

THE DOUBLE CURE

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Contents

Chapter 1 What It Is Not
Chapter 2 What Is Meant By It
Chapter 3 The Double Work
Chapter 4 Need Of The Double Cure
Chapter 5 Typified In The Old Testament
Chapter 6 Typified In The New Testament
Chapter 7 The Apostles And The Double Cure
Chapter 8 Sham Doctors
Chapter 9 The Incline
Chapter 10 Witnesses
Chapter 11 Motives For Seeking The Double Cure
Chapter 12 The Conditions
Chapter 13 How Retained.

ACKNOWLEDGMENT

The writer wishes to acknowledge God's guidance and illumination while preparing the following pages.

Also his indebtedness to many clear teachers on the subject, for light received and inspiration imparted. He has aimed to present the theme simply, plainly and in a condensed form, He trusts that God may use it in this form, as He has some of it orally, to lead many hungry believers to receive the fullness of the gospel feast; and that in the hands of Christian workers it may prove a weapon to defeat error and defend the truth. He has not written for the learned and the critical, but to aid the "poor in spirit" and the "hungry-hearted," those who long for light and have been hindered from receiving the glad experience herein magnified by erroneous views in regard to it.

The Double Cure is doing so much for him and his that he is constrained to

1. WHAT IT IS NOT

It is not bodily healing.

Valuable as physical health is, spiritual health is much more so. Many have the "Double Cure" which have not sound bodies, and many have sound bodies who are leagues from any spiritual cure. While the Double Cure does not contradict faith healing as taught in the Bible, it treats a loftier theme.

It is not fanaticism.

Fanaticism is "wild and extravagant notions of religion." The Double Cure is a name of the New Testament remedy for sin, and is as far from fanaticism as food is from poison.

It does not offer freedom from human infirmities.

That is the work not of present but of post-mortem redemption. Here Jesus is "touched with a feeling of our infirmities." The "Spirit helpeth our infirmities;" so that like Paul though not yet freed from them yet we can "glory" in them.

Today grace softens them, in the tomorrow of eternity they will be forever banished.

It is not exemption from mistakes.

As it does not cure physical nor mental infirmities, neither does it save from the errors which flow from their possession. Defective powers may lead to defective acts – sins of ignorance, not of intent.

It does not bestow Adamic, angelic, resurrection, nor divine perfection, yet it does impart perfect soul-health. No more, no less.

It does not exempt from temptation.

proclaim, as fully and as widely as he can, its blessedness, and that it is free for all.

He believes that all who will lay aside human standards and opinions, and be guided by the Word of God alone, will be convinced that it is the blood-bought privilege of every believer to gain and retain the experience which is here treated under the name of the Double Cure.

That the reader may thus be blessed, and God thereby honored, is the prayer of the writer. To Him be glory forever.

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To be is to be tempted. Temptation is a part of the program of probation (*earthly life*). God will have a tried people. Jesus was tempted, and the servant is not above his Lord.

"Blessed is the man that endureth temptation." (James 1:12.) It puts man not where the tempter cannot reach him, but where he is strong to resist him. It does not kill the devil, but conquers him. A strong, healthy soldier is more likely to win than an invalid.

It does not destroy humanity.

The physical functions which God has implanted for high and holy purposes, like the sexual, for food, and others, are not eradicated but controlled and held in their proper spheres. Paul referred to them and not to inbred sin (*the fallen nature*) when he said, "I keep under my body and bring it into subjection." (1 Cor. 9:27.) The Double Cure eliminates carnality, purifies, elevates, and controls humanity.

It does not mean an experience where one "cannot sin;" No one can commit a known sin and at the same time remain a child of God. (1 John 3:9)

All may sin; none need to sin.

Perfect health does not exempt from the liability of disease, nor the Double Cure from the liability of a spiritual relapse.

As you can see it neither kills the devil nor destroys man's freedom, nor does it make a mere machine of him. Hence it is folly to claim that any state of grace makes it impossible to commit sin. "Watch ye and pray, lest ye enter into temptation." (Mark 14:38.) "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.)

Nor does it mean simply reformation.

It includes it but is deeper. It does not mean simply to lay aside bad habits and unscriptural practices, like giving up tobacco and whisky, and laying aside jewelry and worldly attire. It goes deeper and so transforms the soul and captivates the will that everything contrary to God's will is abandoned and abhorred. You cannot stop a saloon by tearing down the signboards, nor reform a peacock by pulling the feathers out of its tail. Both instances demand an internal work. Get the saloon-man right and his business is abandoned and his sign goes down. Get the strut out of the peacock and down goes its tail. Get sin out of the inside and properly instructed, the whole outside will conform to the law of right and the teachings of the Word.

It locates sin in the soul,

not in the corporeal body. The words "flesh" and "body" are used in Scripture to mean man's unsanctified, carnal spiritual nature. The hand or foot of a man can no more sin than the house he lives in or the dagger he strikes with. It is as ridiculous to talk of sin being in the material flesh as it would be to locate it in one's boots or coat or carriage. When the law hangs Winchester's for murder and cuts off the hand for forgery, it will then be time to talk about sin being located in muscle, blood, and bones.

It is not "crankification."

This is a state which people get into by opposing the Double Cure or refusing to accept of it. This fully crankifies people. The cure fully sanctifies them. That is the difference.

Nor does the Double Cure mean conversion. It includes it but is much more than it. One is the impartation of spiritual life, the other the expulsion of spiritual disease, and the soul health which follows.

Nor does it mean consecration.

Consecration is the act which places the spiritual patient fully and unreservedly into the hands of the Soul-healer. The cure is the act which heals. "Consecration," as some one has said, "is the thing you do just before you are fully sanctified."

It is not growth in grace.

The Double Cure is weeding and watering the soul-garden. Growth is the result of the act. The garden grew with the weeds and without the water, but

2. WHAT IS MEANT BY IT

We mean by it the act of soul-healing and soul-toning which Jesus has provided for all believers.

It is often alluded to in the Word in the following and their related terms:

Deadness to sin.

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.) "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.) "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me." (Gal. 2:20.) These passages teach a dying not only to sin but to reputation, friends, position, self, and everything that may come between the soul and Jesus. A dying-

So dead that no desire will rise
To pass for good or great or wise
In any but our Savior's eyes.

The Double Cure embraces this deadness and the new life which follows.

Freedom from sin.

Not only from its guilt and its penalty, but from its inbeing (any existence within). "Thou shalt call His name Jesus; for He shall save His people from their sins [by cleansing out the fount of sin within them.]" (Matt. 1:21.) "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.) "And ye shall know the truth, and the truth shall make you free." (John 8:32.) "But now being made free from sin, and become servants to God, ye have

it needed to be without the one and with the other. The truly converted soul grows even opposed by the weeds of depravity, the doubts, fears, and tempers which, like weeds, mar its beauty and hinder its development. It grows without the fullness of the Spirit which the Double Cure brings, but how much faster when the weeds are out and the cloudbursts of salvation showers fall. The Double Cure is not growth, but it is the great inspiration of it.

Nor is it simply doing.

It puts people where they can most effectively do, but there is as much difference between it and doing as between work and taking medicine, or health and harvesting.

Millions worn, tired and sick spiritually, are working themselves to death instead of taking the Double Cure, which would rest their weariness, heal their spiritual disease, and enable them to exult in such newfound health and strength as would fit them to "do exploits," "mount up with wings as eagles, run and not weary, walk and not faint."

It is not maturity.

It is a soul cure and tonic. Spiritual maturity is the result of it and the spiritual growth which it facilitates, just as good health speeds the development of a child into healthful manhood.

The Double Cure should not be confounded with any of the things above mentioned.

What it is will, by God's help, be more fully shown in the following chapter.

May the Holy Spirit take these things of God and make them plain to all who read.

Savior of the sin-sick soul,
Give me grace to make me whole,
Finish Thy great work of grace,
Cut it short in righteousness.

Speak the second time "be clean!"
Take away my inbred sin;
Every stumbling-block remove,
Cast it out by perfect love.
--Sel.--

your fruit unto holiness, and the end everlasting life." (Rom. 6:22.) Here is offered not freedom from mistakes, infirmities, or even diseases, but from SIN in just the sense indicated by the Holy Spirit in the texts quoted.

Purity.

"Create within me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10.) "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." (Ezek. 36:25.) "Blessed are the pure in heart: for they shall see God." (Matt. 6:8.) "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love for the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1:22.) "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.)

Here inbred sin (*the fallen nature*) is referred to as the picture of filth which the perfect cure washes away. For this the fountain was opened in the house of David, that all sin might be washed away, and if all is washed away, then there can be none left, and the soul being purified by faith is readied for service here or reward in heaven.

Power.

"He giveth power to the faint; and to them that have no might He increaseth strength." (Isa. 40:29.) "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19.) "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) "Ye shall receive power,

after that the Holy Ghost is come upon you.” (Acts 1:8.) “Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.” (Col. 1:11.)

Not social, nor intellectual power, but spiritual power. Not the eloquence of the orator, but the unction of the Holy Ghost. In just the sense that the word power is here used, the Double Cure imparts it.

“Abundant” blessings.

The Double Cure is the doorway into a temple of indescribable loveliness, where all therein are abundantly provided for. The experiences here enjoyed are mentioned in the following and many other Scripture passages: “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” (Ps. 87:11.) “Now unto Him who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us.” (Eph. 8:20.) “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” (2 Cor. 9:8)

“Filled.”

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” (Matt 6:6) “The disciples were filled with joy, and with the Holy Ghost.” (Acts 13:52.) “Be filled with the Spirit.” (Eph. 6:18.) “They were all filled with the Holy Ghost” (Acts 2:4.) “That ye might be filled with all fullness of God.” (Eph. 3:19.) “And I am sure that, when I come unto you, I shall come in the fullness of the blessing of Christ.” (Rom. 15:29.)

Oneness with God’s will.

“Thy kingdom come. Thy will be done in earth, as it is done in heaven.” (Matt. 6:10.) In heaven it is done promptly, cheerfully, and always. The Double Cure so establishes the kingdom of heaven in the soul that God’s will is so done on earth. “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.” (Rom. 12:2.) “Not with eyeservice, as men-pleasers; but as servants of Christ doing the will of God from the heart.” (Eph. 6:6.) “That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.” (Col. 1:9.)

These terms signify cheerful acquiescence in all the will of God. It is one of the results of the Double Cure.

Pleasing God.

“That as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.” (1 Thess. 4 1.) “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” (Col. 1:10.) “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.” (1 John 3:22.) God is always well pleased with healthy spiritual children whose delight is to do His will. Such are all who are subjects of the Double Cure.

Holiness.

“Be ye holy; for I am holy.” (1 Pet. 1:16.) “Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12:14.) “The temple of God is holy, which temple ye are.” (1 Cor. 3:17.) “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.” (1 Pet. 2:9.)

Perfect love.

“Walk before me, and be thou perfect.” (Gen. 17:1.) “Thou shalt be perfect with the Lord thy God.” (Deut 13:15.) “Let your heart therefore be perfect.” (1 Kings 8:61.) “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt 6:48.) “Let us therefore as many as be perfect be thus minded.” (Phil. 3:15.) “Perfect love casteth out fear.” (1 John 4:18.) “According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love.” (Eph. 1:4.)

A close study of these passages will show that the perfection here taught is not the kind condemned elsewhere, but is the perfection of love, not before man, who may mistake and misjudge, but before God, who can read the

thoughts and intents of the heart. No more than this, no less than this, the Double Cure means.

Entire sanctification.

“Sanctify them through thy truth.” (John 17:17) “The very God of peace sanctify you wholly” (1 Thess. 6:23. See references.) “But ye are washed, but ye are sanctified,” (1 Cor. 6:11.) “For both He that sanctifieth, and they who are sanctified are all one: for which cause He is not ashamed to call them brethren.” (Heb. 2:11.)

Sanctification is a Bible name for the divine act whereby the soul is cleansed from all sin, and filled with perfect love, and thus made fully white. It is a synonym, therefore, of the Double Cure.

The Double Cure

is God’s remedy for the “ups and downs.” Many Christians suffer from this disease. Today victorious, tomorrow defeated. “Sinning and repenting,” instead of “keeping themselves from evil,” and being “kept by the power of God.” To such the Double Cure comes with tidings glad of perfect soul health and the growth and stability which follow it.

The Double Cure is a second work subsequent to regeneration. “But this spake He of the Spirit which they which believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.” (John 7:39.) “And in this confidence I was minded to come unto you before, that ye might have a second benefit.” (2 Cor. 1:15.) “Unto you who fear my name shall the Sun of righteousness arise with healing in his wings.”..... (Mal. 4:2.)

Here the sanctifying Spirit is represented as being given to those who already believe, the second grace or benefit as being offered to members of the “Church of God,” and the healing promised to those that feared the Lord.

The Double Cure is a work wrought instantaneously and by faith. “The Lord whom ye seek shall suddenly come to his temple.” (Mal. 3:1.) “Suddenly. There came a sound from heaven as of a mighty rushing wind, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:24.) “And while Peter spake these words the Holy Ghost fell on all them that heard the word.” (Acts 10:44.) “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.)

Thus prophecy and inspired experience both declare that the Double Cure is not a state to be obtained by slow development, but a divine work to be wrought on the meeting of simple conditions.

All of the above texts treat on different phases of the same work.

Though their phraseology is diverse, there is a beautiful harmony between them.

Combined they form a resistless Niagara of argument in favor of a holy life on earth.

All that we mean by the Double Cure is included in these texts. It is thus forcibly set forth as an experience to be obtained in this life, and it is in perfect harmony with reason and revelation.

Would that just now each reader might heed the Holy Spirit’s voice, and claim this rich and blood-bought heritage.

He wills that I should holy be,
That holiness I long to feel,
That full divine conformity
To all my Savior’s righteous will
See, Lord, the travail of Thy soul
Accomplished in this change of mine;

And plunge me every whit make whole
In all the depths of love divine.
On Thee, O God, my soul is stayed,
And waits to prove thine utmost will;
The promise by Thy mercy made,
Thou must, Thou wilt in me fulfill. -- C. Wesley. --

3. THE DOUBLE WORK

Sin is a double disease. It pollutes the soul and also poisons the outer life. It converts the heart into a den of vile passions and the exterior life into a panorama of dark deeds. It's twofold nature is clearly declared in God's word. (See Ps. 51; Zech. 13:1; 1 John 1:9, and kindred Scriptures.) On these and like texts we base the following diagram which shows the light of the Word on the subject at a glance:

THE DOUBLE DISEASE –

I. Actual transgressions. Rom. 3:23. Wrong deeds. Rom. 3:10-18. Wrong life. Gal. 6:8. Bad fruits. Rom. 7:5; Gal. 5:19-21. Evil waters. Jas. 3:10, 11. Guilt. Rom. 3:19. Death. Rom. 5:12. Eternal punishment. Matt. 25:46.

II. Inbred sin. Rom. 6:6, and 7:19-24. Wrong tempers. 1 Cor. 3:1-4. Wrong state. 1 Cor. 2:14. Bad tree. Matt. 3:10; 7:18. Evil fountain. James 3:12; Matt. 5:19. Pollution. Ps. 51:5; 2 Cor. 7:1. Sickness. Isa. 1:5; Luke 5:31. Debars from heaven. Heb. 12:14; Rev. 21:27.

THE DOUBLE CURE.

-- **I. Conversion.** Matt. 18:3. Pardon. Isa. 55:7. Adoption. 2 Cor. 6:17, 18. Life. John 3:36. Witness. Rom. 8:16.

II. Entire sanctification. 1 Thess. 5:23. Complete cleansing. 1 John 1:9. Perfect love. 1 John 4:18. Witness. Heb. 10:14, 15.

THE DOUBLE CONDITIONS:

I. Repentance. Luke 13:3. Sorrow for sin. Matt. 5:4. Giving up sin. Isa. 1:16. Confession. Prov. 28:13. Appropriating faith. John 3:16.

II. Consecration. Rom. 12:1. Death to sin. Rom. 6:6. Yielding to God. Rom. 6:13. Appropriating faith. Heb. 4:3.

12. THE CONDITIONS

While the gift of the Double Cure is free, yet certain conditions must be met in order to receive it. Both conversion and entire sanctification have a God side and a man side. In conversion the divine and the human work is clearly shown in the following and kindred texts:

1. GOD'S PART.

Redemption.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold.... but with the precious blood of Christ." (1 Pet. 1:18, 19.) The Blood is the purchase price of man's salvation; the Truth, the instrument; the Holy Spirit, the Superintendent; the Church, the agent.

Conviction.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:7, 8.) Pardon. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 65:7.) "I have blotted out, as a thick cloud, thy transgressions, as a cloud, thy sins: return unto me; for I have redeemed thee." [A special promise to backsliders.] (Isa. 44:22.)

Justification

"Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24.)

Adoption.

"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." (2 Cor. 6:17, 18.)

In the above and like Scriptures actual transgressions and soul defilement are treated as two distinct phases of man's fall.

The first refers to what men do, the second to what they are.

The first to outward acts, the second to an inner state. The first is life defilement, the second is heart defilement. The first is a result of the second, the second is the cause of the first.

The first is like an infected wound on the outside, the second the scrofulous soul disease, deeper than muscles, bones, marrow, or nerves, in the very center of the soul life.

The cure and conditions are mentioned here in connection with the disease, and will be more fully noticed in future chapters.

The twofold nature of the disease makes the Double Cure an imperative necessity.

The sinner is like a drowning leper. The leper needs a double work: (1) To be rescued from a watery grave; (2) To be cured of his disease. When a life preserver will cure the leprosy it will be time to discard the double disease, the double conditions, and the Double Cure.

The sinner is like a diseased criminal about to be hung for his crime – he needs the Double Cure of pardon and healing.

When a governor's reprieve will cure the consumption, or doctor's prescription secure a pardon, it will be time to overlook this double work of grace. Until then with the sacred bard shall we not continue to sing:

"Be of sin the Double Cure,
Save from guilt and make us pure."

Witness.

"The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.)

Imparts peace.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

I MAN'S PART

Intellectual belief.

In the very nature of the case no man can accept of the plan of salvation unless he knows of it and intellectually believes in it. One may have this kind of belief without salvation, but can not have salvation without having it. "He that cometh to God must believe that He is." (Heb. 11:6.)

Intense desire.

God forces conversion upon no one, and, therefore, it must be desired to be had.

"And ye shall seek me, and find Me, when ye shall search for Me with all your heart." (Jer. 29:13.)

Resolution.

"Whosoever will." (Rev. 22:17.) "The day of the Lord is near in the valley of decision." (Joel 3:14.)

Repentance.

"Except ye repent, ye shall all likewise perish." (Luke 13:3.) Genuine repentance always includes the following:

Sorrow for sin.

"Blessed are they that mourn: for they shall be comforted." (Matt. 5:4.)

Giving up sin.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.” (Isa. 1:16.)

Confession.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” (Prov. 28:13.) See story of prodigal (Luke 16.) Pride sinks many into hell by keeping from confessing.

Restitution.

“If the wicked restore the pledge, give again that he had robbed he shall surely live, he shall not die.” (Ezek. 33:16.)

Prayer.

“Seek ye the Lord while he may be found, call ye upon him while he is near.” (Isa. 55. 6.)

“For whosoever shall call upon the name of the Lord shall be saved.” (Rom. 10:13.)

Appropriating faith.

“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.” (John 3:36.)

In the second work -complete sanctification -there exists the same divine and human co-partnership as in conversion.

I. GOD'S PART. --

He pays the price for it.

“Wherefore Jesus also, that he might sanctify the people, with his own blood, suffered without the gate.” (Heb. 13:12.) “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.” (Heb. 10:19.)

He commands it.

“Be ye holy; for I am holy.” (1 Pet. 1:16.) “Be filled with the Spirit.” (Eph. 6:18.) “For this is the will of God, even your sanctification.” (1 Thess. 4:3.)

He promises it.

“That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.” (Luke 1:74, 75.) “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Cor. 7:1.)

He exemplifies it.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48.) “Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us.” (Eph. 5:2.)

He imparts it.

It is not a state to be gained by growth, but a divine work to be wrought in the soul, and only He can do it. “Sanctify them through thy truth: thy word is truth. (John 17:17.) “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. Faithful is he that calleth you who also will do it.” (1 Thess. 5:23, 24.)

He designs it.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Eph. 1:4.) He witnesses to it. “For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us.” (Heb. 10:14, 15.)

II. MAN'S PART. --

Intellectual belief.

Without this it is as impossible to be sanctified as it is to be justified. For in

one instance as in the other -- “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him.” (Heb. 11:6.) The seeker for entire sanctification must believe in it as taught in God’s Word, as an experience of purity and perfect love to be sought and received by faith after conversion. This belief may exist without an understanding of the doctrine. A lady witnessed in one of our meetings that after she was converted she felt the need of something more. She said that she prayed as follows: “O God, You command me to be perfect. I don’t know what that means, but You do. Oh make me just what You mean by it.” She said “He heard me, and gave me what you call sanctification.”

The seeker must be a truly converted person. Unconverted professors and backsliders must first experience pardon. The power of sin must be broken before the poison of carnality can be expelled, and the patient made perfectly whole. Be sure you have a clear experience of present conversion, then enter the Double Cure.

Intense desire.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” (Matt 5:6.) What intense figures are hunger and thirst! Esau, to appease hunger, sold his birthright. Dives would have given worlds for water to quench his thirst. Hunger and thirst for holiness are accompaniments of the new birth. Only the Double Cure can satisfy them. God does not propose to give this rare gift to an unappreciative person. When we are willing to “sell all” for this priceless pearl, God deeds it to us. Never until then.

Resolution.

“And Jacob was left alone..... And he said I will not let thee go, except thou bless me.” (Gen. 32:24, 26.) Halfhearted effort is abortive in any field of endeavor. It is only when we seek with all the heart that the doors of this surpassingly glorious kingdom fly open. When modern Jacobs, like Israel of old, say and mean “I will not let Thee go, except Thou bless me,” then, as of old, they prevail. It has been seen that it is the will of God that all of His children should have it. When they will to have it, it is not long before they take possession. It is whosoever WILL that claims these possessions, not whosoever “hopes,” “tries,” “desires,” but whosoever WILL. When one gets where the minister did when he cried “Now I WILL enjoy this cleansing in the blood of the Lamb or die,” it will not be long before, like him, he can also say ‘Glory to God! I’ve got it! I’ve got it!’ “Indecision” shuts God out of the soul, while “Fixed Purpose” swings the door widely open for Him to enter.

Entire 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.” (Rom. 12:1.) This includes (a) Death reckoning; (b) Life reckoning. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” (Rom. 6:11.) The soul cuts loose from the world at conversion; dies to it at complete sanctification. This reckoning includes death to preferment, promotion, preconceived opinions, prejudices, ambitions, rivalries, selfish plans and worldly influences, and even to things and friends, good in themselves but coming between the soul and God. Search and be sure that no tie to self or the world remains to be cut; that self-crucifixion is so complete that there is a fixed purpose to please God and do all of His will though all the world oppose. Then reckon yourself to be alive to Him by a complete dedication of all of your redeemed being and belongings unto Him to be cleansed, filled, kept, and used only as He may will. If uncertain whether all is consecrated then claim the promise: “If in anything ye be otherwise minded, God shall reveal even this unto you.” (Phil. 8:15.) In the light of the Spirit and Word let it be settled fully and forever, without any “ifs,” or “buts,” or dictation, or mental reservation that you do yield yourself fully to God in ALL THINGS, for ALL TIME and FOREVER. This is putting “all on the altar.” When you are sure that all is there -then one more act and the soul enters into the rest of perfect love.

Appropriating faith.

The crucified Christ is the Christian altar, and when you have so died to all else and yielded to Him that you have the consciousness that all is fully

abandoned to Him, then, and not before, you are to believe on the authority of God's Word that just now the altar Christ sanctifies you the gift. (Heb. 13:12.) God declares, "whatsoever toucheth the altar shall be holy." (Ex. 29:37.)

"After the battle of consecration," writes Rev. B. Carradine, "comes the battle of faith. Both precede the perfect victory of sanctification. Hence, men can be perfectly consecrated all their lives and never know the blessing of sanctification. I must believe there is such a work in order to realize the grace. Hear the words of the Lord that proved a foundation for my faith: 'Every devoted thing is most holy unto the Lord. The blood of Jesus Christ, His Son, cleanseth from all sin.' Still again: 'The altar sanctifieth the gift.' In this last quotation is a statement of a great fact. The altar is greater than the gift; and whatsoever is laid upon the altar becomes sanctified or holy. It is the altar does the work." Dr. Clarke, commenting on Hebrews 10:12, says "the altar here mentioned is Jesus Christ.

As the victim He died; as the priest He offered Himself, and His divine nature was the altar upon which the sacrifice was made. The Savior then is the

Christian's altar. Upon Him I lay myself. The altar sanctifies the gift. The blood cleanses from all sins, personal and those hidden within the fallen nature.

"The instant we add a perfect faith to a perfect consecration the work is done and the blessing descends, As Paul says, 'we which believe do enter into rest.' I was alone in my room in the spirit of prayer. My faith rose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again: 'O my God! My God!' and 'glory to God!' For several minutes I thought I would certainly die..... I knew that I was sanctified just as fifteen years before that I was converted. The Holy Ghost bore witness clearly, unmistakably and powerfully to His own work."

While all on receiving the Double Cure may not have as ecstatic an experience as the above, yet all may know that the work is wrought, and abide in the perfect soul rest which here remains for all of God's people. May each reader divinely led here and now from the heart yield all to Jesus, trust Him this moment to fully sanctify, and henceforth by His grace be living witnesses of the power and blessedness of the "Double Cure."

KEPT

Kept for Jesus and His glory,
I may every moment be
Kept by Jesus through His power,
Freely flowing unto me.

Kept from sin and needless sighing,
Kept from fear and doubt and pride,
Kept thro' trials sharp and many,
Kept by Jesus crucified

Kept 'mid all the world's allurements,
Kept when passions strongly plead;
Kept 'mid storm and persecution,
Kept in every time of need.

Kept when all around seems failing,
Kept when friends unfaithful prove;
Kept, and sweetly kept, by Jesus,
Happy in His perfect love.

M. W. Knapp, in Tears and Triumph --

For purchase details for the book see our order page at: <http://www.EnterHisRest.org>