

The Crisis of the Deeper Life

By

REV. GEORGE P. PARDINGTON, Ph.D.

Author of "The Still Small Voice", "Outline Studies in Christian Doctrine",
"Outline Studies in Church History", etc.

With an Introduction by

REV. WALTER M. TURNBULL, D.D.

1925

The Christian Alliance Publishing Company
260 West 44th St., New York, N. Y.

CONTENTS.

[Introduction](#)

[Chapter I.](#)
[All in Christ.](#)

[Chapter II.](#)
[Newness of Life.](#)

[Chapter III.](#)
[In the Wilderness.](#)

[Chapter IV.](#)
[The Poison of Sin.](#)

[Chapter V.](#)
[The Antidote for Sin-](#)
[Holiness in the Old Testament.](#)

[Chapter VI.](#)
[The Antidote for Sin-](#)
[Holiness in the New Testament.](#)

[Chapter VII.](#)
[The Vision of Victory.](#)

[Chapter VIII.](#)
[The Realization of Victory.](#)

Chapter IX.
The Law of Reckoning.

Chapter X.
The Life of Abiding.

Chapter XI.
The Broken Circuit.

Chapter XII.
The Uplook and the Outlook.

INTRODUCTION

The author of this volume, Rev. George P. Pardington, Ph.D., one of the most gifted and devoted of men, allowed his life to fall into the ground and die that it might bring forth much fruit. After a marvelous experience of healing which released him from years of helpless suffering he secured the most thorough training which America could offer and then gladly spent himself in humble sacrificial service as a teacher of Christian workers and missionaries. His best years were consecrated to the ministry of the Word in the classrooms of the Missionary Training Institute at Nyack.

To him fell the heavy duty of carrying the main courses and supplying the unbroken stream of inspiration which held restless young people to the necessary training process. In the last year of his life he became Dean of the institution which he had served so long. His hidden powers of administration were then brought to light, and the school began its later and larger ministry under his leadership. Dr. Pardington not only lived what is taught in this volume but was enabled to bring hundreds of others into the same practical experience.

In the thorough study of the classroom the Scriptural foundations of his teaching were minutely examined. His disciples, who went forth into Christian service both at home and abroad, tested the reality of the things taught under every conceivable circumstance.

"The Crisis of the Deeper Life" was prepared at the request of Dr. Simpson for the purpose of expressing the message of the Christian and Missionary Alliance on the subject of Sanctification. It so thoroughly summarized the teaching of the founder of the movement, and was found by Alliance people to be such a satisfactory exposition of this important doctrine that it was officially approved by the Annual Council of the Christian and Missionary Alliance.

Dr. Pardington had the gift of lucid, attractive presentation of truth. His thorough training and long experience enabled him to see the many sides to any doctrine. Because of his gentle spirit and fervent love for all fellow Christians he was peculiarly fitted to deal with a subject which is too often a matter for controversy.

Christians of every connection and degree of experience will find this work to be stimulating to both mind and spirit. Those who know the reality of the crisis it describes will be helped to a better understanding of their own inward life and to greater usefulness in leading others into the fulness of God. Hungry hearts that yearn for the secret of victory in Christ will here find God's way set forth in simple Scriptural terms. It is in keeping with Dr. Pardington's generous nature to have the fruit of his labor go forth in such a popular, available form to a multitude of readers.

WALTER M. TURNBULL

CHAPTER I. ALL IN CHRIST

"CHRISTIANITY is not character, but Christ." This utterance by President Woodrow Wilson of Princeton University, expresses at once the simplest fact and the profoundest philosophy of the Gospel. Christianity presents a sharp contrast to all other religions. For example, take Buddhism and Mohammedanism. Like Christianity they are missionary religions. But as religious systems they exist entirely apart from their founders. It is true that Buddha and Mohammed are worshipped by their respective devotees; but they have only a historic relationship to the religions which they founded. In no wise is Buddhism dependent upon Buddha, nor Mohammedanism upon Mohammed. With Christianity, however, exactly the opposite is true. Jesus Christ appeared in history, founded a religion, and is worshipped by His followers. Thus far Christianity is like Buddhism and Mohammedanism; but at this point the resemblance ceases. For while Buddha and Mohammed died, Jesus Christ lives. Moreover, Christianity is not like other religions, merely a body of teaching, nor a round of ceremonies; nor is it even a code of ethics. It has, indeed, a body of teaching, which is the sum of revealed truth; it has ceremonial rites, which are Divine ordinances; and it has a system of ethics, which is the highest in the world. But Christianity is more than doctrine, more than ordinances, more even than morality. In fact, as the term is commonly employed, Christianity is not a religion. It is a life. Its essential element is the vital union of the soul with God. Apart from the person of the Lord Jesus Christ, not merely as the historic Founder, but as the supreme Fountain of a new life of Divine knowledge, love, and power, Christianity would exist only in name. Take Christ from Christianity, and it would descend to the level of one of the religions of the world. Jesus Christ is the sum of all doctrine, the source of all virtue and the spring of all service. Hence, it is true that Christianity is Christ and Christ is Christianity.

Writing on this very point, in his little handbook on the *Evidences of Christianity*, Canon Row, of England, says: "Christianity differs from every other known religion in the fact that it is based on the person of its Founder. He is the sole foundation on which the church rests; the principle of its unity; the inspiring motive to holiness; the spiritual power which makes the Christian strong in the discharge of every duty; in a word, Jesus Christ may be said to constitute Christianity itself. In proof of this, I say, read your New Testaments and you will see that what I say is true. The Revised Version (my edition) consists of one hundred and ninety-four pages, and there are not five in which the sacred name does not occur, or is not directly alluded to, and in some it occurs twenty times. Of all the religions now existing in the world, Buddhism is said to number four hundred million, and Mohammedanism, over one hundred and twenty million votaries; yet if we were to strike the person of Sakya Mundi, the founder of Buddhism, and that of Mohammed, of Mohammedanism, out of their respective systems, their religions, as systems of religion, would remain intact. The same is true of Brahmanism, Confucianism, Zoroastrianism, and every other religion of the past or present. It is true even of Judaism, for the person of Moses might be removed out of it, but the system would remain intact. All these religions have had founders, but they have not one of them erected their systems on their own persons. But Christianity is so based on the person of its Founder that if we

remove every reference to Jesus Christ out of the New Testament, the brief remainder becomes a mass of shapeless ruins."

As a life, Christianity may be defined as the union of the soul with Christ. This sublime truth finds symbolical representation and explicit statement in the New Testament.

There are five symbolic representations of this vital relationship:

I. The Architectural figure; or the relation existing between the foundation and the building.

"And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone;

"In whom all the building fitly framed together groweth unto a holy temple in the Lord:

"In whom ye are also builded together for a habitation of God through the Spirit" (Ephesians ii. 20-22.)

"Rooted and built up in Him and established in the faith, as ye have been taught, abounding therein with thanksgiving." (Colossians ii. 7.)

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I. Peter ii. 4, 5.)

With these passages the reader may also compare Psalm cxviii. 22, and Isaiah xxviii. 16.

Jesus Christ is the foundation; and His people are the building. The key which interprets the spiritual meaning of this symbol is Inhabitation, or Indwelling. The occupant of the temple of believers is the Holy Spirit.

"And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. (II. Corinthians vi. 16.)

II. The Marital figure; or the relation existing between husband and wife.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." (Romans vii. 4.)

"For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II. Corinthians xi. 2.)

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"This is a great mystery; but I speak concerning Christ and the Church." (Ephesians v. 31, 32.)

"Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." (Revelation xix. 7.)

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let Him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation xxii. 17.)

Christ is the Husband; and His people constitute His bride. The key which interprets the spiritual meaning of this symbol is mystic love. The Old Testament abounds in allusions to this relationship between Jehovah and Israel. Read, for example, Song of Songs, and see also Hosea ii. 14-23. The result of this holy relationship between Christ and the believer is the fruit of the Spirit. (Galatians v. 22, 23.)

III. The Vegetable figure; or the relation existing between the vine and the branches.

The beautiful allegory of the vine and the branches in John xv. 1-16, is an unfolding of this vital union between Christ and the believer. It should be very carefully studied. Read also Romans xi. 17-24.

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Romans vi 5.)

"As ye have therefore received Christ Jesus the Lord, so walk in Him; rooted and built up in Him, as ye have been taught, abounding therein with thanksgiving." (Colossians ii. 6, 7.)

Christ is the true Vine; and His people are the spiritual branches. The key which interprets the spiritual meaning of this symbol is Fruitfulness. Read Psalm lxxx, and Isaiah xxvii. 2, 3.

IV. The Physical figure; or the relation existing between the Head and the body.

"Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (I Corinthians vi. 15, 19.)

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. Now ye are the body of Christ, and members

in particular." (I. Corinthians xii. 12, 27). The whole passage-vs. 12-27-will repay careful study.

"And hath put all things under His feet, and gave Him to be the Head over all things to the Church,

"Which is His body, the fulness of Him that filleth all in all." (Ephesians i. 22, 23.)

"But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ." (Ephesians iv. 15.)

"For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the Church;

"For we are members of His body, of His flesh and of His bones." (Ephesians v. 29, 30.)

Christ is the Head; and the Church is the body. The key which interprets the spiritual meaning of this symbol is Completeness and Mutual Dependence and Administration. In I. Corinthians xii. 12, there is a striking expression: the Church is called Christ.

V. The Racial figure; or the relation existing between Adam and Christ.

In the fifth chapter of Romans, verses twelve to twenty-one, a historic and doctrinal parallel is drawn by the apostle Paul between Adam and Christ. To understand this passage is to be well grounded in the doctrines of sin and grace.

"For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

"And as we have borne the image of the earthy; we shall also bear the image of the heavenly." (I. Corinthians xv. 22, 45, 49.)

Adam is the head of the natural race; and Christ is the Head of the spiritual race. The key which interprets the spiritual meaning of this symbol is Representation, or what is called in theological language, "Federal Headship."

Then there are in the New Testament a number of explicit statements of this vital union between Christ and the believer. For example, believers are said to be in Christ and Christ is said to be in believers.

"At that day ye shall know that I am in my Father, and ye in Me, and I in you." (John xiv. 20.)

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." (John xv. 4.)

Again, both the Father and the Son are said to be in the believer.

"Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him and We will come unto him, and make Our abode with him." (John xiv. 23.)

Christian experience, in its varied phases, may be expressed in terms of the believer's union with Christ. For example, Conversion is the sinner's turning to God in repentance and faith to be united to Christ. Justification is the new standing which the believer has through union with Christ. Regeneration is the new life which is imparted to the believer through union with Christ. And Sanctification is the purity and maturity of the believer's life through union with Christ.

Some essential characteristics of the believer's union with Christ may be mentioned:

First, it is *organic*.

In Ephesians v. 30, we read: "For we are members of His *body*, of His *flesh* and of His *bones*."

Second, it is *vital*.

In Galatians ii. 20, we read: "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Third, it is *spiritual*.

In I. Corinthians vi. 17, we read: "But he that is joined to the Lord is *one spirit*."

Fourth, it is *mysterious*.

In Colossians i. 27, we read: "To whom God would make known what is the riches of the glory of this *mystery* among the Gentiles which is *Christ in you*, the hope of glory."

Fifth, it is *eternal*.

In John x. 28, we read: "And I give unto them *eternal life*; and they shall never perish, neither shall any man pluck them out of My hand."

This supreme fact of the essential connection between Christ and Christianity, on the one hand, and of the vital union between the believer and Christ, on the other hand, finds expression in the simple watchword of the Christian and Missionary Alliance: "Christ our Saviour, Sanctifier, Healer, and Coming Lord." This familiar phrase is popularly called "The Fourfold Gospel." The Alliance has neither formal creed nor official confession of faith, so called; it has not felt the need of one. For it is in substantial accord with

evangelical truth; and in common with the various denominations accepts the great body of Protestant theology. By this we mean such fundamental doctrines as: The verbal inspiration of the Holy Scriptures as originally given, the Deity and vicarious atonement of the Lord Jesus Christ, the lost condition of the sinner, the necessity of the new birth, the personality and deeper life of the Holy Ghost, the evangelization of the world, the second coming of the Lord, the eternal salvation of those who believe in Christ and the everlasting punishment of those who reject Him.

But the Alliance has a special calling and a distinctive testimony. This finds expression in the simple and popular statement of "The Calling and Work of the Alliance."

"Pre-eminently we are witnesses to Christ. We are glad to testify to Him before we speak of any of His blessings or gifts to men. It is Christ as a Person, as a living reality, as the supreme fact of history and life, Jesus Himself, Who is the theme of our testimony. Soon He is to appear in the vivid and glorious revelation of His personal majesty, filling all earth and heaven. But meanwhile He is projecting His personality upon the age, upon the thought and heart of His people, and upon our individual lives, and He wants us to know Him, to represent Him and to reveal Him to men. Above everything else this is a Christ movement. If we are saved it is Christ Who saved us. If we are sanctified it is Christ Who is made unto us sanctification. If we are healed it is because His life is in us. And the hope of the future is not the glory He is to reveal, but the return of our King Himself, our Beloved and our Friend."

To give salvation to the sinner; to make Christ real to the believer; to present Christ in His fulness through the power of the indwelling Holy Ghost as the complete satisfaction of every need of spirit, mind, and body; to give Christ and the riches of His grace to the heathen world:-this is our special calling and distinctive testimony. In a word, the mission and message of the Christian and Missionary Alliance is to proclaim neglected Scripture truth and to prosecute neglected Christian work both at home and abroad:-- "to give the whole Gospel to the whole world."

From the beginning it has been the spirit of our movement not so much to preach doctrine as to preach Christ. The aim has been to avoid the controversial side of disputed questions, and to present "the fulness of Jesus" for Christian life and service. Take, for example, the second part of our attractive watchword: "Christ our Sanctifier." This phrase expresses at once the simplest fact and the profoundest philosophy of holiness. On this supremely important theme it is our mission and our message to present the living Lord, Who is "made unto us sanctification." So far as possible we leave the plane of theory and rise to the simple and sublime truth of the indwelling Christ. We do not, therefore, emphasize inner states and subjective experiences as much as we emphasize the Lord. We do not magnify the blessing; we magnify the Blesser. We do not talk about "it" but about "Him."

A story is told of a London clergyman who visited a woman in trouble about her soul. She could not understand the way of faith. The minister noticed that she was in destitute circumstances; and giving her sixpence, he asked her what she could get with it. "Why,

sir," replied the woman, "I can get a penny-worth of bread, a pennyworth of butter, a pennyworth of tea, a pennyworth of coals, a ha'pennyworth of sugar, a ha'pennyworth of wood, a ha'penny candle,-and then I shall have a ha'penny left." "But how," inquired the clergyman, "can you get so much for so little?" "You see, sir," responded the woman, "it's all in the sixpence." "Well, but how," he asked, "did you get the sixpence?" "Why, sir," she said, "you gave it to me, and I took it." Then the minister said: "My good woman, God is offering you Jesus Christ, just as I offered you the sixpence. Will you not take His gift just as you took my six-pence? If you will accept Christ, you will find that just as the food, the warmth, and the light are all in the sixpence, so all you need is in Him."

But while emphasizing the indwelling Christ, our Alliance has always clearly and unmistakably stood for "a real genuine experience of righteousness of heart and life." In the language of one of our official leaflets this means "a testimony of a life of holiness, a mighty complete inworking of the grace and power of God, sufficient to overcome the power of sin, to lift us above the dominancy of self, to fill us with the Spirit of God, and to reproduce in us the very life of Christ Himself. It (this testimony) meets the hunger of a great multitude of weary, dissatisfied and defeated lives, who are asking, 'Is there not something better than this old round of sin and failure? Is there not as much power in our Christ to keep us now as there will be some day to glorify us in heaven beyond?' And we tell them that 'He is able to save unto the uttermost all that come unto God by Him.' But we are not too fastidious about phases and phrases if there be real genuine experience of righteousness of heart and life; but we love to emphasize the Christ side of holiness; not self perfection, not the restoration of what Adam lost, but a Divine life-union with God, the nature of Jesus Himself, the indwelling and overcoming power of the Holy Spirit; not as the result of a slow and toilsome struggle, but as the free gift of grace bestowed upon every surrendered and believing heart."

Sanctification is not a garment to conceal unrighteousness. It is not a veneering to hide a life spiritually untransformed. Sanctification means renewed character and righteous conduct. It involves a radical revolution in personality. There is a change in the temper of the mind, in the disposition of the heart, and in the bent of the will. But the blessing of a clean heart is inseparable from the possession of the clean heart by the Holy Ghost. Without His presence the cleansing of the temple would not be permanent. Sanctification is not ours apart from the person of Christ. We are holy only as we are in vital union with the Holy One. When we get *Him*, we get *everything* in Him. "He that spared not His own Son, but delivered Him up for us all, how shall He not *with Him* also freely give us all things." (Romans viii. 32.) Thus our watchword for a holy life and a fruitful ministry is:

"Everything in Jesus, and Jesus everything."

CHAPTER II. NEWNESS OF LIFE

THERE is a progress of Divine truth and of Christian experience. All God's works, whether in creation or redemption, have a beginning, a development, and a completion. Of the spiritual world, as well as of the natural world, the law is: "First the blade, then the ear, after that the full corn in the ear." (Mark iv. 28.)

Holiness is not the first step in Christian experience. The new birth is the starting point. Before we can know Christ as our Sanctifier, we must know Him as our Saviour. Before spiritual life can be deepened, it must be received.

There is no fact more clearly revealed in the Scriptures than that man is a wanderer from God. Like the prodigal son he has left his Father's house. This is the first scene in the drama of redemption:-the race of Adam is *lost*. Man is a sinner-a rebel against God; and as the result of sin his mind is darkened, his heart degraded, and his will depraved.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually." (Genesis vi. 5.)

"Who can bring a clean thing out of an unclean? not one." (Job xiv. 4.)

"What is man that he should be clean? and he that is born of woman, that he should be righteous?" (Job xv. 14.)

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm li. 5.)

"The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." (Psalm lviii. 3.)

"There is not a just man on earth, that doeth good and sinneth not." (Ecclesiastes vii. 20.)

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies." (Matthew xv. 19.)

"As it is written, There is none righteous, no, not one.

"There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one." (Romans iii. 10-12.)

"All have sinned and come short of the glory of God." (Romans iii. 23.)

"Wherefore, as by one man sin came into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans v. 12.)

"Among whom also we all had our conversation, in times past, in the lusts of the flesh; fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." (Ephesians ii. 3.)

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." (Ephesians iv. 18.)

But, saddest of all, the world does not know its doom. Sinners are blinded to their lost estate. Like the wretched prodigal, they are in a "far country," wasting their substance "with riotous living." They have no sense of impending peril, and are giving themselves up to the engrossing pressure of business or the gay pursuit of pleasure.

The sinner is like a little girl, who was found crying on the street of a great city.

"My child," said a kind-hearted policeman, who found her, "you are lost; come with me."

"No," replied the little one, "I am not lost. I am all right; but my *mamma is lost*."

So today sinners are wondering where God is: some are doubting His existence; others are questioning His love and providential care. Yet men and women are lost; and Jesus Christ "came to seek and save that which was lost." In the ear of every poor sinner rings the question which God asked His first wandering child, "Adam, where art thou?" Sinner, you are lost, *lost!* LOST!! Do you realize that you are "without Christ *** having no hope, and without God in the world?" (Ephesians ii. 12.)

The next scene in the working out of redemption is the Father's love. Man forsook God: God did not forsake man. The father in the parable of the prodigal son represents God. It grieved the father to have his boy leave home and go out alone in the world. Yet he did not forcibly detain his son. Contrary to his father's wishes the young man made his choice, and had to abide by the consequences, disastrous as they were, Although grief filled his heart, yet the father ceased not to love his son. He did more: He saw to it that on his own part there was no obstacle in the way of the wanderer's return at any time. He kept the latch-string out and a light always burning in the window. Every morning and evening he climbed the hilltop in front of the house, and shading his eyes with his hands looked eagerly and anxiously for any sign of his wandering boy's return.

This is a picture of the heart of God. Although man disobeyed God, yet God did not cease to love him. He grieved over his rebellion and yearned for his return. But God went farther than the father in the parable. He took active measures toward the sinner's return. His heart prompted, His wisdom devised, and His power provided a way of redemption. This brings us to the third picture of salvation-the cross. We are apt to get the matter wrong. We think that God loves us, because Christ died for us. Whereas it is just the other way: Christ died for us, because God loves us. Listen!

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.)

"For God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans v. 8.)

The cross of Christ tells the story of the love of God for a lost race. Christ died for sinners. This is the heart of the Gospel. The innocent Son of God took the place of the guilty son of Adam. Christ took the place of the sinner in judgment and Himself bore the penalty of his sin. This is the meaning of the blood.

Sinner, have you had a vision of the cross? Do you realize that Christ died for you and on the "cruel tree" bore your sins? More than this; do you see that in the person of your substitute, if you accept Jesus Christ as your Substitute, you have been executed, and that now the law of God has no claim against you? Do you know that by His death the Lord Jesus has reconciled you to God? Do you know that by simple faith the Saviour may be yours, and that you may have peace with God? Only sin can blind you to these glorious truths. Oh, look to Jesus and live!

"There is life for a look at the Crucified One."

The next picture in the pilgrim's progress is the wanderer's decision to return to his Father's house. It was while he was tending swine and feeding on husks that the prodigal "came to himself," remembered the abundance of his father's house, and resolved to go back. He exclaimed: "I will arise and go to my father, and will say unto him, 'Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy servants.'"

Spiritually, this means that at last the eyes of the sinner are open; he sees his lost condition; and he decides to return to Christ. Two steps will bring the sinner to the Saviour. One is repentance; and the other is faith. The result of taking these two steps is conversion. Strictly speaking, conversion is a human process rather than a Divine work; the word means, literally, "a turning around." The sinner performs the military evolution of "right about face." Instead of facing the world he now faces God.

The first step in conversion is repentance. The Greek word, *metanoia*, signifies, literally, "a change of mind." Thus Jesus said, "The time is fulfilled, and the kingdom of God is at hand; *repent ye*, and believe the Gospel." (Mark i. 15.) There are three things in repentance, namely: *First*, a recognition of sin. This is an intellectual process. *Second*, a godly sorrow for sin. This is an emotional element. It is deep, sincere contrition of heart. Yet of itself it does not save. There is needed the *third* factor: A forsaking of sin. This is a decision of the will. It is the actual turning away from sin. Sam Jones expresses it:

"Quit your meanness." Repentance is the fruit of conviction of sin. No one can produce conviction of sin in his own heart; it is the work of the Holy Spirit. "And when He is come, He will convince (convict) the world of sin, and of righteousness, and of judgment." (John xvi. 8.)

Just as repentance is a turning from sin, so faith is a turning towards God. In nature faith is, in part, *certainty* and, in part, *trust*. In one aspect it is a kind of sixth sense—a spiritual sense, taking the place of evidence in material things.

"Now faith is the substance of things hoped for, the *evidence* of things not seen."
(Hebrews xi. 1.)

It is commonly said "Seeing is believing." But in reality the opposite of this is the truth:

"Believing is seeing." That is, believing is spiritual sight. One who believes requires no other proof: *his faith is his proof*. But in another aspect faith is trust; a reliance of the soul upon God.

"Commit thy way unto the Lord; *trust* also in Him; and He shall bring it to pass"
(literally, He worketh.) (Psalm xxxvii. 5.)

As to its source, faith is both human and Divine. By the mysterious and gracious working of the Holy Spirit the sinner can believe upon Christ for salvation, and God requires him to do it. Thus, the Philippian jailer inquired of Paul and Silas:

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.)

In the decision of his will to believe, God meets the sinner with the gracious power to believe. Thus faith is the gift of God and the fruit of the Spirit.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."
(Ephesians ii. 8.)

"But the fruit of the Spirit is.....faith. (Galatians v. 22.)

There is a point, however, where our faith breaks down; and we have to receive the faith of God. Yea, more; we must take Christ to believe in us. Paul exclaimed, "the life which I now live in the flesh, I live *by the faith of the Son of God*, Who loved me and gave Himself for me." (Galatians ii. 20.)

Now, conversion must be sound and thorough. Along with repentance must go, when necessary, reparation and restitution. Reparation means the repairing of an injury. For example, if anything unkind or unjust has been said or done, it must be rectified by confession and reconciliation. Restitution means the restoring of that which does not belong to one. For example, if before conversion, a fraud has been practised or a theft committed, the matter must be made right by confession and restoration. Confession alone is not sufficient; the stolen goods must be returned; or if that be impossible, the just equivalent must be given. In similar circumstances Zaccheus restored fourfold. (Luke xix. 8.)

The final picture of the sinner's return is one of reconciliation and restoration. The prodigal son "arose, and came to his father." And when he reached his father's house he found a welcome in his father's heart. The old man ran to meet the returning wanderer, and fell on his neck and kissed him. The boy had a set speech ready; but he either forgot the latter part or was not permitted to finish it. The father had the best robe put upon his son, and a ring placed on his hand, and shoes on his feet. The fatted calf was killed, and the whole household began to eat and be merry. The father's heart was bursting with joy, as he exclaimed:

"For this my son was dead, and is alive again; he was lost, and is found." Sinner, may you like the prodigal son, not only "come to yourself," but also "arise and go to your Father." God has come far more than half way. One step, and one step only, will bring you to His heart. This is the choice of your will. God pleads with you, but will not coerce you. "Turn ye, turn ye; for why will ye die." Sinner, backslider, this is the hour of mercy. Oh, sinner, close in with God! Take Christ as your Saviour. Oh, backslider, return now unto your Father's house! Then God will clothe you with the garment of salvation-the robe of Christ's righteousness; give you the kiss of reconciliation; put on your hand the ring of restored fellowship; clad your feet with the preparation of the gospel of peace; and there will be joy in heaven among the angels over the sinner that repenteth and over the backslider that returneth to his Father's house.

This transformation of a sinner into a believer is known in doctrinal language as justification and regeneration. These terms may be separated in thought but not in experience.

At the same time that God justifies He also regenerates. Let us look a little at these two things.

First, *justification*. The sinner is a law breaker and under sentence of punishment. In the act of justification God pardons him. But He does more than that; He treats the sinner as if he had never done wrong. In the Scriptures *to justify* means not *to make righteous*, but *to declare righteous*. It is a term taken from the usages of law, and describes a change in the *standing* of a person and not in his *character*. When justified, the sinner stands before the law of God, not merely as a guilty man who has been pardoned, but as an innocent man who never has done wrong. Understand clearly, it is not that the sinner is not guilty and deserving of punishment, but rather that because of Christ's death in his stead and because of his faith in Christ as his substitute *the sinner is treated as if he were innocent*. Thus, justification is obtained in a two-fold way, namely: first, by the blood of Christ; and second, by the faith of the sinner.

"Being justified freely by His grace, through the redemption that is in Christ Jesus."
(Romans iii. 24.)

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans v. 1.)

Of course the blood of Christ means not only His death but His resurrection as well.

"Who was delivered for our offenses, and was raised again for our justification."
(Romans iv. 25.)

Second, *regeneration*. But now, what is regeneration? We have said that at the time God justifies He also regenerates. Well, *justification* changes the sinner's *standing*, but regeneration changes his *character*. Justification gives a new relationship to God, but regeneration gives a new life in God. In other words, justification is the legal transformation of a sinner into a believer, while regeneration is the actual transformation. There are quite a number of Scriptural descriptions of the change wrought in regeneration. Let us notice a few of them:

I. A new heart and a new spirit.

"A new heart 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 give you a heart of flesh." (Ezekiel xxxvi. 26.)

Now, we must recognize that this verse is part of a passage which refers primarily to Israel, and is yet to be literally fulfilled in the future. But at the same time this section, chapter xxxvi. 25-38, has a deeply spiritual significance; and this verse may properly be taken as a promise of new life in Christ. The reader will notice that the thought of substitution is presented: the old is set aside, and the new is imparted. For the "stony heart" a "heart of flesh" or a "new heart" is given; and a "new spirit" is implanted.

II. Born again, or born "from above."

"Verily, verily, I say unto thee, except a man be born again (literally from above), he cannot see the kingdom of God." (John iii. 3.)

Our Lord's conversation with Nicodemus in the third chapter of John may be regarded as a succession of contrasts. There is, first, the contrast between natural birth and spiritual birth. (verses 3-5.) Then there is, second, the contrast between the flesh and the spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (v. 6.) And then there is, third, the contrast between "earthly things" and "heavenly things." (v. 12.) Now the point to be especially noted in this connection is that the new life in God, here described as "born again" and "born of the Spirit" is not of the earth, nor of the flesh; it is "from above" and "of the Spirit."

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.)

III. A passing from death unto life.

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (literally, judgment); but is passed from death unto life." (John v. 24.)

Death is not only the separation of the soul from the body but also the separation of the soul from God. To be cut off from contact with God is death-moral death. Death is one of the terms used in the Scriptures to describe the condition of the sinner. And the imparting of spiritual life is described as a quickening from death.

"But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;)

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Ephesians ii. 4-6.)

IV. A new creation.

"Therefore if any man be in Christ, he is a new creature (literally, creation); old things are passed away; behold all things are become new." (II. Corinthians v. 17.)

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature (literally, creation). (Galatians vi. 15.)

Here a radical distinction is made between natural life and spiritual life, between the old creation and the new creation. In Romans vi. 4, we read that we are to walk "in newness of life." In the New Testament there are two Greek adjectives, translated "new;" one is *neos*, denoting what is new in time; the other is *kainos*, signifying what is new in nature. The word "newness" in the phrase "newness of life" is a noun formed from the latter adjective, and denotes a new kind or quality of life. The only other occurrence of this Greek noun in the New Testament is in Romans vii. 6-"that we should serve in newness of spirit, and not in the oldness of the letter,"-where the meaning is the same, viz., the new kind of life which we receive from the Holy Spirit.

"And He that sat upon the throne said: Behold, I make all things new." (Revelation xxi. 5.)

V. A partaking of the Divine nature.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." (II. Peter i. 4.)

This is perhaps the nearest approach to a definition of any of the descriptions of regeneration which we have examined. Almost exclusively in the words of Scripture we may say, "to be born from above is to become a partaker of the Divine nature." Dr. A. J. Gordon says: "Regeneration is the communication of the Divine nature to man by the

operation of the Holy Spirit through the Word." In the new birth there is both an operation of the Spirit of God and an agency of the Word of God.

"Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.)

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (I. Peter I. 23.)

Mysterious in all its varied forms is the nature of life. All we know is something of its characteristics. We know, for example, that there are different grades of life, each grade separate and distinct from all the others. Thus, a product of the vegetable kingdom can never become a product of the animal kingdom. Between the two kingdoms there is an impassable gulf. Again, an animal can never develop into a man. The theory of evolution is now being abandoned by some of its former ablest supporters. To borrow a figure, your pet dog can never be as one of the children. It has the nature and mind of a dog; and no amount of petting or training can make it anything else but a dog. It cannot enter intelligently into the sympathies and interests of the family circle. In like manner, a sinner cannot grow into a Christian. The mightiest philosopher that ever lived can never by natural process become a child of God. Jesus said:

"That which is born of flesh is flesh: and that which is born of the Spirit is spirit." (John iii. 6.) An amiable disposition, a gentle spirit, a courteous manner, personal charm, and sterling worth—all these things are desirable and perhaps essential qualities of moral character, but of themselves they do not furnish evidence of the possession of spiritual life. The new birth is not education, nor culture, nor character. It is life, a new life, eternal life, the very life of God in the soul of man. As someone has said, "The Christian life is a Christ-life."

CHAPTER III. IN THE WILDERNESS

It is a great thing to be saved. But salvation is only the letter A of the alphabet of Christian experience. In emphasizing the importance of sanctification it is unnecessary to minimize the equal importance of regeneration. It is to be feared that some persons are striving to understand the deeper truths of the Gospel who have never received spiritual life.

There is joy in heaven and on earth when a soul is born into the kingdom of God. The heart of the new convert overflows with peace and gladness, and his lips are filled with praises to God. The language of his soul is:-"He brought me out of the miry clay, He put my feet on the rock to stay; He puts a song in my heart today, A song of praise, Hallelujah!"

It is a good thing for the children of God to recall the time of their first love. You remember, beloved, how it all was. You lived in a new world. The Divine light and heavenly glory in your soul were reflected upon your surroundings. Everything looked different. Even the most familiar things were not quite the same. There was a new light upon sea and sky. The birds sang more sweetly. The grass was greener. All nature in its varied forms spoke to you in voices which before you could not understand.

"Everywhere, everywhere,
In the earth, and sea, and air,
God, his wond'rous works declare,
God is present everywhere."

You were never so happy before in all your life. Cares and responsibilities sat lightly upon you. You seemed to be walking on air. Life wore on like a beautiful dream, full of heavenly romance, and you often found yourself wondering if it could all be real. It seemed almost too good to be true. Of course such manifestations of spiritual exaltation are rarely present in every instance in their full intensity, for the temperament and training of Christians modify and color their religious experience.

After a little, however, a change came. It was not, perhaps, that the heavenly light in the soul faded, not that the Divine glory grew dim, nor yet that the song of praise died out on the lips. But somehow things were not the same. Temptations came which were not overcome. You found that you did not have the mastery over sin. The first fall took you by surprise; you were not prepared for it. You were cast down, and waves of disappointment broke over your soul. But you took the matter to your Saviour. In grief and penitence you told Him all about it. Easily and quickly you found forgiveness and restoration, and then went on your way rejoicing with renewed confidence; but soon the experience was repeated. You wondered what it all meant. Though tempted to do so, you could not doubt your conversion. But you became discouraged. You found your experience uneven and your path crooked. One day you were on the mountain singing;

the next you were in the valley sighing. Yet you had the sense of the Saviour's presence. Your heart was often warmed by His love. Indeed, His love seemed never more tender than when you came to Him in defeat. Moreover, you had answers to prayer. You were, however, conscious of much weakness and many failures in your life. As you prayerfully studied the Bible and learned that God is holy and that He hates sin and requires His children to be free from it, your heart gladly responded, and you longed to be pure. But somehow you found that you could not overcome the evil in your life. You discovered the presence of something within which resisted God, rebelled against His law, and continually brought you into the bondage of defeat. You began to struggle against this inner enemy of your soul. You promised the Lord that you would not sin, but you could not keep your promise. Willpower was exerted but did not avail. Resolutions were made but broken as often as made. The *love* of sin was gone, but its *power* was not destroyed.

Such an experience as this comes to every child of God. It corresponds spiritually to the wilderness wanderings of the children of Israel. In Christian typology Egypt represents the world; the crossing of the Red Sea represents separation from the world, or conversion; the passage of the Jordan represents the death of self; and the land of Canaan represents sanctification, or the rest of faith that remaineth for the people of God. But between the Red Sea and the River Jordan was the Wilderness of Sinai, in which for nearly forty years the Israelites wandered. This desert life was characterized by a "mixed multitude" and a mixed experience. On the one hand, there were many manifestations of Divine favor and blessing. The pillar of cloud and fire led the people in the way, and delivered them from their enemies. (Exodus xiii. 21, 22.) There were the sweetened waters of Marah, with the statute and promise of physical healing. (Exodus xv. 23-26.) There were the twelve wells of Elim and the seventy palm trees, speaking of refreshment and spiritual rest. (Exodus xv. 27.) Then there was the manna, which fell every morning and fed the people throughout their journey. (Exodus xvi. 1-5, 14-25.) And then there was the smitten rock, which followed them and satisfied their thirst. (Exodus xvii. 1-7.) Surely, the wilderness was a place of Divine presence, Divine preservation, Divine promise, and Divine performance. God entered the desert with His people, went with them through all their pilgrimage, and abundantly blessed them.

But on the other hand, the wilderness was a place of testing and trial, ending in defeat and disaster. The Israelites murmured against Moses and Aaron. (Exodus xvi. 3.) They longed for the cucumbers, the melons, the leeks and onions, and the garlick of Egypt. (Numbers xi. 5.) Their souls loathed the light manna, and they lusted for flesh; and because of this they were bitten by the fiery serpents. (Numbers xxi. 1-9.) Moreover, the people often disobeyed the Lord; and finally, at Kadesh Barnea, they openly rebelled against Him by refusing at His command to enter the land of promise. They lost their inheritance through unbelief:

"But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews iii. 17-19.)

Thus, with all their blessing, those forty years made a record of constant disobedience, continual defeat, and consequent disaster. The end was death. A whole generation, save Caleb and Joshua, perished in the wilderness.

Now, the giving of the law at Mount Sinai was largely the occasion of this mixed experience of the Israelites. The law was indeed a revelation of the holiness and justice of God. Moreover, it was a Divine standard of human character and conduct. But the law also revealed the sin of the people and stirred up the evil in their hearts to rebellion against God.

It was not that the law was at fault. Indeed, the law was holy, just, and good. (Romans vii. 12.) Nor was the law in any wise a minister of sin. The fault lay, not at all with the law, but entirely with the people. It was powerless because of their weakness. As the reward of obedience the law promised life; but as the penalty of disobedience it threatened death.

"Ye shall therefore keep My statutes, and My judgment; which if a man do, he shall live in them: I am the Lord." (Leviticus xviii. 5.)

"The soul that sinneth, it shall die." (Ezekiel xviii. 20.)

Moreover, while the law upheld the standard of perfect righteousness, it also condemned any departure therefrom.

"Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Galatians iii. 10.)

Since, however, none of the Israelites could keep the law, all were brought under its curse. Indeed, it was not the Divine intention that the law should be kept. Its purpose was rather to include all under sin, in order that all might be saved by grace. So, when the law had done its work of revealing and condemning sin, the guilty and penitent Israelite came to the tabernacle with its priesthood and sacrifices, speaking of redemption by blood. Thus the law was a "schoolmaster" to bring sinners to Christ. (Galatians iii. 19-24.)

This mixed religious experience is also unfolded in the seventh chapter of Romans, which may be regarded as the New Testament counterpart of the wilderness journeyings of the Israelites. The man there portrayed begins his Christian life like a happy child in his father's house. He has been saved and his life is full of joy and praise. But as soon as the revelation of God's holy law is made to his heart, the whole situation is changed.

Suddenly he becomes alive to a depth of iniquity within, whose presence he had not suspected. The old nature is laid bare in all its exceeding sinfulness and implacable enmity against God. And yet the man has the witness of the new Divine life received through the birth from above. Let us look a little at this graphic portrayal, noticing the contending forces, the unequal contest, and the hopeless defeat.

First, the contending forces.

There are two opposing forces—the "I" of the natural life and the "I" of the spiritual life. The "I" of the natural life, "the old man," the Apostle variously calls "the flesh" (verse 5); "sin" (v. 17); "the body of this death," (v. 24); and "I myself" (verse 25). On the other hand, he refers to the "I" of the spiritual life as "the inward man" (verse 22); "the mind" or "my mind" (verses 23, 25).

Second, the unequal contest.

These two forces are opposite in character and antagonistic in operation. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John iii. 6.) Like oil and water they do not mix; and they will not dwell peaceably together. Unceasingly they contend with each other for the mastery. The battleground is the Christian's heart, and the coveted prize is the Christian's life. But the contest is unequal; for while the new man of the heart struggles on alone, the old man is reinforced by the condemning power of the law and by the subtle wiles of Satan. It is true that the personality of the Devil does not stand out prominently in the chapter; but the flesh is always one of his fields of operation. Moreover, in the unequal conflict with the flesh, fortified by the powers of darkness, the Christian is like a babe in a den of lions. Listen to some of the echoes of the warfare which show how bravely but helplessly the Christian struggles alone:

"Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

"But sin, taking occasion by the commandments, wrought in me all manner of concupiscence. For without the law sin was dead.

"For I was alive without the law once; but when the commandment came, sin revived, and I died." (verses 7-9.)

"For we know that the law is spiritual; but I am carnal, sold under sin.

"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.

"If then I do that which I would not, I consent unto the law that it is good." (verses 14-16.)

"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." (verses 19-23.)

Third, the hopeless defeat.

Worn out at last by his weary struggle and fruitless efforts the Christian reluctantly gives up the unequal contest. He is unable singlehanded to subdue sin and conquer self. Hear his despairing cry, as he realizes that he is worsted in the fight:

"O wretched man that I am! Who shall deliver me from the body of this death?" (verse 24.)

But his cry for re-inforcements is heard; and just before he sinks under a threatening mortal blow of his enemy, the Deliverer appears on the scene, riding triumphantly over the foe. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, MIGHTY TO SAVE!" Exultantly the Christian shouts, "I thank God through Jesus Christ our Lord." (verse 25.)

Now, just what does this mixed Christian experience mean? In a word, it means that we know Christ as our righteousness but not as our sanctification. We are converted, but we have not been made partakers of His holiness. Mighty is the transformation wrought by conversion and the new birth; but after all, these are only the initial experiences of the Christian life. We get a good deal, but we do not get everything, in conversion. Nor does conversion give us the germ, the embryo, out of which everything comes by a process of growth and development. Conversion imparts a new spiritual life and takes away the *love* of sin, but it does not change the old heart nor destroy the *power* of sin. Conversion alone means constant struggles and certain defeats in warfare with sin and self. Victory is assured only through the reception of the Holy Spirit and the indwelling of the risen Christ. But this involves a new experience, a second definite work of grace—a *crisis* as radical and revolutionary as the *crisis* of the new birth. In regeneration, we pass out of death into life ; but in sanctification we pass out of the self-life into the Christ-life. In regeneration we receive a "new spirit;" in sanctification we receive the Holy Spirit to indwell the "new spirit."

" a *new spirit* will I give you;

" 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." (Ezekiel xxxvi. 26, 27.)

Beloved, have you a mixed Christian experience—occasional victories but more frequent defeats in your struggles to subdue sin and conquer self? Then you are living in the wilderness. You are living in the seventh chapter of Romans. You have taken Christ as your Saviour; you have become a child of God; you have received the witness of the Spirit; you are assured that you are "accepted in the Beloved." But you have come under the convicting power of the law ; and in its light you have seen the depth of iniquity in

your heart. Your efforts to please God have failed. Your struggles against temptation have worn you out. Have you become discouraged? Have you begun to wonder if this is all the Christian life means- unsatisfied longings and constant defeats? Have you about settled down in grim determination to fight out the battle as best you can? Has the despairing cry that was wrung from Paul's anguished heart escaped your lips? "Oh, wretched man that I am! Who shall deliver me from the body of this death?"

Struggling child of God, I come to you as the bearer of good news. I tell you that just beyond the wilderness lies the Land of Promise, where you will find rest and faith, victory instead of defeat, and complete satisfaction for every spiritual longing. I tell you that after the seventh chapter comes the eighth chapter of Romans, with its power over sin, its victory over self, and its fulness of blessing in Christ Jesus. The seventh chapter represents the best the believer can do alone: the eighth chapter represents the best Christ can do in the believer. The one is a sad story of darkness, disaster, and despair: the other is a glorious record of light, life, and liberty. What makes all this vast difference? *The abiding presence and personal indwelling of the Holy Ghost*. In the seventh chapter, the Holy Ghost is not seen; the believer fights his battles alone against the triple power of the world, the flesh, and the devil. But in the eighth chapter the Holy Ghost is introduced; He personally indwells the believer, and gives him complete and glorious triumph over all his foes. In a word, in the seventh chapter the Holy Ghost is *with* the believer; but in the eighth chapter He is *within* him. The keynote of the seventh chapter of Romans is:

"But I see another law in my member, warring against the law of my mind, and bringing me into captivity to the law of sin and death." (verse 23.)

The keynote of the eighth chapter, however, is:

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (verse 2.)

Beloved, may you leave the wilderness with its disappointment, defeat, and despair, and enter the Land of Promise with its milk and honey and corn and oil and wine. May you move out of the seventh chapter of Romans with its strain, struggle and sorrow, and live in the eighth chapter with its rest and peace and joy and power and triumph. Then through the indwelling of the blessed Comforter you will be victorious over sin; you will walk well pleasing unto God; and your life will be "one glad, sweet song."

CHAPTER IV. THE POISON OF SIN

WHAT, then, is the cause of the Wilderness Experience of the Christian, and what is the cure? These questions lead us at once into the heart of our theme. Briefly, we may say, the cause of the continual struggles and constant defeats after conversion is the Satanic poison of sin. And the Divine antidote for the Satanic poison of sin is Holiness. But what is sin?

The origin of sin is wrapped in obscurity; the Scriptures throw little light on the subject. Its introduction into the human race, however, is recorded in the third chapter of Genesis. It came in a fourfold way, viz.,

1. Through woman's deception. (I. Timothy ii. 14.)
2. Through man's disobedience. (Romans v. 9.)
3. Through the serpent's enticement. (Genesis iii. 1-6.)
4. Through Satan's malignity. (Revelation xii. 9.)

Sin is a sad and terrible reality. This fact may be proved in three ways, namely: the teaching of Scripture, the testimony of mankind, and the witness of consciousness.

The teaching of the Scriptures is clear and unmistakable; for example:

"Behold the Lamb of God, which taketh away the *sin* of the world." (John i. 29.)

"For all have *sinned* and come short of the glory of God." (Romans iii. 23.)

"But the Scriptures hath concluded all under sin, that the promise by faith might be given to all them that believe." (Galatians iii, 22.)

The testimony of mankind to the fact of sin has been enacted into governmental legislation, has found recognition in every false religion, and is reflected in secular literature. The Roman philosopher Seneca said: "We have all sinned, some more and some less." The Roman poet Ovid wrote: "We all strive for what is forbidden." Goethe, the German poet and philosopher, confessed, "I see no fault which I myself might not have committed." A Chinese proverb runs, "There are two good men; one is dead, and the other is not yet born."

Consciousness gives no uncertain witness to the existence of sin. Every one knows that he is a sinner. No one of responsible years has ever lived free from the sense of personal guilt and moral defilement; remorse of conscience for wrong doing hounds all the sons and daughters of Adam; while the sad and terrible consequences of sin are seen in the mental, moral, and physical deterioration of the race.

But men do not agree with the testimony of God that sin is exceeding sinful." There are those who go so far as to deny the very existence of sin. Others regard it as an accident or as an infirmity or disease. Some indeed call it "an amiable weakness." Others still, consider it as fatalism—a dread necessity to mortal existence. And not a few look upon sin as not altogether undesirable—as a sort of means of grace which is an aid to humility.

Now, in order to get a clear understanding of what sin is, let us examine the Scriptures.

I. Words for Sin in the Old Testament.

1. The most common Hebrew word for sin signifies, literally, *to miss the mark*. In the original sense it is found in Judges xx. 16:

"Among all this people there were seven hundred chosen men, left-handed, every one could sling a stone at a hair breadth, and not miss." With its derivative forms this word means any moral deviation from the Divine goal—a going beyond, a coming short, or a falling aside.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin* lieth (literally, croucheth like a wild beast) at the door." (Genesis iv. 7.)

Not only wilful and ignorant acts of sin but also evil states and dispositions are included within the scope of this Hebrew word.

2. Another word signifies bent or twisted (see Isaiah xxi. 3), and means moral perverseness or iniquity—"the distortion of nature caused by evil doing." Our English word *wrong*, *i. e.* that which is wrung out, of course, expresses the idea exactly.

"I acknowledged my sin unto Thee, and mine *iniquity* have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the *iniquity of my sin*." (Psalm xxxii. 5.)

3. Another word, whose root signifies stormy excitement, means the habit of evil; sin in the disposition. It is the opposite of righteousness.

"But the *wicked* are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isaiah lvii. 20, 21.)

4. Another word is used for a revolt against rightful authority; that is, apostacy, or rebellion. It is commonly translated in the A. V. by the word "transgression."

"For I acknowledged my *transgression*; and my sin is ever before me." (Psalm li. 3.)

5. Another word means to cross over a line; or, go beyond. It is usually rendered in the A. V. "transgress."

"Thou hast proved mine heart; Thou hast visited me in the night; Thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not *transgress*." (Psalm xvii. 3.)

6. Another word, which literally signifies to blow, represents sin in the aspect of vanity or nothingness.

"Behold, they are all vanity; their works are nothing; their molten images are wind and confusion." (Isaiah xli. 29.)

7. Still another word refers to the hardening of the heart-the highest degree of sin; stubbornness, obduracy.

"And the Lord said unto Moses, When thou goest to return unto Egypt, see that thou do all these wonders before Pharaoh, which I have put in thine hand; but I will *harden his heart*, that he will not let My people go." (Exodus iv. 21.) That is, the Lord gave Pharaoh up to the hardening of his own heart. See also Joshua xi. 20; I. Samuel vi. 6; Psalm xciv. 8; Proverbs xxviii. 14; Mark viii. 17; John xii. 40; Romans ix. 18; Hebrews iii. 8, 1, iv. 7.

But the Hebrew words that are translated sin or that mean sin in one form or another are far too numerous to be considered separately. But among those that remain the following may be mentioned: fault, Leviticus iv. 3; go astray, Leviticus iv. 13; transgress through ignorance, Leviticus iv. 13; wander, Ezekiel xxxiv. 6; backslide, Psalm cxix. 21; guilt or guilt offering, Isaiah liii. 10; error, or failure, Leviticus xix. 17; trespass, Proverbs x. 12; mischief, Psalm xciv. 20; misery, Habbakuk i. 13; et., etc.

II. *Words for Sin in the New Testament.*

1. It is remarkable that in the New Testament Greek, as well as in the Old Testament Hebrew, the most common word for sin signifies, literally, to *miss the mark*. This word occurs one hundred and seventy-four times, seventy-one times in the writings of the Apostle Paul. It expresses the state of iniquity as well as the act of sin.

"For all have *sinned* and *come short of the glory of God*." (Romans iii. 23.)

Thus, sin is a "coming short of the glory of God."

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans v. 12.)

2. Another word means the over-passing or over-stepping of a line of duty. It is always used of the "violation of a positive law, an express precept with an express sanction."

"And Adam was not deceived, but the woman being deceived was in the *transgression*." (I. Timothy ii. 14).

3. Another word means a fall or failure-a falling where one should have stood.

"Brethren, if a man be overtaken in a *fault*, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. vi. 1.)

This Greek word is variously translated in the A. V., viz., trespass, Matthew vi. 14; sins, Ephesians i. 7; faults, James v. 16.

4. Another word means lawlessness, or anarchy.

"Whosoever committeth sin transgresseth also the law; for sin is lawlessness." (I. John iii. 4.)

5. Another word means ignorance of what one should have known.

"But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the *errors* of his people." (Hebrews ix. 7.)

6. Another word means the diminishing of that which one should have rendered in full.

Now, therefore, there is utterly a *fault* among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (I. Corinthians vi. 7.)

7. Another word means disobedience to a voice.

"For if the word spoken by angels was steadfast, and every transgression and *disobedience* received a just recompense of reward; How shall we escape, if we neglect so great salvation. . . ." (Hebrews ii. 2,3.)

8. Still another word means a debt or an offense.

"And forgive us our *debts*, as we forgive our debtors." (Matthew vi. 12.)

Instances of other New Testament words which describe various forms of sin are: ungodliness, unrighteousness, Romans i. 18; lust, Romans i. 24; fornication, wickedness, covetousness, maliciousness, envy, deceit, malignity, murder, Romans i. 29, 31; enmity, Romans viii. 7; flesh, adultery, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, drunkenness, revellings, Galatians v. 19-21; evil, bitterness, wrath, anger, clamour, malice, Ephesians iv. 31, etc., etc.

III. Scripture Definitions of Sin.

There are in the Scriptures seven definitions of sin.

1. Proverbs xxi. 4: "A high look, and a proud heart, and a sowing of the wicked is sin."

2. Proverbs xxiv. 9: "The thought of foolishness is sin." The word *thought* here has the force of pre-meditation.
3. John xvi. 8, 9: "And when He is come He will reprove the world of sin, and of righteousness, and of judgment; Of sin because they believe not on Me."
4. Romans xiv. 23: "Whatsoever is not of faith is sin."
5. James iv. 17: "Wherefore to him that knoweth to do good and doeth it not, to him it is sin."
6. I. John iii. 4: "Sin is the transgression of the law." (R. V. lawlessness.)
7. I. John v. 17: "All unrighteousness is sin."

IV. Theological Definitions of Sin.

The following definitions of sin are based on the Scriptures.

- I. Sin is the transgression of, or lack of conformity to, the law of God.
2. Sin is inordinate desire, or concupiscence.
3. Sin is deficiency of love to God and man.
4. Sin is preference of self to God.
5. Sin is insubordination.
6. Sin is lack of conformity to God or His moral law in *act, disposition, or state*.

V. Summary of Scripture Teaching Concerning Sin.

A careful review of the teaching of the Scriptures concerning sin, which has here been presented, discloses the fact that sin may be viewed in four aspects, namely: towards God, towards the Divine Law, towards man, and towards self.

First, towards God sin is either rebellion or failure to love Him supremely.

a. Rebellion:

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

(I. Samuel xv. 23.)

b. Failure to love Him supremely:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deuteronomy vi. 5; see also Mark xii. 30.)

Second, towards the Divine Law sin is either wilful transgression or violation through ignorance.

a. Wilful transgression.

"But the soul that doeth ought presumptuously (literally, with a high hand), whether he be born in the land or a stranger, that soul shall be cut off; his iniquity shall be upon him." (Numbers xv. 30; see also Psalm xix. 3.)

b. Violation through ignorance.

"And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering." (Numbers xv. 27; see also Hebrews ix. 7.)

Third, towards man sin is either injustice or failure to love him as one self.

a. Injustice.

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." (Leviticus xix. 13; see also Micah vi. 8; Romans i. 18)

b. Failure to love him as oneself.

"But thou shalt love thy neighbor as thyself." Leviticus xix. 18; see also Mark xii. 31.)

Fourth, towards oneself sin is either selfishness or corruption.

a. Selfishness. That is "selfness" or the *self-life*.

".....If any man will come after Me, let him *deny himself*, and take up his cross and follow Me." (Matthew xvi. 25.)

"He that loveth his life shall lose it." (John xii. 25.)

b. Corruption.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 11. 5.)

CHAPTER V.
THE ANTIDOTE FOR SIN
Holiness in the Old Testament.

The Divine antidote for the Satanic poison of sin is holiness. We have seen what sin is. Now let us try to understand what holiness is. We will study the subject, first in the Old Testament, and then in the New Testament. Holiness is an attribute of God and a requirement of the people of God.

"And the Lord spake unto Moses saying, Speak unto the children of Israel, and say unto them Ye shall be holy; for I the Lord your God am holy." (Leviticus xix. 1, 2.)

"Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." (Leviticus xx. 7.)

"Thou shalt sanctify him therefore; for he offereth the bread of thy God; he shall be holy unto thee; for I the Lord, which sanctify you, am holy." (Leviticus xxi. 8.)

"But as He which calleth you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (I. Peter i. 16.)

As a Divine attribute holiness is purity, and purity is essential to the Being of God. God is a Being Who in nature, position, and attributes is separate from all other beings, and is pure from every thought, feeling, and deed of evil. The people of God, therefore, are to separate themselves from the world and from the things of the world and, like God, be pure from every thought, feeling, and deed of evil. Thus, as a requirement of believers holiness or sanctification-the two words have the same meaning and are interchangeable in use-is purity; and when he takes Christ to be "made unto him sanctification," the child of God becomes partaker of the purity of God in Christ through the personal indwelling of the Holy Ghost.

I. The Signification of the word for Holiness.

The Hebrew word commonly translated holy or holiness in the Authorized Version is Kadesh. In its various forms it signifies the being set apart for the work of God. The nearest English equivalent of the Hebrew word is sacred. Says Canon Girdlestone; "The terms 'sanctification' and 'holiness' are now used so frequently to represent moral and spiritual qualities, that they hardly convey to the reader the idea of the position or relationship as existing between God and some person or thing consecrated to Him; yet this appears to be the real meaning of the word." Separation for service-this is the fundamental idea of the Hebrew word 'Kadesh.'"

II. The Application of the word for Holiness.

The Hebrew word has a varied application.

First, to Places and Objects; for example:

1. Heaven is holy, Psalm xx. 6.
2. Mount Sinai was holy, Psalm lxxviii. 17.
3. The land of Canaan was holy, Zechariah ii. 13.
4. The ground where Jehovah revealed Himself to Moses was holy, Exodus iii. 5.
5. The king's chapel was holy, Amos vii. 13.
6. The house or field set apart for God was holy, Leviticus xxvii. 14, 16.
7. The City of Jerusalem was holy, Nehemiah xi. i.
8. The walls and gates of the city were holy, Nehemiah iii. I.
9. The tabernacle was holy, Exodus xxix. 43.
10. The temple was holy, I. Kings ix. 3.
11. The hill of Zion was holy, Psalm ii. 6.
12. The camp of Israel was holy, Deuteronomy xxiii. 14.
13. The sanctuary was holy, Exodus xxv. 8.
14. The altar was holy, Exodus xxix. 36.
15. The gifts and offerings placed on the altar were holy, Exodus xxviii. 38; xxix. 27.

Second, to Times; for example:

1. The Sabbath was holy, Genesis ii. 3; Exodus xx. 8, 11.
2. The day set apart for a fast was holy, Joel i. 14.
3. The fiftieth year of jubilee was holy, Leviticus xxv. 10.

Third, to Persons; for example:

1. The first-born of Israel was holy, Exodus xiii. 2.
2. The people of Israel were holy, Deuteronomy vii. 6.
3. The assembly of Israel was holy, Psalm lxxxix. 7; Joel ii. i6.
4. The "man of God" was holy, II. Kings iv. 9.
5. The prophet Jeremiah was holy, Jeremiah. i. 5.
6. The guests at a sacrificial feast were holy, Zephaniah i. 7 (margin).
7. The saints, or people dedicated to God, whether angels or men, were holy, Job i. 5; xv. 15; Psalm xvi. 3; xxxiv. 9; Isaiah iv. 3; Daniel iv. 13; vii. 18, 21, 22, 25, 27; viii 13, 24; Zechariah xiv. 5.

Now, when we come to examine closely into the meaning of the sanctification of places, objects, and persons, we find that in every one of the instances mentioned the underlying thought is contact with God. Thus, Heaven is holy, because there is the throne of God. Mount Sinai is holy, because there God gave Israel His law. The land of Canaan is holy, because God has chosen it as the permanent possession of His people. Jerusalem is holy, because God has chosen it for the manifestation of His name. The temple was holy, because therein the symbol of God's presence was visible. The Sabbath was holy, because God had chosen it as His day of rest. Israel was holy, because from among all nations God had chosen this nation to be His "peculiar people." The priests were holy, because they ministered in the service of the Lord. The prophets were holy, because they spoke in

the name of the Lord. And the kings were holy, because they ruled in the stead of the Lord. Indeed, in every example of holiness in the Old Testament this fundamental idea of contact with God is prominent.

Besides the application of the word holy or holiness to places, objects, and persons, the expressions are used, as we have already seen, of the Divine Being, thus: God is holy, Joshua xxiv. 19; Jehovah, or the Lord God, is holy, I. Samuel vi. 20; the Divine Spirit is holy, Psalm li. II; Isaiah lxiii. 10, II. We may also refer to such expressions as the following: "Holy and reverend is His name," Psalm cxi. 9; "Holy, holy, holy, is the Lord of Hosts," Isaiah vi. 3; "They shall sanctify My name, and sanctify the Holy One of Jacob," Isaiah xxix. 23; "Thy testimonies are very sure; holiness becometh thine house," Psalm xciii. 5; "Give thanks at the remembrance of His holiness," Psalm xcvii. 12; "The Holy One of Israel," II. Kings xix. 22; Psalm lxxi. 22; Isaiah x. 17; xlix. 7; "Beauty of holiness," I. Chronicles xvi. 29; Psalm xxix. 2; xcvi. 9; "Holiness unto the Lord," Exodus xxviii. 36; xxxix. 30.

III. The Use of the word Holiness.

The use of the word holiness or sanctification in the Old Testament is two-fold, namely: Ceremonial and Moral. Ceremonial holiness is official holiness-the holiness of position or relationship. Moral holiness is personal holiness-the holiness of renewed character and righteous conduct. Ceremonial holiness belongs to both persons and things; while moral holiness belongs only to persons.

First, Ceremonial Holiness.

Ceremonial holiness, then, is the holiness of an office-the external holiness of position or relationship. In its essence it is sacredness. It is the only kind of holiness that can belong to things. Thus, the City of Jerusalem, the Sabbath day, and the temple and all its furniture, even down to the implements of the altar, were holy or sacred, because they had all been set apart for the worship and service of Jehovah. On the other hand, the whole nation of Israel, and all the prophets, priests, and kings, were holy, because in a special and peculiar way they had been brought into direct contact with Jehovah. Thus, the kings were the vice-regents of God, and as the chosen rulers in His stead, were holy. Again, the priests were the ministers of sacrifice and worship, and as the chosen mediators between Jehovah and Israel, were holy. Again, the prophets were primarily preachers of righteousness, and as the chosen vehicles of Divine truth were holy. And finally, the Israelites had been redeemed out of the house of bondage, and as the chosen people of God, were holy.

Now, as a nation Israel was ceremonially holy, but not morally holy. Separated from all other nations, dedicated to God by a solemn covenant, and appointed to become the channel of blessing to the whole earth, the Hebrew race had been brought into special and direct contact with Jehovah. The law of Moses exacted absolute conformity to its lofty requirements; and these requirements covered the inward motive as well as the outward action. Perfect holiness was enjoined upon the people in all their relations to Jehovah and

in all their dealings with one another. But the obedience which Israel rendered was to the letter and not to the spirit of the law. There was outward conformation of conduct but not inward transformation of character. In other words, the holiness of the people, as a people, was ceremonial and not moral. Take, for example, the teaching of the book of Leviticus. Its keynote is: "A holy God will have a holy people." In chapters nineteen and twenty there is a summary of sundry laws concerning the relation of the people to Jehovah and their relation to one another. These laws are searching, affecting character as well as conduct. Can we for one moment think that God would have been satisfied with anything less than perfect obedience to these and all other laws enjoining righteousness and godliness? And yet, not alone in moral holiness, but in ceremonial holiness as well, the people as a nation signally failed. What other meaning, indeed, have the sacrificial offerings and ritual cleansings of the Levitical system? Moreover, it was expected by God that Israel would fail at every point; and for the failure provision was made in the Mosaic sacrifices and ritual purifications.

Thus, it is far from the truth to hold that as a nation the people of Israel were morally holy; that is, that every member of the Hebrew race had experienced a spiritual renewal of character. Indeed, it was their lack of moral holiness—the possession of an evil heart of unbelief and rebellion—that was the cause of the failure of the people even in ceremonial holiness.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." (Acts xxviii. 27.)

"But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear He that they should not enter into His rest, but to them that believed not. So we see that they could not enter in because of their unbelief." (Hebrews iii. 17-19.)

Second, Moral Holiness.

Moral holiness is purity. It has elsewhere been defined as personal holiness—the holiness of renewed character and of righteous conduct. These two elements belong together, the one being the seed and the other the fruit of a transformed life. Moral holiness belongs only to persons.

While Israel as a nation was only ceremonially holy, individual Israelites were morally holy. The Hebrew people, as we have seen, fell short even of the full requirements of the ceremonial law; but innumerable members of the race satisfied God by becoming partakers of His holiness through a spiritual transformation of their hearts and lives.

The testimony of the Old Testament Scriptures is clear alike to the fact that Jehovah required His people to be holy and to the fact that individual Israelites earnestly yearned for conformity to the Divine will in heart and life. For proof of this statement we do not

need to go outside the fifty-first Psalm: "Behold, Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom." (verse 6.)

"For Thou desirest not sacrifice; else would I give it; Thou delightest not in burnt offering.

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise." (verses 16, 17.)

"Have mercy upon me, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies, blot out my transgressions.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"For I acknowledge my transgressions; and my sin is ever before me." (verses 1-3.)

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." (verse 7.)

"Create in me a clean heart, O God; and renew a right spirit within me." (verse 10.)

The following passages of like tenor may also be examined: Psalm xxiv. 3-5; Isaiah lvii. 15; Jeremiah xxxiii. 8; Ezekiel xxxvi. 25, 33; Malachi i. II; iii. 3.

Now, the Lord always meets and satisfies the yearning desire for holiness which He Himself creates. Can we doubt, for example, that King David who uttered this earnest prayer did not have the desire of his heart fulfilled?

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God.

"My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm xlii. I, 2; see also Psalm lxiii. I, 2.)

The Lord has always reserved for Himself a godly seed, a righteous people, a holy remnant.

"But know that the Lord hath set apart him that is godly for Himself; the Lord will hear when I call unto Him." (Psalm iv. 3.)

Let us take a rapid survey of Old Testament history, beginning with the infancy of the race. Righteous Abel was the first of the line of the godly seed. To take his place God raised up Seth, from whom descended holy Enoch, who "walked with God; and he was not; for God took him." (Genesis v. 24.) God-fearing Noah "prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Hebrews xi. 7.) Abraham, the friend of God, "by faith sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob,

the heirs with him of the same promise." (Hebrews xi. 9.) But the time would fail us to tell of Sarah, of Joseph, of Moses, of the triumphant hosts of the Israelites at the Red Sea and before the walls of Jericho, of Rahab, of Gideon, of Barak, of Samson, of Jephthah, of David and of Samuel and the prophets, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fires, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens." (Hebrews xi. 33 34.) And lest we should think that his roll of heroes was exhaustive instead of representative of a "great cloud of witnesses," the writer adds: "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; They were stoned, they were sawn asunder, were tempted, were slain with swords; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and in caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect." (verses 35-40.)

This glorious chapter of the eleventh of Hebrews covers the long period of over four thousand years from Abel to Malachi. How "great a cloud of witnesses" there was to the spiritual worship of Jehovah no one can tell. In his day Elijah believed that he was the only faithful follower of the Lord; yet God assured him that He had reserved for Himself seven thousand in Israel who had not bowed the knee unto Baal, nor kissed his image in idolatrous worship. (I. Kings xix. 18.) Just before the Old Testament closes and the long night of prophetic silence is ushered in, we have this exquisite picture of the "little flock" that shall yet inherit the Kingdom of God.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day, when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." (Malachi iii. 16, 17.)

IV. The Mode of Holiness.

The mode of holiness was the means or process whereby a person or thing became holy. In a word, holiness was brought about by contact with God. In the case of ceremonial holiness the contact was external and official, and the holiness consisted in a scene of sacredness which invested the person or thing. In the case of moral holiness the contact was spiritual and personal, and the holiness consisted in purity of heart and life—the very nature of God being imparted to the devout worshipper.

First, Ceremonial Holiness

In the ritual of ceremonial holiness four elements were employed, viz., water, fire, blood and oil. These emblems were typical: the blood of the redemptive work of Christ; and the water, fire, and oil, of the separating, purifying, and consecrating work of the Holy Spirit.

Objects were regarded as clean, when passed through either water or fire.

"And Eleazer, the priest, said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses:

"Only the gold, and silver, the brass, the iron, the tin, and the lead.

"Everything that may abide the fire ye shall make it go through the fire and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water." (Numbers xxxi. 21-23.)

Water, blood and oil were applied to persons. The process of ritual sanctification in the Old Testament is clearly seen in the cleansing of the leper, the consecration of the priests, and the water of separation.

1. The Cleansing of the Leper. Leviticus, chapter fourteen.

In the cleansing of the leper there were three steps, namely: First, the healing of the disease; second, the announcement of cleanness by the priest; and third, the rites of cleansing. Here we are concerned only with the rites of cleansing. There was a five-fold process:

(1). Sacrifice.

Two birds were taken: one was slain; and the other, dipped in its blood with the cedar wood and the scarlet and the hyssop, was released in the open field. The typical significance of this rite is set forth in Romans iv. 25: "Who was delivered for our offenses, and raised again for our justification."

(2) Cleansing by water.

All the hair of the leper was shaved, and his body and clothes were then washed in water to symbolize his complete separation from his former life and habits.

(3). Sprinkling with blood seven times.

Seven times the leper was sprinkled with blood by the priest to represent his entire cleansing. Then some blood was put upon the tip of his right ear, the thumb of his right hand, and the great toe of his right foot, as a type of the redemption of all his faculties and powers.

(4). Sprinkling with oil seven times.

The same process was repeated with the anointing oil in token that all the members of the cleansed leper's body, the faculties of his mind, the powers of his soul, and his daily walk and habits of life were solemnly set apart in dedication to God.

(5). The rest of the oil.

Lastly, a rite of deep spiritual significance was performed. We read: "And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before the Lord." (verse 29). This was "the residue of the oil." And its being poured over the head of the cleansed leper may be taken as a symbol of the fullness of the Holy Ghost, just as the application of the oil may be taken as an emblem of the reception of the Holy Ghost. The "seven times" of the sprinkled blood and the sprinkled oil represents completeness.

2. The Consecration of the Priests. Exodus xxviii. 41--xxix. 24; Leviticus viii. 1--ix. 24.

The ritual sanctification of the priests, or their dedication to office, was substantially the same as the process for the cleansing of the leper : sacrifice, washing, the sprinkling of the blood, and the sprinkling of the oil. One feature of the solemn service, however, was unique, and that was the filling of the hand. The act of consecration included a part of the sacrifice being put in the priest's hand, waved, and then taken to the altar. The Hebrew word translated "consecrate," as used in this rite, means to fill the hand. See Exodus xxviii. 41; Leviticus viii. 27, 28. Spiritually, the meaning is that after we have been separated from sin and dedicated to God, and have received the Holy Spirit, we are appointed to fruitful service. We are not to be idlers in the vineyard of the Lord, nor spend our time in holy contemplation. But God fills our hands with loving ministries to Himself and to the sinful and needy. Jesus said: "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." (John xv. 16.)

3. The Water of Separation. Numbers, chapter nineteen.

The ordinance of the red heifer differed materially from the law of the leper's cleansing and the ritual of the priest's consecration. The law of leprosy provided for the cleansing from a loathsome disease. The ritual of consecration marked the solemn setting apart of a priest to his holy office. The water of separation, on the other hand, was applied to the ordinary Israelite, who during the course of his daily walk might become ceremonially defiled. There were four parts to the ordinance, namely: the killing of the red heifer, the seven-fold sprinkling of its blood, the preparation and preservation of the ashes as a memorial before the Lord, and the act of cleansing from defilement by sprinkling the unclean object or person with a kind of lye formed by mixing some of the ashes with water. Spiritually, this impressive ordinance teaches us God's way of cleansing His children from the defilement of daily contact with evil. The slaying of the red heifer and the sevenfold sprinkling of the blood are a type of the atonement of Christ. The ashes kept in a clean place typify the finished work of our Lord as the perpetual ground of our

daily cleansing. The water is a symbol of the Holy Ghost. The deep significance of all this in Christian experience is beautifully set forth, both pictorially and doctrinally, in the thirteenth chapter of John. While in the upper room at the Passover feast. Jesus girded Himself with a towel, and pouring water in a basin began to wash the disciples' feet. In Oriental countries, where sandals are worn, the feet become dusty, and frequent washing of the feet is necessary. Feet washing was an act of hospitality, which was customarily performed by servants. The fact that Jesus undertook this menial office was a proof of His own humility and a lesson in humility to the disciples. To Peter, who objected to his feet being washed, the Master said: "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean but not all." (verse 10.) Here two Greek verbs are used. The first, translated "washed," is *louo* and means the *bathing of the entire body*. The second, rendered "wash," is *nipto* and means the *washing of a part of the body*. Literally, we may read: "He that is bathed needeth not save to wash his feet, but is clean every whit." That is, a man bathed himself in the morning, but throughout the day he washed his feet whenever they required it. So Jesus taught that after regeneration, which cannot be repeated, a daily cleansing of the believer's walk and conversation takes place. This the Holy Ghost accomplishes by means of the blood of Christ, and through the agency of the Word of God.

".....Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." (Ephesians v. 25, 26.)

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost." (Titus iii. 5.)

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I. John i. 7.) The Greek verb translated "cleanseth" is in the present tense; literally, it means keeps cleansing.

Second, Moral Holiness.

As we have seen, the means whereby a person or thing becomes holy is contact with God. If the contact with God be external and official, the holiness is ceremonial in nature, and consists in a sense of sacredness with which the person or thing is invested. On the other hand, if the contact with God be vital and spiritual, the result is moral holiness, which consists of purity of heart and life-the very purity of God Himself imparted to the devout believer. We are now to inquire more carefully into the process whereby moral holiness is secured.

How were the Old Testament worthies in the long line from Abel to Malachi sanctified in character and conduct? We have said by a vital and spiritual contact with God. But this statement calls for some consideration. Of course, in its inner nature the mode of moral holiness is not clear. Mystery surrounds all the works of God, especially the operations of Divine grace upon the human heart. The Apostle Paul declared: "Great is the mystery of

godliness: God was manifest in the flesh . . . " (I. Timothy iii. 16.) And this statement is just as true of Christ's being manifested in us as it is of God's being manifested in Christ.

"To whom God would make known what is the riches of the glory of this mystery, among the Gentiles; which is Christ in you, the hope of glory." (Colossians i. 27.)

The new birth is a profound mystery. Jesus said:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." (John iii. 8.)

Sanctification is also a profound mystery. We cannot trace the inner process whereby a soul becomes partaker of the Divine holiness. Particularly is this true in the Old Testament, where so little comparatively is revealed concerning the hidden working upon hearts and lives of the Spirit of God. We know, however, that God has but one way of salvation. Consequently, we may say that the mode of moral holiness in the Old Testament was three-fold, namely: the cross of Christ, the work of the Spirit, and the faith of the Israelite.

1. The Cross of Christ.

The Levitical system of sacrificial offerings and ritual cleansings was typical of Christ and His redemptive work. The individual Israelite was saved through a Saviour Who was to come, just as the sinner today is saved through a Saviour Who has come. In one case the redemption was prophetic; in the other case it is historic. So, too, the Old Testament saints were sanctified by the cross; the finished work of Christ, typified in the offerings, was the ground of their moral cleansing.

2. The Work of the Spirit.

Of course, dispensationally speaking, the Holy Spirit bore a relation to Old Testament times quite different from what He bears to the present age. The Divine Spirit did not indwell the Congregation of Israel as He indwells the Church of God. Indeed, an outpouring of the Spirit, such as was witnessed at Pentecost, was distinctly foretold. (Isaiah xxxii. 14-17; Ezekiel xxxvi. 25-27; Joel ii. 28-32; Zechariah xii. 10.) Yet the Holy Ghost as a Person was with and among the people of Israel. (Genesis vi. 3; Psalm Ii. 11; Isaiah lxiii. 10; Ezekiel xi. 5; Haggai ii. 5.)

In particular there was a four-fold work of the Spirit of God, viz:

(a). He came upon men; that is, He clothed Himself with them. Of this Gideon is an example. (Judges vi. 34.)

(b). He came upon men mightily; that is, He forced them into something, so to speak. Of this Samson is an example. (Judges xv. 14.)

(c). He equipped men and filled them for specific service; as Bezaleel, (Exodus xxxi. 2, 3.); Cyrus, (Isaiah xlv. 1); and Zerubbabel, (Zechariah iv. 6.).

(d). He indwelt men. Of only Joseph and Joshua, however, is this fact recorded. (Genesis xli. 38; Numbers xxvii. 18; see also Daniel v. 11.)

Now, it is with this last operation of the Holy Ghost-indwelling men-that the work of sanctification is to be specifically connected. While it is true that God's Spirit is said, in so many words, to have indwelt only Joseph and Joshua, may we not take these men as representatives of a large class, perhaps an innumerable multitude of saints, such as Abel, Enoch, Noah, Abraham and the patriarchs, and the long line of godly priests, prophets, and kings? It is not safe to say that it was the privilege and experience of individual Israelites then, as it is the privilege and experience of believers now, to have the gracious working of the Divine Spirit not only upon them but within them as well? Yet in the former dispensation the Holy Spirit seems to have visited men occasionally-at least in some cases He came and went; but in the present age, when we definitely receive Him, He comes to abide forever. Surely, then, we may believe that the Old Testament saints were made partakers of the purity of God-that is, were sanctified in heart and life-by the gracious inworking of the Divine Spirit.

3. The Faith of the Israelite.

It is the clear teaching of the eleventh chapter of Hebrews that the long line of Old Testament worthies from Abel onward were saved and sanctified by faith. It was by faith-faith in the Word of Jehovah, in the redemptive value of the sacrifices, and in the gracious inworking of the Spirit-that their lives were spiritually transformed and they themselves wrought mighty achievements for God. For it was true then, as it is true now:

"But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." (Hebrews xi. 6.)

CHAPTER VI.
THE ANTIDOTE FOR SIN.
Holiness in the New Testament.

We have studied the subject of holiness in the Old Testament. Let us now turn to the New Testament. Here we shall find the teaching deeper and richer, inasmuch as the dispensation of grace is in advance of the dispensation of law. "The law was given by Moses, but grace and truth (reality) came by Jesus Christ." (John i. 17)

I. The Signification of the Words for Holiness in the New Testament.

There are five Greek words from the same root translated holy or holiness (sanctify or sanctification) in the New Testament, namely: a verb-*hagiazō*; an adjective-*hagios*; and three nouns--*hagiasmos*, *hesgiotes*, and *hagiosune*. They are all practically synonymous in meaning with the Hebrew word Kadesh. Thus the verb *hagiazō* signifies primarily the sacredness, veneration, or hallowedness, which a person, place, or object possesses by virtue of *contact with God*. In the Authorized Version the verb is translated by the words holy, hallow, and sanctify.

II. The Application of the Words for Holiness.

As in the Old Testament, there is a wide application of the words for holiness in the New Testament.

For example: *First*, to Places. The City of Jerusalem, the sanctuary of the temple, and the temple of believers are holy. Matthew iv. 5; xxiv. 15; Ephesians ii. 21. *Second*, to Objects. The covenant of God, the Scriptures, and the law are holy. Luke i. 72; Romans 1. 2; vii. 12. *Third*, to Persons. Believers, often in the epistles called "saints," the prophets, and the angels are holy. Hebrews iii. 1; I. Corinthians i. 2; II. Corinthians i. 1; Acts iii. 21; Revelation xiv. 10.

Besides these and many other instances the word "holy" is applied to the Divine Being, thus: the Father is holy. John xvii. 11. The Son is holy. Mark i. 24; Luke i. 35; I. John 11. 20. And the Divine Spirit is holy. Matthew iii. 11; Acts xiii. 2; Romans xv. 16.

As in the Old Testament, in every instance of the occurrence of the word holy in the New Testament, whether applied to persons, places, or objects, the fundamental idea of *contact with God* is prominent.

III. The Use of the Words for Holiness.

The full discussion of the nature of ceremonial and moral holiness in the Old Testament makes it unnecessary to go over the ground again in detail. The fundamental principles are the same. The Greek words for holiness or sanctification are employed with the wide range of meaning of the Hebrew word:-separation from sin, dedication to God, and

consecration to service-in a word, moral and ceremonial holiness. If the contact with God be material, the holiness is ceremonial; if the contact be spiritual, the holiness is moral.

First, Ceremonial Holiness.

Both ceremonial and moral holiness are taught in the Old and in the New Testament-but with this difference: in the Old Testament the emphasis is upon ceremonial holiness, while in the New Testament it is upon moral holiness.

1. The Ceremonial Holiness of Things. The following are a few illustrative examples:

"Ye fools and blind: for whether is greater, the gold or the temple that *sanctifieth the gold?*

"And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

"Ye fools and blind: for whether is greater, the gift, or the altar that *sanctifieth the gift?*" (Matthew xxiii. 17-19.)

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; For *it is sanctified by* the Word of God and prayer." (I. Timothy iv. 4,5.)

2. The Ceremonial Holiness of Persons. There is a striking example of the ceremonial holiness of persons in I. Corinthians vii. 14: "For the unbelieving husband is *sanctified* by the wife, and the unbelieving wife is *sanctified* by the husband; else were your children *unclean*; but now they are *holy*. On this passage Meyer's comment is: "The Christian sanctity affects even the non-believing partner in a marriage and so passes over to him that he does not remain a profane person, but through the intimate union of wedded life becomes partaker (as if by a sacred contagion) of the higher Divinely constituted character of his consort." And Dr. Lias, in the Cambridge Bible, adds: "This principle applies also to the children of such a marriage. The sanctity, i. e., the consecration, of the parent possessing the life of Christ, and living in holy wedlock with an unbelieving husband or wife, descends to the child, which from its birth *may be regarded* as 'holy to the Lord.'"

Second, Moral Holiness.

We will notice, in the first place, the holiness of Christ and, in the second place, the holiness of believers.

I. The Holiness of Christ.

"Say ye of Him, Whom the Father *hath sanctified* and sent into the world, Thou blasphemest, because I said, I am the Son of God?" (John x. 36.)

"And for their sakes I *sanctify* Myself, that they also might be sanctified through the truth." (John xvii. 19.)

In these two passages, with reference to our Lord, the expressions "hath sanctified" and "sanctify" can be understood only of His setting apart for the work of redemption. Says a great English scholar: "We ought to interpret these passages in the light of the sanctification of the priest, the altar, and all the holy things of the older dispensation which were the shadows, while Christ was the substance. The Lord was 'set apart' from the foundation of the world for the work of redemption, and His incarnation, temptations, and sufferings were the processes whereby His atoning death was prepared for and rendered valid."

In this connection we may examine, in passing, a peculiar use of the word *sanctify* in the Scriptures, which refers exclusively to God Himself.

"Then Moses said unto Aaron, This is it that the Lord spake, saying I will be *sanctified* in them that come nigh unto Me, and before all the people I will be *glorified*." (Leviticus x. 3.)

"But *sanctify* the Lord God in your hearts." (I. Peter iii. 15.)

In these passages the word "sanctify" seems to be used in a declarative sense, so to speak; that is, to hold God in reverence and worship and honor Him.

2. The Holiness of Believers.

The following are among the most important passages in the New Testament, which refer to the sanctification of believers in heart and life.

(1). "Sanctify them through Thy truth: Thy Word is truth." (John xvii. 17.)

(2). " that they may receive inheritance among them which are sanctified by faith that is in Me." (Acts xxvi. 18.)

(3). " even so now yield your members servants to righteousness unto holiness." (Romans vi. 19.)

(4). But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Romans vi. 22.)

(5). "Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." (I. Corinthians I. 2.)

(6). "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, righteousness, sanctification, and redemption." (I. Corinthians i. 30.)

(7). "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God." (I. Corinthians vi. II.)

(8). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." (II. Corinthians vii. I.)

(9). "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it: that He might sanctify and cleanse it with the water of washing by the Word." (Ephesians v. 25, 26.)

(10). "To the end that He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." (I. Thessalonians iii. 13.)

(11). "For this is the will of God, even your sanctification, that ye should abstain from fornication.

"That every one of you should know how to possess his vessel in sanctification and honor.

"For God hath not called us into uncleanness, but unto holiness." (I. Thessalonians iv. 3, 4, 7.)

(12). "And the very God of peace sanctify you wholly; and I pray God your spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thessalonians v. 23.)

(13). "For we are bound to give thanks 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. Thessalonians ii. 13.)

(14). "Nevertheless she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." (I. Timothy ii. 15.)

(15). "If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (II. Timothy ii. 21.)

(16). "For both He that sanctifieth and they who are sanctified are all of One: for which He is not ashamed to call them brethren." (Hebrews ii. 11.)

(17). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews x. 10.)

(18). "For by one offering He hath perfected forever them that are sanctified." (Hebrews x. 14.)

(19). "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, whereby he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." (Hebrews x. 29.)

(20). "For they verily chastened us for a few days after their pleasure: but He for our profit, that we might be partakers of His holiness." (Hebrews xii. 10.)

(21). "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews xii. 14.)

(22). "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Hebrews xiii. 12.)

(23). "Elect according to 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. Peter i. 2.)

(24). "Jude, a servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called." (Jude i.)

(25). "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 all the days of our life." (Luke i. 74, 75.)

(26). "And that ye put on the new man, which after God is created in righteousness and true holiness." (Ephesians iv. 24.)

(27). "And when Peter saw it he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness, we had made this man to walk." (Acts iii. 12.)

(28). "The aged women likewise, that they be in behavior as becometh holiness." (Titus ii. 3.)

(29). "Now are ye clean through the Word which I have spoken unto you." (John xv. 3.)

(30). "But if we walk in the light, as He is in the light, we have fellowship with one another; and the blood of Jesus Christ His Son cleanses us from all sin." (I. John i. 7.)

(31). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John i. 9.)

(32). "Blessed are the pure in heart; for they shall see God." (Matthew v. 8.)

(33). "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (I. Timothy i. 5.)

(34). ".....keep thyself pure." (I. Timothy v. 22.)

(35). "...But follow righteousness, faith, charity, peace, with them that call on the name of the Lord out of a pure heart." (II. Timothy ii. 22.)

(36). "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

(I. Peter i. 22.)

(37). "And every man that hath this hope in him purifieth himself, even as He is pure." (I. John iii. 3.)

(38). ".....and put no difference between us and them, purifying their hearts by faith." (Acts xv. 9.)

(39). ".....Exercise thyself rather unto godliness." (I. Timothy iv. 7.)

(40). ".....But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I. Timothy iv. 8.)

(41). "According as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." (II. Peter i. 3.)

(42). "But as He which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy; for I am holy. (I. Peter i. 15, 16.)

(43). "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the Living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (II. Corinthians vi. 14-18.)

(44). "Little children, keep yourselves from idols." (I. John v. 21.)

While by no means an exhaustive list, yet the above citation of passages may be taken as fairly representative of the teaching of the New Testament Scriptures on the subject of holiness.

IV. The Two-fold Aspect of Holiness.

Holiness in the New Testament is presented under a two-fold aspect, which may be called the *Historical* and the *Experimental*.

First, the Historical Aspect.

The sanctification of believers is represented as having been accomplished by Christ on the cross. Our holiness is part of the finished work of redemption. This aspect of the subject is sometimes called judicial or positional holiness. It has no reference whatever to the *character or state* of the believer, but rather to his *standing before God*. The citation of a few passages already quoted in another connection will make this phase of holiness clear:

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews x. 10.)

" For by one offering He hath perfected forever them that are sanctified." (Hebrews x. 14.)

"Wherefore Jesus also, that He might sanctify the people with His own blood suffered without the gate." (Hebrews xiii. 12.)

"Unto the Church of God, which is at Corinth to them that are sanctified in Christ Jesus, called to be saints." (Literally, "called saints.") (I. Corinthians i. 2.)

Second, the Experimental Aspect.

The sanctification of believers is also represented in the New Testament as an experimental possession, a present fact wrought out in the heart and life by the indwelling of the Holy Spirit. This aspect of holiness has no reference whatever to the believer's *standing before God*, but rather to his *character and state*. It means moral holiness, as we have come to understand the term. This is the more usual and familiar sense of sanctification and the one to which the great majority of passages that have been quoted refer. For example:

"But now being free from sin, and become servants to God, ye have your fruit unto holiness (or sanctification), and the end everlasting life." (Romans vi. 22.)

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thessalonians v. 23.)

"Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews xii. 14.)

Now, these two phases of sanctification are distinct, yet vitally and inseparably connected. They are like the two halves that make a whole. What Christ did *for* us on the cross, the Spirit must do *in* us as a personal experience. The teaching of the Holy Scriptures is clear and emphatic that the believer's *state in grace* must conform to his *standing before God*. One passage will suffice:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." (II. Corinthians vii. 1.)

The attempt to divorce judicial holiness from experimental holiness is always attended by consequences more or less disastrous to moral character and conduct. Of sanctification as well as of marriage is it true, "What God hath joined together, let no man put asunder." There are Christians who think that judicial holiness is sufficient, and who make their sanctification by the cross an excuse and a justification for an un sanctified life. They feel that since their standing before God is perfect, it matters little if their walk before men is imperfect. Then there are other Christians who do not go quite so far, yet who are unconcerned over irregularities in their character and conduct unbecoming the children of God. By some it would even seem as if Christ's work of sanctification on the cross was believed to grant a certain degree of moral laxity. Evidently, such Christians are guilty of sin, according to the plain teaching of the Scriptures; yet they rarely admit that they are guilty. Not infrequently, indeed, they condone their faults, seeming at times almost to extol them into virtues. What the Bible calls sin, these believers call "mistakes" or infirmities." But of course all this is entirely wrong, being not only contrary to Scripture but also destructive of moral sense. In discussing this very subject of the relation of the Christian to the law, Paul asks: "Shall we continue in sin that grace may abound?" His reply is an emphatic "God forbid. How shall we that are dead to sin, live any longer therein?" (Romans vi. I, 2.) It is, indeed, this belief, and worse still, this kind of Christian life which turns away so many people who are really spiritually hungry from the otherwise attractive doctrine of Scriptural holiness. Such a profession is a distortion and a perversion of the truth. Judicial sanctification alone does not save from the power of sin and the tyranny of the flesh. Those believers who possess nothing more than historical holiness are in reality the bond-servants of sin, and are "of all men most miserable."

V. The Mode of Holiness.

We come, finally, to consider the mode or process of holiness as set forth in the New Testament. Just as in the Old Testament, this is by *contact with God*. If the contact be external or material, the holiness is ceremonial. But if, on the other hand, the contact be internal or spiritual, the holiness is moral. And if the contact with God be in any wise broken, holiness is lost. For, *holiness is retained only while contact with God is maintained*.

First, Ceremonial Holiness.

Very little, comparatively, is said in the New Testament about ceremonial holiness. Dispensationally, the Levitical offerings and ritual cleansings belong to the Old Testament. These things were types of Christ. They were the *shadows* of which He is the *substance*; and they were all done away with in Him. (Colossians ii. 17; Hebrews viii. 5; x. 1.)

Yet the Jews in Christ's day observed, to a more or less extent, the Mosaic ceremonial system. Indeed, in His clashes with the Pharisees, Jesus condemned them, because they regarded ceremonial holiness as all that God required. (Matthew v. 29; vi. 16; xxiii. 13-33; Mark vii. 1-23; Luke xi. 37-54.) When Jesus healed the lepers, He commanded them to observe the ritual cleansings enjoined by the law. (Matthew viii. 4; Luke xvii. 14.) The enemies of Christ would not enter Pilate's judgment hall, lest they should be defiled and thus made unfit to eat the Passover. (John xviii. 28.) Pilate himself washed his hands as a symbol that he was innocent of the blood of Jesus. (Matthew xxvii. 24.) The Apostle Paul on one occasion was under the vow of a Nazarite. (Acts xviii. 18; see also Numbers vi. 18.) We further read of four men in Jerusalem who had vows upon them. By advice of James and in order to allay the prejudice of the Jews, Paul took these men, purified himself with them, and entering into the temple, made the offerings prescribed by the law. (Acts xxi. 20-26.)

As further examples of the mode of ceremonial holiness let us take two passages already quoted in another connection:

The first instance is I. Corinthians vii. 14. It is the case of an unbeliever being married to a believer and becoming "sanctified" by the holy life of the partner. Here the marriage tie is the means whereby the one who is not a Christian is accounted holy. In the same way a sanctifying influence is extended to the children of such a union. This does not, of course, mean that the children are saved; they still have need of the new birth. But they are covered by a Christian home, and by the faith of one of the parents are brought under the protection of the covenant mercies of God.

The second instance is I Timothy iv. 4, 5. Here the Jewish law concerning the distinction between clean and unclean animals is in question. This distinction was originally made to help the Israelites to understand the difference between moral defilement and moral holiness. (See Leviticus, chapter xi.) The Jews extended the distinction to human life, regarding the people of all other nations as unclean. It was this view that led Peter, upon being sent for, to hesitate to go to Cornelius. But by the vision of a sheet let down from heaven filled with all manner of beasts and creeping things and fowls, the Lord showed him that under the Gospel this old distinction in the animal world was done away with, and that now the Gentiles as well as the Jews were accounted clean in His sight. Peter learned his lesson, for in his message to Cornelius he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him." (Acts x. 34, 35.) With reference to the animal world, and especially to food offered in sacrifice to idols, Paul states in Romans xiv. 14: "I know, and am persuaded by the Lord Jesus, that nothing is unclean in itself; but to him that esteemeth anything to be unclean, to him it is unclean." Whether, therefore, in the

passage we are examining, the meat had been offered in sacrifice to idols or not, made no difference to the believer whose mind and heart were spiritually enlightened. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer. Here the means whereby the "creature of God" was sanctified was "the Word of God and prayer."

Second, Moral Holiness.

In connection with the mode of moral holiness in the Old Testament reference has already been made to the mystery attending all the operations of God, especially the working of Divine grace in the human heart. Just how God does anything man may never fully understand. If we could always comprehend God, He would cease to be God. Nevertheless, the teaching of the New Testament, as well as that of the Old Testament, is clear that the holiness of man flows from *contact with God*. And this contact is established and maintained in a five-fold way, viz., by the will of God, by the work of Christ, by the indwelling of the Spirit, by the faith of the believer, and by the Word of God. Let us look a little at each of these points.

1. Christians are sanctified by the will of God.

This is the *ground* of holiness.

"For this is the will of God, even your sanctification." (I. Thessalonians iv. 3.)

"Then said He, Lo! I come, to do Thy will, O God....."

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews x. 9, 10.)

2. Again, Christians are sanctified by the work of Christ.

This is the *procuring cause* of holiness. It is the historical or judicial aspect of sanctification, which has already been explained, and which, perhaps, needs no further consideration. "For by one offering He hath perfected forever them that are sanctified." (Hebrews x. 14.)

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Hebrews xiii. 12.)

3. Again, Christians are sanctified by the indwelling of the Holy Spirit.

The Holy Spirit is the *Agent*, so to speak, of our holiness. On the Divine side He is the connecting link between God and the believer. This is, in part, the experimental aspect of sanctification elsewhere unfolded.

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God." (I. Corinthians vi. 2.)

"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. Thessalonians ii. 13.)

"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 be unto you. and peace, be multiplied." (I. Peter i. 2.) Thus sanctification is a Divine work: it is ascribed to the joint action of the Trinity:

(a.) The Father sanctifies. "The very God of peace sanctify you wholly ." (I. Thessalonians v. 23.)

(b.) The Son sanctifies. "The blood of Jesus Christ His Son cleanseth us from all sin." (I. John i. 7.)

(c.) The Holy Spirit sanctifies. "God hath chosen you to salvation through sanctification of the Spirit." (I. Peter i. 2.)

4. Again, Christians are sanctified by faith. Faith is the human means, so to speak, of holiness. This is also, in part, the experimental aspect of sanctification. On the human side faith is the connecting link that brings the believer into vital *contact with God*.

"And God, Who 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 xv. 9.)

".....To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Me." (Acts xxvi. 18.)

".....God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II. Thessalonians ii. 13.)

5. Finally, Christians are sanctified by the Word of God.

The Holy Scriptures, in connection with the Divine Spirit and the faith of the believer, complete the means whereby experimental sanctification is secured.

"Sanctify them through Thy truth; Thy Word is truth." (John xvii. 17.)

Here the expression "word of truth" probably refers both to the Incarnate Word and the Written Word.

"Husbands, love your wives, even as Christ loved the Church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word." (Ephesians v. 25, 26.)

"Now are ye clean through the Word which I have spoken unto you." (John xv. 3.)

While sanctification is a Divine work, there is one sense in which the child of God may be said to sanctify himself. This is by the use of the Scriptures, illuminated by the Holy Spirit. In this light we are to understand a class of passages, of which the exhortation in II. Corinthians vii. 1, is a striking example:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." See also Colossians iii. 8, 9; Hebrews x. 22; James i. 21; I. Peter ii. 2. In this connection we may also notice Psalm cxix. 9;

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

Now, it is only through the Holy Scriptures that the child of God can cleanse himself from all filthiness of the flesh and spirit. How, then, is this cleansing accomplished? By the joint action of the Word of God and the Spirit of Truth applying the blood of Christ to the heart and life. Among the emblems of the Scriptures are the mirror and the layer.

First, the Bible is a mirror of revelation. It shows us our need of cleansing.

"For if any man be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass;

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." (James I. 22-25.)

Second, the Bible is a layer of cleansing. What the light of truth reveals, the blood of Christ cleanses.

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it;

"That He might sanctify and cleanse it with the washing of water by the Word."
(Ephesians v. 25, 26; see also Exodus xxx. 17-21; John xv. 3; and Titus iii. 5.)

When the believer comes to the Scriptures with his mind and heart illuminated by the Holy Ghost, he finds his condition of life portrayed therein. Just as a looking-glass reflects dirt on the face, so the Bible is a mirror of revelation, not only disclosing crooked ways but also uncovering secret faults. Indeed, to make use of another Scriptural figure, the Word of God is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor (literally, a critic) of the thoughts and intents of the heart." (Hebrews iv. 12.) The Holy Ghost comes with the light of truth in one hand, so to speak, and the blood of Christ in the other. *What the light reveals, the blood cleanses.* This is the meaning of I. John i. 7.)

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin."

Here the Greek verb translated "cleanseth" is in the present tense, indicative mood, and its force is to express *continuous action in present time*. Literally, as already mentioned, it may be rendered "keeps cleansing," or, even better, "keeps on cleansing." The idea is this: if we keep walking (here the verb is in the present subjunctive, denoting *continuous action*, too) in the light, the blood will keep cleansing us: and the result will be that we shall have fellowship one with another. That is, primarily, the child of God will have fellowship with the Father; and, secondarily, the children of God will have fellowship with one another.

Thus, there is a cleansing power in the Word of God, when applied to our hearts by the Divine Spirit. How often the blessed Comforter brings a passage of Scripture or a personal message to our souls with purifying influence! May this indeed not have been what the Psalmist had in mind, when he prayed: "Quicken Thou me according to Thy Word." (cxix. 25.)

Now, in conclusion, let us briefly review the ground we have covered in our study of Scriptural holiness, emphasizing some already familiar facts and anticipating, perhaps, some new points yet to be more fully developed:

1. In a general way it may be said that the Scriptural words for holiness or sanctification have three meanings, namely: First, separation from sin; second, dedication to God; and third, appointment to ministry. The fundamental idea is *the setting apart of a person or thing for the work of God.*

2. Holiness is of two kinds-ceremonial and moral. Ceremonial holiness belongs alike to persons and things. Moral holiness belongs only to persons. Ceremonial or official holiness is purely a matter of external relationship to God, and invests a person or thing with a sense of *sacredness*. Moral holiness, as the term implies, is spiritual renovation of character and practical righteousness of conduct.

3. As a Divine attribute holiness is *purity*; God is pure from every thought, feeling, and deed of evil.

4. Likewise, as a requirement of the Christian holiness is *purity*; the child of God, like his Father, must be free from every thought, feeling, and deed of evil. Purity is not merely a negative quality, but a positive attribute as well. Both in God Himself and in the child of God purity involves the possession of righteousness, goodness, and truth. In a word, the believer must have the holiness of renewed character and of righteous conduct. "As it is written, 'Be ye holy; for I am holy.'" (I. Peter i. 16.)

5. The holiness of the Christian is the holiness of Christ. All that God the Father is and all that He requires of His children, He has embodied in His Son. "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him." (Colossians ii. 9, 10.) As we cannot offer to God a holiness of our own, He offers to us a holiness of His own. Nor is the Giver apart from the gift; "for both He that sanctifieth and they that are sanctified are all of One." (Hebrews ii. II.) The holiness which God offers to us is the holiness of His Son. Christ is the sum and substance of the believer's sanctification. In fact, every instance of the use of the word holiness or sanctification in the Scriptures seems to be connected, either typically or vitally, with the person of the Lord. Indeed, in one passage at least this inseparable connection between holiness and the Holy One becomes actual identification. "But of Him are ye in Christ Jesus *Who of God is made unto us.....sanctification.*" (I. Corinthians i. 30.)

6. Our holiness flows from *contact with God*. This contact has both a Divine and a human side. On the Divine side there are two points of contact-the work of Christ on the cross, and the personal indwelling of the Holy Ghost. On the human side there are likewise two points of contact, whereby we become partakers of the holiness of Christ-a step of entire surrender and an act of appropriating faith.

7. The result of such contact with Christ is a new Christian experience, a second definite work of grace-a crisis as radical and revolutionary as the crisis of conversion. In nature it is not a gradual development, but a sudden change. In regeneration we pass out of death into life; in sanctification we pass out of the self-life into the Christ-life. In regeneration we receive a new spirit;" in sanctification the Holy Spirit definitely and personally comes and takes up His abode within the "new spirit." This second and distinct work of sanctification is connected with the definite and personal coming of the Holy Ghost to our hearts. After conversion the Holy Spirit is *with* us; but after sanctification the Holy Spirit is *within* us. To make use of the figure of another, in regeneration the Holy Spirit *builds* His temple; but in sanctification He moves in and *occupies* it. Thus, it is by the definite reception by faith of the person of the Holy Ghost that the vision of the indwelling Christ is made real to our hearts.

8. Sanctification means a radical and revolutionary transformation of personality-a clean life and a blameless walk. But this renovation of character and conduct is only in and through Christ Himself. Apart from the person of the Sanctifier the blessing of sanctification would not be permanent. The cleansed temple must be possessed and

occupied by the Lord of the temple. While the diver is connected with the atmosphere by the breathing tube, he has all the air he needs; but disconnect the breathing tube and the diver dies. Put an iron in among the coals, and the iron is in the fire and the fire is in the iron, and while the iron is among the coals, the fire extends to and sets in rapid motion every particle of the iron; but take the iron out of the fire, and it grows cold and the particles become still. In like manner, while a believer is in vital contact or conscious fellowship with Christ, the holiness of Christ flows into the believer and becomes his personal possession, transforming his character and conduct. But apart from Christ, the believer becomes cold and dead. Therefore, by loving obedience and living fellowship we must abide in Christ; for, as Jesus said, "without Me ye can do nothing." (John xv. 5.)

CHAPTER VII. THE VISION OF VICTORY

In mountain climbing it is a good thing to rest occasionally and look back over the land that lies below and try to catch a glimpse of the height that looms beyond. So in our ascent of the pathway to victory let us pause now for a review and an outlook.

At the outset we saw that Christianity is inseparable from the person of Christ; that He is the sum of all the doctrines of grace and the substance of all the fruit of the Spirit. Then we saw that salvation begins in deliverance from the penalty and guilt of sin and in receiving a new heart and a new spirit. Next we saw that after the birth from above comes the wilderness experience with its ceaseless struggle and inevitable defeat. Inquiring diligently for the cause of this mixed experience, we saw that it was the poison of sin. And finally, having seen what sin is, we found the antidote to be Divine holiness.

This is the review. What, now, is the outlook? Well, it is one thing to diagnose a disease and analyze the properties of its specific remedy. It is quite another thing, however, to apply the remedy and cure the disease. In other words, it is one thing to know what sin is and understand the teaching of the Scriptures concerning holiness. But it is quite another thing to conquer sin and enter upon a life of practical victory. We have seen the need and nature of sanctification: this is the land that lies below. We are now to inquire into the process whereby sanctification may become a present possession: this is the height that looms beyond. All along, however, we have been catching occasional glimpses of the "higher ground."

We have seen that the holiness of the Christian flows from vital *contact with God*. This contact has both a Divine and a human side. On the Divine side there are two points of contact, namely: the cross of Christ, and the work of the Spirit.

The first point of Divine contact, whereby holiness is received, is the cross of Christ; and the first step in the pathway of victory is a vision of the cross.

In Christian experience the apprehension of Divine truth comes before its appropriation and realization. Vision precedes victory. The child of God must see his spiritual inheritance before he can enter upon its actual possession. In sanctification the highlands of deliverance loom up while the believer is struggling along on the lowlands of defeat. It was thus in the typical history of the Israelites. While they were making their weary and dreary marches in the wilderness of Sinai, spies were sent over into Canaan. Twelve chosen men walked to and fro throughout the Land of Promise and brought back the grapes of Eschol as a sample of the fruitfulness of the country and as a witness to the faithfulness of Jehovah. It was thus with the man in the seventh chapter of Romans. The star of hope appeared in the midnight of despair. It was while he was struggling for deliverance from the dominion of sin that his eye caught by faith a vision of the cross with its promise and potency of victory. Triumphantly, he shouted, "I thank God through Jesus Christ our Lord."

This shout of triumph gives us the keynote of deliverance. Let us try to see clearly just what the vision of victory is. It is all wrapped up in the simple phrase: "through Jesus Christ our Lord." This expression means three things: First, our identification with Christ in His crucifixion; second, our identification with Christ in His resurrection; and third, Christ's identification with us through His personal indwelling.

I. Our identification with Christ in His crucifixion.

There are two aspects in which the believer stands related to the cross of Christ, viz. *substitution* and *identification*.

Of these truths perhaps substitution is the more familiar. Christ died for us. He bore our sins on the cross. He took our place under wrath and endured the penalty which we deserved. This is the vision of the cross which comes to the helpless sinner; and when he appropriates it by faith it brings salvation from the guilt of sin. This is the meaning of "Christ our Saviour." This substitutional aspect of the cross is typified in the Old Testament by the scapegoat in the sixteenth chapter of Leviticus. Aaron laid both his hands upon the head of the scapegoat and confessed over it all the iniquities of the Children of Israel. In symbol all the transgressions of the people were put upon the head of the goat, which was afterwards led away into the wilderness to die. It was regarded as an unclean thing and its whole body was counted a mass of corruption. This was the picture which Isaiah had in mind when he exclaimed: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (literally, caused to meet on Him) the iniquity of us all." (liii. 6.)

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Hebrews xiii. 12.)

The second aspect of our relation to the cross-identification-needs special emphasis, because it is not well understood by all Christians. Christ died for us-that is true; but it is only half the truth. We died in Christ-that is the other half of the truth. The statement is only partially true that Christ died for us that we might escape punishment. It requires also to be said that God regards us as having been punished in Christ. To make the truth individual, in the person of my Substitute I bore the penalty of sin. In Him the law exhausted its power of death upon me. When Christ died, I died too. With reference to the claim of the law and the power of sin, I am, in the sight of God, counted as a dead man. This is what Paul meant, when he declared, "I am crucified with Christ." (Galatians ii. 20.) This also is the clear teaching of such passages as the following:

"Know ye not, that so many of us as were baptised into Jesus Christ, were *baptised into His death?*

"Therefore we are *buried with Him by baptism unto death*; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans vi. 4, 5.)

"For he that is dead is freed (literally, justified) from sin.

"Now if *we be dead with Christ*, we believe that we shall live with Him." (Romans vi. 8.)

"Likewise reckon ye also yourselves to be *dead indeed unto sin*, but alive unto God through Jesus Christ our Lord." (Romans vi. II.)

"Wherefore, my brethren, ye also are become *dead to the law by the body* of Christ; that ye should be married to another, even to Him Who is raised from the dead, that ye should bring forth fruit unto God." (Romans vii. 4.)

"For the love of Christ constraineth us; because we thus judge, that if One died for all, *then were all dead*." (II. Corinthians v. 14.)

"For *ye are dead*, and your life is hid with Christ in God." (Colossians iii. 3.) "*Buried with Him in baptism*, wherein also ye are risen with Him through the faith of the operation of God, Who raised Him from the dead." (Colossians ii. 12.)

II. Our identification with Christ in His resurrection.

This is the second part of the vision of victory. In the same two aspects in which the believer stands related to the crucifixion of Christ he also stands related to His resurrection, substitution, and identification. Christ was our Substitute both in His crucifixion and in His resurrection; not only did He die for us on the cross; for us also He arose from the grave.

"Who was delivered for our offences, and *raised again for our justification*." (Romans iv. 25.)

"And if *Christ be not risen*, then is our preaching vain; and your faith is vain."

"And if *Christ be not risen*, your faith is vain; ye are yet in your sins."

"But now *is Christ risen from the dead*, and become the first fruits of them that slept." (I. Corinthians xv. 14, 17, 20.)

Thus, the death of Christ alone would not have saved; His resurrection was necessary to complete our redemption.

Now, in His resurrection, as well as in His crucifixion, the believer is identified with Christ. This is what Paul meant when he said, "I am crucified with Christ; *nevertheless I live*." (Galatians ii. 20.) To make the truth personal, I died with Christ; but I also rose with Him. I was in Him when He hung on the cross and when He lay in the grave; but I was also in Him when He burst the bands of death on the morning of the resurrection. Indeed, the Apostle Paul carries the identification still farther: "Even when we were dead in sins, (God) hath quickened us together with Christ, (by grace are ye saved;) and hath

raised us up together, and made us sit together in heavenly places in Christ Jesus." (Ephesians ii. 5, 6.) "Crucified with Christ"-this expresses the death-side of our union with the Lord. "Risen with Christ"-this expresses the life-side of our union with Him. Let us take a few verses which bring out this life-side of our union with Christ-our identification with Him in His resurrection:

"Therefore, we are buried with Him by baptism unto death; that like as Christ was raised from the dead by the glory of the Father, even so *we also should walk in newness of life.*" (Romans vi. 42)

"Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive unto God through Jesus Christ our Lord.*" (Romans vi. 11.)

"For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead (literally, all died):

"And that He died for all, that *they which live should not live unto themselves, but unto Him which died for them, and rose again.*" (II. Corinthians v. 14, 15.)

"Buried with Him in baptism, wherein *ye also are risen with Him through* the faith of the operation of God, Who hath raised Him from the dead." (Colossians ii. 12.)

"If *ye then be risen, with Christ,* seek those things which are above, where Christ sitteth at the right hand of God.

"For ye are dead, and *your life is hid with Christ in God.*" (Colossians iii. 1, 3.)

III. Christ's identification with us through His personal indwelling.

This is the last part of the vision of victory and the most glorious of all. Christ Himself by the Holy Ghost, will come and dwell in our hearts and live out His own life within us. This is what Paul meant, when he said, "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me.*" (Galatians ii. 20.) This also is the clear teaching of such passages as the following:

"At that day ye shall know that I am in My Father, and ye in Me, and *I in you.*

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and *will manifest Myself to him.*" (John xiv. 20, 21.)

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you, the hope of glory.*" (Colossians i. 27.)

It is a glorious revelation that Christ will live in us and manifest Himself to us. Can we take in this sublime truth with its stupendous significance? The Christ Who was born as a

Babe in Bethlehem; Who grew to manhood in the humble home in Nazareth; Who lived a life of holy obedience to His Father's will; Who died on the cross as a sacrifice for sin; Who ascended to heaven and seated Himself at the right hand of God as our Advocate and High Priest; and Who is coming back again to this dark and sin-cursed earth to transform it into Edenic beauty and reign in righteousness and peace-this blessed Christ of God will come into my poor heart and make His home there and live out His own life within me by the indwelling presence and power of the Holy Ghost. Surely this must be "the fulness of the blessing of the Gospel of Christ," of which the great apostle to the Gentiles speaks. (Romans xv. 29.)

This, then, is the first step in the pathway to victory. The Christian who is struggling with sin and helpless in defeat must come to see that in the thought of God he was identified with Christ in His crucifixion and in His resurrection. Indeed, the transaction on Calvary was as real as if the child of God had himself actually died and been restored to life. Paul declares that not merely a part of himself--"the carnal mind," "the flesh," or "the old man"--but rather the whole of himself, so to speak, had passed through the mysterious and mystical experience of the cross. He uses personal pronouns. Thus, of himself he says, "*I* am crucified with Christ: nevertheless *I* live." (Galatians ii. 20.) Likewise of believers he asserts, "For *ye* are dead, and *your* life is hid with Christ in God." (Colossians iii. 3.) Yet there is no loss of individuality. Personal identity and moral responsibility are not destroyed. Just as it is the same seed which corrupts in the ground, yet germinates in beauty and fruitfulness; so it is the same believer who is crucified with Christ, yet is also risen with Him, evermore to "walk in newness of life." (Romans vi. 4.) Not to His own death and resurrection alone, but as well to the death and resurrection of His people in Him, our Lord applied the wonderful principle of corruption and germination in nature in these words:

"Except a corn of wheat fall into the earth and die, it abideth alone; but if it die it bringeth forth much fruit.

"He that loveth his life shall lose it; but he that loseth his life in this world shall keep it unto life eternal." (John xii. 24, 25.)

Thus, the crucifixion and resurrection of the believer with Christ are not the extinction of his individual existence, but rather its reproduction and multiplication. Moreover, the use of the personal pronoun marks the continuity of conscious life. Thus, "*I* am crucified with Christ: nevertheless *I* live; yet not *I*, but Christ liveth in *me*." (Galatians ii. 20.) Again, "If *we* be dead with Christ, *we* believe that *we* shall live with Him." (Romans vi. 8.)

But now, if the identification of the believer with Christ in crucifixion and resurrection does not involve the loss of individuality or the destruction of personal identity and moral responsibility, what does take place? Ah! herein is one of the miracles and mysteries of redemption. The cross has a *separating power*. It separates us from the *world*, from our *sins*, from our *sin*, and from *self*. When by faith we identify ourselves with Christ in His death, we are released from "the carnal mind;" we are separated from "the flesh;" we are detached from the *self-life*; in short, we "put off concerning the former conversation the

old man, which is corrupt according to the deceitful lusts." (Ephesians iv. 22.) But the cross has a power of attachment as well as a power of detachment. While it detaches us from the old life of nature, it attaches us to the new life of grace. When by faith we identify ourselves with Christ in His resurrection, we become "renewed in the spirit of our minds;" we "put on the new man, which after God is created in righteousness and true holiness;" and, highest of all, we "put on the Lord Jesus Christ," Who is thus "made unto us sanctification." (I. Corinthians i. 30.)

Thus, through the cross of Christ, God has made provision whereby, without the loss of individuality or the destruction of personal identity and moral responsibility, believers are *detached from the old life of the flesh, and attached to the new life of the Spirit.* "He that is joined to the Lord is one Spirit." (I. Corinthians vi. 17.) The cross destroys the dominion of sin and the power of the flesh. Self is dethroned, and Christ is enthroned. The process is indeed mysterious and mystical, but the result is very real and practical.

Far more sublime and glorious than either eradication or suppression is the truth of the indwelling Christ. Eradication would take out of the heart the principle of sin, while suppression would keep the principle of sin bound down and in subjection in the heart. But sanctification through the indwelling Christ means that not only the principle of sin, but the heart itself in which the principle of sin resides; yea more-the very person himself in his entire being is nailed to the cross and is raised again in vital and inseparable union with the Lord. So that we may now say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith in the Son of God Who loved me and gave Himself for me." (Galatians 11. 20.)

Once there lived another man within me,
Child of earth and slave of Satan he;
But I nailed him to the cross of Jesus,
And that man is nothing now to me.

Now Another Man is living in me,
And I count His blessed life as mine;
I have died with Him to all my own life;
I have ris'n to all His life divine.

-Rev. A. B. Simpson.

Of this two-fold identification of the believer with Christ in His death and resurrection baptism is an impressive symbolical representation. The popular conception of the ordinance of baptism is that it is a sort of badge of Christianity. Just as a member of a lodge or fraternal order receives a badge or medal as evidence of his initiation, so baptism is regarded as a sign of membership in a Christian Church. There is of course a measure of truth in this view, inasmuch as baptism is one of the marks of distinction between a believer and an unbeliever. But Christian baptism has a far deeper significance than this.

Of the two ordinances of the New Testament baptism is the sign and seal of our *union* with Christ, and the Lord's Supper is a sign and seal of our *communion* with Christ.

Baptism has a two-fold significance. In the first place, it is the outward sign and visible seal of the inner work of grace wrought by the Spirit of God in regeneration. It is the testimony before the world of the fact of conversion. It is a personal confession of Jesus Christ as Saviour and Lord and of the decision to follow His footsteps in holy obedience. The candidate is not only baptized into the name of the Father, the Son, and the Holy Ghost, but he is made partaker of the Divine nature. In the New Testament the rite of baptism is connected with the grace of forgiveness. Indeed, so close is this relationship that many mistake the outward ceremony for the inward experience. But while baptism and the forgiveness of sins go together, yet the remission of sins or regeneration comes first. In fact, the rite of baptism pre-supposes that the one who is baptized has already been forgiven and been begotten from above. The relationship is similar to that between betrothal and marriage. The wedding ceremony presupposes that the two hearts have been made one by the plighted troth; otherwise, there is a wedding only in name. So the ordinance of baptism apart from the vital union of the soul with Christ becomes a mere form. But, in the second place, baptism in its deeper spiritual meaning is a symbol of death. It is not a rite of cleansing, but a type of crucifixion. Thus the Apostle Paul says:

"Know ye not that so many of us as were baptized into Jesus Christ, *were baptized into His death?*

"Therefore, *we are buried with Him by baptism into death;* that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans vi. 3, 4.)

"*Buried with Him in baptism,* wherein also *ye are risen with Him* through the faith of the operation of God, Who raised Him from the dead." (Colossians ii. 12.)

Thus, baptism is a symbolical representation of the believer's death, burial, and resurrection with Christ. It is, as someone has graphically expressed it, "the funeral service of the old life." On the one hand, we are "buried with Him by baptism into death;" and on the other hand, we are "risen with Him through the faith of the operation of God," in order that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Many Christians do not see this deeper meaning of baptism. Others, like the Roman disciples, come to see it subsequent to the administration of the ordinance. But some children of God see it and enter into it at the very time of their baptism. In fact, in many instances it is the desire to follow their Lord in holy obedience that leads believers to be baptized. It is, indeed, of the very highest importance to see that baptism means death and resurrection; since to the mind and heart that are thus spiritually illuminated, this fact becomes an aid to practical holiness. The believer who enters by faith, either at the time or at a later season, into the deeper significance of baptism is enabled thereby the better

to realize experimentally the sanctifying power of the truth of his union with Christ in His death and resurrection.

Discouraged and despairing heart, this is the pathway to victory. Do you catch the vision? On that dark day of the crucifixion, nearly nineteen hundred years ago, you died with your Lord on Calvary and with Him were laid away in Joseph's tomb. But on that bright and glorious morning of the resurrection you stepped forth with your Lord from the open grave, evermore to "walk in newness of life." Beloved, do you not see the truth? Look! Like Moses on Nebo's lofty height the Land of Promise even now is spread out before your fainting eyes. It is true that Moses died outside the land; but it is your glorious privilege to enter in. If you have seen the vision, God will make it real. He does not mock His children with vain hopes. He does not, like the mirage of the desert, lure on the thirsting soul to disappointment and disaster. Your feet are yet to tread the Land of Promise. You are to enter into rest. You are to be set free from the law of sin and death by the law of the Spirit of life in Christ Jesus. But you must see your inheritance before you can possess it. Apprehension comes first, and then appropriation. The vision precedes the victory.

It cannot be too strongly emphasized that the Christian life is a Christ-life. It is not an imitation, but an incarnation. We do not copy Christ, we reproduce Him; or, rather, He reproduces His own life within us by the indwelling of the Holy Ghost.

A young American student sat in a National Art Gallery in Europe, trying to copy a famous painting by one of the old masters. Patiently he toiled at his easel, but with unsatisfactory results. His work was a poor imitation of the original. One day he fell asleep over his canvas and as he slept he dreamed. He dreamed that the spirit of the old master took possession of his brain and hand. Eagerly he seized his brush, and rapidly reproduced the masterpiece before him. His work received the highest praise. It had the artistic finish and touch of genius of the original. At once his picture took its place among the famous paintings of the world, and the young artist himself was acclaimed as a new master. But the poor student awoke to find it all a dream, and in bitter disappointment applied himself to his fruitless task.

But, beloved, spiritually the young artist's dream may be gloriously true. We study the character of Christ as portrayed in the Gospels. We recognize that His spotless purity and perfect obedience constitute the only standard of character and conduct acceptable to God. Then we try to imitate Christ. We struggle for His spotless purity and strive after His perfect obedience. But at every turn we fail. Finally, in our discouragement and despair, God gives us the vision of the indwelling Christ. The Divine Master will live in His disciples. Inseparably He will unite Himself to us, blending His life with ours and our lives with His. Christ will think through our minds. Christ will love through our hearts. Christ will act through our wills. Christ will keep the law within us. Christ will please His Father within us. Christ will destroy the dominion of sin and the power of the flesh, dethrone self, and reign supreme in our lives. In a word, all we cannot be and all we cannot do of ourselves Christ Himself will be within us and do within us. May we not make these lines from a poem by France Ridley Havergal our prayer:

"Live out Thy life within me,
O Jesus, King of kings;
Be Thou Thyself the answer
To all my questionings."

CHAPTER VIII. THE REALIZATION OF VICTORY

There remaineth therefore a rest to the people of God." (Hebrews iv. 9) This is not the rest of reward in heaven, but the rest of faith here upon earth. It is a triumphant Christian life, an experience of relief from struggle, of deliverance from sin, and of victory over self through the indwelling of the risen Christ and the baptism and fulness of the Holy Ghost. Not for realization but for inspiration are the ideals of common life: but in spiritual life visions may become verities. Thus after the vision of victory comes the realization of victory. What the believer has apprehended by Divine illumination he must also appropriate by an act of entire surrender and a step of aggressive faith.

The vision of victory apart from its realization is powerless to deliver. From Mount Nebo's lofty height Moses viewed the landscape o'er; but he died outside in the barren wastes of Moab. The Children of Israel caught a glimpse of Canaan through the report of the spies; but they perished in the weary and dreary wilderness. Moses was kept out of the Land of Promise by disobedience; and the Israelites could not enter in because of their unbelief. (Hebrews iii. 19.) Of the entire generation that left Egypt, Caleb and Joshua alone crossed the Jordan; and they received their covenant inheritance because they "wholly followed the Lord."

Moreover, a vision without victory works harm to the soul. Loss always results from the apprehension of spiritual truth apart from its realization. Indeed, one can never see Divine things and afterwards be quite the same. For this reason God sometimes withholds light which He knows will not be followed. If the heavenly light be permitted to fade away, the heart will be left in even greater darkness. If the vision of victory over the dominion of sin and the power of the flesh through the indwelling Christ is not transformed into a glorious reality by the definite reception of the gift of the Holy Ghost through a step of entire surrender and an act of appropriating faith, the believer will be plunged into struggles and defeats still more hopeless and despairing. We dare not, then, pause on the threshold of our inheritance. We have now put our hand to the plow, so to speak; to go back, or even to look back, would be to invite spiritual disaster. With reference to the deeper life of faith the writer of the epistle to the Hebrews says:

"But if any man draw back, my soul shall have no pleasure in him."

By way of encouragement, however, he quickly adds:

"But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul." (x. 38, 39.)

How, then, may the vision of victory be transformed into the realization of victory? By the definite reception of the gift of the Holy Ghost through a step of entire surrender and an act of appropriating faith. We have already seen that the holiness of the Christian flows from contact with God. This contact has both a Divine and a human side. On the

Divine side there are two points of contact, namely: the identification of the believer with Christ in His death and resurrection and the definite reception of the gift of the Holy Ghost. On the human side there are also two points of contact, namely: a step of entire surrender and the receiving of the Holy Ghost through an act of appropriating faith.

Now, the identification of the believer with Christ in His death and resurrection is the historical and incomplete side of holiness; the transformation of the believer in character and conduct through the reception of the gift of the Holy Ghost is the experimental and complete side of holiness. The vision of the cross and the indwelling Christ is the first step in the pathway to victory. That step we have already taken. The definite reception of the gift of the Holy Ghost through a step of entire surrender and an act of appropriating faith is the second step in the pathway to victory. This step we are now to take.

In regeneration God gives us a "new spirit." In sanctification He puts within us the Holy Spirit. ("My Spirit;" Ezekiel xxxvi. 26, 27.) Regeneration is the result of the gracious inworking of the Holy Spirit. Sanctification is the result of the personal indwelling of the Holy Spirit. Consequently, after regeneration the Holy Spirit is with us; but after sanctification He is within us. Now, the experience of sanctification through the indwelling Christ is realized in connection with the definite reception of the gift of the Holy Spirit by full consecration and living faith. Indeed, it is through the Holy Spirit that we come to see the hopelessness of struggling against sin; it is through the Holy Spirit that we catch a glimpse of the cross with its promise and potency of deliverance; it is through the Holy Spirit that the revelation of the indwelling Christ breaks with comforting cheer upon our despairing hearts; and it is through the Holy Spirit that we are enabled to die unto sin and live unto God.

First, the Reception of the Gift of the Holy Ghost.

I. The Experience of the Apostolic Church. In the experience of the Apostolic Church, as recorded in the book of Acts, there were three things that were closely connected, namely: Conversion, Baptism, and the Reception of the Holy Ghost. Thus on the Day of Pentecost Peter declared:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39, 40.)

Now, in this passage of Scripture three facts would seem to be clear: First, conversion (here described as the remission of sins), baptism, and the reception of the gift of the Holy Ghost, are three separate and distinct things; second, these three things, while separate and distinct, are yet closely related both as doctrines and as experiences; and third, these three things are here stated in their normal order and Scriptural relationship. When a sinner is converted he should seek baptism as the open confession of his faith in Christ as Saviour and Lord, and as the sign and seal of his identification by faith with

Christ in His death and resurrection. Then he should definitely receive the Holy Ghost, Who by His indwelling and infilling will become the enabling for a life well pleasing to God and the equipping for a life of fruitful service to man.

The relation of the reception of the Holy Ghost to the experience of conversion in the Acts of the Apostles is an interesting study. A careful examination of the book leads to two conclusions, namely: First, in some instances the Holy Ghost was received at the time of conversion; and second, in other instances the Holy Ghost was received subsequent to conversion.

In some instances the Holy Ghost was received at the time of conversion. This was the case on the Day of Pentecost and in the house of Cornelius.

From the language of Peter, already quoted (Acts ii. 39, 40), we learn that on the Day of Pentecost conversion, baptism, and the reception of the Holy Ghost went together; that is, while these three things were separate and distinct experiences, yet no interval of time elapsed between conversion and baptism on the one hand, or between conversion and the reception of the Holy Ghost on the other.

"Then they that gladly received the word were baptized: and the same day the Lord added unto them about three thousand souls." (Acts ii. 41.)

The case of Cornelius and his household is recorded in Acts x. 44-48:

"While Peter yet spake these words, the Holy Ghost fell on all them that heard the word.

"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

"For they heard them speak with tongues and magnify God. Then answered Peter, "Can any man forbid water that these should be baptized, which have received the Holy Ghost as well as we?

"And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Here also, as on the day of Pentecost, conversion is connected with the reception of the Holy Ghost, although the two experiences were separate and distinct. On this occasion, it will be observed, the reception of the Holy Ghost preceded baptism.

2. In other instances the Holy Ghost was received subsequent to conversion. This was true of the Samaritan disciples and the Ephesian disciples.

The case of the Samaritan disciples is recorded in Acts viii. 12-17:

"But 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.

"Then Simon himself believed also: and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done.

"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 they laid their hands on them, and they received the Holy Ghost."

Now, observe that under the preaching of Philip the Samaritans "received the word of God." That is, they were converted, or saved. Moreover, they received Christian baptism—"they were baptized in the name of the Lord Jesus." But at a later date, or subsequent to their conversion, they received the Holy Ghost, under the joint ministry of Peter and John. It is interesting to note that the Holy Ghost was given to the Samaritan disciples through prayer and the laying on of hands by the apostles.

The case of the Ephesian disciples is recorded in Acts xix. 1-6: "And it came to pass, that, while Apollos was at Corinth, 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? And they said unto him, We have not so much as heard, whether there be any Holy Ghost.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, Jesus Christ.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

Paul's question in verse two, in the Revised Version, reads: "Did ye receive the Holy Ghost, when ye believed?" Rotherham translates: "And he said unto them: Holy Ghost received ye, when ye believed?" Now, whichever of these three renderings be preferred, four facts stand out clearly: First, the Ephesian disciples were Christians; yet at the time Paul met them, they had not received the Holy Ghost. Second, conversion, therefore, and the reception of the Holy Ghost are separate and distinct experiences. Third, the Holy

Ghost may be received at the time of conversion. And fourth, the Holy Ghost may be received subsequent to conversion. On this occasion, it will be observed, Christian baptism was administered some little time after conversion; and further, that the Holy Ghost was received in connection with Christian baptism and the laying on of hands by Paul.

The case of the Apostle Paul does not seem to be altogether clear. The record in Acts ix. 17, 18 reads:

"And Ananias went his way, and entered into the house: and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest be filled with the Holy Ghost."

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

Now, it does not appear to be altogether clear just at what time Paul was converted-whether on the road to Damascus, or during the three days of darkness. Consequently, there is an uncertainty as to whether the apostle received the Holy Ghost at the time of conversion, or subsequent thereto. In the latter event, the interval was very brief-amounting to only a few a day. On this occasion, it will be observed, the Holy Ghost was received before Christian baptism.

Surely, from this brief study of the experience of the Apostolic Church, as recorded in the book of Acts, we may learn that God is sovereign in His operations, and that doctrinal distinctions made by man cannot shut Him up to set ways of working. At the same time four things seem to be clear: First, conversion and the definite reception of the gift of the Holy Ghost are separate and distinct experiences. Second, conversion may occur without the experience of receiving the Holy Ghost. Third, the Holy Ghost is often received at the time of conversion. And fourth, the Holy Ghost is often received subsequent to conversion.

Now, in the light of these facts we believe that conversion and the reception of the Holy Ghost should go hand in hand, so to speak; that is, while they are distinct experientially, they should not be separated chronologically. But in the lives of few Christians today, comparatively speaking, is this true. John Wesley tells of a man who was converted one hour, sanctified the second hour, and glorified the third hour. The man died three hours after he was saved. Indeed, where there is right Scriptural teaching no interval of time need occur after conversion before the Holy Ghost is received. Unfortunately, however, this is seldom the case. Generally an interval of time-and often it is a long period-does occur. Indeed, some true-hearted children of God never seem to know from experience the personal indwelling of the Holy Ghost. But this interval, where it occurs, is filled in with the weary marches and dreary experiences of the wilderness of Sinai, and with the ceaseless struggles and discouraging defeats of the seventh chapter of Romans. We cannot refrain from saying that we believe God never intended that there should be a barren waste of Christian experience between regeneration and sanctification, but that

conversion should be immediately followed by a life of victory over sin and self in union with the indwelling Christ and through receiving the gift of the Holy Ghost.

II. The Teaching of the Apostolic Writings. We have studied the experience of the Apostolic Church, with reference to the definite reception of the Holy Ghost, as recorded in the book of Acts. Now, let us turn to the teaching of the Epistles.

Let us cite a few passages which refer to the possession of the Holy Spirit or to the indwelling of the risen Christ. These two classes of passages may be grouped together, for it is the baptism of the Holy Ghost which brings to our hearts the revelation of the indwelling Christ.

1. "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. And if Christ dwell in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Romans viii. 9, 10.)

2. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." (I. Corinthians iii. 16, 17.)

3. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether ye be bond or free, and have been all made to drink into one Spirit." (I. Corinthians xii. 13.)

4. "Know ye not your own selves how that Jesus Christ is in you except ye be reprobates?" (II. Corinthians xiii. 5.)

5. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians iii. 2.)

6. "My little children, of whom I travail in birth again until Christ be formed in you." (Galatians iv. 19.)

7. "For this cause I bow my knees unto the Father of our Lord Jesus Christ of Whom the whole family in heaven and earth is named,

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

"That Christ may dwell in your heart by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Ephesians iii. 14-19.)

8. "To whom (the saints) God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Colossians i. 27.)

A careful examination of the above and similar passages discloses two striking facts, namely: first, in some instances the baptism or possession of the Holy Spirit is closely identified with regeneration or conversion; and second, in other instances these experiences are separated in point of time. But this is just the conclusion which we reached from our study of the book of Acts. Thus the experience of the Apostolic Church and the teaching of the Apostolic writings agree, and, indeed, this must be so, for the Holy Spirit was the Inworker of the one as He was the Inspirer of the other. In fact, the words of Peter, on the Day of Pentecost-Acts ii. 39, 40-give us the key, which explains the teaching of the New Testament on this vitally important theme. There we learn, as we have seen, that the remission of sins or conversion and the reception of the gift of the Holy Ghost, while closely related, are yet separate and distinct both doctrinally and experimentally. When this principle of interpretation is clearly understood and firmly grasped, two resulting facts will be readily admitted, namely: first, the Holy Ghost may be received at the time of conversion; and second, the Holy Ghost may be received subsequent to conversion.

III. The Spiritual Crisis in the Life of our Lord.

The baptism of our blessed Lord with the Holy Ghost was a spiritual crisis in His life; it marked alike the beginning of His encounters with Satan and the opening of His public ministry of teaching and healing. As a Babe Jesus was horn of the Spirit in Bethlehem of Judea.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35.)

Moreover, as a Child and Youth the Spirit of God was with Jesus of Nazareth. Luke gives us two exquisite pictures, one of the boyhood and the other of the early manhood, of the Saviour:

"And the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon Him." Thus, the life of Jesus, during the silent years of the home training in Nazareth, was the object of the Holy Spirit's special and peculiar care. The growth and symmetrical development of His spirit, mind, and body were under the influence of the Holy Spirit. It was, furthermore, through the Holy Spirit that "the grace of God was upon Him," and that He increased in wisdom and stature, and in favor with God and man." But at thirty years of age a marked crisis came in the life of our Lord. It was then, at the river

Jordan, that Christ was not only baptized in water by John the Baptist, but also baptized with the Holy Ghost by His Heavenly Father. Thus we read:

"Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened,

"And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, This is My beloved Son; in Thee I am well pleased."
(Luke iii. 21, 22.)

What, then, was the significance of this marked crisis in the life of Christ? From His birth till His baptism the Holy Spirit was with Christ; but from His baptism till His passion the Holy Spirit was within Him. After the crisis at the River Jordan two Divine Personalities were inseparably united-Jesus of Nazareth and the Spirit of God. From that hour the life of Christ was wrought out in absolute dependence upon the Holy Spirit. Thus it was through the Holy Spirit that Christ met and overcame the Devil in the wilderness; it was through the Holy Spirit that Christ uttered His matchless words and performed His wondrous deeds; it was through the Holy Spirit that Christ offered Himself as sacrifice on the cross; and it was through the Holy Spirit that Christ was raised from the dead and declared to be the Son of God with power. The great difference, therefore, between the private life and public ministry of Jesus Christ is explained by His baptism at the Jordan and the incoming and indwelling of the Holy Spirit.

Now, the Apostle John tells us that "as He is, so are we in this world." (I. John iv. 17.) In this experience, therefore, as in all other things, Christ is our Divine Pattern. So, after we have been born of the Spirit-and it should not be long afterwards-we must be baptized with the Spirit. It is then in connection with taking Christ as our sanctification that we receive the Person of the Holy Ghost as our indwelling and abiding Comforter. When once He comes into our hearts, He never leaves us. We may indeed grieve Him, but we can never grieve Him away. (Ephesians iv. 30.)

IV. The Significance of Typical Rites and Historical Incidents.

From the Scriptures as a whole let us gather up a few typical rites and historical incidents, the spiritual significance of which strengthens the conclusion that we have already reached, namely: that the reception of the Holy Ghost is an experience separate and distinct from conversion, but yet not necessarily far removed therefrom in point of time.

1. The Crossing of the Jordan.

As we have seen in Chapter III, the passage of the Red Sea by the Children of Israel was a type of regeneration, but the crossing of the Jordan was a type of sanctification. The Red Sea represented separation from the world; the Jordan represented separation from self. Both experiences symbolized death but the death symbolized by the Jordan was deeper than the death symbolized by the Red Sea. Before the conquering hosts could victoriously possess their inheritance in the Land of Canaan Moses had to die, which

represented our death to the law; the River Jordan had to be crossed, which represented our death to sin.; the rite of circumcision had to be performed at Gilgal, which represented our death to the flesh; and Joshua had to surrender his own right of leadership and acknowledge the leadership of the "Captain of the Host of the Lord" which represented our death to self. Surely, all this is deeply significant of a second work of grace, a spiritual crisis after conversion, when by entire surrender and living faith we take the Holy Ghost to make real in us our identification with Christ in His death and resurrection and Christ's identification with us through His personal indwelling.

2. The Pillar of Cloud and Fire.

From the passage of the Red Sea till the erection of the Tabernacle the pillar of cloud and fire, the symbol of the Holy Ghost, went before the hosts of Israel, guiding them in the way and protecting them from peril. But after the Tabernacle was built the pillar of cloud and fire, the emblem of God's personal presence, became the Shekinah glory, which rested over the mercy-seat and between the outstretched wings of the cherubim. No longer did God thunder His commands to Israel from Mount Sinai; but He "called unto Moses and spake unto him out of the tabernacle of the congregation." Moreover, the time when this momentous change occurred is most suggestive. It was "the first day of the first month" of the second year, which marked a new epoch in the history of Israel.

Spiritually, the pillar of cloud and fire in advance of the marching hosts is typical of the presence of the Holy Ghost with us, as our Guide and Defender. But the hovering of the Shekinah glory over the mercy-seat and between the outstretched wings of the cherubim is typical of the Person of the Holy Ghost within us, as the Source of our holiness and the Spring of our service. Before we receive the Holy Ghost, He has to speak to us largely through the Divine providences of our lives; but after we receive Him, He can speak to us more intimately by means of His Personal Presence in our hearts. Furthermore, the first day of the first month, of the second year, is suggestive of the new epoch in Christian experience which is marked by the personal incoming and indwelling of the Spirit of God.

3. The Blood and the Oil.

In the ceremonial rites for the cleansing of the leper we have seen how he was first sprinkled seven times with the blood and then sprinkled seven times with the oil. The two rites were quite separate and distinct. The blood was a type of the redemption of Christ and the oil was a type of the baptism of the Holy Ghost. The oil was put upon the blood of the trespass offering. This order could not be changed; the cleansed leper could be anointed with oil only after he had been sprinkled with blood. Now, all this speaks to us of salvation and sanctification. We must first be covered by the blood and then be endued with the Spirit. We must take Christ as our Saviour before we can receive the Holy Ghost.

4. The Promise of Christ.

On one occasion Christ closed His instruction concerning prayer with these words:

"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 xi. 13.)

Here our Lord was addressing His followers, among them manifestly being some who were saved; yet He gives them the promise of the Holy Spirit, to be received in answer to prayer.

Again, in the upper room, just before His betrayal, the Master gave His disciples very explicit and definite teaching concerning the Holy Spirit. One of His parting messages was:

"If ye love Me, keep My commandments.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever;

"Even the Spirit of Truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye shall know Him; for He dwelleth with you and shall be in you." (John xiv. 15-17.)

In verse seventeen an important distinction is made in the use of the prepositions "with" and "in." "With" is the Greek *para*, and means "by the side of." "In" is the Greek *en*, and means "within." As we have seen there is a vast difference between having the Holy Spirit *with* us, and having Him *within* us. In the one case He is a presence outside; in the other case He is a Person inside. Plainly, the meaning is that before Pentecost the disciples had the Holy Ghost with them; but after Pentecost they were to have Him within them. This view of the Saviour's words is supported by the discriminating way in which the tenses of the verbs are used. "Dwelleth" is the present tense and refers to the time of Christ's speaking. "Shall be " is the future tense and refers to a coming time. Evidently, the Day of Pentecost was in the mind of the Master.

Once again, after His resurrection, Christ referred very definitely to the approaching advent of the Holy Ghost:

"And, 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 xxiv. 49.)

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts i. 8.)

Here the passage in the Acts of the Apostles explains the passage in the Gospel of Luke. There is no enduement of power apart from the incoming of the person; and we know that on the Day of Pentecost the Person of the Holy Ghost, the Gift alike of the Father and of the Son, was received by the company of one hundred and twenty disciples waiting in the upper room. The experience of these waiting disciples, therefore, teaches us the necessity

of distinguishing between salvation by the blood of the crucified Christ and sanctification by the indwelling of the risen Christ. They were saved men and women; yet until they had received the Holy Ghost, they were not enabled for a life of holy obedience, nor equipped for a ministry of abiding fruitfulness. So today after the cleansing blood of the cross comes the enduing power of the upper room. Calvary is not sufficient; we must have our Pentecost.

Second, the Two-fold Condition of the Reception of the Gift of the Holy Ghost

Contact with God, whereby the Christian becomes partaker of the holiness of Christ, has a human as well as a Divine side. On the human side contact is formed by a step of entire surrender and an act of appropriating faith. But these are the conditions of receiving the gift of the Holy Ghost. As such, therefore, we are now briefly to consider them.

I. A Step of Entire Surrender.

Another name for surrender is consecration. But as consecration is really a Divine work, surrender is a better term. The Christian can yield his heart and life, but he cannot consecrate them; only God can do that. Thus, the Old Testament priests did not consecrate themselves: Moses, acting for Jehovah, consecrated them; the priests could only yield themselves to be consecrated. (Leviticus viii. 1-13; Romans vi. 13; xii. 1.)

Surrender is giving up—a yielding to God. The believer must lay his whole life on the altar, relinquish all right to its control, and count himself henceforth and forever the Lord's. Surrender is a painful act. It means separation; it means sacrifice; it means self-denial; it means death. Before we come to know Christ as our Saviour we learn something of the meaning of surrender. It costs the sinner a good deal to give up the world with its pleasures and attractions. It is hard for him to separate himself from old associates and detach himself from old associations. But when we come to know Christ as our Sanctifier we learn the deeper meaning of surrender. It is one thing to give up the world; it is quite another thing to give up oneself. Yet this is what the Master requires of His disciples:

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (Matthew xvi. 24.)

Now, self-denial, which is the essence of surrender, does not mean giving up things; it means giving up self. Self is securely seated upon the throne of the heart, and stoutly effuses to abdicate in favor of Christ. But union with Christ means participation in His death. Now, in any form death is painful and terrible, at least in contemplation; and it is perfectly natural that the self-life within us should shrink from the ordeal of crucifixion with Christ. Yet there is no escape therefrom, if we are ever to know the liberty and delight of a life of deliverance from the dominion of sin and from the tyranny of the flesh. Therefore, like our blessed Lord we must become "obedient unto death, even the death of the cross." (Philippians ii. 8.) The self-life may shrink and quiver with pain; yet we must take our place with the Lord on the cross; and by a deliberate and determined act of the

will hold ourselves there, while the Holy Spirit passes the iron of judgment and death through our souls.

Surrender to God must be voluntary, complete, and final.

1. It must be voluntary.

Unless the step of surrender be taken voluntarily, the surrender will be made only in name, and will have no spiritual value. God calls men, but does not coerce them. In making choices and in deciding destiny the will is free. It is true that God will supply motives to right action; but He will not arbitrarily determine the decision of the will. Accordingly, if the will does not yield, there is no surrender; and if the will is not free in its action, the surrender is not voluntary. Compulsory surrender is the result of force; voluntary surrender is the result of love.

In the Old Testament the type of voluntary surrender is the offering of Isaac on Mount Moriah. The angel of the Lord spoke thus to Abraham:

"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, That in blessing I will bless thee (Genesis xxii. 16, 17.)

In the New Testament the example of voluntary surrender is the experience of Paul:

"But what things were gain to me, these I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

"And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." (Philippians iii. 7-11.)

But higher than the offering of Isaac and the example of Paul is the spirit of voluntary surrender exhibited by our Lord, Who is our Divine Pattern.

"Sacrifice and offering Thou didst not desire; mine ears hast Thou opened; burnt offering and sin offering hast Thou not required.

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O My God: yea, Thy law is within my heart." (Psalm xl. 6, 7; see Hebrews x. 5-9.)

"Let this mind be in you, which was also in Christ Jesus:

"Who, being in the form of God, thought it not robbery to be equal with God:

"But made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Philippians ii. 5-8.)

Finally, let us listen to the pleading tones of the Holy Spirit, as He exhorts us to a step of voluntary surrender to God:

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans xii. I, 2.)

2. It must be complete.

Unless surrender be complete, it is not surrender at all. A partial consecration is not sufficient; God will not accept a divided heart. We must not keep back part of the price. If we expect God to give Himself wholly to us, we must give ourselves wholly to Him. In the hour of surrender it is a good thing to make a mental inventory of our lives-spirit, soul, body, strength, time, talents, character, reputation, possessions, etc.--and then lay everything absolutely and unreservedly upon the altar.

If the blessing we seek is in any measure withheld, the cause will usually be a lack of whole-hearted surrender. We are holding back something that God is calling upon us to give over. In our view, perhaps, it is a very little thing, and does not matter; yet in God's sight that little thing is the key to the whole situation. The story is told of an Indian famine orphan, who gave the Lord a little box which was very precious to her and in which she had kept her private trinkets. The box was shut tight and locked. However, the child could not rest, and after several hours of conflict with her own heart, she brought the key and gave it to the missionary. It had cost the little girl more to surrender the key than it had to give up the box. Beloved, in giving Christ your heart have you kept the key? I beseech you to make a clean breast of everything; for God demands of every one "an unconditional surrender." Accept now the challenge the Lord makes in Malachi iii. 10:

"Bring ye all the tithes (literally, the whole tithe) into the storehouse, that there may be meat in Mine house and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

3. It must be final.

Unless surrender be final, it cannot be called true surrender. When rightly understood, surrender to God can neither be repeated nor recalled; it is unalterable and irrevocable. There are Christians who have a habit of making a re-consecration of their lives on every favorable occasion. Indeed, some believers give themselves anew to God with each recurring day. The motive which prompts to this act is of course entirely right, but the practice itself is clearly unscriptural. Thus Paul declared:

"For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed. unto Him against that day." (II. Timothy i. 12.)

One step of surrender, therefore, if it be intelligent and involve the whole life, should be sufficient.

Nor can the step of surrender, when once taken, be recalled, for it is a definite committal of the whole life to God. Now, the act of committal implies two parties-God and the believer; and neither party without the consent of the other can alter the terms of or withdraw from the transaction. Beloved, when you lay yourself with all your interests upon the altar, God accepts your sacrifice and seals it forever. There are, indeed, only two conditions upon which your step of full surrender could be repeated or recalled. The first is that God Himself should give back what you lay upon the altar; and the second is that you yourself should take it back. The former condition is impossible; for God will keep "that which we have committed unto Him against that day." Moreover, Christ said:

"My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

"My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." (John x. 27-29.)

But if the first condition be impossible, the second condition is improbable. No true-hearted child of God is at all likely to take his gift deliberately from the altar. Rather will he pray with the psalmist:

"Bind the sacrifice with cords, even unto the horns of the altar." (Psalm cxviii. 27.)

Although surrender should be made once for all, yet its daily recognition becomes a means of grace. Instead of giving ourselves anew to God, every morning let us say:

"Lord, I am Thine, entirely Thine,
Purchased and saved by blood Divine;
With full consent Thine would I be,
And own Thy sov'reign right in me."

Indeed, many times a day let us look up into the face of our Saviour and whisper, "I am my Beloved's and my Beloved is mine." Thus will He be delighted with our confiding trust, and will sweetly respond, "I have called thee by My name, thou art Mine."

II. An Act of Appropriating Faith. The gift of the Holy Ghost is received not only by a step of entire surrender but also by an act of appropriating faith. These two conditions must go together and in this order. Surrender is yielding to God; faith is taking from God. Again, surrender is negative and passive, while faith is positive and aggressive. Moreover, just as the step of surrender must be voluntary, complete, and final, so the act of faith must be definite, vital and appropriating.

In the act of faith through which we receive the Holy Spirit we must believe that God takes all that we give Him and that we take all that God gives us. On the Lord's side there will be no failure in taking; of this fact we may feel assured. He Who has prompted the step of surrender will not refuse the gift that we bring. When we lay our hearts and lives unreservedly upon the altar, Christ accepts our offering and seals it eternally His. Moreover, the altar sanctifies the gift.

Nor on our part will there be failure in taking, if we remember that Christ gives Himself far more freely and unreservedly to us than we give ourselves to Him. Let us not wait for a thrill of emotion before we count God true to His word. The Divine order is fact, faith, feeling. Whatever God says we must believe just because He says it; and then feeling will follow in its time as a matter of course. According to a converted heathen child, "Faith is believing a thing hard enough to act as if it was so." Therefore, when we have taken the step of surrender, let us count God faithful in meeting us and in giving us all our faith has dared to claim.

In the first place, let us believe that we are now identified with Christ in His crucifixion and resurrection. Let us count ourselves on the cross and in the grave with Christ. Let us count, moreover, that we are raised together with Christ and with Him are now seated "in heavenly places."

In the second place, let us believe that by our identification with Christ in His death and resurrection we have died unto sin and are living unto God. Let us count that the power of the flesh is broken, that the dominion of sin is destroyed, that self is dethroned from the heart, and that Christ is enthroned within. Indeed, it is now our privilege to claim with Paul:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."
(Galatians ii. 20.)

In the third place, and highest of all, let us believe that we have received the Holy Ghost and been baptized with power from on high. Let us count that by the incoming and indwelling of the Holy Spirit, Christ has been made unto us sanctification. Beloved, "the Comforter is come !" Before this He has been with you; but after this He will be within you. Nor will the Holy Ghost leave His temple which He now occupies and possesses. He

has come to abide forever. Glory! Like Christ after His baptism, your whole life from this solemn hour will be wrought out in continual and absolute dependence upon the Spirit of God. It is through the Holy Spirit that the Father will manifest Himself to you. It is through the Holy Spirit that Christ will reveal Himself in you. It is through the Holy Spirit that you will resist the devil in meeting and overcoming temptation. It is through the Holy Spirit that you will live a holy life. It is through the Holy Spirit that you will triumph in suffering and rise victorious over sorrow. It is through the Holy Spirit that you will speak messages full of life and power to the sinful and needy. And it is through the Holy Spirit that you will perform deeds that will extend the kingdom of God upon earth and thus hasten the return of our Lord.

We have said that it is through the incoming and indwelling of the Holy Spirit that Christ is enthroned in our hearts and is made unto us sanctification. Here, then, are two Divine Personalities. How can both Christ and the Holy Spirit dwell within us and how can we be sure that we always give to both equal recognition and honor? A little reflection will relieve these questions of perplexity. The Holy Ghost comes to us as the Spirit of Christ, baptized with His personal presence. In the Old Testament He is revealed as the Spirit of the Father; but in the New Testament He is revealed as the Spirit of the Son. Again, it is the office work of the Holy Ghost to represent Christ-to call attention to Him, to speak of Him, and to glorify Him. Thus, Jesus said:

"Howbeit when He the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He shall show you things to come.

"He shall glorify Me; for He shall receive of Mine, and shall show it unto you.

"All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you." (John xvi. 13-15.)

If it were not for our atmosphere, the sun, although a ball of fire, would shine coldly, like a twinkling star. But the atmosphere, which envelopes the earth, receives the rays of the sun and transmutes them into color, heat, and light. Likewise, if it were not for the Holy Ghost, Christ, Who is seated at the right hand of God, could only be honored and worshipped as our risen and ascended Lord. But the Holy Ghost, Who is the Breath of God, receives Christ and reveals Him to our hearts as Life, Light, and Truth. When we look through a telescope, we do not see the lens but the object which the lens brings near. So when we look through the Holy Ghost, so to speak, we behold Christ, not seated yonder in heavenly glory, but reigning within on the throne of our hearts. Indeed, when we are filled with the Spirit, we shall be conscious not so much of the presence of the Spirit as of the person of the Lord. Let us, therefore, occupy ourselves with Christ, while the Spirit of Truth undrapes His radiant figure, and standing in the background, so to speak, bids us gaze on His dear face.

Beloved, we have crossed the River Jordan. We have passed out of the "waste, howling wilderness" and are "over in the Land of Canaan." The seventh chapter of Romans with

its ceaseless struggles and discouraging defeats is in the past and we are living in the eighth chapter with its grateful rest and welcome deliverance. The vision of victory has been transformed into a glorious reality.

Now, when a radical and revolutionary transformation like this takes place in our hearts and lives we shall certainly know it. Moreover, we may expect the Holy Spirit to witness as definitely and as distinctly to His work of sanctification as He does to his work of regeneration. But while this is true, the witness in every case will not be the same either in kind or in degree. There are of course temperamental differences in people; and there are varying types of Christian experience, corresponding to these differences, which a knowledge of psychology helps us to understand and explain. For example, there are demonstrative persons; and when such persons experience sanctification, the witness of the Spirit is quite likely to take the form of exalted feeling or even ecstatic emotion. On the other hand, there are dispassionate persons; and in their case there is apt to be little, if any, feeling; but they will have a deep, quiet sense of spiritual satisfaction. But however this may be, the point to be emphasized is that in every instance of sanctification the witness of the Spirit, both in kind and degree, should be satisfactory to the believer himself who is sanctified. Moreover, a truly sanctified life will "bring forth fruit unto God;" and this fruit-"the fruit of the Spirit"--will be manifest to all.

It is not necessary for a Christian worker to notify a sinner when he is saved. The new light on the countenance, the new song on the lips, the new spirit of prayer, the new love for God-these and many other similar evidences of conversion will be seen and known of all men. Furthermore, God has promised to give to each regenerated heart the witness of its acceptance. In like manner, it will not be necessary for a Christian worker or a fellow believer to notify a child of God when he has received the Holy Ghost and taken Christ as his sanctification; indeed, spiritual injury has been done to many a soul by this practice. Beloved, if the Holy Ghost has really come to your heart to abide forever, He will surely let you know it. Nor will He keep you long waiting. Do not be satisfied with anyone's assurances upon this point. Resolve to hear direct from heaven for yourself. Of course you must take the Holy Spirit by faith; but it is your privilege soon to have your claim of faith sealed by the certainty of personal knowledge. A failure at this point now will only mean perplexity of mind and disappointment of heart later on. Therefore, take your Bible, and go alone with God, and continue to wait upon Him until you get an answer and are sure that you can say "Yes" to the vitally important question which Paul asked the disciples of Ephesus:

"Have Ye Received The Holy Ghost Since Ye Believed?"

CHAPTER IX. THE LAW OF RECKONING

There are two working principles, so to speak, of Christian holiness, namely: the Law of Reckoning and the Life of Abiding. The meaning and value of these must now be unfolded.

The principle of reaction meets us in the operations of grace as well as in the forces of nature. Mountain tops of spiritual blessing are generally followed by valleys of spiritual depression. The making of the covenant with God, whereby we receive the Holy Ghost through surrender and faith, is usually accompanied by a state of exalted religious emotion. In the course of a few hours, however, the spiritual atmosphere will be entirely changed. The flood tide of religious elevation has naturally been succeeded by the ebb tide of religious depression. The heavenly outlook which only yesterday was bathed in the radiance of Divine glory today wears an aspect of sombre hue. The warmth, light, and life of the new found joy have gone from the heart, leaving it cold, and dark, and dead.

Dear friend, have you had this experience? Is this your experience now? Are you surrounded by an atmosphere of unreality and insincerity? In the absence of all spiritual feeling are you tempted to believe that you are playing the part of a hypocrite in claiming that you have received the Holy Ghost? Still more than this: Does the old life that you have nailed to the cross seem to come hack with all its power of evil suggestion and lustful desire? In fact, do you "feel just the same as ever," and as if the glorious experience of yesterday were nothing but a fading dream?

Beloved, such an experience is only a temptation, the work of Satan, to discourage your heart and destroy your faith. The devil takes advantage of the natural reaction of the soul from a season of perhaps intense spiritual exaltation to create an atmosphere of unreality and to try to make you feel insincere and even hypocritical in your honest claim of faith that you have received the Holy Ghost. Moreover, the devil has the power to bring back, in thought and feeling, the shadow of your former self; and he will endeavor to make you believe that the vision of victory has not been transformed into a glorious reality.

What, then, is to be done? Why, such an experience as this is just the spiritual condition to which the law of reckoning applies. Let us, therefore, try to get a clear idea of the nature and operation of this law. Indeed, its importance cannot easily be overestimated; for when rightly understood it must be recognized as one of the fundamental principles of the new life of holiness in Christ. In Romans vi. II, Paul says:

"Likewise *reckon* ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Now, there is a Greek word, occurring about forty times in the New Testament, which is variously translated in the Authorized Version "reckon," "count," and "impute." Literally, it signifies *to put things together*; and then, to calculate or compute. In its ordinary use,

reckoning is a mathematical term, and denotes a cold, calculating operation of the reasoning faculty. The process is devoid of poetic sentiment and even of sensation. Thus, when a merchant makes out his accounts or balances his books the operation is one of pure computation, and the result is *reckoned* according to the fixed laws of numbers.

Spiritually, reckoning is simply counting that to be true which the Bible declares to be true. It is our Amen to what God says. Thus the New Testament states that by our union with Christ in His death and resurrection we are "dead indeed unto sin, but alive unto God." Apart from all feeling, therefore, we count this to be true; and as we boldly maintain this attitude, God transforms "faith reckonings into glorious realities."

Thus, reckoning is the key to a victorious Christian life. Indeed, it is the pole star, so to speak, of the believer's walk with God. In this state of depression for example, when the spiritual atmosphere is charged with a sense of insincerity and unreality, we must maintain our attitude of victory by the law of reckoning. We must count that God makes real *in* us by the Spirit all that Christ has made real *for* us on the cross. We must steadfastly *reckon* that we are dead unto sin and alive unto God. We must steadfastly *reckon* that we have received the Holy Ghost. We must steadfastly *reckon* that Christ has been made unto us sanctification. There are, indeed, some people who seem to make light of reckoning, calling it all a "make believe." But surely, they cannot have fully grasped the inner spirit of this Divine principle. A thing does not become true simply because we reckon it to be true. It is just the other way. The thing is true, whether we reckon it to be true or not; but our act of reckoning does make it experimentally real. And moreover, while there is no sentiment or emotion in the law of reckoning, there is a good deal of both sentiment and emotion in the practical victory which the operation of the law brings.

Now, it is of the utmost importance that we clearly understand just what it is that we are to reckon. We are to reckon that *we ourselves* are "*dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*" (Romans vi. ii.) This expression requires the most careful consideration.

In the first place, we are to reckon ourselves *dead unto sin*. Sin is not dead, but we are dead to sin. Between these two things there is a vast difference. What, then, does it mean to be dead to sin? According to scientists, life is "the correspondence of an inner organism with its outer environment." When this "correspondence" ceases the result is death. Following out this explanation, we may say that a person is "dead" to a thing, when he is out of "correspondence" with that thing. Thus, a blind man is dead to light and color. Light and color exist, but not for him; he has no eyes with which to behold the faces of loved ones, or to enjoy the beauties of nature. Again, the deaf man is dead to sound. Sound exists, but not for him; he has no ears with which to hear the voices of friends or be charmed by the harmonies of music. Now, in like manner are we dead to sin. By nature we are in correspondence with sin; but by union with Christ in His death and resurrection and by the incoming and indwelling of the Holy Ghost we are out of correspondence with it. Sin exists, but not for us while we abide in Christ and walk in the Spirit we are dead alike to its presence and power. Another illustration is pre-occupation of mind. Some people have such intense power of mental concentration as for the time

being to become entirely pre-occupied with the thing in hand. They will pass a friend on the street without salutation or even recognition. When spoken to, they will not answer. Indeed, something extraordinary must occur in order to divert their mind or arrest their attention. For the time being they are "dead" to their surroundings. So by our pre-occupation with Christ and with the things of the Spirit we become dead to sin. The world, the flesh, and the devil with their seductive temptations are all around us; but while we abide in Christ and walk in the Spirit we are insulated, so to speak, from their destructive power.

In the second place, we are to reckon ourselves *alive unto God*. "Dead unto sin is the negative side of our reckoning; "alive unto God" is the positive side. Now, the sinner is out of correspondence with God; he is "dead in trespasses and sins." The Christian, however, is in correspondence with God; he walks "in newness of life." The believer is "alive unto God." Indeed, the deeper work of the Holy Spirit in sanctification quickens every spiritual sense. By the heavenly anointing our eyes are opened to see Divine truth; our ears are unstopped to hear "the still, small voice;" our taste is renewed to feed upon the "living bread;" our touch is refined to detect the presence of Christ; and we become of "quick smell in the fear of the Lord." (Isaiah xi. 3; margin.) Moreover, by the incoming of the Spirit and the indwelling of Christ our whole being is made "alive unto God;" there is a quickening of every faculty and power of the mind and of every member and organ of the body.

But, in the third place, we are to reckon ourselves dead unto sin, and alive unto God *through Jesus Christ our Lord*. In ourselves we are not dead unto sin nor alive unto God. It is Christ Himself Who puts us out of correspondence with sin and puts us in correspondence with God. If our reckoning is to be made real, we must, therefore, abide in Christ and walk in the Spirit. As our union with the Lord was established by an act of appropriating faith so it must be maintained by an attitude of steadfast reckoning.

Let us clearly understand, then, that the devil has power to bring back the shadow of the old life, but that we must meet his attack by the reckoning of faith. We must learn that Satan can insinuate evil suggestions into our minds and project sinful desires into our hearts. It is his device to manufacture and overshadow us with a personality closely resembling our former self and then try to palm off as ours this work of his own invention. Indeed, it is at this point that many Christians who have entered the deeper life fail because of ignorance and lack of reckoning. When the "old man" that has been nailed to the cross comes back in wicked thoughts and carnal desires, they do not recognize the trick of the enemy, which they should repudiate and ignore. Partly in fear because of the experience, and partly in discouragement because of the temptation, they are led to identify themselves with their dead and buried past, and thus they fall an easy prey to its ensnaring influence and destructive power. A corpse must be kept under ground, else it will cause death to the living. So the "old man" must be kept by faith in the grave of Christ, else he will pollute our hearts and minds and destroy our faith.

Thus, the law of reckoning is the secret of victory. A bold claim of faith will save us from being engulfed by the waves of reaction and keep us from discouragement and despair in

the hour of depression. Remember, beloved, that the thing that seems real is the unreal; and the thing that seems unreal is real. The insincerity and unreality, which envelope you like the atmosphere, are only apparent. It is the work of Satan. The vision of victory *is* a glorious reality. The Comforter *has* come. Christ *now* reigns within on the throne of your heart. Hallelujah! Between you and the "old man" stands forever the cross of Christ. The self-life that would again fasten itself upon you is no longer yours. Never can the past come back; for it is buried forever in the grave of Christ. Therefore, no matter what the devil says, refuse to believe it. Discount your feelings, whatever they may be. In spite of everything reckon that God meets your trust and that the victory is yours. Ignore, then, the shadow of the past which Satan brings back. Do not fear it; for fear will paralyze your faith and make you an easy prey to sin. Repudiate the shadow, as something from which you have been separated and are henceforth forever detached. If you will treat the shadow thus, it will vanish like the mist before the morning sun; it will disappear like a spectre of the night.

"Let us reckon, reckon, reckon,
Let us reckon, rather feel;
Let us be true to the reck'ning,
And He will make it real."

CHAPTER X. THE LIFE OF ABIDING

On our part contact with God is maintained not only by the law of reckoning but also by the life of abiding. Holiness flows from union with Christ, and apart from abiding in Him we have no purity or fruitfulness. Thus Jesus said:

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for *without Me* (that is, apart from Me) *ye can do nothing.*" (John xv. 4, 5.)

Abide is a familiar but interesting word. The Greek verb is *meno* or *menein*, from which comes the English word *remain*, and which is rendered in the Authorized Version by a number of expressions, for example: abide, dwell, remain, continue, tarry, endure, be present, etc. With reference to our union with Christ a good translation would be *live*. Thus in John xv. 9, "Continue ye in My love," the force of Christ's command would be better brought out by reading, "Live ye in My love."

To abide in Christ means two things, namely: Obedience and Fellowship. By keeping the commandments of God and by communing with Him through the Spirit we abide in Christ.

I. Obedience.

In I John iii. 24, abiding in Christ is described as a life of obedience:

"And he that keepeth His commandments dwelleth (that is, abideth) in Him and He in him."

One of the ringing messages of the Old Testament is the absolute necessity of perfect obedience. Thus, the high estimate which God placed upon the observance of His law is seen in the solemn words of Samuel the prophet to Saul the rejected king:

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (I. Samuel xv. 22, 23.)

But Israel did not keep the law nor obey the voice of the Lord. Yet the cause was not in the law, which was "holy, just, and good," but in the people who were weak, wayward, and wicked. In the midst of the national failure, however, the prophets foretold a time, when the law of God would be obeyed and when His voice would be obeyed:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." (Jeremiah xxxi. 33.)

"And I will give them one heart, and I will put My Spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

"That they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My people, and I will be their God." (Ezekiel xi. 19, 20.)

"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 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." (Ezekiel xxxvi. 25-27.)

Literally, these glorious promises must be referred to Israel, but spiritually they may be applied to the Church. For the Church they were fulfilled at Pentecost, and are for believers to claim in the present age.

Even more strongly, if possible, than the Old Testament does the New Testament emphasize the absolute necessity of perfect obedience. Thus, in His parting address to His disciples Jesus said:

"If ye love Me keep My commandments."

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and manifest Myself to him."

"If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." (John xiv. 15, 21, 25.)

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." (John xv. 7, 10.)

Now, although Israel could not obey the law of God, yet Christians can keep the commandments of Christ. Indeed, Jesus made obedience an essential mark of true discipleship. "Ye are My friends (that is, disciples,) if ye do whatsoever I command you." (John xv. 14.) In Ezekiel xxxvi. 27, we read:

"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.

Here the prophet declares that the incoming of the Holy Ghost will have a causative power unto obedience. As a result of the Spirit's indwelling, the promise is, not that we may but that we shall obey the voice of the Lord and walk in His holy ways. Again, in Romans viii. 3, 4, we read:

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned in the flesh;

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Here the apostle declares that the purpose of the incarnation of Christ and the incoming of the Spirit is "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." In other words, the sanctifying work of the Holy Spirit in our lives will be to produce that renewal of character and righteousness of conduct which the law failed to produce.

Christians today, therefore, do not have to try to keep the commandments of Christ in the same way that Israel of old tried to keep the commandments of God, and utterly failed. For, in their efforts to observe the law of Moses and obey the voice of the Lord the chosen people struggled hopelessly against an evil heart and a perverse will. To believers, however, has been given a changed heart and in their inmost parts has been written the Divine law. Thus, obedience is the product of holiness-the fruit of the incoming of the Spirit and the indwelling of Christ.

In a popular manual on the deeper life the writer tells of a wilful and wayward boy, whose mother had, without avail, tried every means within her power to make teachable and obedient. One day in despair, she said to a sympathetic friend, "I wish I could get inside my boy, and think through his mind, and love through his heart, and act through his will. If I could only do this, I would soon make him teachable and obedient, for I would cause him to think pure thoughts, and love good things, and always do what is right."

Beloved, the futile wish of the fond mother for her boy, is gloriously realized by God in the lives of His children. Though we often desire to do right, yet in ourselves we are weak and wayward, with a rebellious will and a disobedient heart. In our own strength we cannot keep the commandments of Christ, nor fulfill the perfect will of God. But Christ Himself by the Holy Spirit will come and live within us. To us He will give the hearkening ear to hear "the still, small voice," and the yielded heart to "walk in the Spirit." Then shall we be enabled to keep His commandments and please the Father in all things. Thus, through our minds will throb the lofty thoughts of God, through our hearts will pulsate His holy desires, and through our wills will be wrought out His sublime purposes. May we not pray:

"Live out Thy life in me,
Live out Thy life in me;
By Thy wonderful power,
By Thy grace every hour,
Live out Thy life in me."

II. Fellowship.

In John vi. 56, 57, abiding in Christ is described as a life of communion or fellowship:

"He that eateth My flesh and drinketh My blood dwelleth (that is, abideth) in Me and I in him.

"As the living Father hath sent me, and I live by the Father, even so he that eateth Me, even he shall live by Me."

Fellowship is an attractive and suggestive term. The Greek noun, *koinonia*, literally signifies partnership or participation. The word is used to express the intimacy communion, and oneness, which exist between Christ and the believer.

"He that is joined to the Lord is one spirit." (I Corinthians vi. 17.)

...and truly our fellowship is with the Father and with His Son Jesus Christ."

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I. John i. 3, 7.)

Our Lord's chosen symbol of the union and communion of the believer with Himself was the vine and the branches. Now, the relationship between obedience and fellowship may be illustrated by the connection between the grapes and the sap. Grapes are the fruit of sap, while sap is the source of grapes. Each is related to the other, while both in turn are dependent upon the vine. So obedience is the fruit of fellowship, while fellowship is the spring of obedience. Each is related to the other, while both in turn are dependent upon Christ. In fact, without true fellowship there can be no practical obedience; and without practical obedience there can be no true fellowship.

Glorious, however, as is the reception of the Holy Ghost, it is not the climax of spiritual life; it is only a unique crisis, which marks a new beginning in Christian experience. After the baptism comes the fullness of the Spirit. After the bond of union with Christ has been established the life of communion with Him must be maintained. Indeed, in the blessed experience of sanctification we shall never be able to comprehend, much less to compass, all the heights and depths, the lengths and breadths, of the matchless love and infinite power of God. In I. Corinthians xii. 13, we read:

"For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into One Spirit."

Again, in Ephesians v. 18, Paul exhorts believers:

"Be filled with the Spirit." (Literally, in the Spirit.)

Now, the fullness of the Spirit marks an advance upon the baptism of the Spirit. The Divine gift of the Spirit, like the new birth by the Spirit, is, as have seen, a distinct act and a definite transaction. There is a time when we take Christ to be our Saviour; and there is a moment when we take Him to be our Sanctifier through the incoming of the Holy Ghost. The fullness of the Spirit, however, is quite different from these experiences. Unlike them it is not an act, but a process; it is not a transaction, but a habit. Having received Christ (act), we grow up into Him in all things (process). Having received the Holy Ghost (transaction), we drink, and keep drinking, of His fullness (habit). Thus, the infilling of the Spirit is the life of fellowship with Christ.

But this is just the point where many earnest children of God who are seeking the fullness of Divine blessing fail of the complete satisfaction of every need of spirit, mind, and body. They have received the Holy Ghost; this they dare not doubt. Moreover, they have had what to others as well as to themselves is clear and convincing evidence that "the Comforter has come." Yet their lives are without rest and joy, without power and fruit; indeed, their hearts are "one vast continent of unexplored longings and unsatisfied desires."

Beloved, is this your experience? Have you been wondering what the trouble is? Let me tell you. You have taken Christ to be your Sanctifier, but you have not "followed on to know the Lord." You are not living in His love. You have received the Holy Ghost as your Abiding Comforter, but you have not been drinking in His joy and power. You are not "filled with the Spirit." What do you think would happen to a diver who under water should not breathe through his air tube? Dear friend, you are spiritually starving. Your life is like a bottle corked tight in the ocean. All around is the limitless sea, yet the bottle inside is empty and dry. Spiritually open up your whole being to God. Wait upon the Lord. Study the Word. Feed upon Christ. Drink in the peace and rest, the joy and power of the Holy Ghost. Learn to live by the moment. Every time you feel spiritual hunger, feed upon the Living Bread. Every time you feel spiritual thirst, drink of the Living Water. Thus will you know the joys of fellowship with Christ, and your whole life will be kept fresh, fragrant, and fruitful in the fullness of the Spirit.

CHAPTER XI. THE BROKEN CIRCUIT.

It cannot be too strongly emphasized that holiness is retained only while vital contact with Christ is maintained. On our side this Divine contact may be interrupted and even temporarily broken. Now, an interrupted or broken circuit, when it occurs, always results in a darkening of the spiritual sky, a loss of conscious fellowship with Christ and a lack of real victory in the life. This experience may be illustrated from electricity. In order to make a circuit the wires from the positive and negative poles of a battery must be brought together. This forms the contact, as it is called; and upon the contact depends the electric current. Breaking the contact interrupts or destroys the current. The separation of the wires need not be great—only just so that they do not touch. In like manner, our holiness depends upon contact with God; and anything that breaks or impairs this vital contact, however slight it may be, interrupts our communion with Christ and brings defeat instead of victory into our lives.

Now, there is just one thing and one thing only, that can cause an interrupted or broken circuit between the soul and Christ. This is sin. *Sin breaks the contact.* But let it be clearly understood that when we say that sin breaks the contact, we refer not to the practice or habit of sin, but to the commission of a single and solitary act of sin. It is true that regeneration *destroys* the love of sin and that sanctification breaks the *power* of sin. No one who has been truly converted and received the Holy Ghost can possibly thereafter live in sin or habitually practice sin. This is the clear teaching of I. John iii. 6, 9:

"Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him."

"Whosoever is born of God *doth not commit sin*; for His seed remaineth in him; and he *cannot sin*; because he is born of God."

In these passages the italicized verbs are in the present tense, which in Greek denotes *continuous or repeated action*. In each instance the expression "practise sin" will better bring out the force of the original. Thus we may render as follows: "Whosoever abideth in Him practiseth not sin; whosoever practiseth sin hath not seen Him, neither known Him." Again: "Whosoever is born of God doth not practise sin; for His seed remaineth in him; and he cannot practise sin because he is born of God." See also Galatians v. 21, where the Greek verb translated "do" in the Authorized Version is rendered "practise" in the Revised Version.

But while this is all gloriously true, it is not true that a believer can ever reach a state of grace, where *it is not possible to commit an act of sin*. In Galatians vi. 1, Paul says:

"Brethren if a man be overtaken in a *fault* (literally, this word means a *falling aside*; it is one of the Scriptural terms for sin), ye which are spiritual restore such an one in the spirit

of meekness; considering thyself lest thou also be tempted." Moreover, in I. John ii. 1, the beloved apostle says:

"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."

Here the italicized verbs are not in the present tense but in the aorist tense, which denotes a *single and solitary act*. Yet even such an experience is not necessary, for the apostle distinctly states: "These things write I unto you *that ye sin not*"--that is, that ye may not commit even an act of sin. Indeed, Jude declares that God is "able to keep you from falling (R. V. stumbling), and to present you faultless before the presence of His glory with exceeding joy." (Verse 24.)

The sin that interrupts or breaks the believer's contact with Christ may be occasioned in various ways. It may, for example, be due to a failure in reckoning. Because of fear of the shadow of the past or because of the pressure of temptation you may have taken your eyes from Christ and fallen under the power of the old life. Again, it may be due to unsteadfastness in abiding. The secret of abiding is not mastered in a moment; and you may have stumbled or fallen in honest but mistaken efforts to keep Christ's commandments and live in His love. Still again, it may have resulted from disobedience to "the still, small voice." Perhaps you have not met God squarely in some of His dealings with you. You have not kept saying "Yes" to Christ. You have not been careful in little things always to "walk in the Spirit." You yourself, dear friend, know just what happened; or, if you do not know and will be honest with God, He will show you. At any rate your contact with God has in some way been broken. You are not enjoying conscious fellowship with Christ. Your spiritual sky is overcast with clouds. You are not in victory. And the reason is: You have sinned.

Two grave perils that should be avoided beset a soul out of fellowship with Christ. One is the temptation to discouragement and despair. The other is the unwillingness to acknowledge sin and even the attempt to evade and ignore it.

On the one hand, discouragement and despair which are always the work of the enemy expose the soul to fierce temptations and make it an easy prey to presumptuous sins. Consequently, if you have a fall, beloved, do not allow yourself to become discouraged nor plunged in despair. The fall is indeed sad, but it is not hopeless. There is of course a prestige that comes from never losing a battle; but the loss of a battle does not necessarily involve the loss of a campaign. Many a campaign, indeed, has been lost, yet a war has been won. Cheer up, then, dear heart, cheer up! Remember that on God's side the contact is not broken; He still holds you safe in His almighty army. Moreover, nothing can separate you from the love of Christ. And the blessed Comforter has promised to abide with you forever. But for a moment the Lord is in hiding. Because of your sin a cloud has come between you and your Saviour. As of old you cannot see His blessed face nor feel the thrill of His radiant presence.

On the other hand, the unwillingness to acknowledge sin and the attempt either to evade or ignore it is even a graver peril than the temptation to discouragement and despair. Such a dangerous attitude towards sin is the result either of the deceptive snare of Satan or of unscriptural views of sanctification. It is one of the devices of the devil to try to blind us to the "exceeding sinfulness of sin." Again, those who believe in "sinless perfection" can never of course consistently admit that they can commit sin. To them there must be some other explanation. So, what the Scriptures call sin, they call "an error of judgment," "an innocent mistake," "an infirmity of temper," "righteous indignation," or some other equally mild and delusive term. An act cannot be wrong, they contend, if the motive which prompts it is right. Thus, not having, in their view, committed sin, they have no confession of sin to make. My beloved friend, beware of such trifling with sin. It will so dull your moral sense that soon you will not be able to discriminate between right and wrong. Sin is a horrible monster; unless confessed and pardoned, it will separate the soul from God. For a time indeed you may have a fancied feeling of security; but in the end your faith will be destroyed and you yourself plunged into the darkness of hopeless ruin and utter despair.

Now, there is one and only one remedy for sin. This is the blood of Christ. Consequently, there is one and but one way in which an interrupted or broken contact with Christ can be restored; and this is by the honest confession of sin and its complete cleansing by the blood. Beloved, whenever you feel yourself out of conscious touch with Christ, go at once to the blood. Do not lose a moment. Delay is perilous. Neither attempt to justify yourself nor indulge in vain regrets. At once confess your sin to God and seek full pardon and complete cleansing. Keep nothing back; make a clean breast of everything. Call sin by its right name. For example, if you have manifested impatience or irritability of temper, if you have given way to anger, jealousy, or any other form of passion, do not call it nervousness or peculiarity of temperament. Own up squarely that it is sin. Moreover, if you have wronged a brother or sister in Christ apologize-make complete reparation and, if necessary, full restitution before you seek pardon and cleansing from God.

If in this way you will meet God in honest confession, He will meet you in complete cleansing. His promise is:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John i. 9.)

Thus will the Lord lift the burden of condemnation, dispel the overhanging clouds of darkness, bring you back into conscious fellowship with Himself, and restore unto you "the joys of His salvation." But do not wait for feeling. Take God at His word. Believe that He meets you in complete cleansing and in full restoration. Then at once resume your former attitude of reckoning and take your old place of fellowship, thus learning by your humbling experience to listen to "the still, small voice" and to "walk in the Spirit," and trusting the Lord more fully than ever to "keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." (Jude 24, 25.)

CHAPTER XII. THE UPLOOK AND THE OUTLOOK

To a holy life there is both an uplook and an outlook. The uplook is the blessed hope of Christ's return. We must be holy to meet the Lord in the air and to receive the reward which His coming will bring. The outlook is the world-wide harvest field. We are saved to serve; we are sanctified to minister the riches of Divine grace to the sinful and needy.

I. The Uplook.

To a holy heart is vouchsafed a heavenly vision. Eyes that are cleared of the mists of sin behold undimmed the face of the Lord. Thus Jesus said:

"Blessed are the pure in heart; for they shall see God." (Matthew v. 8.)

Again, the writer of the epistle to the Hebrews says:

"Follow peace with all men, and holiness, without which no man shall see the Lord." (xii. 14.)

Now, the personal return of our blessed Lord is the highest incentive to a holy life. In I. John iii. 1-3 we read:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

"And every man that hath this hope in him purifieth himself, even as He is pure."

Among the children of God there is a growing belief that the return of Christ is near at hand. The exact time of His coming, however, is uncertain. Nevertheless, it is our duty to watch for the appearing of Christ, and be ready to meet Him, when He comes in the air.

The story is told of a father, who once went on a journey, leaving word with his family that he expected to return by a certain train on an appointed day. When the day arrived, the mother washed and dressed the children and sent them to the depot to meet their father. But he did not come. So the following day the children went again, and the next day after, and still the next; indeed, they continued every day to meet that train, until at last the father came. One good effect of the father's uncertain arrival was that the children kept clean.

Beloved, are we keeping our hearts and lives clean in daily expectation of the return of our Lord? Some day we shall all have to meet Christ face to face. And the momentous

question is: How shall we meet Him? Shall it be in servile fear or in childlike confidence? The beloved apostle exhorts us:

"And now little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (I. John ii. 28.)

To this end let us heed the solemn warning of the Saviour:

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning:

"Lest coming suddenly He finds you sleeping.

"And what I say unto you, I say unto all, Watch." (Mark xiii. 35-37.)

To those who are slothful and unprepared Christ will appear as a righteous Judge; but to those who are watchful and prepared He will appear as a Beloved Friend. But the personal return of our blessed Lord is also the truest inspiration of a holy life. In II. Peter iii. 10-14, we read:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

This is an impressive example of a class of New Testament passages which represent the personal return of Christ as the only hope of the world and the Church. Morally, the world of today is wobbling in its orbit, madly plunging toward despair and destruction. Spiritually, the professing church of this age, in the judgment of a writer of exceptional spiritual discernment and wide observation, is in a state of petrification and putrefaction—hardness and rottenness. The alert believer, who accurately reads "the signs of the times," finds little encouragement to look for improvement. Indeed, the only hope of both the Church and the world is the purifying fire of "the day of the Lord." According to prophecy this dispensation will end in dissolution and destruction; but out of the universal wreck "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." This millennial age of righteousness and peace will be

ushered in by the personal return of Christ. Our hope, therefore, is not in the fading present, but in the radiant future. Indeed, the only thing worth living for is the coming of the Lord.

Some years ago there lived a lad in one of the states of the Central West. Thoughtful and studious by nature, yet his view of life was, of course, bounded by the mind of a boy. He loved the games and gatherings of childhood; indeed, the anticipation of going to a birthday surprise party would give him pleasure for many a day. But the lad grew and his outlook upon life widened. Early he caught a vision of college; and he thought that to be a freshman in the great university would fill his cup of joy to the brim. In course of time the youth entered college, but found that the delights of freshman life were not all he had dreamed. Then he thought that the height of ambition must be to be a senior and graduate with honor on Commencement Day. In due time, indeed, he became a senior, and in cap and gown received his degree with honor amid the plaudits of fond parents and admiring friends. But the young graduate's cup of joy was not full; and so again he widened the horizon of his ambition. He then decided that the supreme goal of his life would be reached, if he should go through a theological seminary, become pastor of a church, and be ordained to the ministry. All this came in its time, and along with it additional academic honors and degrees. When at last, however, the young minister stood in his own pulpit, and faced his own people, he again found that his dream was unfulfilled; he realized that his heart was not satisfied. Yet he was indeed devoutly grateful that God had "counted him faithful, putting him into the ministry." Moreover, he did esteem it the most exalted privilege to "preach the unsearchable riches of Christ." But he had not found the supreme goal, the true source of the highest inspiration and the deepest satisfaction of Christian life and service. The thought came to him of attempting to build up a big church, of striving to become a great preacher, or of seeking to win distinction in scholarship; but none of these things were lofty enough and enduring enough to fire his mind and stir his heart to its profoundest depths. In fact, he had no ideal which completely satisfied his ambition and which was thus worth living for. Finally, one day there came to the young minister the heavenly uplook. His faith caught the sublime vision of the glorious hope of Christ's return. His heart was filled with expectant joy. At last his early dream was fully realized. At last he had his ideal. At last he had found the supreme goal of Christian service, and the true source of the highest inspiration and the deepest satisfaction of a holy life. Since that memorable day he has taken as his glowing watchword: "Unto the coming of the Lord."

Beloved, what is your ideal? What are you living for? God declares that He has set eternity in our hearts. How, then, can we ever be satisfied with the pleasures and pursuits of time? May you speedily learn that there is nothing in this world worth living for. May God give you the heavenly uplook. May your faith catch the glorious vision of Christ's return. May you, like the young minister, find "that blessed hope" to be the supreme goal of Christian service and the true source of the highest inspiration and the deepest satisfaction of a holy heart. Indeed, over your whole life may you inscribe the sublime watchword: "Looking for and hasting unto the coming of the day of God."

II. The Outlook.

Finally and briefly, to a holy heart there comes an outward calling. Eyes that have caught the heavenly vision are open to the harvest fields of the world. In John iv. 35, Christ says:

"Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Now, holiness means separation for service. The separation is unto God; but the service is for man. Yet all service for man is of course, also service for God. Therefore, sanctification, while a blessed experience, is not an end in itself; it is rather a glorious means to a still more glorious end. This end is a life of fruitful and abiding service alike to God and man. Indeed, we are saved to serve; we are sanctified to minister the riches of Divine grace to the sinful and needy.

A holy heart, then, will be an unselfish heart. It will not live for itself, but will expend its consecrated energies in ready service and in willing sacrifice for others. Again, a holy heart will bear fruit unto God. Fruit is the result of the in-coming of the Spirit and the indwelling of Christ. It manifests itself not only in active ministry but also in passive suffering. It includes graces of character as well as records of achievement. Finally, a holy heart will burn with missionary fire. It will have a passion for souls. It will love the lost and seek to win them. Moreover, it will be pressed in spirit towards "the regions beyond."

Beloved, have you received the Holy Ghost? Have you taken Christ to be your sanctification? Have you had a vision of the world's need? Has there come to you the outward calling? If so, then you are living an unselfish life. Then you are bringing forth fruit unto God. Then you are burning with missionary zeal. If so, then you have a passion for souls. Then you love the lost and are seeking to save them. Then you are pressed in spirit towards "the regions beyond." Surely, you will go, if you can. Surely, you will give what you can. Surely, you will pray all you can.

"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isaiah vi. 9.)

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. * * *" (I. Corinthians xvi. 2.)

"Therefore said He unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." (Luke x. 2.)