

**MUCH THESE THESE PREACHERS
CALL HOLINESS IS ONLY
REGENERATION**

Let us not forget the discussion of regeneration and its definition in the second chapter., The Bible standard of regeneration, as we have said, is a life of OBEDIENCE. “Whosoever is begotten of God doeth no sin, because His seed remaineth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God” (1 John 3: 9, 10).

We have quoted this definition of regeneration: “Regeneration is that moral change in man wrought by the Holy Spirit, by which he is saved from the love of sin, the practice of sin, and the dominion of sin, and is enabled, with full choice of will and the energy of right affections, to love God and to keep His commandments.”

Both the regenerated man and the sanctified man are alike held to strict and cheerful obedience to every known will of God. The difference between the two is not in their *outward conduct* so much as in their inner *state of life*. The regenerated man finds in himself the “remains of inbred corruption” or “remaining pollution” as a TENDENCY to pride, anger, envy, or any other form of sin. But the sanctified man is cleansed from this corruption, so that he has a “pure,” or “sanctified,” or “holy” heart. “The blood of Jesus Christ His Son cleanseth us from all SIN”: “sin” in the singular number, the sin principle. In sanctification the Holy Spirit cleanses the moral nature from the pollution of depravity. This is *Scriptural holiness*.

Now, bearing this distinction between the regenerated and the sanctified man in mind, it will be seen that much that is called “holiness” by Keswick teachers is only the obedience of regeneration. Notice these quotations: “Do not, be afraid of being too perfect. There never will come a day in your life in which you are not conscious of being very imperfect. But that is not what I am specially referring to. What I am speaking about more particularly is this: God pointing out to you, at the beginning of this Convention, that there is something wrong-something that is inconsistent with your position as a Christian; are you willing to give it up?”

Now, we do not see, how anybody could either *get* regeneration or *keep* it without giving up everything that he knew to be wrong. But the result would not be holiness.

Again we quote: “The heights of the absolutely holy will always tower above us in the blue sky: but in spite of all, we may BE KEPT FROM KNOWN AND CONSCIOUS SIN. In the holy sight of God, and judged by His perfect standards, our best will be full of infinite deficiency, but *up to the measure of our knowledge* we may walk before Him in holiness and righteousness all our days.”

The reader will notice that in this closing passage of an eloquent sermon, not a thing is said about having a “*pure*” heart or a “clean” heart; but being “kept from known and conscious sin,” and obeying God “up to the measure of our knowledge” is held up as holiness. The attention of the audience was wholly turned to the outward *doing* and not to the inward *state of heart*. And

this correct *conduct* was called by the preacher "holiness." But this, as we have seen, is only genuine, Scriptural REGENERATION.

Here is another Keswick preacher: "The special mission of Keswick is to promote a Scriptural standard of holiness. To this it has devoted itself for more than thirty years. It is important to ask what is God's standard of holy living. 'Can I do no sin?' you say; in one sense you can. You can commit no known sin. There is a great deal of sin, you may be sure, that you commit that you do not know. It is absolutely atrocious that a child of God should step on the platform of sin when he knows it to be sin."

There was great confusion of thought in that quotation about the nature of sin against God which we will pass by. But here is a distinct announcement that the Keswick platform teaches that "Scriptural holiness" is only refraining from the COMMITMENT OF "KNOWN SIN."

We do not hesitate to say that this utterly misses the Scriptural idea of HOLINESS. If it were, then the only synonym for "holiness" would be "obedience." But why, then, does God say so much about: a "pure heart" and "a clean heart," and about "purifying" and "cleansing" and "purging" and "circumcising" the heart, by "removing" something from it, and "taking away" something, and "putting off" something, and "crucifying" and "destroying the body of sin," and "making dead," and "sanctifying," and "sanctification"? Away with an interpretation of Scripture that brushes aside with a wave of the hand this tremendous array of expressions which all teach HEART CLEANSING, and substitutes for them all *outward obedience*, and avoiding "conscious sin"!

Here is a quotation from another sermon: "When will we be done fooling with sin? There is nothing more appalling about sin than the fact that it tempts even the saints to trifle with the deadly thing. God has two great words, 'Repent,' 'Forsake': that is repentance. 'Lay hold': that is faith. 'Hold fast' that is perseverance. These three cover the whole territory of our experience." . . . "There is that kind of sinless perfection in which every Keswick teacher believes: the sinless perfection of instantaneously and forever renouncing every known sin." Now this is some more of the same bad theology. It simply holds up regeneration, and calls it "holiness." But we flatly deny that repentance, and faith for regeneration, and perseverance *"cover the whole territory of our experience."* We can bring ten thousand humble witnesses to testify that after they sincerely repented of sin, and believed for pardon and regeneration, and faithfully persevered in the same, walking in the light as God gave it to them, they were convicted by the Holy Spirit of their need of A CLEAN HEART. With great heart-hunger they went to Jesus, consecrated all their ransomed powers to Him, and all their good things to be the Lord's forever. They pleaded for Jesus to baptize them with the Holy Spirit for a holy heart. In simple faith they claimed the blessing. The Spirit came, and wrought a cleansing in their heart, and gave them the experience of sanctification, as clear, as distinct, and as marked, and as definitely witnessed to by the Holy Ghost, as was their conversion. I believe there are thousands of people who could testify to such an experience this minute.

The following is taken from another sermon: "If there is anything for which Keswick has stood for thirty years, it is for the necessity of obedience in order to light, in order to blessing. Not one of the 'teachers on this platform has ever winked at disobedience in any form, or given any soul any comfort while continuing in disobedience, and it is taught here consistently that obedience must be a studious obedience, that looks, at little as well as at great things. . . . Dis- obedience is deadly. It tends unto death. It tends to the decay of all spiritual affections, and spiritual convictions, and spiritual sensibilities, and spiritual choices. Whether you are a child of God or not, at once stop your disobedience. Turn your back at once on everything sinful or doubtful if you want to walk in the light."

This is well said. I do not complain of it. I am only saying, it is not all that the Scripture means by “holiness” of heart. It is only the experience of regeneration, as the Bible pictures it. *The lowest state of grace in God's Word is a life of obedience.*

One other passage of this kind ought to be sufficient to prove what I am saying, that most of these preachers teach only a *regeneration experience* for holiness. Here it is: “just walk right out on the divine promise, (he does not tell which one), trust it absolutely, trust it for the SUBDUING OF SIN, trust it for the answering of prayer, trust it for the dispersion of darkness, and the triumph of faith will be VICTORY OVER INIQUITY.”

Here, then, is the, largest hope and the most exalted privilege held out to a believing child of God by this preacher; it is to have the indwelling SIN WITHIN HIM “SUBDUED,” and have “VICTORY OVER INIQUITY!” The reader will see that this is only regeneration as God describes it in the verses quoted at the beginning of this chapter.

Is this the highest privilege of God's child to have the indwelling sin only “*subdued*” and repressed, but still left, within us, to torment the life? Even this preacher cannot quite make himself believe it; for in another sermon he accidentally staggers onto the truth after this fashion : “It seems as though the disease of sin were so desperate that it has invaded the psychic centres of our being, paralysing the mind and heart and conscience and will with its terrific power. . . While there is a spiritual sense of the law of God, there is a carnal slavery to the law of sin.” . . . “Be sure you come to the Great Physician. The devil is a quack. His methods are abnormal; they, are palliative but not curative. When he sees you have got a deadly disease, instead of applying the knife and cutting out the cancer, he applies a palliative.” . . . “I think the Lord as a Physician uses very drastic and decisive measures in dealing with the disease of sin. Like a skilful physician, He has four measures:- First, the DESTRUCTIVE measure: as when the physician uses the scalpel, the lancet, the cautery, to DESTROY SOMETHING like a cancer or tumour. Secondly, the PURGATIVE: as when cathartics or emetics are used to cleanse the system of something that is deadly in its influence.”

Hallelujah! What an oasis of truth this is in the midst of such teaching! “DESTRUCTIVE measure” of treating the disease of Sin! “PURGATIVE measure” to cleanse from the moral being the “deadly” carnality! “CUTTING OUT THE CANCER” of the carnal mind which is enmity against God!

Why, brother! That is what the other holiness teachers are proclaiming all over the world, that Jesus Christ can “cleanse” out, “purge out,” “bum out,” “destroy” “the body of sin,” by the fiery baptism with the Holy Spirit. We tell sorrowing, dissatisfied, sickly Christians that the Great Physician has a “CURATIVE” treatment that can rid us of the disease of sin altogether. But this is contrary to the whole trend of Keswick teaching.

It is for the blessing of real, inward holiness that the heart of every believer longs:-

“Lord Jesus, I long to be perfectly whole,
I want Thee for ever to live in my soul;
Break down every idol, CAST OUT EVERY FOE:
Now wash me, and I shall be WHITER THAN
SNOW.”

O for a heart to praise my God!
A heart from sin set free;
A heart that always feels the blood
So freely shed for me:

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

THE UTTERMOST SALVATION

By **Aaron Merritt Hills**

(from Chap. 7)

Godet quotes Theophylact: "He sanctified the flesh and crowned it by condemning to death the sin (principle) and by showing that the flesh is not sinful in its (essential) nature."

"But," someone asks, "do not some teach that we must have sin in us"? and "No man can be free from sin while in the mortal body, which sin must indwell us to the last moment of our lives"? Let there be no mistake about that: ["It is ever taught at Keswick"](#), as in every part of God's Word, that there are to the very last hour of our life upon earth powers of corruption within every man which defile his very best deeds and give even to his holiest efforts the nature of sin." "We shall never be sinless in this world." "We do not at Keswick make light of those depths upon depths of mischief that lie hidden within us."

Yes, we are compelled to admit that this is the fundamental element, and warp and woof of most Keswick teaching. And the "higher life" conventions in the East repeat this same unscriptural nonsense. And so do [the Moody and Torrey Bible schools](#). Torrey says in one of his books: "There is not a line of Scripture that warrants the idea that the baptism of the Spirit cleanses from inbred sin!" Poor Torrey!

What about these texts:

1. Acts 15:8, 9 (R. V.), "Giving them the Holy Spirit . . . cleansing their hearts by faith."
2. Rom. 6:18 (R. V.), "Being made free from the sin [principle] ye became servants of righteousness."
3. Rom. 6:27 (R. V.), "But now [not at death] being made free from the sin [principle] . . . ye have your fruit unto sanctification." That is exactly what sanctification is — deliverance from the sin-principle.
4. Rom. 8:2 (R. V.), "Law of the Spirit . . . made me free from the law of the sin."
5. I John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin" v.9. "And to cleanse us from all unrighteousness."

What can possess educated men like [Dr. Torrey](#) to pervert and distort and deny the plain, unmistakable meaning of such texts? And yet they pretend all the time to be preaching holiness. But observe, it is a new brand of modern holiness — "Corrupt" holiness!

"Sinful" holiness! "Depths upon depths of mischief" holiness! — a kind the writers of the Bible never heard of. Yet this moral rubbish is being peddled out all over the English-speaking world, in the interest of the father of lies, to side-track true holiness, that cleanses the heart.

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See I Thess. 5:23 and 2 Peter 1:4. "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."

IV. What man could not do and divine law could not do, Christ has done for us. Christ, by His incarnation, provided for the pardon of sins, and the expulsion of the sin principle. He baptizes with the Holy Spirit, and by the entrance of the Spirit of holiness into our nature, the great usurper — the sin principle — is driven out, executed.

Clarke says: "The design and object of the incarnation and sacrifice of Christ was to condemn sin: to have it executed and destroyed — to annihilate its guilt, power and being in the soul of a believer."

Godet says: "The condemnation of the sin by Christ's life is the means appointed by God for its destruction in ours."

Alford: "Sin is throughout the passage an absolute principle. The Apostle is not speaking of the removal of guilt, but of the practice of sin . . . by the new and sanctifying power of the Spirit by Christ. The context shows that the weakness of the law was its having no sanctifying power. It could arouse sin but could not cast it out." This noble quotation endorses my whole argument, and my translation, "the sin-principle" of the Greek noun for sin in the singular number with the article "the" before it. "The sin" occurs twenty-nine times in three chapters, meaning always "the sin principle."

Sixteen of the world's greatest commentators endorse our argument and translation and do not leave [Torrey and his Keswick friends](#) an inch of standing. Bless God! we have the truth, and "the mind of Christ," and of the Spirit.

V. Notice the results, v. 4. "That the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Alford: "We must look for the meaning of the word 'condemned' in the effects — victory over sin, and casting out of sin" (the sin principle). This is very important to the right apprehension of the whole chapter, in this part of which, not the justification but the sanctification of Christians is the leading subject. Christ's victory over the sin is mine, by my union with Him, and participation in His Spirit. Whedon: "The righteousness of the law does not mean imputed righteousness, nor simply innocence, but an actual and active personal righteousness, energized by the Spirit." This does not sound much like "Corruption holiness," does it?

Dear Dr. Maclaren wrote: "Remember the alternative. There must be condemnation for us, or for the sin that dwelleth in us. There is no condemnation for them who are in Christ

Jesus, because there is condemnation for the sin that dwells in them. It must be slain or it will slay us. It must be cast out, or it will cast us out from God. It must be separated from us, or it will separate us from Him. We need not be condemned: but if it be not condemned, then we shall be." In your case, dear reader, which shall it be?

Oh, struggling hearts, mourning over spiritual failures and defeats; falling below your ideals, watching and weeping and striving in vain, do you want to keep God's law, and live a victorious life pleasing to Him? Then come in faith to Him who opened the fountain for sin and uncleanness. Come to Him who prayed that you might be sanctified, and shed the blood that cleanses from all sin. Come in faith, and you will not be disappointed.

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Chapter 8

DEATH OR GLORY — WHICH?

TEXT: Rom. 8:5-14. "For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace." — Rom. 8:5, 6.

On the previous Section, verses 1-4, Lange tells us: "Christ by becoming man in the flesh and yet having a sinless, fleshly nature, so maintained this sinlessness and holiness . . . that He made it manifest:

1. That sin does not belong to the flesh in itself, but is inherent in it as a foreign, unnatural, condemnable, separable, alienable element.
2. That sin in the flesh is condemned and rejected in its carnal appearance;
3. That sin in the flesh should be separated from the entire human nature by means of the Spirit proceeding from Christ."

We say, Amen! That is precisely what we are always teaching and it is [absolutely contradictory to Keswick teaching](#).

Now the verses before us tell why God wishes us to be rid of this carnal principle. "For those who are under the power of the carnal, rebellious principle" "think of, care for," "relish," "strive after" "the things of the flesh," having no relish for spiritual and eternal things; "but they that are after the Spirit, the things of the Spirit." "After" here means "in accordance with" "in harmony with" the Spirit. Augustus Meyer, the great German exegete, says, "After the Spirit designates only the sanctifying divine principle, and not the human spirit. We must choose between these two ruling principles. There is no avoiding it. And in the next verse the Apostle urges us by the most awful motives that can be named to make a right choice: — v. 6. "For the mind of the flesh is death; but the mind of the Spirit is life and peace."

In other words, to live under the influence of the carnal mind — the depraved tendencies of our fallen nature — and to yield to them is to be headed for destruction and to be liable any hour to be numbered among the damned. Yea, it is already moral death. But he who has the mind of the Spirit has already the life and peace of God in his soul and has heaven full in view. And he has peace the soul of life. "Peace with God is connection with the source of life; peace with one's self, a blessed sense of life; peace with the government of God, and His world, an infinitely richer life" (Lange).

Sanctified people need nobody's pity, especially the pity of carnal worldlings. They already have heaven begun in their hearts.

(So, fast-forward to 2003. Time has shown us that both sides of this fierce debate were right. Keswick and Torrey represented mostly the early Pentecostals who were becoming equipped- but not sanctified. A. M. Hills is fiercely calling them carnal worldlings (which they often were despite all their "Holy Rolling").

Hills was not being similarly equipped, but he walked in the Holy hush of His Rest and knew it. He knew the Pentecostals were losing out on God's greatest gift for the sake of something that he didn't understand.

It was a debate Hills could not hope to win for the flesh hates true Holiness, and it is difficult to obtain. They did not want to hear. In contrast the Pentecostal distinctives required no great cost to obtain, and were of immediate great advantage to the soul before God. The soul was accepted just as he is: not so at all before the Sanctifier.

I will be writing more on this. Tom Plumb)