the flesh" (Rom. 8:3); that is, the moral weakness of man keeps him from living up to the law as the standard of life.

Man has the power to choose and to follow the good to a degree. He has an appreciation for righteousness and a desire to live righteously. He possesses abilities to hold certain restraints and checks on the evil tendencies of his nature. He can become what men call morally good.

But although he possesses vast capacities for good and recognizes the value of the righteous standard by which he should live, he lacks the one capacity to organize all of the powers and forces of his life around this righteous standard; he is morally or spiritually deficient. He has no power to deliver himself from the evil in his life, he cannot forgive himself or rectify the sins of his past, he cannot gain complete victory over sin's power in the center of his being, he cannot cleanse his nature of its impurities, he cannot make himself holy in the sense in which that word is understood in the Bible.

This is a dark picture; nevertheless it is a picture of man as God sees him, of man as God makes the requirement upon him to be holy, of man as God proposes to make him holy. There is a vast discrepancy between man as he is naturally and man as God would have him to become, or as God by His grace would make him—a holy man.

In bringing man to the state of holiness which is pictured in the Bible, which God requires of man, God works through two distinct crisis experiences of grace; the one known by various terms, generally regeneration; the other known chiefly as entire sanctification.

Let us now consider

THE WORK OF GOD IN REGENERATION

The work of regeneration primarily has to do with what a man has done, with the sins of his life, their attendant guilt, condemnation and pollution. Through the provision of redemption and by faith in Christ the penitent sinner is justified before God, is forgiven of his sins, the guilt of sinning is removed and his acquired pollution resulting from his sinning is washed away by "the

washing of regeneration"; all the records of his life of sin is settled, and by the grace of God he stands before God uncondemned. A vital change has taken place also within this man; he is regenerated or "born again"—"born of the Spirit,"—hence he is a partaker of spiritual life and enjoys a definite spiritual relation to God. He is "in Christ,"—is a child of God, has a new sense of power by which he overcomes evil and conquers habits and sins which formerly defeated him, and has achieved a degree of inner victory over the disordered state of his nature. He is "no longer under condemnation because of being a member of a sinning race, for in Christ he is a member of a ransomed and redeemed race. . . . This carries with it the idea of transference of authority. A new loyalty springs up in the life—Christ reigns" (G. C. Morgan).

This is a glorious and mighty work of divine grace. But as wonderful as it is, it is not the full salvation that God desires, it is not holiness in man in the full sense of the scriptural meaning of that word. Regeneration brings all of the life under the control of Christ, but it does not bring the heart into the full devotement to God required in holiness. Regeneration brings a clean life and introduces purity, but it does not bring the purity of heart required in holiness and provided by Christ in His death. Regeneration brings victory over actual sin, a victory stated by the Apostle Paul: "Sin shall not have dominion over you" (Rom. 6:14); and by the Apostle John: "He that is born of God does not commit sin" (I John 3:9); but it does not bring the inner life into a state of spiritual wholeness, nor does it free the heart from antagonism to the will of God. Regeneration is the work of the Holy Spirit and in this work the child of God is brought into a definite personal relationship to the Holy Spirit, but he is not filled with the Spirit. Regeneration brings spiritual

life and a definite moral relationship with God, but it does not bring a perfection of that moral relationship. The work of holiness is subsequent to the work of regeneration.

Some Biblical Examples

These facts are confirmed by the experiences of Bible Christians. No one can deny that the disciples of Jesus had a definite spiritual relationship with God before Pentecost. He had told them He was the Vine and they were the branches (John 15:5), an indication of the spiritual union which existed between them and Himself. He had assured them that their names were written in heaven (Luke 10:20), a statement signifying their acceptance of God. In His prayer He said that these disciples belonged to Him in a sense in which no other persons on earth at that time belonged to Him (John 17:6-14), they were His. On the night of the resurrection He came into the room where they were assembled and imparted to them some benefits of the resurrection as He breathed on them saying: "Receive ye the Holy Ghost" (John 20:19-22), giving them a certification of their sonship after the checkered experiences of His trial and crucifixion, and imparting to them an "earnest" of the Spirit, the fullness of which was to come later. Although all this is true, yet these disciples who enjoyed such a spiritual relationship to Jesus Christ were not pure in heart, they were not holy in the true scriptural sense of that word. It was at Pentecost, when they were all filled with the Holy Spirit, that, according to Peter's testimony (Acts 15:8, 9) their hearts were purified by faith; they were then made holy. Their experience of heart purity, of holiness, came as a subsequent experience to their initial experience of Christ in spiritual life—their regeneration.

Another biblical example is found in the Christians at Thessalonica. An indication of their spiritual state is given in the first letter of Paul to this newly organized church. They were definitely related to Christ, they were examples of Christian believers, they were a pattern of good works, they had been delivered from the wrath to come, they were then not backslidden but were in a good state of grace; but even though they enjoyed such a fine state of grace, still they were not entirely sanctified. In that letter Paul told them: "This is the will of God, even your sanctification" (ch. 4:3); "God hath . . . called us . . . unto holiness" (ch. 4:7); and, "The very God of peace sanctify you wholly" (ch. 5:23). That these people were regenerated is evident; that they were not entirely sanctified or made morally holy is also evident from this letter of Paul written to this church. The work of entire sanctification was yet to be done in them by the God of peace. It is a work of grace subsequent to regeneration.

Many other scriptural experiences could be cited, and abundance of evidence may be found in the experiences of Christians down through the ages that holiness or heart purity is a second work of grace; it is wrought by God in the heart of the regenerated believers.

In this connection it may be profitable to consider

THE MIXED STATE

existing in the life of the regenerated child of God.

This state is described in the Scriptures in different terms. James considers it as a "double minded" condition. Peter and John stress more the thought of impurities remaining in the heart which need to be cleansed or purged from the nature. Paul calls it a carnal state, where the carnal mind, which "is enmity against God; for it is not

subject to the law of God, neither indeed can be" (Rom. 8:7), remains as the active foe of the spiritual life; and, he stresses the inner conflict existing in the regenerated Christians thus: "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). All of these writers consider this regenerated state as a mixed state or condition of inner conflict.

We must not overlook the fact that in every sense the regenerated life is a Christian life, a life in which the Holy Spirit is active giving victory over sin, assisting in the prayer life, giving assurance of acceptance with God, and manifesting to a degree the fruit of the Spirit in the life; but, also there exists conscious inner hindrances which keep the Holy Spirit from having full control of the life. There is a state of inner conflict, active more or less at all times: conflicting loyalties—the pull to walk after the flesh or after the Spirit; conflicting desires, conflicting affections, conflicting emotions. However by watchfulness and obedience, by prayer and struggle, and by the help of the Holy Spirit this inner evil condition is kept under and spiritual victory is maintained. There is existing an inner antagonism to the will of God in the active presence of the carnal mind. It is true that in the regenerated life this carnal mind or lawless element does not rule, but it exists and its presence and activity limits the Christian in his spiritual exercise and service; as Paul says, "So that ye cannot do the things that ye would."

This mixed state, the inner conflict between the flesh and the Spirit keeps the Christian from being the happy, joyous, victorious whole-hearted Christian he desires to be. It saps his spiritual vitality, deprives him of spiritual power and strength, hampers him in the warfare against

sin, limits him in his spiritual service, and weakens him in the times of stress and battle. It also brings a dullness of spiritual sensibilities where one is not quick to catch the spiritual significance of things and where the spiritual vision is clouded.

A Longing for Deliverance

Yet, the dominant factor about the regenerated life is the manifestation of the power of God in the life, the consciousness of the mighty change grace has wrought in deliverance from sin and its bondage, and a true rejoicing of the heart in the victory God gives over sin. The carnal or mixed state is not the major factor, rather its presence is a source of grief and disappointment to the Christian, until there exists a great longing for a full deliverance from this sinful nature; a deep desire for holiness abides in the heart. The most natural thing for a regenerated person to desire is heart purity, the bringing of the saved life into a state of full devotement to God, an abiding fullness of the Holy Spirit, and a spiritual wholeness or soundness in the perfection of the spiritual relationship with God. God answers this normal desire of the regenerated heart with His demand, "Be ye holy"; and by His provision in redemption to make us holy.

This mixed spiritual condition cannot remain as the permanent state. This double-minded condition with its consequent inner strain cannot be the permanent rule of life. The person will consciously or unconsciously yield the rule of life to one or the other of these opposing forces; "the flesh" or "the Spirit" will become the dominating force of life. One force will rule to the exclusion of the other. Either there will be a full yielding of the whole life to the Holy Spirit, for His cleansing and fullness, or there will be a more or less unconscious drifting to the low

level of fleshly living—the living of a religious life void of spiritual life and power. The only possible hope of permanent victory is for the regenerated person to turn to God in full confidence that He is able to cleanse the heart from all that is carnal and sinful, and to fill that life with His Holy Spirit—to make him holy.

It is the existence of this mixed state in the regenerated that makes necessary

THE WORK OF ENTIRE SANCTIFICATION

to which we now turn our thought.

A distinction has been made between entire sanctification and holiness, entire sanctification being the act of God's grace whereby the consecrated Christian is cleansed from all sin or made holy, and holiness being the state of life in which the entirely sanctified people live.

Let us consider the steps the Christian must take to enter into this experience of entire sanctification.

First, there is on his part a

Full Consecration to God

In a previous message it was stated that holiness in man meant primarily devotedness to God. It is therefore the duty of the Christian to dedicate or consecrate himself to God, or to give to God the devotedness which He claims. A consecration acceptable to God must be the gift from a loving heart of the costliest offering that the Christian is capable of presenting to Him. It must be a voluntary gift, a presenting of the whole life to God because the Christian's love will be satisfied with giving nothing less. It must be a complete consecration, embracing all we are, body, soul and spirit; all we have, posses-

sions, talents, time and service; the whole of life now and as long as we live; a life contract with God which is substantial and abiding, something that God can count upon. It means a sincere realization in the depths of the consciousness that God claims us as His own, that we now acknowledge that claim and present ourselves to Him, that henceforth we are not our own, we have given ourselves to Him, that from the depths of our hearts we may say sincerely, "Not my will, but thine be done." It is a consecration for sacrifice or for service, for time and for eternity.

When love to God inspires the act of consecration it is not difficult to put all upon the altar for God, rather such a sacrifice will be the normal and glad spiritual service coming willingly from the heart of the child of God. Thus in consecration, by the aid of the Holy Spirit, the child of God gives to Him the fullest devotion and love he is capable of giving—he is all the Lord's. This is the first step toward holiness as a personal experience.

The second step toward holiness is

Appropriating Faith

In our discussion of the provision of redemption we emphasized that God in Christ has made complete provision for the entire sanctification of the child of God, that in that provision all Christians were potentially sanctified when Jesus suffered outside the gate that He might sanctify the people with His own blood. The medium of receiving the experience thus provided in the atonement is faith, appropriating faith, a faith that lays hold of God and claims the experience provided by Christ in His death, a faith that appropriates the cleansing of the blood and without wavering believes that now "the blood of Jesus Christ His Son cleanseth from all sin."

Such faith is not blind assumption, it is not an uncertain guess, it confidently believes that what God has promised He will surely perform; it rests on the assurance that what Christ has provided in His atonement He will now work out in the believer's heart; it this moment claims that God verifies His promise and that now the blood of Christ purifies the heart, that "the very God of peace" now sanctifies wholly.

Let us now consider the actual

EXPERIENCE OF ENTIRE SANCTIFICATION

Entire sanctification is the work of God within the heart of the Christian when He accepts the consecration given to Him and in response to the faith of the consecrated person cleanses the heart from all impurities. In this experience God delivers the Christian from that inner condition of lawlessness, that enmity against God remaining in the heart of the regenerated person, and thus the conflict between the flesh and the Spirit is removed. The life is brought into a full devotement to God, for there is no part of life over which God does not have full control. There exists an inner harmony and poise of soul which makes possible the free response of all powers of life to the one purpose of doing the will of God. The disordered state which existed in the natural man is now corrected and the sanctified heart is enabled to organize a satisfying and happy life around the one substantial center of devotedness to God; there is an inner unanimity to life, the inner strain is gone, and Christ rules without a rival over the whole of life. There is also a fullness of the Holy Spirit in the life, for when God accepts the offering, the temple which has been fully consecrated to Him, He fills with His Spirit. The abiding fullness and

presence of the Holy Spirit brings a spiritual wholeness, a perfection of the moral relationship to God.

This work of entire sanctification is a definite experience, a mighty work of grace, wrought by God in the life of the Christian in response to his faith. It is an experience that marks a definite second crisis in the spiritual life, purifying the heart, filling the life with the Holy Spirit, bringing a spiritual wholeness to life and the heart into full devotedness to God. A wonderful, mighty, glorious experience, renewing the inmost character or nature into the likeness of God—"in righteousness and true holiness" (Eph. 4:24).

The Final Goal

An experience is not the final goal of God's claim for holiness. He requires not only an experience of entire sanctification or holiness, but he looks for holiness in life—"Be ye holy in all manner of conversation" (in all human relationships). Holiness must be the state of life in which the Christian lives, this is God's goal for man. The experience of entire sanctification removes from the heart those hindrances and evil dispositions which hinder the Christian in living the life of holiness.

It is therefore the Christian's privilege to walk with God in the enjoyment of His holy presence day by day, in the nurturing and maintaining of our relationship with Him in fellowship and obedience, to live "in holiness and righteousness before him, all the days of our life" (Luke 1:75). Just as surely as it is the work of God to make man holy in the crisis experience of entire sanctification, so surely is it the work of God to keep him holy in the midst of the sinful conditions of life, and it is His grace alone which enables him to "live soberly, righteously, and godly, in this present world" (Titus 2:12).

God's call is to holiness, to the full devotement of life to Him, to a purity of heart, to a fullness of the Spirit, to a spiritual wholeness or soundness, to the perfection of the spiritual relationship with Him, to a life of holiness, to be "holy in all manner of conversation" (human relationships). His call primarily is not to pardon, not to a victorious life, not to heaven; His call is to holiness. Holiness is the element in which pardon, purity, victorious living, sacrificial serving, and heaven are found. To seek any of these is to miss the central call of God, His call to holiness.

"As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy" (I Peter 1:15, 16). That is God's requirement for holiness.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). That is God's provision for holiness.

"The very God of peace sanctify you wholly" (I Thess. 5:23). That is God's work in the personal experience of holiness.

That "we should live soberly, righteously, and godly, in this present world" (Titus 2:12). That is holiness in life.

CHAPTER FIVE

THE SPIRIT OF HOLINESS

There can be no holiness in human experience without the work of the Holy Spirit. He alone can make men to become "partakers of His [God's] holiness." What is holiness as devotedness to God but the full expression of the love of God shed abroad in the heart by the Holy Spirit? What is holiness as purity of heart but the work of the Holy Spirit making effective in the hearts of men the provision of the blood of Christ to purge human nature of its sinful dross? What is holiness as spiritual wholeness or moral perfection, holiness as the full use of the redeemed life in loving service to Christ, but being filled with and giving glad obedience to the Holy Spirit. No discussion of the meaning of holiness can be complete without considering the work of the Holy Spirit.

Consideration will be given first to the Person involved,

THE HOLY SPIRIT

He, the third Person of the adorable Trinity, is called the "executive of the Godhead," a statement which describes His activity in promoting and administering the will of the Father and the gifts of the Son. He is mentioned often in the Scriptures and almost without exception this mention is associated with action or activity. It is He who moved over the face of the waters in creation to bring order out of chaos; He came upon persons, leaders, kings, prophets, and others, speaking through them, equipping them for leadership back in the Old

Testament days; he is active now in reproving of sin, imparting the benefits of salvation, leading, filling, empowering, guiding, teaching, witnessing to and giving assistance to the Christian. This fact of activity prompted Dr. Daniel Steele to remark, "The work of the Father in the gift of the Son and the work of the Son in pouring out His own blood as a sin offering are complete past acts. But the work of the Spirit in each individual believer is incomplete" (*Gospel of the Comforter*, page 27).

What of His name, the Holy Spirit? "The adjective 'holy,'" says Dr. Daniel Steele, "cannot be distinctive of the quality of purity which is not found in equal degrees in the Father and the Son. Both are holy. Hence, as it is not descriptive of an attribute peculiar to the Spirit, we infer that it points to the peculiar office of the Spirit, in the redemptive scheme, to *make men holy*" (ital. his) (*Gospel of the Comforter*, page 2). John Wesley agrees with this thought, for he says, "The title 'holy,' applied to the Spirit of God, does not denote that He is holy in His own nature, but that He makes us so; that He is the great fountain of holiness to His church; the Spirit from whence flows all grace and virtue" (Works, Vol. VII, page 485).

Paul in writing to the Roman Christians uses this term, "The spirit of holiness" (Romans 1:4). There is a question among Bible scholars as to the meaning of this statement. Many, perhaps most, agree with Dr. Marvin D. Vincent holding that this "reference is not to the Holy Spirit, who is nowhere designated by this phrase, but to the spirit of Christ as the seat of the divine nature belonging to His person . . . and its characteristic quality is holiness" (Word Studies in the New Testament, Vol. III). However some, including Moffatt, hold that it does refer to the Holy Spirit. Whether or not this statement,

"The spirit of holiness" actually refers to the Holy Spirit, this fact is true, that the Holy Spirit is the true source and essence of holiness, for holiness in human life is the gift of God through the Holy Spirit, so in fact He is "the Spirit of holiness." He is, says Dr. Maclaren, "a Spirit that works a deeper holiness than law dreamed, and a more spontaneous and glad conformity to all things that are fair and good, than any legislation and outward commandment could ever enforce. The Spirit that came at Pentecost . . . is a Spirit of holiness, whose most blessed and intimate work is the production in us of all homely virtues and sweet, unpretending goodness which can adorn and gladden humanity." He is the spirit of holiness who fills the believer with Himself, imparting holiness, inspiring a deep devotedness to God, bringing purity of heart, and He is the inner dynamic of a life of enthusiastic service for Christ. His work is both with the individual and with the church.

HIS WORK WITH INDIVIDUALS

Much could be said of the influence of the Holy Spirit upon individuals as a force outside of their lives; His conviction of sin, His promptings to righteousness, His providential dealings and direction, and the many other ways in which He works to influence the lives of people in general. But the chief purpose here is to consider His work within the Christian's life as the inspiration of love to God and man, the dynamic of all righteous living and Christian service, and as the divine Helper in all phases of the Christian life.

In the realm of spiritual experience in man He is the author of the new birth. This fact Jesus stressed in His conversation with Nicodemus when He said, "Except a man be born again, . . . born of . . . the Spirit, . . . he

cannot see . . . he cannot enter into the kingdom of God" (John 3:3-5). Thus Jesus designated the crisis experience in spiritual life called the new birth or regeneration as the work of the Holy Spirit. The second crisis experience in Christian life is likewise said to be the work of the Spirit; "being sanctified by the Holy Ghost" (Romans 15:16); also, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

THE SPIRIT'S ASSISTANCE IN PREPARATION

The Holy Spirit is active with individuals in preparing them for these great spiritual experiences. It is recognized generally that people are brought to repentance through the reproof or conviction wrought upon their hearts by the Holy Spirit; also that in repentance the penitent may expect the aid of the Holy Spirit in bringing him to that "godly sorrow [which] worketh repentance to salvation not to be repented of" (II Cor. 7:10); and it is equally true that the faith which reaches from the heart of the penitent person to touch the forgiving God, receiving from Him forgiveness and new life, is not without the gracious assistance of the Spirit. He is present in every step leading to and making real within man that glorious experience, the new birth by the Spirit (regeneration).

His assistance is given also in the preparation for the deeper experience of entire sanctification. He reveals to the person the depths of the carnal condition remaining after his regeneration for without His help no child of God can come to a realization of the sinful corruption remaining within him, or know the full import of the scripture which says, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). No Christian can be truly conscious of

the weakening effects of that inner conflict between the flesh and the Spirit, described by Paul in his letter to the Galatians, except as the Spirit makes known to him his deprived state indicated by Paul's statement, "so that ye cannot do the things that ye would," and his utter inability in his own strength to overcome or destroy "the flesh" and bring to an end this inner strain. What Christian can know the deep impurities of his nature or be conscious of those subtle forms of evil lurking within him except as the Holy Spirit searches his heart and by His divine illumination makes them known and at the same time reveals the remedy for such a heart condition?

The individual Christian preparing for the work of sanctification by the Holy Spirit must make a complete consecration of himself, of his body as the temple of the Holy Ghost, to God. This work of consecration is twofold; namely a separation from all that is evil and a dedication to God of any that is good; a dying out to that which is carnal and a full commitment of the whole life to God; a crucifying of the flesh with its affections and lusts, and the presenting of our bodies to God as a living sacrifice, holy, acceptable to Him. Neither the negative nor the positive aspects of the preparation for entire sanctification, namely consecration, can be made satisfactorily without the aid of the Spirit of holiness. There can be no real separation from the evil, the world, the sinful, except as the Christian is influenced by the Holy Spirit to a deep abhorrence of the evil within and as with all his heart he implores the Spirit to make real that inner death to sin which he so earnestly desires. There can be no deliverance from the carnal mind and self will, no crucifying of the flesh, except as the Holy Spirit works with the child of God—as "ye through the Spirit do mortify the deeds of the body" (Romans 8:13).

The positive phase of this preparation, the presenting of a full consecration of the body, the temple of the Holy Ghost, to God, cannot be done acceptably without the assistance of the Holy Spirit. For man, even though regenerated, is so susceptible to deception, he is so limited in his knowledge of himself, that the Spirit alone knows when the consecration is complete and He will continue to bring to the remembrance of the seeker such things not yet consecrated until there is made actually a full dedication to God. The faith that lays hold of God in appropriating the provision of the blood of Christ to sanctify wholly is not entirely of human origin, for the Holy Spirit assists by leading the seeker to a realization that the provision made by Jesus to "sanctify the people with his own blood" is complete and was meant for him; He brings him to a persuasion that God is able to do the work now, to a confidence that even now the very God of peace does sanctify wholly, and to an assurance that through the Spirit of holiness he is now a "partaker of His [God's] holiness."

The truly sanctified Christian is and remains humbly conscious that "all realized human holiness is the mind of the Spirit of God breathed into those to whom He is the soul of their soul and the life of their life" (J. Agar Beet, *The New Life in Christ*, page 313).

Filled with the Spirit

The great positive work of this experience is the baptism with or fullness of the Holy Spirit. The Holy Spirit in this work of entire sanctification accepts and fills His temple, the body or life of the individual Christian, which is entirely dedicated to God. It is an abiding fullness, a vital fullness, which is maintained as the Christian lives in the Spirit. "There is a fullness of the Spirit," says Dr.

Daniel Steele, "which must imply entire sanctification—the permanent gracious presence in the soul of the Holy Spirit in His fullness, not as an extraordinary gift, but as a person having the right of way through the soul and body, having the keys to even the inmost rooms, illuminating every closet and every crevice of the nature, filling the entire being with holy love" (*A Defense of Christian Perfection*, page 110). The Spirit of holiness sanctifies, fills, seals this consecrated Christian as His own, thereby making real that holiness which is devotedness to God, and, by His abiding presence and fullness He enables the sanctified Christian to live day by day a life of full devotion to God—a holy life.

The negative aspect of this work of the Spirit of holiness is purity of heart—the heart that is filled with the Spirit is made pure (Acts 15:8, 9). The great area of evil in humanity is in the deep realms of the nature which the Bible calls the "heart," and which for all practical purposes is quite equivalent to what modern psychologists call the subconscious and unconscious levels of mind. For, generally speaking, the writers of the Bible think of the heart as the central reservoir of life from which comes "the issues of life," and which is the source of "the thoughts and intents," the drives and urges of life. Into this deep realm, the heart, the Holy Spirit as the Spirit of holiness comes to abide in His fullness, purifying, healing bringing harmony and peace, making possible the co-ordination of the forces of life around the supreme objective of love to God and the doing of His will, and, a love for men which ever seeks their best interests. It was the realization of this deep experience, this inner deliverance, that prompted the Apostle Paul to exclaim, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

He also revealed the secret of continued inner harmony and peace when he said, "to walk after the Spirit," or "to be spiritually minded is life and peace." The abiding consciousness of inner purity and the fullness of the Holy Spirit prompted Peter to testify years after Pentecost that their hearts were purified by faith when at Pentecost they were filled with the Spirit (Acts 15:8, 9).

In this mighty experience of entire sanctification wrought by the Spirit of holiness none of the essential characteristics of personality are eradicated, none of the instinctive forces of the personality are destroyed, nor is the person made free entirely from all of the effects of evil upon his personality, for until the day of his death he will carry some of the deep scars of his previous sinful life. However there is brought by the Holy Spirit a spiritual wholeness or soundness in the center of life, there is made real the perfection of the moral relationship of the Christian with his God in which the principle of sin is destroyed until life on the level of consciousness becomes the willing response and glad obedience of the heart to God; also, there is a purity of heart—a transformation by the purifying and healing influences of the Holy Spirit in the deep realms of the mind, the subconscious—which is beyond man's ability to analyze or to comprehend.

This work of the Spirit of holiness in the life of the child of God, a work of grace subsequent to his being "born again," makes that Christian holy in the scriptural sense of that word; he is pure in heart, he is spiritually sound, he is using his redeemed powers in the service of God for others, and, a state of devotedness to God exists—he has become "a partaker of his [God's] holiness."

Life in the Spirit

This vital experience of entire sanctification or fullness of the Spirit is not the ultimate purpose of God for human life, it is not the final work of the Spirit of holiness for man in this world. It is a high point in human experience, it is the completion of the initial work of salvation; but the purpose of God for man in this world is saintliness of life and Christlikeness in character. Without this work of holiness wrought in the life by the Holy Spirit any appreciable progress toward this goal of saintliness is impossible. On the other hand we must recognize that as wonderful as is this experience of heart holiness it does not of itself bring the sanctified person immediately to that goal of saintliness of life or perfect Christian character.

It is interesting to note as one reads the biographies of great Christians that almost without exception it will be found that they have had an epochal experience in their Christian life subsequent to their regeneration. It is true that not all have spoken of this deeper experience of grace in the terms used in this treatise, also that they would not all accept the full meaning of that experience as set forth in this discussion—although many of them would, and some of them knew a deeper experience than they gave witness to—but it is a fact that universally they testify to a more rapid progress in Christian character after enjoying this second epochal experience of spiritual life.

A discussion of the life of holiness is given in another chapter (Chapter VI) of this book. Here it is our purpose to emphasize the place that the Spirit of holiness fills in producing saintliness and Christlikeness in life, or the transforming work of the Holy Spirit.

It is of interest to note some of the scriptural statements relative to the co-operative relationship existing between the Christian and the Holy Spirit in daily Christian living. Here are some of them: walk in the Spirit, live in the Spirit, led by the Spirit, taught by the Spirit, assisted by the Spirit in prayer, prayer and supplication in the Spirit, the fellowship of the Spirit, the power of the Spirit for victorious living and service, and many others. What a glorious wealth of "the things of the Spirit" are placed within the reach of the child of God! Yet they are all potential and must be made realities of the spiritual life by co-operating with the Holy Spirit.

One of the most gracious facts of the spiritual life, a means of showing forth the Spirit actively working in the life of the Christian is "the fruit of the Spirit," which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). This "fruit" may be yielded in increasing abundance and quality as the child of God truly lives in the Spirit. "The fruit of the Spirit" says Dr. H. Orton Wiley, "is the communication to the individual of the graces flowing from the divine nature, and has its issue in character rather than in qualification for service" (*Christian Theology*, Vol. II., page 317).

There is also the assistance and effective working of the Holy Spirit in Christian service, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). He does give power for service. How gloriously was this power demonstrated in the service and witnessing of the early church, by the disciples of Jesus and their associates. And the effectual working of this power in service is known today by thousands of Spirit-filled Christians. The tragic fact faced today is that too few of those professing holiness

are giving themselves as fully as they should to a life of active service to Christ and for others, hence they are experiencing far too little of the manifestation of the power of the Holy Spirit in their lives.

The Transforming Work of the Spirit

The active work of the Spirit in His transformation of character is stated by the Apostle Paul in these words, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). Glorious promise! Wonderful experience! The children of God "beholding . . . the glory of the Lord, are changed"—rather are being changed—(the beholding and the changing being definitely associated) "into the same image, . . . by the Spirit of the Lord." The full fruition of this transformation by the Spirit will be in the future glory, but the spirit works effectively and constantly a glory now, the glory of more and more saintliness and an increase in the likeness of the Lord whose glory His child is beholding. This work of the Holy Spirit in transforming character is constantly going on in the life of His sanctified children as they walk in the Spirit. "We must believe in the Holy Ghost," says Dr. Daniel Steele, "as an indispensable agent in the production of spiritual life both in its incipency and in its fullness. There is a sense in which He is now the most important active factor in the production of Christian character" (*Gospel of the Comforter*, page 27).

This thought of increasing Christlikeness in life is suggested by this further statement of the Apostle Paul, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:21). Here is an antithesis;

"as sin hath reigned" (emphasizing its degrading, permeating influences, ever progressing as the sinner gives himself over to sinning), "unto death"; "even so" (to the same extent, in the same manner), "might grace reign" (progressively, permeating its nature and virtues more and more in the life of the Christian)—"through righteousness unto eternal life by Jesus Christ our Lord." An antithesis of this nature requires a perfect balance, and the emphasis is that the reign of grace will be as glorious, as free, and will as progressively infuse its virtues, producing righteousness unto eternal life, as sin was inglorious, enslaving, degrading, and progressively permeated its virus unto death. How may grace so reign except through the presence and transforming power of "the Spirit of grace"?

Oh that God's sanctified children might have more of a realization of the saintliness of character and of the increase of Christlikeness that is possible in the daily life of holiness through the transforming work of the Spirit of the Lord in the reign of grace. As His child beholds—looks steadfastly upon, meditatively reflects upon, permits its rays to penetrate deeply his nature—"the glory of the Lord, he is being changed into the same image from glory to glory, . . . by the Spirit of the Lord."

God's purpose for His children is holiness. Holiness in its initial sense of purity of heart, fullness of the Spirit and devotedness to God. Holiness in its progressive sense, the transformation of character into saintliness and Christlikeness. Holiness in its ultimate sense in sharing the eternal glory of the exalted Christ. All of this is the work of the Holy Spirit, the Spirit of holiness.

Before closing this discussion some thought must be given to the

HOLY SPIRIT AND THE CHURCH

Any discussion of the Holy Spirit and the Church must begin with Pentecost, for Pentecost marks both the official advent of the Holy Spirit into the world and the birthday of the Christian Church. Something new in the spiritual realm emerged that day when those one hundred and twenty believers were filled with the Holy Spirit, for it was then that these individual believers were fused by that Spirit into a spiritual organism, the Church of Christ. This "church," says Dr. H. Orton Wiley, "is not merely an independent creation of the Spirit, but an enlargement of the incarnate life of Christ" (*Christian Theology*, Vol. III, page 108). Another writer suggests that this enlargement of the incarnate life of Christ, like the incarnation of Christ himself, is a condensation upon the part of God, for says he in speaking of the Holy Spirit and the Church, "His earthly body is never commensurate with His personality, never fully adequate to the performance of His purpose" (H. Wheeler Robinson, *The Christian Experience of the Holy Spirit*, page 151).

The same Holy Spirit who works with the individual in the experience of salvation and transformation of character, also incorporates the individual believer into the body of Christ, "For by one Spirit are we all baptized into one body" (I Cor. 12:13). This corporate life is a fellowship of the Spirit, a unity of the Spirit, the Church of Christ. Describing this unity Dr. H. Orton Wiley says, "The Holy Spirit being the bond of union in the Godhead becomes likewise, the source of union in the Church, uniting the members to one another, to their exalted Head, and to Himself" (*Ibid*, page 108).

This unity of the Spirit, the Church of Christ, is spoken of in the New Testament by the use of different figures or pictures. It is *the temple of God*, "Built upon the foun-

dation of the apostles and prophets, Jesus Christ himself being the chief corner stone; . . . for a habitation of God through the Spirit" (Eph. 2:20-22). It is *the body of Christ*, of which He is the living Head; "the moral unity of its members," says Dr. Robinson, "should correspond with the unity of the animating Spirit, that it may grow into the fulness of Christ" (*Ibid.*, page 140). It is *the bride of Christ*, loved by Him to the point of giving "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). "All these metaphors," says Dr. Robinson, "imply the unity of the Church, but that of the temple also suggests its dignity, that of the body its co-operation, that of the bride its purity. . . . The dignity, harmony and purity which characterized her were a creation of the Spirit" (*Ibid.*, page 140).

The Life of the Church

The Holy Spirit is the life of the Church, its inspiration and its power. A casual survey of His relationship to the activities with the Church of the New Testament reveals Him giving guidance to the Church in the settlement of difficult problems, until with confidence the leaders of the church could proclaim, "It seemed good to the Holy Ghost, and to us, . . ." (Acts 15:28); directing the Church in the selection and the sending of missionaries or evangelists; "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed . . ." (Acts 13:2, 4); enabling them to preach the gospel "with the Holy Ghost sent down from heaven" (I Peter 1:12); imparting special gifts to the Church,

"Now there are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (I Cor. 12:4-11). These gifts all are within the one body, the body of Christ, and the unity of that body, "is that of the Spirit"; says Dr. Wiley, "and the diversity includes anything that is not out of harmony with that spiritual unity" (*Ibid.*, page 112). There are also gifts of differing ministries, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). These are the gifts of the Spirit for the increasing and edifying of the body of Christ, as Paul says. "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). It is the abiding presence and active working of the Holy Spirit in the Church which gives it life, power and success in its ministry, and makes it a living fellowship of the saints. The work of the Spirit of holiness within the church is to bring it to the ultimate goal of Christ, a holy Church.

The Holy Church

The purpose of Christ for His Church is, "that it should be holy and without blemish" (Eph. 5:27). In what sense is the Church holy or to be holy? In the dis-

cussion of holiness in man (Chapter II) it was stated that there was a ceremonial holiness and also a moral holiness; that ceremonial holiness includes that which God specially claims for Himself and which in a special sense belongs to Him; and, that moral holiness relates to persons who have been made holy in heart by the grace of God. The Church is now holy in this ceremonial sense because it is claimed by God as His very own, and in a special sense it belongs to Him; it is "the church of God, which he hath purchased with his own blood" (Acts 20: 28). The Church is holy in the moral sense in so far as the individual members are sanctified wholly, or as they by the Spirit of holiness are made to become "partakers of his (God's) holiness." It is the work of the "Spirit of holiness" to bring the individual members of this unity of the Spirit, the Church, into the deeper experience of purity of heart or the fulness of the Holy Spirit, that more and more the holiness of God may be manifested through the Church, that more and more the Church as a body may become morally holy.

The ultimate purpose of Christ is to have a church that is "holy [morally] and without blemish." It is such a church that Christ will eventually present to Himself; "that He might present the Church to Himself a glorious bride, without spot or wrinkle, or any other defect—holy and unblemished" (Weymouth, Eph. 5: 27). It is the creation of such a holy church, a bride, "An enlargement of the incarnate life of Christ" toward which the "Spirit of holiness" is working today. No one but God is capable of judging to what extent the Church is now morally holy, how many of the people of the various nations, races, classes and languages of this earth are now a part of this bride. No one but He will know when the Spirit of holiness has accomplished His work, when the Church is com-

plete and ready to be presented by Christ "to Himself a glorious bride, without spot or wrinkle or any other defect—holy and unblemished."

Co-operating with the Spirit

It is essential therefore that each individual member of the body of Christ, the Church, give to the Spirit of holiness his utmost obedience and fullest co-operation that the Church may be "holy and without blemish."

The transforming work of the Spirit in the lives of individual Christians has been discussed in the earlier portion of this chapter. This transformation is a recognized co-operative endeavor; as the child of God keeps on "beholding . . . the glory of the Lord," he is "changed into the same image from glory to glory even as by the Spirit of the Lord." Also, the fact has been stated that each Christian by the Spirit is incorporated into the body of Christ, the Church, and we are members one of another as well as members of the Head, Christ Jesus. This spiritual unity brings an added responsibility to the Christian, he must co-operate with the Spirit and with the other members of the body. He owes to the whole body his full individual co-operation with the Spirit of holiness in personal experience and holy living, his life and conduct reflects honor or dishonor both on God and on the body of Christ, and he is responsible also to the Church to promote its best interests, to seek its edification, to endeavor "to keep the unity of the Spirit in the bond of peace," to work for its increase in the salvation of sinners and the entire sanctification of believers, and to work together harmoniously with the other members of the body of Christ that through the direction and power of the Holy Spirit the Church may become what Christ

desires it to be, "holy and without blemish"—His pure bride.

The Apostle Paul emphasizes the two phases of the Christian's relationship to the Spirit of holiness by the use of the same term, "The temple of God," or "The temple of the Holy Ghost." He makes the appeal to persons in these words, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). His appeal is made to the group, the Church, thus, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). The temple of God in this verse is the same as "God's building" of verse nine. This is somewhat in keeping with Peter's statement, "Ye also, as lively stones, are built up a spiritual house"; emphasizing too that Jesus Christ, the Living Stone, is the "chief corner stone" (I Peter 2:4-6). The individual temples or living stones are brought together by the Spirit to form the corporate temple or sanctuary of God, the Living Stone, Jesus Christ being the chief corner Stone.

The work of the Spirit of holiness with the individual, as has been stated is to save the sinner, to sanctify the believer, and to continue His work of character transformation in the life that he may indeed "glorify God" in his body and in his spirit which are God's, also to incorporate this individual believer into the Church, the body of Christ, the fellowship of the Spirit. His work in the Church is to bring these individual members into a consciousness of their oneness with other members of the body, of their responsibility for building the church, and to build of such materials as will honor God and at the same time bring reward to the builder.

A striking picture of the Church and this co-operative endeavor is used by Paul, "Ye are God's building" and "Ye are the temple of God" (I Cor. 3:9, 16). The foundation is laid already, "Which is Jesus Christ"; but the actual building erected upon that foundation—the Church—is the work of the individual Christians—leaders in particular, but all Christians in general—co-operating with each other in their work with God, "laborers together with God" (verse 9) in the building of His temple, His Church. But each Christian is responsible for the kind of materials of which he builds; "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:12-15).

Think of it! Some who even may be saved eternally have co-operated so poorly with the Spirit of holiness in His work of developing or building the temple of God, His Church, as to build of such inferior and insecure materials of wood, hay and stubble. Think of the sad disappointment in that day of test, "he shall suffer loss"—the loss of what he has lived for—yet "he himself shall be saved; yet so as by fire." His loss and the loss which the church also has suffered is irreparable. Those who so co-operate with the Spirit of holiness as to build of gold, silver and precious stones honor God, build the Church and receive an individual reward.

How essential it is that each Christian give his full co-operation to the Spirit of holiness in his work of transforming or developing personal Christian character,

and in His work with the body of Christ, "endeavoring to keep the unity of the Spirit in the bond of peace," and working together with other Christians successfully—"laborers together with God"—in such a manner as to bring honor to God in the temple, the Church, builded under the leadership of the Holy Spirit.

CHAPTER SIX

THE LIFE OF HOLINESS

God calls His people to a life of holiness, or to be "holy in all manner of conversation" or behavior. The experience of entire sanctification or heart purity discussed in the last message is essential to the life of holiness, for without this experience there can be no holiness as a state of life. In this message we will consider the life of holiness.

In the study of the biblical meaning of holiness in man, three phases of meaning were emphasized as being comprehended in holiness: first, devotedness to God; second, purity or cleansing; third, spiritual wholeness or soundness—the perfection of the moral or spiritual relation with God through the abiding fullness of the Holy Spirit. Each of these phases is included in holiness as a state of life. The life of holiness is a life of devotedness to God, it is a life of purity, and it is a life of spiritual health or wholeness, a Spirit-filled life.

One essential factor must be recognized in considering this subject; that is, that we are not thinking of holiness as it relates to God, or to angels; we are thinking of

HOLINESS IN HUMANITY

Holiness in man is a divine impartation; man becomes a partaker of God's holiness (Heb. 12:10). In a previous message the relation between holiness in God and holiness in man is discussed; holiness in God is absolute, but holiness in man is relative, consistent with man's finite and limited earthly state. In considering the divine

gifts and blessings in relation to man, Paul says: "We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us" (II Cor. 4:7) "The earthen vessel which holds the priceless treasure," says Dr. James Denny, "is human nature as it is; man's body in its weakness, and liability to death; his mind with its limitations and confusions; his moral nature with its distortions and misconceptions, and its insight not half restored" (*Expositor's Bible*, II Corinthians, page 159). Instead of finding such a frail earthen vessel a hopeless vehicle of divine life and blessing, Paul recognizes that the possession of such a knowledge of God in this earthen vessel is a manifestation of the wonderful power of God, "That the excellency of the power may be of God, and not of us." Holiness in man is a manifestation of God's power and not a display of man's ability.

The experience of entire sanctification and the life of holiness does not impersonalize or dehumanize its possessor. Rather through the cleansing and the spiritual wholeness brought about in entire sanctification, the true self is freed from many former limitations and the result is a truly normal expression and development of the personality. Paul expressed this freedom thus: "The law of the Spirit of life in Christ Jesus hath made *me* free from the law of sin and death" (Rom. 8:2). And he further stated that through the crucifixion of the old self, the true self was made to live: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). A sanctified person is just as human as an unsanctified man, but he is aware of an inner freedom of which the unsanctified person knows nothing. He enjoys freedom from impurities of sin, his heart is cleansed. He has freedom from the inner strain caused by the presence of the carnal mind, for that which "is enmity against God

... not subject to the law of God, neither indeed can be" has been removed. He has a freedom in the fullness of the Holy Spirit which gives power in service and victory in conflict. He is human, but he is devoted to God and filled with His Spirit.

Holiness as devotedness to God brings a dominant purpose to life. In this sense holiness is conceived as love to God and a devotion to His will, or as perfect love. "Love is in a sense perfect or all-inclusive, when it rules all the life and embraces all people, as the Father's love is perfect or all-inclusive because it encircles all men (Matt. 5:44-48). Love is complete to a certain limit when it . . . pervades the whole conscious life and has in a large measure reorganized character around itself as the dominating principle" (Curtis in *An Epoch in the Spiritual Life*, page 201). Speaking of the sanctified person, Dr. Daniel Steele says, "However fractional the man may be in all other respects, he is in one sense an integer: love pervades the totality of his being" (*Mile-Stone Papers*, page 32).

This phase of holiness and that of spiritual wholeness corresponds greatly to what psychologists call personality integration, the term which a modern psychologist defines as "the achievement of that harmonious development of one's personality which makes possible a sense of ease and facility in meeting the issues of life. It is free from disturbing inner conflicts that try the souls of men and render them ineffective in their daily tasks. Unbridled appetites do not dominate, violent emotions do not unexpectedly break through and take control. . . . The emotional attitudes, the desires, the impulses and propulsions of the individual have been so blended as to permit him to direct his energies toward one end." What this writer suggests is the achievement of a person, Dr. Daniel Steele

says is "the great work of the Sanctifier," which "by His powerful and usually instantaneous inworking, is to rectify the will, poise the passions aright, hold in check all innocent and eradicate all unholy appetites, and to enthroned the conscience over a realm in which no rebel lurks" (Mile-Stone Papers, pages 134).

Another writer expresses this phase of holiness in these words: "The goal of Christianity is to bring men into perfect communion with God. . . . When Christ has been accepted as the Lord of the life and perfect relationship with God through Him has come to be the master sentiment, all other sentiments become co-ordinated in their expression to help toward the relation of the master sentiment. . . . His energy is no longer wasted in activity which is unrelated to the ultimate goal of his life. Everything he does in an aid to the realization of that goal. Abundant life for him means life that is spent in fellowship with God" (Barbour in, *Sin and the New Psychology*).

This devotedness to God as a dominant force in life is of great practical benefit in the life of holiness. This inner unanimity gives a poise to life, an abiding peace in the heart, and a disposition to face life's conditions and battles with courage and fortitude. Evelyn Underhill says: "Indeed, it is a peculiarity of the great spiritual personality that he or she constantly does in the teeth of circumstances what other people say cannot be done. He is driven by a total devotion which overcomes all personal timidity, and gives a power unknown to those who are playing for their own hand or carving their own career" (*The Spiritual Life*, page 96).

The person who is entirely sanctified begins the life of holiness with a spiritual wholeness or integration of personality that those who have not been sanctified do not

know. Let us develop further this study of the life of holiness, and note additional advantages of such an inner unanimity.

First, the life of holiness must be considered as a

LIFE OF DEPENDENCE

upon God and upon His grace.

The source of all grace, of all life and of all power is God. Only as the Christian constantly relies upon God can he maintain a satisfactory relationship with Him. Holiness is a gift from God, for a holy man is a partaker of God's holiness, and to have holiness continue as a state of life man must depend constantly upon the holy God. Holiness is not a deposit given to man to be kept independent of God; a holy life is maintained moment by moment through active faith and obedience to God. "For God does not give them a stock of holiness," says John Wesley, "but unless they receive a supply every moment nothing but unholiness will remain" (*Plain Account*, page 33).

There must be also the constant reliance upon the cleansing power of the blood of Jesus to be kept pure and clean in a sinful world. This is emphasized by the Apostle John in the statement, "The blood of Jesus Christ his Son cleanseth from all sin" (I John 1:7). Note the word, "cleanseth"; it means a present and continued cleansing. "Cleans-eth"—the blood of Jesus continues to cleanse or keep clean as one walks in the light. "It is only as and while a soul is under the full power of the blood of Christ that it can be cleansed from all sin. One moment's withdrawal from that position and it is again actually sinning. It is only as and while kept by the power of God himself that we are not sinning against Him. One instant of standing alone is certain fall" (Frances R. Havergal).

A necessary element in this life of holiness through dependence upon God is an attitude of penitence expressed in a feeling of our unworthiness of being the recipients of God's grace and holiness, in a realization of the weaknesses and limitations of the "earthen vessel" which houses this spiritual "treasure" and of our consequent coming short of God's ideal for us, in a readiness to confess our blunders and mistakes and failures, and in an eagerness to make any necessary adjustments with others in order to "keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

This attitude of heart is expressed beautifully by Henry Brockett, "By virtue of the fact that we are still in a fallen condition so far as our bodily and mental powers are concerned, we are subject to many infirmities, we lack perfect knowledge of God's will in all things (this has to be learned by degrees), we are liable, therefore, to errors of judgment, etc., and various other faults which may not be known to ourselves but are seen by God. Hence the holiest Christian, from this point of view, may daily pray that humble prayer of confession, 'Forgive us our debts, as we forgive our debtors' Yes every moment we need the cleansing efficacy of the precious blood of Christ and the high-priestly intercession of our Lord Jesus if we are to enjoy unclouded fellowship with God who is infinitely holy. Hence we see that the holding of the truth of entire sanctification by faith produces an attitude of self-abnegation and deep humility in the presence of the Lord. And yet, all the time, we can have a deep joy because we know that we have been set free from our greatest inward enemy, namely, indwelling sin and possess the glorious blessing of an indwelling Christ, i.e., we truly know the blessing of entire sanctification" (*Scriptural Freedom from Sin*, page 42).

Always there must be a ceaseless drawing from God for all of the necessities of the spiritual life. This fact is pictured by Jesus in the analogy of the vine and the branches. The holy Christian is a branch, a purged branch, of that true Vine, and as such he must constantly draw from Christ all of his spiritual sustenance and also the ability to bear fruit. No person realizes the truth of Jesus' statement, "For without me ye can do nothing" (John 15:5), and the absolute necessity of abiding in Christ always, more than does the person who has been entirely sanctified.

In all of this life of holiness there is ever the realization that it is "not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 2:5); and, it is not by our works of righteousness that He keeps us saved, or keeps us living a holy life. It is only by our constant reliance upon His grace. The life of holiness, like the experience of heart purity, is "not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God has ordained that we should walk in them" (Eph. 2:9, 10).

An active and consistent practice of the exercises of devotion are essential to holy living, such as, the reading and meditation upon the Word of God, the giving of oneself to prayer and communion with God, seeking to know and to do the will of God, the cultivation of spiritual-mindedness, faithfulness in matters of personal relationship to God and in service, and always a consciousness of "walking in the Spirit.."

This consciousness of dependence upon God in the life of holiness safeguards against spiritual pride and boasting, against a feeling of self-sufficiency and against Phariseism in any of its forms. On the other hand, it encour-

ages a spirit of humility and trust. The life of holiness is a life of dependence upon God.

The life of holiness is also a

LIFE OF DISCIPLINE

Discipline is demanded in all phases of life. In the life of holiness discipline implies the full co-operation of the sanctified man working together with God in the process of living the life of holiness.

This discipline involves keeping the heart set upon God and upon His purposes for life, as suggested by St. Paul's exhortation, "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3: 1, 2). Here the exhortation is to "seek . . . things above," and to "set your affections [your minds] on things above." The familiar scripture, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14), is a definite exhortation to discipline. Let us examine it: "Follow"—as persistently as a dog follows in the chase—"peace with all men"—no one can live the life of holiness except as he is at peace with his fellows—"and (follow, as persistently) holiness"—not only the experience, but the holiness of all of life, as a state of living—"without which (the following of peace with all men, and holiness) no man shall see the Lord."

Further, there is the discipline of guarding the heart against the encroachment of evil and bitterness: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12: 15). Amidst all of life's experiences, its disappointments, its disillusionments, the failure and discrepancies of professors of holiness, guard

against bitterness, keep the heart sweet and the life holy. There is also the guarding of the mind against anxious care: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep (guard or garrison) your hearts and minds through Christ Jesus" (Phil. 2:6, 7). There must also be the maintaining of the proper thought life: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5); and, "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Mastery of Physical Life

This discipline in the life of holiness includes mastery of the physical life. The sanctified person is human in every particular, subject to the weakness of the human nature marred by sin, and is the possessor of all essential powers, passions, appetites, and impulses of a human being; as the Apostle Paul said: "We have this treasure in earthen vessels." This body is also the "temple of the Holy Ghost" (I Cor. 6:19); and as such it has been dedicated to and accepted by God as His own possession. In the life of holiness man so disciplines and uses his body as to glorify God in his body, which is God's (I Cor. 6:20).

The Apostle Paul gave us a glimpse into the discipline of his own life along this line when he said: "But I keep under my body, and bring it into subjection: lest that by

any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

His exhortations to the Thessalonian Christians stress this discipline of the body; note, "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; . . . that no man go beyond and defraud his brother in any matter" (I Thess. 4:3-6). Three phases of discipline are mentioned here: First, that of clean living, "that ye abstain from fornication." (Notice: "that ye abstain"—here is a personal obligation of discipline placed upon the sanctified person that he abstain from certain practices and associations) "from fornication," i.e., "from all uncleanness" (A. Clark). This includes abstaining from all immoral practices, that is plainly evident; but it also includes the abstaining from all adulterous desires, thoughts and looks, from all unclean thinking, unclean motives, impure actions and unclean living. The contrast the apostle is making is between the sanctification or purity of the Christian and the cardinal vices of the contemporary pagans—impurity. He emphasizes that the Christian therefore must abstain from it and all impurities that are related to it.

The second phase of discipline is control or mastery of the physical body; "that every one of you should know how to possess his vessel in sanctification and honour." When Paul uses this term "vessel" he always means persons, particularly as related to a physical existence or body. Let us note some of these uses: "A chosen vessel" (Acts 9:15); "earthen vessels" (II Cor. 4:7); "vessel unto honour" (II Tim. 2:21). "To possess his vessel" means to get possession of, or to have mastery over, the vessel—the body. The suggestion is that the sanctified person *knows how* to possess or master his body in sanctification

and honor, hence it is his duty, as part of the discipline of the life of holiness, to work out this knowledge in practical life and to possess or master his body.

The third phase of discipline is respect for the rights of others: "That no man go beyond and defraud [overreach or oppress] his brother in any matter." This carries the matter of discipline in holiness to all phases of human association—business, moral, social, family and religious—and in all of these the sanctified person must have respect for others.

Conquest of Personality

Discipline also involves the conquest of one's personality in the "working out" of the salvation which God has "worked in" (Phil. 2: 12, 13). This is the work of harmonizing the conduct and personality manifestations with the inner work of holiness—making for saintliness in conduct. This is a process, a conquest by faith, in which always we seek and rely upon the help of God.

Much of the teaching of the doctrine of holiness has been by the method of explaining the types suggested by some of the Old Testament events. The crossing of the Red Sea by Israel is a type of regeneration. Their crossing of the Jordan into their Canaan inheritance pictures the second Christian experience, entire sanctification. May not, then, their conquest of Canaan picture this discipline in the life of holiness, the conquest of personality?

In this discipline or conquest there is the overcoming of prejudices, attitudes and mannerisms which may hinder the full and symmetrical manifestation of holiness in the life. The manner in which God dealt with Peter, the Spirit-filled Apostle, in helping him to overcome his prejudices toward the Gentiles is an example (see Acts 10: 1-48); also Paul's attitude toward Mark (Acts 15: 36-40;

II Tim. 4:11). This discipline must include the conquest of our moods to which we must not give way. Note the psalmist of old and how he dealt with his moods: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psalm 42:5). He calls his own soul before the bar of his own judgment, demanding that soul to give reason for such a mood. He overcame by his confidence in God and the assurance of his hope.

There is also the conquest of one's natural dispositions. The naturally impetuous person must develop patience; the timid, hesitant, backward person must overcome these hindrances by the help of God; the natural critic or cynic must overcome that tendency and cultivate a charitable attitude toward others. There is also the conquest of our emotions; we must not be ruled by them, nor should we cast away our confidence in God because we "do not feel right." Here is an example of discipline in this phase of life: That saintly character, the late Commissioner Samuel S. Brengle of the Salvation Army, after fifty years of a life of holiness, was asked whether his realization of sanctification ever had waned. "The answer was, 'Judging by my emotions, yes; judging by my volitions, no.' There had been times, he said, when his emotional experience ebbed out. Doubt assailed him, and he wondered if he had grieved or quenched the Spirit. Once for a whole month he cast away his confidence. Then deliverance came. 'I discovered,' he says, 'that my will did not waver in its purpose; that my volition held fast to Christ in the midst of emotional storm and desolation that swept over my soul.' From this he gave the advice, 'Be faithful, regardless of how you feel, for Christ will never leave His own.'" (Quoted by J. I. Brice in Pentecost).

The life of holiness is also a

LIFE OF DEVELOPMENT

Progress is manifestation of life. It is normal, then, to think of the spiritual life being one of progress. The exhortation of the Apostle Peter is ever applicable here: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

We have discussed the experience of entire sanctification as the perfection of the moral or spiritual relationship with God—spiritual wholeness or Christian perfection. Here the matter of being perfect yet making progress is under consideration. There is nothing inconsistent in the thought of being perfect, yet perfecting; no more inconsistency than exists where is found a sound, healthy, physically perfect babe, which continues to grow or develop. In fact its development is more rapid because of its good health, or physical perfection, than it would be were the child diseased or physically impaired. Christian perfection in this sense means only a condition of spiritual health or wholeness which makes for rapid spiritual growth.

"A perfect Christian grows far more than a feeble believer whose growth is still obstructed by the shady thorns of sin and by the draining suckers of iniquity" (John Fletcher). "One perfected in love may grow in grace far swifter than he did before" (John Wesley).

The Meaning of "Perfect"

The word "perfect" is used in the Scriptures with at least three different meanings. First, there is the perfection of the moral or spiritual relationship with God, or perfect love (Matt. 5:48; I John 4:17, 18). Second, there is the perfection of maturity—come to age or full grown:

"we speak wisdom among them that are perfect" (I Cor. 2:6); and "Till we all come . . . unto a perfect man" (Eph. 4:13). Third, there is a resurrection or eternal perfection: "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect" (Phil. 3:11, 12). It is to be noted that while Paul was pressing toward this resurrection perfection and said he was not perfect in that sense, he testified that he and others of these Philippian Christians were enjoying a perfection of some kind, "Let us therefore, as many as *be perfect*, be thus minded" (Phil. 3:15). He was not perfect in the resurrection or eternal sense, but he was perfect in his spiritual relation to God.

The third meaning of perfection—resurrection or eternal perfection—is the eternal goal of the Christian; the first meaning or perfect love is now the gracious privilege of the Christian in the experience of entire sanctification by faith in Christ; and the second meaning or maturity in grace is the goal of progress for the Christian as he continues in the life of holiness.

This spiritual wholeness or perfection brings a stability to life which contributes greatly to development in the life of holiness. The Apostle Paul prayed for the Thessalonian Christians: "To the end he may stablish your hearts unblamable in holiness before God" (I Thess. 3:13). The Roman Christians were exhorted to enter into a grace by faith "wherein we stand and rejoice in the hope of the glory of God" (Rom. 5:2).

This life of perfection and progress is not "a flawless life" but, as someone has suggested, "It is an adequate life." Everything is there that is essential to stability and progress. It is moreover a blameless life. God has "so set us free from indwelling sin in our hearts that we may

have a heart perfect in love toward God and man and we can be preserved 'blameless' (I Thess. 5:23). But we shall never be 'faultless' before God until we stand in glory before His throne with exceeding joy" (Jude 24). (Henry Brockett in *Scriptural Freedom from Sin*, page 42.) It is not absolute or infallible perfection. "Absolute perfection I never contended for. A sinless perfection, such as enables a person to fulfill the whole law, and so needs not the merits of Christ; I acknowledge no such perfection; I do now, and always did, protest against it" (John Wesley). It is the perfection of the moral or spiritual relationship with God, a spiritual wholeness or perfection of love.

Growth in Grace

In this life of holiness there is development in the Christian graces, increase in bearing the fruit of the Spirit, and a gaining of knowledge and experience which adds to progress toward maturity. There is deepening of the spiritual life, increasing enjoyment of fellowship with God, enrichment of character, expanding of one's sympathies and compassion, and additions of those virtues suggested by the Apostle Peter: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:5-8).

This discipline and development also includes the patient endurance of trials and afflictions: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (I Peter

5:10). It includes as well the uncomplaining acceptance of chastening, making it work to our profit in developing saintliness: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11); and the development of a faith and confidence in God which confidently knows "that all things work together for good to them that love God" (Rom. 8:28).

Since this state or condition is a relative holiness, not absolute or ideal holiness, and since it is manifested through human nature of differing educational, religious and moral backgrounds, there may be a difference in the manifestation of holiness; but in each case there will be development toward that mature or perfect man. There will be acquired "a certain skill in the art of holy living, in prayer, in the understanding of the Word, and a larger faith and more power to resist temptation. There is less practical ignorance of God and His ways of working with man; higher attainment in the moral discernment of conscience is evident" (Curtis in *An Epoch in Spiritual Life*, page 264). There is no limit to the progress possible in this life of holiness.

The life of holiness is

A VICTORIOUS LIFE

There is in this life of holiness a free participation in the fullness of spiritual life and in the enjoyment of "the fulness of the blessing of the gospel of Christ" (Rom. 15:29). It is a Spirit-filled life, a life where God is a conscious reality, where undivided response is given to the leadership of the Holy Spirit. There is the power of the Spirit in the life, a holy boldness in doing the will of God, an ability to overcome the assaults of the world, the

flesh, and the devil, a power in prayer which "availeth much" (James 5:16).

The victorious life is not freedom from temptation, but a life in which temptations are met with a heart in which there is no enmity against God, so by God's help there may be no defeat. There are trials, fierce trials, but these are met with a spiritual poise known only to those who are fully devoted to God, and in them God gives victory. There is not exemption from the common experiences of all people in this life of holiness, but there is a confidence in God that in all these things we may be more than conquerors through Him that loved us (Rom. 8:37). There is always the possibility of falling, since the sanctified person is still human and lives in a sinful world, but by the grace of God sinning is not habitual and falling is not necessary. The major emphasis in the life of holiness is upon God, upon what He is able to do, upon the victory He gives, upon the abiding fulness of the Holy Spirit in the life and not the weakness and infirmities of the holy man. In this life of holiness there is always a practical realization of God's keeping power, that He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

It is a life of victory maintained moment by moment through active faith and obedience in Christ, a real victorious life. By the grace of God taking away the inner strain and bringing and maintaining a state of spiritual wholeness, nothing of the outward world need defeat that life. There is an enlargement to life, a heightening of the powers of personality, an overflowing spiritual vitality not reserved to a few instances of spiritual blessings but existing as the normal state of life. There is a normal manifestation of the Christian graces, for the holy man is like the disciples after Pentecost—he is not painfully en-

deavoring to follow Christ, he is giving free and normal expression to a fullness of life and devotion to God with an ease that is captivating and with a joyousness that is contagious.

This victorious life is a life of Christian service. In our second study we learned that holiness in man "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires" (J. Agar Beet), and that the practical manifestation of holiness is in sacrificial love and service to others. The purified people are those who are "zealous of good works" (Titus 2: 14).

The life of holiness is a human life devoted fully to God and filled with His Spirit, a life of dependence upon God, a life of discipline, a life of development, a victorious life; it is a life which is "holy in all manner of conversation—human relationships."

CHAPTER SEVEN

SOME BROADER IMPLICATIONS OF HOLINESS

There are broader implications to holiness than those which have been discussed in these messages in relation to personal experience and life. In this message consideration will be given to holiness at work in the social order as the ultimate purpose of God for this world, the bringing into existence of a redeemed or holy world.

In general these messages have been gathered around the statement of the Apostle Peter, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15, 16). The scriptural basis for this message is also taken from this Apostle's writings: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13).

Let us first consider

GOD'S ULTIMATE PURPOSE

We have thought of the holiness of God as revealed in His opposition to sin and in His purpose to destroy sin, holiness as manifested in the consistency of His moral government in its demands for righteousness, and holiness as revealed in His great work of redemption through Jesus Christ. God has only one attitude toward sin; as the holy God He seeks its destruction. In the individual man He destroys sin through the power of His grace purifying the heart from all sin and bringing about a state of inner holiness; in the realm of society He will destroy

sin by bringing into existence a redeemed or holy race of people; and in the universe He will destroy sin by bringing about, according to His promise, new heavens and a new earth wherein dwelleth righteousness. God's ultimate purpose is a redeemed or holy world.

The accomplishment of this ultimate purpose, that is, the final and full expulsion of sin from the universe, must be the work of God just as definitely as the work of redemption in the individual is His work. At the time of the fall of man, God might have chosen to bring about a sudden change in the moral universe through a rapid transition from a state of sinfulness to one of righteousness. He might have purged the earth of the effects of evil by some cataclysmic act of His own power in judgment upon sin, and destroyed the sinful human race and brought into existence a new order of manhood, a race of beings incapable of sinning. But He did not choose to do this. Rather He chose the long, hard way of redemption, a way in which He would save sinning man and transform his character into godlikeness, a way which He knew would bring suffering to His own heart and in which He must exercise infinite patience, a way of redemption in which His love would find its supreme manifestation to man in sacrifice, but a way in which His grace and power would be victorious in overcoming all evil.

There will be a new race of men but it will be a redeemed race, a race of men saved by the grace of God out of the race of sinful men, a race transformed in character, devoted to God in life, pure in heart and holy in all of their human relationships, a race filled with and ruled by God Himself through His Holy Spirit. This is the race which Peter calls, "A chosen generation, a royal priesthood, an holy nation, a peculiar people" whose chief purpose it is to "show forth the praises of him who hath

called you out of darkness into his marvelous light; which in times past were not a people, but are now the people of God" (I Peter 2:9, 10).

God will also have a new earth, an earth redeemed and renovated of all sin and its effects, an earth which will be covered with the knowledge of the glory of the Lord as the waters now cover the deep, an earth so renewed by the power of God as to show forth the praises of His glory and power in His moral universe just as the redeemed individual magnifies His glory in the realm of human life.

In moving along this long and hard way toward God's ultimate goal of redemption there have been periods in human history of

SPECIAL DIVINE INTERVENTIONS

Such acts of God which have marked definite stages in His plan oftentimes are called ages or dispensations. A mere mention of some of these will show the movements of God in human history toward a final accomplishment of His purpose.

An act of this nature occurred in the Garden of Eden after sin had entered and its punishment had been inflicted upon Adam and Eve, for then God seems to have instructed them in a form of sacrifice as a sin offering and worship, giving them also a promise of the ultimate triumph of righteousness when the head of the tempter would be bruised. Another such intervention took place in the judgment brought upon the wicked race in the Deluge. Although we know but little of this event, there must have been some redeeming factors in it, factors which contributed toward the furthering of God's ultimate purpose of redemption as well as demonstrating His wrath against sin.

The covenant which God made with Abraham, His acceptance of Israel as His chosen people through which He would make known His law and message to the world, through which also the Redeemer would come, indicates another special intervention of God in His working toward His ultimate redemptive purpose.

The incarnation of God in His Son Jesus Christ is another special event in this divine plan. In this event there is another exhibition of the patience of God, for God did not create a mature physical body for His Son to occupy during His earthly sojourn; rather Jesus came as a babe, born in lowly surroundings and reared in humble circumstances, requiring years of patient development to grow to maturity, and a long period of preparation for but a few years of public ministry. The life and ministry of the Son of God was given to but a few people and was spent in a rather obscure place in this world. His teachings were not quickly accepted or followed by the masses of His day. Even the supreme act of His life, namely, His atoning death by which redemption was provided for the world, was not spectacular nor commanding; He died a shameful death on an isolated cross. His resurrection did not receive world-wide announcement; it was a more or less hidden event known to but a few humble folks. Yet from this great act of divine intervention, the incarnation, death and resurrection of Jesus, has come the greatest spiritual force the world has known and the moral transformation the Christ of these events has brought and will bring to the world of men is beyond our comprehension.

Pentecost is another of these special interventions—special acts of God for furthering His great redemptive purpose in the universe. At Pentecost the infinite patience of God is again manifested, for He did not fill with His Holy Spirit that large multitude of “devout men, out of

every nation under heaven" (Acts 2:5) who had come to Jerusalem to attend this annual Jewish feast; the Holy Spirit came upon the faithful followers of Jesus, only one hundred and twenty in number, most of whom were Galileans despised by the upper classes of the Jews. These humble folks were "filled with the Holy Ghost" and their hearts were purified by faith. A very small and insignificant beginning for the Church of Christ, was it not? But from that humble beginning, and through these special divine intervention in which the Holy Spirit came in His dispensational fullness, mighty victories have come and will continue to come as God works toward the completion of His ultimate purpose of redemption.

There will be other special, divine interventions in the future as God works toward the completion of His redemptive purposes. There will be the return of Jesus Christ to this earth with the fulfillment of such events as are prophesied to accompany His return. There will be the millennial age with such transitional processes as God will work during this period, as well as future divine judgments in which God will purge the earth of sin and its effects, fully accomplish His final purpose, and bring into existence the "new heavens and a new earth, wherein dwelleth righteousness."

The primary purpose of this message is to consider

GOD'S WORK IN THIS AGE

as He carries forward His plan of ultimate redemption.

He is now seeking the co-operation of His holy people, individuals redeemed by His grace and filled with His Spirit, and the body of believers, His Church, to work with Him in furthering His plan toward its ultimate fulfillment. Beyond question the way in which God's people respond

to His call and work with Him now will hasten or retard the final completion of His purpose. Let us note briefly His method of

Working Through Individuals

In these messages it has been stated that the positive aspect of the holiness of God is the active employment of His infinite love and power in redemption. This activity in redemption is not limited to the sacrifice which Jesus made as the Lamb of God taking away the sin of the world, but God through His Holy Spirit continues to be active in the work of saving people from sin and making them holy, and He is now definitely furthering His redemptive purpose in the world. The positive aspect of holiness in man is not limited to the transformation of character wrought by God, but it also "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires" (Dr. J. Agar Beet).

Since holiness in man finds its deepest expression in the full devotion of the life to God, in sacrificial love and service to men, and in furthering the purposes of God in the earth, the holy man becomes an active partner with God in carrying forward God's purposes of redemption.

The fact is, as someone has said, that as long as a person is a sinner he remains part of the problem of the universe; God is kept from his heart and his will is at some points in rebellion against God. But when a sinner becomes a Christian he is no longer a part of the problem; he then becomes a part of its solution.

The holy man is Christlike in character and therefore holiness in man is manifested in the same manner, though not to the same degree, as holiness in Christ. The essence of Christ's holy character seems to be stated by the writer to the Hebrews, He "loved righteousness and hated iniquity" (Heb. 1:9). How did Christ love righteousness? He loved it not only in the sense of regarding it with great affection, but also with a devotion that prompted Him to further righteousness at all costs even to death. How did He hate iniquity? He hated it not only by abhorring it, but also He was intensely active in His opposition to it, seeking to banish it from the earth. So it is with a holy man who is a part of the solution of the problem of the universe, he loves righteousness and will further it at all costs; he hates iniquity and will actively work for its destruction. The holy man will use all of his redeemed powers in working with God to further His work of redemption. Thus the holy man lives sacrificially and savingly within his sphere of life, and to the utmost of his ability, he is a savior. Not in any sense will his living savingly approximate the matchless Saviourhood of our Lord, yet in the full alignment of his holy life with the redemptive purposes of God for this world the holy man lives savingly.

A Goal for Life

Where can a greater goal for living be found? A goal so great as to command man's fullest respect? A goal so challenging as to become the dominant motive of life? A goal so worthy as to inspire man to give to it his supreme devotion and fullest service? Nothing will make a man so gladly deny himself, take up his cross daily and follow Christ sincerely, as the consciousness that he is aligning himself with the greatest of all purposes in this world,

that he is co-operating with Jesus Christ, his blessed Redeemer, in working out God's purpose of the ultimate redemption of the world, and that by such co-operation he is a definite part of the solution of the greatest problem of the universe. Nothing but the devotedness of life that is found in holiness will cause a person truly to lose his life for Christ's sake, nothing will so truly help him to save his life.

Always the very life and influence of a holy man is a rebuke to sin and a living protest to all that is evil. At times this influence is so disturbing to wicked people as to become the cause for their intense opposition and persecution. It was so with Jesus. His life and teachings, His influence and works were so positive and righteous as to be a constant rebuke to the hypocrisy of professed religious people and a condemnation to the sinners of His day. But the holy man cannot be satisfied with but a silent protest against sin. He must be active in his opposition to all evil; hence he will oppose actively everything that is against the goal toward which he is working, the goal of God's redemptive purpose.

On the positive side, the life of a holy man is devoted to righteousness and to the promotion of everything that works for righteousness. His heart is captivated by the love of Christ and that love becomes the motivating force of his life's activities. This love causes him to be conscious of his obligations to others and makes him realize that holiness to him is more than a personal experience. "Holiness," as Bishop McDowell said, "itself becomes rancid when it is treated exclusively as a personal experience. . . . It saves itself by becoming righteousness which is holiness in action, holiness at work, holiness healing lepers, opening blind eyes and washing disciples' feet" (in "Good Ministers of Jesus Christ"). Because he

is a holy man he realizes that his obligations to others are increased, and that Jesus placed in their proper position his obligations to God and to man when He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37-39). The experience of heart purity or holiness has brought a devotedness to God in his life, and with this devotedness must come a love for his fellowmen. The experience of holiness makes one more keenly conscious of his social responsibility, that he is to love his neighbor as himself.

More Than an Individual

A holy man realizes that he is more than an individual, that he is by grace a member of the body of Christ and yet by nature he remains a member of the human race which God has "made of one blood" (Acts 17:26). He is, without his own choice, a social being. How may this holy man meet his obligations as a social being? By loving his neighbor as himself? He will not love his neighbor *better than* he loves himself, he will love him *as* he loves himself. He realizes that such "love is that will which aims at the enrichment of another's existence" (Anonymous). Dr. Moffatt describes this love in these words: "Christian love may be defined as devotion to the ends of God in human personality. This involves a care for everything that furthers the Divine aim in other people as well as in oneself. It is a prohibition of cynicism or selfishness, and an incentive to remove any social condition which depresses the human soul or handicaps the development of a full personal life. It throbs with a reaction against vice, misery, cruelty and oppression. It is at issue with any social order which makes the good of one class

depend upon conditions that render life and goodness an unfair struggle for other people" (Quoted by J. I. Brice in *Pentecost*, page 162).

In other words—as suggested already—the holy man who in his sinful life was part of the world's problem becomes a part of its solution as he devotes his redeemed powers in active co-operation with God to further His cause of redemption.

Let us now consider the plan of God in this age

Working Through His Church

The corporate body of Christian believers is called in the Scriptures the Church, the body of Christ. This Church is holy both in the sense that God through Christ has purchased and claimed it as His own, and also in the sense that there are numbers of Christians within the Church who are morally holy or pure in heart. This is the group which Peter called the "holy nation," God's redeemed people, devoted to Him and working with Him in furthering His redemptive purposes.

Closely related to the Church is another biblical term, "the kingdom of God," a term which designates the entire realm over which God has the rulership. This kingdom rulership as it relates to man now is an inner rulership; as Jesus said, "The kingdom of God cometh not by observation: . . . the kingdom of God is within you" (Luke 17: 20, 21). Paul writing of the kingdom, said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17).

The kingdom of God is not some political scheme, economic system or social order. Christ did not have in mind the establishing of a temporal kingdom in this age. The disciples just before His ascension asked Him, "Lord,

wilt thou at this time restore again the kingdom to Israel?" Jesus did not ignore their question, He answered it. But He answered it by stressing a greater task for them than the restoration of a temporal kingdom or the establishing of political systems, and economic and social orders. He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8).

In that statement Jesus stressed this fact: by the power of the Holy Spirit coming upon these disciples and abiding in the Church, through their witnessing to Him as individuals and as the Church, people everywhere, "unto the uttermost part of the earth," would be saved and sanctified and brought into the kingdom of God. For the kingdom of God is that unseen rulership of God over men whose lives are fully dedicated to Him. As the number of these devoted people increase, the rulership or kingdom of God expands. As world orders change this kingdom of God continues as the rule of the lives of God's people in whatever political, economic or social system they may live.

The kingdom of God must not be confused with that which is solely man's accomplishment. Christian people, working either as individuals or as the Church, cannot "bring in" the kingdom, for as Dr. R. Newton Flew says, "The kingdom of God implies a community ruled, but it is never to be identified with human beings who enter that rule. . . . The kingdom of God is not a human achievement, but a pure gift of God" (The Idea of Perfection, pages 11, 18). The kingdom or rule of God will be advanced in the earth as God's people individually and

as the Church collectively co-operate with Him, the King; but the complete fulfillment of the kingdom awaits the attainment of God's ultimate goal or redemption. The Church as God's medium for advancing His kingdom now is active in its opposition against all evils which hinder the work of God.

Let us then consider

The Church and World Evils

The Church of Christ is in the world, but it is not of the world; it is in constant contact with the evils of the world, but it is also in active conflict with these evils. The holy Church like the holy God cannot be indifferent to the evils of the world, for the Church, like God, is opposed to all evil and seeks its destruction. Progress in overcoming evil can be made only by the power of God working through His Church. The very existence of the holy Church in the world is a rebuke and protest to all evil. Its holy nature abhors all sin and brings it into active opposition with evils of all kinds.

Had the Church been wholly indifferent to world evils down through the centuries we would not have the world we have today. Woman would be still the slave and chattel of man, ignorance and illiteracy would prevail generally, healing agencies and humanitarian efforts would be little known, nations would be still endorsing and trafficking in human slavery, and many other evils would still exist had not the Church by the help of God worked for their removal. There is much left to be done. The Church cannot remain indifferent to such evils as the terrible waste and insanity of war, the cruelty of industrial oppression, the liquor traffic, political corruption, gambling and such like, or to racial, class and national

prejudices and other injustices of the present social and world order.

That these evils have always existed is no reason that they should be accepted by the Church as a permanent part of human society. The Church cannot accept them as such. It cannot be indifferent to them; it must work for their destruction. John Wesley once said, "The Gospel of Christ knows no religion but social, no holiness but social holiness." It was in this same connection that he declared: "I look upon all the world as my parish" (Preface to his 1739 Hymn Book). He recognized that the Gospel of Christ was needed throughout the world and that its message would not only bring individuals to salvation through accepting the Christ of the Gospel, but also that it would effect reforms in human society. It is the Church's full task primarily to bring salvation to individuals, but secondarily to effect also such reformation as will help to further God's cause in this world. The Church must bring the message of salvation to individuals, it must by the help of God save the drunkard. It must also by God's help destroy the evil system that made him a drunkard. It must save the slaves of sin in every phase of human life, but it must also seek to remove the evils that enslaved them. If current evils continue to exist they must exist over the active protest of the Church; they must exist only after the Church, by the help of God, has done its best to destroy them. The Church, the corporate body of God's holy people, is not of this world; but since it is in the world it is the active foe of all evil.

The effectiveness of the Church's opposition to these evils will depend largely upon

The Separateness of the Church

God's plan for His holy people, the Church, is not that they should be removed from the evil world, but that they should live separated lives, lives fully devoted to Him in the midst of the world with all of its evils. In this respect they follow the example of Jesus who, though He came into close contact with the godless world and touched people of all stages of moral living, was Himself "holy, harmless, undefiled, separate from sinners" (Heb. 1:26). This fact is further emphasized by Jesus in His prayer for His disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

The separateness of the Church is its strength. The Church cannot save the world by becoming like the world. Its very separateness provides its saving qualities. The figures used by Jesus stress this separateness. He said, "Ye are the salt of the earth" (Matt. 5:13). The value of salt is in its distinctiveness. It preserves, it stops decay, it adds flavor to all it touches because it is separate from that with which it is used. Another statement of Jesus is: "Ye are the light of the world" (Matt. 5:14). The value of light is in its distinctiveness, its separateness. It penetrates and dispels darkness, it enlightens and reveals, because it is distinct from darkness. So it is with the holy Church; it can be a saving factor in the world, preserve the good, stop moral decay, add flavor to life, enlighten and give guidance, only as it is separate or distinct from the world. "The narrowness of the Pentecostal Church," says Dr. J. I. Brice, "was its power. Such narrowness has always been power. Singleness of aim is the secret of success in the task of any specialty. Concentration is the law of power and efficiency. For the sake of the redemption of the world, the Church must narrow its allegiance;

and as it does so, it will find its strength" (Pentecost, page 142).

Let us now give consideration to

The Church's World Task

The present task of the Church as it co-operates with God in His purpose of ultimate redemption is the evangelization of the world by going into all the world and preaching the gospel to every creature (Mark 16:15, for the purpose of making disciples of all nations (Matt. 28:19, R. V.). By the work of evangelism the Church furthers the mission of Christ to the world, a mission stated by the Apostle John: "God sent . . . his Son into the world . . . that the world through him might be saved" (John 3:17). The scope of the Church of Christ is world wide, it is a spiritual brotherhood of holy people from all nations, and as such the Church is given to the task of advancing the kingdom of God throughout the world. The great plan of God for this age in furthering His ultimate redemptive purpose is through the evangelizing ministry of the Church. The work of evangelism is the Church's primary task. All other phases of the program are secondary; the Church must evangelize or die. Holy men working through the Church cannot do less than to devote all of their redeemed powers and life to the bringing of people to Christ at home and abroad.

This primary emphasis upon evangelism does not lessen the Church's social obligations, or its responsibility to reform society. Rather the proper emphasis upon evangelism promotes such reform. Students of history have traced the reform movements which have accompanied or followed the great evangelistic periods of the Christian Church. It is a proved fact that these reforms within so-

ciety have been greatest when the emphasis upon the work of evangelism and personal salvation has been most pronounced by the Church. A survey of the results and influence of the Wesleyan revival will reveal that greater reforms were effected in the social order by that revival than have been brought about by the Church in recent years in its strong emphasis upon the social gospel, an emphasis which to a large degree has discounted personal salvation. A holy Church must further the cause of God; it must bring about needed reforms and it must work for the overthrow of existing evils. But this must be done by having great spiritual revivals and by placing a strong emphasis upon evangelism. This is God's proved method for both saving individuals and reforming society. If holy men and women are to be effective as a part of the solution of the great problem of evil they must work with God in His method of working in this age.

Briefly let us now turn our attention to

THE ULTIMATE TRIUMPH

Holy people are confident of the ultimate triumph of God's purpose. Their confidence is not in themselves as they work in God's plan. Their confidence is not in the plan, their confidence is in God. This confidence inspires the most enthusiastic service and best efforts they can give to God and to the furthering of His redemptive purposes. Down through the ages men have believed in the ultimate triumph of God's purpose. Back in the days of old, Job declared his faith in God's power and purpose in these words: "I know that thou canst do all things and that no purpose of thine can be restrained" (Job 42:2, R.V.). Writing in a later day the author of the letter to the Hebrews wrote of God making the world, or forming

the ages or time-periods in Christ, and of Christ upholding all things, or causing all things to continue, by the word of His power (Heb. 2: 2, 3). Paul in writing of the relation of Christ to the world says that He created all things, He is before all things, and by Him all things consist or hold together (Col. 1:17). Paul declared his faith in the ultimate triumph in these words: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (I Cor. 15: 22-25).

The whole plan of God for the ages—the provision of the ultimate redemption of the world "the new heavens and the new earth"—is in Christ. He will hold all things together, working actively and definitely toward the final completion of God's purpose. The God who now makes "all things work together for good to them that love him" (Rom. 8: 28), will make all things work together toward the ultimate consummation of His eternal purpose; He will turn even the wrath of man to praise Him (Psalm 76: 10). Holy men in the holy Church, as a part of the solution of the great problem of the universe, have faith in God and faith in the final victory of His purpose, and will work earnestly with God in the furthering of that plan.

People of any one particular age may not be able to see what progress is being made. They may be so close to any given situation as to be unable to have a clear perspective of the whole plan. The darkness of the day and temporary setbacks suffered by the forces of righteousness are at times disappointing; but God's holy people

have a confidence underlying it all that God is patiently but surely working toward His ultimate goal of a redeemed world, and were they privileged to see the situation from God's point of view they would realize that progress is being made. The ultimate purpose of God will triumph and righteousness will prevail.

The final consummation of God's redemptive purpose awaits other great acts of divine intervention. The future ages will as definitely fit into God's whole plan as have the ages of the past. There will be the return of our Lord to this earth in power and glory with such attending events as are prophesied in the Scriptures. There will be the ushering in of a millennial age by the intervention of God and not as the result of man's accomplishment and progress. There will be future visitations of divine judgment upon the earth, all of which are in God's plan for purging the earth of sin and its effects. Eventually there will be a redeemed race, a race of holy men and women, possessing a new heavens and a new earth wherein dwelleth righteousness. But this fact must not be overlooked, that Christians may today further or retard the progress of God's plan of ultimate redemption by the manner in which they give themselves to working with God in His present purposes of redemption.

Perhaps the use of analogy will be an interesting conclusion to this message. Let us draw an analogy between God's methods of working with man as an individual, bringing about his personal redemption, and God's ways of working out His ultimate redemptive purposes for this world.

That period of man's life before his salvation when by his own endeavors he sought to keep the law of righteousness, meeting with only partial success, recognizing always that his failures revealed to him his weaknesses and

need of a Saviour, may picture the history of mankind under conscience and the law prior to the coming of Jesus.

The conversion of the sinner with Christ coming into his life in personal salvation may picture that act of divine intervention, the coming of Jesus to the earth as the Babe of Bethlehem, the incarnation of the Holy God, carrying out of His provision of redemption.

The struggles in the regenerated life of the Christian with its conflicts between the flesh and the Spirit, making some progress in spiritual life and growth but hampered by the presence of an inner antagonism to the will of God being unable of himself to attain to a full cleansing of the heart from these impurities, may picture the struggles of the Church in this age, opposing the evils of the world, making some progress in God's plan, but by this progress wholly unable to completely overthrow evil and expel it from the world.

The entire sanctification of the believer, that second crisis experience of the Christian life in which the heart is made pure and the person made holy, may picture that future divine intervention in the plan of God, the glorious event known in the Scriptures as "the blessed hope," the second coming of our Lord to this earth with such accompanying events as will further rapidly God's ultimate purpose of redemption.

The conquest in the life of holiness to the Christian with its inner harmony, victorious living and peace and joy in the Holy Ghost, may picture the millennial age with its reign of peace in its transition from the temporal to the eternal state.

The final glorification of the Christian, the resurrection with its attendant benefits, may picture the divine interventions of a later age when by divine judgment all

evil is removed from the earth and all things are fully restored to the purpose and will of God, when "the kingdoms of this world become the kingdoms of our Lord and of our Christ; and he shall reign forever and ever" (Rev. 11:15). This will be the ultimate triumph of God when the purpose toward which He has been working so patiently throughout the ages is brought to full consummation and there is indeed and in truth "a new heavens and a new earth, wherein dwelleth righteousness."

In these messages we have thought of the Holiness of God, its awfulness, its majesty and its beauty as revealed in His work and in Christ. We have considered the holiness of man as devotedness to God, heart purity, spiritual wholeness or moral perfection, and in the full use of the redeemed life in furthering God's redemptive plan. We have contemplated the work of redemption wrought by Jesus on the cross in its provision which brought a full solution of man's sin problem, providing forgiveness for the sinner and entire sanctification for the Christian. We have rejoiced in the fact that holiness may become a state of life now through the personal experience of entire sanctification by faith. We have discussed the life of holiness as a life of dependence upon God, a life of discipline and development, and a life of victory. We have thought of man, who as a sinner was a part of the problem of the universe but by the grace of God is so redeemed as to become a part of its solution, co-operating and working with God in furthering His purposes of ultimate redemption.

God's purpose for man now is that He may have a new order of manhood, a race of holy men and women. His ultimate purpose is a holy universe, "New heavens and a new earth wherein dwelleth righteousness." Let us accept God's plan as our own. Let us believe together,

work together, and throw the whole of our lives into a united effort for the evangelizing of the world today, seeking both the salvation of individuals and the reformation of society. Let us patiently and confidently work with God and help to bring in the day of the full redemption of all things, a universe purged from all sin and its effects, a world "wherein dwelleth righteousness."