

Witnesses

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Doctrine of Holiness

L. M. Campbell

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Clifford S. Fisher

WITNESSES
to the
Doctrine of Holiness

CHARLES CHRISTY

By

L. M. Campbell

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Leading Bible *Commentators* and *Expositors* quoted in this
Booklet:

JOHN WESLEY, MATTHEW HENRY, DEAN ALFORD, BENJAMIN
BENSON, WHEDON, LANGE, LUTHER, KEENE, *Preach-
ers' Homiletic Commentary*, ADAM CLARKE,
OLSHAUSEN, MEYER, POOLE, ALBERT
BARNES, DANIEL STEELE, SPURGEON,
BISHOP FOSTER, *Winners' N. T.*
Grammar, Expositors'
Greek Testament,
and others.

CONTENTS

CHAPTER	PAGE
I. The Moral Condition of the Heart	5
II. Regeneration and its Accompanying Blessings....	11
III. The Nature of Entire Sanctification, or Christian Perfection	16
IV. Holiness Commanded and Promised in this Life..	24
V. The Experience of Holiness Essential to a Triumphant Christian Life	32
VI. Bible Examples of Holiness	39
VII. New Testament Testimonies to the Experience of Holiness	45
VIII. The Christian's Conflict with the Carnal Mind	52
IX. Entire Sanctification a Deeper Work than Conversion	59
X. Entire Sanctification a Deeper Work than Conversion, and Subsequently Received	65
XI. The Sanctifying Baptism by Faith Only	72
XII. Inspired Directions in Seeking	78
XIII. The Witness of the Holy Spirit to Entire Sanctification and Baptism with Power	85
XIV. Establishment and Subsequent Growth	88

INTRODUCTION

The design of these Bible Readings is to bring into clear light what the Bible teaches the experience of holiness to be, by letting the Word itself speak; and that there may be no doubt as to the right interpretation of the passages, a sufficient number of comments are cited from the recognized leading Bible expositors of the Christian world, showing the concurrent agreement existing among them wherever investigation has gone.

L. M. CAMPBELL.

Knoxville, Iowa, August 3, 1915.

Witnesses to the Doctrine of Holiness

CHAPTER ONE

THE MORAL CONDITION OF THE HEART

Jer. 17:9, "*The heart is deceitful above all things and desperately wicked; who can know it?*"

"It is a proposition true concerning the hearts of all the sons and daughters of men" (POOLE).

"It is a common mistake among mankind to think their own hearts a great deal better than they really are. It is deceitful above all things; deceitful in its apprehension of things; calling evil good and good evil, putting false colors upon things, crying peace to those to whom peace does not belong, and cheating men to their own ruin; deceitful in the hopes and promises which it excites and nourishes, and in the assurance which it gives, and desperately wicked literally, and desperate, or, as Blarney renders it, It is even past all hope. Who can know it? Humanly speaking there is no possibility that any one should trace it through all its windings and discover what is at the bottom of it" (BENSON).

"It even hides itself from itself, so that its owner does not know it. A corrupt heart is the worst enemy the fallen creature can have; it is full of evil devices, of deceit, of folly and abomination, and its owner knows not what is in him, till it boils over, and is often past remedy before the evil is perceived" (ADAM CLARKE).

Gen. 6:5, "*And God saw that the wickedness of man was great in the earth, and that every imagination* [marg., "the whole imagination." The Hebrew signifieth not only the imagination, but also the purposes and desires.] *of the thoughts of his heart was only evil continually* [MARG., Heb., "every day"]

"The thinkings, the purposes, the phantasies, or imagined deeds of the heart were only evil all the day . . . nothing but evil all the day, every day and every moment of every day" (LANGE).

"The very first embryo of every idea, the figment of every thought, the very materials out of which perception, conception, and ideas were formed, were all evil; the fountain which produced them with every thought, purpose, wish, desire, and motive was incurably poisoned" (CLARKE).

"The stream of sin was full and strong and constant" (BENSON).

"Manifesting the thorough depravity and full from degeneracy of the fallen race" (MURPHY).

"The heart of man is here put for his soul. This God had formed with a marvelous thinking power. But his soul is so debased that every imagination, figment, formation of the thoughts of it, is evil, only evil, continually evil, whatever it forms within itself as a thinking power is an evil formation. If all men's actual wickedness sprung from the evil formation of their corrupt heart, and if consequently they were sinners from the birth, so are all others likewise.—Hebden" (RICHARD WATSON, *Institutes*, vol. 2, p. 67).

Gen. 8:21, "*For the imagination of man's heart is evil from his youth.*"

"The term imagination includes the thoughts, affections, and inclinations, and the word youth the whole time from his birth, the earliest age of man. This passage therefore is the natural and hereditary tendency of man to evil" (WATSON, *Institutes*, vol. 2, p —).

"From his very childhood and infancy, as the Chaldee and Greek interpreters translate it" (POOLE).

"He brought it into the world with him" (BENSON).

"It is bred in the bone; he brought it into the world with him. He was shapen and conceived in it, . . . man's nature was as sinful after the deluge as it had been before" (HENRY).

"Just as soon as the heart comes to its peculiar imaginings, or the sensual imaginings that are appropriate to it, then immediately appears the innate sinfulness" (LANGE).

Ps. 15:5, *Behold I was shapen in iniquity and in sin did my mother conceive me.*

"Man in his first existence is poisoned" (HENGSTENBERG).

"Sin was twisted in with it; not as it came out of God's hands, but as it came through our parents" (HENRY).

"In iniquity, with great propensities and dispositions to sin. The filthy stream leads me to a corrupt fountain" (BENSON).

"He sees and bewails not only the acts of sin which he committed but the disposition which led to these acts" (CLARKE).

Job 14:4, *Who can bring a clean thing out of an unclean? Not one.*

"The word 'thing' is supplied by our translators, but *person* is evidently understood. Cleanness and uncleanness, in the language of Scripture, signify sin and holiness; and the text clearly asserts the natural impossibility of any man being born sinless, because he is produced by guilty and defiled parents" (WATSON, *Institutes*, vol. 2, p. 68).

"Clean children can no more come from unclean parents nor clean performances from an unclean principle, than a pure stream can proceed from an impure spring, or grapes from thorns" (BENSON).

"Every man that is born into the world comes into it in a corrupt or sinful state. This is called original sin, and is derived from fallen Adam, who is the stock to the utmost ramification of the human family. No one human spirit is born into the world without this corruption of nature. All are impure and unholy" (CLARKE).

Rom. 3:13-18, *There is none that doeth good, no not one; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the*

way of peace they have not known. There is no fear of God before their eyes.

“The open sepulcher is an emblem of perdition to which their throat as an instrument of speech is compared” (ALFORD).

“*With their tongues they have used deceit—were deceiving.* The imperfect tense denotes what has taken place up to the present time. *The poison of asps*; a figure for the insidiously corrupting. Where they go is destruction and misery which they produce. A way on which one walks peaceably they have not known, it has remained strange to them. The fear of God which would have preserved them from such conduct, and would have led them to an entirely different course is not before their eyes” (MEYER).

“This is true not only of the Jews, but of the Gentiles, of every soul of man considered in his natural and practical state” (CLARKE).

“Paul expresses what manner of men God sees when He looks down from heaven, not what He makes by His grace.”

“Not that none are regenerate and so, righteous; but that none in nature’s condition are so” (WHEDON).

“If we examine the Scriptures honestly we shall find the total corruption of our nature illustrated in every intelligible manner. From the crown of the head even to the sole of the feet there is no soundness in it, but wounds and bruises and putrefying sores. The heart is deceitful and desperately wicked. The right hand is a right hand of falsehood. The feet are described as running to evil, and swift to shed blood. Then we have the evil eye, the uncircumcised lips, the mouth full of cursing and bitterness, the throat an open sepulcher, the will perverse and crooked, the thoughts corrupt” (E. M. LEVEY).

Rom. 7:14, *I am carnal, sold under sin.*

“*I*, the man not regenerate by the Holy Spirit, *am carnal*, am made of flesh, sold as a slave under the dominion of sin; as completely dependent on the power of the sin principle as a slave on the master to whom he is sold” (MEYER).

"Totally enslaved. Slaves bought with money were absolutely at their master's disposal" (WESLEY).

"Not merely I do wicked but *I am carnal* in my quiescent state, the fountain of all action . . . He became aware of the painful fact that there is a being back of his doing" (DANIEL STEELE).

Rom. 7:17, *Now it is no more I that is it, but sin [Gr., "the sin"] that dwelleth in me.*

"It is not I, that perform this evil, but the sin principle which has its dwelling-place in me" (MEYER).

"That makes as it were another person and tyrannizes over me" (WESLEY).

"So completely nullified and robbed of my moral personality am I, that the carnal self, indwelling sin, is the real agent absorbing for the time the whole of the man" (WHEDON).

"He does not here speak of an occasional advantage gained by sin, it was a complete and final victory gained by corruption" (CLARKE, vr. 23).

"From this wretched condition which is a very death in life, who shall deliver him?" (ALFORD, vr. 24).

"There seems to be here an allusion to an ancient custom of certain tyrants who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life" (CLARKE, vr. 24).

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but is the corruption of the nature of every man that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually" (*Discipline* of the M. E. Church).

Leprosy is a Bible type of sin. Leprosy has an outward manifestation, and an inward existence; so has sin. Healing the outward sore does not cure leprosy; neither does it cure sin. For leprosy as an inward existence pervades every particle of the body, all is polluted by it, and it will break out again and end in death; so with indwelling sin. Leprosy

could only be healed by the miraculous power of God (*See DR. CLARKE on Lev. 13 and 14*); so only God can cure the plague of inbred sin.

In a town where we visited, a child died in convulsions from the bite of a rattlesnake. That which was in the child was not the rattlesnake itself, but the poison of the snake which had been injected into the blood of the child from the bite. So the moral disease of man is the poison that Satan injected into the race through the fall. But Christ comes to "destroy the works of the devil."

CHAPTER TWO

REGENERATION AND ITS ACCOMPANYING BLESSINGS

Rom. 5:1, 5, *Therefore being justified by faith we have peace with God through our Lord Jesus Christ (vr. 5) because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

"With justification this peace ensues as its immediate and abiding result" (MEYER).

"We have reconciliation" (ALFORD).

"The removal of God's just wrath from us, by our being brought from a state of condemnation to justification" (WHEDON).

"We have peace, hope, and love and power over sin . . . These are the fruits of justifying faith; where these are not, faith is not" (WESLEY).

"We are justified; our sins are all pardoned by faith, as the instrumental cause; for being sinners we have no works of righteousness that we can plead. . . . Before while under a sense of the guilt of sin we had nothing but terror and dismay in our own conscience; now having our sins forgiven, we have peace in our hearts, feeling that our guilt is taken away. Peace is generally the firstfruit of our justification (vr. 5). This love is the spring of all our actions; it is the motive of our obedience; the principle through which we love God because He first loved us" (CLARKE).

John 1:12, 13, *But as many as received him, to them gave he power to become the sons of God [even] to them that believed on his name; which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God.*

"Believing in Christ's name is receiving Him as a gift from God" (HENRY).

"The spiritual life owes its beginning to a birth from above, and this birth is receiving the Holy Spirit of God, so this is

equivalent to saying as many as received Him, to them gave He the Holy Spirit" (ALFORD):

"Believers from their knowledge of God in Christ become children of God by being born of God; and this through the moral transformation of their entire spiritual nature by the Holy Ghost. So that now the divine life rules in them, excludes all that is ungodly, and permanently determines the development of this moral fellowship of nature with God onward to its future glorious consummation" (MEYER).

"Nor the will of the flesh, nothing that the corrupt heart of man could purpose or determine in its own behalf; *nor of the will of man*, anything that another may be disposed to do in our behalf can avail here. This new birth must come through the will of God" (CLARKE).

"Self regeneration is an impossibility in fact, and an absurdity in thought. Man consents, and God regenerates. Man repents and God forgives. Man turns and God converts. Man believes, and God justifies" (WHEDON).

John 3:3, *Jesus answered and said unto him, Verily, verily, I say unto thee except a man be born again* [MARG., "from above"] *he can not see the kingdom of God.*

"The repetition of amen or verily among the Jewish writers was considered of equal import to the most solemn oath. *Be born again*, or *from above*; different to that new birth which the Jews supposed every proselyte enjoyed: for they held that a proselyte was like a child new born. This was of water from below. The birth for which Christ contends was from above by the Holy Ghost" (CLARKE).

"We must live a new life. Birth is the beginning of life. We must not think to patch up the old building, but begin from the foundation" (HENRY).

"Regeneration is the purifying and invigorating of the natural man, through the impartation of a totally new principle of life" (OLHAUSEN).

"Born from above; that is, except a man be transformed into a new moral life" (MEYER).

“Our Lord replies, ‘It is not learning but life that is wanted in the Messiah’s kingdom,’ and life must begin by birth. Luther says, ‘My teaching is not of doing and leaving undone, but a change in the man. It is not of works done, but a new man to do them; not another life but another birth’” (ALFORD).

“*Can not see*; that is, experience and enjoy either the inward or the glorious kingdom of God” (WESLEY).

2 Cor. 5:17, *Therefore if any man be in Christ Jesus he is a new creature* [MARG., “creation”]; *old things are passed away, all things are become new* [R. V., *the old things are passed away, behold they are become new*].

“The entire passage is based upon the parallel between the new birth and the new creation” (OLSHAUSEN).

“*A new creation, which God owns as His workmanship*” (CLARKE).

“Only the power that makes a world can make a Christian. He has a new life, new senses, new faculties, new affections, new appetites, new ideas and conceptions. His whole tenor of action and conversation is new, and he lives as it were in a new world” (WESLEY).

“For the pre-Christian condition is abolished and done away and the spiritual nature and life of the believer are constituted quite anew, so that Christ himself lives in him through His spirit. The old, the pre-Christian nature and life, is passed away; behold the whole, the whole of man’s personal life, has become new. Everything in which the new state of the Christian consists proceeds from God” (MEYER).

“The newness which man sees in all things is truly in himself, so this seeing all things as new is the effect of the new consciousness of a renovated life. All things become new, visibly to us, because we are new. And our consciousness of renovation is a gleam of the grand regeneration initiated at the cross of Christ and consummated at Rev. 21:1” (WHEDON).

Rom. 8:16, *The Spirit itself* [n. v., “himself”] *beareth witness with our spirit that we are the children of God.*

"The Spirit himself, on his own part, the received Spirit, testifies with our spirit; He unites His own testimony, that we are the children of God, with the same testimony borne by our spirit, which is the seat of self-consciousness" (MEYER).

"The one that properly gives witness in this, *testimonium Spiritus*, is the Divine Spirit; the human spirit is rather the receiver of the witness from Him. . . . Upon the foundation of this immediate testimony of the Holy Spirit, all the regenerate man's conviction of Christ and His work finally rests" (OLSHAUSEN).

"Beareth witness with our spirit, with the spirit of every believer by a testimony distinct from that of his own spirit, or the testimony of a good conscience. Happy they who enjoy this clear and distinct" (WESLEY).

"Thus our adoption into the heavenly family is testified and ascertained to us in the only way in which it possibly can be done, by the direct testimony of the Spirit of God. Remove this from Christianity and it is a dead letter" (CLARKE).

There are then two concurrent witnesses to this work of God: the witness of our own spirit, and the witness of the Divine Spirit to our spirit, that in the mouth of these two witnesses every word is established.

Gal. 4:6, *And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

"The Spirit of his Son, the Divine Spirit indwelling" (MEYER).

(Since believers are the children of God, God has sent or as it is called in Romans 5:5, poured out, the Spirit of His Son into their hearts" (OLSHAUSEN).

"Abba, Father. The Hebrew and the Greek words are joined together to express the joint cry of Jews and Gentiles" (WESLEY).

"By faith in Jesus Christ, being redeemed both from the bondage and curse of the law; God, the Father, called generally the First Person of the glorious Trinity, hath sent forth the Spirit, the Holy Ghost, the Third Person of that Trinity, of His Son, the Second Person of the Trinity, crying Abba,

Father; from the fullest and most satisfactory evidence, that God, the Father, Son, and Spirit have become their portion" (CLARKE).

Conversion contains a whole constellation of spiritual blessings. We have justification and regeneration complete, and along with regeneration *the washing of regeneration*, which is sanctification *begun* but not sanctification *entire*, and adoption and the witness of the Spirit to it. But this is only the beginning. There remains sanctification to be made *complete*, and then, after this, infinite *growth* in *grace* and *glorification* are yet to follow.

CHAPTER THREE

THE NATURE OF ENTIRE SANCTIFICATION OR CHRISTIAN PERFECTION

Matt. 22:37, 38, *Thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy mind. This is the first and great commandment.*

"The clauses referring to heart, soul, and mind are to be taken cumulatively, as meaning love to the uttermost degree, and with all that is within us" (*Expositors' Greek Testament*).

"The whole of man's complex being is to go out in love" (*Preachers' Homiletic Commentary*).

"The love of God is the command of all commands, and the whole law is only an expansion of the words, 'Thou shalt love the Lord thy God'" (OLSHAUSEN).

"*This is the first and great commandment*, being as old as the world in its antiquity and engraven originally on our very nature. . . . The love of our neighbor springs from the love of God as its source. . . . How happy would society be if these two plain, rational precepts were properly observed!" (CLARKE).

"There is no other moral, much less ceremonial commandment greater than these, to love and serve Him with all the united powers of the soul in their utmost vigor, and to love his neighbor as himself" (WESLEY).

"This is the sum and substance of all those precepts which were written in men's hearts by nature, revived by Moses, and backed by and enforced by the preaching and writings of the prophets. . . . It is the root and spring of all other duties, the compendium of the whole Bible" (HENRY).

Matt. 5:8, *Blessed are the pure in heart, for they shall see God.*

"The pure in heart, the sanctified, who love with all their hearts, shall see God, in all things here; hereafter in glory" (WESLEY).

"Here holiness and happiness are fully described and put together. . . . True religion consists in heart purity. . . . It is the perfection of the soul's happiness to see God; seeing Him as we may by faith in our present state is heaven upon earth; and seeing Him as we shall in the future state is the heaven of heavens" (HENRY).

"Here is a trait of character which God's Spirit alone can produce. This is sanctification. It may exist in different degrees. It may be partial; it may be complete. Even when complete, it may in this world, coexist with many an error of judgment, and many a defect of temperament. . . . In the light of His smile, we behold His smile" (WHEDON).

Heb. 12:14, *Follow peace with all men and holiness* [n. v., "the sanctification"] *without which no man shall see the Lord.*

"Holiness, the sanctified Christian life, the likeness to the Lord without which none shall see Him" (WHEDON).

"To see God is to enjoy Him; and without holiness of heart and life this is impossible. No soul can be fit for heaven that has not suitable dispositions for that place" (CLARKE).

"Never can we see God in peace without a holy heart. Never can we be admitted into heaven without that religion which will identify us with angels around the throne" (BARNES).

"There can be no true peace without holiness. . . . We must not under pretense of living peaceably with all men, leave the ways of holiness, but cultivate peace in a way of holiness" (HENRY).

"The not following after holiness is the direct way to fall into sin of every kind" (WESLEY).

1 John 4:17, 18, *Herein is our love made perfect that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect*

love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

“Thus is love made perfect, when it fills the heart in all its degrees. It is all in all, and all in every faculty and power and passion of the soul. . . . *As He is*, pure, holy, and loving; *so are we in this world*, being saved from all our sins, and made like to Himself in righteousness and true holiness. *There is no fear in love.* The man who feels that he loves God with all his heart can never dread Him as his Judge” (CLARKE).

“The meaning is that the love that is within us, or in us, is made perfect. *Because as he is, so are we in this world.* That is, we have the same traits of character which the Saviour had, and resembling Him, we need not be alarmed at the prospect of the Judgment” (BARNES).

“*There is no fear in love.* They are contrary affections. So far as love is perfected, so far fear is dispersed. So Bengal strikingly gives the grace of our moral state: ‘Without fear or love: with fear but without love; with both love and fear; with love without fear’” (WHEDON).

“*We shall have boldness in the day of judgment*, when all the stout-hearted shall tremble, because as He, Christ, is, *so are we* who are fathers in Christ, even *in this world.* *There is no fear in love*, no slavish fear can be where love reigns; but perfect, adult love casteth out slavish fear, because such fear hath torment, and so is inconsistent with the happiness of love. A natural man has neither love nor fear, one that is awakened fear without love; a babe in Christ love and fear; a father in Christ love without fear” (WESLEY).

Gen. 17:7, *I am the Almighty God; walk before me and be thou perfect* [Marg., “sincere” or “upright”].

“*Almighty God*, the name for God which signifies strong, eternal, absolute, perfect. Not sincere merely unless in the sense of duty; but complete, upright, holy, not only in walk but in heart. Holiness is the thing intended” (*Preachers’ Homiletic Commentary*).

"Perfect, complete, finished, blameless" (WHEDON).

"Almighty God, God all sufficient. . . . Be just such as the holy God would have thee be, as the Almighty God can make thee, and love as the all sufficient God shall support thee, for He alone who makes the soul holy can preserve it in holiness. . . . And who can doubt the possibility of its attainment who believes in the omnipotent love of God, the infinite merit of the blood of the Atonement, and the all-pervading and the all-purifying energy of the Holy Ghost? How many miserable souls employ time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they should be saved out of the hands of their enemies" (CLARKE).

"God, all sufficient. The God with whom we have to do, is a God enough" (HENRY).

Matt. 5:48, *Be ye therefore perfect* [n. v., "ye shall therefore be perfect"] *even as your Father in heaven is perfect.*

"For the observance of one of the commandments as here laid down by our Lord nothing short of perfection is sufficient. . . . The image of God is to be represented in men as the sons of the Highest. . . . The perfection of man, as well as his holiness, is not separate from that of God, such as man might possibly attain of himself; God himself designs to be the perfect and Holy One in man" (OLSHAUSEN).

"Therefore ye shall be perfect, as your Father who is in heaven is perfect. So runs the original, referring to all that holiness which is described in the foregoing verses which our Lord in the beginning of the chapter characterizes as happiness and in the close of it as perfection. . . . He well knew how ready our unbelief would be to cry out, 'This is impossible!' and therefore stakes upon it the power, truth, and faithfulness of Him to whom all things are possible" (WESLEY).

"The words are very emphatic, *'Ye shall therefore be perfect'*. . . . He calls Himself Love, to teach us that in this consists that the attainment of which He has made both our duty and privilege: for the words of our Lord contain both a

command and a promise. 'Can we be fully saved from sin in this world?' is one important question to which the text gives a satisfactory answer" (CLARKE).

"*Be perfect*, by having a heart purified from all hate and filled with all love. If thy vessel be filled with love, God can be no more than full. He is the perfect Infinite, and thou the perfect finite. The temple was a perfect temple, and the shrine a perfect shrine. They were different in magnitude, but they were alike perfect. . . . Against the promise of the complete reign of love in the heart, completing our Christian life, it is useless to quote those imperfections and failings which belong to men as men, arising from the limitations of the human mind. Neither St. Paul nor St. James expected the Christians they addressed would be perfect, like angels, nor even ideally perfect men, nor perfect performers of God's absolute law. But they did expect that the law of love might possess a perfect power in their hearts, and in this would consist the perfect character of their piety" (WHEDON).

Col. 1:28, *Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.*

"*Perfect in Christ*, perfect as a Christian, in respect to the whole Christian nature" (MEYER).

"The words *en Christo* (in Christ) contain the distinguishing specialty of the *teliotas* (perfect) as Christian which is not based on any other than just on Him" (ALFORD).

"The definition, *perfect in Christ*, is to be explained, perfect communion with Him through His life which is imparted to us" (OLSHAUSEN).

"The preceding chapter amply proves that nothing less than this entered into the apostle's design. Men may dispute as they please about Christian perfection, but without it no soul shall see God. He who is not saved from all sin here, can not to his joy see God hereafter. The perfection of which the apostle speaks, and to which he labors to bring all men, was something to be attained in and through Jesus Christ" (CLARKE).

"He believed it (the gospel) to be adapted to save every man; and as he expects to meet all his hearers at the bar of God, his aim was to present them made perfect by means of that gospel which he preached" (BARNES).

"St. Paul, and every true successor, labors for this end" (*Preachers' Homiletic Commentary*).

The above expositions from the most eminent Bible scholars of the leading denominations of the whole Christian world, agree exactly with that John Wesley ever taught as holiness, Christian perfection, entire sanctification, or perfect love. He says, "By Christian perfection, I mean loving God with all the heart." Again, "It is nothing higher and nothing lower than this: the pure love of God and man." Again, "It is love filling the heart, expelling pride, anger, desire (lust), self-will." Again, "It is loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love." Again, "This perfection can not be a delusion. I mean loving God with all our heart, and our neighbor as ourselves. I pin down all its opposers to this definition." Again, "As to the word perfection, it is scriptural; therefore neither I nor you can in conscience object to it, unless we would send the Holy Ghost to school, and teach Him to speak, who made the tongue." Again, "The loving God with all our heart, soul, and strength, and the loving all men as Christ loved us, is and ever was for these thirty years, the sum of what I deliver as pure religion and undefiled." Again, "This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this, chiefly He appears to have raised us up." Again, "Now let this perfection appear in its native form, and who can speak one word against it? Will any dare to speak against loving the Lord our God with all our heart? and our neighbor as ourselves? Against the renewal of the heart not only in part, but in the whole image of God? . . . Again I say, let this Christian perfection ap-

pear in its own shape, and who will fight it? It must be disguised before it can be opposed. It must be covered with a bearskin first, or even the wild beasts of the people will scarce be induced to worry it." (JOHN WESLEY'S WORKS, vol. 4, p. 309; vol. 5, p. 502; vol. 5, p. 515; vol. 6, p. 500; vol. 4, p. 290; vol. 4, p. 752; vol. 1, p. 229; vol. 7, p. 153; and *Plain Account*, sec. 28).

The perfection into which Paul strove to bring men was not the perfection of angels, or glorified beings; not a freedom from temptation, or the possibility of sinning; not absolute perfection, nor yet a perfection of mind or body; but a perfection found only in Christ Jesus: His perfect, full-orbed image on the soul or heart. The full-orbed moon reflects the sunlight from the whole of its surface. The perfect, full-orbed man in Christ Jesus, whose blood has cleansed him from all unrighteousness reflects from every temper and disposition of the heart the light of the love of God—the image of God in Christ Jesus. Each drop of sea water is perfect even as the ocean is perfect; each ray of sunlight is perfect even as the sunlight is perfect. Each image of the rainbow, in each drop of water, is perfect even as the rainbow which spans the heavens is perfect; and the full image of God in Christ in the heart is perfect even as God is perfect. It is a perfect image which the Holy Ghost shines on the heart. It is perfect in quality, though not in magnitude.

Holiness thus defined is the great theme of the Bible. The comparative importance given to it may be found by consulting any exhaustive concordance, by which it will be seen that while pardon, forgive, and justify, the three words most commonly used to denote the forgiveness of sins, together with their compound or derivative words, occur in the Bible one hundred and ninety-four times, the words perfect, upright, and sanctify, or make holy, which is the same word in the Greek, the three words most commonly used to express heart purity, together with their compound or derivative words, occur *over nine hundred and ninety times*, and are ap-

plied to men in this life over *five hundred* times. "It breathes in the prophecy, thunders in the law, murmurs in narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme" (FOSTER'S *Christian Purity*). The Bible is a book on holiness. God who calls us, is holy; Christ, our Model, is holy; and Christ's blood is given to make us holy. The Holy Ghost, by whom our salvation is wrought, is holy, and the heaven to which we are called is a holy place, where none can ever enter but the pure and the holy.

CHAPTER FOUR

HOLINESS COMMANDED AND PROMISED IN THIS LIFE

1 Peter 1:15, 16, *But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy.*

(N. V., *But like as he which hath called you is holy be ye yourselves also holy in all manner of living.*)

"Become ye holy" (*Young's Literal Bible*).

"Ye shall be holy, future, with the force of an imperative" (*Preachers' Homiletic Commentary*).

"Be ye yourselves also holy, aorist imperative, setting forth the completeness with which this holiness is to be put on" (ALFORD).

"But as, ye are bound to do, since he hath called you is holy, so be ye also holy. The apostle goes back to the command given to Israel as the reason why Christians, called as they were by the God of holiness, should be holy in their every walk. The holiness of God laid Israel under obligation to be holy, since God chose them to be His people; the same is the case as Peter suggests by *called you*, with the New Testament church of believers as the true Israel" (MEYER).

"It is required in strong terms, and enforced by three reasons taken from the grace of God in calling us, from His command, as it is written—and from His example, *'Be ye holy for I am holy.'* . . . Complete holiness is the desire and duty of every Christian. . . . The written Word of God is the surest rule of a Christian life, and by this rule we are commanded to be holy every way" (HENRY).

"If the condition is impracticable—can not be complied with—the intimation of it is mockery, deception, and fraud; hypocrisy added to falsehood, and fraud superadded to both. God can neither prove unfaithful nor mock His creatures with

impracticable conditions; therefore as He has promised you holiness upon certain conditions, holiness is attainable" (Bishop R. S. FOSTER, in *Christian Purity*, p. 142).

This is the sum of all of God's commands. If we are at liberty to ignore this command, we are at liberty to ignore all of the commands of God. And then it is founded in the nature of God. Unholiness can not be in harmony with God; but God and any unholiness must mutually repel each other to all eternity.

Isa. 35:8-10, *And a highway shall be there, and a way; and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those [MARG., "for he shall be with them] the wayfaring men though fools shall not err therein. No lion shall be there, not any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.. They shall obtain joy and gladness, and sorrow and sighing shall flee away.*

"Yea, the way of holiness *it shall be called; for the unclean shall not pass over it.* That is what is to distinguish this road from all other roads" (*Expositors' Bible*).

"It shall be a holy way trodden by holy men and filled with holy practices. *The unclean shall not pass over it,* either to disturb or defile it. . . . The way shall be so plain and straight that even the most foolish travelers can not easily mistake it" (POOLE).

"This is language which is derived from the return of the Jews from their captivity. . . . *And a way,* it is not easy to mark the difference between the word way and a highway. Probably the latter refers more particularly to a raised way, and would be expressed by causeway or turnpike. . . . It shall be a highway thrown up, so direct and so unlike other paths that there shall be no danger of mistaking it. The friends of God are often regarded as fools by the world. . . . *No lion shall be there.* . . . though there may be many foes fitly represented by lions and wild beasts lying about the way, yet

none is permitted to go up thereon." (And also, Isa. 65:25): "There can be no doubt that the prophet here means to describe the passions and evil propensities of men which have a strong resemblance to the ferocity of the wolf, or lion, and the deadly poison of the serpent, and to say that those passions would be subdued and that peace and concord would prevail on the earth" (BARNES).

"Holiness is the rectitude of the human nature and will in conformity to the divine nature and will. . . . It is a way by itself distinguished from the way of the world, for it is a way of separation from and non-conformity to the world. . . . Those who walk in it are the undefiled in the way, who have escaped the pollution that is in the world. . . . *No lion shall be there*, those who keep close to this way keep out of the reach of Satan. . . . *With songs and everlasting joy upon their heads*, as an ornament of grace and a crown of glory, as a garland worn in token of victory. . . . *Sorrow and sighing shall flee away*, for ever as the shadows of the night before the rising sun" (HENRY).

Though the language in general is derived from the return of the children of Israel from their captivity, there can be no doubt of its application spiritually to the Christian life.

And a highway shall be there, and a way. The figure is that of a way in a way, as of a grade or turnpike in the middle of a road, and of this higher life God says, *it shall be called the way of holiness. The unclean shall not pass over it, but it shall be for those*, the cleansed, or, as the margin renders it, *for he shall be with them.* The experience of holiness shall be a love walk with Christ, as their Companion and Guide. And under this guidance in a way so plain and direct, the wayfaring men though fools shall not miss the way to heaven. *No lion shall be there.* Elsewhere the prophet presents the wolf and the lion as types of our sinful passions, and here the lion, the king of beasts, may fitly represent our master passion, or our easily besetting sin; and ravenous beasts, any of the inward foes that disturb or destroy our Christian peace. But they shall not be found there; for while it is their nature to

conceal themselves in the jungles along the way, it is contrary to their nature to expose themselves in the light, and they will not be found walking in the white light of the presence of the Son of Righteousness. Their great victory over sin, crowning them with songs and everlasting joy, causing sorrow and sighing to flee away, is not attained as by their own efforts or struggles, but is obtained, as the free gift of a miracle-working God.

Ezek. 36:25-27, Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them.

“No promise can be more clear. And to this the apostle plainly refers in that exhortation, ‘Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God’” (WESLEY, *Plain Account*, Sec. 17).

“Filthiness, as the apostle expresses it, of the flesh and spirit: from all unhallowed passions and appetites and dispositions; from all impurity of heart and life; from everything contrary to the mind of Christ, the image of God, or the divine nature” (BENSON).

“From all your filthiness will I cleanse you. All of it! Oh, what a vast all that is! All your filthiness, all the filthiness of your birth sin; all of your natural temperament and constitution and disposition. All the filthiness that came out of you in your childhood, and was developed in your manhood, and perhaps now even dishonors your old age. From all your actual as well as original filthiness. From all your secret and public filthiness; from everything that was wrong in the family, in business, in your heart. From all your pride—what a filthy thing that is! From all your unbelief—what an abominable thing that is! From all your tainted imagina-

tions; from all your lusting; from all your wrong words, covetousness, murmurings, anger, malice, envy, distrust. And then it is added, We shall be cleansed from all our idols. . . . Whatever it is we idolize, God says, I will cleanse you from it. And I think we can say, Lord be it so" (SPURGEON).

"The truly cleansing water; the influence of the Holy Spirit typified by water. From all your filthiness, from every sort of external and internal pollution. . . . Many employ their time in brooding and mourning over their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away" (CLARKE).

After God has given us a new heart in the new birth, He descends into the innermost sanctuary of our nature and gives us a new spirit, or bent of disposition. He takes away the disposition that we have by natural birth, and gives us in its place His own Spirit and disposition, changing the very trend of our nature, by the Spirit of Christ himself becoming the causative power within us, causing us to fulfill all the will of God.

Zech. 13:7, In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.

"The verse exhibits the two grand doctrines of the gospel: justification and sanctification. . . . All have sinned and need deliverance; first from the guilt, and then from the pollution of sin" (*Preachers' Homiletic Commentary*).

"For sin and uncleanness, for the removal of the guilt of sin, and for the purification of the soul from the uncleanness, or pollution, of sin" (CLARKE).

The figure is that of the reservoirs of water which were preserved on Mount Zion sealed and concealed against a time of extreme need, as in a time of siege, when by royal decree they were opened as fountains to the people. Deep repentance opens this fountain both to Jews and Gentile. Justification and sanctification are equally in the promise. He who would deny one must deny the other.

“There is a fountain, filled with blood,
 Drawn from Immanuel’s veins,
 And sinners plunged beneath that flood,
 Lose all their guilty stains.

“Dear dying Lamb, thy precious blood,
 Shall never lose its power,
 Till all the ransomed church of God
 Are saved to sin no more.”

Heb. 7:25, *Wherefore he is able to save them to the uttermost*, [MARG., “evermore”; n. v., MARG., “complete”] *that come to God by him, seeing he ever liveth to make intercession for them.*

“*To the uttermost*, means *perfectly, completely, entirely*” (MEYER).

“*To the uttermost*, signifies *completeness, i. e., perfectly*” (OLSHAUSEN).

“*To the uttermost—to the fullest completion*” (WHEDON).

“Bleek has shown by very many instances that completeness, not duration, is its idea; as indeed its etymology would lead us to expect” (ALFORD).

“Because He is an everlasting priest, and has offered the only available sacrifice, He is able to save from the power guilt, nature, and punishment of sin to the uttermost, to all intents, degrees, and purposes; and always and in and through all times, places and circumstances; for all this is implied in the original word; but in and through all times seems the particular meaning here because of what follows. He ever liveth to make intercession for them” (CLARKE).

“This everliving high priest is able to save to the uttermost, in all times, all cases, in every juncture all who come to God by Him” (HENRY).

Luke 1:73-75, *The oath which he sware to our father, Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him with-*

out fear in holiness and righteousness, before him all the days of our life.

“The idea of the Divine oath implies something inviolable and consequently now fulfilled by the faithful God” (OL-SHAUSEN).

“*That he would grant unto us*—in order to grant to us. The purpose on account of which God swore the oath” (MEYER).

“*Serve him without fear in holiness and righteousness,* which indeed was the true idea of the Messiah’s coming” (POOLE).

“Here is the substance of the great promise. That we should be always holy, always happy; that being delivered from Satan and sin; from every uneasy and unholy temper, we should joyfully love and serve God in every thought, word, and work” (WESLEY).

“We are to live in holiness, a strict inward conformity to the mind of Christ; and righteousness, a full outward conformity to the precepts of the gospel. This is to be done before God renders the continual influence and support of His grace. . . . This blessedness is to continue as long as we exist, all the days of our life, in all ages and in all situations and in all circumstances” (CLARKE).

To disbelieve this promise is to disbelieve God under oath.

John 17:16-20, *They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word.*

“*They are already not of the world.* . . . This leads on to the process of their sanctification. . . . In them it was strictly sanctification, the making holy” (ALFORD).

“Christ proceeds in His prayer to say that the disciples *urgently need* this sanctification. . . . In presenting this last prayer Christ immediately extends His view. He sees in the

company of the apostles, the whole body of those who through their word believe in Him" (OLSHAUSEN).

"This prayer extends itself through all ages, and takes in every soul that believes in the Lord Jesus" (CLARKE).

"Sanctify them through thy truth, with Luther, make them truly holy. Complete sanctification, in opposition to their hitherto defective condition. . . . For the disciples are through the sacrifice of Jesus to be consecrated to God, in the sense of holy purity, endowment, and equipment for their calling. On the other hand the self-consecration of Christ is sacrificial" (MEYER).

Oh, this wonderful prayer! As Christ approaches His final agony, He looks beyond the cross, down the ages, and sees us, personally as believers in Him, and prays for our sanctification to fit us for our mission in the world. We need not fear all the power of hell, when we have Jesus praying for us.

CHAPTER FIVE

THE EXPERIENCE OF HOLINESS ESSENTIAL TO A TRIUMPHANT CHRISTIAN LIFE

1 John 1:6—2:1, *If we say that we have fellowship with him and walk in darkness we lie, and do not the truth, but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned we make him a liar and his word is not in us. My little children these things I write unto you that ye sin not.*

“Cleanseth us from all sin, actual and original” (BENGAL).

“Cleanseth, a state of faith and holiness in which the blood is continually applied. . . . *My little children these things I write unto you that ye sin not at all.* This meaning is given by the aorist, implying the absence not only of the habit, but of any single acts of sin” (ALFORD).

“Cleanseth us, continues to cleanse us, that is to keep clean what it had made clean” (CLARKE).

“Surely of a Christian who is by forgiveness freed from all the guilt of sin, and by sanctification cleansed from all unrighteousness, it may be truly said, with evangelical sense, that he has no sin. . . . Secondly, very plainly the apostle is showing how the sinner may come into the Divine light. He tells such sinner that it is not by denying his sins, but by confessing them that he can be made right. The *deceive ourselves* refers therefore to the man before his justification” (WHEDON).

“To *have sin*, in the meaning of St. John, is to have guilt. Therefore the words, *have sin*, exclude from regeneration and the spiritual life” (STEELE, *Half Hours*, p. 259).

"The statement of the eighth verse relates not to one who is cleansed, but to one who has not been, and who asserts that he has no need of cleansing, either because he imagines he is naturally pure, or that in his justification his entire sanctification took place. . . . The exposition which makes the eighth verse assert that they who are cleansed from all sin, in the seventh verse deceive themselves, convicts John of downright contradiction in the same breath" (STEELE, *Milestone Papers*, p. 109).

"If we say, any child or man, before His blood has cleansed us, *we have no sin*, to be cleansed from, instead of confessing our sins (v. 9), *the truth is not in us*, neither in our mouth nor in our heart" (WESLEY).

"If we say *we have no sin*. This is tantamount to verse 10, *If we say we have not sinned*. And to *cleanse from all unrighteousness*, not only to forgive but to purify the heart. . . . He who says he has not sinned makes God a liar, who has declared the contrary through every part of His revelation; so he who says that the blood of Christ either can not or will not cleanse us from all sin in this life, gives also the lie to his Maker, who has declared the contrary, and shows that the Word, the Doctrine of God, is not in him" (CLARKE).

"*Cleanseth us from all sin*, may mean either the cleansing from guilt, that is, the forgiveness of sins, or cleansing from sin itself, its eradication; or, finally, both together. According to verse 9, where *forgive our sins*, and to *cleanse from all unrighteousness* are placed together, and thus distinguished from one another, the second view must be regarded as the correct one; as indeed the context demands" (MEYER).

The apostle wrote to counteract the heresy of the Gnostics, who taught purity *in sin*, and to defend the Christian doctrine of purity *from sin*.

1 Peter 4:1, 2, *For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*

"As Christ hath suffered. He is your proper pattern; have the same disposition He had" (CLARKE).

"Arm yourselves, as a soldier called to a warfare. Cease from, refers to the rest from pain that follows death" (WHEDON).

"Hath ceased from sin, that is, he has given up sinning, or he has been brought to cease from sin, to sin no more, the remaining time in the flesh" (MEYER).

GREENFIELD'S *Greek Testament defines suffered*, specially as, *to suffer death*, and cites this verse. As Christ suffered death for sin, so the Christian is to suffer death to sin, and live the rest of his time in the flesh to the will of God. His success in life lies through death to sin. This death to sin is the girding on of the Christian armor; not the laying of it off in death and the putting on of a dress parade suit after the conflict is over.

Eph. 4:26, 27, 31, *Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil.* [v. 31] *Let all bitterness and wrath, and anger and clamor and evil speaking be put away from you with all malice.*

"A citation from the Septuagint, not from the Hebrew, which means, tremble, stand in awe and sin not" (ALFORD).

"Tremble and sin not" (SPURGEON).

Quoted after Ps. 4:4, . . . According to the context *rigzu* (the Hebrew translated *stand in awe*) means *fear ye*, that is, *fear God*" (OLSHAUSEN).

"A precept expressed literally after the Septuagint. Ps. 4:4 . . . in anger do not fall into transgression. So that Paul forbids the combination of the sin with the anger. (Note: The words of the original mean *tremble and err not*. (EWALD). With which David calls upon his enemies to tremble on account of their iniquities toward him, the favorite of God, and not further to sin" (MEYER).

"*Orgizesthe* (be ye angry) here is the same as, *If ye be angry do not sin*" (CLARKE).

V. 31. "Anger, the context shows, we may add, that here loveless and hostile anger is meant; here there is no inconsistency with v. 26" (MEYER).

"A generation of bad passions, all having their base and fountain in the final malice; that is, a badness, a full, deep, cherished depravity of nature" (WHEDON).

The word anger often stands in the Scriptures for any strong emotion; as in 1 Sam. 11:16, where it stands for courage (See DR. CLARKE); or in Eccl. 11:10, where the margin reads sorrow; or as in Mark 3:5, where it is termed grief. So in the quotation of Ps. 4:4, the Septaugint, the indefinite Greek for anger really means, stand in awe, or tremble, or fear ye. Paul no more means anger, as it is commonly understood by American people, than anger means the fear of God. To give way to hostile anger is to give place to the Devil. If wrath has arisen, we are to hasten to repent of it before the sun goes down. Anger as an unholy passion is to be put away from the Christian as a castoff garment. The experience of holiness completely eradicates it from our nature. As St. Augustine says, "That irrational rage would cease to rise, did not sin exist in the members." Their nearest friends may not always be able to understand the feelings that actuate the holiest men, and much less the world. But in most cases, even when standing for justice, or vindicating the right, the one who looks to God for direction and help will find his feelings so pervaded by the holy hatred of sin and love of God and man, that even his enemies will say, in their sober second thought, "I believe he meant right in his heart." We have found it so.

Titus 2:14, *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.*

"Delivering us both from the guilt and power of sin, who were slaves and captives to our lusts" (POOLE).

"*Who gave himself* for us, to die in our stead, that He might redeem us, miserable bond slaves, from the power, and

the very being of sin, as well as from the guilt of our sins" (WESLEY).

"Jesus gave His life for the world, and has purchased men unto Himself, and having purchased the slaved from their thralldom, He is represented as stripping them of their sordid garments, cleansing and purifying them unto Himself. . . . Thus redeemed, they now become His willing servants and are zealous of good works" (CLARKE).

The object for which the atonement was made is here stated, that Christ might have a wholly sanctified people living in the world. If the object of the atonement fails, then the very atonement itself would be a failure. The peculiarity of holiness people consists of two things: their Christlike purity and their being zealous of good works. It was by the Pentecostal baptism, purifying their hearts by faith, that the disciples were filled with that holy zeal which all the fires of persecution could not quench.

Phil. 1:10, 11, *That ye may be sincere, and without offense, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*

"Sincere, pure. A double derivation is given for the word: 1st, that which is proved in the sunlight. . . . 2d, that which is proved by rapid shaking, as in sifting" (ALFORD).

"It is an emphatic word in the original. . . . Paul would have them to be uncorrupted and impartial in heart, and life, in faith, and manners; free from prevailing corruptions of pure minds" (POOLE).

"The word *eilikrinea* which we translate *sincerity*, is a compound of *eilia*, the splendor of the sun, and *krino*, I judge a thing which may be examined in the clearest and strongest light without the possibility of detecting a single flaw, or imperfection. A metaphor, says Mr. Leigh, taken from the usual practice of the chapmen, in view and choice of their wares, that bring them forth into the light, and hold the cloth up against the sun to see if they can espy any fault in them. Pure as the sun. . . . The soul that is sincere is the soul that

is without sin. Till the day of Christ, till He comes to judge the world, or, till the day in which you are called unto the eternal world. . . . Those who deny this must believe that the Spirit of God either can not or will not do it; or that the blood of Christ can not cleanse from all unrighteousness. And this would not only be anti-scriptural, but also blasphemous" (CLARKE).

"Without offense, holy, unblameable in all things" (WESLEY).

"Sincere, pure. Fruits of righteousness is the fruit which is the product of righteousness, which proceeds from a right moral state" (MEYER).

"Filled with the fruits of righteousness, that result of work for God's glory, which is the product of a holy life" (ALFORD).

"By righteousness we may understand here the whole work of the Spirit in the soul of a believer, and by the fruits of righteousness, all holy tempers, holy words, and right actions. And with these they are to be filled, *peplaromenoi*, filled up, filled full; the whole soul and life occupied with them; ever doing something by which glory is brought to God, or good done to man" (CLARKE).

The earth can not produce a luxuriant vegetation to her fullest capacity, except under the vertical rays of a tropical sun; neither can any soul produce the fullness of the fruits of righteousness unless it be made holy, and live without offense, in the full light of God. There can be no Spirit-filled life, unless there be first a Spirit-filled heart, from which it flows.

2 Tim. 3:16, 17, *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished* [n. v., "complete, completely furnished"] *unto all good works.*

"Every man who is a man of God" (MEYER).

"Any spiritual man; and the whole passage regards the whole spiritual life" (ALFORD).

"Perfect, blameless himself" (WESLEY).

"*Perfect*, it properly signifies an integer, or whole number in arithmetic, to which nothing needs to be added to make it complete" (CLARKE).

"*Thoroughly furnished, equipped*" (MEYER).

"*Thoroughly furnished, thoroughly made ready*" (ALFORD).

"*Completely fitted out*, as a soldier with accoutrements, or a workman with tools" (*Preachers' Homiletic Commentary*).

The Bible is a Holiness Guide Book. All its teachings converge to the one point: that the man of God may be perfect, in this life; and by its heavenly wisdom be fully equipped for life's great mission, and without which all things else would fail to make him complete. While holiness does ripen the soul for glory, it is also essential to the best preparation for a successful Christian life. It requires as much, if not more, grace to live right, as it does to die right.

CHAPTER SIX

BIBLE EXAMPLES OF HOLINESS

Gen. 6:9, *Noah was a just man and perfect* [MARG., "up-right; n. v. MARG., "blameless"] *in his generations, and Noah walked with God.*

"*Just man*, justified by faith (Heb. 11:7). *Perfect*, literally, *whole*, for holiness is wholeness; so integrity from integer. He who walks with God, in the faith of Noah is whole-minded toward God. Christian perfection is essentially the same as that righteousness which some of the patriarchs are said to have attained through faith. It is Christian holiness, integrity, entirety" (WHEDON).

"He was in all things a consistent character, never departing from the truth in principle or practice" (CLARKE).

"*With God Noah walked habitually*" (YOUNG'S *Literal Bible*).

To walk with God is more than to obtain the blessing of holiness: it implies the constant witness to it, as included in the full and unbroken communion of Spirit with spirit. It was on this account that Noah found favor with God, and the whole race was not destroyed by the flood. Opposers of holiness should remember that they owe their existence as a race to the fact that one man did live in holiness.

Gen. 5:22, *And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.*

"*Walked habitually with God*" (YOUNG'S *Literal Bible*).

"The verb as applied to Enoch is *hithpeal*, implying a voluntary and delightful walk" (WHEDON).

"He lives as one whose eye is continually upon God; whose care, and constant course and business, it was to please God and to imitate Him, and to maintain acquaintance and com-

munion with Him, as one devoted to God's service, and wholly governed by His will" (POOLE).

"*He set himself to walk*, and was fixedly purposed and determined to live to God. . . . Being cleansed from all filthiness of flesh and spirit, and having perfected holiness in the fear of God, we find not only his soul but his body purified, so that without being obliged to visit the empire of death he was capable of immediate translation to the Paradise of God" (CLARKE).

If one, surrounded by all the darkness and wickedness of the antediluvian world, and with all the cares of a family upon him, could thus walk with God for three hundred years, how much more should we who live in the full light of the Christian dispensation. Will not they who are changed, at the coming of Christ, have passed through such an experience?

Job 1:1, *There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, one that feared God and eschewed evil.*

"*A man there hath been in the land of Uz, Job his name, and that man hath been perfect and upright, both fearing God and turning aside from evil*" (YOUNG'S *Literal Bible*).

"Perfect and upright, complete as to his mind and heart, and straight as to his moral deportment. . . . All within was holy, all without was righteousness; and his whole life was employed in departing from evil, and drawing nigh to God" (CLARKE).

"*Perfect and upright.* These words express as nearly as possible the sense of the original. . . . Job's perfection could not more than ours stand complete in the presence of the Absolute Perfection, and so needed, like ours, the meditation" (WHEDON).

This is God's testimony to Job's Christian Perfection. In the course of the discussion Job confesses he is not *absolutely* perfect. There is a wide difference between *Christian Perfection* which is only a perfection in love, and *absolute perfection*, which belongs only to God.

Ps. 37:37, *Mark the perfect man, and behold the upright: for the end of that man is peace.*

"He is perfect in his soul, God having saved him from all sin, and filled him with His own image. And is upright in his conduct; and his end, die when he may or where he may, is peace, quietness, and assurance for ever" (CLARKE).

"Strong words, expressive of completeness of character, by measurement of the law of God. It is not the ideal perfect man, but the living man, for such still existed, to which attention is called. . . . The prosperity of the wicked was often lifelong. So with the sufferings of the righteous. Here was the exact point of the difficulty. The Psalmist therefore does not appeal to the events of this life, in vindication of God's ways, but to the end of things, and to the final awards" (WHEDON).

Such characters were numerous enough in the days of the Psalmist to be marked for observation, not with the object of criticism, but to see how they die. God points them out and says, they die in peace. Their spirits return to God in unbroken peace. There is no deathbed struggle for dying grace, for inbred sin has been already taken away. This was so marked in the life and in the death of both the grandmother and the mother of the writer, that this passage was chosen as the most appropriate funeral text for each.

Luke 1:6, *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.*

"Upright and holy in all their conduct in civil life, before God, possessing the spirit of the religion which they professed" (CLARKE).

"Both were just and righteous, and not merely outwardly before men, but before God" (OLSHAUSEN).

"This was their ordinary spiritual life" (WHEDON).

"Which is not perchance, merely according to human judgment, but before the eyes of God, in God's presence" (MEYER).

John 1:47, 48, 49, *Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile!*

Nathanael answered and saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

“The Jewish writers often speak of the shade of the fig tree as the place of meditation and prayer. Probably it was in some such shade, within some enclosure, secluded from the possible reach of the human eye of Jesus, that Nathanael won his title of Israelite, as did Jacob of old that of Israel, by prevailing prayer” (WHEDON).

“As if Jesus had said, I was present in spirit to observe what passed in that secret retirement” (BENSON).

“*Truly an Israelite*. . . which really corresponds to that of an upright Israelite” (MEYER).

“He was sincere and guileless. Nathanael’s soul lay spread open before His spiritual eyes, and He read its depths” (OL-SHAUSEN).

“Deceitfulness ever has been, and still is, the deeply marked characteristic of the Jewish people.” (And at Ps. 32:2) “The man whose transgression is forgiven, whose sin is hidden, God having cast it as a millstone into the depths of the sea; whose iniquity and perversion is not reckoned to his account; and whose guile, the deceitful and desperately wicked heart is annihilated, is necessarily a happy man” (CLARKE).

So far, we have given Bible testimonies to holy lives, only under the Old Testament dispensation. But under the New Testament dispensation, he who is least in the kingdom of God, in point of privilege, is greater than the greatest of these. If they could live holy, how much more can we who live under the light and fullness of the dispensation of the Holy Ghost?

If it be objected against these passages, that it is said in 1 Kings 8:46, “*If they sin against thee, for there is no man that sinneth not,*” our answer is, by a reference to the original the objection entirely disappears.

“On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory; for if there be no man that sinneth not, it is useless to say, ‘*If they sin.*’ But this contradiction is taken away by reference to the original, which should be translated ‘*If they sin against thee*’ or ‘*should they sin against thee; for there is no man that may not sin*’; that is, there is no man impeccable; none infallible; none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for even in the thirty-first verse of this chapter they have translated *yacheta*, ‘*If a man transgress,*’ which certainly implies he might or might not do it; and in this way they have translated the same word, ‘*If a soul sin*’ in Lev. 5:, 6:2, 1 Sam. 2:25, 2 Chron. 6:22, and several other places. The truth is, the Hebrew has no mood to express words in the permissive or optative way; but to express this sense, it uses the future tense of the conjugation *Kal*” (ADAM CLARKE).

“The parenthesis ought to be rendered, ‘*For there is no man that may not sin*’” (JOHN MORGAN, D. D., life-time professor in Greek and Hebrew in Oberlin Seminary, in *Holiness Acceptable to God*, p. 78.)

“The real meaning of the passage is, *If they sin against thee, (for there is no man that may not sin)*. And so the text is no more than an assertion that no man is infallible; that while men live they are liable to sin; not that they actually do sin; but that they may sin. This by competent critics is declared to be the real meaning of the passage; and certainly in no other view does the reading make good sense” (Bishop R. S. FOSTER, *Christian Purity*, p. 171).

“An examination of the original Hebrew develops the fact that the word for ‘sinneth’ is in the future tense, the only form in the Hebrew for expressing the potential mood. (Nordheim’s Gram., sec. 993; Green, sec. 263; Rodgerie’s Genesues, p. 238.) The correct rendering then would be, ‘*For there is no man that may not sin.*’ The Latin Vulgate of the Roman

Catholic church translates 'Non peceat,' 'may not sin'" (DANIEL STEELE, D. D., *Half Hours*, p. 152).

"The same criticism and correction applies to Eccl. 7:20. It should read 'and may not sin.' A little scholarship applied to these texts would improve the theology of some people" (DANIEL STEELE, *Half Hours*, p. 153).

"Lo yechta—may not sin" (CLARKE).

"This passage it is admitted by the learned of all schools, should be differently rendered so as to read, 'There is not a righteous man upon earth who does good and may not sin'" Bishop R. S. FOSTER, *Christian Purity*, p. 172).

CHAPTER SEVEN

NEW TESTAMENT TESTIMONIES TO THE EXPERIENCE OF HOLINESS

Rom. 6:2, *How shall we who are dead to sin live any longer therein?* [N. V., "We who died to sin."]

"*Died to sin*, became as separate from, and apathetic toward, sin as the dead corpse is separate and apathetic toward the functions and stirrings of life" (ALFORD).

"As a corpse is perfectly unsusceptible both in regard to outward things and internal sensations, so should the Christian be insensible both to external excitements and internal impulses to sin" (WHEDON).

"The phraseology of this is common among the Hebrews, Greeks, and Latins. To die to a thing or person is to have nothing to do with it or him; to be totally separate from them" (CLARKE).

"To be *dead to sin*, as an act, is not to do that act; to be dead to sin, as a state, is not to be in that state. . . . A state of grace in which is no more response to the suggestions of sin, than is made by those who are lying in the church yard of Trinity Church, New York, to the traffic and bustle of Broadway" (DANIEL STEELE, *Milestone Papers*).

"Our doctrine is, that a soul may be so completely dead to sin, and alive to God, that however attractive the object of evil may be to nature, the soul will have no corresponding movement toward it. The natural appetite or passion may feel the blind impulse, but the moral nature feels it not at all, but turns away from it with recoil" (Bishop R. S. FOSTER, *Christian Purity*, p. 73).

Paul includes himself among those who were, and teaches that all Christians ought to be, *dead to sin*. If he is dead to it, he is not living to it. Temptations may come, but the soul does not respond to the sin.

Gal. 2:20, *I am* [n. v., "having been"] *crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

"*Crucified with Christ*, made conformable to His death; the body of sin is destroyed (Rom. 6:6), and I, as to my corrupt nature, live no longer, being dead to sin; but Christ liveth within me, is a fountain of life in my inmost soul, from which all my tempers, words, and actions flow" (WESLEY).

"*Christ lives in me; He is the soul of my soul; so that I now live to God*" (CLARKE).

"*Have been crucified* (perfect tense). Here is a perfect answer to the advocate of a lingering death of the old man, continued up to the separation of soul and body. There was a time when Paul died to sin, by a crucifixion, a short, sharp kind of death, and the old man lived no more. Some people are for ever on the cross, always dying, but never dead because they do not grasp the sin-slaying power" (DANIEL STEELE, *Milestone Papers*).

This was Paul's experience in A. D. 52 or 58.

1 Thess. 2:10, *Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.*

"*How very holily*" (MEYER).

"*Holily* with respect to God; justly with respect to duties commanded toward men; and *unblameably* in denying ourselves in lawful liberty to avoid all occasion of blame from any of them" (POOLE).

"*Holily*, in the things of God; justly, with regard to men; *unblameably* in respect to ourselves, *among you that believe*, who were the constant observers of our conduct" (WESLEY).

"*Holily*, in reference to God; how justly, in reference to men; and *unblameably*, in reference to our spirit and conduct. . . . What a consciousness of his own integrity St. Paul must have had to use the expressions that are here!" (CLARKE).

This was Paul's testimony in A.D. 54. He not only professed a life of holiness, but calls on the church and God to witness to the truth of it.

2 Cor. 1:12, *For our rejoicing* [n. v., "glorying"] *is this, the testimony of our conscience, that in simplicity and godly sincerity*, [n. v., "holiness and the sincerity of God"] *we have had our conversation* [n. v., "we behaved ourselves"] *in the world, and more abundantly to youward.*

"*The testimony of our conscience.* That testimony or witness which conscience under the light and influence of the Spirit of God renders to the soul of its state, sincerity, safety, etc. The sincerity of God: that is such a sincerity as comes from His work in the soul. Sincerity and sincere come from His work in the soul. Sincerity and sincere come from the splendor, or bright shining of the sun; and here signifies such simplicity of intention and purity of affection, as can stand the test of the light of God shining upon it, without the discovery being made of a single blemish or flaw" (CLARKE).

"*Godly sincerity*, without any tincture of guile, dissimulation, or disguise" (WESLEY).

"*In holiness and the sincerity of God*" (ALFORD).

"The moral holiness and purity established by God, through the influence of Divine grace. . . . *In the world*, i. e., *among humanity*. This serves by contrast to make the holiness of his walk and conversation more prominent" (MEYER).

This was Paul's testimony in A.D. 60. He glories in the witness of the Holy Spirit to his conscience, that he lived in the experience of holiness.

Phil. 3:11-15, *If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect* [n. v., "made perfect"]: *but I follow after, 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: and if in anything ye be otherwise minded, God shall reveal even this unto you.*

"Let us first compare translations and comments on verse 12, "*Either have been already perfected*" (YOUNG'S *Literal Bible*).

"*Perfect*, the consequences of attaining the goal" (*Winners New Testament Grammar*).

"*Am already completed*. The image of a runner in a course is already before him" (ALFORD).

Already grasped it, either were already perfected. Represents a prize runner who at the goal of the race course grasps the prize. *Already perfected*, in order to express without a figure that which had figuratively denoted by, *already grasped it*" (MEYER).

"*Perfected*. There is a difference between one that is perfect, and one that is perfected. The one is fitted for the race, the other is ready to receive the prize" (WESLEY).

"*Nor am I yet perfect, I am not yet crowned in consequence of having suffered martyrdom*. . . . He speaks of not having terminated his course by martyrdom, which he knew would sooner or later be the case. This he considered the perfection of his whole career, and was led to view everything as imperfect or unfinished, till this had taken place" (CLARKE).

"*'Among the Greeks,'* says Professor Stuart, '*this verb was employed to designate the condition of those who having run in the stadium and proved to be victorious in the contest, were proclaimed to be successful combatants, and had the honors and rewards of victory bestowed upon them. Such persons were said to be perfect, or have been perfected.*' . . . It is then with reference to having finished his course, and received the conqueror's reward, and not in reference to moral perfection, that the apostle uses the term perfect in this passage" (Bishop R. S. FOSTER, *Christian Purity*, p. 174).

"Some were spiritualizing the resurrection, perverting Paul's own words in Eph. 2:6 and Col. 3:1 into an argument against the resurrection of the body, while others were boldly

declaring that the resurrection is past already (2 Tim. 2:18). . . . The twelfth verse is beautifully harmonized with the fifteenth. In the twelfth St. Paul disclaims perfection as a victor, since he has not finished his race, and touched the goal; in the fifteenth he claims perfection as a racer, having laid aside every weight and the sin that doeth so easily beset" (DANIEL STEELE, *Half Hours*, pp. 64, 65).

Let us, secondly, consider Paul's experience as perfect, in verse 15.

"As are perfect, mature in Christian life" (ALFORD).

"Fit for the race, strong in faith" (WESLEY).

"As having entered fully into the spirit and design of the gospel" (CLARKE).

"As many as be perfect, including himself in the class thus designated, and leaving each member of the Philippians to decide whether or not he himself belonged to it. The perfection here is a moral perfection, and therefore a different perfection from that in verse 12, which the apostle declares himself not to have attained" (WHEDON).

How very plain all these expositors make it, that under the figure of a racer on the race course, and by using two different forms of the word, Paul claims that he has not yet grasped the prize of the resurrection glory; while at the same time he claims to be perfect, as a racer, by having the perfection or completion of the Christian character, and includes himself among others who have obtained the same grace. This testimony was given while Paul was a prisoner at Rome, near the close of his life, and is marked A.D. 64. Through all the course of St. Paul's writings we find a line of unswerving testimonies to the experience of holiness. St. Paul was the only one whom God permitted to write his own autobiography in the words of God. But it is the autobiography of a holy life, and he exhorts us to follow him, as he followed Christ.

1 John 4:17, *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

"As the character of Christ is, so is our character also" (MEYER).

"As he, Christ, is, so are we, who are fathers in Christ even in this world" (WESLEY).

"That is, we have the same traits of character which the Savior had, and, resembling Him, we need not be alarmed at the prospect of the Judgment" (ALBERT BARNES).

"As he is, pure, holy, and loving, so are we; being saved from our sins, and made like unto Himself in righteousness and true holiness. No man can contemplate the day of Judgment with any comfort but on this ground" (CLARKE).

St. John includes himself among others, who are thus made perfect in love, as Christ is, even in this world.

Rev. 3:4, *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*

"As sin is expressed under the notion of nakedness, so holiness is expressed under the notion of a garment" (POOLE).

"The Hebrews considered holiness as the garb of the soul, and evil actions as stains, or spots, on this garb" (CLARKE).

"Have not defiled their garments, as if one were walking with clean skirts through a dirty world, where the utmost care is necessary to keep himself unspotted" (WHEDON).

They shall walk with me in white, in joy, in perfect holiness, in glory. A few good among many bad are doubly acceptable to God" (WESLEY).

"They have kept their garments undefiled; they of all others there, are the persons who should walk in the glorious white robes of heavenly triumph" (ALFORD).

The white wedding garment which Christ gives to believers is His spotless holiness. It is given in this world. Great care must be taken to keep it undefiled, that they may be ready to walk with Him in white, at the marriage supper of the Lamb. For the fine linen is the righteousness of the saints. May we be ready to join the procession!

We have not nearly exhausted the Bible portraits of holy characters, but we have given enough to show that such characters do exist in this world. The Bible might be likened to a holiness art gallery in which are hung up from all along the ages, by the hand of God, the portraits of holy men and women, as examples for us, that we may be followers of them who through faith and patience inherit the promises (Heb. 6:12).

CHAPTER EIGHT

THE CHRISTIAN'S CONFLICT WITH THE CARNAL MIND

Ps. 51:5, 12, *Behold, I was shapen in iniquity; and in sin did my mother conceive me. . . . Restore unto me the joy of thy salvation.*

"He deploras not only the transgression, but the carnal mind, which is enmity against God. . . . *Restore unto me the joy of thy salvation.* This is an awful prayer. And why? Because it shows he once had the joy of God's salvation and lost it by sin" (CLARKE).

"If one speak and teach rightly of sin, it is necessary to consider sin more deeply, and to discover out of what root it, and every ungodly thing, proceeds, and not simply to stand at sins already committed" (LUTHER).

"Considering also the deep natural inbred corruption which David saw, and experienced within, it is a miracle of faith that he could rejoice in the hope of perfect purity in his inward parts. Yet be it added, the faith is no more than the Word warrants, than the blood of the atonement encourages, than the promise of God deserves" (SPURGEON).

Of this corruption of nature, WESLEY says: "That the corruption of nature does still remain, even in those who are the children of God by faith; that they still have in them the seeds of pride and vanity, of anger, lust, and evil desire; yea, sin of every kind; is too plain to be denied, being a matter of daily experience" (*Sermons*, vol. 1, p. 71).

The Psalmist prays, "Restore unto me the joy of thy salvation." He had been born with the sin principle within him. It existed during the period of his conversion, and on the occasion of this temptation, sin revived (Rom. 7:9), and now became the real cause of his deplorable fall.

When the Christian has sinned, and in deep penitence has found access to God, under the direction of the Holy Spirit, he prays, in order, first, to be forgiven; and second, to be

made such that he will commit the sin no more, but will abhor and loathe it. So the Psalmist prays first for the purging with hyssop, or for the sin offering, and then for the washing that makes whiter than snow, a figure of inward purity. He prays for the blotting out of his iniquities, and then for a clean heart, and a right or constant spirit, that will not wander from God. All of which is in the divine order: first, justification, and then, sanctification.

Matt. 5:29, 30, *And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

"We have a corrupt inner system; a depraved hidden man within the outer man, with all its members, eye, hand, and foot, in which resides our appetency for sin. And yet it is ourself, and can not be cast into perdition without taking the whole being. Now if this corrupt eye seduce us to adultery, if the itching palm contact theft, if the foot tend to blood, let spiritual amputation be performed. . . . The sentiment then is, affections and lusts for forbidden subjects must be sacrificed, at whatever expense of feeling" (WHEDON).

"To part with anything which will prejudice the salvation of their souls . . . to mortify their members, the deeds of the body, their inward lusts" (POOLE).

"It is not enough to shut the eye, or stop the hand: the one must be plucked out, and the other cut off. Neither is this enough: we must cast them both from us. Not one moment's truce with an evil passion, or a sinful appetite" (CLARKE).

This admonition is given to disciples. Repression is not enough. We must destroy our sinful passions, or they will cast us into hell.

1 Cor. 3:1-3, *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in*

Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

“Paul considers the Corinthians as regenerate, as babes in Christ, and nevertheless calls them carnal” (OLSHAUSEN).

“*For ye are yet carnal*, not wholly carnal, but in a great measure so, not having your lusts and affections wholly subdued to the will of God” (POOLE).

“*For ye are yet carnal, yet fleshly*” (ALFORD).

“By being in a degree carnal, are but babes. Were they wholly carnal, they would not even be babes, but unregenerate. . . . And throughout this epistle the class so severely reprehended and even menaced by St. Paul are held by him as Christians, but faulty Christians, who needed to ascend to a higher level of holiness. From this it follows that there may be ‘Sin in believers’” (WHEDON).

“*As unto spiritual*, adult, experienced Christians, but as unto men who are in a great measure carnal; as unto babes in Christ; still weak in grace, though eminent in gifts (chap. 1, v. 15). I have fed you as babes, with milk, the first and plainest truths of the gospel” (WESLEY).

“*But as unto carnal*, persons under the influence of fleshly appetites. Babes in Christ, just beginning to acquire some notion of the Christian religion, but as yet very incapable of judging what is most suitable to yourselves, . . . and this springs from your want of knowledge in Divine things. I have fed you with milk. I have instructed you in the elements of Christianity—in its simplest and easiest truths” (CLARKE).

Wesley says: “Here the apostle speaks unto those who were unquestionably believers, whom in the same breath he styles brethren in Christ, as being still in a measure carnal. He affirms that there was envying, an evil temper, occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly

declares they had not; for then they would have ceased to be babes in Christ. And what is most remarkable of all, he speaks of being carnal, and babes in Christ, as one and the same thing, plainly showing that every believer is in a degree carnal, while he is only a babe in Christ" (*Sermons*, vol. 1, p. 109).

The inspired reasoning then is, not that babes in Christ are in the flesh (Rom. 7:5), being under its dominion, as are the unconverted; but that they are fleshly, or have carnal inclination, and that this in the Christian life stands opposite to being spiritual, in having the fullness of the Spirit. In the spiritual world, as in the natural, men are born only as babes. And it may be added, they become men, only by obeying the laws of the spiritual world, by receiving the fullness of the Holy Ghost, as was given at Pentecost.

James 4:1, *From whence come wars and fightings among you? Come they not hence, even of your lusts* [n. v., "pleasures"] *that war in your members?*

"Come they not out of your lusts that are as soldiers in your members? (YOUNG'S *Literal Bible*).

"Your lusts (Greek, *pleasures*) i. e., those whereof pleasure is the end, which is therefore put for lusts themselves, that war, oppose, and tumult, against reason, conscience, grace" (POOLE).

"Your pleasures, your desire of earthly pleasures, which war against your souls, in your members. Here is the first seat of war" (WESLEY).

"These lusts have their seat, and, as it were, their encampment in the members; they, however, do not rest there, but according to their nature wage war" (MEYER).

"This was the principle from which those Jewish contentions and predatory wars proceeded" (CLARKE).

"Your lusts which militate, campaign, have their camp, and as it were, forage about. . . . Our lusts as it were, an army of soldiers ever encamped within us, and waging war" (ALFORD).

"Where is the Christian, who some time has not had occasion to truly say,

"Of all the foes we meet,
None so oft mislead our feet,
Or betray us into sin,
As the foes that dwell within."

Gal. 5:17, *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to the other: so that ye can [n. v., "may"] not do the things that ye would.*

"Here the subject spoken of is the conflict between the fleshly and the Divine principle in the regenerate" (MEYER).

"The inward struggle between flesh and spirit. This takes place not only in the awakened man, but also in the regenerate one, only that the latter is victorious, whilst the former continually succumbs" (OLSHAUSEN)

"The flesh lusteth against the spirit; this concupiscence moveth strongly against the direction of the spirit. And the spirit against the flesh, and the Holy Spirit of God dwelling in saints moveth us potently against the propensities and inclinations of the flesh" (POOLE).

"*The spirit against the flesh*, but the Holy Spirit, on His part, opposes your evil nature; these are contrary to each other, the flesh, and the spirit; there can be no agreement between them; *that ye may not do the things that ye would*, that being thus strengthened by the Spirit, ye may not fulfill the desires of the flesh, as otherwise ye would do" (WESLEY).

"Paul is speaking to believers, and describing the state of believers in general, when he says, The flesh lusteth against the spirit, and the spirit against the flesh. Nothing can be more expressive. The apostle here directly affirms that the flesh, the evil nature, opposes the spirit even in believers; that even in the regenerate there are two principles contrary the one to the other. Indeed this grand point, that there are two contrary principles in believers, nature and grace, the flesh and the spirit, runs through all the epistles of Paul; yea, through all the Scriptures; almost all the directions and

exhortations therein are founded on this supposition; pointing at wrong tempers, or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers. And these are continually exhorted to fight with and conquer these by the power of faith which was in them. . . . It has been observed before, that the opposite doctrine, that there is no sin in believers, is quite new in the church of Christ; that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf. . . . The sum of all is this: there are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul the flesh and the spirit. Hence, although even babes in Christ are sanctified, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal. . . . And to this degree the constant experience of the children of God" (WESLEY, *Sermons*, vol. 1, pp. 109-111).

How false and how deceptive it would be to deny that the true convert ever has such a conflict! It may become the most tragic conflict in the annals of eternity. For unless the Christian crucify, and crucify to the death, these inward foes; they, pirates against his immortal soul, will at last cast him soul and body into an everlasting hell.

Heb. 12:1, 2, 14, 15, *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking into Jesus the author and finisher [n. v., "perfector"] of our faith. . . . Follow peace with all men, and holiness, [n. v., "the sanctification"] without which no man shall see the Lord: looking diligently lest any man fail [n. v., "falleth short"] of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.*

"Lay aside, or put off, as a garment. . . . The evil weight is the old man, the corrupt nature which remaineth in every Christian" (POOLE).

“*And the sin—especially the sin, that sin which is our special weakness*” (BARNES).

“We must understand sin either as our inner propensity to sin, which clings fast to us, and will not part from us, or as a cumbersome garment girding us round and hindering us from running” (ALFORD).

“*The sin, is to be thought of as a burden which we bear within us as a propensity, or about us as an encumbering garment*” (MEYER).

Verse 15: “Quoted from the Septuagint of Deut. 29:18, *Lest any root of bitterness be in you springing up in gall and bitterness*” (BENGAL).

“*Root, plant, of bitterness, of which the fruit is bitter, growing up, as in the case of a plant of which the root was before covered up with earth*” (MEYER).

“*And holiness. The not following after holiness is the direct way to fall into sin of every kind. Lest any root of bitterness, of envy, anger, suspicion, springing up destroy the sweet peace; lest any not following after holiness fall into fornication, or profaneness*” (WESLEY).

The learned and saintly Wesley further says: “Only let it be remembered, that the heart of a believer is not wholly purified when he is justified; sin is then overcome, but it is not rooted out; experience shows him first that the root of sin, self-will, pride, and idolatry remain in his heart. But as long as he watch and pray, none of them can prevail over him” (WESLEY, *Sermons*, vol. 2, p. 476).

In order to be successful on the Christian race course, the Christian is exhorted to *lay aside*, or *put off*, as a castoff garment, the inner sin which doth so easily beset us.

Conversion has cut down the tree of sin; but that is not enough: we are now to *follow*, or *seek, the sanctification without which no man shall see the Lord*, and which uproots the hidden root, or inward inclination to sin, from the ground of the heart.

CHAPTER NINE

ENTIRE SANCTIFICATION, A DEEPER WORK THAN CONVERSION

Mark 4:18, 19, *And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.*

"This parable represents not different classes of individuals, but different *states* of the heart. The same heart may have passed through all these different states in the course of its experience" (J. W. HILL, in *The Divine Life*).

"Together with the good seed the thorns spring up, perhaps unperceived at first, till they gradually choke it, destroy all life and power, put out the eyes, harden the heart, steal away all the life of God" (WESLEY).

"*The lusts of other things*, which St. John calls the lust of the eye, the lust of the flesh, and the pride of life" (POOLE).

"The seeds or roots of thorns are in it, and are suffered to spring up in the heart, and overwhelm the plant. There is a divided will, a half and half service, which *ever ends* in the *prevalence of evil over good*" (ALFORD).

"The old man is not dead in them. It may seem dead for a while, as long as the first joy on account of treasure found endures; but unless mortified in earnest will presently revive in all its strength anew" (TRENCH, on the *Parables*).

Acts 2:3, 4, *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.*

"A community of Jewish Christians had been formed (John 1:12). The Lord could already appeal to the experiences of the disciples; not merely as future, ye will know Him, but ye know Him, now, already (John 14:17). Upon

their being sent forth the first time (Matt. 10) the disciples received a degree of power; the Lord here augments the gift; and at Pentecost, the *fullness* of the Spirit was poured upon them. They now felt themselves *to be filled* with a high and holy principle of life, and they began to speak with other tongues as the Spirit gave them utterance" (OLSHAUSEN).

"Though the apostles before Pentecost were holy after the less perfect dispensation of Moses, and so heirs of heaven, it was by this outpouring they were wrought to the higher and doubtless highest sanctity of the New Testament dispensation" (WHEDON).

"The Holy Spirit with which Christ baptizes has a fiery force, and this was once even manifest to human sight" (BENGAL).

Matt. 3:11, *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.*

"*The baptism by the Holy Ghost and fire*, the end of which is sanctification, the entire aim and purpose of man's creation and renewal" (ALFORD).

"The Baptist adds *and fire*, to give a vivid description of the mighty and mightily purifactory influence of the Holy Spirit" (*Preachers' Homiletic Commentary*).

"The baptism of fire manifest in the fiery tongues at Pentecost, is the severer purgation, burning sin away by sharper agonies, imparting a severer spiritual purity and energy, and qualifying the preacher for the performance of sterner rebuke toward a wicked world" (WHEDON).

"He is represented here under the similitude of fire, because He was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of God" (CLARKE).

"He shall fill you with the Holy Ghost, inflaming your hearts with that love which many waters can not quench" (WESLEY).

Water and fire are both cleansing elements. Water cleanses outwardly, fire cleanses inwardly, to the consummation of that from which it cleanses. The baptism of the Holy Ghost and fire can mean nothing short of entire sanctification.

Acts 8:14-17, *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.*

(Verse 12) "*But when they believed, what Philip preached, then they saw and felt the real power of God*" (WESLEY).

(Verse 12) "*They were baptized. Their faith in the miracles of Philip deepened into an experience of the truth and power of the gospel he preached. (V. 17) They received the Holy Ghost, in His miraculous and extraordinary manifestations, not merely sanctifying, but chrismatic. They had been regenerated by that Spirit in His secret and ordinary operation. We have here, as at Cæsarea (10:44) and at Ephesus a miniature Penetcost*" (WHEDON).

Acts 10:44, 45, *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

(Vr. 2) "*One that feared God. One who was acquainted with the true God, by means of His word and laws; who respected these laws and would not dare to offend his Maker and Judge. This is necessarily implied in the fear of God. . . . He undoubtedly was called a Proselyte of the Gate*" (CLARKE).

(Vr. 35) "*Is accepted of him, through Christ, though he knows Him not. The expression is express, and admits of no exception*" (WESLEY).

"The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost" (ALFORD).

"At once with a sudden, yet most acceptable abruptness, Peter's words are interrupted by the rushing descent of the Holy Ghost upon all present. There is as at Samaria and Ephesus a pentecostal scene" (WHEDON).

Acts 9:17, *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost.*

"Saul, Brother" (YOUNG'S *Literal Bible*).

"Brother. Here in the pregnant sense of Christian brotherhood already begun" (MEYER).

"As he found the Head of the church had adopted Saul into the heavenly family, he made no scruple to give him the right hand of fellowship, and therefore said, *Brother Saul*" (A. CLARKE).

"*Unto whom I now send thee, . . . I* denotes the authority of the Sender. *Now*, the time whence his mission is dated. For his apostleship, as well as his conversion, commenced at this moment" (WESLEY, on Acts 26:17).

"Saul of Tarsus after his conversion to God on the Damascus road, under the instructions of an humble disciple, Ananias, was filled with the Holy Ghost" (KEENE, *Faith Papers*, p. 100).

Acts 19:2, *He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.* [n. v., "Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given"]

"*The Holy Ghost did ye receive, having believed?*" (YOUNG'S *Literal Bible*).

"*After ye became believers*" (MEYER).

"*Believers*, which can bear no meaning but that of believing on the Lord Jesus. . . . *We did not hear*, at the time of our conversion" (ALFORD).

"That they were genuine Christians is shown from the fact that they are styled *disciples*. This term when standing alone is always used in the Acts and in the epistles, as a synonym for Christians" (STEELE, *Milestone Papers*).

"Imperfectly informed Christians, who had never heard of the effusion of the Holy Ghost" (WHEDON).

"*Not so much as heard*. They meant they had not heard that this Spirit in His gifts had been received by any one" (A. CLARKE).

We have now seen by the foregoing passages, that there are six scenes of the Pentecostal outpouring recorded in the Book of Acts. And the emphatic thing in the record is, that in every case, the Pentecostal outpouring is given only to those who are recognized as true disciples and already accepted of God. The New Testament church well knew that this fulness was given only as a subsequent work of grace.

Titus 3:5, 6, *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior* [n. v., MARG., "And through renewing of the Holy Ghost"].

"*Washing of regeneration*. A washing which implies regeneration" (WHEDON).

"*Washing us by regeneration as in a laver*, the pledge and sign of which is baptism. *And renewing of the Holy Ghost*, the Holy Spirit changing and renewing our natures" (POOLE).

"This regeneration and renewing takes away *all* the death and the old state, under which we so wretchedly lay as described in verse 33" (BENGAL).

"*Shed on us*. An expression which has passed from the Old Testament to the New Testament. It is used to express the gift of the Holy Spirit. See Acts 2:17, 33, and 10:45. The rich abundance of this gift is indicated by *plousios*,

abundantly, richly. The apostle is not speaking here of the gift of the Spirit which was made at Pentecost, but of the gift made to individuals, and made after the outpourings at Pentecost" (MEYER).

From this passage it is learned that the order of the Pentecostal outpouring is of universal application. It is, first, the washing of regeneration, and afterward the renewing of the Holy Ghost, which may be shed on us abundantly through Jesus Christ our Savior.

CHAPTER TEN

ENTIRE SANCTIFICATION A DEEPER WORK THAN CON-
VERSION, AND SUBSEQUENTLY RECEIVED

(Continued)

John 15:2, *And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit* [n. v., "he cleanseth it"].

"Prunes by cleansing it of its worthless parts, and shortening its rank growth, that it may ripen, and enlarge its fruit better" (ALFORD).

"The pruning requisite for conserving the vigor of the tree, on the one object, that it may continually surpass itself and yield richer and richer results" (*Expositor's Greek Testament*).

"The branch which beareth not fruit, the husbandman, *airei auto*, taketh it away; but the branch that bears fruit, *kathairei auto*, he taketh away from it, *i. e.*, he prunes away excrescences, and removes everything that might hinder its increasing fruitfulness. The verb signifies ordinarily to cleanse, purge, purify" (CLARKE).

"In case of that which bears fruit, the Divine Agency takes a promotive form; even in the sincere believers there are sinful elements" (OLSHAUSEN).

"It is this increase, this more fruit, which it is the purpose of the purifying spirit to produce. His apostles were cleansed; though imperfectly cleansed" (WHEDON).

"Clean objectively as being justified in Christ; in need of cleansing subjectively as to sanctification" (LANGE).

"But if any man bringeth forth true spiritual fruit in Christ, him God the Father will purge by the sprinkling of the blood of Christ further upon him (Heb. 10:22), and by his Holy Spirit working in him, like fire to purge his dross, and like water to purge away his filth" (POOLE).

This deeper cleansing is for every branch. Our blessed Savior makes it very plain that no one can even be eligible to this deeper cleansing which is undoubtedly the fullness of

the Spirit, but one who is already a living branch in Christ and bearing the fruit of the Spirit.

2 Cor. 3:18, *But we all, with open* [n. v., "unveiled"] *face beholding as in a glass* [n. v., "reflecting as a mirror"] *the glory of the Lord, are changed* [n. v., transformed"] *into the same image from glory to glory* [even] *as by the Spirit of the Lord* [n. v., "even as from the Lord, the Spirit"]

"In Christianity all become like Moses: with each regenerate soul the Lord speaks as a man with his friend. Nay, this glory increases in itself until the believer is transformed into the image of Christ" (OLSHAUSEN).

"*The glory of the Lord*, the whole glory of the exalted Christ, in a mirror, for the gospel is a mirror, in which the glory of Christ gives itself to be seen and shines its very image to the eye of faith. We become transformed into the same image, *i. e.*, become so transformed that the same image which we see in the mirror, the image of the glory of Christ, presents itself on us. We are so transformed that we get there by the same image" (MEYER).

"The Lord forms by quick writing His image in us, even as Moses reflected the glory of God. From the glory of God to glory in us. He himself is the model, we are the copies" (BENGAL).

"By believing and receiving the influence of the Spirit, our form is changed into the same image which we behold there; and this is the image of our God lost by our fall and restored by Jesus Christ" (CLARKE).

"*All*, all Christians. . . . The transformation is effected by the Spirit, who takes the things of God and shows them to us; who sanctifies us, till we are holy as Christ is holy" (ALFORD).

This blessed transformation through complete sanctification into the full image of Christ as here seen is reserved for those who are true Christians only—but for all such. An exception would be unthinkable.

Eph. 5:25-27, *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. [n. v., "That he might sanctify it, having cleansed it by the washing of water with the word."]

"That he might sanctify her, having purified her by the laver of water in the word" (ALFORD).

"In order to sanctify it after having cleansed it through the bath of water by means of the word. . . . Hence it is said with justice that Christ sanctifies the church through the Word, in which case it is self-evident to the Christian consciousness that the operative principle therein is the Spirit operating by means of the Word" (MEYER).

"That he might sanctify it through the word, the ordinary channel of all blessings, having cleansed it, from the guilt and power of sin in *that he might present* it, even in this world, to Himself as a spouse, a glorious church all glorious within" (WESLEY).

"Christ loves the church, i. e., in self-devoting, self-sacrificing love, which has for its object the sanctification of the church" (OLSHAUSEN).

"A glorious church, every way splendid and honorable, because pure and holy. *Not having spot,* no blemish on the face, no spot on the garment; the heart and life both holy. *Wrinkle,* no mark of decay. *Holy and without blemish,* in every sense holy, pure, and perfect. Now it was *for this purpose* that Christ gave Himself *for the church*" (CLARKE).

We are here taught that the atonement was given in a special sense for the sanctification of the church. Had their entire sanctification already occurred in their conversion, there would have been no need of this further provision. The same truth is taught in Titus 2:14.

1 Thess. 5:23, 24, *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.* [n. v., "Be preserved entire, without blame at the coming of our Lord Jesus Christ"]

“Though they were sanctified already, yet but in part, so that he says, for their further progress in it to perfection, which he means by wholly” (POOLE).

“*Wholly* rather, *unto completeness*. The apostle prays that they may be sanctified to the fullest extent” (*Preachers’ Homiletic Commentary*).

“*Wholly*, the word signifies *wholly* and *perfectly*; every part and all that concerns you, all that is of or about you” (WESLEY).

“The church at Thessalonica was pure, upright, and faithful as we scarcely find any reprehension in the whole epistle. The Thessalonian converts had a faith that worked, a love that labored, and a hope which induced them to bear afflictions patiently, and waited for the coming of the Lord Jesus Christ” (Preface to the epistle.) “*Wholly*, the word means precisely the same as our phrase, to all intents and purposes. May he sanctify you to the end and to the uttermost” (CLARKE).

“*Wholly*, in your entire extent, through and through. Paul knows that he does not implore God in vain; for God is faithful. He keeps what He promises; if He has called the Thessalonians to a participation in the kingdom, He will preserve them pure and faultless, even to its commencement” (MEYER).

2 Cor. 7:1, *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* [n. v., “Defilement of flesh and spirit.”]

“*Perfecting sanctification*” (YOUNG’S *Literal Bible*).

“*Let us cleanse ourselves.* Let us apply to Him for the requisite grace of purification. . . . *Perfecting holiness*, getting the whole wrought in the soul” (CLARKE).

“*Pollution of the flesh*—all outward sin; and of the spirit—all inward, yet let us not rest in negative religion, but perfect holiness, carrying it to the height, in all its branches, and enduring to the end, in the loving fear of God, the sure foundation of all holiness” (WESLEY).

“*Perfecting holiness*, and that because we are not only

obliged to holiness, but to perfect holiness, and that in the fear of the Lord" (POOLE).

"Paul finally again repeats his exhortation that they should preserve themselves from every stain, and in childlike fear of God perfect their *commenced* sanctification" (OLSHAUSEN).

"The idea here is of carrying it out to the *completion*. Holiness had been commenced in the heart, and the exhortation of the apostle is, that they should make every effort that it might be *complete* in all its parts. . . . And any man who has no desire to be *perfect as God is*, and who does not make it his *daily and constant aim* to be perfect as God, may set it down as *demonstrably certain* that he has no true religion" (BARNES).

"*Perfecting*. The positive process of which the purifying is the negative. To perfect, is to bring to completeness, or normal maturity. On this passage we may note that a perfected holiness is here represented as a possible attainment; that it is the result of properly directed activity, and that its attainment is not to be delayed until death, but it is to be realized and possessed during the Christian life" (WHEDON).

"All filthiness of the flesh and of the spirit is to be cleansed in the act of perfecting holiness" (STEELE, *Half Hours with St. Paul*, p. 91).

Notice the force of the word perfecting. It must imply that the work has already been begun, otherwise it could not be *perfected*.

Heb. 6:1, *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.*

N. V., *Wherefore let us cease to speak of the first principles of Christ and press on unto perfection.*

MARG., *Let us leave the word of the beginning of Christ and press on unto full growth.*

"*Be carried away unto perfection*" (MEYER).

"*For he is a babe* (ch. 5:13) he is but a newborn Christian, a child in Christ's school, one that can not be experienced in God's Word. *Have their senses exercised* (ch. 5:14), note such an exercise, as wrestlers use for victory, with all their

might and strength, being trained up to it by long exercise" (POOLE).

"Every child that is naturally born, first sees the light, then receives and tastes proper nourishment, and then partakes of the things of this world. In like manner, the apostle, comparing spiritual with natural things, speaks of one born of the Spirit as seeing the light, tasting the sweetness, and partaking of the things of the world to come" (WESLEY).

"When this text, *Let us go on unto perfection*, is adduced as an exhortation to advancing to a perfect Christian character it is no misquotation. Perfection is here an antithesis to the babyhood of verse 13. It is the noun of the Greek adjective in verse 14, and signifies adulthood" (WHEDON).

"*Let us go on unto perfection*. Let us never rest till we are *adult Christians*, till we are saved from all sin, and are filled with the power and spirit of Christ. The original is very emphatic, *Let us be carried on unto this perfection*. . . . Many make a violent outcry against the doctrine of perfection, i. e., against the heart being cleansed from all sin in this life, and filled with the love of God and man, because they judge it to be impossible. It is too much to say of these, *They know neither the Scriptures nor the power of God?*" (CLARKE).

"Perfection is here represented, not as something realized by the lapse of time, or by unconscious growth, or least of all attainable only by death. We are to press on against wind and tide, till we reach this land of corn and wine and oil, and take up our abode. For the Greek preposition *unto* here embraces both a motion to a place and a rest in it, and can not mean an aim at an unattainable ideal" (STEELE, *Half Hours*, p. 115).

"From what has been said we may easily learn the mischiefousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin. . . . It is not as some may think, an innocent, harmless mistake. No, it does immense harm; it entirely blocks the way to any further change. Hence it is that those believers who are not convinced of the deep corruption of their

hearts, or but slightly, and as it were notionally convinced, have but little concern about entire sanctification. They (the Methodists) know indeed that at the same time a man is justified, sanctification begins. For when he is justified, he is 'born again,' 'born from above,' 'born of the Spirit,' which although it is not, as some suppose, the whole *process* of sanctification, it is doubtless the gate of it. . . . Let none of them rest in being half Christians, whatever they do, let them do it with all their might; and it will be well as soon as any of them find peace with God, to exhort them to go on unto perfection. . . . We do not know of a *single instance, in any place*, of a person receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new clean heart" (WESLEY, *Sermons*, vol. 1, p. 124; vol. 2, p. 389; *Works*, vol. 172; vol. 7, p. 389; near the close of life.)

"I believe justification and sanctification to be widely distinct works. . . . I never to my knowledge met a single instance where God both justified and sanctified at the same time" (CLARKE, quoted in Wood's *Perfect Love*).

"Men are justified before they are sanctified" (*Discipline of M. E. Church*).

"There are two strong figures in the text. The first is found in the Greek word translated *perfect*, and is that of the *completion* of a building, as in contrast with its foundation or beginning. A still stronger figure is presented by the use of the Greek verb *phero*, which the expositors translate 'go on,' and 'be carried on,' and 'be borne on,' and from which the English word *ferry*, after being traced through other languages, seems to have come. The ancient custom was to ferry passengers across fordable streams, by carrying them across on the backs of the ferrymen. We are to be ferried, or carried, on to this completion. The Holy Spirit is the Agent in the work. He lifts up the young convert, and from the first principles of Christ, as if He was ferrying him or bearing him across to a second shore, he lifts him up to the experience of a *full orb'd* Christ in the soul; and thus as a spiritual building in Christ he is made complete or perfect."

CHAPTER ELEVEN

THE SANCTIFYING AND SPIRIT-FILLING BAPTISM RECEIVED BY FAITH ONLY

Acts 26:18, *That they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me.*

“A place among them that are sanctified by faith that is in me” (ALFORD).

“By faith, which purifies the heart” (POOLE).

“Through faith, pardon, holiness, glory” (WESLEY).

“By faith, and consequently neither by merit nor works nor suffering” (CLARKE).

“Exactly, as we are justified by faith, so we are sanctified by faith” (WESLEY, *Works*, vol. 1, p. 330).

“Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by *faith*, or by *works*. If by works, you want something to be done first, before you are sanctified. You think, I must first be, or do, thus or thus. Then you are seeking it by works, unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is important to observe there is an inseparable connection between these three points, expect it by *faith*, expect it *as you are*, and expect it *now*. To deny one of them, is to deny them all. Do you believe we are sanctified by faith? Be true then to your principle, and look for this blessing just as you are, neither better, nor worse; as a poor sinner that has nothing to plead, but *Christ died*. And if you look for it as you are, then expect it now. Stay for nothing; why should you? Christ

is ready; and He is all you want. He is waiting for you; He is at the door; let your inmost soul cry out,

“Come in, come in Thou heavenly Guest,
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love.’”

(WESLEY, *Works*, vol. 1, p. 330; *Sermons*, vol. 2, p. 223).

Acts 15:9, *Purifying their hearts by faith.*

N. V., *Cleansing their hearts by faith.*

“*Purifying their hearts.* The heart is the proper seat of purity. By faith, without concerning themselves with the Mosaic law” (WESLEY).

“The purifying, sanctifying principle is properly the Spirit, but this is received in connection with faith, and therefore the same effect may be ascribed to the one which belongs to the other” (OLSHAUSEN).

“*Faith*, the instrument, God the efficient cause” (POOLE).

“The same all sufficient sacrifice can cleanse them all, if applied by faith” (ALFORD).

“It is true that in subduing our depravities, one act of faith is worth a whole lifetime of attempted faithfulness” (RICHARD FULLER, D. D., Baptist).

“To this faith, shall the promise of entire sanctification be given, which in the nature of the case supposes an instantaneous work immediately following upon entire and unwavering faith” (WATSON’S *Institutes*, vol. 2, p. 445).

“We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon. In no part of the Scriptures are we to seek the remission of sins, *seriatim*, one now and another then, and so on. Neither in any part, are we directed to seek holiness by gradation. Neither a gradation pardon, nor a gradation purification exists in the Bible” (CLARKE’S *Theology*, p. 28).

“Christian perfection is that love of God and our neighbor which implies deliverance from all sin. 2. This is received merely by faith. 3. It is given instantaneously. 4.

We are to expect it not at death, but every moment. 'Now is the accepted time, now is the day of salvation'" (WESLEY'S *Works*, vol. 6, p. 500).

2 Cor. 7:1, *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

"Let us apply to Him for the requisite grace of purification" (CLARKE).

"God's work in us is yet obtained by our own moral effort and faith. The aorist subjunctive points *not* to a gradual and progressive, but to a complete cleansing from all defilement. *All filthiness*, as usual in St. Paul, *all* is all kinds, types, aspects, degrees, etc. Not this or that one particular pollution" (*Preachers' Homiletic Commentary*).

"*Let us cleanse* (aorist) *perfecting* (present). The doctrine of the passage is that the faith that appropriates the sanctification is a momentary act, lifting the soul out of all outward, or carnal, and inward or spiritual sin. Had the process of sanctification been like washing a mud statue, as some teach, Paul would not have failed to express this idea by using the present tense, let us be continually cleansing, etc., while the Wesleyan doctrine of instantaneous sanctification is taught in this verse, the seemingly paradoxical doctrine of progressive sanctification is also taught by the present participle, *Perfecting holiness*. . . . The verb *hagiazō*, to sanctify, is always aorist, or perfect. The same may be said of the verbs *katharizō* and *hagnizō*, to purify. Our inference is that the energy of the Holy Ghost in the work of entire sanctification however long the preparation, is put forth at a stroke, by a momentary act. This is corroborated by the universal testimony of those who have experienced this grace" (STEELE, *Milestone Papers*, p. 90).

Eph. 4:22-24, *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.*

N. V., *That ye put away as concerning your former manner of life, the old man which waxeth corrupt after the lusts of deceit; and that ye be renewed in the Spirit of your mind and put on the new man, which after God hath been created in righteousness and holiness of truth.*

"*The old man*, that is, the whole body of sin. All sinful desires are deceitful, promising the happiness which they can not give. The spirit of your mind, the very ground of your heart. The new man, universal holiness. *After*, in the very image of God" (WESLEY).

"*That ye put off*, a usual metaphor taken from garments, implying a total abandoning and casting away, like a garment, not to be put on again; it is opposed to putting on (vr. 24), and is the same as mortifying (Col. 3:5), crucifying (Gal. 6:14). *The old man*, the depravity of nature. *And be renewed . . .* being, already renewed in part, *in the spirit of your mind*, in your mind which is a spirit" (POOLE).

"The very Spirit of it, all its faculties and powers must be thoroughly, completely, and universally renewed" (CLARKE).

"But what is to be laid aside in sanctification is not merely the habit of sinning, but the entire old man, also the sinfulness inherited by birth itself, whence the habit of sinning first developed itself by unfaithfulness" (OLSHAUSEN).

"*Put off* (aorist) and is represented as a momentary act. *Put on* (aorist), *Becoming renewed* (passive present)" (MEYER).

"*That ye put off* (aorist). Here the aorist is used, because the act is one and decisive, 'referring,' says Alford, 'to a direct, definite, and reflective act.' *That ye put on* (aorist) . . . This epistle is addressed to the saints and faithful in Christ Jesus (1:1). Such undoubted Christians are exhorted by one decisive act to lay off the old man, implying that he was not yet fully laid aside, and to put on the new man, as if Christ were not yet fully investing and pervading their nature. Why these aorists if only a gradual growth out of sin into holiness were contemplated?" (STEELE, *Milestone Papers*)

Col. 3:5, *Mortify, therefore, your members which are upon the earth.*

N. V., *Make dead, therefore.*

"The mass of corrupt nature in us is here compared to a person, the old man, or, old Adam, or body of sin. . . . The parts of this corrupt body are called members, and our members, the whole body of the old man, being made up of them, which are said to be upon the earth, as being inclined to earthly things, and employed about them" (POOLE).

"It would be a contradiction of all this, according to which ye live no longer to the earth, but to the heavenly state of life to permit your earthly members still to live. No, you are to put them to death" (MEYER).

"The verb is used metaphorically to signify to deprive a thing of its power, to destroy its strength" (CLARKE).

"Slay with a continual stroke" (WESLEY).

"*Put to death, therefore*; follow out, realize this state of death to things on earth. Notice the aorist, implying a definite act" (ALFORD).

"Let nothing live inimical to your life hidden in Christ. *Kill at once*, the organs and media of a mere earthly life" (ELLCOTT).

"*Kill outright* (aorist tense) . . . When we come to consider the work of purification in the believer's soul by the power of the Spirit, both in the new birth and in entire sanctification, we find the aorist is almost uniformly used. This tense according to the best New Testament grammarians, never indicates a continuous, habitual, or repeated act, but one which is momentary and done *once for all*" (STEELE, *Milestone Papers*, p. 65).

"It is a remarkable fact, that, while the Greek richly abounds in words signifying repression, a half a score of which occur in the New Testament, and are translated to bind, bruise, cast down, conquer, bring into bondage, let, repress, hold fast, hinder, restrain, put down, and take by the throat; yet not one of these is used of inbred sin; but such verbs as signify to cleanse, to purify, to mortify, to kill, to

crucify, and to destroy . . . We have diligently sought both in the Old Testament and the New for exhortation to seek the repression of sin. The uniform command is, to purify the heart, to purge out the old leaven, and to seek to be sanctified throughout spirit, and soul, and body. Repressive power is nowhere ascribed to the Blood of Christ, but rather purgative efficacy" (STEELE, *Milestone Papers*, p. 114).

"But if there be no such second change, if there be no instantaneous deliverance after justification, if there be none, but a gradual work (that there is a gradual work none deny), then we must be content, as well as we can to remain full of sin till we die, continually deserving punishment" . . . "As all who believe they are sanctified, declare with one voice that the change was wrought in a moment, I can but believe that sanctification is commonly, if not always, an instantaneous work" . . . "Perhaps it may be gradually wrought in some; I mean in this sense, that, they do not advert to the particular moment wherein sin ceases to be" . . . "A man may be dying for some time, yet he does not, properly speaking, die till the soul is separated from the body; and in that instant he lives the life of Eternity. In like manner he may be dying to sin for some time; yet he is not dead to sin till sin is separated from his soul; and in that instant he lives the full life of love" . . . "It is often difficult to perceive the instant when a man dies; yet there is an instant when life ceases. And if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it." . . . "You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed; the old man must be slain, or we can not put on the new man which is created after God (or, which is the image of God) in righteousness and true holiness. *And this is done in a moment.* To talk of this great work as being gradual would be nonsense, as much as if we talked of gradual justification" (WESLEY, *Sermons*, vol. 1, p. 22; vol. 2, p. 223; *Plain Account*, p. 50 and p. 98; *Journal of Hester Ann Rogers*, p. 174).

CHAPTER TWELVE

INSPIRED DIRECTIONS IN SEEKING

Matt. 5:6, *Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*

"*Hunger and thirst* is the true sign of that new life on which those born of the Spirit have entered; and it is *after righteousness*, i.e., perfect conformity to the will of God" (ALFORD).

"*Hunger and thirst*, after the holiness here described. They shall be satisfied with it" (WESLEY).

"When a soul is awakened to a sense of its wants and begins to hunger and thirst after righteousness, or holiness, which is its proper food, we know we must be purified by the Holy Spirit, and made partakers of that living Bread . . . (John 8:48) as God never inspires a prayer but with a design to answer it, he who hungers and thirsts after the full salvation of God may depend on being speedily and effectually blessed, or satisfied; well fed, as the word implies" (CLARKE).

"Here is something more than mere vacuity or penitence, or tranquil readiness; it is an ardent longing, a holy appetite for all that is right and good" (WHEDON).

"Inwrought conviction makes the soul reach out beyond itself for help, and makes it willing to accept the Divine word as its sure support against despair. Such conviction is the *heart pang by which faith is begotten*. . . . Never did Adam Clarke believe unto full salvation until his soul became so agonizingly conscious of inbred sin, and so painfully desirous for deliverance from it, as that he felt he must believe, and be saved, or superadd to the sin of his heart the condemnation and darkness of unbelief" (KEENE, *Faith Papers*, p. 10).

Isa. 6:5-8, *Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then slew one of the seraphim unto me,*

having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

[MARG., for I am cut off]

“The narrative is all fact” (*Expositor’s Bible*).

“The second part of the vision begins here, containing the sanctification of the prophet. . . . *Having a live coal in his hand*, both a token and an instrument of purification, which he had taken from off the altar of burnt offering. The seraph took it from the altar to show that we are to expect the expiation of sin, and purification from it only by the mediation of Christ, whom the altar manifestly represented, and by that purifying and refining grace of the Holy Spirit which was signified by this live coal. *And he laid it upon my mouth*, to signify not only that all the gifts and graces that purify the mind and fit us for the discharge of any particular duty, or function, come from God; but that there must be a real application and communication of them to our souls. . . . We must really receive and possess them” (BENSON).

“There is something exceedingly affecting in this complaint, *I am a man of unclean lips*. I can not say *holy, holy, holy*, which the seraphim exclaim. They are holy, I am not so; they see God and live; I see and must die, because I am unholy. Only the pure in heart shall see God, and they only can live in His presence for ever” (CLARKE).

“This could not be an inauguration of Isaiah to the prophetic office, for that he had filled during Uzziah’s reign. . . . Woe is me, at the sight of that display of divine holiness; the prophet is dismayed. The fire of purity he fears will not cleanse, but consume, him, conscious as he is of impurity. A man of unclean life, and yet he had dared to prophecy in the name of the thrice Holy. Midst of a people of unclean lips; impure, not only inwardly and individually, but by contagion

from without. The filthy tongues of neighbors and countrymen have contaminated my ears, heart, and soul" (WHEDON).

"It is evident that he prophesied before the death of Uzziah, and there is reason to suppose that the order of time is observed in the previous chapter. . . . The profound worship of the seraphim; the attendant majesty and the glory had deeply impressed him with a sense of holiness of God, and his own unfitness either to join in worship so holy or to deliver the message of so pure a God. . . . To understand this, it should be remembered that *fire* among the orientals has always been regarded as an *emblem of purifying*. *Is purged, is purified*, is removed. . . . it was emblematic of such a purifying. Who will go for us? The language here indicates the design, for which this vision was shown to Isaiah. Here am I. This shows at once his confidence in God and his zeal. He had been qualified for it by the extraordinary commission, and he was now ready to bear the message to his countrymen" (BARNES).

The sanctification of Isaiah is an object lesson to us. The vision appears above the mercy seat. If we fail to have conviction, hunger and thirst, and conviction for holiness will be found at the mercy seat. The seeker is not an unconverted sinner, but a child of God, who has already had visions of God, and had begun the work of his mission. The sinner is convicted by a sight of God's broken law (Rom. 3:19, 20), but conviction for holiness is by a vision of the holiness of God, which no sinner can receive. Conviction for holiness is the feeling of unworthiness in a child of God, to stand in the presence of a holy God, on account of the uncleanness or the depravity of his nature. The sinner confesses his sins; the seeker for holiness confesses his uncleanness, or depravity: his indwelling sin. When the sinner confesses all his sins, immediately he is forgiven; when the seeker for holiness confesses all his uncleanness, immediately the holy fire touches him, and burns away his leprosy of indwelling sin. Under this fiery cleansing and illumination, the child of God now feels fully prepared and eager to run on the mission of God,

and cries out to God, "Here am I, send me!" It is noted that the vision of Isaiah became more exalted and spiritual, and he describes the scenes in his prophecies as though he were present as an eye witness. Like generating steam in a locomotive, like charging a battery with electricity, so the fiery baptism not only purifies, but empowers, the child of God to become a witness for God.

Rom. 12:1, 2, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*

"Present, the set expression for presenting animals at the sacrificial altar" (MEYER).

"*Your bodies*, an indication that the sanctification of the Christian life is to extend to that part of man's nature which is most completely under the bondage of sin" (ALFORD).

"Present, offer up, as spiritual priests, your bodies, yourselves or your whole man. A part is put for the whole. The body is named because it is the soul's instrument in the service of God. *As a living sacrifice*. We must be quickened and alive to God, not 'dead in trespasses and sins.' Holy, the sacrifice under the law was to be without blemish" (POOLE).

"Present your bodies. A metaphor taken from bringing sacrifices to the altar of God. *A living sacrifice*, in opposition to those dead sacrifices. Holy, without spot or blemish, referring still to the sacrifices required by the law. *Acceptable*, the sacrifice being perfect in its kind, and the intention of the offerer being such that both can be acceptable, and well pleasing unto God, who searches the heart. *Be transformed*, be ye metamorphosed, transfigured, appear as new persons, and with new habits. That ye may prove: that ye may have practical proof and experimental knowledge of the will of God. *Perfect*, finished and complete. When the mind is renewed and the whole life cleansed, then the will of God is per-

fectly fulfilled; for this is the grand design with reference to every human being" (CLARKE).

"Be not conformed to this world, in which good and evil are mingled, but form yourselves after the pattern of the absolutely pure, heavenly world. . . . Renewal comes exactly with sanctification" (OLSHAUSEN).

"Prove; that is, ascertain by a full, rich, actual experience" (WHEDON).

"Prove; know by trial; which is easily done by him who has thus presented himself to God" (WESLEY).

"To a believer that is seeking heart purity, this consecration means complete self-dedication to God; without this, faith for cleansing is impossible. To attempt to believe for full salvation until all is put upon the altar of God, is useless effort and wasted time. When I was seeking a clean heart the moment I got the consent of my heart to say, 'I am Thine, wholly Thine for evermore,' believing followed immediately and naturally. And I have never found any difficulty as I have walked in the way of holiness, in believing when I was conscious of being wholly the Lord's" (KEENE, *Faith Papers*, p. 15).

Entire consecration is a necessary condition to entire sanctification, just as the forsaking of all sin is a necessary condition to pardon, and must precede faith. Then faith becomes the natural exercise of the mind. When Abraham laid his sacrifice upon the altar (Gen. 15) he put no fire to it, but watched by it, driving away the birds of prey, and still waited though a horror of darkness fell upon him, till the fire came down and consumed the sacrifice. Happy the man who consecrates all to God, and in faith patiently waits for his acceptance: for he will soon realize in his own experience the blessed fulfillment of the promise.

Rom. 6:11, *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

"Likewise, thus, after the manner of Christ, *do ye also*, [imperative] *account yourselves dead indeed unto sin*" (ALFORD).

"Die as truly unto sin, as He died for sin; live as truly unto God, as He lives with God" (CLARKE).

"*To be dead to sin* as an act is not to do that act; to be dead to sin as a state is not to be in that state. . . . A state of grace in which is no more response to the suggestions of sin than is made by those who are lying in the church yard of Trinity Church, New York, to the traffic and bustle of Broadway" (STEELE, *Milestone Papers*).

"As the scion lives in the stock, so believers are alive to God in Christ Jesus, receiving from Him that virtue whereby their spiritual life is begun, maintained, and perfected" (POOLE).

"As when you reckon with your creditor, or host; and when you have paid all you reckon yourself free; so now reckon with God, Jesus paid all; has paid for thee; has purchased thy pardon and holiness; therefore it is now God's command, Reckon thyself dead indeed unto sin, and thou art alive unto God for this hour. Oh, begin, *begin* to reckon *now*. Believe, believe, believe, and continue to believe every moment. So thou shalt continue free, for it is retained, as it is received, by faith alone" (JOHN FLETCHER).

"As chemical action immediately ensues, when the proper fluids come in contact with the proper metals in the electrical jar, producing the ethereal fiery current; so the moment the soul believes the word of faith, spiritual action ensues. . . . The soul must recognize that it can believe; must choose to believe, must say 'I will believe,' and persistently reckon its purity on God's word, in the face of every temptation to doubt, arising from any source whatever" (KEENE, *Faith Papers*, pp. 124, 134).

The actual reality of this death to sin and life to God is stated emphatically by the use of the word translated *indeed*, the primitive definition of which is truly we are to die to sin, and to live to God, in very truth.

1 John 1:9, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

"God is faithful to His promise, is just in His dealings; and both attributes operate in the forgiveness of the penitent now, and hereafter; and in cleansing them from all unrighteousness. . . . Observe the two verbs are aorists" (ALFORD).

"*To forgive our sins*, to take away all the guilt of them, *and to cleanse us from all unrighteousness*, to purify our souls from every kind and every degree of it" (WESLEY).

"Under the image that unrighteousness (that is, an inward preference for that which violates the law) is an impurity impregnating our being, the blood through the Spirit is sent to cleanse the impurity away. The distinction between the forgive and the cleanse should be carefully retained" (WHEDON).

"*Confess* (present) . . . *Forgive* (aorist) . . . *Cleanse* (aorist). The cleansing is just as definite, distinct, and decisive as the forgiveness" (STEELE, *Milestone Papers*).

"The voice of God to your soul is, 'Believe and be saved.' First, believe that God has promised to save you from all sin, and to fill you with all holiness. Second, believe He is able thus to save to the uttermost all that come to God through Him. Third, believe He is willing, as well as able, to save *you* to the uttermost; to purify your heart from all sin, and fill up your heart with love. Fourth, believe He is not only able but willing to save you *now*. Not when you come to die; not at any distant time; not tomorrow; but today. He will then enable you to believe *it is done* according to His word" (WESLEY, *Sermons*, vol. 2, p. 224).

The past confession of our sins can not be made to take place of the confession of all our unrighteousness: it too must be confessed if we would be cleansed from it. But when we confess all our unrighteousness, He who was faithful and just to forgive our sins will be found faithful and just to cleanse us from all unrighteousness in the same way.

CHAPTER THIRTEEN

THE WITNESS OF THE HOLY SPIRIT TO ENTIRE SANCTIFICATION AND BAPTISM WITH POWER

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

N. V., *And he made no distinction between us and them, cleansing their hearts by faith.*

"And the heart knowing God did bear them testimony" (YOUNG'S *Literal Bible*).

"The purifying, sanctifying principle is properly the Spirit, but this is received in connection with faith" (OLSHAUSEN).

"To bear witness to any person, signifies to *approve*, to testify in behalf of. . . . The purification of the heart by the Holy Spirit was the grand object of the religion of God" (CLARKE).

"God himself was a witness for these Gentiles, beyond all exception, when He gave them the ordinary and extraordinary gifts of the Holy Ghost" (POOLE).

"Before any can be assured they are saved from sin, they must not only feel no sin, but 'have a direct witness' of that salvation" (WESLEY, *Works*, vol. 7, p. 15).

"None then ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification as clearly as his justification. . . . As, when we were justified, the Spirit bore witness with our spirit that our sins were forgiven, so when we were sanctified He bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first (as is neither that of justification; neither is it afterward always the same, but like that of justification, sometimes stronger and sometimes

fainter; yea, and sometimes it is withdrawn. Yet in general the latter testimony of the Spirit is both as clear and as steady as the former" (WESLEY, *Plain Account*, pp. 23, 25).

Heb. 10:14, 15, *For by one offering he hath perfected for ever them that are sanctified. Wherefore the Holy Ghost also is a witness to us.*

N. V., *And the Holy Ghost also beareth witness to us.*

"Christ has already by the sacrifice once offered brought in perfect sanctification for His believers. *Us*, has reference to Christians generally. For it is the Holy Spirit of God who in the passage speaks by the prophet" (MEYER).

"*That are sanctified*; whose nature he regenerates and sanctifies, freeing them from their evil habits, and making them inherently holiness unto the Lord. . . . *He testifieth to us*, the church of God in the prophet's time, and to us all called to be members of it to this day" (POOLE).

1 Cor. 2:12, *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

"We are taught and instructed by the Holy Spirit, by which we are taught and know the things that are freely given to us of God, whether they be divine mysteries or divine benefits, both of what God hath done for us, and what God hath wrought in us" (POOLE).

"*The things that are freely given to us by God*, i. e., the treasures of wisdom and felicity, which are the free gifts of the gospel dispensations" (ALFORD).

"The aim of this communication of the Holy Spirit is alike for theory and practice, for the knowledge of God's grace in Christ, which is proclaimed by preaching without any mixture of earthly wisdom" (OLSHAUSEN).

"That we might know, by blessed experience, the things that are freely given to us of God, namely, the things which God hath prepared for them that love Him" vr. 9 (WHEDON).

"*The things* is in the plural number, and includes all the operations of the Sanctifier. If then it is His office to sanctify, it is His mission also to certify that great and glorious work

to the soul of the believer" (STEELE, *Milestone Papers*, p. 157).

"Now surely sanctification is one of the things which are freely given to us of God. And no possible reason can be assigned why this should be excepted when the apostle says, We receive the Spirit, for this very end, that we may know the things that are thus freely given to us. Is not the same sense implied in that well-known Scripture, 'The Spirit itself beareth witness with our spirit that we are the children of God'? (Rom. 8:16). Does He witness only to those who are the children of God in the lowest sense? Nay, but to those also who are such in the highest sense. . . . Consider likewise 1 John 5:19. We know that we are of God. How? By the Spirit He hath given us. Nay, hereby we know that He abideth in us. What ground have we, either from Scripture or reason, to exclude the witness any more than the fruit of the Spirit from being here intended? By this then, also, we know that we are of God, and in what sense we are so; whether we are babes, young men, or fathers, we know in the same manner" (WESLEY, *Plain Account*, p. 120).

CHAPTER FOURTEEN

ESTABLISHMENT AND SUBSEQUENT GROWTH

1 Peter 5:10, *But the God of all grace, who hath called us unto eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*

N. V., *Have suffered a little while, shall himself perfect, stablish, strengthen you.*

“Perfect, that no defect may remain; stablish, that nothing may overthrow you; strengthen, that ye may conquer all adverse power; settle you, as a house upon a rock” (WESLEY).

“Make you perfect. All these words read in the future tense, in the best manuscripts and versions. He will make you *perfect*; put you in complete joint, as the timbers in a building. *Stablish*, make you firm in every part. *Strengthen*, cramp and bind every part so there may be no danger of warping, splitting, or falling. *Settle*, cause all to rest so evenly and firmly upon the best and surest foundation, that ye may grow together to a holy temple in the Lord. In a word, that ye may be complete in all the mind that was in Christ; supported in all your trials and difficulties, strengthened to resist and overcome all your enemies; and, after all, abide, firmly founded in the truth of grace” (CLARKE).

“Here, as well as elsewhere, those who believe they are saved from sin undergo many trials from their brethren. But so much the more will ‘the God of all grace after’ they ‘have suffered awhile, stablish, strengthen, and settle’ them. . . . It is a common thing for those who are sanctified to believe they can not fall; suppose themselves pillars in the house of God, that shall go out no more. Nevertheless we have seen some of the strongest of them, after a time, moved from their steadfastness. Several of these, after being thoroughly sensible of their fall, and deeply ashamed before God, have been again filled with love, and not only perfected therein,

but 'stablished, strengthened, and settled' . . . To retain the grace of God is much more than to gain it; hardly one in three does this" (WESLEY, *Journal*, June, 1770; *Sermons*, vol. 2, p. 247; *Works*, vol. 7, p. 206).

The Greek word rendered *suffered* is used to express both the death of Christ and the death of the carnal mind, in verse 1 of the preceding chapter. It is after we have suffered a little, in the death of the carnal mind, that we are made perfect, or complete, in all the mind of Christ; and it is after our moral faculties have thus been stored in complete harmony with the will of God—for the Greek word here rendered *perfect*, originally meant *to put back in joint*, to restore, or to adjust—that now for a little while further we suffer with Christ (Rom. 8:17) that we are stablished and strengthened in the grace of holiness.

There is a deep and divine sweetness in suffering with and for Christ after entire sanctification; and the effect is to make indelible the full image of Christ which has been imprinted on the heart, as the chemicals in the dark room of the photographer bring out, and make permanent, the pictures that the light has thrown upon the sensitive plate, or as the image is made permanent in chinaware by the process of burning.

1 Peter 3:15, *But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*

[MARG., *Meekness and reverence.*]

N. V., *But sanctify in your hearts Christ as Lord.*

"The injunction exempts neither time, nor person" (MEYER).

"On this injunction Luther says, speaking from his own experience at Worms and elsewhere, 'There must ye not answer with proud words, and bring out the matter with defiance and with violence, as if ye would tear up trees; but with fear and lowliness, as if ye stood before God's tribunal'" (ALFORD).

"Be always ready to defend and justify your faith against all objections and to show how reasonable your hope of salvation is, and on how sure a foundation it is built, . . . humbly with fear and trembling, not in confidence of your own strength or gifts or abilities" (POOLE).

Rev. 12:11, *And they overcame him by the blood of the Lamb, and the word of their testimony; and they loved not their lives unto the death.*

"*And they overcame him*, carried the cause against him, by the blood of the Lamb, which cleanses from all sin, and leaves no room for accusing, *and by the word of their testimony*, the word of God, which they believed and testified to *even unto death*" (WESLEY).

"Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armor of God" (CLARKE).

"It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all believers you meet with to follow after full salvation. . . . At the love feast Mr. C. related the manner how God had perfected him in love—a *testimony which is always attended with a peculiar blessing*. . . . As soon as Mr. Fugal began to speak, I felt my soul was all love. I was so stayed on God as I never felt before, and knew that I loved Him with all my heart. When I came home I could ask for nothing. I could only give thanks. And the witness that God saved me from all my sins grew clearer every hour. On Wednesday this was stronger than ever. I have never since found my heart wander from God . . . By silence he might avoid many crosses, which will naturally and necessarily ensue if he simply declare, even among believers, what God has wrought in his soul. If therefore such a one confer with flesh and blood he would be entirely silent. But this could not be done with a clean conscience; for undoubtedly he ought to speak. Men do not light a candle to put it under a bushel; much less does

the allwise God. . . . He should have especial care to avoid all appearance of boasting, to speak with deepest humility and reverence, giving all the glory to God" (WESLEY, *Works*, vol. 7, p. 13, vol. 4, p. 458; *Journal*, March, 1760; *Works*, vol. 6, p. 502; *Plain Account*).

Testifying to the cleansing power of the Blood is one of the most efficacious means of obtaining the approval of the Holy Spirit, and of establishment and final victory. For Christ has said, *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven* (Matt. 10:32). And He has also given us the solemn warning, *Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels* (Mark 8:38). And yet perhaps more of the saints of God have grieved the Holy Spirit, or even lost the witness altogether, by not testifying than from any other single cause.

Hos. 14:4-7, *I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow [MARG., "blossom"] as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent [MARG., "memorials"] thereof shall be as the wine of Lebanon.*

"*I will heal.* A usual metaphor in Scripture, because sin is our disease, and He is the physician who healeth us" (BENSON).

"If we consider the nature of the climate, and the necessity of dews in so hot a country, not only to refresh but also to preserve life; if we consider the beauty also of the oriental lilies, the fragrance of the cedars which grow upon Lebanon, the beauteous appearance of which the spreading olive trees afforded, the exhilarating coolness exhaled by the cedars; we shall then partly understand the force of the metaphors here employed by the prophet" (Bishop Lowth) (CLARKE).

When God has healed, as a disease, the backsliding of His children, His love will flow to them abundantly. The Holy Spirit will be as the dew to Israel. The whiteness of the lily and the olive blossom are symbols of purity. Branches may symbolize the outward life and roots the hidden life. His memorial is as the aroma of Lebanon, or as the richness of the vintage gathered from its sunny slopes. Those who choose to dwell under His influence and care shall return to God. Though their hope has been well nigh extinguished, yet they shall revive as grain in the time of drought, under refreshing showers; and shall cling to Him as a support and guide in their upward growth.

2 Peter 1:4-8, *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

"Partakers of the divine nature, i. e., of that holiness and truth and love, and, in a word, perfection, which dwells in God; and by God dwelling in you" (ALFORD).

"*That ye might be partakers . . .* The thought is that man is intended to be a partaker of the divine nature, or transfigured into the Divine Being. *The corruption that is in the world through lust.* The negative element, which is most intimately connected with the positive aim. *Add, supply,* the gift which the believer gives in return for the gift of God, or, more accurately, by which he again presents to God His own gift, in the fruit it has produced" (MEYER).

"The object of all God's promises and dispensations was to bring fallen man back to the image of God, which he had lost. *Lust*, or irregular, or impure desire, is the source whence all the corruption which is in the world springs. . . . This

distinctive sin is to be rooted out, and love to God and man implanted in its place" (CLARKE).

"*Partakers of the divine nature*, being renewed in the image of God. . . . *Giving all diligence* . . . implying that God works the work; yet not unless we are diligent. *Add to*, the Greek word properly means *lead up*, as in a dance, one of these after the other in beautiful order. . . . In this connection each preceding leads to the following; each following tempers and perfects the preceding" (WESLEY).

This epistle is directed by the apostle *to them that have obtained like precious faith with us*. These believers are exhorted to obtain through the exceeding great and precious promises of God, the positive as well as the negative elements of the fullness of the Holy Ghost, and *then* to grow in grace. The proper sphere for growth in grace is placed after entire sanctification. That there may be a dwarfish growth in grace, before entire sanctification, the growth of the good seed being impeded by the thorns that have sprung up, none would deny. But proper and luxuriant growth in grace, like the growth of grain when freed from weeds, can only occur after the destruction of all the sinful propensities of our nature. The unconverted exist in the frigid zone of spiritual death; the justified live in the temperate zone of spiritual summer and winter; the entirely sanctified live in the more abundant life, in the spiritual tropics.

Eph. 3:16-19, *That he would grant you according to the riches of his glory, to be strengthened with might* [n. v., "power"] *by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that* [n. v., "to the end that"] *ye, being rooted and grounded in love, may be able to comprehend* [n. v., "strong to apprehend"] *with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

"According to the riches of his glory, according to God's own eternal fullness, God's infinite mercy and goodness being the measure according to which we are to be saved. *Strength-*

ened with might, mighty and most effectually strengthened, that Christ may dwell in your hearts by faith, intensely and constantly dwell" (CLARKE).

"*That Christ may dwell, emphatic, Abide, take up his lasting abode. Rooted and grounded, both images, that of a tree, and that of a building, are supposed to have been before the apostle's mind*" (ALFORD).

"*With power to be strengthened. The strengthening is to concern the whole inner man. Through the strengthening of their inner man by means of the Spirit, through the taking up his abode, of Christ in their hearts, to become established in love and having been established in love, are able to comprehend the greatness of the love of Christ. May be fully able to comprehend*" (MEYER).

"*Filled with all the fulness of God, with all His light, love wisdom, holiness, power, and glory. A perfection far beyond the bare freedom from sin*" (WESLEY).

"The vessel is too weak, and too small, to contain all that God desires to pour into it. It must be enlarged and strengthened. The Spirit is the agent for this work. *That Christ may take up his abode in your hearts.* This rendering gives the force of the aorist tense. This implies not a destitution of the Spirit, but rather that the soul had not become His *permanent* abode. . . . Here we have seven aorists in four tenses, *Grant, be strengthened, dwell or take up his abode, may be able, to comprehend, to know, and be filled*" (STEELE, in *Divine Life* for May, 1891).

Strengthened with might, for the immense attainments of verses 18, 19. *In the inner man*, rather *into*; implying the inpouring of the might of the Father. *That Christ may dwell in your hearts.* The powerful thought is, that Christ's own Spirit, or temper, may, by faith or self-surrender on our part, supplant our own natural temper in our hearts, so that we may approximately live and speak as Christ would in our place." (WHEDON).