



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

THE OLD MAN

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Contents (40 of 113 of pages selected)

Part I

- Chapter 1 IS REGENERATION PURITY?
- Chapter 2 THE REMAINDER OF INIQUITY
- Chapter 3 THE PROOF OF THE FALLEN NATURE IN HUMAN TESTIMONY AND EXPERIENCE
- Chapter 4 THE FALLEN NATURE AS RECOGNIZED AND TAUGHT BY THE DIFFERENT CHURCHES
- Chapter 5 THE FALLEN NATURE AS TAUGHT BY THE METHODIST CHURCH
- Chapter 6 BIBLE PROOF OF THE FALLEN NATURE -The Two Sin Offerings, The Twofold Presentation Of The Blood,The Fountain Of Cleansing, The Purging Fire,“The Stony Heart”
- Chapter 7 THE BIBLE PROOF -“Bent to Backsliding”, The Saviour’s Words, The Baptism
- Chapter 8 THE BIBLE PROOF -The “Old Man”, The “Flesh”
- Chapter 9 THE BIBLE PROOF -“Carnal”,“Filthiness of the Spirit”,“Sin Which Besets”, “Superfluity of Naughtiness”
- Chapter 10 THE BIBLE PROOF -“The Double Mind”
- Chapter 11 THE BIBLE PROOF -The Seventh Chapter of Romans
- Chapter 12 VARIOUS TITLES GIVEN TO THE FALLEN NATURE
- Chapter 13 A PICTURE OF THE “OLD MAN”
- Chapter 14 HUMAN METHODS OF DEALING WITH THE “OLD MAN”
- Chapter 15 HUMAN METHODS OF DEALING WITH THE “OLD MAN”

Part II

- Chapter 16 THE DIVINE METHOD OF DEALING WITH THE "OLD MAN"**
- Chapter 17 HOW TO OBTAIN THE DELIVERANCE**
- Chapter 18 SCRIPTURES SUPPOSED TO TEACH THE IMPOSSIBILITY OF POSSESSING A PURE HEART**
- Chapter 19 SCRIPTURES SUPPOSED TO CONTRADICT THE FACT OF A SECOND WORK OF GRACE**
- Chapter 20 MISCONCEPTION OF SCRIPTURAL AND RELIGIOUS TERMS**
- Chapter 21 THE SPECIAL WORK OF THE MESSIAH**
- Chapter 22 SOME CAUSES WHY PEOPLE FAIL TO SEE AND OBTAIN THE GREAT BLESSING**

PART II

Chapter 16 THE DIVINE METHOD OF DEALING WITH THE “OLD MAN”

God has a way of proceeding against the fallen nature. One may be certain that it is a thorough way, and eminently satisfactory both to the soul and to God.

That way or method has already again and again been anticipated in the foregoing chapters. It is one of extirpation and destruction.

This we would naturally expect from God. Who could believe that He would be satisfied with the fallen nature, or the work of the devil left in the heart?

The writer once heard a preacher say that “any experience that was not satisfactory to a Christian could not possibly be so to God.” This was a wonderful utterance, and as true as the gospel, for the Word of God teaches the same thing.

The question arises: Can God remove or destroy the fallen nature in the soul? If we say that He cannot, then has the devil done a work that God cannot undo, and we have a creature towering above the Creator. In a word, God is not all-powerful. If we say that God can destroy the fallen nature but will not, then we have a being in the skies lacking in love and pity for his creatures, and actually allowing sin to abide in the soul when it is in His power to remove it.

The divine command in the Bible is not to “cover sin,” but this idea just advanced makes God a coverer of sin as well as man. So we are driven back upon the blessed truth that God can and will destroy all sin in the soul. And this is just what the Bible teaches throughout.

The figures used to describe the work are most powerful.

In one place *the symbol of fire is used*. There is no more destructive agency than fire. This is recognized in the physical world. God takes this well-known figure of destructive power, and promises the baptism of fire to burn out the remainder of iniquity.

It was the fire laid upon Isaiah’s lips that flew like electricity through his being and purged him of iniquity. There was no reference to pardon. The word “purge” refers to the action of fire.

Malachi is clear about it, as he prophesies that the Messiah is going to purify the sons of Levi (not sinners) and purge them with fuller’s soap and fire.

John the Baptist talked about it to forgiven people, for according to Luke 1:77 John gave “knowledge of salvation unto his people by the remission of their sins.” To these same people who had received remission of sins he promises that Christ would baptize them with the Holy Ghost and with fire.

This was first fulfilled on the day of Pentecost, when the “fire” fell upon the one hundred and twenty. Peter, in speaking of it afterwards, said that their hearts that day were “purified.” Evidently something was destroyed in the souls of the disciples, for they were transformed men ever after. The change that took place was so remarkable that a child in reading the Book of Acts can see it.

(NB- This is written long before our charismatic experience of the Holy Spirit arrived in 1910, and so did not know of that distinct experience. On that day, first the 120 who had made themselves ready were both filled with the Spirit and given pure hearts. Later, the multitude were merely saved and filled with His Spirit, since they had not made themselves ready for more.)

This baptism of fire, destructive of sin in that it “purifies the heart” and delivers from man-fear as seen in the case of the disciples, is said by Peter to be for all. He calls it “the promise,” as Jesus himself so termed it when He said, “Wait for the promise of the Father.” Hence Peter addressing the wondering throng on the morning of Pentecost, said: “The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Let the reader remember that a birth is one thing and a baptism another. Moreover, a baptism follows a birth in the natural world, and does the same in the spiritual life. Have we been born again? Then should we seek at once the baptism of fire that destroys sin and purifies the heart.

A second figure of destruction is that of *crucifixion*.

There is not a more fearful and certain mode of death known on earth than that of the cross. The crucified man is bound to die. This figure God uses to describe the death of the “old man.”

Moreover, it is put in a way to show that it is not a gradual lifelong dying, but something accomplished here, hence Paul says: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.” He brings his own crucifixion forward in a tense that settles the fact that it is done, in the words “I am crucified,” even as we

say today, "I am sanctified."

We cannot get the idea of regeneration in crucifixion. Just as in the natural life we must be born first before crucifixion is possible, so in the spiritual world birth must come first, and then crucifixion. The life that follows is a most blessed one with Christ living continually in us. As Paul expresses it, "**I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.**" (*this is not the experience of those who are filled with the Spirit. He is there, but we keep Him unable to manifest and help us most of the time, so we have an "up and down" experience. ES*)

A third figure is that of utter removal, shown in the words "*put off.*"

Some would read it as if the "old man" was to be put down and kept down; but God says, "put off." When a garment is put off, it is certainly not on one nor in one. A quibble may be made by stating that the command "Put off the old man" is to the Church, and so is a human work or performance after all. But when the quibbler remembers that the Bible also says, "Save yourselves," and yet salvation is of God, the objection falls to the ground.

John the Baptist saw this removal of sin from the soul and declared it in the words, "Behold the Lamb of God that taketh away the sin of the world." He did not say "sins," but "sin." The sin of the world takes in this dark inheritance which makes men go astray. How we rejoice that Christ can take it away!

This same removal of sin was typified in the Old Testament in one of the sacrifices for sin. It will be recalled by the reader that two goats were brought to the altar; one was slain and the blood used; while over the head of the second goat the sins of the people were confessed and the animal led away into the wilderness with this imposed spiritual burden. In this symbolic scene we read that while the blood has been shed for our sins, there remains another act of grace in which iniquity is taken away.

Recently in our reading we came across the testimony of George Fox, the famous Quaker. His experience is in delightful agreement with the argument made under this third point. We copy his exact words: "I knew Jesus, and He was precious to my soul; but I found something within me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave him my will, He came to my heart and **took out all that would not be sweet, all that would not be kind, all that would not be patient,** and then He shut the door."

A fourth figure is that of *destruction*.

In Romans Paul tells us that the "body of sin" is to be "destroyed." And this is not to be done at death, for he says immediately after that we should no longer "serve sin." It is to be done in life, that we may present a holy and blameless life to the world.

John also speaks to the point and says: "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

The reader will notice that the word is not suppress, paralyze, or keep under, but destroy. A letter or book destroyed is the end of that article. Destruction means destruction. Free moral agency is not destroyed; no moral power or susceptibility of the soul is annihilated, but the proneness to sin, the body of sin, **the "old man," is destroyed**. God created moral powers and susceptibilities within us, while the devil implanted a bias or proneness to sin. Christ has not come to destroy the works of God, but the works of the devil.

Is it not amazing that we have men in the pulpit today, posing as religious teachers and expounders of God's Word, who affirm that the sin principle, or body of sin, remains through life, and that in the face of the express declaration of the Bible?

Paul is not referring to the deathbed scene or hour when he speaks of the crucifixion of the "old man" and the destruction of the body of sin. The proof of this is that he affirms that by this destruction we are placed where henceforth we should not "serve sin." This shows that he is speaking of the life on earth, and not that in heaven. And we have his additional words: "Now, being made free from sin, and become servants to God, ye have your fruit unto holiness, **and the end everlasting life.**"

Reason itself demands that this deliverance from sin should take place in time. The honor of Christ demands it. What a belittling of the Saviour and his redemption it would be, if we were compelled to say that the fallen nature of sin could not be removed by His power! How his work would suffer in contrast with that of the devil, who wrought a

harm and curse in the soul that Christ is unable to uplift and undo!

The safety of the soul demands this destruction to take place in life. The mercy of God has determined that it shall be done, and, thank God, by the power of the Son of God it is done.

It is wonderful how the soul recognizes this peculiar destructive work. It is felt to be different from that wrought in conversion. Regeneration is life-giving and constructive, but sanctification is destructive and death-dealing. Something is felt to be taken away--yes, destroyed--when the blessing comes upon us.

Bishop Hamline speaks of the divine work as “a holy, sin-consuming energy.” A lady in Tennessee, looking upward and praying for the blessing, suddenly received it, and in describing the experience said that something was taken out, and something came in. The wife of a minister in Arkansas leaped to her feet as the holy fire fell upon her soul, crying out in an ecstasy: “The ‘old man’ is dead! The ‘old man’ is dead!”

Certainly it stands to reason that if we feel painfully the presence of this principle of evil, we shall most delightfully feel its removal and absence.

We have the witness of our own spirits to this destruction of the “old man.” Besides this, we have the witness of the Word, which declares that the body of sin is destroyed. And clearer still we have the witness of the Holy Spirit, who, in a delightful, indescribable language of his own, thrills the soul with the testimony of the fact. Who is it that says there is no specific witness of the Spirit to sanctification? Let such a one turn to Hebrews 10:14-15, and hear what the Book says: “**For by one** offering He hath perfected forever them which are sanctified. Whereof the Holy Ghost also is a witness to us.”

Chapter 17 HOW TO OBTAIN THE GREAT DELIVERANCE

Such a deliverance as that described in the foregoing chapter implies a way of obtainment. Being a divine work and deliverance, it is *not an attainment, but an obtainment*.

The way of approach to such a blessing should be simple. Reason and mercy alike cry out for a simple way. The fact of unlettered multitudes, the greater fact of the spiritual misery of these multitudes, and their craving for and need of such a blessing, would suggest the thought that God would not lay down an obscure and difficult way, but one that the simple-minded and the soul-burdened could easily discover and walk therein.

Here is the trouble with many today: that they look for profound scholarship and mighty intellectual gifts as the necessary condition of the understanding and obtainment of this grace; when, if this were the condition, the great mass of mankind would at the first count be ruled out.

So far from being apparent to the wise, it is “*hidden from the wise*.” Not that a wise man cannot receive this blessing, but it is not to be found in the lines of an earthly wisdom. The mere reasoner will never see it. The precious secret is not discoverable through syllogisms. Logic is utterly helpless at a door that opens only to another touch altogether.

A gentleman said to the author that reasoning was perfectly allowable in the matter because God Himself said: “Come, now, and let us reason together.” Our reply was that God said come reason together with Him. It is not human reasoning, a mental contest of man with man, that is alluded to, but a conference with God. We all know that reasoning with God will bring us most rapidly to silence, tears, and the blood of the Lord Jesus Christ. In addition to this the very substance of this famous reasoning is given: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool!” Would that all reasoning were equally blessed, and worthy to be remembered.

The way to the great deliverance ought to be simple, then, if for no other reason than the goodness of God. Besides this, the way must be simple because of the great multitude of people who cannot obtain the blessing in any other manner. The way, thank God, is simple.

Two steps or compliances on our part will bring us to the point where God will destroy the “old man” and give us a

pure heart. *These two steps are consecration and faith.*

The conditions of justification and regeneration are repentance and faith. We see no mention made of consecration, from the fact that the sinner has nothing to consecrate. He surrenders, which, to the hasty glance, looks like consecration, but it is not the same. It is human wisdom that has tacked on consecration as a condition of pardon. The Bible itself says repent and believe, and we shall be saved.

But to the pardoned and regenerated man comes the words of Paul in Romans 12:1-2: "I beseech you, brethren, ... **present your bodies a living sacrifice.**" The result, he says, will be a "transformation," a "renewing," a "proving the will of God," which will, he tells us in Thessalonians, is "even your sanctification".

If a man desires the blessing spoken of in this volume, **the first step to be taken is CONSECRATION.**

Present all to God. Keep back nothing. Let there be no mental reservation. Let body, soul, talents, time, will, reputation, property, family, and everything, be laid on the altar.

This is what we owe to God. It is our reasonable service. It is what all have to do sooner or later.

Death compels us to give up all to God body, spirit, friends, land, home, and all. As a compulsory act it brings no blessing. But if we do it voluntarily, the blessed experience of sanctification is the result.

Let not the reader stop to speculate and doubt, but test the matter faithfully for himself. It is worth a faithful trial; yes, verily, a thousand trials.

Some have received the light and rejoice in the deliverance. Let their assurance reassure the reader of these lines. It is true. Only do as bidden by the word of God and by the great crowd of rejoicing witnesses in the land, and the seeker will become the finder, and know for himself beyond all doubt the truth of these things we have written.

The second step is FAITH.

Believe that God accepts the consecration; and sanctifies it now.

Do not say, "I feel it," or, "I know it," until the witness comes; but say, "believe it." Feeling is one thing, knowledge is another, and faith a third. Neither feeling nor knowledge is expected of us at this time, but simply faith.

We are required to believe God's word, and that word says: "The altar sanctifieth the gift." God cannot and will not sanctify unbelief. Man wandered from God and fell through doubt of his word; he is to come back through belief of the truth, by an unshaken confidence in every word.

These are the two steps. In taking them, however, there is another exercise of the soul which accompanies both steps—viz., **PRAYER.**

Consecration and faith are the conditions of obtaining sanctification; yet neither one will be born or continue to live without prayer. Through prayer we gather strength to consecrate, and through prayer faith is aroused and stimulated to take hold of the great blessing.

The disciples had been praying for ten days when the baptism of fire suddenly fell upon them. For three days the writer was living in supplication, every breath was a petition, when swiftly, graciously, overwhelmingly, the blessing sought after, consecrated for, believed in, and prayed for, came upon his soul.

Our advice to every seeker of sanctification is: Live upon your knees. Pray whether you feel like it or not. Pray with words and without words. Pray with groanings that cannot be uttered. Let your sighs be prayers. Sometimes we never pray more acceptably and prevailingly than when stretched on our faces, we groan for deliverance before God. Knock on and call at the door of mercy until the very noise will create remark in heaven. The kingdom suffereth violence, and the King is well pleased with importunity. The inevitable result of all this will be the descending baptism of fire, and the clear, unmistakable witness of the Spirit to the sanctification of the soul.

When the witness comes we need not that any man should teach us what has happened. The soul is thrilled with the purifying work and the testifying Spirit. We know that the fallen nature is gone and that the heart is pure.

Here is the time of shouts, overflowing gladness, radiant smiles, joyous laughter, happy tears, or a great still peace according to the temperament of the individual. This is what the seeker wanted to experience at the first, but which cannot possibly take place until the last. It is never to be worked up, but comes spontaneously the instant the Holy

Spirit witnesses to the accomplished work in the soul. We do not have to work it up; it works itself up. It may come like a cyclone, or it may be breathed on the heart as gently as an evening zephyr from the South; but in either case the soul will know perfectly well what has happened, and will rejoice accordingly.

This, then, is the order of the work of grace:

The Word Preached,
Conviction for the fallen nature,
Prayer,
Consecration,
Continued Prayer,
Faith,
The Divine Instantaneous Work,
The Witness of the Spirit,
The Soul's Knowledge,
The Feeling,
Established.

The two great facts that produce the knowledge in the soul's consciousness of entire sanctification are the work of the Spirit and the witness of the Spirit. The soul is conscious of the change and hears the voice.

Then comes the feeling; then establishment.

Some critics may find fault with the fourth feature (Consecration), saying that we consecrate to obtain pardon. But the Bible does not say so, but states that the conditions of pardon are repentance and faith. What the critic takes to be the consecration of the sinner is, as stated in a previous chapter, nothing but surrender. The sinner surrenders; the Christian consecrates.

Furthermore, we would say that while a spirit of consecration is seen in every regenerated life that is worthy of the name, yet consecration is one thing and perfect consecration another; just as sanctification is seen to be one thing and entire sanctification something far deeper, sweeter, and more blessed. It is perfect consecration that secures entire sanctification.

The reader will also observe that the word "repentance" is not found in the order named above.

The blessing held up here is for the Christian, and the real Christian should have nothing to repent of. He should, by virtue of the regenerated life, be living without sin, according to Bible statement.

St. John, in his first Epistle, writes that it is while the child of God is walking in the light as God is in the light, and while having fellowship with his brethren, that the blessing comes down upon him and the blood of Christ cleanseth from sin.

Repentance presupposes a sinful and backslidden life, but the blessing of sanctification is for the soul that is in a justified condition and walking in the clear light with a joyous sense of acceptance with God. There can be a profound conviction over the presence of the fallen nature, with intense yearning for its removal, but this is not repentance.

Christ distinctly said that he had not come to call the righteous, but sinners, to repentance. But He did not say that He did not have a call for believers. On the contrary, the Bible says that "[God has called us to holiness](#)." Any one who reads the Epistles will recognize this call running throughout them all. And we are astonished that men who are quick to see the call to repentance fail to observe the distinct call to holiness. Sinners are not called to holiness, but to repentance; and Christians are not called to repentance, but to holiness. God "commands" sinners everywhere to repent, but He "beseeches" his people to present themselves upon the altar as a living sacrifice, holy and acceptable unto him.

Would that Christians everywhere that have not the blessing spoken of in this volume would put themselves under full salvation preaching. Soon the fallen nature, or the plague of the heart, would be revealed, and deep conviction would take place. Prayer, consecration, and faith would swiftly follow.

Then would come the baptism of fire purifying the heart, and the delightful witness of the Holy Ghost to the work. Knowledge of the work at once would fill the mind, joy overflow the heart, and the life, settled and grounded upon Christ, *enter upon a restful experience that language cannot* satisfactorily describe.

As we know what blessedness the death of the “old man” or sanctification is to the individual, and what power and glory and victory it means to the Church, we cannot but breathe the prayer of the Psalmist: “O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”

Chapter 18 SCRIPTURES SUPPOSED TO TEACH THE IMPOSSIBILITY OF POSSESSING A PURE HEART

There are some in our midst who deny the possibility of a pure heart and holy life.

Such denials are in direct contradiction to the teaching of the Word of God, and show a profound ignorance of the plain statements that “whosoever is born of God doth not commit sin,” and “whosoever abideth in him sinneth not.” Such speeches bring into contempt the blessed work of the Son of God, who came to destroy the works of the devil, and make to mean nothing the words of the angel about Him, that He would save His people from their sins. The plan of human redemption thus becomes a farce, and the word “salvation” itself is but an empty sound and mockery.

The Bible is called the Holy Bible, it came from a Holy God, shows the way to obtain a holy heart, live a holy life, and finally reach a holy heaven. There is not a single hint in it that God will allow us to sin; and while the atonement provides for the recovery of one who falls into sin, it does not provide for a man’s sinning. It contemplates the restoration, and not the falling, of man; the holiness, and not the sinfulness, of the soul. Hence every commandment forbids sin, and every precept and command and prayer points to holiness.

This being the case, it is certainly astonishing to hear men plead for the privilege of sinning some, deny the possibility of constantly living a holy life, and in so doing convict God of cruelty or folly.

For if God commands us to be holy, and we cannot become so, then the command originates either in folly or cruelty. There is no escape from this conclusion.

The objectors and deniers of the sanctified life entrench themselves behind certain passages of Scripture, which they quote in proof of their position. We call attention to several.

The first is Proverbs 20:9: “Who can say, I have made my heart clean?”

We quickly reply: No one that we have ever heard of but a madman. Who could say such a thing: “I have made my heart clean” The emphasis, laid upon the fourth word of the verse, “I” unlocks the meaning of the verse, and shows that the writer is declaring what we all will agree to: the inability of a man to purify himself. But while we cannot do this work, another can; and while we have never heard any man say that he had made his heart clean, we have known multitudes to declare that Christ had done so. This is certainly a very different thing.

A second verse is Ecclesiastes 7:20: “For there is not a just man upon earth, that doeth good, and sinneth not.”

This passage is felt to be very strong by the objectors, and is quoted with smiles of certain triumph. But the seeming strength of the verse arises from an improper translation. No less a Bible critic and scholar than Dr. Adam Clarke calls attention to the fact that the mood in which the verb appears in the original is not made to appear in the King James version, and that the true reading is: “**There is not a just man upon earth that doeth good and may not sin.**”

With this fact we all heartily agree; we firmly believe in the possibility of sinning while in the body on probation. If a good man fell in Eden, a good man may fall outside of Eden, and in his home and in the Church. No well balanced holiness teacher ever says that we cannot sin, but declares instead that while we may sin, yet, thank God, through Christ we need not. “I cannot sin” is a speech that belongs to the fair land and country beyond the grave, while “I can, but do not sin” is an utterance that we are privileged beyond question to utter in this life.

A third quotation is made from I Kings 8:46 and 2 Chronicles 6:36. They are identical. “they sin against thee (for

there is no man that sinneth not).”

The explanation is that there is the same failure to bring out the proper mood, which when done we have the words: “for there is no man that may not sin.”

A striking confirmation of this meaning is seen in the word “if.” “If they sin” shows that possibly they may not, and anyhow need not. For how silly it would be to say: “if they sin -for there is no man that sinneth not.” It is seen that the two sentences thus arrayed against each other make an absurd statement.

So we are doubly driven to the true rendering, “If they sin against thee (for there is no man that may not sin).”

A fourth verse cited is Matthew 19:17: “And He [i. e., Christ] said unto him, Why callest thou me good? There is none good but one, that is, God.”

This is regarded by some as containing a Waterloo defeat to the advocates of a sanctified experience and life. The slightest glance will show their mistake.

Christ was speaking here about the Father. According to the objectors then He ruled himself out and said that He, the Son, was not good. Such a construction of His words proves too much, as they say in logic, and so proves nothing if forced in that way.

What kind of goodness was he talking about? Any thoughtful person will say absolute goodness.

He was affirming that there was only one being who possessed underived goodness, in whom goodness dwelt inherently and from all eternity. In that sense there is none good but one, and that is God. But while this is so, He does not teach that there cannot be relative goodness, and that a soul coming to God may not be filled to overflowing with divine goodness. Nor does His gospel teach that men have not been thus filled, and that there are no good men. On the contrary, the Bible says that Barnabas “was a good man, and full of the Holy Ghost,” and so of others.

A fifth passage is Romans 3:10: “There is none righteous, no, not one.”

The trouble with people who quote such passages as this is that they do not read the context, the verses going before and coming after. If they did, they would be surprised to see the meaning that they had first attached to the passages utterly vanish away.

Let the reader turn to Romans 3:10, and then continue reading, and have his eyes opened, that the Lord was not speaking here of His people at all, as the description that follows proves.

“There is none that understandeth, there is none that seeketh after God.” Why surely this is not a description of everybody, for we all know many people who do understand and yet seek after God.

“Their throat is an open sepulcher; the poison of asps is under their lips.” The writer knows many Christians who have no such throats and no such poisonous lips.

“Whose mouth is full of cursing.”

There are people reading these lines who never did, and never will curse.

“Their feet are swift to shed blood.”

Countless millions of people have never committed murder.

“The way of peace they have not known.”

Behold, we could not count the multitudes in different Churches who know all about, and daily and hourly enjoy, the way of peace.

Does it not dawn upon the reader that here is not a description of God’s people at all, but of one of Satan’s crowds. To think of such a company thrusting its own photograph before the eyes of the Lord’s redeemed and saying: “Look at your picture!” What amazing impudence and ignorance is here seen!

The passage is recognized by commentators as a picture of depravity, or the condition of the soul without the regenerating and sanctifying grace of God; but none of them supposed or taught that these corrupt hearts,

sepulchered throats, and poisonous lips, could not be cleansed and made to glorify God thereafter with holy hearts and lives.

A sixth quotation is from Romans 3:23: “For all have sinned, and come short of the glory of God.”

This is true -no one dreams of denying it. We believe that every man has sinned in the past. The statement of the verse is in regard to the past. We have all sinned in the years that are gone. But that is no reason why we should sin in the days and years to come. We once transgressed through ignorance and unbelief, but through belief and knowledge of the truth, which makes us clean and free, we can, according to God’s word, live soberly, righteously, and godly in this present world.

A seventh citation is I John 1:8: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

Here is another formidable-looking verse, that at first glance seems to call for an Appomattox surrender on the part of the holiness people; but with a little fixed attention, and by reading the context, the whole passage becomes clear.

In the first place, let the reader remember that John is writing to Christians, and that he has said to them in this same Epistle that “whosoever is born of God, sinneth not,” and that he urges this upon them again in the words: “These things write I unto you, that ye sin not.”

The question we urge now is: How can Christians find excuse for sin in the face of such statements? How can the reader reconcile these verses with a life of sin? Evidently the passage advanced by the objectors must refer to something else, or we have established the startling fact that the word of God contradicts itself. Here we read that we must not sin, and yet if we say that we have no sin we deceive ourselves. What is the explanation? There is one, and one that should commend itself to any unprejudiced mind.

The Bible throughout recognizes *two kinds of sin*, a fact that the Churches have embodied in their creeds and articles of religion, calling one personal or actual sin, and the other inbred, inherited, or original sin. One is an act; the other is a nature. One is a transaction; the other, a bias or principle.

Being so diverse, they are described differently and are treated differently. The dissimilarity is made evident by distinguishing terms of quite a variety. One way of discrimination appears in this chapter in the words “sin” and “sins.” Nor is it the only place by any means where this peculiar discrimination is observed. David in the fifty-first Psalm, and Paul in his Epistles, both recognize this difference in sin, and use language accordingly.

“Sin” stands for the inherited principle or fallen nature, while “sins” refer to our personal transgressions.

Both of these words appear in the first chapter of John’s Epistle. “If we confess our sins, he is faithful and just to forgive us our sins.” Again: “If we walk in the light, as He is in the light, ... the blood of Jesus Christ His Son cleanseth us from all sin.”

That two different kinds of sin, and *two different works*, are referred to here appears in the use of the singular and plural numbers by way of contrast. And also that in one case the man is in an unforgiven state and comes confessing his sins; in the other, the person is walking in the light as God is in the light. In the one, the man is pardoned; in the other case the man is cleansed, and cleansed while walking in the light. One obtaining deliverance from “sins;” the other, from “sin.”

According to these facts, a regenerated man, or one born of God, has been forgiven of his “sins” (plural number), but sin (singular number) in the form of inbred sin (the fallen nature) is still left. If such a man should say that he is without “sin” (and many are saying it today who deny sin left in the regenerated heart), he deceiveth himself. The thing to do is, after we have confessed our “sins” and been forgiven, to walk in the light as He is in the light, having fellowship one with another, and right there in the light of a blessed regenerated life we shall suddenly be cleansed from all “sin.”

Thus being forgiven of “sins” and cleansed from “sin,” who wonders that John writes: “These things write I unto you, that ye sin not?”

The eighth passage cited is Proverbs 24:16: “For a just man falleth seven times, and riseth up again.”

We call attention to the fact that this verse is usually quoted in this remarkable way: “For a good man sinneth seven times a day!” It is said that the devil never quotes the Scripture correctly. The devil is not alone in that! Standing in a

hotel one day we heard a man of the world, who was laughing at the idea of holiness, say: “What can be expected of a man like myself, when the Bible says: “*A good man sinneth seven times a day*”? We italicize the words that are not God’s words. The real verse reads differently: “A good man falleth seven times, and riseth up again.”

We are glad to notice in the first place that we do not have to fall seven times a day. This is certainly in itself a great relief. The thought of seven falls in a lifetime, sad as it is, is more endurable than the seven daily overtakings and overwhelmings.

In the second place, we are delighted to find on tracing the word “falleth” back into the original that it does not mean sin at all, but refers to earthly affliction or trouble. So the true meaning of the verse is that a just man will or may fall into great sorrows or troubles seven times in his life, but he shall rise up from them all!

So ends the boasted array of Scripture that was supposed to teach the impossibility of being pure in heart and holy in life. The false meanings attributed to them go down before an honest investigation, and especially before the heavy broadsides of the Ten Commandments and such cannonades as “Stand in awe and sin not,” “Awake to righteousness and sin not.” “These things write I unto you, that ye sin not.”

To crown all, after we go over the battlefield and make a closer scrutiny of these scriptural artillery batteries that were supposed to be firing into us and our claims concerning holiness we discover that they are our own guns, and are really pointing against the men who have tried to use them against us, and that they are in perfect harmony with the rest of the Bible, which teaches us the gracious fact that God has granted to us through the life and death of His Son 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.”

Chapter 19 SCRIPTURES SUPPOSED TO CONTRADICT THE FACT OF A SECOND WORK OF GRACE

The opposers of the doctrine of a second work, subsequent to regeneration, realizing that their simple denial of the truth will not be sufficient, and that a “thus saith the Lord” is properly demanded of them, have been at pains to produce certain scriptures which they affirm, ring the death-knell of the doctrine.

One of the passages *most frequently quoted by them* is Philippians 3:12-14: “Not as though I had already attained, either were already perfect.... I count not myself to have apprehended,” etc.

This is brought forward to show that Paul never claimed the blessing of sanctification or Christian perfection; that instead he herein plainly denies it in the words “not attained,” “not perfect,” and “not apprehended.”

We confess to amazement at such an interpretation. Let the reader look at the entire paragraph, and see for himself what the apostle was talking about.

“If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded.”

Several facts become clear to the honest inquirer:

First, there are two perfections mentioned in the passage; one, Paul said he had; the other, he had not. The one in the twelfth verse he said he did not possess; the one in the fifteenth verse he said he had.

Secondly, in the first “perfection” or “attainment” he was not speaking of sanctification, but of the resurrection of the dead. The eleventh and twelfth verses settle the fact beyond all question.

Thirdly, the word “attained” is used in connection with the word “resurrection,” “If by any means I might attain unto the resurrection of the dead.” So the apostle could not be speaking here of sanctification, for it is obtained, not attained.

Fourthly, when he says in the twelfth verse that he was not “already perfect” he was again speaking of the glorified state, of the life beyond the grave. The literal translation is: “Not that I have already been perfected.” The marginal reference is Hebrews 12:23, which proves that he was speaking of the heavenly state. Dr. Adam Clarke says that Paul here “alluded not to deficiency of grace, but to his martyrdom.”

Fifthly, the word “apprehended” is found in the same verse, and in such close connection with the word “attain” that any one can see that he was still speaking of the life and glory to be had with Christ in the glorified state. Moreover, the word itself gives light. “Apprehend” here means to “lay hold.” But sanctification cannot be laid hold of, but is a grace and condition wrought within us by another Hand altogether. A man may lay hold of a martyr’s crown and its rewards, but not of sanctification. God lays hold of us there.

Sixthly, the word “prize,” in the fourteenth verse, shows us that he was not speaking of Christian perfection. “I press toward the mark for the prize.” **Sanctification is not a prize.** Heaven, eternal life, celestial rewards, are prizes, but holiness is a privilege, a duty, a condition, a blessed means to an end, and the way itself to the attainment of the “prize.”

Seventhly, the word “attained” proves that the apostle was not speaking of sanctification. This word alone can settle the question, and in this way: That sanctification is never presented in the Bible as an attainment, but as an obtainment. The words are very different. There are two ways of coming into possession of a fortune. One is to labor and sacrifice for it; the other is to inherit it. The first takes years; the second occurs in a moment. One is an attainment; the other, an obtainment. The Christian can, by a life of devotedness to Christ, attain unto distinctive and superior rewards in the resurrection, but no one can by any amount of religious work attain unto the blessing of holiness.

Sanctification is always an obtainment of grace through faith in the Lord Jesus Christ. The word “attain” then shows that Paul was not speaking of sanctification.

Eighthly, the fifteenth verse puts the matter beyond guesswork in the following words: “**Let us therefore, as many as be perfect, be thus minded.**” Could anything be clearer? Paul, in the beginning of the paragraph, disclaims glorified perfection, and says that he is pressings after it; but there is another perfection which he does claim. This is the same perfection that he urges the Christian Hebrews to “go on to,” and which John, in his Epistle, calls “perfect love,” and Mr. Wesley calls Christian perfection.

A preacher once took issue with me in this interpretation in the following language: “What folly and absurdity it is to make Paul say that he was striving and pressing forward for the resurrection of the dead, when it is well known that we will be raised from the dead, no matter whether we strive or not!”

The preacher overlooked a fact that today is thrilling many scholarly Christian minds. It was not the general resurrection Paul was talking about, but a peculiar one, a resurrection from among the dead. The overlooked preposition “**GM**” gives this gracious and yet startling light. There is to be a resurrection a thousand years before the general resurrection. It is to be out from among the dead.

Some will arise, and many will sleep on. A certain grace and life will secure this early and glorious arising. Paul said that he was after that, pressing forward for that, and “Let us therefore, as many as be perfect, be thus minded.”

A second verse relied on to disprove a second work is Corinthians 5:17: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

One point made by the opposers from this verse is that a new creature must necessarily be a sound and perfect creature.

Our reply is that this does not follow, for such is not the case in nature or grace. An earthly child is a new creature, but it is often born with an inherited disease. So with the child of God. He is by conversion a new creature; but he has a dark fallen inheritance which speedily discovers itself after regeneration in forms of doubt, pride, envy, impatience, uncharitableness, and other disturbing things. He is a new creature, but not a pure creature. The two expressions are not synonymous.

A second point made by the opposers is that the verse declares “all things are become new;” that, according to this statement, no fallen nature is left, and so nothing remains to require a second work, and therefore the doctrine must

fall through.

To this we reply that, if all things are become new in regeneration, why is it that only a few verses farther on Paul begins a chapter with an exhortation to these same regenerated people, whom he calls “babes in Christ,” and hence born of God, and bids them cleanse themselves from “all filthiness of the flesh and spirit.”

Again, some things never become new. We have God’s own statement that “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Besides this, the fallen “old man” is never said to become a New Man. The “old man” dies, and then the New Man clothes us. So, to force this verse, in the expression “all things are become new,” to include the regeneration or renewing of the “old man” is to make God contradict Himself

To crown all, the Revised Version leaves out the word “all,” and we have the verse: “Old things are passed away; behold, they are become new.”

This, indeed, is what we felt at conversion. Old things did pass away; there seemed to us a newness, sweetness, freshness, gladness, in everything; yet after that we found the “old man” remaining in the heart. He never becomes new; he is under sentence of death to be “crucified” and “destroyed.”

A third quotation by the opposers is I Peter 1:22, 23: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”

The argument based on this verse is: How can anything corrupt be within a being born of incorruptible seed?

We reply that, if the new birth saves us from the presence of indwelling corruption, how is it that two verses after Peter begs these same people to lay aside “all malice, and all guile, and all hypocrisies, and envies, and all evil speakings,” and “as newborn babes, desire the sincere milk of the word?” This last verse unanswerably demonstrates the existence of remaining sin in the regenerated heart; for here is asserted the fact of their being “newborn,” while the sins mentioned are all heart sins. The “laying aside” refers to that perfect consecration, that close approach to God, that sanctifying of self which precedes the sanctifying work of the Spirit.

As to the argument built on the words “Seeing ye have purified your souls in obeying the truth,” and “See that ye love one another with a pure heart fervently,” we make answer that this could hardly be the blessing of entire sanctification, for only a few verses preceding the apostle exhorts them to that blessing in the words: “Be ye holy.” Besides, he says: “Ye have purified your souls.” In entire sanctification God does the purifying. Moreover, genuinely sanctified people hardly need to be told to love one another; for when filled with perfect love they cannot help loving one another fervently.

A fourth verse brought against us is I John 5:18 : “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

The argument drawn from this passage is that there is no need of a second work of grace to keep us from sinning; since that if we are born of God we sin not, and this itself is a pure and holy life.

Our reply is that we have never asserted that we need sanctification to keep us from sinning; regeneration alone can do that. The work of sanctification goes deeper, and takes the “prone to wander” and “want to sin” out of us. Regeneration saves us from the guilt and power of sin, but sanctification delivers us from the inbeing of sin.

A fifth verse urged against the second work is James 3:11: “Doth a fountain send forth at the same time sweet water and bitter?”

The argument formed from the above is that there should be nothing contrary to holiness in the child of God. God has sweetened the waters of his life, how can they be bitter?

Our reply is that there is nothing wrong with the water of life, but the trouble is with something left in the regenerated heart that gives the occasional bitterness to word and act.

James denies that such a state of things exists in nature, but affirms that it is seen in the spiritual life. He tries to shame Christians with this very fact: that they are seen doing what is not according to nature. No fountain sends out sweet and bitter water, and yet here among you, he says, “Out of the same mouth proceedeth blessing and cursing”

(scolding). Then adds: “My brethren, these things ought not so to be.”

Furthermore, both observation and experience agree in proof that the regenerated heart is a fountain from which proceeds sweet and bitter water. O the blessings and scoldings we have heard come from the lips of the same child of God! The trouble is the fallen nature. Get that trouble sanctified out, and the fountain will run pure and sweet all the time.

We confess to surprise that any one should quote this verse from James as if he had said that there could not be sweet and bitter streams from the same heart, when this is the very thing he affirms, and says it is in the “brethren.” “My brethren, these things ought not so to be.”

Truly it ought not to be so, for sanctification can end it.

A sixth passage relied on by the opposition is Matthew 7:17,18: “Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

The argument made here by our brethren against us is that a regenerated man does right and the sinner does wrong; that a Christian is a good tree, and cannot and does not bear corrupt fruit; that he is sound to the heart; and there is, therefore, no corruption remaining in him.

The simple reply that punctures all this is the question: Where does the corruption come from that we see in the lives of regenerated people? Does the good tree that Christ planted in their hearts bring forth such fruit as ambition, pride, ill will, suspicion, evil speaking, irritability, fear of man, lust, and love of the world?

The whole mistake of the opposition springs from the failure to recognize that there are two trees in the heart, a good tree planted by Christ, and a corrupt tree planted by Satan and called the fallen nature or depravity, under the shadow of which we are born into the world. Until Christ planted the tree of life, or regeneration, there was only evil fruit in the man’s soul. But after that beautiful planting men came and gathered from the greensward of our lives the strangest mixture of sweet and bitter, good and evil fruit. Christ touches His heavenly plant, and lo! A shower of golden celestial fruit comes in our thoughts, words, and actions; another time Satan shakes his tree, and alas! There comes tumbling down upon the hands and heads of the people a dark and bitter fruitage from another world altogether. The way to do is to have the fallen nature, or the corrupt tree, cut down as is done in sanctification, and then the pure, unmixed fruit of holiness will abound to the good of man and the glory of God.

A seventh citation is I Corinthians 9:27: “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”

The argument made from this passage is that repression of sin is all that can be hoped for in the Christian life. That sin cannot be extirpated, but must be kept under; that we need not expect to be better than Paul, and yet here is a statement from him to the effect that he had always to be keeping his sinful flesh under and so bring it into subjection.

This whole plausible speech is utterly swept away by calling attention to a fact plainly appearing in the Bible -viz., that the word “body” stands for one thing and the word “flesh” for another. In the verse quoted above Paul uses the word *ύΥΟC*, meaning the human body; but in Galatians 5:17, when he says, “the flesh lusteth” he employs the Greek word *ΥCΖ*, which, as stated in a previous chapter, the apostle uses to describe carnality, a fleshly principle apart from the body.

This being the case, a flood of light is poured on both verses, as we see that they speak of different things -one of the body, the other of the carnal mind. The latter is to be “destroyed;” the former we are to “keep under.” God has no quarrel with the body (*ΥΥΟC*), but with the fallen nature (*ΥCΖ*). By the grace of God the “flesh” can be crucified and destroyed, and after this we simply watch over, keep under and in proper subjection the “body,” with its natural appetites and inclinations.

It would be a mistake to kill a horse because he is wild; the thing to do is to get the wildness out of him; hitch him to a buggy, and then, reins in hand, drive, guide, and control him while he does his proper work.

In the Dark Ages men were flagellating and destroying their “bodies,” thinking that these were referred to in the word “flesh.” As in the case of the wild horse, so we say here that it is a pity and a mistake to destroy the human

“body,” because of the “flesh,” carnality. The true course is laid down in the Bible; get the “flesh “crucified and destroyed, which has run away with the “body;” and then with that inward, disturbing principle gone, how easy it is to control and keep under the body! The “body” is God’s creation; the “flesh” is the devil’s work. When the “flesh” is gone, the “body” can render God, man, and the owner most blessed service. Then it is that the “body” fairly bows along to glory, only requiring, as in the case of the well tamed horse, the controlling and directing eye and hand.

The eighth quotation is I Corinthians 15:31 “I die daily.”

This language of Paul is brought forward to disprove the instantaneous and final death of the fallen nature, which we assert is taught in the Word of God and verified in Christian experience. You claim, they say, to die once; but Paul said, “I die daily.”

Here again the slightest attention to words brings clear light and explanation. Paul said, “I die daily;” he did not say that the “old man” died daily. The “old man” has his moment of death and is cast out of the soul. There is no experience clearer to the human heart than the fact of the death of the fallen nature. The Spirit witnesses to it, the soul rejoices in it. But distinct from this is a daily death that awaits the sanctified in this world. Not a death of agony such as we had in the seeking and reception of the blessing of sanctification; but the application of this same death to daily surroundings and new circumstances that will constantly arise. Trials, temptations, favors, friendships, promotions, praises, flatteries, cuts, insults, wrongs, persecutions, and countless other experiences will come into the life; but with the “old man” out and the New Man in, the sanctified soul accepts each one as the Saviour would have him, and so dies to them all. To the world it looks like a daily death, and the man himself so describes it, but it is not like the death of the “old man” fraught with intense suffering; there is in this daily dying an element of joy and a perpetual shout of victory.

The ninth Scripture used to combat and destroy the doctrine of the second work of grace is John 3: “Now ye are clean through the word which I have spoken unto you.”

The argument based on this is that Christ, in addressing his disciples as regenerated men, said that they were “clean;” that if clean, then they were not unclean; and if clean, what need for a further work? That, therefore, there is no room in our theology or experience for a second work of grace.

Our reply to this is that our disagreeing brethren fail to distinguish between personal cleanness, as a man stands before God as accountable to him as an individual, and an uncleanness in nature transmitted by birth for which the man is not responsible. For instance, a man’s personal sins are one thing, and depravity, the effect of Adam’s sin on the soul, is another. In justification and regeneration a man’s individual transgressions are pardoned, his guilt washed away, the evil bent and injury that he has personally brought upon his own soul is rectified, and the life of God implanted. He stands personally clean before God, but there still remains in him that bias of the soul to evil wrought by Adam’s fall and transmitted to him as a dark inheritance. This remaining nature is felt by every converted person and is recognized and grieved over as spiritual uncleanness. Thus it is that Christ can say to every regenerated man and woman, “Ye are clean,” and yet the fallen nature be left within them.

An additional convincing fact we bring forward as proof on this line, and which the objectors seem to have overlooked, is this: If the disciples were pure, as some contend, because Christ said, “Ye are clean,” why is it that a few minutes afterwards he prayed the Father to “sanctify them?”

Careful to quote the words “ye are clean,” our brethren of the other side are strangely careless in overlooking the words that almost immediately followed, “Sanctify them.” The word “sanctify” in the Greek means to make pure, to make holy.

This last prayer did not mean to “set apart” these disciples to preach, heal, and cast out devils, for, according to Mark 3:14-15, this had been done three years before. It meant that they might receive that which afterwards came upon them in the upper room on the day of Pentecost -namely, the baptism of Fire -by which the fallen nature is destroyed, the heart made pure, and the life holy.

The last verse we mention as quoted by the opposers to a second work is Proverbs 4:18: “But the path of the just is as the shining light, that shineth more and more unto the perfect day.”

The reader will at first only with difficulty see how this passage can be twisted to bear against the doctrine of heart purity. The explanation is that the opposers of an instantaneous sanctification seem to think that when we affirm that

there is a second and completing work of grace in the soul we teach a stoppage of Christian growth, a cessation of religious activity, a discarding of means of grace, and so sink into a kind of “Hindu stillness” or lazy, self-satisfied, fanciful perfection.

With this mistaken view of what sanctification is and does for the soul, some have quoted the passage above as though it annihilated us, when we love that Scripture and believe in it as heartily as those who use it against us.

Perhaps if all classes of Christians were brought to the witness stand, it would be found that the sanctified man enjoys the experience laid down in this verse even more than his regenerated brother.

Certainly, if it describes anyone, it is the soul that has been purified from the fallen nature and is going on from glory to glory. We feel like appealing to the reader and asking him as in the presence of God if this quoted verse truly describes the regenerated man’s experience? Does his path look like the shining light, and does it shine more and more? Is there a steady increase all the time of light, life, and power? Observation tells us that this is not so; that if the regenerated soul does not press on at once into perfection and holiness the path of the just gets darker and darker, and the end is coldness, formality, and backsliding.

There are ministers today in the pulpit using this verse against the doctrine of sanctification, whose own light has never been as bright as in the first year or month or day of their converted lives.

And yet this Scripture calls for an experience that grows brighter all the time. There are thousands of backsliders in the Church whose paths grew dark and darker after the first few days of their regeneration until at last every beam went out of their spiritual skies, and they are now walking in the night once more. And yet this verse calls for an experience of ever increasing glory and brightness.

As we look at the passage again we feel sure that it can only be made to apply to two classes. One is the regenerated man pressing on to perfection; and of course his way will be “the path of the just” (or justified) “that shineth more and more unto the perfect day,” the day when God’s perfecting work is done, and perfect love fills the soul. The other class is the sanctified. Truly the life of the man whose life has been made pure grows brighter and brighter unto the perfect day that awaits the soul in heaven.

Summing up the thoughts in this chapter, we affirm that God has a second work for the soul that is a completing work; yet as a work it does not stop growth in grace, progress in knowledge, or advancement in the divine life. Regeneration removes personal sins and personal guilt; sanctification removes the inherited or fallen nature; and this completes the direct work of salvation. But from that time on the child of God grows in grace more rapidly than before, adds every spiritual excellence and practice to the life; while his path grows brighter and still brighter unto the perfect day.

Chapter 20 MISCONCEPTION OF SCRIPTURAL AND RELIGIOUS TERMS

Much of the mental confusion and trouble existing in regard to the sanctified life arises, as suggested by the caption of this chapter, from ignorance of scriptural and religious terms. Take, for instance, CONSECRATION AND SANCTIFICATION.

Here are two words different in appearance, different in meaning, with one referring to a duty of man, and the other to a work of God; and yet these words are being made to mean the same by multiplied thousands in the Church.

Joshua used the first in addressing the people of Israel: “Who then is willing to consecrate himself this day to the Lord.” Paul uses the other word in his letter to the Thessalonians: “And the God of peace sanctify you wholly.” Would that God’s servants kept them as clearly apart today as did the inspired Paul and Heaven-directed Joshua. Some of our hymnologists have failed to see the difference in the words, and so one writes: “Consecrate me now to thy service, Lord.”

We can never sing that line without a mental protest; for God can no more do our consecrating than he can do our repenting.

To give the reader an idea of how this *confusion of definition and scriptural meaning* exists, we give a quotation from one of the leading preachers and editors in our Southern Church as it appeared recently in a religious paper. Let the reader see for himself how two totally different things are confused by a teacher in Israel. "I am a firm believer in the doctrine of sanctification, but God's Word, if I read it aright, makes it an additional work of grace -an enlargement upon regeneration, in which soul, body, spirit, substance and all we have are placed upon God's altar for time and eternity. This is the sanctification I find in God's Word, profess and teach."

The youngest preacher in the itinerancy could tell this prominent minister that the above is nothing in the world but an act of consecration, and that consecration is no more sanctification than repentance is regeneration.

The writer quoted from says that "sanctification is an additional work of grace;" this we agree to; but he makes that additional work of grace to be simply an act of consecration, of himself and his substance. God's work and God as a worker is completely left out. The man's act is made thus to be sanctification, when the Scripture says that Christ is "made unto us sanctification," and prays "the God of peace sanctify you."

Grace is never an act of man to God, but an act or work of God for and in man. So when we say that "sanctification is an additional work of grace," that sentence alone separates sanctification from human consecration, and puts the sanctifying power where it belongs and where it only resides, that is, in God.

For years the writer thought that a perfect consecration was the last and highest act and the profoundest experience to be enjoyed by the soul. So he went on beclouded in this regard, calling Church members to the altar, getting them to reconsecrate themselves, and noticing that in a few hours or days *the whole work needed to be done over again*. The emotion was gone, and the close walk with God was not to be seen as had been promised. Stability, steadfastness, or -to use a word which is not, but ought to be, in the dictionary--stickability was lacking.

The two words "consecration" and "sanctification" had not separated from one another, but shone on as one. There are binary suns in the firmament that reach us as one, but under the telescope they come apart and shine as two. The trouble in both cases is distance. So when we drew near to God and allowed the Holy Spirit to arouse and enlarge the view of heavenly things, suddenly, sweetly, delightfully we saw the two words, which had been heretofore as one, come apart and shine as two.

Immediately several important discoveries were made. One was that consecration is not the last act of the soul in receiving holiness, nor is it the highest act. Faith comes after consecration, and is not only a later act in point of time, but a higher, grander act of the soul. Wonderful and blessed as it is to see a man give up self and all to God, yet this itself is outstripped when the man steps out on God's word and promise, and believes then and there that God makes him holy; that this blessing of purity that he had been seeking all his life unavailingly by growth or works is wrought in him instantaneously by the power of the blood of Jesus. Before this the man as a consecrator could measure up to many Bible worthies, but now as a believer, without a helpful sign about him, he joins company with Abraham, who walked out into empty space on the naked promise of Almighty God.

Another discovery at this time was that, sweet as is the state of conscious consecration, there is for the child of God a far deeper and *higher experience that lies beyond consecration*; and that experience is sanctification, or the destruction of the "old man".

Never shall we cease to thank God for these discoveries. They make a wonderful revolution in one's life. The valley of Baca, which has already become a well, will be still further blessed and become the land of Beulah. The Bible is from that time a new book; the Saviour a complete and constant Saviour; the life is kept hid in the secret place; the heart runs over with praises all the time; and the soul is "full of glory and of God."

O the difference between consecration and sanctification!

It is true that a sanctified man is a consecrated man, but it is equally true that there is many a consecrated person who is not sanctified, and does not even believe in it. The latter word is a larger word, and means much more than the other.

That it is a larger word and means more and is more is seen from the fact that we can be consecrated without being sanctified, but *when sanctified we are always consecrated*. The lesser is in the bosom of the greater. That they are different words is seen from the different treatment given to the persons professing them. The consecrated man is despised by the world, while the sanctified man is despised by the Church. The consecrated man is really popular in

ecclesiastical circles, but the sanctified man in the same circles is regarded with sorrow, uneasiness, and disapproval. Great is the difference in the words and conditions.

It is true that the Bible says “Sanctify yourselves,” but the next verses show that an external cleansing mainly was referred to by Joshua, and not the work of God which we are now writing about in this book.

It is also true that Peter, writing to certain churches, exhorted them to “sanctify the Lord God” in their hearts. But here again something else is meant. Dr. Clarke says that it is simply an entreaty that these people should entertain just and proper ideas of God.

In summary:

Consecration is the duty and act of man; sanctification is the second gracious work of God in the soul. Consecration is a blessed attitude; sanctification is a holy state.

The joy of consecration arises from the consciousness of doing right and having given all to God; the joy of sanctification springs from a perpetual sense of purity, the abiding of perfect love in the heart, and the constant indwelling of the Saviour in the soul.

GROW; GO.

These words are different. The proof is found in the dictionary, by our use of them, and by their use and the meaning allotted to them in the Word of God.

And yet these two words, that are so distinctive and refer to such different things in the spiritual life, are confused by many, and made out to be synonymous.

Take the first word. Peter exhorts us to “grow” in grace. According to all observation of vegetable life a shrub or tree has to be in something to grow. It cannot grow to another soil or to a distant locality. It simply grows in a soil in which it is already planted.

So with the child of God. He has been planted through regeneration in the spiritual life, and is then told by the apostle to “grow in” that grace and life. There is no exhortation in the passage to strive for another, higher and distinct blessing, but to grow in the grace in which he finds himself.

There are two spiritual localities, so to speak, in the religious life. One is regeneration and the other sanctification. It is not more impossible for a tree to transport itself by growth from one clime to another than it is for the soul by mere growth in grace to pass from the regenerate to the sanctified state.

The tree grows where it is planted, but it requires a human hand to transport it from one place to another. So does the soul grow in grace and knowledge, but it takes the divine power to lift it from the grace of regeneration and plant it deeply and firmly in the grace and life of sanctification.

While in the regenerated life we grow; and when advanced into the sanctified life we continue to grow in grace; and when translated to the skies; in heaven *we will keep on growing* in grace and knowledge.

Growth is the duty of man, and so he is commanded to grow. But no amount of growth on our part can ever accomplish a work that is in itself divine. We can never by any number of growing processes introduce or push ourselves into a state that is purely in itself the result of divine power.

Regeneration is a divine work; sanctification is a divine work; and the transporting of our souls and bodies into heaven is also the work of God. We may lop off our sins and all see the improvement; but reformation and improvement is not regeneration; and so God at last has to lift us into the regenerate state. Then we can grow in grace so rapidly that many will observe and admire; but growth in grace is not sanctification, and hence God has to lift us again -and this time into holiness. Then we can grow holier all the time; but all the holiness in the world cannot bridge the distance between us and the stars, and so God has to lift us the third time, and this time from earth into heaven.

Here are the three gifts of God to man: “Pardon and holiness and heaven.” Growth in grace is commanded and expected in each state -growth for awhile in regeneration, growth for a lifetime in sanctification, and growth forever in heaven.

The second word is “Go.”

Paul uses it in Hebrews 6:1: “Let us go on unto perfection.”

The perfection here mentioned does not mean that absolute perfection that men at once think of when they hear the word. It does not mean deliverance from mistakes and blunders. Nor does it mean perfect knowledge. That we will never have, even in heaven. A minister, lately writing against holiness, remarked that when Paul said, “as many of us as be perfect,” he referred to perfectness of knowledge. This the reader will feel at once is a mistake. We will be adding to our knowledge forever. The one perfection that the Bible speaks of is “perfect love.” The taking out of the unfriendly element or the fallen nature, secures this blessed condition. O how the writer rejoices that it is our privilege to possess this perfection of love, with its invariable concomitants, purity, peace, and joy!

It is to this that Paul says: “Let us go on unto.” He did not say, “Let us grow to it;” but “Let us go to it.” Everybody ought to know that we grow in one direction, and go in another. Growth is vertical; to go is a horizontal movement. They are never the same. We grow in grace, but we go on to another blessing God has waiting for us. It is a blessing and experience that has a locality and boundary lines.

Dr. Clarke says that a true rendering of the passage is: “Let us be borne on immediately into perfection.”

Be this as it may, growth in grace is a process, while to go on to perfect love is a performance.

The first takes place without our awareness; the second, in full consciousness of a great and gracious event. The first is gradual, running through the sweep of years; the other is momentary. The first never ceases, but goes on forever; while the other happens but once, and remains as an unchangeable blessing.

THE DEVIL; THE “OLD MAN.”

These names have been confused and actually made synonymous by a number of people.

As stated in a preceding chapter, the devil is no man at all, but was once an angel in heaven; and angels are a different order of beings from human beings.

The devil is a fallen archangel; the “old man” is a fallen human nature. It is a bias or tendency to sin, planted in our race through the work of the devil. The devil is the father of the “old man;” the “old man” is the only begotten child of the devil.

The sinner has both the devil and the “old man” in him; the regenerated soul has only the “old man;” the sanctified man has neither. With him the devil is on the outside, the “old man” is dead, and the New Man reigns in the heart without a rival.

Regeneration casts out the devil, and he should stay out; sanctification destroys the “old man,” and he should stay dead.

The Bible never says, “Resist the ‘old man,’ or “Put off the devil;” but just the other way, “Resist the devil,” and “Put off the ‘old man.’ “ We cannot escape from the presence of Satan, but can from the fallen nature.

That Satan, however, can re-sow his tares in a sanctified heart, both the Bible and life teach. If he could get into the pure heart of Adam in Eden, he can certainly obtain entrance into sanctified souls that are not watchful and obedient, and fail to keep under “the blood.” Then is it that the archenemy, taking unto himself seven other spirits, returns unto the house that had been swept and garnished after his ejection, and the last state of that man is worse than the first.

He who planted depravity in the heart of a pure man in the garden of Eden can sow it again in America in the soul of one who has been sanctified. The devil is not dead, though his children and species are slain all around him.

Alas that the garnished house can be devil-possessed again! Alas that the owner of the field of wheat should fall asleep, and the adversary, while he sleeps, should sow the tares of carnality once more! What a pity that, after having been delivered from an inheritance of evil, one would allow Satan to work directly in him, and re-impose what he had been graciously delivered from.

Regeneration cast out the hideous father, sanctification destroys the ugly son. May we live so that the devil will not re-enter the soul and propagate his species, called the “old man”

SANCTIFICATION; ENTIRE SANCTIFICATION

It is true that holiness people make these two terms synonymous in their conversations, but do not in their mind. In the first part of this chapter we used simply the word “sanctification,” over against “consecration,” but this was for convenience and brevity’s sake. The Scripture recognizes a partial, and also a complete or entire sanctification. Just as the Bible tells of a state of love, and another of perfect love; of blessings and “the fullness of the blessing;” so does it teach that we can be sanctified in part, and again that we can be sanctified wholly.

This does not argue any imperfection or incompleteness upon the part of God, but it is rather a mark or indication of the progress or extent of his work. It must never be forgotten that the work of entire sanctification is an advanced movement, an appearance and victory upon a new field, a dealing with a different thing, and is not a repetition or going over of a former work.

Some people would degrade the blessing of holiness or entire sanctification into a mere reclamation. Reclamation from a backslidden state might itself be called a repetition of divine work; God doing his work over. But holiness, or entire sanctification, is God’s destruction of the fallen nature, and his entrance into the heart as a perpetual indweller. This constitutes a distinct and different work, and so cannot be called reclamation, or a repeated work.

A recognition of this fact of partial and entire sanctification would clear up difficulties in the minds of many people, and put an end to countless paper and book controversies.

It is in recognition of this truth that Paul writes to the Corinthians, calling them “sanctified,” and yet immediately afterwards speaks of their carnality; and while he calls them “new creatures” in Christ Jesus, he bids them to “cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness.” The word “perfecting” means also accomplishing.

He also writes to the Thessalonians, whose faith had been spoken of abroad, and who were examples to all who believed in Macedonia and Achaia. He prays for them thus: “And the very God of peace sanctify you wholly.”

The first fact of these Christians being called sanctified the opponents of holiness notice; but utterly neglect to mention the second fact of their not being wholly sanctified, and thus fail to draw the inevitable teaching and truth from the two facts put together. And so they say to us: “Why do you exhort us to be sanctified? All Christians are sanctified! Does not Paul in his Epistles write to the churches that they are sanctified?” Our reply is, Yes; but he does not call them wholly sanctified; on the contrary, he exhorts them to come on to this last-named blessing.

Regeneration is sanctification, but it is partial sanctification; not an imperfect sanctification, but partial in the sense of something still remaining in the soul that is not in the province and power of regeneration to touch or remove. In the erection of a house there are two classes of workers. They have different tools and labor on different things. When the carpenter, painter, and bricklayer have ended their work, it is noticed that, while their job is complete, yet the house itself is not finished.

After them come the glazier, upholsterer, and plumber. One class worked at one thing; the other, at something totally distinct and different. Each work was perfect in itself, but the house was not complete or perfect until both works had been done.

So, to perfect the spiritual house in which God will dwell, two works are needed. Both works are perfect in themselves, but *they are directed at two different states of the soul*, and effect two different results or conditions. The first is aimed at personal sin and guilt; the second, at the inherited fallen nature. The first result is partial sanctification; the second is entire sanctification. Not until the fallen nature is taken out of one by the baptism of fire, and not until Christ enters the soul as a perpetual indweller at the same time, is the grace and blessing of entire sanctification realized.

This scriptural truth is strangely confirmed in the Church today by the two different experiences of regenerated and sanctified people.

A BAPTISM; THE BAPTISM

Here are two words that are just the same, but preceded by two smaller words that make them widely dissimilar in their meaning. Short and simple as are these preceding words, multitudes in the Church of Christ have not as yet

distinguished between them, and until they do they will never enter into the most gracious blood-bought privilege and experience of the Christian life.

“A baptism” of the Holy Spirit is any sweet, powerful, uplifting blessing that a child of God receives during his religious life. They come in time of trouble, after great temptation, and also after prolonged seasons of prayer. There are many of these baptisms coming all along the Christian life.

They cannot be numbered without difficulty. They ought to be so many that one could not count them. These are the gracious refreshings and renewals that the opposers of sanctification refer to when they say, in derision of our claiming the second blessing, that they have received a hundred or a thousand blessings. Such speeches show that, while they know what “a baptism” is, they do not understand what is meant by the term “the baptism.”

“The baptism” should come only once in the lifetime. Just as there is one regeneration, so should there be one sanctification and one baptism of the Holy Ghost. In this sense there is “one baptism.” “A baptism” of the Holy Ghost passes away in its effects upon the heart; “the baptism” remaining as a permanent gift and an abiding influence and power.

It was in reference to “the baptism” that Christ spoke when He directed his disciples to tarry at Jerusalem until they were endued with power. A few days before they had received “a baptism,” when He breathed upon them and said, “Receive ye the Holy Ghost;” but “the baptism” came for the first time to them in the upper room on the day of Pentecost.

It was in regard to this grace or blessing that Paul asked the disciples at Ephesus if they had “received the Holy Ghost” since they had believed. And it is a pertinent and proper question still. It should be urged on every Christian. Not “Have ye received a baptism of the Spirit?” To this question each one should be able to answer: “Yes, thousands of times.” But here is the question: “Have ye received the baptism of Fire?”

Chapter 21 THE SPECIAL WORK OF THE MESSIAH

We all know that Christ brings salvation to the world, that men in the Old Testament dispensation were saved by faith in a Christ to come, as they are in the present dispensation saved by faith in a Christ who has come. A prospective faith once, a retrospective faith now, brings pardon to the sinner. Christ has always been the Door of Salvation; the Light, the Truth, the Way of Life to the nations of the world.

But in addition to this and other blessings of the atonement, there is to be recognized running through prophecy allusions to some gracious work the Saviour was to do for his Church and people.

In lofty imagery and plain statement the prophets said that He would do certain things for the world, but a special thing for Zion or the Church. More than one agreed that this was to be His distinguishing mark or sign. We were to know Him by this special and peculiar work.

It is significant that Zechariah bids Jerusalem rejoice, for “behold, thy King cometh unto thee.” Malachi declares the same fact, that the Messiah’s first coming and movement should be in His temple; that His work would be like refiner’s fire, that He would sit as a purifier of silver, and that His work should be wrought upon the sons of Levi, His own servants and people.

In Isaiah 61:3 this gracious work to be done in Zion (not the world) appears again. “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

Next is the testimony of the angel Gabriel. It is remarkable that when he announced to Mary the coming birth of the Messiah he passed over the other works of Christ, and mentioned this one to the wondering virgin: “Thou shalt call His name Jesus: for He shall save his people from their sins.” Let the reader mark the passage. The author read it for years before he saw the precious truth that glittered like a gem down in the plain, familiar statement. The word is not that he will save sinners, but “his people from their sins.”

After this is heard the voice of John the Baptist witnessing to the same truth in the words that the Saviour had come to “thoroughly purge His floor,” and again, “He shall baptize you with the Holy Ghost and with fire.”

Paul speaks of it in the words: “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.” The Revised Version puts it: “That He might sanctify it, having cleansed it,” etc. So the second work is made clear, and it is, as stated everywhere in the Scriptures, in and upon the Church.

The Saviour Himself repeatedly spoke of it, and prepared His disciples for it. Luke says that He “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.” It was so important that He had often spoken of the coming blessing to them.

In the next verse He said to his disciples: “Ye shall be baptized with the Holy Ghost not many days hence.” At another time during the forty days of the resurrection life he said: “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

What was this work or blessing?

Not pardon or regeneration, for the Church had known this experience all along. Abraham, Jacob, David, and countless multitudes were called God’s children. “These all died in the faith,” says Paul.

Besides this the promise here of a peculiar work, grace, or blessing is made to the Church.

If after these prophecies, the utterances of the Saviour, and the emphatic statement of John the Baptist that the Messiah had a baptism of fire for his people; if after all this, when it finally came, as it did come on Pentecost, and proved to be only regeneration, the whole body of disciples would have been disappointed, the prophets could be shown to have uttered foolish and false statements, and the Baptist shown to be guilty of deceiving his hearers.

Suppose a father promised his children an unusually excellent morning meal, and when the hour arrived and all sat down full of expectancy they discovered before them the same old breakfast! What a mockery it would have been to the people, after all the glowing promises of John about a baptism of fire that they were to receive at the hands of the Saviour, when it was at last realized, to find that it was nothing more than what they had experienced before.

It is folly to call this blessing that we are speaking of regeneration, as some do in order to deny and get rid of a second work. There are overwhelming reasons why it is not possible to call it regeneration.

One is that this peculiar work of Christ is called a baptism, while regeneration we all understand is a birth. In addition to this we know that a birth and baptism are not only different things, but cannot take place at the same moment. The child is born, and, subsequently, baptized. So God’s child is born first, and baptized with the Holy Ghost afterwards.

Secondly, Christ calls it an enduement of power, while regeneration is an impartation of life.

Thirdly, it is likened to “fire,” and fire is never used as a symbol of regeneration. Water is the type of regeneration, and fire stands for holiness. “Our God is a consuming fire;” and when He sanctified his tabernacle and altar He did it with fire, and when he sanctified his disciples He did it with holy fire.

A fourth reason for knowing that this “baptism of fire” was not regeneration is evidenced from the fact that it fell upon believers.

(The “Old Man” is removed suddenly, leaving you within His inexpressible hush- However, be warned that Mr. Carradine’s exposition suffers in this section for not understanding our charismatic distinctives. For this reason I am leaving out three pages of the original, since they needlessly confuse today’s views....

It is my informed opinion that the apostles certainly entered His Rest at the same time as the Spirit fell:

“When the Day of Pentecost had fully come, they (the 120) were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon

each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1-4

It was only after this that the others overheard the 120 and came to see. These many others would have received His Spirit, and then entered His Rest later. The 120 had been tarrying together in faith for this, since they had been fully prepared and broken under His personal challenges. Few others were broken and seeking in the same way -at least yet. Earnest Seeker)

..... the long-promised blessing to be brought by the Messiah to the Church is not regeneration that He gives to the repenting world, but something altogether different, inasmuch as it is for the Church, and is a work wrought in the hearts of believers. In a word, the God-man, the New Man, has come to destroy the “old man,” and so impart to His people the blessing of sanctification or holiness.

Christ knew, and the Church is steadily finding out, through the ages, that time, Christian work, growth in grace, repression of sin, old age, and sorrow are all similarly powerless to produce heart purity or holiness.

It is *the blood of Jesus alone* that can cleanse from all sin. It is His power alone that can destroy the fallen nature and create clean hearts. And so He has come to his Church with this great blessing. He has a diadem of beauty for her head. He has beautiful garments of purity for her form. He has a blessing for her that will make her arise, shine, rejoice, and take the world for Him. It is the distinguishing blessing of the Messiah. He comes first to his temple, though there be many houses in the world. He will “purify the sons of Levi,” said Malachi. He will “save his people from their sins,” said the angel.

“He shall baptize you with the Holy Ghost and with fire,” said John. “He will sanctify his Church,” said Paul. And then what? Well, in the might, beauty, and glory of the second work, the Church will sweep out of Jerusalem over Judea, through Samaria, unto the uttermost parts of the earth, carrying light, life, salvation, and holiness everywhere.

This is the second work of grace. Pardon and peace is the first; *purity and power is the second.*

God for Christ’s sake gives the former in salvation, but Christ brings the latter in the baptism of fire.

“He shall baptize you” (not the Holy Ghost), “He shall baptize you with the Holy Ghost and with fire.” And lo! When it came upon the disciples, Peter explaining to the wondering Jews, cried out: “This Jesus .. being by the right-hand of God exalted, ... hath shed forth this which ye now see and hear.”

O that every Christian and Church would get ready for this blessed grace and work of the Son of God which destroys the “old man,” enthrones the New Man, purifies and empowers the people of God, and sends forth the Church singing, shouting, victorious, and irresistible to the conquest of the world.

O that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for thee we call,
Spirit of burning, come.

Chapter 22 SOME CAUSES WHY PEOPLE FAIL TO SEE AND OBTAIN THE GREAT BLESSING

One cause is the lack of a clear, definite preaching on the subject. It is remarkable, when this doctrine is properly presented, what a flame of holy fire begins to burn at once in many hearts, and how many enter into the gracious experience. On the other hand, the work declines when the pulpit becomes silent. So it blazed in the time of Wesley and Asbury, who constantly pressed it, and so it declined for forty or fifty years because the preachers were silent; and so it swelled again and rolled on in the time of such men as Inskip, who enjoyed and urged it on the people. In a large Southern city two persons possessed the blessing of sanctification for twenty-five years or more, but they did not proclaim it, and the pulpits were silent at the same time, and there was not a single additional sanctification. But

a few years ago a preacher conducted a revival meeting at that place, presented the doctrine, and some forty people at once swept into the blessing.

This remarkable revival or languishing of the experience conditional upon the faithful preaching and witnessing of God's servants is not to be used as an argument against the strength or divinity of the doctrine. The fact is that the same thing prevails in regard to every doctrine. The knowledge of justification by faith died out in the Church because it was not preached: and there are many doubters today in regard to the doctrine of hell, because we lack the tender, tearful, solemn, and awful preaching that brings conviction.

Two facts have forcibly impressed us. One is that a general kind of preaching on sanctification; or when it is presented as a faraway attainment, as being a vague, endlessly progressive work; that such preaching never awakens opposition, never seems to move the people, and never results in a case of sanctification. The explanation of the last fact is evident. What is the use of struggling for a thing that is not to be obtained? A remarkable proof of the truth of the second work is seen in the fact that it invariably infuriates the devil, is opposed by worldly Church members, awakens a great antagonism on one side and as great a hope and pursuit on the other, and results in every case in a number obtaining the blessing. The second fact is that a preacher who has not the blessing of sanctification may preach on the subject as often as he will, and two curious results will be observable. **First, no one will become offended, and second, no one will obtain the blessed experience.**

It is the confession of the experience that so arouses Satan. He is willing for people to declare the fact of the experience, if they will not say that they have it. This accounts for the first result in the above case. As for the second, the failure of the people to enter into the blessing under such preaching is accounted for by a fact that has always been manifest in the spiritual life, and that is that a man cannot lead or lift people higher in the divine life than he has gone himself. Let the reader look where he will, and at whom he will, and tell us what preacher who denies the doctrine of sanctification by faith can show us souls rejoicing in purity of heart and perfect love as the result of the preaching of gradual sanctification. While on the other hand there are hundreds of ministers in the land who "press the instantaneous blessing" (Wesley) who can point to two and three hundred witnesses every year.

A second cause with many for failing to recognize and realize the blessing of sanctification is that it *does not agree with their theology*.

This can hardly be said of Methodist theology; for Wesley, Clarke, Benson, Watson, Smith, Ralston, and others, clearly present the second work of grace. If the people would study these writers, this objection would fall. The misfortune is, however, that the people fail to go to the fountainheads of our theological system. Instead they merely listen to those with a mind prejudiced against the holy doctrine who quote them. There is a great difference here!

The Methodist Church would be amazed today if she knew how few of her preachers have ever read Mr. Wesley's little volume on "Christian Perfection." Some have read a few pages, some have skimmed; but many have not read a line in it, and few ever read it through. And yet all feel qualified to say what Mr. Wesley thought and said on the subject. We have prominent laymen in our Church opposing holiness who never had in their hands this book of the founder of their Church. And yet it is a work that Mr. Wesley never recalled, nor retracted therefrom a single utterance.

We would add another fact: that we never yet met a Methodist preacher who had read Mr. Wesley's Journal through, and few who have read such of it, and yet it is in this Journal that he has so much to say about the second work of grace. They all can quote from his letter to Maxfield, because so often printed in religious newspapers of today, and because it is a warning against extremism, but are not so familiar with the book itself from which it is taken, where Mr. Wesley writes of the wonderful work of grace going on among the people, and which he calls the second blessing, and declares to be the undoubted work of God.

This much we would say in regard to the theological objection, if there was one: That if we saw many people in an experience of the spiritual life that had lifted them far above their and our own former regenerated experience, and we saw that there were many passages in the Scripture that favored, described, and otherwise taught such a blessing, then we would believe in it, and seek it with the whole soul, whether our theology taught it or not. Theologies are of man. They are men's conceptions of Bible teachings or truths, and can never equal the Bible itself. As students go deeper into the Word, and the Spirit reveals, theologies grow. Hence it is that we have seen them carried to the anvil and sometimes to the dissecting table. Sometimes the theology of a denomination has to be brought to the legislative

department of the Church, and there be enlarged to fit the body of the growing experience of the people of God. Thank God, the Methodist Church is under no need to do this! The second divine work, or holiness received by faith, is taught by her founder, her commentators, and leading theologians. There are other denominations not so fortunate. But of this we are confident: that in the near future the people of more than one Church will have their theological garments on the legislative tailoring table, with instructions to cut them after the pattern of full salvation, so as to fit the experience of the people. Some denominations are called to decide between a blessed religious experience and a defective theology. The author would advise them to hold on to their experience, and as soon as possible mend and perfect their theology.

A third cause of the failure of many to recognize and realize the blessing of heart purity is that *they demand to understand all about it before obtaining the experience*. They ask countless questions on the subject. It must agree not only theologically, but physiologically and psychologically, with their notions. It must be susceptible of mathematical proof, and not have a shadow of doubt resting upon it. They must be satisfied thoroughly on every point that may be raised by reason or doubt before they will even begin to seek for the blessing.

Their attitude is precisely similar to that of Nicodemus when he was asking Christ to explain the mystery of regeneration. It will be remembered that the Saviour did not explain, but likened it to the incomprehensible coming and going of the wind. "Thou knowest not whence it cometh or whither it goeth." If the Lord said this of regeneration, what would he have stated about this work which the Bible calls the "mystery of the gospel" and the "secret of the Lord." The attitude of the questioners and doubters of sanctification is also like that of the unbelieving world toward Christianity.

Everything must be explained to the skeptic before he will even entertain the idea of believing. The trinity -the dual nature of Christ -the character of the resurrection, and other gospel mysteries, must all be demonstrated and proved with the clarity of arithmetic on the blackboard. Then, perhaps, he will descend a few steps from the proud throne of reason and consider the case as it relates to him personally. How our regenerated brethren would smilingly say to the skeptic or unbeliever after this manner: "There are some things that reason cannot grasp, but God has given us the power to believe and accept where we cannot understand. It is not necessary to understand a thing in order to be blessed by it. A babe does not comprehend its mother. A man cannot unravel the mystery of the sun, and yet he is cheered and blessed by its beams. Even so believe in Christ, and thou shalt be saved." Thus do regenerated men talk to unbelievers, and yet straightway forget all their arguments when brought face to face with the mystery of sanctification.

If the writer had waited until he understood all the faith-and-reason-trying features of sanctification, he never would have obtained the blessing. Instead of this, he first secured the pearl of great price, determining to study its nature afterwards. He obtained the blessing first, knowing that he had all the present life and the life to come to explore the heights and depths of the gracious mystery. He has never been sorry that he pursued that plan.

There is one lesson that God's children have to learn over and over. They first mastered it at conversion, but they forgot it, and it has to be relearned many times. This lesson is that *obedience to God is the condition of spiritual knowledge*. It is not by reasoning that the world knows God or the things of God. The Bible says so, and we all know it to be so. "If any man will do His will, he shall know of the doctrine." Obedience to the Word of God inducted us into the regenerated life; obedience brings us to know the mind of Christ; obedience reveals duty; and obedience to certain divine requirements will bring a man into the experience of sanctification. Experience alone can clear up the darkness and mystery of the doctrine. Regeneration was once dark; but when the pardoning grace of God was felt, how clear! Sanctification seems to have heavy clouds and shadows resting upon it; but once entered upon, the clouds are seen to skirt the edge and border alone, while the life itself is a Beulah Land of brightness and glory.

We cannot understand a road until we travel it. It is absurd for one to try to picture its topography-- its peculiar features of bridge and woodland, cottage home, village, church spire, and country field until he has traveled along its length. All description will fail of the reality. Just as absurd is it for a man to demand to understand sanctification before he has entered upon the gracious and wonderful experience.

The way for a person to do is, first, to get it, and then take his time to understand. When seeking pardon and regeneration we were not the least concerned about where the doctrine stood in the economy of salvation; what

preceded and what followed. A preacher was telling us at the time about the force of the subjunctive mood in a certain verse of invitation. But what did we care for this subjunctive mood? We were after pardon. This was the mood that filled us! So a man who is hungering for holiness, and panting for Christ and His fullness, will not worry his head about the theological position of the doctrine of holiness, nor about the effect of sanctification on his posterity, nor about the new relation he sustains to God, nor about his moral state in case of relapse. These things do not occupy his mind. His one desire is for purity, his one cry is, "My God, give me a holy heart" -and he gets it!

The man involved in tenses and moods and Greek roots, and who is worried about psychology and theology, does not get it. That is just the difference. The Jews did not analyze the manna; they simply and sensibly gathered it, ate it, and lived. They did not take a hammer, file, and acids and go to examining and analyzing the brazen serpent; they simply looked and were saved.

A fourth cause for the blindness of many in regard to this great blessing is, that they are *not yearning for the experience*. Let the reader run his eye mentally over the congregations he knows in the land. Who among them is panting for holiness and perfect Christlikeness "as the hart panteth after the water brook?" Preachers and religious journals alike all over the country are deploring the coldness, deadness, and worldliness of the Church. The people, as a rule, are satisfied with a low justified state. They want enough religion to save them from hell, but not an amount that would entail the sacrifice of certain practices and pursuits and the entire loss of the world. All of them have just as much religion as they want; if they desired more, they would have more. They are satisfied to live at a poor, dying level.

The force of the cause mentioned above is now to be seen. Spiritual hunger and thirst not only precede being filled with righteousness, but they somehow clarify the moral vision and discover almost invariably the way of holiness. To be without this hunger and thirst is to be without the desire for a higher experience and without the power to see that there is such a blessing for the soul. To all such the preaching of a holy heart as obtainable by consecration and faith is not only distasteful, but, sad to say, is absolute foolishness.

Reproach

We mention a fifth cause why many of God's people fail to come into the blessing. This reason is found in *the reproach connected with the doctrine and experience*. It has always been attended with reproach, and will be until the millennium. Let the reader inquire into the secret of religious persecution in the past, and he will find the doctrine of holiness always involved. The antagonism and abuse of Mr. Wesley was not occasioned by his views of justification, but by his preaching the doctrine of Christian perfection. There is no truth in Christianity that so arouses the fury of devils and men as that of the destruction of the "old man," or full salvation from sin.

If any child of God wants to know what reproach and suffering are in the Christian life, let him obtain the experience of sanctification and express it before the people. If a man gets it and keeps quiet, all will go well except the blessing, itself. *But if he presumes to testify and preach* the glorious truth that Christ can make the heart pure, and declares at the same time that He has done this work for him, then look out for outward trouble at once. The hatred felt in various quarters toward this Christ-honoring and blood-exalting doctrine is as sorrowful a spectacle as it is amazing. It is unmistakable. It appears in the eye, is heard in the voice, is declared in the freezing manner, drips from the editorial pen, rings in the attack made upon it in ecclesiastical assemblies, and is read in Church appointments. Meantime the man himself is at first filled with surprise at the state of affairs.

He is conscious that he never loved the Church and the brethren as fervently before, that his ministry was never more fruitful, that he never preached with greater spiritual power; and yet, behold! He finds reproach, reproach, reproach on all sides. He was made to groan by his Church until he obtained the blessing of perfect love, and now he is made to groan again because he has obtained it!!!

This fact of reproach decides the matter with many. They would like the blessing of sanctification, but not at such a cost. They would like to have a holy heart, but they want to have an easy time and be popular with everybody at the same time. A most impossible thing! And so many turn from this crowning blessing of Christianity. Some prefer to be some great man's little man than to be God's man. Some are unwilling to forfeit episcopal favor. Some are not ready to give up large city churches and "go out not knowing whither they go." Some are unwilling to jeopardize their chances for the episcopate. All are unwilling that reproach and ridicule should be fastened upon them, and that

all manner of things should be said about them. The pearl of full salvation is too costly. They are not ready like the merchantman to pay down all their substance for it.

There is a blessed experience of coming to Christ, finding everything, living in His service while He looks on us and loves us; there is another and higher experience in which one sells out in the deepest sense of the word, leaves everything, and follows Christ. We are called to it by the Saviour.

But many turn away sorrowful. They have great possessions -reputation, influence, earthly hopes and prospects, and other things that they are unwilling to sacrifice. Moses chose affliction -preferred the reproach of Christ -but they do not.

They fail to realize that the reproaches of Christ are greater riches than the treasures of Egypt or the entire world. Such a life may look like a carcass, but it is a carcass full of honey. We may appear like deluded or demented people to the Michals laughing at us from the window; but the ark of God is with us; we know we have the truth; our own mouth is filled with holy laughter, our heart with praises; and so we can stand with perfect resignation the amusement of an unbelieving world.

Here, then, are some of the causes that prevent Christians from having the “old man” slain, and entering at once upon the enjoyment of full salvation: lack of definite preaching on the subject, theological difficulties, the demand to understand beforehand all mysteries connected with the doctrine, the absence of real yearning for the blessing, and the reproach that always attends the experience.

What a pity that any of these things should be allowed to be a swinging sword of fire to keep the soul out of an Eden filled with spiritual beauty, and glorious with the unclouded and perpetual presence of the Lord!

Reader, have you followed the writer through the pages of this volume, and do you desire the death of the “old man,” and would you be clothed upon with the New Man? Would you have sin to go, and holiness enter, and Christ reign without a rival continually in the heart? Then come at once to the Strong Man, the Mighty to save, the Wonderful, the Prince of Peace, the Saviour of the world.

You will find Him “outside the gate.” “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing his reproach.”

“Let us go.” We have lost already too much time in waiting. Alas for the sad hours and days of spiritual failure that should not have been since the Deliverer has come!

“Unto him.” *It is Christ we want, not time nor death nor growth.* We want the New Man who conquered Satan, and can slay the “old man.”

“Without the camp.” Some victims were slain in the temple court, and one was offered outside the gate. Thus the Bible teaches the double work and cure. The sanctifying blood is not believed on in the camp; alas that we have to go outside until today to find it.

“Bearing his reproach.” We cannot obtain the blessing apart from a certain ignominy (*ie: humiliating disgrace*). The nails, thorns, sponge of vinegar, mocking, and rejection, all await us who would come to the purifying blood outside the gate.

Nevertheless, let us go to Him. We will never be sorry. With the “old man” dead, and the New Man reigning within us, how can one be sorry? Nor is this all; for in the tenth verse of the thirteenth chapter of Hebrews, we read that we will “have an altar, whereof they have no right to eat which serve the tabernacle.” Promoted from Levites to priests, there is a different and richer fare according to the word just quoted. The table is set, and we eat in the presence of our enemies, our heads are anointed with oil, our cups run over, goodness and mercy follow us all the days of our lives, and we shall dwell in the house of the Lord forever.

THE END

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