

ON TO PERFECTION

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ON TO PERFECTION

And Other Holiness Sermons

by

B. F. NEELY, D.D.

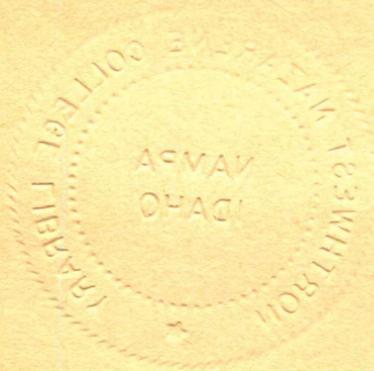


BEACON HILL PRESS

Kansas City, Missouri

145893

FIRST PRINTING, 1954

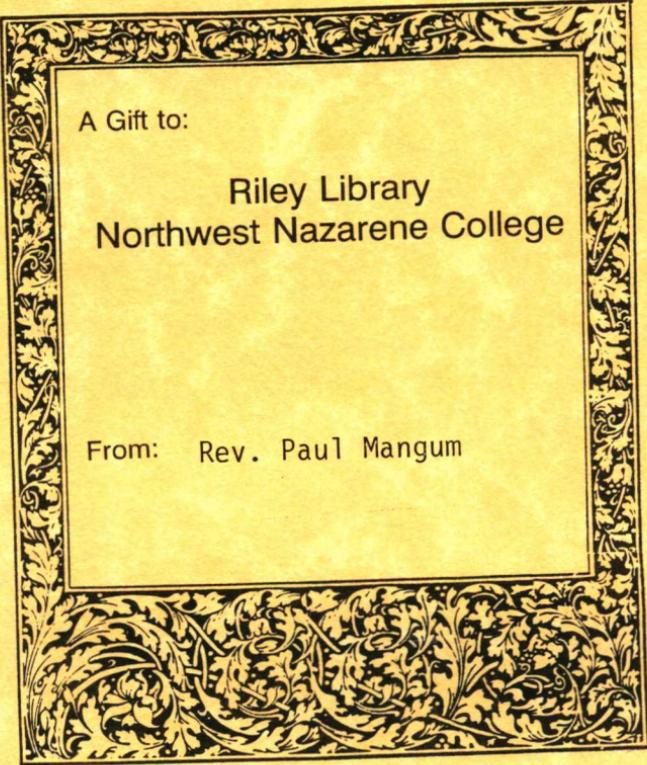


Printed in the United States of America

Dedication

To the Reverend Mrs. Mary Lee Cagle, one of the outstanding leaders of the early-day holiness movement in the South, whose powerful preaching and encouraging words inspired the author with faith and hope when he was but a fledgling amateur in the ministry; and to Dr. A. K. Bracken, whose confidence and loyal friendship have meant so much across the years; and to the memory of the inimitable Dr. James Blaine Chapman, general superintendent, and true "yokefellow"; and to the memory of Dr. Roy T. Williams, general superintendent, who more than anyone else was responsible for my college career; and, last but not least, to the mother of our ten children, Sophronia Belle Neely, who exemplified patient devotion to her family and to her preacher husband and his work, and who deserves much of the credit for whatever success has crowned his efforts,

This volume is affectionately dedicated.



A Gift to:

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From: Rev. Paul Mangum

Introduction

An old African who had spent his life in the vast expanses of the trackless bushveldt as a professional hunter was asked how he managed to keep his sense of direction in a country where so many others had lost their way, and their lives as well. He replied that while traveling it was his practice frequently to stop and look back over the way he had come, and from his new position to fix the old landmarks clearly in his mind again. This was his secret, and thus he avoided becoming lost.

These sermons, written by a pioneer holiness preacher and hammered out on the anvil of experience, have not only been used of God in blessing a multitude of people in camp meetings and conventions across the nation for a generation, but they will also be useful today, I am sure, in helping us glimpse again the type of preaching which characterized the early days of the holiness movement. The author of this book was intimately associated with many of the earlier leaders, sharing their visions and burdens, and became widely known in his own right as a fearless and logical preacher of second-blessing holiness.

God grant that, through the clear logic of this presentation, the reader may look again upon and be guided by those rugged mountain peaks of divine truth which mark the way of holiness—that "holiness, without which no man shall see the Lord."

HARDY C. POWERS

Contents

	PAGE
On to Perfection	11
The Evidence of Pentecost	24
Holiness Is Fundamental in Spiritual Normalcy	38
Three New Testament Revivals	48
Indwelling Sin	56
Problems of Carnality	67
Poison Pottage	80
The Baptism with the Holy Ghost	96
Entire Sanctification	107
Pentecost Perpetuated	118

On to Perfection

TEXT: *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment (Heb. 6:1, 2).*

INTRODUCTION: The word perfect is a relative term, which is used as a modifier in many relations in human thought; and the meaning of the term is always limited by the object it is used to modify. The following is a good definition of the term: "To be perfect is to have all the qualities, excellences, or elements requisite to its nature or kind." For illustration, take the hairbrush and the safety razor, either one of which can be perfect in its particular sphere if it measures up to the standard its designer had in mind when he produced it. But they are not interchangeable in their services. One could not dress his hair with the safety razor; neither could he shave his face with the hairbrush.

When Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), He could only have meant that a Christian is to be perfect in his sphere as God is perfect in His sphere. That is, the perfect Christian is to have all the qualities, excellences, or elements requisite to a Christian, as God has all the qualities, excellences, or elements requisite to His eternal and august being. But there is a vast difference between a human being, although redeemed from the power and pollution of sin, and the Almighty God, who is the Builder and Upholder of the universe. The

smallest insect can be as perfect in its sphere as the greatest prehistoric mammal could have been in its sphere.

I. *Theologically, perfection is conceived of as existing on at least five levels:* (1) absolute perfection, (2) angelic perfection, (3) Adamic perfection, (4) resurrectional perfection, (5) Christian perfection, which concerns us here and now. Perfection on the first four levels needs but passing mention in this discussion.

1. Absolute perfection exists only in God. In His absoluteness, He is incomprehensible by the finite mind. It is enough to conceive of Him as being absolutely perfect; and that our comprehension of Him will be one of eternal and happy progression, consequent upon the state of our being and our relationship to Him. We are informed that "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).

2. There is no doubt a standard of perfection for the angels. But such is beyond the reach of our finite minds. (1) We know that perfect knowledge does not belong to them. For they do not know the time of the end of this age, nor the date of the second coming of the Lord. (2) We know also that angels are holy, for Jesus said: "The Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:31). (3) And we know that they had a probationary period after their creation. For some "angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). (4) Also, all angels have not the same rank. There are angels and archangels.

3. Nor can we be certain of a full knowledge of the perfection of Adam when he came from the hand of his

Creator. We do know that God pronounced the product of His creative effort, including Adam, as "very good"—which fully justifies us in believing that Adam had all the qualities, excellences, or elements requisite to his nature and kind. (1) We know that Adam's perfection included holiness. For that was a predestined quality in his make-up. "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).

(2) Also, since both moral and physical death resulted from Adam's fall, if he had maintained his integrity both moral and physical life would have been perpetuated. For before the fall Adam had access to the tree of life, from which he was driven consequent upon his fall. "Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden." Hence the implication is that if Adam had withstood the temptation incidental to his probation the purity of his moral nature and the life of his physical nature would have been perpetuated by his access to the tree of life, which was the fountain of youth, till both would have reached the point of establishment beyond the reach of temptation. But since "by one man sin entered into the world, and death by sin; and so death passed upon all men," therefore "it is appointed unto men once to die." So Adamic perfection is beyond our reach in this life.

4. Resurrectional perfection excludes sickness, sorrow, pain, and death—all of which will afflict us as long as we live here. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21). Resurrectional perfection will include every "quality, excellence, or element" which characterized Adam before he fell. For nothing short of that could be called complete redemption. It was this perfection which St. Paul denied

having attained unto when he said: "That I may know him, and the power of his resurrection, . . . Not as though I had already attained, either were already perfect" (Phil. 3:10-12).

5. Christian perfection is a subject of major interest in both the Old and the New Testament scriptures. But it is a subject little understood, and seldom intelligently dealt with, either in the pulpit or press. And yet:

II. *The route to Christian perfection in this life is a plain one*, if we observe the road marks and give attention to the signs of identification.

1. To make sure of a proper start on this important road when the text exhorts us to "go on unto perfection," interest in the trip is initiated by the Holy Spirit. "That was the true Light, which lighteth every man that cometh into the world" (John 1:9). "He will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). And without this divine enlightenment no one would ever have a desire for or know the necessity of seeking God's favor. For "no man can come to me, except the Father which hath sent me draw him" (John 6:44). This is the work of the Holy Spirit known as conviction. It is "the goodness of God [that] leadeth thee to repentance," and "the grace of God that bringeth salvation hath appeared to all men."

2. Repentance is the second station on the route to perfection. "Except ye repent, ye shall all likewise perish" (Luke 13:3). It was the introductory message in the public ministry of Christ. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). "Repentance toward God, and faith toward our Lord Jesus Christ" will bring one to the next station, which is:

3. Forgiveness of sins, or justification; and that climaxes in regeneration and adoption—all of which makes

one akin to the Lord God himself, which amounts to sonship. And thus being adopted into the family of God, one comes under His dominion and tutorage, which is certain to bring one under conviction because of the carnal inclinations so plainly and grievously present when the carnal mind, "which is enmity against God," begins to lust against the Spirit. And it is because of this filial relationship that the Heavenly Father exercises that paternal prerogative in that "he chasteneth, and scourgeth every son whom he receiveth . . . for our profit, that we might be partakers of his holiness." And he goes on to say: "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:5-10). From which we must conclude that genuine sonship will result in a divinely inspired urge to holiness; and that the absence of such hungering and thirsting after righteousness is good grounds for doubting one's claim to sonship.

4. Proper co-operation with the wooings of the Holy Spirit in His efforts to bring one into the blessing of full salvation will result in a consecration that amounts to an abandonment to the will of God. "Thy will be done in earth, as it is in heaven." "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). This kind of abandonment will have the same effect on his faith that Abraham's putting Isaac on the altar had on his faith. James said: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" (Jas. 2:21, 22.) And perfect faith, such as Abraham had, which will invariably result from a complete abandonment to all the will of God, will bring upon one the cleansing baptism with the Holy Spirit.

Now having followed the divine directions marking the way to perfection, we come to the point of identification, which brings us to note:

III. *Christian perfection is a heart condition.* It is a pure heart filled with divine love, both of which are accomplished by the Holy Spirit.

1. When the Holy Spirit was given to the apostles and the household of Cornelius their hearts were made pure. "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).

2. When the Holy Spirit is imparted, He not only purifies the heart, but He fills it with divine love. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). Jesus 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 neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). Moses had said: "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). Then Paul said: "Ye are complete in him . . . in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:10, 11). That is, through the "circumcision . . . of the heart, in the spirit," Christ removes the body of sin, and thereby enables one to love God with all the heart, and his neighbor as himself; which makes one complete, or perfect, in Him. For he could not be complete unless he was perfect.

Furthermore: "The end of the commandment is charity out of a pure heart" (I Tim. 1:5). The word charity in this passage is translated from *agape*, which is the same Greek word from which the word love is translated in the famous quotation in John 3:16, "God so loved the world." So we have St. Paul saying that "the end of the commandment is *love out of a pure heart.*" That is, when the Holy Spirit purifies the heart and fills it with the love of God, the end or design of the commandment has been accomplished; and that includes the command, "Be ye also perfect, even as your Father which is in heaven is perfect." Therefore heart purity and Christian perfection are identical experiences. They cannot be separated, since that which has been produced cannot exist independent of that which produced it. Jesus prayed: "Sanctify them through thy truth . . . that they may be made perfect in one" (John 17:17-23). Again, "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15). Therefore when Christian perfection exists it is because the act of sanctification has effected it. And since the fundamental principle in the Christian religion is love, the one thus perfected through sanctification is perfected in love.

IV. *The heart, or center of man's moral nature, is the source from which the life stream flows.*

1. The quality of the life stream will indicate the qualitative condition of the heart. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:35). But the power to differentiate between right and wrong is not a function of the moral nature. That is exclusively a prerogative of the judgment, which operates in the field of the mental.

2. The mind, or the center of man's intellectual life, is where judgments are formed. Therefore this central intellectual plant is the clearinghouse for individual conduct for those who plan to live "in all good conscience before God." It classifies conduct as either good or bad; and its ability to reach proper conclusions determines its ability to make proper classifications. Therefore if errors in judgment are to be altogether avoided the judgments must result from perfect knowledge; and since that kind of knowledge is possessed only by the all-wise God, we cannot expect perfect conduct from mortal man in this life. If one should do better than he knows to do, it would be an accident; and for that he could claim no credit. Therefore Christian perfection can exist only in the moral nature, which excludes both the mental and the physical natures. That is, one cannot have a perfect mind, exempt from all mistakes; and he cannot have a perfect body as Adam had before he sinned. But he may have a perfect heart. "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts" (I Chron. 28:9). If one can have a perfect heart he can have perfectly good motives; and the motives or intentions behind the conduct are that by which one is judged in the sight of his Maker, who is his final Judge. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:2). "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). The foregoing passages can mean but one thing; and that is that good motives spring from good hearts, made pure by redeeming grace; and that God will not condemn His children for errors of judgment when their actions spring from good motives.

To illustrate: In Nova Scotia, three men were on a deer hunt. One man fired his gun at a deer. The bullet struck a tree and ricocheted, striking another man in the abdomen and passing through his body. Investigation revealed the facts in the case. The man who fired the fatal shot was adjudged innocent because his intentions were good and the calamity resulted from the fact that the man who shot his neighbor and friend did not have perfect judgment. If he had known what the results of such a shot would be, his good motives would have prevented the disaster. It was a wrong act, but not a sinful act. The motive was the deciding factor as to the quality of the act. A mistake is not a sin. Nor is a sin a mistake.

V. The doctrine of Christian perfection is supported by both precept and example.

1. The precepts: (1) In the text the Hebrews were exhorted to "go on unto perfection," instead of living the up-and-down life expressed in the statement: "Not laying again the foundation of repentance from dead works, and of faith toward God," etc. The indications are that it was a choice between the two; and perfection was recommended as a cure for the irregularities indicated. (2) When God gave Abraham the covenant of circumcision, which was an outward sign of an inward work of purity, He said: "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). And the spiritual meaning of circumcision is revealed in Deut. 30:6: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (3) Before Moses was called to his reward, he gave a recapitulation of the law, the Book of Deuteronomy, in which he said: "Thou shalt be perfect with the Lord thy God" (Deut. 18:13). (4) Paul said that Epaphras was "always labouring fervently for you in prayers, that ye,"

the Colossians, "may stand perfect and complete in all the will of God" (Col. 4:12). (5) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). (6) "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (II Cor. 13:11). (7) "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28). (8) "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:4). Much more could be cited under the topic of precepts, but these should be sufficient.

2. Many are the examples given of perfect Christians in the sacred record. (1) Four things were said of Noah. He was a preacher of righteousness, he was a righteous man in the sight of God, he was a just man, and he was perfect (Gen. 6:9; 7:1; II Pet. 2:5). (2) "It is God that girdeth me with strength, and maketh my way perfect" (Ps. 18:32). (3) "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:37). (4) "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). (5) "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought" (I Cor. 2:6). (6) "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . for the perfecting of the saints, for the work of the ministry . . . till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man" (Eph. 4:8-13). (7) "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3:2). (8) The Sav-

our said: "The disciple is not above his master: but every one that is perfect shall be as his master" (Luke 6:40).

3. In giving testimony to advanced experiences and Christian graces, humility and meekness are recommended (Luke 17:10). However, the Scriptures enjoin testimony. "Let the redeemed of the Lord say so" (Ps. 107:2). And we have the deathbed testimony of a king to having served God with a perfect heart. "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore" (II Kings 20:1-11). God endorsed Hezekiah's profession of perfection of heart and goodness of conduct by healing his body and increasing his life span by fifteen years.

Notwithstanding the fact that St. Paul had a physical affliction, deliverance from which he prayed for unsuccessfully three times, yet he felt constrained to register as one who had experienced perfection. It was in the same chapter and in the same connection where he denied having resurrectional perfection that he professed Christian perfection. "That I may know him, and the power of his resurrection. . . . Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded:

and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:10-15).

CONCLUSION: In conclusion let us summarize:

1. We have found that the term perfect is a relative term, that it is always limited by the object it is used to modify.

2. We have noted that perfection is defined as: possessing "all the qualities, excellences, or elements requisite to its nature or kind."

3. Theologically, perfection is conceived of as existing on at least five levels: absolute, angelic, Adamic, resurrectional, and Christian.

4. The plain route to Christian perfection is marked by: conviction, repentance, and faith; forgiveness, which climaxes in regeneration and adoption; divine chastening, that we might be partakers of his holiness; consecration, which culminates in perfect faith for cleansing.

5. Christian perfection is a heart condition, which excludes the physical and the mental.

6. Heart purity and Christian perfection are identical experiences.

7. Christian perfection and entire sanctification cannot be separated.

8. The heart or center of man's moral life is the source of his motives; and conduct is either good or bad, in the sight of God, varying with the motives from which the conduct springs.

9. The mind or center of man's intellectual nature is the clearinghouse for individual conduct. It is where judgments are formed and conduct is classified as either good or bad. But judgments cannot be more accurate than the knowledge that forms them; and since perfect knowledge belongs to God alone, perfect judgments can-

not be expected of mortal man; and, therefore, perfect conduct cannot be expected of the most perfect Christian while he is hampered by an imperfect mind.

10. God does not impute sin to an individual "in whose spirit there is no guile." A mistake is not a sin. And a sin is not a mistake.

11. The Scriptures support the doctrine of Christian perfection, by both precept and example.

12. There is on record, inspired and divinely endorsed, testimony to Christian perfection. Amen.

The Evidence of Pentecost

TEXT: *Ye shall know the truth* (John 8:32).

INTRODUCTION:

1. The text indicates clearly that the truth is designed to be known. Therefore an investigation to determine the truth about the evidence of the baptism with the Holy Ghost is certainly within the rights of anyone who desires to know.

2. There are many points of disagreement in the doctrines of the unknown tongues movement, which divides them into many factions. But there is one fundamental doctrine on which they all agree, and that is: "Speaking in unknown tongues is the Bible evidence of the baptism with the Holy Ghost." But a sane, logical, unbiased investigation will show it up to be a colossal error.

I. *Speaking in unknown tongues is not the Bible evidence of the baptism with the Holy Ghost.*

1. Not all who have the baptism speak in unknown tongues. In proof of which, consider the following from the pen of an inspired writer: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal" (I Cor. 12:4-7). In the foregoing passage it is indicated that there are different gifts, differences in administrations, and different operations. But they are all executed by the Spirit, according to the will of God, for the profit of all. Then Paul proceeds in the next verse to identify the several

gifts, and also to indicate the method and extent of their distribution. "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. . . . For by one Spirit are we all baptized into one body" (I Cor. 12:8-11, 13). In verse 13, he says the baptism is for all. But when it comes to the gifts of the Spirit, including "divers kinds of tongues," they were imparted by the Spirit, according to the sovereign will, to certain ones; and that to the exclusion of all others. Therefore not all who have the baptism speak in tongues, which is point-blank proof that speaking in tongues is not the Bible evidence of the baptism with the Holy Ghost.

But we are reminded that the tongues theory is that there is a difference between the "gift of tongues" and the "speaking in tongues"; that the former is restricted to certain individuals and that it is a permanent gift, while the latter is or may be only a temporary expedient, to evidence the baptismal bestowment, and may not be repeated in the lifetime of the recipient. But if we follow St. Paul's continued discussion to the close of the twelfth chapter of First Corinthians we will find that he obliterates the distinction between speaking in tongues and the gift of tongues. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Then he proceeds to use the figure of speech known as interrogation, which anticipates a negative answer, and only a negative answer. "Are all apostles? are all prophets? are all teachers? are all

workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" Now the form of each and every one of these questions demands an emphatic, NO! And it demands the conclusion that not all of this Spirit-baptized group were apostles, not all were prophets, not all were teachers, not all were workers of miracles, not all had the gifts of healing, AND NOT ALL SPAKE IN TONGUES, neither did they all interpret. Now, we note that Paul first referred to these manifestations as gifts of the Spirit. But when he summed up his argument he simply said they did not all speak in tongues. Consequently, there can be no distinction between the gift of tongues and the speaking in tongues. Hence, speaking in unknown tongues cannot be the Bible evidence of the baptism with the Holy Ghost, because not all of the Spirit-baptized people speak in tongues—that is, if St. Paul can be taken as authority on the subject.

2. That speaking in unknown tongues is not the Bible evidence of the baptism with the Holy Ghost is proved by the fact that not all who speak in tongues have the baptism.

a. The very first case of unknown tongues recorded in history was imparted as a result of God's displeasure with those to whom they were given. "And the whole earth was of one language, and of one speech. . . . And they said one to another . . . let us build us a city and a tower, whose top may reach unto heaven . . . And the Lord came down to see the city and the tower, which the children of men had builded. And the Lord said, . . . Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city" (Gen. 11:1-9).

b. Another case of tongues was divinely operated in rebuking a faltering prophet, as recorded in the Scriptures (Num. 22:28). Peter said: "The dumb ass speaking with man's voice forbad the madness of the prophet" (II Pet. 2:16). Now if speaking in tongues were the evidence of the baptism with the Holy Ghost, none but the Spirit-baptized could speak in tongues. For if any other than the Spirit-baptized could speak in tongues their testimony would be to the effect that they had what they did not have. And what that would be needs no identification.

c. The tongues people themselves teach that the devil can, and will, give people the tongues "if they seek it before they get divine love," which amounts to an admission of the claim we make: "That not all who speak in tongues have the baptism with the Holy Ghost." For those who speak in tongues as the result of the devil's gift do not have the baptism. Consequently, speaking in unknown tongues cannot be the evidence of the reception of the baptism with the Holy Ghost.

d. Again, the tongues people teach that one may receive the tongues as the evidence of the baptism with the Holy Ghost, and after that backslide from God's grace and go into the deepest sin, and yet retain the gift of tongues. Rev. D. M. Coulson, a rugged old pioneer holiness preacher, gave the author this incident, which occurred in his revival at Greenville, Mississippi. A man was a seeker at the altar for reclamation, and was urged to pray. Soon after he began to pray he broke into talking in tongues, whereupon Mr. Coulson stopped him, telling him that this was not a tongues meeting. The man left the altar, but intercepted Mr. Coulson on the street as he was on his way from the tent, saying to him that he very much needed help. The man told the preacher that he and his mother had enjoyed the blessing of sanctification, but got into a tongues meeting and got the tongues.

b. Another case of tongues was divinely operated in rebuking a faltering prophet, as recorded in the Scriptures (Num. 22:28). Peter said: "The dumb ass speaking with man's voice forbad the madness of the prophet" (II Pet. 2:16). Now if speaking in tongues were the evidence of the baptism with the Holy Ghost, none but the Spirit-baptized could speak in tongues. For if any other than the Spirit-baptized could speak in tongues their testimony would be to the effect that they had what they did not have. And what that would be needs no identification.

c. The tongues people themselves teach that the devil can, and will, give people the tongues "if they seek it before they get divine love," which amounts to an admission of the claim we make: "That not all who speak in tongues have the baptism with the Holy Ghost." For those who speak in tongues as the result of the devil's gift do not have the baptism. Consequently, speaking in unknown tongues cannot be the evidence of the reception of the baptism with the Holy Ghost.

d. Again, the tongues people teach that one may receive the tongues as the evidence of the baptism with the Holy Ghost, and after that backslide from God's grace and go into the deepest sin, and yet retain the gift of tongues. Rev. D. M. Coulson, a rugged old pioneer holiness preacher, gave the author this incident, which occurred in his revival at Greenville, Mississippi. A man was a seeker at the altar for reclamation, and was urged to pray. Soon after he began to pray he broke into talking in tongues, whereupon Mr. Coulson stopped him, telling him that this was not a tongues meeting. The man left the altar, but intercepted Mr. Coulson on the street as he was on his way from the tent, saying to him that he very much needed help. The man told the preacher that he and his mother had enjoyed the blessing of sanctification, but got into a tongues meeting and got the tongues.

“We are now both backslidden; and are engaged in making and selling moonshine liquor; and the only sin we are not guilty of is murder. I sometimes try to get back to God, but every time I get in real, earnest prayer I begin to talk in tongues; and I cannot help myself. I have no control of my tongue and speech.” Now if speaking in tongues were the Bible evidence of the baptism with the Holy Ghost, such a thing as the foregoing could not happen.

So, according to the doctrine of the unknown tongues movement, there are three classes of people who speak in unknown tongues: (a) those who have the Holy Ghost now; (b) those who did have the Holy Ghost, but have lost the Spirit because of personal sin, but retained the tongues; (c) those who sought the tongues without first obtaining divine love, and to whom the devil gave the tongues. Therefore when you hear one speaking in tongues it is evidence of one of three things: He either has the Holy Ghost, or he had the Holy Ghost sometime in the past, or he never had the Holy Ghost, and is operating a gift imparted to him by the devil. But these three groups include everybody. For there is no one living except those who have the Holy Spirit, or have had Him sometime in the past, or never had Him. Consequently when you hear one speaking in tongues, it is evidence of just one thing; and that is that he is doing what they call speaking in tongues.

e. Moreover the position of the tongues movement in this particular makes the Holy Spirit to belie himself. To illustrate: There is John Doe, who takes possession of a certain residence, and posts a sign over the door which no one can read or understand except someone who has a special gift of interpretation. But he places just under the inscription the following: “I, John Doe, owner and occupant of this building, do now by reason of the above sign certify to all concerned that I am dwell-

ing within the interior of this building." But investigation proves that John Doe has vacated the building; and that it is being occupied by another, who has nothing in common with the said John Doe. But at the same time John Doe's sign is still over the door; and it was left there with his full knowledge and consent. What does that make John Doe to be? As revolting as the illustration makes the said John Doe's conduct to be, it is a perfect parallel to the position of the unknown tongues theory. For if the Holy Spirit comes into a heart in Pentecostal blessing, and puts out a sign or an evidence of His presence, which evidence is speaking in unknown tongues; and then, because of the offensive attitude and conduct of the one into whose heart He came, takes His leave from said heart but at the same time leaves the individual speaking in unknown tongues, which He gave as an evidence that He was present, what would be the difference between the Spirit's relation to the moral principles involved and that of the unfaithful John Doe?

Furthermore, if speaking in tongues were the evidence of the baptism with the Holy Ghost, there would no such statement be found in the Bible as the one from Paul in the very next chapter following the one we have been reasoning on: "Whether there be tongues, they shall cease" (I Cor. 13:8).

II. *What is the source of what the tongues movement calls speaking in tongues?*

1. It is not from the Lord.

a. Because it does not compare favorably with the initial impartation of the gift of tongues, although the tongues people are vociferous in their testimonies that "we have it according to Acts 2:4."

While investigating its doctrines, we observed the movement in action. And in this connection we attended

one of their tent meetings, in Memphis, Tennessee, which was conducted by a Reverend Adams, who was also an attorney at law. Being introduced to him as a minister from western Texas, we received and accepted an invitation to lunch with him that day. When we were seated in his well-furnished parlor, he said: "My brother, do you have your Pentecost?" to which I replied in the affirmative. Then said he: "Did you speak in tongues?" to which I replied in the negative. Then said he: "Why, my brother, you do not have your Pentecost!" to which I replied: "How do you know?" Then he quoted: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). He said: "If you had your Pentecost you would have spoken in tongues."

Then said I: "Well, since you have elected to examine me to determine whether or not I have my Pentecost, I will subject you to the same test in an effort to see if you really have your Pentecost." I said: "You must remember that speaking in tongues was not the only phenomenon that appeared on that day." Then I said: "Were there any cloven tongues like as fire sitting on your head when you received your Pentecost?" to which he replied, "No." Then said I: "The absence of the cloven tongues of fire in your case was a more emphatic proof that you do not have your Pentecost than the absence of speaking in tongues was in my case. For the record said: 'They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' But it did not say they received utterance."

But it does say that the 'cloven tongues like as of fire . . . sat upon each of them.'" Then said I: "Using the standard by which you tested me and decided that I do not have my Pentecost, I must conclude that you do not have yours either." And continuing the test, I said: "When you received your Pentecost, did you hear the sound of a rushing mighty wind?" to which he replied, "No." Then I said: "You do not have your Pentecost by evidence number two." (He was a lawyer, and started the conversation; therefore I was more bold in my attitude. For I considered he should be able to take it.) Proceeding further with the investigation, I said: "Were there any people present who did not understand English, and who did understand this new tongue in which you spoke, and as a result were instructed in the way of the Lord and were saved?" He replied, "No, nothing like that happened." Then said I: "You haven't got it by test number three. Furthermore, the only characteristic of Pentecost, as described in Acts two and four, which you claim, and which I do not claim, is speaking in tongues; and your claim is contradicted by the facts in the case." For when one claims that he has it according to Acts 2:4, and yet admits that no one could understand what was spoken by him in the setup, his claim violates the truth. There were at least eighteen different dialects spoken on the Day of Pentecost, and the people came together and said: "Are not all these which speak Galileans? And how hear we every man in his own tongue, wherein we were born?" About this time we were called to lunch; and the lawyer did not raise the conversation again, and I did not feel free to do so.

"I have it according to Acts two and four," is capital stock in the testimonies of the rank and file of the tongues people. But whoever makes such a claim, and at the same time knows that nobody understands what he says

when he talks in tongues, is brazenly violating the truth, provided he has carefully read the first eleven verses of the second chapter of Acts. However, there are those who have not been discriminating enough to fully comprehend the teachings of Acts 2:4, but have picked up the phraseology of their testimonies from their leaders, and who are sincere in making such claims.

b. Another reason we cannot admit the tongues movement is of the Lord is that they do not adhere to the Bible instruction in the exercise of the "gift of tongues." "If any speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church" (I Cor. 14:27, 28). These instructions they utterly ignore. And let it be remembered that they claim that the tongues with which they speak are the utterances of the Holy Ghost. The Spirit speaks through them. But it is not easy to believe that the Spirit would speak through Paul and lay down a rule which forbids the speaking in tongues in the church in the absence of an interpreter, and then violate that rule through the only people that claim the gift of tongues.

Moreover, the public should be warned against hypocritical interpreters. For it has been demonstrated that some have been so wicked as to make senseless interpretations of genuine languages. Here is a case in hand. Rev. Ranzy Hines, a returned missionary from Old Mexico, was attending a big tongues meeting in the city of Waco, Texas. In this particular meeting they had their interpreter, who had been interpreting the languages spoken in the meeting. Rev. Hines suspected that the interpretations were not genuine. So he deliberately set a trap for the interpreter. In one of the testimony meetings, Rev. Hines arose and said: "I am saved and sanctified and baptized with the Holy Ghost." Then he proceeded to quote John 3:16 fluently, in the Spanish

language. Whereupon the interpreter arose and gave the interpretation as, "Jesus is coming soon and the people are warned to be ready." Rev. Hines immediately exposed the said interpreter, stating that he was raised within a few blocks of where the tent was located, and that he was a returned missionary, recently returned from Old Mexico; and that what he had said was: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. Neither do we charge that what they call speaking in tongues is of the devil. We are of the firm belief that many of the tongues people are sincere Christians. But even Christians of that type are liable to be deceived. Paul warned the Ephesians against such dangers. "Let no man deceive you with vain words" (Eph. 5:6). The first definition of the word vain is "empty, and devoid of real value; useless; worthless." Each one of these definitions exactly describes the utterances of the unknown tongues. For if one does not know what is spoken it is certainly "empty," "devoid of real value," and therefore "useless" and "worthless." Many people have been deceived by the gibberish of the unknown tongues movement.

3. When looked at broadly, with a single desire to "know the truth," the indications are it is a subtle form of hypnotism, which is known in psychology as "subjective activity." It works in connection with a highly wrought emotional state in which seekers are urged, "Praise through! Praise through! The Holy Ghost always comes through praises." The seeker is urged to say: "Glory, glory, glory!" and, "Hallelujah! Hallelujah! Hallelujah!" vociferously and with increasing tempo, until by mental concentration and vocal conglomeration, operating simultaneously, the seeker loses himself in his quest for the spectacular. His active mind being replaced

by his subjective mind, and the subjective being controlled by the suggestion that he is to speak in unknown tongues, the result follows. The author was standing in the altar, closely observing a seventeen-year-old girl who was lying flat on her back in the altar seeking the baptism, and was following just such instructions as herein mentioned. All of a sudden she broke out in what they called speaking in tongues; and while she continued and we observed, someone was heard to say: "The Nazarene preacher is getting a message now." But that Nazarene preacher was not in the least impressed with such an observation. For he was fully convinced that if the Heavenly Father wanted him to have a message it would have been understandable.

So in view of all the foregoing facts recited in this discourse, our conclusion is that the power which operates the unknown tongues of that movement is just plain HUMAN. To illustrate: Hudson, in his grand book *The Laws of Psychic Phenomena*, in discussing said laws, makes use of a quotation from the report of an incident made by the London Society for Psychic Research, which they used to prove their position that whatever is heard by the ear is registered in the subconscious mind, which is the seat of all suspended memory; and that it may be reproduced at any time in the future under such conditions as the hypnotic state, or any other state in which the active mind is in temporary suspension and the subjective mind is in the ascendancy. The incident was that of a servant girl of about twenty-four years of age who had fallen violently sick of a fever; and while in her delirium she uttered, with distinct and pompous tones, sentences in Greek, Latin, and Hebrew, though she was illiterate when she was in her active mind. The case attracted wide attention, including that of a brilliant young doctor, who at her bedside made notes of her utterances. In making his investigation of the case he found

that the girl had been taken into the home of an old Protestant clergyman who was a Greek and Latin and Hebrew scholar, and that it was a custom of the old clergyman to read aloud from his favorite book of the Greek, Latin, and Hebrew fathers, in the presence of the young girl. The young doctor gained access to the old clergyman's library, and found the identical sentences spoken by the fevered young woman in the books from which the old man read in her presence. So there was no doubt left as to where the utterances of the sick girl came from.

In Seattle, Washington, a man got the tongues; and it was reported that he had the Chinese language. Thereupon a merchant sent his Chinese servant out to the meetings to see if their claim could be verified. The servant reported that the man's gibberish included some Chinese words. But when asked what they were, the servant said: "Oh, he was cursing God." When the tongues speaker was confronted with the interpretation of his utterances, he was horrified at the thought. But the incident has but one explanation: The tongues speaker had heard some Chinese mule driver cursing at his team and the bad language was registered in the subconscious mind; and when he went into the hypnotic state, in his quest for the spectacular, it was with the dominant suggestion that he was to speak in tongues. Then the subjective mind reproduced what it had on record that corresponded to the anticipated phenomenon of speaking in unknown tongues.

Not long since, a young woman came to our altar and asked to be prayed for, that she might be delivered from tongues, which she said operated against her will and desire when she became fervent in her religious exercises. And she was very happy when the Lord answered prayers in her deliverance.

III. *What is the evidence of the incoming of the baptism with the Holy Spirit?*

Jesus said: "The world cannot receive [him], because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:17). In the first place, the worldling has no preparation for the incoming of the Spirit. In the second place, a person who does not know the Holy Spirit would not be able to identify Him if He should come to him. Consequently, he would likely want some physical sign to identify Him. That would give the devil a good chance to impart the tongues, and thus deceive the seeker. For be it remembered that the tongues people themselves say that the devil will give you the tongues if you seek them before you get divine love.

But Jesus indicated that the disciples could receive the Holy Spirit, because they did know Him. "Ye know him; for he dwelleth with you [in the person of Christ], and shall be in you." Then knowing the Spirit is a necessary antecedent to receiving Him in His baptismal blessing.

The Bible speaks of a natural man and of a spiritual man. The natural man comprehends the physical world about him by the use of his five physical senses. It is through these physical senses that he comprehends his physical environment. Without them he could know nothing about things. But his physical senses are included in his very being; without them he is not a man. Therefore if there is a spiritual man, we may expect him to have spiritual senses, which are fundamental to his spiritual being; and by these spiritual senses he comprehends spiritual things. And "God is a Spirit," and may be known by the entity known as the "spiritual man." "Know thou the God of thy father" (I Chron. 28:9). "Every one that loveth is born of God, and knoweth God" (I John 4:7).

Paul said: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). And Jesus said: "Ye know him." Therefore the incoming of the blessed Holy Spirit constitutes the most satisfactory internal evidence. If I know a person and he comes into my house by my own invitation, his presence is all I need to evidence his response to my invitation.

But there is an external evidence of the incoming of the Holy Spirit which furnishes evidence to the outside world of the divinity of the Christian religion. Jesus said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." But when He prayed, as He promised, He prayed for that which is accomplished by the incoming of the Holy Ghost. For we are sanctified by the Holy Ghost (Rom. 15:16; Heb. 10:14; II Thess. 2:13). And Jesus prayed that His disciples and all who believed on Him through their word would be sanctified, therefore baptized with the Holy Ghost, that "they might be made perfect in one; and that the world may know that thou hast sent me" (John 17:17-23). Therefore the harmony that is produced in those who thus have the baptism is the external evidence, and it is the divine cure for the skepticism of the poor lost world. "Ye are my witnesses."

Holiness Is Fundamental in Spiritual Normalcy

TEXTS: Gen. 1:27; Ps. 139:14-16; Eccles. 7:29; Gen. 2:7; Eph. 1:4, 5

INTRODUCTION:

1. The word holy, according to usage, has at least two meanings. When referring to things, it means to set apart to sacred or religious uses, as the "holy sabbath day," or the "holy garments," worn by the priests when performing the functions of their offices. Always in these fields of thought the word holy is intended to express the idea of sacredness. But in the field of Christian experience it is used to express a moral quality; "Spiritually whole; of unimpaired innocence, or proved virtue; godly" (*Webster's Collegiate Dictionary*), while the same authority defines the word holiness as a "state of being holy." Now, since the words holy and holiness are thus used loosely in the Bible and also in ecclesiastical vocabularies, we are bound to depend upon the circumstances under which they are used to determine their meaning in any particular case.

In Christian experience, holiness represents both a quality in conduct and a state of being. "As he who called you is holy, be ye yourselves also holy in all manner of living [quality of conduct], because it is written, Ye shall be holy [state of being]; for I am holy" (I Pet. 1:15, 16, A.R.V.).

2. The word normalcy used in the theme is from the word norm, which is defined as: "A rule, or authori-

tative standard; model; pattern" (W.C.D.), while the word spiritual used in the theme to modify the word normalcy refers to the nature of man as a spiritual entity, as distinguished from his physical body. It is the same spiritual being addressed by Paul when he said: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

I. In broad outline, God's "norm" for man was indicated in the first text, when He said: "Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them."

1. But this proposition could not have included an exact and detailed duplication of the pattern indicated. If so, man would have been another God, and would have been God's equal.

The pattern after which man was made is revealed as a Trinity, Father, Son, and Holy Spirit, which constitutes the Eternal Godhead; and the image of this pattern was followed in the creation of man, in that he is also a trinity, consisting of body, soul, and spirit. Now the three Persons in the Holy Trinity are each and all of the same substance. For they are referred to as "one God." And "God is a Spirit." But the composition of man was not of one substance. His body was formed of "the dust of the ground." And the ground did not exist till God created it. Also God's existence had no beginning. "From everlasting to everlasting thou art God" (Ps. 90:2). But man is a created being. However, if ability and resources had made it possible to point out all the similarities and dissimilarities of original man to his Maker, such an analysis would be foreign to our purpose in this discussion. Yet of one thing we can be sure, and that is: God was not haphazard in the construction of the being He called man.

2. For man's perfected existence was in the mind of God before He made the first move to create him. According to the second text, he "blueprinted" man's entire structure, and placed it on record in the archives of eternity, like the architect's replica of a proposed building. The second text says, "I am fearfully and wonderfully made . . . in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

II. In his original state man was a holy being.

1. "God hath made man upright" (third text); and there can be no disagreement between that which is upright and that which is holy in human character and conduct. It is a Bible axiom that a "good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18). That is, the good tree cannot bring forth evil fruit until the tree has become corrupted. Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit" (Matt. 12:33). Every free choice deliberately made stamps its quality on the character of the one who makes the choice. Sin is initiated in the human heart by the wrong choice of an independent will, which choice corrupts the chooser; and evil conduct follows as a natural consequence. For, "Out of it [the heart] are the issues of life." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:35). Adam's overt act of sin was committed because he had corrupted himself by his wrong choice, which choice was influenced by his doubting God's veracity in connection with His warning words: "In the day that thou eatest thereof thou shalt surely die."

Again, a wicked man can become good by making the right choice. While goodness inheres only in God—for “there is none good but one, that is, God” (Matt. 19:17)—yet wicked men have access to God through our Lord and Saviour Jesus Christ. If they will renounce sin and turn to and choose Christ as their Saviour by faith, they will thereby become “partakers of the divine nature,” and thus become good, like Barnabas, who “was a good man, and full of the Holy Ghost and of faith.”

2. The most conclusive evidence that man’s original state included holiness is to be found in the fact that his spiritual nature was inbreathed. “God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (fourth text). That is, the life essence in man came from within God; and as such it could not be lower in its nature and quality than the source from which it came. But holiness was not inherent in man, like the immortality of his soul. It was only a quality in his nature; and this quality was an element of kinship with God, since it proceeded from God. Also, this kinship with God was maintained by man’s union with Him, which union could exist only in an atmosphere of faith in God and obedience to Him on the part of His creatures.

3. It was when the progenitors of our race believed the misrepresentations of the “father of lies” that they lost faith in God. And as darkness follows the departure of light, so unbelief followed the loss of Adam’s faith; and just as faith unites one with God, unbelief unites one with the devil. While one is in union with God he is a partaker of the divine nature (II Pet. 1:4, 5). Likewise, when one is in union with the devil, he is a partaker of the devil’s nature. “He that committeth sin is of the devil; for the devil sinneth from the beginning” (I John 3:8). If when one sins he is of the devil, he is akin to

the devil; and if he is akin to the devil, he is a partaker of the devil's nature. Otherwise he could not be akin to him. So when Adam broke fellowship with his Maker by repudiating faith in Him, which was followed by his sin of disobedience, he thereby transferred his allegiance from God to the devil—which changed both his state and his relationship.

Thus the federal head of our race became abnormal, in that he no longer measured up to the standard or "norm" of holiness, after which he was created. He had become diseased by the virus of sin in his spiritual nature. He was now dead to holiness, dead to any desire for fellowship with his Maker. He hid from God in the trees of the garden, which proves that he desired not to associate with Him. The carnal mind, which "is enmity against God," had been developed in him; and he had become a rebel against the moral government of the Most High.

III. God's right to maintain a moral government cannot be questioned. For, from the nature of things, such a government is necessary in the habitats of free moral agents, to regulate their conduct. Also free moral agency is essential to the existence of a moral government. For there could be no place in the field of conduct for commands or prohibitions if there were no choices to be made. Furthermore, both good and evil, between which to choose, are essential to the existence of the power of free choice. For choice can exist only when and where there is more than one object to choose between. Therefore the fact of the existence of both good and evil is the explanation for the existence of God's moral government. For the desire to promote that which is good and to destroy that which is evil stems from the attributes of holiness and justice, both of which inhere in His divine nature.

Neither can His wisdom or integrity be questioned for making man with the possibility of making an evil choice, and thereby becoming a sinner. For it is a principle in the law of just compensation that merit for choosing good can exist only when it is a deliberate choice between good and evil. And conversely, demerit for choosing evil can exist only when said choice is deliberately made in preference to that which is good. Furthermore, the joy and happiness that results from right choices can be experienced only when there is a consciousness that said choices were made in preference to their opposites. On the other hand, the remorse, grief, and unhappiness which result from wrong choices are greatly increased and deepened by the fact that they were made in preference to that which is good and right. Also it would be fickle to reward one for good conduct if it were impossible for him to have done otherwise. On the other hand, it would be wicked to penalize one for bad conduct if he had no other choice.

IV. It was no surprise to Deity that man fell from his high and holy estate. Omniscience fully comprehended the outcome of the test which would come in connection with man's probation. God foreknew that man would make the wrong choice, and thereby break fellowship with his Maker and go into sin. For that reason there was an agreement between the Father and the Son that the latter would become incarnate in human flesh, as Adam the Second; and would die on a cross, as "the Son of man," to make an atonement for the sins of prospectively fallen man. Christ stood as a "Lamb slain from the foundation of the world." It was also in the pre-creation plan that the Son would rise from the dead and offer himself to the choice of sin-ruined humanity as their sinless Federal Head, by whom they should be reconciled to God and restored to their original state and relationship.

V. Knowing as He did what would befall the one whom He had made in His image and after His likeness, He not only arranged beforehand for his redemption, but He set a standard by which the extent of his redemption was to be measured.

1. "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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4, 5). So according to St. Paul, the present "spiritual norm" for God's redeemed children is exactly the same as that which He used at creation. How could less be expected? For it would be altogether contrary to the nature, wisdom, and power of Almighty God to compromise with sin and the devil by setting a lower standard of spiritual and moral excellence for His redeemed children than the one from which the devil through sin had degraded them.

Therefore, God not only prearranged for the restoration of Adam's fallen sons and daughters to be adopted back into His own family, and thus to have their relationship as sons and daughters restored, but also that their state in holiness should be restored. "That we should be holy and without blame before him in love." Now a blamelessly holy life cannot admit of sin, either in one's conduct or in his state of being. For "all unrighteousness is sin" (I John 5:17); and "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). Again, if the quality and degree of redeemed man's love are to be blameless before God, they must measure up to the standard originally set for man's love, as to both that for his Maker and that for his fellow man. Christ is Authority for a description of said standard. "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 neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). "If ye fulfil the royal law according to the scriptures, Thou shalt love thy neighbour as thyself . . ." (Jas. 2:8).

2. The Most High not only ordained the restoration of fallen man to the relation of sonship and to the state of holiness, but He takes over the responsibility of executing the plan in behalf of those who by an act of their free moral choice decide to return to Him. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11). That is, circumcision which produces the condition in which one loves God with all his heart, and his neighbour as himself, is executed by the Lord Jesus Christ, and effects the "putting off [of] the body of the sins of the flesh." As Paul said in Rom. 6:6, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Therefore, since the "carnal mind is enmity against God," and "not subject to the law of God, neither indeed can be," it must be destroyed. For as long as the carnal mind is resident in the human heart the love of God does not fill all the heart. But in connection with the destruction of the "body of sin," "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). This is the divine act that makes one "perfect in love."

3. Not only does the Author of our existence set the standard, provide the means, and execute the plan for

the possible return of His fallen sons to the foreordained standard of spiritual normalcy, but He both calls and commands us to return to said standard. "God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). "Be ye holy; for I am holy" (I Pet. 1:16). Furthermore God's intention to bring His children into the state of holiness is emphasized by the fact that He uses the parental chastening rod to effect the ends desired. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth . . . if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons . . . he [chastises us] for our profit, that we might be partakers of his holiness" (Heb. 12:5-12). All of which implies that if one has no divine urges and no cravings such as hungering and thirsting after holiness his profession is spurious. He is an illegitimate.

But there is another side to this proposition. There are human responsibilities. The state and life of holiness can be entered and promoted only by faith. It was the destruction of Adam's faith which preceded and made possible his sin that separated him from his Creator and Lord. Therefore his return along with his posterity can be made only by faith. We "are justified by faith." We are saved through faith. We "are sanctified by faith." And New Testament faith consists in "being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:21). Therefore to furnish the most impregnable foundation for the faith necessary to "enter into that rest," God made a covenant with Abraham, and confirmed it with an oath, to the effect of its certainty in our day. ". . . the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:72-75). So it was in consideration of such "exceeding great and precious

promises" that Paul could exhort the Hebrews as follows: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22). That is, on the authority of God's covenant with Abraham, which He sealed with an oath, that we could return to the state and life of holiness, and in full assurance of faith, with boldness we may enter into the holiest, by the blood of Jesus, which is the level of the "norm" of the redemptive scheme, as set forth in the text: "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."

Three New Testament Revivals

TEXT: Acts 8:14-17

The object in discussing these three revivals is to show that the reception of the Holy Spirit by the people of Samaria was a crisis experience in Christian life subsequent to regeneration.

The first revival was held by the evangelist Philip, at the city of Samaria; the second, at the same place with the same people, but the preachers were two of the members of the original twelve apostles of our Lord; while the third revival was held by Philip on "the way that goeth down from Jerusalem to Gaza, which is desert." In this revival Philip had only one person to preach to, but he was a distinguished man of state, "an eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet" (verses 27, 28).

Now, we are studying this revival first, because it reveals the carefulness with which Philip dealt with his seekers: that he was not willing to sacrifice quality in the interest of numbers—all of which will lend added strength to the contention that the Samaritans, baptized by the same evangelist, were genuinely converted before they received the baptism with the Holy Ghost under the ministry of Peter and John.

I. The Third Revival

When Philip accepted the invitation of the Ethiopian eunuch to sit with him in the chariot and to explain the Scriptures, he took for his text Isa. 53: 7, 8, "and preached to him Jesus." It was the same scripture which the eu-

nuch was reading when Philip intercepted him, and inquired, "Understandest thou what thou readeſt?" And while the evangelist preached and the chariot proceeded, the eunuch was ſoundly converted. For when "they came unto a certain water . . . the eunuch ſaid, See, here is water; what doth hinder me to be baptized?" To which Philip replied, "If thou believeſt with all thine heart, thou mayeſt." And the eunuch ſaid, "I believe that Jeſus Chriſt is the Son of God" (verſe 37). Now here is the evidence that the eunuch was converted while Philip preached and the chariot continued moving. "Whoſoever believeth that Jeſus is the Chriſt is born of God" (I John 5:1), and again, "He that believeth on the Son hath everlaſting life" (John 3:36). Therefore according to the Word of God and the eunuch's teſtimony, he had come into poſſeſſion of eternal life. And according to the demand of Philip, that the eunuch believe with all his heart, it was the evangelist's conviction that a born-again experience was a neceſſary qualification for a candidate for water baptism. Hence, he ſaid, "If thou believeſt with all thine heart, thou mayeſt." And when the eunuch teſtified in the affirmative, Philip baptized him. So the final concluſion muſt be that Philip baptized either a Chriſtian or a falſifier. And the evidence is in favor of the former, for the eunuch "went on his way rejoicing." He muſt have had heartfelt religion.

II. *The Revival at Samaria*

1. In the hiſtory of this revival, it is ſaid that "Philip went down to the city of Samaria, and preached Chriſt unto them." Of whom it was ſaid, "There is none other name under heaven given among men, whereby we muſt be ſaved" (Acts 4:12). "And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did." Then we read how Simon the ſorcerer had bewitched the people of

Samaria for a long time. But under the preaching of Philip they renounced his sorceries, and "were baptized, both men and women."

2. Luke goes more into detail concerning the content of Philip's preaching. He preached unto them "the things concerning the kingdom of God." And Paul said, "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). That is, the kingdom of God has three essential constituent elements, the first of which is righteousness. Righteousness is both static and active. That is, it describes both the state of being and the quality of conduct. "He that doeth righteousness is righteous, even as he is righteous" (I John 3:7). When righteousness is proclaimed, unrighteousness is thereby condemned, and sinners are brought thus under conviction for sin. Philip's Kingdom preaching coincided with the first recorded sermons of our Lord: "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). The second elemental principle in Philip's Kingdom preaching was "peace." That is, those who would repent under the preaching of righteousness would be forgiven and be at peace with God. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5:1). And thus "believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8), which was the third Kingdom element.

Joy is defined as "the emotion excited by the acquisition or the expectation of good." And joy in its relation or setting in the kingdom of God is the result of peace with God. For no one could have joy who did not have peace. Therefore since the Samaritans had joy they had peace; and if they had peace and joy, they also had righteousness. For "there is no peace, saith the Lord, unto the wicked" (Isa. 48:22). Now, from the fact that "there was great joy in that city," we must conclude that the kingdom of God was set up in their hearts. For "the

kingdom of God is within you" (Luke 17:21). "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16).

3. But Philip also preached the things concerning "the name of Jesus Christ." And if he did, he preached salvation from all sin for all men here and now. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11). And the angel of the Lord said unto the distressed Joseph, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Again, "Ye shall know the truth, and the truth shall make you free. . . . Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:32-36). That is, Jesus came to remove sin from between man and God. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

4. It was under such preaching that it was said of the Samaritans, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." According to the Great Commission, they were to preach the gospel to every creature. "He that believeth and is baptized shall be saved" (Mark 16:16). Consequently, there is every evidence of the genuineness of the work of grace wrought in the hearts of these Samaritans, who believed and were baptized in the discrete Philip's revival. For being baptized in the name of the Father, Son, and Holy Ghost is a public confession of the acceptance of salvation, which was provided by the blood of the Lamb.

III. The Second-Blessing Revival

“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost” (Acts 8:14-17).

In sending Peter and John to the new converts at Samaria, the apostles had a definite objective in view. They did not intend to give the devil and carnality too much time to try to wreck their faith. They knew from experience, as well as from inspiration, that “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7). They knew that the “old man” must be “crucified . . . that the body of sin might be destroyed” (Rom. 6:6). Therefore the assignment given to Peter and John was a ministry that would bring these new converts into the “fulness of the blessing of the gospel of Christ.” For it is in the plan of God that all who believe in His Son, Jesus Christ, should be baptized with the Holy Ghost. “I indeed baptize you with water, . . . he shall baptize you with the Holy Ghost, and with fire” (Matt. 3:11-12). Christ had said to His disciples: “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49). And Peter informs us that this promise was not restricted to the immediate disciples of our Lord; but, to the contrary, it is extended to the uttermost limits of the gospel dispensation. “Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38-39). In ful-

fillment of the task assigned them, Peter and John did three things in the church at Samaria.

1. They prayed for the outpouring of the Holy Spirit upon the members of the newly converted group. This was in perfect accord with their own experiences. For they themselves had "continued with one accord in prayer and supplication," until "the day of Pentecost was fully come," and "they were all filled with the Holy Ghost" (Acts 1:14; 2:1, 4). One of the most penetrating illustrations ever to fall from the lips of our Master was a supreme effort to gender and promote faith in the hearts of those who pray for the "gift of the Holy Ghost." It was on the occasion when the disciples implored their Lord to teach them to pray (Luke 11:1). Then followed the model prayer. But before He ceased His instructions, He emphasized the importance of importunity, and then climaxed with the following plea: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:2-13.) The Great Teacher made His appeal to their parental love, which is the deepest emotional essence in the bosom of parenthood. He told them flatly that they would substitute poisonous reptiles for legitimate food, in answer to the plea of their hungry children, quicker than God would fail to give the Holy Spirit to His pleading children.

2. Peter and John did not only pray, but they preached (verse 25). And since the gift of the Holy Spirit for the Samaritans was the object of their mission, it is self-evident that the subject matter of their preaching was the promise and work of the Holy Spirit. Peter, as the chief speaker at Pentecost, proved the authenticity

of the gift of the Spirit on that occasion by quoting from an 800-year-old prophecy. He said: "This is that which was spoken by the prophet Joel" (Acts 2:16-19). Also John, his ministerial partner, has more to say on that subject in his Gospel than any other of his contemporaries; and these two reasons could easily explain why they were chosen for that particular assignment.

3. They not only preached and prayed, but they testified also. Truth proclaimed by fire-touched lips, and reinforced by testimonies from burning hearts, are vehicles mightily used by the Holy Spirit in convicting sinners and causing believers to hunger and thirst after righteousness. Peter's report of his second-blessing revival at Caesarea, and his testimony to what the Holy Spirit did for them, and also for him and his associates at Pentecost, carried the day and won the debate in the first council in the early Christian Church. His testimony was: "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). Therefore it is only reasonable to believe that Peter and John testified to having received the Holy Ghost, and that Peter insisted that the promise was for them and their children and for "all that are afar off, even as many as the Lord our God shall call" (Acts 2:39), and that when they testified, they told what the blessing had done for them. Peter could, very properly, have confessed his pre-Pentecostal weakness, manifested in his impetuosity in smiting off Malchus' ear, and in his cowardice in denying his Lord at the time of His greatest need of a friend; and the bitter tears he shed in consequence of his failures; and then of the marked difference after the Pentecostal experience had become so real in his life, and how with boldness he and John had been able to reply to the threats of the authorities when forbidden to speak in the name of Je-

sus. "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19). Also John could have told how carnality had deceived him and his brother James into political scheming, in an effort to use the influence of their mother and thereby gain prior advantage in the supposedly coming kingdom (Mark 10:37; Matt. 20:20-21). (Their mother was in the group that helped to finance Christ's campaigns, Matt. 27:55-56.) Sounds modern, doesn't it? All such self-seeking to promote personal gains, regardless of the rights of others, stems from carnality and results in envying and strife (Mark 10:44; I Cor. 3:1-3).

Now let us conclude with a nine-point summation: (1) Philip preached Christ to the Samaritans. (2) The Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ." (3) They gave heed to those things and were baptized, both men and women. (4) They obtained heartfelt religion, for there was great joy in that city. (5) Peter and John were sent by the apostles to these new converts, that they might receive the Holy Ghost. (6) Peter and John preached to them, doubtless on the baptism with the Holy Ghost. (7) They testified to them; and it would be irrational to think they failed to tell what the Holy Spirit had done for them in the matter of "purifying their hearts by faith." (8) They prayed for the Samaritans, that they might receive the Holy Ghost. (9) And the Samaritans did receive the Holy Spirit in answer to their prayers.

All of which constitutes one of the most irrefutable arguments in favor of second-blessing holiness. For no other logic is equal to a demonstration, by concrete example.

Indwelling Sin

TEXT: *If we say we have no sin, we deceive ourselves, and the truth is not in us* (I John 1:8).

This text is often quoted in defense of sinning religion; and more often it is quoted: "He that saith he liveth and sinneth not is a liar, and the truth is not in him." But no such statement is to be found in the sacred precincts of revealed truth.

Now the object of the present study is to locate and identify the sin referred to in the text. There are four schools of theological thought whose positions regarding the sin question lead to as many interpretations of the text of this discourse. They are as follows:

1. Nobody can be delivered from all sin in this life. This position is thought to be supported by the text.
2. When one is born of the Spirit, he is not only delivered from the dominion of sin, but is also cleansed from all sin, and has power to live a holy life. This position must refer the text to unconverted sinners.
3. (a) In spiritual birth the soul is made pure. (b) After spiritual birth, sin is impossible to the soul, but sin inheres in the physical body, and flows out in the life stream of human conduct as long as mortal life shall last. This position will refer the sin mentioned in the text to the physical body of the Christian.
4. In connection with regeneration, the power of canceled sin is broken; and thereafter the soul is at liberty to make its choices between good and evil. But after the new birth, there remains "the sin that dwelleth in me." This position will interpret the text in support of the doctrine of "sin in believers." Therefore the question is:

I. To whom does the text refer?

1. The text must refer to one of two classes of people, either to unconverted sinners or to born-again Christians, since the two classes include everybody. And for this identification, we only have to refer to the context: "My little children, these things write I unto you" (I John 2:1). And again, "I write unto you, little children, because your sins are forgiven you for his name's sake" (I John 2:12). Therefore the text was addressed to young Christians, if we may rely on the author for information.

2. The sin mentioned in the text must refer to sin in one of three aspects: (1) Sin is universal in the human family regardless of the state of grace one may be in; or (2), After regeneration, sin is located in corporeal flesh, and cannot be controlled by the born-again soul that occupies the sinful body, while it is yet alive; or (3), There remains in the born-again child of God an evil principle that inclines him to evil, known in theology as "inbred sin."

So to determine which aspect of sin the apostle had in mind when he warned young Christians against denying its presence, let us compare each of the foregoing positions with the Word of God, and thereby dispose of the erroneous ones by the process of elimination. It is said that during the war between the states the boys in gray won a battle, and the soldiers were browsing the battlefield for such things as could be appropriated by them for their own use. A colored man, who had new boots, was playing dead for his own protection. When the Southern soldier pulled the boot from one foot the colored man forgot he was dead, and stuck the other foot up. So when we find what this text does not mean, what it does mean will stick up—which brings us to the second main question:

II. Are born-again Christians under the necessity of sinning as long as they live in this world?

1. The reply to this question could come from no better authority than the author of the text under consideration; and here it is: "My little children, these things write I unto you, that ye sin not" (I John 2:1). Therefore, instead of the apostle's advocating the necessity of a Christian's sinning, when he uttered the language of the text, he stated plainly and definitely that his effort was to keep them from sinning. Hence, to say that the inspired man of God was advocating in the text the impossibility of being saved from sinning, in the face of the fact that he states in the same connection that the object of his writing to them was to keep them from sinning, would make him to contradict himself.

2. Again, "This is life eternal, that they might *know thee* the only true God, and Jesus Christ whom thou hast sent" (John 17:3), and, "He that saith, *I know him*, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:4). There is but one conclusion to be reached from these texts, and that is that whosoever willfully breaks God's commandments and claims that he knows God, or has eternal life, violates the truth.

3. "And now, little children, abide in him . . ." (I John 2:28). And, "Whosoever abideth in him sinneth not" (I John 3:6). Just the fact that he exhorted them to abide in Christ was evidence of its possibility; and if they were abiding in Him they were living above sin. For "whosoever abideth in him sinneth not."

4. "He that committeth sin is of the devil; for the devil sinneth from the beginning. . . . Whosoever is born of God doth not commit sin; . . . In this the children of God are manifest, and the children of the devil" (I John 3:8-10). Here St. John makes his master stroke in his battle against sin, and climaxes his argument by indi-

cating that sin in personal conduct marks one as a child of the devil. On the other hand, to be a born-again child of God excludes sin from personal conduct. That is the way you are to distinguish between the two. One lives a sinful life while the other does not.

Therefore the question is clearly answered. The born-again child of God is not under the necessity of sinning, unless, peradventure, sin inheres in the physical body after the spiritual birth.

III. Does sin inhere in the physical body after the new birth and, as such, is it uncontrollable by the spiritual man who inhabits the body?

1. Sin does not inhere in the physical body. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you?" (I Cor. 6:18-19.) Again, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17). And still again, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

2. Again, while the man lives in the body he is its custodian, and as such has power to regulate its conduct. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:12-14).

3. Not only do we have power to regulate the conduct of our physical bodies, but we are to be held re-

sponsible at the judgment for the deeds we permit to be performed through the functions of the body. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Furthermore, St. Paul was conscious of the same responsibility, and was frank to confess that he himself was exposed to the same danger, when he said, "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).

4. In this same connection, James said: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14-15).

Now the word lust used here refers to bodily passions and appetites, all of which are natural in normal human nature; and they may be gratified under regulated conditions in legitimate relations. It is the unbridled prostitution of these bodily functions that constitutes sin. According to James, temptation in the physical realm has two essential elements. First, there must be an object of enticement, either real or imaginary; and, second, there must be the desire or craving for said object of enticement, both of which may exist without sin. For sin in this realm has three essential elements. There must be the object of enticement; there must be the desire or craving for said object; and, third, there must be the consent of the will to respond or yield to the fleshly cravings. If the will says "yes" to the fleshly appeal, a sinful motive is born. But, on the other hand, if the will says "no," it thereby inhibits the temptations to wrongdoing and prevents the birth of an evil motive. Thus the will is the deciding factor in all conduct for which people are responsible. But the will operates in connection with

the judgment. If in the judgment of the individual the object of enticement is preferable, regardless of the principles involved and the consequences entailed, the will joins in with the judgment. Then is "when lust hath conceived" and when it "bringeth forth sin." But both the will and the judgment are functions of, and belong to, the spiritual man. Although the real act may be committed in the realm of the physical body, and through its functions, yet the responsibility for said act belongs to the spiritual man. For he is the one by whom all decisions are made. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

Therefore sin cannot emanate from the physical body without the co-operation of the spiritual man who occupies the body. For sin involves an intelligent act of the will. Sin is never imputed to an infant nor to any person who does not know right from wrong. Intelligence belongs only to the spiritual man. And only intelligent people mourn on account of their sins.

IV. Referring to "sinful flesh."

1. The word flesh is used very loosely in the Bible; and according to its usage it has at least three meanings. (1) The term flesh is used many times in the Bible referring to the physical bodies of all kinds of fowls, animals, and men. (2) It is used in the generic sense in referring to the human family. And it was used in this sense the one and only time the phrase "sinful flesh" is to be found in Sacred Writ. "God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). "The Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14). That is, Christ became incarnate in human flesh, and thus identified himself with the fallen race of man-

kind, and became its Federal Head as Adam the Second (I Cor. 15:45). He was both human and divine. His divinity is God. His humanity He picked up from a fallen people, a sinful people, although He was not a transgressor; for He "did no sin, neither was guile found in his mouth" (I Pet. 2:22). Therefore, as the Son of Man and a Member of a fallen race, He could be sinless only by redeeming the manhood with which He clothed himself in the Incarnation. Thus He said: "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). (3) The term flesh is often used in referring to the carnal mind. Paul used it interchangeably with the carnal mind when he spoke of one who was liable to be "puffed up by his fleshly mind" (Col. 2:18). He used it again in the same sense when he said: "To be carnally minded is death . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:6-9).

Note, "To be carnally minded is death . . . Because the carnal mind . . . is not subject to the law of God . . . So then they that are in the flesh cannot please God." That is, to be under the dominion of the carnal mind and to be in the flesh (according to Paul) mean one and the same thing. Therefore he uses the terms carnal mind and flesh interchangeably, in this connection. Hence, according to its usage in the Bible the term flesh has at least three meanings; and we are forced to depend on the circumstances under which the term is used to determine its meaning in any particular case.

2. Again, Paul in his letter to the Galatians identifies the works of the flesh, and catalogues seventeen different sins (Gal. 5:19-21). But the very same things that

Paul thus identifies as the works of the flesh, Jesus says come from the heart and defile the man (Mark 7:21-22). Therefore we must conclude that, since the sins of the flesh come from the heart, the flesh that induces these sins is also in the heart and, consequently, cannot be charged to the physical body. Besides all this, Christ said they "defile the man," and Paul said: "They that do such things shall not inherit the kingdom of God" (Gal. 5:21). So the sins of the flesh will damn you.

3. Furthermore, this sinning flesh, or carnal mind, has no unchangeable pre-emption in the human heart. For there is a remedy. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the *flesh* and spirit, perfecting holiness in the fear of God" (II Cor. 6:16; 7:1). "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 God?" (Heb. 9:13-14.) "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).

Therefore if one is cleansed from all filthiness of the *flesh* and spirit, thereby perfecting holiness in the fear of God, through the fountain for sin and uncleanness, which is the precious blood of Jesus Christ, and which purifying of the *flesh* purges or sanctifies the conscience from dead works to serve the true and living God; and by which the old man is crucified, and the body of sin destroyed; we have only to follow the admonition of the

wise man: "Keep thine heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

Now the foregoing discussions have proved the following to be facts: (1) The text of this discourse was addressed to Christians (young converts). (2) Christians are not under bondage to sin, therefore not under the necessity of sinning. (3) Sin is not inherent in the physical body. Neither is sin chargeable to the physical body. (4) The spiritual man is to be held strictly responsible for the deeds done through functions or members of his body. (5) Sinning flesh and carnality have been identified as one and the same thing. (6) There is a remedy for sin, both of the flesh and of the spirit.

V. The text of this discourse supports the doctrine of sin in believers, and thereby establishes the necessity for the second work of grace, since the text could not be construed to mean there is no state of grace in which a person could claim to be free from sin.

1. The verse preceding the text says emphatically: "The blood of Jesus Christ his Son cleanseth us from all sin." Now if there is sin left after the Blood has cleansed, as herein set forth, and which is said to result from walking in the light, then the passage in verse seven exceeds the truth; which is again unthinkable as the product of the pen of an inspired man of God. For if "the blood of Jesus Christ . . . cleanseth us from all sin," there can be no sin left. Therefore the text, which says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us," cannot be universal in its application. For in that case no one could be cleansed from all sin.

2. St. John was careful to indicate the particular group to whom he addressed that part of his discourse. Just three verses from the text, and the very first time

he indicated the addresses, he said: "My little children, these things write I unto you" (I John 2:1). He had referred to both the being of sin, which they were not to deny, and also to the cleansing from all sin, which was promised to all who confess and walk in the light. Also in verse twelve of chapter two, he admitted they had the forgiveness of sins. Therefore in the text he talks of what they have, and not of what they have done. For what they had done had been settled for in the forgiveness of sins. But as "little children" or new converts, if we deny the inbeing of sin it will be evidence of self-deception and the absence of truth.

The thought is, a new convert has both spiritual life and carnality; and as such he will experience a spiritual conflict. "The flesh [carnality] lusteth against the Spirit, and the Spirit against the flesh." And if there were no spiritual conflict it would be evidence of the absence of spiritual life; and furthermore, if the conflict has been raging, the individual knows there is an inward foe which is causing the disturbance. Therefore St. John bases his drastic statement on what he knows experience will teach a young Christian.

3. Indwelling sin in new converts was a recognized fact among New Testament writers. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Cor. 3:1). There are two distinct spiritual states referred to here, one of which the Corinthians could not qualify for. They could qualify only as babes in Christ, while as such they were new creatures in Christ. "If any man be in Christ, he is a new creature." But also as babes in Christ they were still carnal. Paul said, "Ye are yet carnal," even as babes in Christ (verse 3). Therefore the conclusion is inevitable: Babyhood in spiritual life includes both spirituality and carnality and, therefore, sin in believers.

Hence the sin referred to in the text, possessed by little children in grace, can be identified only as sin in believers, and constitutes the foundation or need of the second work of grace.

Problems of Carnality

TEXT: *I am carnal, sold under sin* (Rom. 7:14).

1. The word carnality is a noun, and does not appear in the Bible. But the adjective carnal does appear eleven times, while the adverb carnally appears four times. It is generally understood that the adjective carnal indicates sinfulness, but this is only partially true. In Rom. 15:27; I Cor. 9:11; II Cor. 10:4; Heb. 7:16; 9:10 we have five exceptions to the rule. In each of these passages the word carnal is used to denote earthly things with no intimation of sinfulness. But in Rom. 7:14; 8:7; I Cor. 3:1, 3; 3:4 it does denote an unrighteous element; and the adverb carnally, found in Lev. 18:20; 19:20; Num. 5:3; Rom. 8:6, indicates sinful acts.

2. But besides the word carnal there are many other terms used in the Bible as descriptive of that sinful propensity that remains in the heart of the regenerate, and which makes a second work of grace necessary for its removal. In Isa. 1:27 it is called "dross." In Hos. 11:7 it is called a "bent to backsliding." In Mal. 3:1-3 it is called dross by implication. In Matt. 3:12 it is called "chaff." In John 15:2 it is, by implication, indicated to be spiritual biliousness. In Rom. 6:6 it is called both "the old man" and "the body of sin." In Rom. 7:14, 20 it is called "the sin that dwelleth in me," while in Rom. 7:23 it is called "the law of sin." In II Cor. 7:1 it is called the "filthiness of the . . . spirit." In Gal. 5:17 it is called "the flesh"; while in Heb. 12:13 it is called a "root of bitterness." And in Luke 8:7, 14 it is referred to as roots from which the thorns sprang up with the gospel plant and which choked it; and it brought no "fruit unto perfection."

We do not claim this list to include all the epithets used in the Bible as descriptive of that dark something that remains after conversion. But this list includes the most of them; and the names thus used in the Bible vary more or less to indicate the different manifestations of indwelling sin.

I. There have been erroneous teachings in the holiness movement on the subject of carnality for many years. They were handed down to us by those whom we trusted as leaders, who were in reputation among us; and many of us less fortunate (educationally) accepted their interpretations, without sufficient personal investigation.

A. The Greek word *sarks* is said by many to always mean "carnal," when properly translated. They say also that the Greek word *soma* should always be translated "body" and that it always means physical flesh. Now the only thing wrong with these positions is: *They are not the truth!* And whoever uses them in teaching the doctrine of holiness lays himself liable to embarrassment if called upon to prove his position. It is a reflection on the judgment of a preacher to try to substantiate his doctrinal positions by secondhand translations of foreign languages. In other words, if I am to use secondhand chewing gum, I should certainly like to know the condition of the mouth that chewed it first. The facts are: the Greek word *sarks* is used as loosely in the Greek Testament as is the word flesh in the King James translation. Furthermore, wherever the word flesh is found in the New Testament from Matthew 1 to Rom. 14:21, but not including the latter, it is translated from the word *sarks*.

To discover the utter folly of always translating the word *sarks* by the word carnal (carnal mind), let us consider the following:

1. In Matt. 19:5 and Mark 10:8, the word *sarks* is translated "flesh"; and it would be ridiculous to translate

it "carnality." "They twain shall be one flesh [*sarks*]: so then they are no more twain, but one flesh [*sarks*]." So if *sarks* should always be translated "carnal," then the passage should read: "They twain shall be one carnality." Therefore the marriage relation should be condemned, on the grounds that it produces carnality, which would rob the home of its sacredness.

2. Again in I Cor. 15:39 we read: "All flesh [*sarks*] is not the same flesh [*sarks*]: but there is one kind of flesh [*sarks*] of men, another flesh [*sarks*] of beasts, another of fishes, and another of birds." Now if *sarks* should always be translated "carnal," all animals, fish, birds, as well as men, would have the sin principle in them.

3. And more unseemly than ever is the application of this proposition in the passage found in Luke 24:39, where Jesus was offering to His doubting disciples proof of His personal identity, when He said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh [*sarks*] and bones, as ye see me have." Could *sarks* mean carnality in this case? Many other examples could be given to demonstrate the folly of this interpretation.

B. There is the same discrepancy in their position on the translation of the Greek word *soma*. They say it always means the physical body.

1. Rom. 6:6, "Knowing this, that our old man is crucified with him, that the body [*soma*] of sin might be destroyed." Here *soma* refers to carnality. For it is used as synonymous with the "old man" and announces its crucifixion, that it "might be destroyed, that henceforth we should not serve sin."

2. In I Cor. 15:40, it is said: "There are also celestial bodies [*soma*]," and if they are celestial bodies they cannot be physical.

3. Again in I Cor. 12:13, it is said, "For by one Spirit are we all baptized into one body [*soma*]." This refers to the whole group of Spirit-baptized disciples as a body of people, and the word *soma* could not be made to mean a physical body in this case.

4. In I Cor. 15:44, Paul says: "There is a natural body [*soma*], and there is a spiritual body [*soma*]." So the latter could not be thought of as a physical body.

5. Finally, let us note a passage that includes both *sarks* and *soma*, which will reveal the error of always translating *sarks* as "carnal," and *soma* as the physical body. Eph. 2:15, 16: "Having abolished in his flesh [*sarks*] the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [*Jews and Gentiles*] one new man, so making peace; and that he might reconcile both unto God in one body [*soma*] by the cross." The point is clear: If *sarks* always means "carnality," this passage attributes carnality to Christ; and also makes it a power in abolishing the enmity between the Jews and Gentiles. Furthermore, if *soma* should always be translated as the physical body, the same operation made the Jews and Gentiles one physical body.

To be able to verify the positions we take in reference to these translations and interpretations, it is only necessary to know enough Greek to be able to look up definitions in a Greek lexicon.

Investigation will prove that the Greek word *sarks* sometimes means carnal when used in the Bible, but much more often it means just any kind of physical flesh; and that the Greek word *soma* means body, just any kind of body—just as the English word body means any kind of body—and we are forced to depend upon the circumstances under which either one of the words is used to determine its meaning in any particular case.

C. Another most inconsistent and inexcusable error promulgated in the holiness movement is that inherited carnality, or depravity, is the seed and cause of all transgressions, that there is no *sinning* but that which stems from inbred sin. We quote: "Again, inbred sin is taught in the Saviour's words,—he described a nature lying away back down in us that explained the cause of all the transgressions in the world. 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies'" (*The Old Man*, p. 61, by B. Caradine).

1. The good doctor failed to take note that the passage he quoted from Matt. 15:19 did not prove his point, which was that inbred sin was the cause of all the transgressions in the world. The text says these things come from the heart and defile the man. But it did not say they came from carnality in the heart. We frankly admit that carnality could have been one of the prompting causes in the heart, but contend that it was not necessarily so. For if there could be no transgression except that which stems from carnality, it would have been impossible for Adam to have sinned himself out of the favor of God and out of his Edenic home. For there could have been no inbred sin when Adam began to live. There had been no breeding at that time. The head of our race was the product of God's creative act. "God hath made man upright" (Eccles. 7:29). Therefore there could have been no sinful quirk in his constitutional make-up. And yet Adam was charged with the responsibility for the entrance of sin into the world. "By *one man* sin entered into the world" (Rom. 5:12). Hence, the conclusion is inevitable that carnality could not have existed in the human family before Adam's transgression. Therefore carnality could not have been the cause of even the first transgression.

2. Again, if transgression can come only from inbred sin, then when one is sanctified wholly, and thereby inbred sin is destroyed, by which act the heart is made pure, he has attained to a state where he cannot sin, since he could have no carnality left after he is cleansed from all sin, and consequently no source left from which transgressions could stem. And yet we are taught by both experience and the Scriptures that the presence of indwelling sin in the heart makes the violation of God's holy law much more dangerously liable. "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). While it is the desire and the effort of everyone who is born again to love God with all the heart, soul, mind, and strength, and his neighbor as himself, as long as the carnal mind (designated as the "flesh" in the passage just quoted) remains in the heart, "ye cannot do" some of "the things that ye would." For there is a divided affection; and that which remains in the heart, which is contrary to the Spirit, affects the spiritual equilibrium. "A double minded man is unstable in all his ways" (Jas. 1:8).

II. What is this troublemaker which is known by so many names in the Bible? And by what means is it produced and put into circulation in the human family?

A. Let us consider the make-up of man, and the cause of his present sinful plight.

1. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The phrase "a living soul" indicates that God had produced an immortal being, and had launched him upon the sea of time as a living entity whose existence could have no end. "Marvel not at this: for the hour is coming, in the which

all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). Damnation means "a sentence to everlasting punishment." Therefore both the good and the bad have unending conscious existence, hence immortality.

2. God also endowed man with the power of free choice between right and wrong. This is evidenced by the fact that He placed him under law, intended to regulate his conduct, and warned him of the results of its violation. For reward for good conduct and penalty for bad conduct involve the power and opportunity to choose between the two. And because justice inheres in God, it is germane to His very nature to reward merit and penalize demerit; and since neither merit nor demerit can exist in the absence of free choice, there must be possible alternatives between which to choose. In other words, if one cannot sin, there can be neither merit in nor reward for his not sinning. On the other hand, if sin cannot be avoided, its commission cannot have demerit; and punishment therefor would be unjust.

3. Also, God made man with both physical and mental appetites and a desire for self-improvement, all of which were intended to be supplied under regulated conditions, divinely ordained. For "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2: 8, 9). "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the

knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17). And while Eden was the immediate dwelling place of Adam and his wife, he was the lieutenant governor of the earth and all that was in it. "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. . . . and God said unto them . . . subdue it: and have dominion" (Gen. 1:26-28).

But this throne upon which God placed the masterpiece of His earthly creation was not that of an absolute monarchy. That was the distinguishing feature between it and the throne of God. This very fact constituted the basis for the arguments of Adam's seducer. Adam had access to every good tree, or principle, in the realm of his reach. But a knowledge of the contrast between good and evil could come only through tasting of both. God had forbidden the tasting of evil because of the ill effects of such an experience. For man could not partake of evil without contact with the source of evil, which is the devil.

When Satan transformed himself into a messenger of light, thus concealing both his identity and purpose, and made his approach to Adam and Eve, he first attacked the veracity of God. For to separate them from God he must destroy their faith in God. God had said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Satan said: "Ye shall not surely die." Second, he accused God of keeping them blinded concerning the knowledge of evil. Third, he accused God of withholding from them knowledge, the possession of which would exalt them to equality with God. "Your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). So when they believed the devil's first statement, they thereby repudiated faith in

God. When they accepted his second charge, to the effect that God was keeping them in ignorance, it gendered enmity in their hearts against God. When they believed the third representation, to the effect that an act of rebellion would exalt them to equality with God, they made their tragic move toward open-eyed reality, expecting no doubt to be no longer lieutenant governors, but at least to occupy the throne equally with God. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat" (Gen. 3:6). Thus they obtained the knowledge of evil by experience, which resulted in separation from God and a union with the devil. For "he that committeth sin is of the devil" (I John 3:8). They could not be akin to the devil without being partakers of his very nature. Therefore when they obtained the knowledge of evil through and by the experience of sinning, and thus brought sin into the world (Rom. 5:12), Adam crucified his moral nature, received the death germ into his physical nature, and alienated himself and his entire posterity from God. Consequently, we must conclude that since the act of sinning put Adam in touch with the devil, and made him a partaker of the devil's nature, this devil nature and the carnal mind are identical. Hence, *the carnal mind is the essence of the devil's nature, and was and is transmitted to the human heart by and through collusion with the devil in the act of sinning.*

Also the devil had designs far beyond the immediate catastrophe, the separation of man from his Maker. He aspired to the kingship of this world. Therefore when he captured the reigning king of the earth, he usurped the kingship of the world, and started his own infernal reign. For Jesus admitted that the devil has a kingdom (Matt. 12:26). From that time Satan has kept the hu-

man family bound by the servitude of sin; and Satan has continued to propagate the species of carnality by keeping in touch with the processes of generation, as after-results clearly show: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). This sin principle is known in theology as "inherited depravity." Some prefer to call it "entailed depravity."

III. Error number three is that position held by some that, since the carnal mind is destroyed through entire sanctification, said carnal mind cannot be connected with sins which are committed in connection with the apostasy of such an individual. And that, since the carnal mind does not exist after its destruction through sanctification, repentance, confession, and faith for pardon would restore all that was lost, which would include the sanctified state.

This error is the result of a blurred conception of carnality, and how it was and is produced. It apprehends that carnality exists in the form of an inheritance; and when that which we have inherited is destroyed, it cannot exist again. Now if carnality were a personal entity, the preceding deductions would be valid. But carnality is only an essence; and that which produced it at the beginning of its existence, under similar conditions, will produce it again. For it stands to reason, if, in connection with the first sin that was committed in the human family, the devil imparted his nature to the individuals involved in that sin, that the same would be true when any other pure being yielded to temptation and thereby committed sin. For we repeat that, if "he that committeth sin is of the devil," when he sins he thereby becomes akin to the devil, and therefore a partaker of the devil's nature. Hence he is again "carnal, sold under sin." So in his return to the state of purity, he must repent and be forgiven, and then consecrate and be sanctified.

Furthermore, if carnality does not come back into the heart of one who is a backslider from the state of being sanctified, we have a strange kind of sinner in the world. He is one who is a backslider from holiness, and on his way to hell with no carnality in him. But even at that, he would be worse off than a sinner who had never been converted, according to the Scriptures. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Pet. 2: 20, 21). Now, in a case like this, the worst condition that could come to one does not include carnality, which we have shown to be the nature of the devil.

IV. It has been maintained that "entire sanctification may be lost, without affecting the filial relationship to God." That is, one can backslide from holiness without incurring condemnation. He may backslide from entire sanctification, and yet not be held responsible for what caused his loss of heart purity.

Those who subscribe to this position betray either a lack of a proper comprehension of the fundamentals of the experience of holiness, or they have overlooked some cogent facts involved in the problem.

A. Let it be understood that if one backslides from holiness without being condemned for the cause of his backsliding, said cause cannot include an act of sin, either neglect of a known duty or a transgression of God's moral law. For "the wages of sin is death" (Rom. 6: 23); and since sinning results in spiritual death, and consequently the loss of justification, the loss of his experience of entire sanctification results from something other than an act of sin.

But it is a self-evident truth that Satan cannot have intercourse with a sanctified person, and thereby inoculate that person's spiritual nature with the virus of sin, without the consent of the individual involved. For God could no more be the author of a creation in which such a thing was possible than he could be the creator of a condition in which pure-minded maidens could become impregnated without their knowledge or consent, by the subtle chicanery of moral reprobates. But if one does consent to such an intercourse with Satan, he thereby commits sin. For sin always involves the favorable action of the will.

B. Now, in search of a solution to our problem, let us find the answer to the following question: Of what does entire sanctification consist? "Sanctification is that act of God's grace by which the affections of men are purified, and alienated from the world and sin, and exalted to a supreme love to God; or the state of thus being sanctified or purified" (*Webster's Unabridged Dictionary*). Now according to this definition, sanctification includes both an accomplishing act and the state that results from said act, which is: (1) a state of purity, (2) alienation from the world and sin, (3) exaltation to a supreme love to God.

C. So, if one loses his sanctification, what does he lose? He loses all that resulted from the act of sanctification. (1) He loses purity. Hence, he is again impure in heart, which involves the presence of the carnal mind, and which we have shown to be an impartation of the devil's nature. (2) He is no longer completely alienated from the world and sin. (3) He loses that "supreme love to God," which means he no longer loves God with all his heart; and as a necessary corollary, he no longer loves his neighbor as himself. Remember the historic old holiness church at Ephesus was called on to repent because it had left its first love (Rev. 2:4, 5).

D. Finally, the Church of the Nazarene, along with the Bible, is outspoken on the proposition that entire sanctification is effected by the baptism with the Holy Ghost and, further, that the experience is maintained by the indwelling of the Holy Spirit. Therefore, if sanctification is lost, it is because the Holy Spirit has departed from the heart of the individual. As long as He dwells there in Pentecostal blessing the heart will be kept pure. For "we are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). *Now, here is the big question* in this connection. **WHAT IS IT THAT CAN CAUSE THE HOLY SPIRIT TO LEAVE ONE OF THOSE WHOM HE HAS, HIMSELF, SANCTIFIED, OTHER THAN SIN ON THE PART OF THE INDIVIDUAL?** The answer to this pertinent question is the obligation of those who teach that one can lose his sanctification without affecting his filial relationship to God. For it is a reflection on the person, dignity, and character of the blessed Holy Spirit to charge that He will leave a sanctified person, and permit sin to be again implanted in his heart, when that person has not sinned.

CONCLUSION

Therefore, if one has lost his sanctification, if he does not repent he will go to hell for the sin that caused his spiritual collapse.

Poison Pottage

TEXT: II Kings 4:40

1. Elisha was an itinerant teaching prophet, with classes at Gilgal, Bethel, and Jericho (II Kings 2:16). His school had the status, at that time, somewhat as that of a theological seminary, for he was preparing the sons of the prophets, or young preachers, for the ministry. On the occasion from which the text is taken, he was giving a banquet in honor of one hundred of his students at Gilgal. It being a dry year, food was scarce. A servant was sent into the field to gather vegetables for the feast; and, being unskilled in the culinary art, he gathered from a wild vine "his lap full [of wild gourds], and came and shred them into the pot of pottage: for they knew them not." This was very likely because there was another variety of the gourd family very similar in appearance to those gathered by the servant, and which were used as edibles in the vicinity. When the young men began to eat thereof, they immediately felt the distressing effects of the poison and cried out: "O thou man of God, there is death in the pot." Elisha said, "Then bring meal. And he cast it into the pot; and he said, Pour out now for the people, that they may eat. And there was no harm in the pot."

2. Much of the teachings of the Scriptures is presented in figures of speech. Therefore we are using the incident of this lesson as an allegory to illustrate the baleful results of erroneous interpretations of the Scriptures in support of sinning religion.

(1) The banqueters at Elisha's table represent those who are to be guided spiritually by the proclamation of

divine truth. (2) The pottage represents what is proclaimed as the truth. (3) The servant who gathered the wild gourds and fed them to the people represents the preacher and teacher who interpret the Bible for the people. (4) The poison in the pottage represents erroneous interpretations of the Word of God, by which sin is made unavoidably permanent in human life, which interpretation may result from ignorance, as the servant fed the wild gourds to the sons of the prophets, because "they knew them not." (5) The field from which the vegetables were gathered represents the Holy Scriptures. (6) The distress and outcry of those who were poisoned by this blunder indicates the ill effects of such false interpretations of the Word of God. (7) Elisha's meal added to the poisonous pottage, and the consequent sweetening of the food, and their continuation of the feast, justifies the conclusion that there is nothing harmful in the Sacred Volume when it is correctly translated and rightly interpreted. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17). Consequently, we must conclude that any passage in the inspired Word (regardless of the verbal content) when properly interpreted, as was intended by its Author, must at the very least tend toward and be in harmony with perfect Christian manhood. Therefore any school of religion that construes the words of divine truth in favor of a sinful life is presenting a theological pottage that contains a deadly spiritual poison. For "the soul that sinneth, it shall die" (Ezek. 18:20). And again, "The wages of sin is death" (Rom. 6:23).

I. *Sinning Religion and Its Proof Texts*

There is a vast school of religious thought which contends that the Bible teaches the impossibility of being saved from all sin in this life. This doctrine is supported

by the distortion of a few passages of scripture by those who "do err, not knowing the scriptures, nor the power of God" (Matt. 22:29).

Now let us examine a "lap full" of these wild gourds, by which they plead for sin as a necessary evil in Christian behavior; and let us see if a proper interpretation will not eliminate the poison of sin; and if not, then we will add Elisha's meal and thereby neutralize the poison. "For every creature of God is good, and nothing to be refused," if it is used as was intended.

1. *If they sin against thee, (for there is no man that sinneth not,)* (I Kings 8:46; II Chron. 6:36). The passage recorded in both Kings and Chronicles is an excerpt from Solomon's prayer, which he prayed in connection with the dedication of the Temple which he built. Now please take note that the word "if" in the first clause of the sentence indicates that the verb "sin" is in the subjunctive mood, and indicates only the possibility or liability to sin—"if they sin." The second clause of the sentence is the counterpart of the first clause; and the word "sinneth," being in the indicative mood, violates the law of syntax. For if the first clause in the sentence is in the subjunctive mood, which expresses only a possibility, then its counterpart must also be in the same mood. Therefore the sentence, if properly translated and expressed grammatically correct, would read: "*If they sin against thee, for there is no man that may not sin.*" This interpretation is supported by the greatest scholars of the age. Read Adam Clarke's comment on the passage. "On this verse we may observe that the second clause, as here translated, renders the supposition of the first clause entirely nugatory; for if there be no man that sinneth not, it is useless to say, **IF THEY SIN**; but this contradiction is taken away by reference to the original, which should be translated, **IF THEY SIN AGAINST THEE, FOR THERE IS NO MAN THAT MAY NOT**

SIN; i.e., there is no man that is impeccable, none infallible, none that is not liable to transgress" (Clarke's Commentary).

So the teachings of Solomon were not that sin was unavoidable, but rather that sin was dangerously possible. Therefore the passage does not make arrangements for sin, but it does make arrangements for the sinner, in case of sin. And here is a New Testament interpretation of the passage from Solomon's prayer: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1, 2).

2. *For there is not a just man upon earth, that doeth good, and sinneth not* (Eccles. 7:20). The same scholarly translation and construction are placed on this passage as was on the preceding one. Adam Clarke translates it thus: "There is not a man upon earth, however just he may be, and habituated to do good, but is peccable, that is, liable to commit sin." Therefore the passage expresses only a dangerous possibility, and not a necessity to sin.

3. *Who can say, I have made my heart clean, I am pure from my sin?* (Prov. 20:9.) This quotation is sometimes used in defense of sinning religion. But the plain teaching of the verse is that it is impossible for fallen man to recover himself from the power and pollution of sin by his own strength, wisdom, or will. But it does not teach there is no redemption from the power of sin. For the prophet said: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). "Jesus Christ . . . gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:13, 14).

4. *As it is written, There is none righteous, no, not one . . . there is none that doeth good, no, not one* (Rom. 3:10, 12).

a. Paul is teaching here in the third chapter of his letter to Rome that fallen man is universally under the dominion of sin. But he is not teaching there is no redemption from the power and dominion of sin. For if we will read the statements in this catalogue of sin and shame, and compare with the teachings of the Bible on each subject, we will be convinced that the sins herein referred to are restricted to unconverted sinners, and therefore cannot be applied to born-again Christians.

Verse 9: *We have before proved both Jews and Gentiles, that they are all under sin.*

Behold the Lamb of God, which taketh away the sin of the world (John 1:29).

He shall save his people from their sins (Matt. 1:21).

For sin shall not have dominion over you (Rom. 6:14).

Verse 10: *As it is written, There is none righteous, no, not one.*

A little that a righteous man hath is better than the riches of many wicked (Ps. 37:16).

[Zacharias and Elisabeth] were both righteous before God (Luke 1:6).

Verse 11: *There is none that understandeth, there is none that seeketh after God.*

Evil men understand not judgment: but they that seek the Lord understand all things (Prov. 28:5).

Verse 12: *They are all gone out of the way.*

I am the way, the truth, and the life (John 14:6).

They are together become unprofitable.

There is none that doeth good, no, not one.

Verse 13: Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.

Verse 14: Whose mouth is full of cursing and bitterness.

Verse 15: Their feet are swift to shed blood.

Verses 16-18: Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.

Take Mark, and bring him with thee: for he is profitable to me for the ministry (II Tim. 4:11).

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2:10).

Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things (Matt. 12:34, 35).

Bless them which persecute you: bless, and curse not (Rom. 12:14).

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him (I John 3:15).

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1). And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:7).

Verses 19-20: *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

b. Paul was also teaching that man was not only under the dominion of sin, but he was also guilty before God, and therefore under condemnation for his sins.

c. His third objective in turning the light on the depravity of man's fallen nature, and the foul stream that flows therefrom, was to convince both Jews and Gentiles of their great need of a Saviour. Thus he presents the dark cloud of moral turpitude as a screen on which to paint the beautiful picture of salvation by faith. For he proceeds in the very next verse in the third chapter of Romans to present the other side of the proposition.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” And, “If the son therefore shall make you free, ye shall be free indeed” (John 8:36).

Furthermore, those who currently quote the third chapter of Romans in support of sinning religion are guilty of making the apostle to contradict himself in the same Epistle, for we find him saying: “But now being made free from sin, and become servants to God, ye have

your fruit unto holiness, and the end everlasting life,"
Rom. 6:22.

5. "*For we know that the law is spiritual: but I am carnal, sold under sin.* For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:14, 19-23).

This passage is often brought into the gospel dining hall, and identified as belonging to the wild gourd family containing the poison of sin. But, like all others of its nature, it was intended by its author to teach that an evil principle could not be legislated out of a living spirit. He was showing that the best the law, as such, could do for anyone was to show him the difference between what he really was in his fallen condition and what he should be. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners . . ." (I Tim. 1:9). The law can and does condemn sin, but does not and cannot save from it. The law does uphold the standard of moral excellence, but does not have the ability to deliver its votaries from the bondage of sin, and lift them up to its own standard which it prescribes for them.

After lauding the law and its good intentions, and its real ministry as "our schoolmaster to bring us unto Christ," the man of the seventh chapter of Romans sums up the whole matter, and announces that he has discovered the trouble, when he said: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (verse 23). And he concludes that

such is a wretched state to be in. Then he immediately turns his attention from a good law, made weak by the flesh, or carnality (Rom. 8:3), and turns his eyes to the Victim on the middle cross; and thus passing from the law to grace, he finds what he has been looking for in his quest for deliverance from sin under the law. Behold his glad announcement: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). So in the eighth chapter of the Roman letter, under grace, the man had his foot on the neck of the very thing that held him down in the seventh chapter under the law. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20, 21). Bud Robinson used to say: "This means that if you have a patch of sin on you as big as your thumbnail, God has a poultice of grace to heal it as big as a bed quilt."

6. *Why callest thou me good? there is none good but one, that is, God* (Matt. 19:17; Mark 10:18).

Barnabas "was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). "Joseph . . . was a good man, and a just" (Luke 23:50). "A good man out of the good treasure of the heart bringeth forth good things" (Matt. 12:35). But why do we bring the Bible into direct contradiction with itself? Just for the same reason that the colored man, when employed to tame a wild mule, as his first act took the top rail from the corral and knocked the mule down. Whereupon the owner said: "You fool nigger, you'll kill that mule." The colored man replied: "No sah, Boss. When yo is gonna break a mule, yo is gottah get his attention." To illustrate further, when you try to take a bone from the mouth of a hungry dog,

you had better get his attention; and, to be perfectly safe, it might be well to give the dog the same treatment the Negro gave the mule.

Now that we have your attention, we will offer the explanation of the Master's statement, "There is none good but one, that is, God." The quality of absolute goodness inheres only in God. He is the source and fountainhead of all that is good; while men, like Barnabas and others, can be good only in the relative sense. Men are good only as they are related to God. His goodness is imparted to them; and it comes from God through Jesus Christ, when they are made "partakers of the divine nature" (II Pet. 1:3-4). For if God is good, and He permits a man to become a partaker of His divine nature, it could but make the man good.

On the other hand, in the same sense that God only is good, the devil only is bad. That is, the devil is the only sourceful being that is inherently wicked. He is called "the wicked one" (Matt. 13:19, 38). And, as such, the devil is the source and fountainhead of all that is evil. Man is wicked only in the relative sense, only as he is related to the devil. "He that committeth sin is of the devil; for the devil sinneth from the beginning."

Man's power of free choice, influenced either by his faith or unbelief, is the determining factor that puts him in touch with the source which determines the quality of his character and conduct. If he has faith like Abraham of old, he will choose God as the One whom he will serve. But if he is filled with doubts, like Adam of old, he will choose the path of disobedience, which choice will put him in touch with the devil, and he will become a partaker of the devil's nature. Therefore, we must conclude that faith and the right choice put us in touch with God, and make us good; while unbelief and the wrong choice put one in touch with the devil, and make him bad.

Now we have discovered that these passages, which the sinning religionists have interpreted as belonging to the "wild gourd" family, and as supporting their position that none can be saved from all sin while living in this sinful world, when correctly translated and given their rightful setting do nothing of the kind. When interpreted in harmony with the general teachings of the Scriptures, they too are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." But still, rather than take a risk in a matter so important, let us add Elisha's meal.

II. *The main portion of the scriptures we have been considering*, which the sinning religionist uses in defense of the continuity of sin in human conduct while mortal life shall last, *was written under the law of Moses and the Aaronic priesthood. And the New Testament is outspoken in its declarations of the inability of these as a means of adjusting human and divine relationships.* Let us note a few of the comparisons made by the writers of the New Testament. First, the law of Moses, that is, the covenant made with Israel, was written on tables of stone, while the "new covenant" is written in the heart. "This is the covenant that I will make with the house of Israel . . . I will put my laws in their mind, and write them in their hearts" (Heb. 8:10). There was no change in the standard of moral conduct prescribed by the new covenant. The difference is in the fact that the law of Moses, which was a transcript of the divine nature, was placed before them in permanent form on tables of stone, for their guidance in determining that which is right and wrong; while on the other hand under the new covenant, provision is made for us to become "partakers of the divine nature" (II Pet. 1:4). That is the very divine essence from which the law of Moses stemmed.

The best that the law of Moses could do, when properly understood and applied, was to act as a "schoolmaster to bring us unto Christ." "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. 10:1). "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" (Heb. 7:11.) "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, *but the bringing in of a better hope did; by the which we draw nigh unto God*" (Heb. 7:18, 19). "For what the law could not do, in that it was weak through the flesh, God sending his own son . . . for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

Therefore the weakness and unprofitableness of the commandment, that is, the law of Moses, consisted in its inability to regulate the conduct and adjust the relationship of those who were under the dominion of a fallen nature. For "the letter [or the law] killeth." "I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). But it is "the spirit [that] giveth life." "They that are in the flesh," or under the dominion of carnality, "cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:8, 9).

So we must conclude that, if we have failed to show that there should not be the poison of sin in the teachings of religion under the law, the meal of the new covenant

dispensation certainly does neutralize the poison for all who are the happy dwellers in the new covenant Kingdom.

III. But the master stroke in the defense of righteousness is in the fact that *the central theme of the New Testament is salvation from all sin, potentially, for all men here and now, through the blood of the Lamb.*

1. That was the purpose for which Christ came into this sin-ruined world, and identified himself with the stricken sons of a broken race. The angelic messenger said to the just, though doubting and tight-lipped, Joseph, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20, 21). Again when John the Baptist presented Jesus to the multitude he said: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

2. Christ's faith in His own ability to provide salvation from all sin for those who trust Him is boldly set forth in His own public pronouncements. "There was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:17-21). "All power is given unto me in heaven and in earth" (Matt. 28:18). "I am the way, the truth, and the life" (John 14:6). "Ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth

sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8: 32-36).

3. Also, freedom from the power and dominion of sin through the grace of God was capital stock in the teachings of Christ's representatives in the early history of the Church age. St. Paul declared that he was commissioned of God to preach that very doctrine. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18). Paul wrote to Titus: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-12). Also, he wrote to the Ephesian church: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). That is, in the act of making new creatures in Christ, the Divine Architect puts those divine elements into the structure of his spiritual make-up

that make good works the natural outflow from the heart made new. "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). "Whosoever committeth sin is the servant of sin" (John 8:34). The Corinthians were exhorted: "Awake to righteousness, and sin not" (I Cor. 15:34).

But some say the soul does not sin after the new birth, but the body does as long as life shall last. But Paul said: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:12-14).

4. Finally, let us hear from God through the prophets on the subject: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:25-27). Again, "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75).

CONCLUSION

Now according to the truth ("thy word is truth"), full provisions have been made for salvation from all

sin, potentially, for all men here and now, in connection with which we are made "partakers of the divine nature." And thus becoming the sons and daughters of the most high God, we are placed under His chastening rod, that "we might be partakers of his holiness" (Heb. 12:9, 10). And according to the science of interpretation, as evolved by the best brains of the world, no isolated passage of scripture can be interpreted to contradict the general teachings of the Scriptures on any subject. For truth cannot contradict truth, not any more than can an irresistible force be brought into contact with an immovable object. If there is an immovable object, then there could be no irresistible force. So if two positions contradict each other, then one or the other is not the truth. "Ye shall know the truth, and the truth shall make you free." Therefore, whatever contradicts this position cannot be the truth.

The Baptism with the Holy Ghost

TEXT: *He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire (Matt. 3:11, 12).*

PROPOSITIONS

- I. The baptism with the Holy Ghost is bestowed after justification in Christian experience.
 - II. The baptism with the Holy Ghost effects purity.
 - III. The baptism with the Holy Ghost imparts power.
 - IV. The baptism with the Holy Ghost is co-existent with the gospel dispensation.
- I. That *the baptism with the Holy Ghost is bestowed after justification* is a truth plainly supported by the experiences of the apostles and early disciples of Christ.
1. That the apostles were born again, and thus made new creatures, before Pentecost can be proved by many infallible witnesses. However, the first two we offer are *inferential proofs*.
 - a. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). The point is: If the disciples were unconverted sinners, and therefore serv-

ants of the devil, how could they operate divine power to cast out evil spirits? Or how could they heal the sick in the name of Jesus if they did not love Him? These disciples were serving Jesus in a healing and devil-defeating ministry; and "no man can serve two masters . . . Ye cannot serve God and mammon" (Matt. 6:24). Furthermore, if the devil would allow his servants to be conscripted into a healing ministry of mercy and love, it would operate to divide his diabolical kingdom against itself, and therefore make his infernal kingdom self-destructive. Hence when Christ gave His disciples this devil-driving power, it was conclusive evidence that they believed in and loved Him, and thus had experiences of grace in their hearts.

b. When the other seventy whom Jesus sent out returned and reported "with joy, saying, Lord, even the devils are subject unto us through thy name," Jesus said unto them: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:1-20). Therefore there were at least seventy regenerated men at Christ's disposal at that time. Now the inference is that if His twelve apostles were unconverted sinners Christ would have chosen His twelve apostles from among the seventy. Otherwise He would have minimized the importance of regeneration in the gospel program.

As for *direct proof* of the pre-Pentecost conversion of the twelve apostles, we offer the plain teachings of the Bible.

(a) Addressing His disciples in the Sermon on the Mount, Jesus referred to God seventeen times as "your Father." On the other hand, the Jews said: "We be not born of fornication; we have one Father, even God." But Christ replied: "If God were your Father, ye would love me . . . Ye are of your father the devil, and the lusts of

your father ye will do" (John 8:41-44). Therefore if God was the Father of the twelve apostles, they were His sons, and hence born into His family.

(b) Jesus said unto His disciples: "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:15-17). Hence Peter knew Him by reason of a divine revelation. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Therefore they had eternal life.

(c) Again, Peter's deflection from Christ began when he attempted to slay the servant of the high priest at the time of the arrest of his Lord; and his apostasy and disgrace climaxed when he denied that he knew Him. But after Peter's repentance and restoration, Jesus drew from him three confessions and affirmations of his love for his Lord. Peter said: "Lord, thou knowest all things; thou knowest that I love thee" (John 21:17). But: "Every one that loveth is born of God, and knoweth God" (I John 4:7).

(d) Also the benediction at Bethany on the departure of the risen Lord and the spiritual and emotional status of the disciples at that time constitute incontestable proof that they were warmhearted servants of the Christ when He was taking His leave of them. "He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with *great joy*: and were continually in the temple, praising and blessing God" (Luke 24:50-53). Also, they "continued with one accord in prayer and supplication," till

“the day of Pentecost was fully come,” which climaxed in the outpouring of the Holy Ghost in Pentecostal blessing and power (Acts 1:14; 2:1). Consequently, the unavoidable conclusion must be that the apostles and their immediate associates who were the recipients of the baptism with the Holy Ghost were, just preceding Pentecost, enjoying the happiness of sins forgiven and the favor of their risen Lord. Hence in their experiences the Holy Ghost was bestowed after their regeneration.

2. That the baptism with the Holy Ghost is bestowed after conversion is substantiated by every instance of His divine outpouring recorded in the Acts of the Apostles.

a. “Philip went down to the city of Samaria, and preached Christ unto them.” In so doing, he preached “the things concerning the kingdom of God, and the name of Jesus Christ” (Acts 8:5-12). Now if he preached the things concerning the kingdom of God, he preached “righteousness, and peace, and joy in the Holy Ghost,” for these three verities are the constituent elements of the Kingdom (Rom. 14:17). And if he preached the things concerning the name of Jesus Christ, he preached salvation from all sin for all men here and now. “Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:10, 11). And “thou shalt call his name Jesus: for he shall save his people from their sins” (Matt. 1:21). Now let us note: They heard Philip’s preaching; they believed his preaching; they heeded or obeyed his preaching; they had great joy; and they were baptized, both men and women. Therefore they were happy in the Saviour’s love. Note what follows: “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they

might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17). Observe: They were converted under Philip's preaching; they received the Holy Ghost under the ministry and prayers of Peter and John.

b. The next is the case of Cornelius, the centurion, of whose religious status the following was said: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him . . . And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for Simon, whose surname is Peter . . . he shall tell thee what thou oughtest to do." Peter said, "I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is *heard*, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter . . . While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:2-44). Then when afterwards Peter was taken to time by his Judaistic friends at Jerusalem for going to the Gentiles, he "rehearsed the matter from the beginning, and expounded it by order unto them, saying, . . . as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:4, 15, 16). Observe, it was the man to whom the angel of

God had said: "Thy prayer is heard," that received the Holy Spirit under the preaching of Peter.

c. "Paul . . . came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?" (Acts 19:1, 2.) This was tantamount to saying: "Have you received the Holy Ghost since you were born of God?" For "whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). Now we are not unmindful of the fact that some claim that Paul's question should read: "Did you receive the Holy Ghost when ye believed?" But the facts in the case fully justify the translation recorded in the King James Version of the Bible. For, nine years after Paul's second-blessing revival at Ephesus, he writes back to them and indicates that he meant just what he said: "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:12-13). And "he that believeth on the Son hath everlasting life" (John 3:36). Therefore after they had come into possession of everlasting life, they were sealed with the Holy Spirit of promise.

II. *The baptism with the Holy Ghost effects purity.*

1. "He shall baptize with the Holy Ghost, and with fire." Fire is the most effective purifying agency known in the physical realm; and it is often used figuratively to indicate God's method of purifying the hearts of men. Isaiah was overwhelmed with a sense of uncleanness, both of himself and his associates, when he was brought into the presence of the holiness of the Most High; and he cried out in humble confession of his sinfulness. Then fire from the altar of God touched his lips, and the divine witness followed: "Lo, this hath touched thy lips;

and thine iniquity is taken away, and thy sin purged" (Isa. 6:7). In respect to moral and spiritual corruption, "our God is a consuming fire." Therefore when one is baptized with the Holy Ghost and fire, which normally inheres in him, the purification of his heart will be the result; and it will seal his passport to heaven. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

2. Malachi in referring to the same operation uses the smelting pot to illustrate the cleansing work of the baptism with the Holy Ghost. "Behold, I will send my messenger [John the Baptist, Matt. 11:10], and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant [the Holy Spirit, Heb. 10:14-16] . . . And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3:1-4). Now Jesus said the "messenger" was John the Baptist; and the text of this discourse is the language of John; and both the text and the passage from Malachi refer to one and the same thing.

3. We have apostolic testimony, given by Peter at the council at Jerusalem, to the effect that the baptism with the Holy Ghost resulted in the purification of their hearts at Pentecost; and not only that, but the household of Cornelius also received heart purity when they received the Holy Spirit. "As I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15). "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).

III. *The baptism with the Holy Ghost imparts power.*

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me

both in Jerusalem, and all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Many have thought that power to work miracles was referred to here. But the apostles had received that power in the early part of their ministry (Matt. 10:1). Also the gifts of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues are all gifts of the Spirit. But they are not bestowed on all who receive the Spirit. For they are given to certain ones individually, according to the sovereign will of God. "The manifestation of the Spirit is given to every man to profit withal . . . the selfsame Spirit dividing to every man severally as he will" (I Cor. 12:7-11). But the baptism with the Spirit, including the power, is for all. "For by one Spirit are we all baptized into one body" (I Cor. 12:13).

On His leaving this world to occupy His mediatorial throne in heaven, Christ arranged for competent witnesses through whom to furnish this sinning world information concerning His death, burial, resurrection, and ascension. Not only that, but He witnessed who could exhibit the results of His saving work among men. He wanted to leave specimens of His saving work that would be good witnesses. He had prayed: "Sanctify them . . . that they may be made perfect in one; and that the world may know that thou hast sent me" (John 17:17-23). Now a competent witness is one who has definite information concerning the case in hand, and who will testify to what he knows to be the truth. If the testimony of a witness can be impeached, by proved irregularities in his conduct, it loses its force. But on the other hand a witness who at all times maintains his moral and spiritual poise, even under the acid test of trial, is one of the most potent factors in establishing the claims of any cause. And power to enable one to resist evil, and to maintain his spiritual

and moral equilibrium in all the affairs of life, is the greatest manifestation of divine power known in the realm of human experience. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

IV. *The baptism with the Holy Ghost is coexistent with the gospel dispensation.*

It betrays inexcusable ignorance in those who maintain that the gift of the Holy Spirit was confined to the twelve apostles alone. For in the initial outpouring of the Spirit on Pentecost there were laymen, both men and women, in the group who received Him. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. . . . (the number of names together were about an hundred and twenty) . . . And when the day of Pentecost was fully come . . . they were all filled with the Holy Ghost" (Acts 1:14, 15; 2:1-4). The prophet Joel foretold this heavenly visitation in these significant words: "Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:21-28). Peter said that what took place on the Day of Pentecost was a fulfillment of "that which was spoken by the prophet Joel" (Acts 2:16).

The whole setting and background of the Spirit's work among all people clearly indicate that His was a permanent ministry. Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin,

and of righteousness, and of judgment" (John 16:7, 8). And again: "No man can come to me, except the Father which hath sent me draw him" (John 6:44). If the Holy Spirit does not continue in this office work, then how will sinners be convinced of their need of salvation? For it is "the goodness of God [that] leadeth thee to repentance."

Again, the church at Ephesus were "sealed with that holy Spirit of promise," and were exhorted to "grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 1:13; 4:30). Luke also quotes Stephen, the first Christian martyr, as saying: "We are his witnesses . . . so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Also Paul exhorted the Ephesian church: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). Barnabas "was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). All of which proves beyond a doubt that the promise of Jesus was not restricted to His immediate apostles when He said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17). Also, Peter instructed seekers on the Day of Pentecost, at the conclusion of his outstanding sermon on the subject of the ministry of the Holy Spirit, "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

Finally, the work accomplished in Christian experience by the Holy Spirit makes clear the necessity of the coexistence of His office work with the gospel dispensation. "But we are bound to give thanks always to God

for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16). Again, Peter writes: "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Pet. 1:1-2). So according to the teachings of St. Paul and St. Peter, one's salvation is not complete until he is sanctified by the Holy Spirit. Therefore the office work of the Holy Spirit in baptismal blessing is fundamental in the continuance of the gospel dispensation. For "no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).

Entire Sanctification

TEXT: *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it* (I Thess. 5:23, 24).

The following propositions are deducible from the text: (1) Entire sanctification is a work of cleansing. (2) It is a divine work. (3) It is consummated subsequent to regeneration. (4) It is obtainable in this life. (5) All of this makes a life of holiness a practical possibility.

Now the word sanctify and its derivatives have a twofold meaning, a primary and a secondary; and, like many other words in the English, they depend upon the circumstances under which they are used to determine their meaning in any particular case. In defining the word sanctify, Mr. Webster gives as its primary meaning: "To make free from sin: to cleanse from moral pollution and corruption: to purify." Then he quotes as an illustration John 17:17, "Sanctify them through thy truth: thy word is truth." This is a quotation from the Saviour's valedictory prayer, wherein He was praying for His disciples, human beings with moral natures, and therefore capable of moral corruption, and thus having the need of cleansing.

Then Mr. Webster gives as a secondary meaning of the word sanctify: "To make sacred or holy: to set apart to a religious use; to consecrate by appropriate rites; to hallow." Then he quotes Gen. 2:3, "God blessed the seventh day, and sanctified it." Now the seventh day is

a stipulated amount of time. But time has no personality, no volition, no consciousness, and therefore no possibility of moral corruption. Consequently sanctify could only mean set apart to a sacred use when applied to the seventh day, or any other impersonal object.

I. *Entire sanctification is a work of cleansing.*

1. If sanctification means both to purify and to set apart to a sacred use, then entire sanctification, or to be sanctified wholly, undoubtedly includes both meanings. Therefore when the Apostle Paul prayed for the Thessalonians to be sanctified wholly, he was praying for them to be both purified and set apart to the sacred service of God. Hence the text teaches that entire sanctification, as applied to human beings, is a cleansing.

2. In his letter to the Hebrews, the writer clearly taught sanctification as a cleansing. For he used the words sanctify, purify, and purge interchangeably, referring to one and the same thing. "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 God?" (Heb. 9:13, 14.) The inspired writer is here illustrating his point on holiness by ceremonial cleansing, with which the Hebrew people were familiar. He assumes that it was a recognized fact that people could be sanctified, under ceremonial instruction, to the extent that they were made pure. Then he adds, If the worshiper, looking prophetically through types and shadows, could get the proper conception of the great prospective antitype, which was the cleansing blood of Jesus, and appropriate it, and thus be sanctified to the extent that he was purified, how much more (or easier) can one looking back to the shed blood of the world's Redeemer as a historic

fact be cleansed by the sanctifying act of His matchless grace!

3. Again, the word sanctify was used by our Lord in the sense of purify when He prayed for His disciples. "Sanctify them through thy truth . . . that they may be made perfect in one" (John 17:17-23). Now if they were to be sanctified that they might be made perfect, it follows that without sanctification they were not perfect. Also we have, by implication, an apostolic confession to impurity. "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). Now according to this statement both the household of Cornelius and the apostles received heart purity when they received the baptism with the Holy Spirit. And it is self-evident that, if the disciples received heart purity when they received the Holy Spirit, up to that time they were not pure. The Saviour prayed for them in John 17 that they might be sanctified, that they might be made perfect; and to be perfect they must be pure. Therefore He prayed for them to be sanctified to make them pure.

II. *Entire sanctification is a divine work.*

1. Because its accomplishment is beyond the limits of human possibility. St. Paul charged his inability to live up to the standard of spiritual excellence, prescribed by Moses' law, to indwelling sin. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7:20). Characterizing the inward evil as a law, or rule of action, he said, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:23). He had already concluded that, if in the future he was not to serve sin, "the body

of sin" must "be destroyed" (Rom. 6:6). And he was forced to confess that he did not know how to dispose of this troublemaker. "For to will is present with me; but how to perform that which is good I find not" (7:18). Thus baffled and discouraged by the persistence of his unsubjected foe, he admitted his inability to free his spiritual life from the carnal inclinations of an un sanctified heart; and the contrast between his spiritual aspiration and his real condition wrung from his anguish-ridden soul his confession of a state of wretchedness.

In the seventh and eighth chapters of Romans are presented in contrast methods of dealing with indwelling sin. In the seventh chapter down to near its close, the task is looked at from the standpoint of knowledge reflected by the law, and the responsibility of the human will in the execution of its demands. Hence the struggle to measure up to the requirements of the law. But the struggle only revealed the power and stubbornness of the inward evil, and the weakness of the human will, and therefore its inability to free itself from the revolting presence of the carnal nature.

Thus it was demonstrated that an evil principle could not be legislated out of a living spirit. Neither can good legislation be effective in regulating the conduct of one whose very nature revolts against the quality of conduct which the law seeks to promote. For "the carnal mind is . . . not subject to the law of God, neither indeed can be" (Rom. 8:7). Therefore deliverance from indwelling sin is beyond the possibility of the human.

2. Again, deliverance from the inbeing of sin is a divine work because He has been given thankful credit for its accomplishment. For when the unsuccessful struggle, described in the seventh chapter of Romans, brought the man to the very brink of despair, he turned his eyes from the law as a source of help, and centered his at-

tention on the Victim of the middle cross; and cried out, "O wretched man that I am! who shall deliver me from the body of this death?" And immediately a stream of living light from the Divine Presence dispelled the darkness from his melancholy spirit; and he shouted back, "Thank God through Jesus Christ our Lord" (Rom. 7:25). "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

Then he explains that this deliverance was wrought by and through the operation of the Holy Spirit. "For 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 thus in the eighth chapter of Romans he shouts over the destruction of "the body of sin," which was the very thing he so much lamented the presence of in the seventh chapter.

3. Still the text of this discourse is the very best and most positive proof that entire sanctification is a divine work. "The very God of peace sanctify you wholly."

III. *Entire sanctification is consummated subsequent to regeneration.*

This fact is clearly and strongly proved from the setting of the text. For St. Paul indicates very emphatically that, when he was praying the prayer recorded in the text, he was praying for born-again Christians who were walking in all the light they then possessed (I Thess. 1:1-10).

1. He indicated their spiritual relationship to God when he addressed them as "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." "Therefore if any man be in Christ, he is a new creature" (II Cor. 5:17). Hence the Thessalonians were new creatures in Christ.

2. He refers to their spiritual position, "knowing, brethren beloved, your election of God."

3. He speaks in the highest terms of their conduct and influence. (1) They had works of faith, labors of love, and patience of hope. (2) "Ye became followers of us, and of the Lord." (3) "Ye were ensamples to all that believe in Macedonia and Achaia." (4) "In every place your faith to God-ward is spread abroad." (5) "Ye turned to God from idols to serve the living and true God." (6) "And to wait for his Son from heaven . . . which delivered us from the wrath to come."

The foregoing is St. Paul's complimentary address in his letter to this outstanding Christian group. He was preparing them for the main object of his present effort, which according to the text and general tenor of the letter was to get them sanctified wholly. Later on in the Epistle he admitted that he had some anxiety about their present spiritual state, for it had been some time since he had personal contact with them. So before endeavoring to lead them into the deeper experience he must be sure that they were not backslidden, lest his efforts should be in vain. "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity . . . we were comforted over you" (3:5-7). Then immediately he revealed the object of his present effort: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith . . . For this is the will of God, even your sanctification" (3:10 to 4:3).

Then beginning at the sixteenth verse of chapter 5, and climaxing with the text, he describes the spiritual temperature, state, attitude, and application which are

conducive to the culmination of the objective. "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophecies. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly . . . Faithful is he that calleth you, who also will do it." Therefore we must conclude that if, or rather when, this prayer was answered, God sanctified some of the finest Christians mentioned in the New Testament, after they were converted.

IV. *Entire sanctification is obtainable in this life.*

1. His exultant exclamation at the conclusion of his prayer for their sanctification indicated his expectancy of its immediate fulfillment. "Faithful is he that calleth you, who also will do it."

2. Also a solid basis for such expectancy is to be found in God's oath-confirmed promise to us through Abraham. "The oath which he sware to our father Abraham, that he would grant unto US, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75).

3. Again, that fundamental holiness command recorded in Lev. 11:44, and repeated in I Pet. 1:15, 16, emphatically enunciates both the promise and the obligation of holiness in this life. For the verb used, to describe both the manner of our conversation and the state of our being, is in the present tense. "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.*"

4. Again, that entire sanctification is obtainable in this life is proved beyond all cavil by the fact that Jude

wrote his short Epistle to people designated as such. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (verse 1). It would be unthinkable that an inspired man of God would address a letter to people that did not live in the world.

V. *The life of holiness is a practical possibility.*

A holy life is the outflow from a heart made pure by the incoming of the Holy Spirit in baptismal blessing and power. "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). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things" (Matt. 12:34, 35).

St. Paul prayed for the Thessalonians that they should "be preserved blameless" soul, body, and spirit "unto the coming of our Lord Jesus Christ." And he prayed in faith, for he said: "Faithful is he that calleth you, who also will do it." A holy life is a blameless life, but not always a faultless life. Faults often result from justifiable (unwillful) ignorance. And in that case they do not involve one in sin. Infirmities, involving mental limitations, have always been characteristic of man in any state of grace. The Apostle Paul admitted such limitations when he said: "Now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). Also he confessed to having blundered, through mistake, when he rebuked the high priest for commanding him to be smitten contrary to law. "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23:5).

But mistakes are not sins, in the sight of God. For sin has in it either the venom of evil intent or the careless disregard for that which is right. For the motive that prompts the action is that which gives quality to said action. This principle is a governing factor in all judicial procedure in courts of justice. If the individual is under criminal indictment the court seeks to determine the following: Did he commit the deed with malice aforethought? If not that, was it the result of criminal carelessness? Or was it a matter beyond the control of the one under charges? If either one of the first two is proved, the defendant is adjudged guilty. But if it is the latter, he is judged innocent and is set free. "Man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

Those who characterize every blunder or mistake as sin, and thus contend that a sinless life is an impossibility in this world of sin and sorrow, may think they are holding a higher standard; but they are doing nothing of the kind. They are only distracting attention from the real blackness of sin by mixing it with other faulty conduct which results from unavoidable faulty judgment. Consequently, their glib confessions and prayers for forgiveness of sins at the close of almost all public prayers are merely routine. They express no godly sorrow for sin, and therefore no repentance. For repentance is the product of godly sorrow. For "godly sorrow worketh repentance" (II Cor. 7:10). Repentance cannot exist in the absence of that which produces it. Godly sorrow exists only in connection with a "broken and a contrite heart"; and a plea for forgiveness of sins that arises from such a condition of brokenheartedness can never be expressed in a stereotyped manner, such as you so often hear by those who contend for "sinning every day in word, thought, and deed."

We repeat, wrong acts are not always impure acts. Neither are good acts always pure acts. The motives that prompt the deeds are the determining factors as to their purity or impurity. To illustrate: Once upon a time a very dear friend of mine remembered me as a beneficiary in his will. I was often with him in his sickness, and administered his medicine for him. Now suppose I had decided to cash in on the bequest he had made out to me and should have tried to give him poison to end his life, but made a big mistake in my effort and gave him a medicine that worked for him a wonderful cure. Judging by the outcome, it would be a very good deed, for it was an act that brought a sick man back to health. But giving it its true appraisal, based on the motive that prompted it, the act would have been positively devilish. On the other hand, if in the sincerity of a heart filled with brotherly love, and making an honest effort to relieve the sufferings of my good friend, I make the fatal blunder of mistaking the medicine and give him a deadly poison which results in his death, the deed would be bad indeed, and I would forever regret it as long as mortal life should last. But it could not have the element of sin in it, for it was altogether unintentional. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:2). "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8).

Now in the foregoing discussion we have found these facts: (1) Entire sanctification includes cleansing. (2) Its cleansing aspect is a divine work. (3) That the Thessalonians, the very people to whom the text refers, were the very best examples of "born-again Christians." (4) Paul's effort to get them sanctified wholly is therefore positive proof that sanctification comes after regeneration, hence a second work of grace. (5) Jude's letter to the sanctified, along with other proofs submitted,

is incontestable proof that sanctification is obtainable in this life. (6) And finally, the fact that Paul prayed victoriously for the Thessalonians to be preserved blameless soul, body, and spirit unto the coming of our Lord Jesus Christ; and furthermore God declared on oath that provisions are made for a holy life here and now (Luke 1:73-75), all combine to furnish a foundation for a faith to secure a pure heart out of which will flow a holy life in the sight of God.

Pentecost Perpetuated

TEXT: *As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost (Acts 11:15-16).*

Two of the most important feasts of the ritualistic system of Moses were those of Passover and Pentecost.

1. The Passover feast was instituted in connection with the deliverance of the Israelites from Egyptian bondage, and in its implications it was both historic and prophetic. Historically, it harked back to the blood of the paschal lamb, which was placed on the lintel and the two side posts of the door of every God-fearing family, to protect their first-born from death, when the death angel passed through the land and slew the first-born in every Egyptian home not protected by the blood. But prophetically it was of even greater importance. For it pointed forward to the sacrifice of Christ for the sins of the world. "For even Christ our passover is sacrificed for us" (I Cor. 5:7). And the annual celebration of this feast was intended to keep alive in the minds of the people the wonderful deliverance God had wrought for them when He led them through the Red Sea on dry ground in their flight from Egypt, and also to keep alive in them the anticipation of their coming Redeemer.

2. But Pentecost and its implications constitute the special interest of our present study.

I. Pentecost defined and identified.

1. The word Pentecost literally means "fifty," and was appropriated as the name for the Feast of Weeks

because it was celebrated seven weeks and one day after the Passover (Lev. 23:4-16). Also it is significant that Moses was on the mountain and received the law or Ten Commandments seven weeks and one day, or fifty days, after the institution of the Passover (Exod. 12:2, 18; 19:1—20:1-17). Hence the feast of Pentecost was both historic and prophetic in its implications. Historically, it celebrated the giving of the law on mount Sinai, for it recurred annually on one of the days that Moses was on the mount with God. But prophetically it pointed forward to what took place just fifty days after "Christ our passover" was "sacrificed for us." "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Now, the Passover feast met its great antitype in the death of Christ, and the feast of Pentecost met its great antitype in the outpouring of the Holy Spirit fifty days after the death of Christ on the cross. Therefore, both of the ritualistic feasts were thereby antiquated, since they had no further functions to perform.

So far as New Testament history goes, the phenomena of the cloven tongues of fire and the rushing mighty wind which characterized the initial baptism with the Holy Ghost never recurred again. Therefore it is evident that they were temporary expedients, and were doubtless intended to show that the prophetic utterances of John the Baptist concerning the baptism with the Holy Ghost were being fulfilled. "He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into

the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12). The tongues of fire at Pentecost answered to the fire mentioned by the Baptist, and the rushing mighty wind answered to the current of air produced by the "fan . . . in his hand," which were external symbols of the fulfillment of John the Baptist's prophecy.

But the gift of languages bestowed at Pentecost, being an evangelistic asset in proclaiming the gospel to the people "out of every nation under heaven" (Acts 2:5), was extended to as late as twenty-seven years after the first Pentecost. But in the church where it appeared last it was announced: "Whether there be tongues, they shall cease" (I Cor. 13:8). And while there have been many outbreaks of what has been claimed to be a repetition of what took place as recorded in Acts 2:4-5, it has never been demonstrated so far as the history of the movements are concerned. All claims to having it "according to Acts two and four" which fall short of understandable languages are a violation of the truth. And all such lead to a bad end (Rev. 21:8).

2. The scriptural identification of the real Pentecost, of which the ritualistic was but the type, will reveal it to be the literal fulfillment of the new covenant of promise. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them" (Heb. 10:14-16). That is, the baptism with the Holy Ghost is the evidence of two things: (1) that those who receive said baptism are sanctified; and (2) that they have God's law written in their hearts and minds—which corresponds to the typical Pentecost celebrating the giving of the law on Mount Sinai, and which was inscribed on tables of stone.

II. *The perpetuity of Pentecost throughout this dispensation is most assuredly a part of the divine plan.*

There are those who believe and teach that the outpouring of the Holy Spirit on the Day of Pentecost was but a temporary expedient, and it was for the purpose of inspiring the disciples to write the Bible and perform miracles to vindicate the claims of inspiration of the apostles, and that it was restricted and confined to them alone. This position is insistently defended by at least one of the most strongly entrenched religious organizations in our part of the country. But the position is one of the most dangerous errors Satan ever promulgated. These people seem never to have come face to face with I Cor. 12:3: "No man can say that Jesus is the Lord, but by the Holy Ghost." Also they have failed to discriminate between the Holy Spirit and the gifts of the Spirit, which are bestowed on people individually according to the sovereign will of God (I Cor. 12:4-13).

1. The doctrine of the continuation of Pentecost during the entirety of this dispensation is most emphatically supported by divine promise. "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39).

2. Historic example proves the continuation of Pentecost. In the incident of the text, Peter indicated that the outpouring of the Holy Spirit on the household of Cornelius was identical with the baptism at Pentecost. "The Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said . . . ye shall be baptized with the Holy Ghost" (the text). Therefore both outpourings of the Spirit were baptisms; for one was said to be a baptism, and the other was said to be like it. The first instance was in A.D. 33 and the other in A.D. 41, eight years between the two.

We are not unmindful that many claim that the Cornelius incident was given to introduce to the apostles and the Christian world the right of the Gentiles in the scheme of redemption. But if that is true the evangelist Philip was more highly inspired than the apostolic college. For he preached to an Ethiopian eunuch, and got him converted and baptized seven years before the Cornelius incident (Acts 8:27-39); and the eunuch "went on his way rejoicing." True, there were some tenderfoots among them who preached to the Jews only. But not Philip, for he had just closed a glorious revival at the city of Samaria (Acts 8:5-39). And the Samaritans were a mongrel people, despised by the Jews. Even the disciples of our Lord were astonished when they found the Master conversing with a woman of Samaria at Jacob's Well near the city of Sychar; and the woman was surprised that Christ, being a Jew, would ask drink of a Samaritan. "For the Jews," she said, "have no dealings with the Samaritans" (John 4:5-42).

Also "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost" (Acts 8:5-15). Now this incident proves three things. (1) The apostles knew that the Gentiles had a right to salvation, without circumcision, seven years before Cornelius was administered to by Peter. (2) It constitutes historic proof that the administration of the baptism with the Holy Ghost did not cease with the first Pentecost. And (3) it was the unanimous opinion of the apostles that it was in the plan of God that all of His people should have the Pentecostal experience.

Again, it was in A.D. 55, twenty-two years after the first Pentecost, that St. "Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy

Ghost since ye believed?" (Acts 19:1-4.) Then he found that they had been baptized with John's baptism, after it was out of date; and upon their being baptized with Christian baptism, Paul laid hands on them and they received the Holy Ghost. Then nine years later Paul wrote a letter to this same group in which he made the following observation: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13). Now let us note that when Paul made use of that phrase, "that holy Spirit of promise," he was identifying the outpouring of the Holy Spirit on the Ephesians as the baptism with the Holy Ghost, which was promised by Jesus (John 14:15-16) and His forerunner, John the Baptist (Matt. 3:11-12), and repeated by Peter on the Day of Pentecost. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

3. That which is accomplished by the baptism with the Holy Ghost makes the necessity of the continuation of Pentecost absolute. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Therefore heart purity must include holiness, since one cannot see the Lord without holiness, and yet those who have heart purity shall see Him. And now the question is: By what means is the heart made pure? "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). Now, since heart purity results in connection with the baptism with the Holy Ghost, and heart purity is a necessary qualification for heaven, that which purifies the heart cannot be dispensed with. For if the baptism with the

Holy Ghost has ceased to be operative, then that which is accomplished by Pentecost has also ceased. For no result can exist without its adequate cause. And in such a case no one else could get to heaven. The door of mercy would be closed.

III. *On whom and on what conditions will the baptism with the Holy Ghost be bestowed?*

1. Pentecost is restricted to those who know and serve the Lord. "Ye shall know that I am in the midst of Israel, and that I am the Lord your God . . . And it shall come to pass afterward [After what? After you know I am in the midst of Israel and that I am the Lord your God], that I will pour out my spirit upon all flesh" (Joel 2:27-29). Peter said: "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . . on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-18). So Peter said that Pentecost was the fulfillment of Joel's prophecy. And Joel said that they would receive the Spirit after they knew that He was in their midst and after they knew that He was the Lord their God. But knowing God includes eternal life. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Therefore Pentecost is restricted to those who know and serve the Lord.

2. Obedience to the will of God is set forth as a condition of receiving the Holy Spirit. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter" (John 14:15, 16). Again, "We are his witnesses . . . so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Nothing less than entire devotement to the will

of God, as expressed in the Saviour's Gethsemane prayer, "Not my will, but thine, be done," can be classified as obedience to God. The Saviour put upon His disciples obligation for the same abandonment to the will of God when He said: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:9-10). No deeper consecration to the will of God can be expressed than that which is here set forth. Only on such as thus abandon themselves to the will of God does He pour out His Holy Spirit in Pentecostal blessing.

3. Pentecost is bestowed in answer to the prayer of faith. When the disciples asked Jesus to teach them to pray, He concluded His short discourse given in response to their request by the use of one of the most moving illustrations ever expressed in the realm of human thought. And His effort was to put them in the proper frame of mind and heart to exercise faith when they should pray for the Holy Spirit. Here it is: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:11-13.) With an effort to stir their emotions to the very depths, He makes His appeal to the deepest and the most sacred of human passions, that of parental love, and makes bold to assert that an earthly father would give his hungry child a stone for bread, or a serpent for a fish, or a scorpion for an egg much more quickly than would our Heavenly Father fail to give the Holy Spirit to them that ask Him. So here is the best of grounds for individual faith when seeking the Pentecostal baptism with the Holy Spirit.

Again, Peter and John prayed for and laid hands on the new converts at Samaria, and they received the Holy Spirit (Acts 8:14-15).

And now, in conclusion, let us observe that the Holy Spirit was bestowed at Pentecost according to the instructions of Jesus as herein set forth. When He was taking His leave from this world to go back to the Father, He said to His disciples: "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 Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And when they were come in, they went up into an upper room . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 1:8-9, 13-14; 2:1-4).