



"You will know them by their fruits." Mt. 7:16

HOLINESS AND ITS RELATIVES

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1. HOLINESS AND ITS RELATION TO THE NEW BIRTH

"Ye must be born again." -- John 3:7

"And the very God of peace sanctify you wholly." -- 1 Thess. 5:23

We assume that in these two statements of Scripture we have brought to our attention two distinct and definite works of grace. The first is the beginning of the second and the second is the sealing of the first.

In the first work of grace there are several things which take place simultaneously but which are different. In cataloging them as follows we do so in the interest of convenience and not importance. First, we have justification -a change in our standing before God, a change in His record concerning us, and a change in His attitude toward us. Second, we have conversion which brings a change in our way of living. Third, we have adoption which is a change in our relationship. Fourth, we have regeneration which is a change in our spirit through the impartation of divine life into the faculties of our dead spirit.

Regeneration is that part of the first work of grace in which sanctification is begun. It is reported Dr. Pepper was one time preaching on sanctification as a second work of grace when a young man, thinking he was rather smart, arose and addressing the speaker said, "Doctor, if sanctification is a second work then tell me when does regeneration end and sanctification begin?" He replied, "Young man, your sanctification began when you were regenerated and your regeneration ended when you began to fight sanctification." How any one can oppose the completion of what they partially have has always been a mystery to me.

In this experience there is a purging of the conscience from dead works (Heb. 9:14 and 10:22), and a cleansing of the hands, which implies a cleaning up of the outward life James 4:8).

This delivers us from the external and internal acts of sin but not the internal condition of sin. It lifts the recipient to a place where physically and mentally he has the ability to sin but where morally he is able not to sin. That is, he loves God so much that his love for Him restrains him from disobeying Him. Before he will commit actual transgression, some sin of omission will have to weaken his faith in and love for God.

This experience, however, as great as it is, does not take the bent to sin out of the heart.

The disciples, before the day of Pentecost, were certainly twice-born men. In John 1:11 we read, "He came unto His own and His own received him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The actions of their lives were certainly not the actions of unconverted men. We are told they left all and followed Jesus, which is certainly not the act of a sinner. They were told to rejoice because their names were written down in heaven, which thing sinners could not do. It was said of them that Christ was glorified in them, and they kept His word, and none of them were lost but the son of perdition, and they were not of the world even as Christ was not of the world, none of which can be affirmed relative to sinners. We must certainly conclude they were born-again children of God.

That something more and different took place in their hearts on the day of Pentecost is evident from the statement of Peter. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." -- Acts 15:8, 9 The inference here is very clear that the baptism with the Holy Ghost was accompanied by the purifying of the heart.

Sanctification was a definite crisis in the lives of the disciples and was a second definite experience. It has been pointed out by some, however, that since the Holy Ghost has been given, we receive Him in His fullness in the first work of grace, therefore there is no need of a second work in this age. One may receive Him in the fullness of His personality but not in the fullness of His operations, as there is a carnal obstruction that keeps Him from full and free operation in the heart and life. Civil warfare is maintained on the inside. The flesh lusteth against the Spirit and the Spirit against the flesh. There is a need to receive Him in all the fullness of His operations by allowing Him to purge out the sin principle by a mighty baptism of himself.

Receiving Him in all the fullness of His operations as one's Sanctifier is a second work of grace and is for believers only. On the day of Pentecost, Peter delivered a message in which we read, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." -Acts 2:38 If that is not a work of grace then I do not understand a work of grace. They repented, were baptized, and their sins were remitted. "And" -- something more to follow -- "ye shall receive the gift of the Holy Ghost."

In Acts, the 8th chapter, we read of Philip, who was chosen to serve tables, going to Samaria and preaching Christ and "The people with one accord gave heed unto those things which Philip spake ... And there was great joy in that city ... 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 ... 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 ... Then laid they their hands on them, and they received the Holy Ghost."

Again in Acts, the 19th chapter, we read, "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, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had

laid his hands on them, the Holy Ghost came on them.” Doesn’t this look like two works of grace? They had repented, were baptized by John, believed on Jesus Christ, and were baptized in the name of the Lord Jesus. After all of that they received the Holy Ghost in His sanctifying fullness.

We are still confronted with those who contend that all of the above is recorded in the book of Acts which book records the acts of the Holy Ghost during the transition period of the church and that present day doctrine cannot be founded on anything written in it. We would like to cite such to Thessalonians 2:1-8. In these verses we are informed that the people in this church had a work of faith, labor of love, patience of hope, had received the word in power, in the Holy Ghost, and in much assurance. They had become followers of Paul and of the Lord, were ensamples to all who dwelt in Macedonia and Achaia in giving out the word of God and in faith, and had turned from idols to serve God. If they did not have a work of grace, it is hard to understand what a work of grace is. Yet in the third chapter Paul tells them there is something lacking in their faith. “Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.” -- 1 Thess. 3:10 Then in the same book, chapter four, verse three, he tells them what will perfect their faith, “For this is the will of God, even your sanctification.” And in chapter five, beginning at the eleventh verse, he gives the direction to go to get such an experience and closes with the statement:

“And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it.”



2. HOLINESS A PRESENT EXPERIENCE

“For this is the will of God, even your sanctification, that ye should abstain from fornication.” -- 1 Thess. 4:3

There cannot be found any evangelical denomination that does not believe holiness is a necessity for admittance into heaven. The Roman Catholic Church also holds to this belief. The difference arises as to the time when and method whereby we are made holy. Such differences may seem trivial to some, but they are so important that they may prove to be the difference between heaven and hell.

There are those people who say they are made holy when they are born again. As we wrote on this subject in the first chapter, we will be brief on the subject now. It is not only unscriptural but illogical. There are two kinds of sin to be dealt with. First, there is inborn or (“original”) inbred sin. This is a principle and not an act. It is our heritage from our federal head, Adam. It manifests itself soon after birth in the form of anger, and long before the age of accountability it establishes the fact of its presence by its traits of pride, self-will, jealousy, etc. Justification will not remove it. It cannot be forgiven. The brightest pardon that God can offer will not eradicate it. Conversion will not remove it, as that deals with the turning away from the acts of sin. Regeneration will not remove it, as that imparts something to you – divine life which you never had – but takes nothing from you, that you naturally had. It is evident that to get rid of this principle, something more is needed than what we get in the first work. That something is cleansing.

There are others who contend we must wait until the hour and article of death to get it.

Such contend that so long as we are in the flesh or physical body we cannot be made holy. Whether they mean to do so or not, they are upholding the idea that sin is in our flesh. If this

is so, then a dead body is a sinful thing. If sin is in the flesh, then the heavier one is, the greater sinner he is. The Word of God clearly teaches that sin is in the soul. "The soul that sinneth, it shall die." "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." We see from these Scriptures that sin is in the soul and not in the body.

Death is an enemy, not a deliverer. The power that can deliver from the sin principle is a friendly power. If death can deliver, the sooner men die the better.

Another class holds to the idea that we grow into sanctification. Sanctification is subtraction, while growth is addition. Growth cannot take place without the operation of the laws of elimination, but it is not the growth that eliminates. A man plants a field of potatoes. They start to grow and so do the weeds. If a process can be used, however, to get the weeds out, the potatoes will continue to grow. Sanctification takes out the weeds of carnality after which the fruit of the Spirit can fully develop. The rapidity of the development will be controlled by the attention, care and food given to the life in the soul.

Another class contend the work is done in purgatory. This is supposed to be a place of suffering where one will be cleansed by what he suffers. Such a teaching transfers the power of cleansing by the blood to cleansing by suffering. This teaching is so absurd that it hardly merits discussion.

The fourth group, and the one to which we belong, holds to the idea that we are cleansed by the merits of the blood of Christ in sanctification. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." "God put no difference between us and them, purifying their hearts by faith."

Prerequisite to such a work is, first, consecration -- "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." "Surrender is giving up to God on demand. Consecration is placing your person, possessions, and qualifications at the disposal of God on the ground of love for Him.

Then there must be confession of inbred sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The confession of, or acknowledgment of, inbred sin is as necessary for cleansing as confession of transgression is in order for forgiveness.

Third, there must be faith, properly centered in the promises and character of God, and operated by the will. Of late years we have heard much of faith spontaneously functioning when all other conditions are met. This is not true to fact. The poet had it right when he wrote, "I can, I will, I do believe." God has given us a faith faculty the same as a love faculty, but we must work it by our will. If this is not so, such choruses as the one mentioned above have no meaning, neither would this old hymn:

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink,
Of any earthly woe!"



4. HOLINESS IN ITS RELATION TO FAITH

“And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith.” -Acts 15:8-9

A holiness obtained, retained, and developed by faith in God's person and promises should be the most comforting of doctrines. It has, however, in many places become almost a thing of the past. Preachers who preach faith as the condition upon which regeneration or sanctification can be obtained are, in some circles, almost boycotted.

The pride of the human heart keeps man from readily accepting a religion of faith. His pride demands that he either labor or pay for what he receives. Faith humiliates him and demands he accept something for nothing.

I hear some one say, “But faith is not the only requirement. In order to be regenerated one must repent as well as believe. In order to be sanctified one must consecrate and confess inborn sin as well as believe.” I admit that these must precede faith, but they are not the conditional cause of regeneration or sanctification. Repentance is the ground work of evangelical faith. Faith cannot function for salvation without it, but it is not the link that makes contact with God. All the repentance one can go through will not make effectual one promise with God. All the consecration one can place on the altar will never move the heart of God to make good one of His promises.

They are only the forerunners of faith. It is faith, and faith alone, that makes possible contact with God.

Man in his reasoning cannot understand why God should demand such a simple thing as faith as the conditional cause of salvation. The one and only reason apparent is that the lack of it caused his damnation. When Eve sinned it was not the taking of the forbidden fruit alone that separated man from God. The questioning of God's word was the first step away from God. She questioned it; she twisted it; and then finally disobeyed it. No one disobeys God until he first disbelieves him. It is not simply the act of disobedience that damns. It is the unbelief of the heart.

“He that believeth on Him is not condemned: but he that believeth not is condemned already.” “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” To get back to God and escape damnation man must reverse his stand and instead of doubting go to believing.

So many times presumption is taken for faith. The seeker is told to believe before the ground work for faith is completed. Here the devil slips in with presumption. Victory is claimed where there is no evidence. The result is either defeat and discouragement or profession without power. When the seeker reverses his attitude and his unbelief gives way to faith he will lay hold of God's promises and the merits of the atoning blood will demand that God protect his character and make good his promises. Immediately God will do it and the seeker, by faith, receives that for which the promise calls.

One may have faith, but may misplace it and fail to get anything from God. Some people have faith in a place. The Samaritan woman at the well did. She said, “Our fathers worshipped in this mountain.” Some people seeking holiness think that if they can but get to a certain church or camp meeting they will be sure to get what they seek. How often the devil deceives such souls! Some place their faith in a preacher. They feel that if they can only get to the altar under the ministry of a certain minister they will get it. Here again many are duped by the devil. Their faith is in the preacher, not in God. Others place their faith in their giving, praying, or church attendance. Such would be in a bad way if they lost their job or became so ill they could not pray nor attend church. Still others place their faith in their

much seeking. The length of time seeking and humanly crucifying carnality is their only center for faith. If they can only seek long enough they think they have it whether there is any other evidence or not. Still others pin their faith to an experience. While they were seeking they felt a great emotional stir. They mistook that for a work of grace, but when their emotions had subsided they were in the dumps and were soon found at an altar of prayer again as seekers. How many hundreds like that are crowding our altars! It is one of the tragedies of the holiness movement. We have come to depend too much on feelings and not enough on faith.

Many times an experience means more to some than the person of Jesus Christ. We need to learn that faith in Him will hold when feelings have subsided. If people come to depend on Jesus Christ as their only hope rather than their feelings, they will the sooner become established in God.

It is not only in misplaced faith that we find so much tragedy. It is found also in doubts.

There is a difference between doubt and unbelief. We have few unbelievers in the holiness movement, but we have all too many doubters. Unbelief has in it the element that damns. It makes impossible right practices. It nullifies any motive power to perform Christian duty. It generates spiritual paralysis. It stems into a moral weakness, not an intellectual condition. It does not feed on a lack of evidence, but on a willful refusal to comply with God-given light. There is only one remedy for it and that is a willingness to obey God in repentance and consecration.

Doubt is different. There is no element in it that will damn. It does not make impossible right practices. It does not necessarily nullify the power to perform Christian duty. It does, however, bring a weakness that makes one unable to get along without spiritual crutches and prohibits him from being a blessing to others.

A person may be doubting while not placing his activities on the wrong side and will be under condemnation. In Romans 14:23 we read, "He that doubteth is damned (condemned, R.V.) if he eat." He is not condemned for doubting, but for eating when he doubts. On the other hand, a man may have a question in his mind, so he lets the questionable thing alone and therefore it does not damn him. However, in the latter instance, there is lacking that positive element of faith which gives strength, hence the man is a weakling. He may make it to heaven, but will have to be carefully handled and nursed all the way there. Through sheer will power he may perform Christian duties, but there is no real joy in his service.

Oh, for some real faith in our religion! A faith that does not depend on repentance, consecration, human crucifixion of the carnal nature, on experience, feelings, or willful obedience, but alone on the Word of God and the merits of the shed blood of Jesus Christ. Some of the above are necessary forerunners to faith, but are very weak things to which to tie one's faith.

In preaching we need to preach faith, then more faith, then some more faith. It is the first step to God. It is the only thing that will keep us in step with God and is the steppingstone to heaven, for "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "The just shall live by faith." "We walk by faith, not by sight." Paul said that by faith we could have forgiveness of sins and an inheritance among them that are sanctified. Of a group of Gentiles who had been sanctified, Peter said that God "put no difference between us and them, purifying their hearts by faith." Of a group of Old Testament worthies, the Apostle wrote, "These all died in the faith."



9. HOLINESS IN ITS RELATION TO THE OLD MAN

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin.” -- Rom. 6:6

As we search into the writings of Paul we find that he makes a distinction between the “old man” and the sin principle. In the use of the term “our old man” he seems to cover the entire ground of sin in our lives, both the actual transgressions and the inborn sin principle. This is implied in Ephesians 4:22, 23 -- “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor.” Certainly these are put away when one is regenerated. John Wesley taught that this passage of Scripture was a description of a regenerated man who had so far put off the “old man” that he no longer had outward manifestations of his inward presence. If that is so, then the term “our old man” must cover both our actual transgressions and the sin principle.

The theory of two works of grace hangs on the facts that there are two phases of sin -actual transgression, for which we are responsible, and the sin principle which we inherited -included in the term “our old man, to be dealt with by God through the atonement of Jesus Christ.”

If there are not two phases to sin, then there is no need of two acts on the part of man and God to deal with it. Those who teach two works of grace must be clear in their teaching on the two phases of sin, or their teaching becomes confusing.

That there are two phases of sin, and that each must be dealt with separately by man and God, we believe to be scriptural. The one must be confessed and forsaken by man to be forgiven, and the other must be acknowledged by man in order to be cleansed by God. Certainly anyone knows the difference between forgiveness and cleansing. Both of these are made possible by the atonement of Jesus Christ.

When Jesus died on Calvary He dealt with the entire sin question. That statement in Romans 6:6 “Knowing this that our old man is crucified with Him, that the body of sin might be destroyed” -- covers the entire ground. Not only our actual transgressions but our sin principle was nailed to the cross. Here Jesus dealt with our sin and our sins, and provisionally laid up in store for us an inheritance which we can draw on from now until the end of eternity.

It is possible for one to be born again while there still lurks in the heart what Wesley called the “remains of the old man.” In his sermon on Sin in Believers he has written, “We allow that the state of a justified person is inexpressibly great and glorious. He is born again, ‘not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ He is a child of God, a member of Christ, an heir of the kingdom of Heaven. The peace of God which passeth all understanding keepeth his heart and mind in Christ Jesus. He is created anew in Christ Jesus. He is cleansed from the corruption that is in the world. The love of God is shed abroad in his heart, and so long as he walketh in love (which he may always do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things which are pleasing in his sight; so exercising himself as to ‘have always a conscience void of offense toward God and toward man,’ and he hath power over both outward and inward sin, even from the moment he is justified.” And yet he goes on to declare there is in the heart of such a person the remains of the old man or the sin principle. In such a heart the “flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other.” This could not be said of unbelievers, for they do not possess the Spirit.

That there are two contrary principles working in the heart of every believer who is not fully

sanctified is in accordance with the entire tenor of Scripture and the experience of human nature, as well as the doctrine of almost all Christian churches.

We find such a condition working in the heart of the disciples of Jesus before the day of Pentecost. They had repented, followed Him, preached the Gospel of the Kingdom, brought glory to God, kept His Word, and were separated from the world; but on many occasions there was to be seen working in their hearts a principle which was contrary to the spirit of Christ and called forth a sharp rebuke from Him. It is seen working in the Corinthian church, even in those whom Paul called brethren and babes in Christ, and he exhorts them to cleanse themselves from all filthiness of the spirit. A man may be clean outwardly with no outward sign of enmity, hatred, jealousy, or anger and yet in his spirit he is reeking with such feeling. He has grace to suppress them, but they are there nevertheless.

Must one go on for a lifetime with such an internal warfare? Is there no one to deliver? Thank God, there is! When Jesus died on Calvary and our "old man" was crucified with Him, He made provision that the body of sin might be more than suppressed or annulled. It can be destroyed. Until such time as it is destroyed, the victory Jesus won on Golgotha is neutralized in the life of a believer.

It is impossible to reason from any scriptural basis and conclude consistently that it is necessary to live a lifetime with the sin principle in one's heart. It is certainly contrary to Scripture, and, to say the least very discouraging to teach that the Spirit of God must always be in conflict with the sin that dwelleth in us. Thank God, the Spirit who reigns with His rival subdued in regeneration, will reign without a rival in the heart that is fully sanctified! Oh, for hearts and lives where the conquest of Christ is complete!



10. HOLINESS IN RELATION TO OUR HUMANITY

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"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:

"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.

"And besides this, giving all diligence, add to your faith virtue, and to virtue, knowledge;

"And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

"And to godliness, brotherly kindness; and to brotherly kindness, charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall." -- 2 Peter 1:1-10

That sanctification does not dehumanize one is a truth greatly neglected. The fact that God does not take out of man, when He sanctifies him, what he put in him when He humanized him is a truth demanding more emphasis in the interest of establishing men and women in grace.

Unscriptural definitions on what constitutes carnality and a failure to allow for the presence of human nature in the sanctified have certainly been grave causes for many repeaters at the altars in camps and revivals.

To learn that sanctification puts a finality to nothing but sin, and that after sanctification there is still a great field for development in holiness, as well as to learn that there are many things sanctification will not do for us, is to take a long step toward becoming established in grace. In this chapter it is our purpose to point out some things from which sanctification does not save one.

Sanctification does not save us from being different. Sanctification unifies but does not necessarily bring uniformity among Christian people. Jesus prayed, "Sanctify them that they may be one even as we are one." That is real unity. It is possible and desirable. Uniformity is something impossible and undesirable.

It does not save us from being different in mental ability. If superior mental ability and attainments were requisite to full salvation there would be few candidates. However, those people who do accept salvation reveal good judgment, even though they may be lacking in mental accomplishment. Some folk enjoying this experience are mental giants, but on the other hand, one finds some people quite lacking in education and mental acumen who are enjoying the blessing to the fullest of their capacity.

After sanctification, some folks reveal an astonishing mental capacity for the reception of truth, and their spiritual development is phenomenal, while others are slow, dull scholars who never grow much beyond the babyhood stage; yet all are sanctified.

It does not save us from being different in practice. Some people are engaged in some things without a troubled conscience or a thought of such things being wrong. While others would backslide if they did the same things. Each is sanctified and clear before God. This condition may obtain because of a difference in light brought about by a difference in environment, privileges and early training, as well as in mental ability and spiritual capacity. Here is the place where much charity must be practiced or one may be guilty of unChristianizing those whom God accepts. The result may be a critical attitude climaxing in broken fellowship. It takes a great soul to live up to his own light while he fellowships others with less light.

A difference in personalities and activities is very desirable, for the two main channels of the operation of the Holy Ghost are the Word of God and human personality. How limited would be the work of the Holy Ghost, and how monotonous His manifestations, if all personalities were alike! God must have, as channels, a diversity of personalities if his work is to be effective. Each person will give an account to God, not so much for the kind of personality he has as for the way in which it is placed at God's disposal.

How often preachers ape each other and singers mimic other singers! Whether this is done consciously or unconsciously, it minimizes one's usefulness.

Sanctification does not save from all fear. Havoc has been wrought in some lives because instructors have over-emphasized the thought that "Perfect love casteth out fear." It does cast out the fear of the judgment. It eliminates the fear of meeting God. But a shrinking from death, a fear to perform certain public duties, and a timidity in speaking before certain people may still be felt by some. Such a condition is no sign of moral lack, for such emotions belong to humanity.

Sanctification does not deliver from grief. Due to the actions of others, or because of one's own inability owing to a lack of training, talent, or opportunity, there is great suffering or grief because the longing of the heart cannot be realized.

We are grieved because the nations are at each other's throats. We are grieved by the divisions among the children of God which results in weakness for the forces of righteousness. We are grieved over our own loved ones who seem determined to go to hell in spite of prayers, tears, entreaties, the Bible, the blood of Christ, and every other holy influence with which God has surrounded them. We are grieved over the fact that nearly two thousand years have gone by since Christ died, and still there are nearly a thousand million souls who wait to bear the first message which tells of His death for them, while an apathetic church gloats over its material riches.

Sanctification does not save from the depression of the devil. For one to sing,

“Here the sun is always shining,
Here the sky is always bright,”

is inspirational as part of a song, but it is hardly practical in everyday living. Jesus had times when He “groaned in spirit,” and Paul had times when he was “pressed out of measure,” so that he even despaired of life.

The feelings of depression may come from physical or mental conditions. They may come from the opposition of others, or may spring directly from the devil. One should never examine his spiritual state while under such depression. It may be good, however, to trace the source from whence it proceeds, for if one can find its source he may the sooner be able to stop its flow.

Sanctification does not save from infirmities. Any number of infirmities are not inconsistent with entire sanctification. They are not sins, in the proper sense of that term, for they stem from man's human nature and not from the moral nature. They reveal their presence in mental wanderings, imperfect mental conclusions, faulty memory, unavoidable ignorance, and in many other ways which space prohibits mentioning. It is unfortunate that we have them, but they will not damn us. We regret them, but they will not damn us. We regret them, but they never bring condemnation. They may hinder spiritual progress, but they never bring a break between one's soul and God. These things are covered by the blood of Jesus without a particular act of faith on man's part. We will be delivered from them before we are presented to the Father, for the Word says He “is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.”

Sanctification does not save from temptation. One of the first steps toward an establishment in grace is to learn to distinguish between a temptation to sin, a desire for sin, and the act of sin.

For the unsaved person, acts of sin are the norm. In the saved person's life the act of sin is absent for “he that is born of God doth not commit sin.” But in such a life, at times the carnal nature may stir itself in a quick desire for sin. “For the flesh (or carnal nature) lusteth against the Spirit and the Spirit against the flesh,” but the Spirit conquers, and the flesh is subdued.

In the sanctified life there is not only no act of sin, but no desire for it. However, the sanctified person may be tempted. Temptation comes through some one or some thing extrinsic (exterior) to one's self. It implies a possibility and a probability of sinning, but not a necessity of it. It is not dependent upon a desire in the heart of the one tempted. It comes without our soliciting it. It is permitted by God for our good. It may bring a heaviness, but never condemnation. It belongs in the realm of humanity and makes an appeal to the entire tripartite nature of man. If it is not yielded to and tolerated, it is not sin.

The temptations of the sanctified may be even more severe while they last than the temptations of the justified. They are usually more quickly overcome for in the sanctified heart there is no spirit concurring with them. A sanctified man has also learned better how to draw upon the arsenal of God, and to more effectively use His armor. Regardless of how many temptations come or how severe they may be, or how long they may last, -- we can look up with confidence, for there is the promise that "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

And what more shall we write? Space will not permit us to write of all the things which holiness will not do. It will not give one all kinds of degrees of faith; it doth not produce uniformity of religious manifestations; it does not provide agreement of interpretation on prophetic truth, nor agreement on the necessity of ordinances, etc. How blest will be the individual or church who practices the motto, "In essentials unity, in non-essentials liberty, in all things charity."

My personal attitude to these things is that I abide in Him. The world is lost and full of trouble, and so what do you expect from it? Trouble. When trouble comes, flee to Him, for in Him is Life. With this stance I have withstood the most terrible troubles while hardly acknowledging them. The very nature of this world is extremes: hot and cold, wealth and poverty, wet and dry as well as peace and conflict. We can all expect our share of each as long as we dwell here below. Earnest Seeker



11. HOLINESS IN ITS RELATION TO HEAVEN

"Follow peace with all men, and holiness, without which no man shall see the Lord." -- Heb. 12:14

No person really desires to go to heaven if he does not desire holiness of heart and life.

The Book teaches that heaven is a holy place and is, therefore, reserved for a holy people. The only condition upon which we can ever get there will be holiness of heart resulting in righteous practice. One can just as easily cross the Atlantic Ocean without a ship or an airplane, or some other transporting vehicle, as he can get to heaven without holiness. There is only one way to the eternal city, and that is the scriptural way. There is only one scriptural way, and that is the way of holiness. Much preaching on holiness is lame because it presents holiness simply as a privilege and not as a necessity. Such preaching is similar, especially in its results, to the preaching of holiness as a doctrine only, while the application of its principles in practice is left to every man's conscience. Neither line of preaching gets men very far in God. We need to preach holiness in heart and holiness in thought, holiness in act and holiness in word, holiness in work and holiness in play, holiness in business and holiness in the home, holiness in public and holiness in private, holiness in doctrine and holiness in practice, holiness in life and holiness in death, holiness in earth and holiness in heaven, holiness as a privilege and holiness as a necessity. A necessity here and a necessity hereafter!

That no one will ever get to heaven without it is certainly a settled fact according to the Word of God. There is only one realm in the universe in which God's creatures can enjoy real happiness and that is in the realm of Holiness. Everything outside that realm is abnormal and therefore distracting. Can you conceive of a holy God at the head of a holy government having any other thought for His creatures than their utmost happiness? Can you conceive of a Holy God making an eternal home for them anything other than a Holy place? That the place He has prepared for them is a Holy place we are sure. We ask David about it, and he replies, "Now know I that the Lord saveth His anointed; He will hear him

from his holy heaven.” -- Psa. 20:6 We ask Isaiah and he refers to God’s own words, “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place.” -- Isa. 57:15 We ask Jeremiah and he says, “The Lord shall roar from on high, and utter His voice from His holy habitation.” -- Jer. 25:30 We ask John about the future home of Christ, and he answers, “I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” -- Rev. 21:2

Not only is the place holy, but its angels are holy. “When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory. “-- Matthew 25:31 “Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of his Father with the holy angels.” -- Mark 3:38 The songs of heaven will be based upon the themes of Jesus, His blood, and holiness. The seraphim’s song in the temple at the time Isaiah received his purifying vision, was “Holy, holy, holy.” In Revelation John relates how he saw a great company in heaven saying, “Holy, holy, holy” both day and night. What a holiness meeting that will be! A holy God, holy angels in a holy place singing, “Holy, holy, holy.” I imagine that it will be a noisy holiness meeting, too, for John says their shouting will be like the voice of many waters.

If you ever expect to get to heaven, friend, you must be holy. Paul tells us, in Eph. 5:25-27, “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, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” In Matt. 7:21 we read, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,” and in 1 Thess. 4:3 it is written, “This is the will of God, even your sanctification.”

My dear traveler to eternity, your decency may keep you out of the ditch, and your morality may keep you out of jail, but it will take holiness to keep you out of hell. It will take that kind of holiness which Bishop Foster said, “Breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the song, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from alpha to omega, from its beginning to its end. Holiness! -- holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, and a present enjoyment.” This is the only thing that will ever fit you for heaven, for over the gates of that city, shining from its every wall, haloed above its throne, and heralded from the thunderous voice of its Judge will be these words, “Holiness without which no man shall see the Lord.”



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