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Holiness Writers

"THE FATHER'S WILL"
(Scriptural Sanctification Made Plain)

By

John F. White

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

Spreading Scriptural Holiness to the World

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DEDICATION

This book is dedicated to my wife Joyce, my sons David, and James, and several true saints of the Lord who have stood by so faithfully in love and prayers.

Special Note

This book is written by Rev. John F. White to help celebrate his first twenty-five years in the ministry, April 1949 - 1974. Special thanks is given to all those who have helped in any way to make this ministry possible.

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ABOUT THE AUTHOR

Rev. and Mrs. John F. White and sons, David and James, travel continuously in the field of general evangelism. Singing, praying, and preaching in churches and camp meetings is a full-time work the year around. In addition to this religious work, the teaching of the boys schooling is a big job.

When the White family is not on the road for the Lord (which is very seldom), they make their home outside the village of Penns Creek, Penna. Here in the lovely mountains near the campus of Penn View Bible School, the boys love to play in the fresh open air.

Rev. White began his ministry at the age of seventeen, while still a student in Mount Camel, Penna. Senior High School, in the eleventh grade. His first pastorate was a small church in the mountains of Penna., some fifty miles from his home. This meant a travel of some one hundred miles each Lord's Day and prayer meeting night. The boy preacher kept active in the work of the Lord. Many came out to see the "Young John the Baptist preacher" as he was called by many. This work of pastoring continued for twenty-one years before the Whites' entered the field of Evangelism. In April 1974, Rev. White celebrated his twenty-fifth year in the ministry. This book is written as a special work to mark this great time.

Rev. White married Miss Joyce A. Smith in March of 1958. Sister White has been a great blessing to the work of the Lord. She sings with her husband and boys, forming several trios. She plays the organ, and saxophone. The greatest work that falls the lot of Sr. White is that of driving. She pulls their 26-foot house trailer all over the states. She is an excellent driver, doing this hard work for the Lord.

David, the eldest son, helps in the work by singing and playing the saxophone with his mother. He also plays the base guitar. James, the youngest son, also is a singer. He is the soloist of the family. James plays some on the vibraharp to help with the music.

The boys have a pet poodle-dog they love. This is the only thing they have held on to from the pastoral days. They have given up all their toys, bikes, and other freedoms many boys long for, to help do the calling of their father. The little pet is a great comfort to them.

Now you have a little background about the White family. Many other things could be said. There are many faithful praying saints behind the scene of action. There is a faithful servant of the Lord who has been used of God to help make this ministry possible. Godly mothers, and other relatives, friendly and helpful neighbors, former church members of the pastorates the Whites' served. The list goes on and on.

Above all else is the daily presence of the Holy Spirit. In every service to sing and preach, He must be there. This has been a glorious twenty-five years in the Lord's work. We hope to carry on till Jesus comes. Put us on your daily prayer list. Keep us before the Throne of God at all times.

This book is our way of saying thanks to God for the good old-fashioned Holiness way; the way that leads to life eternal, the way of purity.

J. F. W.

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FOREWORD AND INTRODUCTION

I am writing this book on God's Will, Entire Sanctification Made Plain, because of the many requests for such a book. I wish to show in the most simple way possible this wonderful work of God's grace. After preaching this message in many revivals and camp meetings, I find so many of our "holiness people" do not understand the message of entire sanctification. This confusion is not of God but of Satan. It is his desire to rob all the believers he possibly can from the benefits and blessings of this second work of grace.

There is a great need in the Holiness church for teaching along the line of entire sanctification. If we do not preach it, teach it, and live it the younger generation will never come to the fullness of the blessings of God. The responsibility for this teaching and preaching must be on the old-fashioned conservative believers. There is a false Holiness as well as a true. We must make sure our precious sons and daughters hear the good news about entire sanctification.

This wonderful work of God is brought to pass through the shed blood of Jesus Christ our Lord. The indwelling of the Holy Ghost (guest) is the need of our hour. This work may be called by many names such as holiness, perfect love, sanctification, the deeper walk or even Christian perfection. The name is not important but the possession of such a work of grace is very important. The Bible is very clear on its teaching of entire sanctification. It is an experience for the disciples of our day.

This book is not written to bring forth deep theological discussions. It is written in the simplest language possible, so that all new born-again believers can understand the truth. The writer does not intend for this book to be one of eloquent words. As you read the pages of this book be sure to look up each Scripture reference. Take time to pray about the things you do not understand and ask the Holy Spirit to lead you into all truth.

In this day when spirituality is at its lowest ebb, we must get back to the teachings of God's Word. The Scripture is very clear on its teachings of regeneration and sanctification. This is the answer to the many problems we face in the home, school, church, and country. We must have a revival of truth. It is the truth that sets us free. We urge all the readers of this book to see that every Christian you know, knows about it and that they receive a copy. This book is written for the sole purpose of getting the church back to God.

Freedom is the gift of God to those who have the Holy Spirit. The Bible teaches us that where the Spirit of God is, there is LIBERTY. This freedom must begin within one's own self. A freedom that only the truly sanctified can have. A freedom that brings liberty with God, with the saints, and with our own self. When one is in bondage by the selfish nature of carnality (inbred sin) he cannot feel free to mind the teachings of the Holy Spirit and the Word of God.

As you read this book be honest with yourself and God. Forget all your own ideas and traditions. Let the Holy Spirit speak to you in clear and tender tones. He is the Spirit of Truth. He is the Comforter. It is His duty to show you things to come, and remind you of things already brought to your attention.

Rev. John F. White

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CHAPTER ONE
SANCTIFICATION

It is surprising how many different meanings just one word can have. One such word is that of sanctification. Mr. Webster, in his famous dictionary, defines the word sanctification as, to be set free from sin, to be cleansed or purified, or to be set apart as holy. Each of these meanings are correct, yet to find the depths of these meanings one must study the Word of God and see the deeper value of the word sanctification.

To many, the word sanctification means merely to separate. The call by God for separation to those who would be His own people is made clear from the very beginning of time. Adam was to be separated by his obedience. He was warned not to eat of the forbidden tree of the knowledge of good and evil. (Gen. 2:17.) To eat of the fruit of this tree produced death, which also was a form of separation. Death separates from life and came as a result of disobedience. Noah, when instructed to build the ark that would deliver him from the great flood, was also warned of separation. He was to build floors in the ark to keep animal life separate from the human life. (Gen. 6:14 - 16.) Abraham was called by God to separate from family and land to become a great blessing to all the earth. (Gen. 12:1.) The small nation of Israel was separated by God from among all the people of the earth to be holiness unto the Lord. (Jer. 2:3.) It is clear to see that sanctification must mean more than mere separation, or there would have been no need for the Day of Pentecost. (Acts 2:1.)

The Day of Pentecost was the first act of God after the ascension of Jesus Christ. This was the day of the Holy Ghost (guest) came not to separate the disciples of Christ but to fill them. Sanctification has two definite parts to it; separation and filling with the Spirit of God. The Holy Spirit came on Pentecost to give the hundred and twenty faithful followers of Jesus the power to be His witnesses. (Acts 1:8.) This power to witness enabled the disciples to fulfill the great commission of Matt. 28:19, 20. The speaking in the many languages (all named in Acts chapter 2) undid the work of God in Gen. 11:1-8.

Different Kinds of Sanctification

The Bible teaches us that there are several types of sanctification. The Old Testament mentions at least two kinds of sanctification and the New Testament makes clear a third. The different types of sanctification can be best explained through "Webster's" definitions on this word. First, let us consider the definition as TO BE SET APART AS HOLY. God instructed Moses to sanctify, or set apart, the people. (Ex. 19:14.) Moses, as the spiritual leader of God's people, was given commandments, ordinances and laws by which the people were to live. This type of sanctification is called Ecclesiastical Sanctification. We today, still have many who are sanctified only through their church laws and rules. They do, or do not do things because of the teaching of their church. This sanctification is good in its place but does not meet the demands of scriptural holiness.

The second type of sanctification that the Old Testament teaches is found in Leviticus 11 - 14. God told the people to sanctify themselves. This is asking man to set himself apart. This can be done in one's own life by following personal convictions. Each one of us can refrain from eating, dressing, or acting in a certain way. We set ourselves apart by not doing as others do. This is good and needful but still does not meet the demands of New Testament holiness.

One, by his own choice or will, can obey or disobey the laws of his church or the convictions of his heart. I choose what I will or will not eat and wear. I make all the decisions as to where I will or will not go. This self sanctification is based on my own actions. This sanctification cannot take the place of entire sanctification which is an act of God and not man.

The New Testament gives us a very different view on sanctification. We read in Hebrews 13:12: Jesus that He might sanctify the people with His own blood, suffered without the gate. This type of sanctification is not just being set aside or apart as holy but it brings in the definition of being free from sin, or purified.

Hebrews tells us that we are sanctified by Christ by three definite acts. First, we note that Christ sanctifies us with His own blood. There was no blood in the two Old Testament types of sanctification. The laws and personal convictions of men had no shedding of blood in them. Only the blood of Christ, the Son of God can make our hearts pure and holy. My church, a priest or preacher even as great as Moses, or any personal separation that I might impose on myself cannot make me pure and holy. The blood of the sinless Son of God must be applied to my heart.

The second thing this verse in Hebrews clearly reveals is that the New Testament entire sanctification comes through the suffering of Christ. Jesus suffered without the gate. In this verse the term suffered means to die. Sin, in the singular which throughout the entire Bible refers to the result of Adam's fall, must be but to death in the heart of the believer. To be set free from sin, by suffering or death is the New Testament type of sanctification. Paul calls this sin "THE OLD MAN" (Romans 6:6), or the body of sin (Romans 7:24), or the carnal mind (Romans 8:6). This inbred SIN is the root of all evil in one's heart. The carnal mind is revealed in the sins of jealousy, pride, malice, strife, and discord.

The Carnal Old Man is revealed in rebellion, rejection, disobedience, and hatred. The body of sin is revealed through the satisfaction of the appetites, desires, and cravings for bad and lustful things. The only way one is free from these things is in the crucifixion of the carnal man. When carnality is destroyed through the blood of Christ, man dies and in his heart Christ lives. The very effects of the fall of Adam is now dealt with in holiness. (Romans 6:6.) Paul told us in I Thes. 5:23, that the entire body of man would be preserved blameless unto the coming of Christ. This setting apart of man is not a work of man, or the church but of the Holy Spirit in the heart of the believer (II Thes. 2:13.)

The third part of the work of entire sanctification is also seen in this same verse of Hebrews. Jesus, to sanctify His people, suffered without the gate. This means more than just outside the city walls of the city of Jerusalem. It means more than just a location on earth. Jerusalem is the holy city of Israel. Here the temple is located, here all the feast rituals of the church were kept. Jesus suffered

beyond the rules, laws, convictions, ordinances, beliefs, ideas, ceremonies of the early church to bring entire sanctification to man.

It is easy to see that if a man of the knowledge of Mr. Webster could define the term sanctification without using the Bible, we who love and believe God's Book should be able to see this wonderful work of grace. If the church of today were sanctified, it would put an end to the compromise, drift, and worldliness that is taking place. The fighting, splits, wars and fusses that have weakened the kingdom of Christ would end. Earth would become a heaven below.

We need to be more thankful to God than ever before that there is a work of grace for us today that will put an end to the struggle of our heart. There is a satisfaction to the deep hunger so many feel within. Just as the fall of Adam in Eden (Gen. 3) affected all the parts of man, Christ through His death has brought restoration to man. The battle over self can be won in the Lord. Entire sanctification can still meet the need. The blood still cleanses us from all sin. We need not just settle for a life that is in fear of laws and rules of the church. We need not just be satisfied with personal convictions. We can have a death to the self life, and a resurrection to the new life of Christ.

"Oh to be like Thee
Blessed Redeemer
Pure as Thou art
Come in Thy Sweetness
Come in Thy Fullness
Stamp Thine own image
Deep in my heart."

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CHAPTER TWO
GOD'S WILL

"This is the will of your Father, even your sanctification." (I Thes. 4:3 a.) Paul, in this Scripture, brings several new revelations to us on this subject. First, let us notice that Paul said it is the WILL of your Father. The word "will" brings several new avenues of thought into view. The will of someone is their expressed desire. Here we understand that it is God's expressed desire that His children be sanctified. There can be no doubt that God would only desire the best for His own. We read in the Bible that no good thing will God withhold from them that love Him. Sanctification is good for us and God has made it possible that we can have it. Each born-again believer wants to do the desires of God. There comes a joy and peace in pleasing God. The very fact that God wants me to be sanctified should be enough for me, that I will not hesitate in being sanctified.

When we use the definitions given for the word sanctification we can clearly see why it would be God's desire for us to be sanctified. God wants us to be free from sin, because He is free from all sin. God's desire is that we be purified and made holy, for He is holy (I Peter 1:16). God desires we be set aside as holy so that He Who is holy can use us. Isaiah did not see his need of purity until he saw the holiness of God. Isaiah, when he saw the holiness of God cried out, "Woe is me for I am undone" (Isaiah 6:1- 5). This would be the cry of many in our churches today if they could get a vision of the holiness of God.

To leave the word "will", just mean desire would not go far enough. This word also means inheritance. Paul is saying that it is the inheritance of God even our sanctification. God makes this inheritance possible by letting the believer become a partaker of His own holiness (Heb. 12:10). The love of the Father not only demands heart purity but also provides a way for us to attain it. The inheritance of sanctification begins in this life. Many feel we must wait until death and heaven to share the glories of God. This is not true. In full salvation, heaven comes down to our hearts. The glory of God fills our innermost beings, bringing a peace the world never knows. God could have willed us, His riches of gold and silver, jewels and domains. God owns all these things and can bring all He would need into existence at any instant. Yet He did not choose to share these things with us now, but did choose to give us His holiness and purity. These are riches that gold and silver could never buy.

We now must consider to whom this is willed. Sanctification is not offered to the world. Sinners cannot enjoy this great blessing of God. Paul said that it was the will of your Father. We must be born again to be included in the family of God. We read in the book of Acts that some disciples of John the Baptist were found by Paul on one of his journeys. Paul asked them this question, "Have you received the Holy Ghost since ye believed?" (Acts 19:2.) Christ also brought this truth out when He was praying His great high priestly prayer. He asked God to sanctify them, for they were not of the world even as He was not of the world (John 17: 15 - 20).

Some would teach that we receive sanctification when we are saved. There is some truth in this but it must be understood. Sanctification begins in the new birth but is not completed until one is entirely sanctified. In the new birth the Holy Spirit separates one from acquired sins. Acquired sins are those a man is personally responsible for. No baby was born a smoker, or a gambler. A baby does not steal, drink beer, or swear from birth. These sins are acquired as the child develops. No one has to do these things, but by choice can do them. When one comes to God for saving grace they must confess these sins and the blood of Christ separates the believer from them. In this measure only is one sanctified in the work of regeneration. The root, or thing called the carnal mind, the old man, the body of sin that caused the person to do these things at this time is suppressed. When one comes to God for entire sanctification he now comes and yields himself willingly on the altar of God. God now cleanses him in the blood of Christ. The Holy Spirit comes into the heart and burns out the inbred sin that caused the man to do the other sins. Thus, he's entirely sanctified and set free from sin.

Others would teach that sanctification is received at death. This could not be true for Christ did not pray for the death of His disciples. The Holy Ghost came on the Day of Pentecost to give power to the disciples to live and witness for the Lord each day of their life on earth. There is no record of anyone dying on the day of Pentecost.

Jesus left us without any question on who was related to Him. He said in Matthew 12:50, "he that does the will of My Father, he is My mother, My sister or My brother." If it is the will of God for our sanctification then if we are not sanctified we are not doing His will and have no relationship with Christ.

The last term we wish to discuss at this time in connection with this passage of Scripture is the word "EVEN." The Scripture states, this is the will of your Father EVEN your sanctification. This one little word can bring us a storehouse of truth if we look at it carefully. God so loves the sinner, He gave His only Son to die for him. When a sinner believes on Christ and meets the terms of salvation, he now becomes a believer without guilt in the presence of God. The blood of Christ saves him from all acquired sins. He is justified and made new in the blood of Christ. What a change takes place. Old things pass away and behold all things become new. A new life is begun in the spirit of God. The believer's name is written down in the book of life. He becomes a citizen of heaven, a child of God. Could there be anything better than this? The answer is yes, this word even clearly points this out. To think that one that was a stranger to God, an alien to the kingdom of God can now enjoy freedom from the results of the fall of Adam. IN Adam all men died, in Christ now all men are made alive. Sanctification is bringing this life into a new focus.

The very word even shows us that God has called us to a place beyond that of just being saved. God wants us to be completely free from all the effects of the Fall. The very longing for sin, the bend to sinning can be taken out of us. We can live a life every day free from sin. There are some who teach you cannot live without sinning every day in word, thought, deed and action. If you are not sanctified you cannot. But God has provided holiness so that you can live daily without sin. This is what is included in that EVEN. The devil sins every day in all his ways, to do as he does is no salvation. Jesus came to save His people from their sins not in them. (Matt. 1:21.) John the Baptist, when introducing Christ to the world that day at the Jordan River said, "Behold the lamb of god that

take away the sin of the world." (John 1:29.) The very words "from" and "take away" shows us a salvation that is free from sin. Those who would sin everyday have never come to God after they were born again and had the carnal man removed in the old-fashioned death route (Rom. 6:6.) They still kept the bend to sinning, the longing for sin and this longing overtook them and they soon backslid. All believers who do not go into holiness in time will backslide. This "even" is a big important part of the will of God for us. Thank God, we can go beyond the forgiveness of sin. We can have a cleansing from all sin. This is the will of God for each of us.

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CHAPTER THREE
SEVEN REASONS FOR SANCTIFICATION

The first eight verses of First Thessalonians chapter four contain seven reasons why it is God's will for our sanctification. God would need to give only one reason and that would make sanctification mandatory, but in His loving kindness He gives us seven. The number seven throughout the Bible is the perfect number. This means that whenever seven is used the subject is complete. In this passage of Scripture we have the complete reasons given for our sanctification. God never asks of man anything that is not necessary. God, Whose love gave us His only Son, would not demand of us anything we did not have to have. Many may argue against second-blessing holiness but God leaves us without an argument when we consider the truth of this passage.

Reason One: To Please God (vs. 1)

It is the will of the Father even our sanctification that a man should know how to walk to please God. The sinner walks to please his flesh. A sinner will do anything to satisfy the desires of his lust. The carnal man fulfills the wishes of Satan. The carnal mind is not subject to the laws of God but is in constant warfare against them. When a man is free from himself and the carnal mind, he can walk to please God.

The word please means to bring joy, satisfaction, and make happy. The new Christian will find satisfaction in Christ. The burden of sin will be gone. The darkness is changed into glorious light, yet there will be an inner struggle with spiritual things. This inner struggle is gone from the heart when the "old man" or inbred sin is removed.

When the inbred sin is gone the soul no longer continues to cry out to be blessed in a self-centered way but now longs to bless the Lord. This would coincide with David's writings in the Psalms. David, over and over again cried out, "Bless the Lord, oh my soul and all that is within me, bless His Holy Name." When we are sanctified we can bless the Lord from a pure heart. God will be pleased with our living, rebellion is gone. Our Lord also taught His disciples to pray, "Thy will be done in earth, as it is in heaven." Many today would change this Scripture to read, on earth, but this is not correct. The will of God will never be done on this earth as long as Satan is the god of this age. The will of God can be done in earth, when we consider that man was made from the dust of the earth. It is in man that the will of God must be done. His will is even our sanctification. When carnal pride is gone, man will become submissive. When man is meek he is in line to inherit the earth.

Humility is a virtue of the sanctified. John the Baptist showed forth this quality when he said, "He (Christ) must increase, but I must decrease." (John 3:30.) Carnal jealousy is gone; we become content in the Lord. All this wonderful change in our lives pleases God. When I walk to please God, my daily life will be a living sacrifice. God has always demanded of man a sacrifice for sin. In the

Old Testament it was the lamb, in the New Testament it was His only Son the Lamb of God. Both the Old Testament sacrifice and Christ were put to death. We now, after Pentecost, are asked to present a living sacrifice, not a dead one, by placing our lives on the altar every day for God's use. (Romans 12:1.) To walk means movement; we are not still or set in our experience but we show progress. It is impossible to live and please one's carnal self. The carnal mind is never satisfied. It is impossible to live and please others, for they will never be satisfied. In sanctification we can live and please God and be completely satisfied.

Pleasing God brings joy to us and joy to God. Life for a believer is so different than the life of a sinner. The unsaved receive their joy in and from the world. The believer receives his joy in and from the Lord. To be happy daily makes one strong for the joy of the Lord is our strength. As we walk free from willful sin we enjoy the blessings of heaven on earth. The flesh will make mistakes, the mind make misjudgments but the heart life is pure and free from known sin. We do not have this power from any source of our own, but through the Spirit which abides within us. The Word declares that greater is he that is in the world (I John 4:4.) The war we wage against sin and evil is not done with carnal weapons. By letting the Spirit bring us through temptation, test, trial and affliction, we please God. God receives joy in our victories. Entire sanctification insures our victory over sin.

Reason Two: Spiritual Prosperity (vs. 1)

Secondly, it is God's will even for our sanctification that we might abound more and more. Spiritual prosperity is a sign of spiritual growth. We are not saved to remain at that first act of grace. It is true we can never grow into grace but we can grow in grace. The new believers are likened unto babies. They desire only the milk of the Word of God. (I Peter 2:2.) Paul teaches us to go unto perfection or to grow up in the Lord. (Heb. 6:1.) We are to no longer just live on the milk of the Word but to desire the strong meat of the Word as an adult would. (Heb. 5:12, 14.)

This spiritual growth in sanctification is revealed in our daily actions. The fickleness of childhood is gone. A child wants to be whatever he sees; they believe all they hear, and imagination runs wild.

The sanctified heart is likened unto a well-watered garden. (Jer. 31:12.) Man now lives on the inside with the same blessings Adam enjoyed in the Garden of Eden. Just as the rivers watered the Garden of Eden, the Holy Ghost waters the garden of our heart. This is clearly shown in the words of Christ on the last day of the great feast. He cried out that out of our innermost beings would flow rivers of water. This He spoke of the Holy Ghost. (John 7:39.) We shall be like the tree planted by the river of waters bringing forth our fruit in season. (Ps. 1.) This abounding grace makes one stronger, deeper, higher, every day.

God wants a people that is on the move. The Word declares in Amos 6:1, "Woe to them that are at ease in Zion." The easy way so many now look for is not the Lord's way. The songs of the yesterday saints reveal that they not only expected tests and trials, but found joy in them. Consider the words of some of these great hymns of the church. "Must I be carried to the sky on flowery beds of ease." Now we want the flowery beds. "Not for ease or worldly pleasure, not for fame my prayer shall be, gladly will I toil and suffer, only let me walk with thee." These songs revealed the prayers of the sanctified.

Growth oftentimes causes pains. The youth that is growing often complains of growing pains in the arms and legs. There is some suffering in growth but it is all for our good. With age comes knowledge and understanding. With growth comes responsibility. We need to share more responsibility in the kingdom of God. God wants us to abound so that we might tap some of the deeper wells of salvation. We should abound to enjoy the riches and treasures of grace. A child is unaware of the values of life. Money means little to him. Gold, silver, and jewels are lovely in his sight but of little value to his life. So many born-again people never grow to enjoy the great wealth of God's kingdom. If we had a baby born in our family that weighed ten pounds at birth, and at age one weighed only eight pounds, and age two only five pounds we would be much alarmed. Yet, many believers seem to have less and less of God the older they grow. There is no limit to our spiritual growth. Sanctification is only the starting place. We cannot rest on two trips to the altar but go on and on for the Lord. God's aim for us is to be filled daily. A blessing that overflows. David's full cup that ran over tells us of abounding grace (Ps. 23). The woman at the well received within herself a well that sprang up into everlasting life. This shows us the abounding life of the believer (John 4:14). Christ speaking of the coming of the Holy Ghost spoke of rivers flowing from the inside of a man's being; this revealed the abounding grace of sanctification. We have a salvation that never runs dry. We have a freshness that only holiness can give.

Reason Three: To Abstain from Fornication (vs. 3)

The third reason why God wills even our sanctification is that ye might abstain from fornication. Fornication is an act of unlawful indulgence, related to the moral life. In this act one partakes of things not given for his pleasure or enjoyment while living in the state he now exists in. Fornication is the same act among the unwed as adultery is among the married. The church of Christ is unwed at this time but awaits the Lord's coming at which time she shall be taken to the Marriage Supper of the Lamb. (Rev. 19:9.) Old Testament Israel was considered the wife of God. Yet Israel violated this relationship and became immoral by committing spiritual adultery. Israel went out after many lovers and became a woman of ill-fame. (Jer. 3:1.) God had to write a bill of divorcement against Israel because of her sins. Now God wants to spare the Bride of Christ (the true church) from this shame.

There are many lovers that believers can find themselves going after if they do not keep spiritual. We are warned not to be lovers of pleasure more than lovers of God. (II Tim. 3:4.) All of us need some fun in our life. We need to enjoy pleasure but not that which is sinful. God wants us to have pleasure, for it is written that there are pleasures at His right hand forevermore. God enjoys pleasure for Jesus said that it was the Father's good pleasure to give us the kingdom. We must never let our love for pleasure become greater than our love for God. The sin is not in the pleasure but in the misplaced love of pleasure. It is good for us to laugh and it is written in one place that a merry heart doeth good like medicine. (Proverbs 17:22.) If this merriment is taken too far and gets out of hand it can become sin. The same Bible teaches us that foolish jesting is sin. (Eph. 5:4.)

Pleasures that satisfy only the carnal mind or flesh are not to be engaged in by the sanctified. Anything that would kill or damper your spirituality should not be a part of your life. Some people get their pleasure from strange sources. Some love to talk and gossip. This is a real enjoyment to them, yet this is sin without question. Some would get pleasure through seeing things that stir up

emotion. Yet we must not be controlled by our emotion but by the Holy Spirit. Sanctification is not given us to take the joy out of living but to give us real joy and not just a thrill that soon passes away.

Our love for God must be greater than any earthly love. Jesus even said we had to love Him more than home, family or friend or we were not worthy of the Kingdom of God. This is not asking too much, for Christ would have us enjoy a pleasure the world in all of its sin and wickedness can never offer. We will not change our glory as Israel did for that which does not profit. (Jer. 2:13.) To run after the world and its allurements can cause one to commit spiritual fornication. We are to be sanctified so that we might abstain from this.

Another lover the church is warned not to go after is that of the love of money. Money is necessary, and so many of us have too little of it, but to love it is the root of all evil. (I Tim. 6:10.) Riches of this life can be used of Satan to keep one from getting into the Kingdom of God. James said, "Woe to ye rich men," Jesus said it is hard for a rich man to enter the Kingdom of Heaven (Mark 10:24). God is not against our having money but our loving it. When God wished to prove to Satan who was a real child of His He picked Job, a very rich man. God knew that Job did not love his money so he would prove true in the test. Money can buy us a home on earth, food for the body, medicine for the sick, pleasures for the flesh, fame for our name, and position for our pride. Money provides only for that which is temporal. Our home can be destroyed by fire or flood. Our body can die even though it is well fed, the pleasures of the flesh can in one instant be turned into sorrow and tears. Our name can be ruined in one sinful act and our pride wounded with shame. Sanctification will gain us a home in Heaven that is not made with hands and is eternal. IT provides a food of the soul that never dies. Holiness gives us healing of the heart unto life eternal. We now become the sons of God and it does not yet appear what we shall be. Our humanity lifts us up to greater joys in God. Money can be stolen by a thief, lowered in value by a government, and lost in an act of carelessness. The treasures of God is above and beyond all earthly failures.

The third lover I wish to bring to your attention is that of II Tim. 3:2. We are warned that in the last days, men will become lovers of self. In sanctification self is crucified so this danger is gone. Paul said it is no longer I but Christ in me. When one starts to promote self they are showing forth signs of spiritual fornication. To have a personality that attracts for God is a blessing, but to have one that attracts to self is dangerous. Our talents, used in the service of the Lord, can be a help to the cause but when they are used to promote self, they rob God of the glory due Him. When we are set apart as holy by the Spirit in sanctification, we use all of our talents and members for the Kingdom of God. The song writer said we "are born to serve the Lord," another one wrote, "Take my life and let it be, consecrated Lord to thee." When self is gone, Christ is first. This is the only place God will hold in our life.

It is very easy to commit spiritual fornication. This act follows the same lines that it takes to commit physical fornication. In the flesh one is tempted away with his own lust. Lust, when it is conceived (given life), brings forth sin. (James 1:14, 15.) Spiritually, when one is tempted away with the love of pleasure, money or self and gives life to this temptation it brings forth sin. Sin separates one from God. Sanctification frees us from sin, the very cause of sinning. This is our need today so that the church might once again regain its purity and holiness. Christ is coming to present to Himself a church that is glorious without spot or wrinkle.

Reason Four: Self Control (vs. 4)

This is the will of the Father even your sanctification so that each might possess his vessel with honor. All of us are containers. We were born filled with sin. We contain the seed of the fall. The devil was master of our lives and ruled us from within. As believers we became containers of the Spirit. Our body is made the temple of the Holy Ghost. (I Cor. 6:19.) In the Old Testament God visited the earth in the fiery clouds amidst the lightnings and thunders. In the New Testament God visited the earth in Christ wearing the flesh of man. Now the Holy Ghost comes and lives within the very body of man, making it the temple of God.

Every one of us have a character. This is what we are. The sanctified believer is pure in character because he is pure in heart. (Matt. 5:8.) Out of the heart comes the issues of life. A man is what he is in his heart. Our words and thoughts come out of our heart. (Matt. 9:4.) If our heart is pure then we have a vessel of honor for the Lord.

Every one of us have a reputation. This is what others say we are. Our reputation is determined by our behavior. A sanctified person has godly behavior. Our behavior consists of our conversation. We are told to have pure conversation. (II Peter 3:1.) We are to dress the body with a holy appearance. (I Peter 3:5.) We are to have pure thinking (II Peter 3:5) and this gives us a holy reputation. It is our duty to have a religion that bridles the tongue, extends the helping hand, and praises our Lord. We are to be harmless and blameless; the sons of God. (Phil. 2:15.) So many professors are guilty of harm toward others. This is the reason so many will not attend our churches, come to our revivals, or listen to our preaching. They have lost confidence in the church people. God wants us to be free from this so the church can reach the lost.

As a vessel of honor in sanctification we carry the good news of the Gospel to a lost world. The love of God is made manifest in our living.

Reason Five: Proper Behavior (vs. 6)

The fifth reason why it is the will of God for even our sanctification is that no man defraud his brother in any matter. Our relationship to God is reflected in our relationship to others. We are told to love the brothers (I Peter 2:17), our neighbors (Rom. 13:8), and our enemies (Matt. 5:44). Love is the only true sign of our discipleship. (John 13:35.)

Paul told us to owe no man anything but to love one another (Rom. 13:8). Jesus made it clear that our spiritual state with God depended with the state of existence we had in our hearts toward man. In the Lord's prayer we are told that we are to forgive others if we expect God to forgive us. Jesus said if we would love Him we must keep His commandments. (John 14:23.) Many of the commandments of Christ deal with our relationship with our fellowman.

In the sermon on the mount our Lord said, If a man smite you on one cheek turn also the other (Matt. 5:39). If a man compel you to go one mile, you go with him two miles. (Matt. 5:41.) If a man take your coat give him also your cloak. (Matt. 5:40.) Jesus told Peter to forgive a fellowman seventy times seven. (Matt. 18:22.) The natural carnal man could not keep these commandments. It takes

sanctification to do this. The carnal man would strike back when hit. The carnal man would not even go one mile with an enemy. The carnal man would pull the coat back for himself. It is too bad we see so much of this even among the professed sanctified.

We are told to feed our enemy if he is hungry. (Rom. 12:20.) The Word declares that God is not a respecter of persons, and we are not to be either. Sanctification makes a man safe to live with, good to live among, and blessed to share with. The need of our heart is a sin-killing experience of second blessing holiness. We must have a conscience void of offense toward God and man. We are to have pure hearts and clean hands. This is the type of bride that God is preparing to live with His only Son in the eternal kingdom. A bride that meets these conditions will be easily controlled. She will cause no trouble in the Kingdom of Heaven. This bride will be fit to live with the Son on His throne and rule the kingdom.

Jesus said in Matthew chapter five, "Blessed are the meek for they shall inherit the earth." John tells us we are made kings and priests to God forever. (Rev. 1:6.) The sanctified church is the greatest jewel of this earth. It is this church that keeps back the wrath of God. It is this church that sends out the good news of salvation. It is this church that points the lost to a Christ that can save and prepares hearts for the Kingdom of Heaven.

Reason Six: Purity (vs. 8)

The sixth reason that God wills even our sanctification is that we are not called to uncleanness. Purity of the flesh has always been a part of God's religious orders. In the Old Testament the act of circumcision was brought into existence for this purpose. In the New Testament the flesh is no longer required to be circumcised, but not the fleshly parts of the heart. This circumcision of the heart is entire sanctification when one is set free from the carnal man through crucifixion. (Rom. 6:6.)

Cleanness of one's life is not that which produces a self righteousness. This type of purity is likened unto filthy rags in the sight of God. (Isa. 64:6. This righteousness is more than reform, a change of mind, or the turning over of a new leaf. This is a change of nature, from the mind that is carnal to the mind of Christ which is pure.

This cleanness we need can also be applied to the physical body of the believer. Our dress should be neat and clean. There is no virtue in baggy pants, unshined shoes, unbrushed teeth, and uncombed hair. One is not holy because his clothes are full of holes, his garments stained and spotted. We must have standards, we must have modesty but we do not have to be careless and dirty. The old saying is that cleanliness is next to godliness. This should never be forgotten. We must have an appearance that will attract others. Our clothing may reveal our poorness but they should never reveal our filthiness.

If God cleans up the heart and makes it pure, we should clean up the body and make it clean. The condition of our homes, our cars, and our yards may often be a factor in our winning souls. A clean house reveals order. God is a God of order and not confusion. If one cannot keep his life free from things the sinful man in many places does this is a bad example for holiness.

We are warned to shun the very appearance of evil. We can live too close to the world, go to questionable places, and talk in a questionable way. Our deeds should never be shady, but clear-cut. We must always give God the benefit of any doubt. These are good signs of the sanctified life. God has not called us to uncleanness.

Reason Seven: Holiness (vs. 8)

The seventh and last reason why God has willed even our sanctification is because we are called unto holiness. God is Holy, Heaven is holy, and we must be holy. We are to follow peace with all men and holiness without which no man shall see the Lord. (Heb. 12:14.)

Many folks can tell you when they were saved. They know the very place, time, and spot. Others can give you a detailed account of when they were filled with the Holy Ghost. This is all fine in its place but a question must be asked here. Have they kept their experience up to date? So many people have not and this has brought the sad condition about in most of our churches. Paul used the term, "follow." The word follow means a continuous process. We cannot sit down and take it easy, we cannot even lag behind but must keep in step with our Lord. Our fellowship with Christ comes in walking in the light.

The first thing Paul tells us to follow is peace with all men. This is not an easy task; some men are not very peaceable. Christ told us to be peacemakers if we wanted to be called the sons of God. (Matt. 6:15.) One of the things God hates is one who soweth discord among the brethren. (Prov. 6:19.) Only a pure heart will give a man the strength to live at peace with all men. We receive a pure heart in holiness.

The second thing Paul tells us to follow is holiness. Without His holiness we cannot see the Lord. (Heb. 12:14.) Jesus said if we wanted to see the Lord we had to have a pure heart. (Matt. 5:8.) These two verses back each other up. Matt. 25, verses 1 - 13 will give definite proof of these two Scriptures. The five virgins that were wise took a container filled with extra oil. Oil is a type of the Holy Spirit; these five had holiness. The five foolish virgins took a lamp but no extra oil to keep it lighted. They did not have holiness. When the bridegroom delayed his coming they all slumbered and slept. At midnight the cry was made to go out and meet the bridegroom. All ten virgins awakened and trimmed their lamps. The five wise had oil to refuel their lamps, the five foolish had no extra oil. The foolish tried to borrow from the wise but could not. Holiness is not transferable from one believer to another. They hurried off to buy extra oil to relight their lamps. While they were gone the bridegroom came, and the wise with the extra oil went in with him to the marriage. (Matt. 5:8.) The five foolish virgins returned and knocked at the door of the marriage but it was not opened unto them. The five foolish without oil (holiness) left before the bridegroom came, and returned after he went into the house. The door was not opened unto them so they never saw the Lord. (Heb. 12:14.)

We can clearly see the difference between regeneration (the new birth) and sanctification in the two New Testament baptisms. John baptized with water unto repentance (new birth). His baptism was an outward sign, and he used an earthly substance, water. Jesus came to baptize with the Holy Ghost and fire. (John 14:17.) Christ's baptism was an inward work, and He used a divine substance,

the Holy Ghost. Christ's baptism was unto holiness of heart. We can clearly see now why it was God's will even for our sanctification. Oh, the joys of being free from sin. In regeneration we receive joy; in sanctification we receive joy unspeakable. In the new birth we have love; in holiness we have perfect love that casteth out all fear. In being saved we have peace, in sanctification we have peace beyond all understanding.

God wills that we be pure, set apart as holy. In the Old Testament Israel was holiness unto the Lord. (Jer. 2:3.) In the New Testament the church is holiness unto Christ. The entire Kingdom of Christ has holiness as its trademark. The horses bridles have it written on them (Rev. 14: 20), even the pots and the pans bear this name. (Zeph. 14:20.)

I trust that you have seen in this chapter the need, the benefits and the blessings of entire sanctification. We use the term entire with sanctification so that you will be clear in your thinking, knowing that we are set apart in the new birth but do not reach the place of holiness until we are entirely sanctified. The Old Man is suppressed in regeneration but is put to death in holiness. We do not believe in suppression after the heart is entirely sanctified. We believe in eradication of the carnal man, mind and nature. We believe in living in a state of holiness. This is our earthly inheritance in God. This is Christian perfection. This is the cry of every heart answered. This is the place of heaven coming down into the heart of man. This is the Canaan land of the New Testament.

If one has the light on this second work of grace and does not hunger after it until they receive it, they will not reach Heaven. Those who die without knowledge but lived pure and clean in regeneration will make it. You who have read this book now have knowledge; it will be required of you. You can have it, so read on and find how in the next chapter.

"THE FATHER'S WILL"
(Scriptural Sanctification Made Plain)

By
John F. White

CHAPTER FOUR
SANCTIFICATION IN BIBLE PERSONALITIES

Throughout the Word of God we have several personalities that stand out for their lives of sanctification. In each of these wonderful saints we can see the true beauty of holiness. Lives that have been transformed by the power of the Spirit of God. The average person of our day is very skeptical about the term perfection. Many so-called believers do not feel this is possible. Yet if this be true the Word of God is not true. David told us to mark the perfect man. (Ps. 37:37.) We must be sure to understand this term perfection. It is not a perfection like God Who has always been sinless, for we know all men have been born in sin. It is not a perfection like the angels who have never known sin. It is not a perfection like that of Adam before the fall. This perfection is a perfectness of the heart through the blood of Christ. It is freedom from all willful sin.

In Genesis chapter six we read about the wickedness of the earth. God was moved at the continuous evil of man that came up before Him. In His wrath He vows to destroy all man. As He visits the earth and takes a close look at its inhabitants He runs across Noah. He found Noah living free from the sins of his generation. He was perfect in his generation, and he walked with God. Noah found grace in the eyes of the Lord. Noah could not be destroyed with the wicked. God in love and mercy had to provide for him a way of escape. This escape was found in the ark. Noah was spared because of his perfection in the eyes of God. This state of grace that Noah had, we can have in our wicked day in entire sanctification. This work of grace will keep us from compromising. It will keep us in a position that we can walk with God even as Noah did.

In the book of Job, chapter one we read, that God called the sons of God to a meeting. Among those who came was the devil. He had come from walking up and down in the earth. God said unto him, "Have you considered My servant Job, for he is a perfect and upright man." The devil went on to make false statements against this man of God. He later was given time and chance to test Job. In all he did unto this servant of God, Job remained perfect. He took the losses of family, possessions, health and companionship in the will of God. He refused to doubt the Lord, curse His name and give up. His perfection brought him safely through the time of testing. We are living in times of great testing. Satan is hard at work as never before. His time is short and every saint is under his attack. Entire sanctification will keep us in this evil day even as it kept Job in his. We need not give up or call it quits. The end is just ahead and it is far better than the start.

In the book of Isaiah, chapter six we see the prophet called into the throne-room of God. As he sees the Lord high and lifted up, hears the calls of the seraphim crying, "Holy...Holy...Holy," Isaiah sees himself. In his despair he calls out, "Woe is me for I am undone." Then he goes on to make a full confession. I am a man of unclean lips and I dwell among a people of unclean lips. God in His wonderful plan of salvation sends deliverance to the prophet. The angel with the coal of fire from off the altar of God comes to Isaiah. He touches his lips and gives him a pardon for his sins. The fire

then and always represents the Holy Spirit of God. Isaiah was given a double cure. His iniquity was purged and his sin taken away. Sin in the singular always represents the inbred sin, the carnal man, the carnal mind. His iniquities purged was the first work of grace, that which he was responsible for. He chose when to walk and what to say. If what he said was sinful as indicated he had to have forgiveness for it. Then the sin taken away dealt with that which made him talk the way he did. This was the inbred sin from the fall of Adam that all men are born with. The cleansing of this sin is the work of entire sanctification. We can have the very cause taken out of our hearts so that we not only are forgiven from our sins but free from sinning.

Paul, in his writings, also talked about the second benefit. (II Cor. 1:15.) This is the work in the heart of the believer. That which keeps him from going back into sin again. So many say, "Can I keep my religion?" Thank God there is a salvation that keeps us. I feel many would go on to this second work of grace if they realized what it does for one. Many are afraid of going back into sin, well, this work of grace will take care of that.

In Peter's life we can see the need and the results of this second work of grace. Before Pentecost he warmed his hands at the enemies fire. He denied his Lord three times. He cursed the Saviour in the judgment courtyard. After Pentecost he is the defender of the one hundred and twenty. He preaches the first message and stands before the crowd and declares them to be murderers of Christ. He became the spokesman of the church.

Thank God we can say with the song writer of yesterday, "IT IS FOR US all today." We can sing with the old-timers, "I'm so glad that I can say I am one of them." We can get to the place where it works. All those who deny this truth cannot change us for the results of its works in our lives keep us in the times of great falling away. It can be yours today.

Christ's Teachings which teach Sanctification

Jesus in His earthly teachings also made it very clear that there was a second work of grace. This work at the time of Christ was not yet put in force because Pentecost was not yet. The Lord however gave us simple lessons that would teach the great work of entire sanctification.

In Matthew chapter nine Jesus teaches about putting new wine in old bottles (vs. 17). The reaction of new wine is that which expands and enlarges. The old bottles were not glass as we would have today but old skins. These old skins would crack and get dry. When the new wine would expand it would cause a pressure on these skins and they would break. This would cause the loss of the wine. This lesson reveals to us the change of heart that must take place in the new birth. The old heart of stone must be removed and a new heart of flesh given in its place. The new wine is the Holy Spirit. The old heart cannot contain it but the new heart can. The heart must be changed first then the wine is put in. This is two works of grace. The heart-change is being saved, and the new wine put into the new skins (heart), is sanctification.

Also, in John chapter two and the first miracle, Jesus again is showing us the coming of the Holy Spirit. The water pots had to be cleansed and then filled with water. Water represents salvation. The water was turned into wine. Wine represents the Holy Spirit and sanctification. The last wine was

far better than the first. The second work of grace is so much deeper than the first. In the first work we are giving Christ all our sins, so that He might take them away and hide them under His blood. In the second work of grace we give God ourselves that He might take us and use us for His work. He cannot use us empty so we must be filled. We are filled with the Spirit of God for service. This is made clear in Acts chapter one. After the Holy Spirit is come we will have power to witness. This power is from the Holy Spirit and not of ourselves.

Jesus also taught of the coming of the Holy Ghost in the terms of rivers flowing out of our innermost parts. (John 7:38). He personally prayed for the disciples' sanctification. (John 17). The trinity of God is an ever-going circle. God sent the Son, the Son prayed for the Spirit to come, the Spirit prepares the heart for the second coming of the Son. The Son is the only way to the Father. It truly can be said that when one has the light it is Holiness or hell. I trust each reader will find the depths of this wonderful work of grace.

Sanctification in Type

The Bible gives us several good illustrations of sanctification in types. When we use the term types we mean incidents that imply something else. The first group we wish to look at is in the Old Testament. These Old Testament types are clear and easy to understand.

The first one is found in the book of Genesis chapter one. In the very act of creation God shows us the work of sanctification. And the Spirit of God moved upon the face of the waters. The Holy Spirit was used of God to separate and divide. The waters and the land were divided. The heavens and the earth were divided. This separation of water and land, heaven and earth, light and darkness are all types of sanctification. The Holy Spirit is used to divide and separate in the heart of man. We are divided from the inbred carnal sin. Separated from the fall of Adam's depravity through the death of the carnal man. (Rom. 6:6). Light floods our soul and darkness departs. This is a type of Holiness in the heart of the believer.

Another Old Testament type is in connection with Israel. In the book of Exodus we read of Israel's bondage in Egypt. Egypt is a type of sin. Moses led them across the Red Sea and brought deliverance to them from the bondage of Israel. This is a type of the New Birth. The forty years they wandered in the wilderness was a type of the un sanctified life. They murmured and complained. They looked back and longed. They went in circles getting nowhere. After Moses' death God raised up Joshua and in his book we read of the crossing of the Jordan River. This is a type of sanctification. They now reached the promised land; the land of milk and honey, the land of inheritance. This is the place the true believer is brought to spiritually in entire sanctification.

Still another Old Testament type is found in the book of I Kings chapter eighteen. Here we have a divided Israel. Elijah calls them together and tells them not to halt between two opinions. (vs. 21). Then the test of the right to be called the true God is set up. The God that answered with fire is the true God. The prophets of Baal took over first but after spending the entire day until the time of the evening sacrifice with no answer of fire, God's man took over. With only a simple prayer honoring the God of Heaven, after the altar was repaired the fire fell. Fire is a type of the Holy Spirit. In the

new birth the altar is repaired. In sanctification the fire falls. All the false prophets were put to death. This is a type of the Old Man being crucified. This is the only way to true Holiness.

The New Testament also gives us some wonderful types that represent entire sanctification. In the Scripture of the leaven and the lump we can see this wonderful work of grace. (I Cor. 5:6). Leaven is a type of carnality. It goes through the entire lump and flavors the complete substance. The carnal nature goes through the entire body of man and fills it with sin. The only way the lump can be made pure is to remove the leaven. In our hearts the only way the heart can be pure is to remove the carnal nature. This is done in the cleansing blood of Christ. It is this cleansing that frees man from inbred sin.

Another type of true Holiness is found in the New Testament in the act of circumcision. The Old Testament act was that of the body. The New Testament act is that of the heart. (Col. 2:11). The foreskin is a type of the carnal man. (Rom 2:29). In entire sanctification the foreskin of the heart is cut. This is a type of the removal of the carnal nature.

The day of Pentecost is a result of God's faithful promises. God promised the believer the gift of the Holy Spirit. (Luke 11:2-13) Christ also interceded in prayer for the Comforter, the Holy Ghost, to come to man. (John 14:16). The obedience of the disciples when told to tarry in the city of Jerusalem until the power came, also produced Pentecost. (Luke 24:49). The Holy Spirit came and filled each one in making them the very temple of the living God. (Acts chap. 2)

Pentecost is the first act of God after the return of Christ to Heaven. It is the birth of the true New Testament Church. It is only the beginning and not the end as some would teach it. Entire sanctification is for each believer in our present day. Each sinner can know he has been born again by the Spirit of God. Each believer can know he is set free from the carnal man. (Rom. 6:6). Each of us can have a Pentecost.

The sign of the sanctified is not speaking in an unknown tongue. It is not the ability to perform miracles. It is not the screams of demonstration. The sign of the truly sanctified is HOLY Living. We walk even as God Himself walketh. (I John 2:6). We have the mind of Christ. (I Cor. 2:16). We have the Spirit of Christ. (I Peter 1:11) We are spiritual minded and have eternal life. (Rom. 8:6).

The eighth chapter of Romans gives us a complete picture of the difference of the carnally minded and the spiritually minded. The carnally minded walk after the flesh (vs. 1), they are subject to spiritual death (vs. 6). They are not subject to the law of God (vs. 7), they cannot be brought into a compromise with the will of God. (vs. 7). The spiritually minded walk not after the flesh but the Spirit of God. (vs. 1) The spiritually minded have life and peace. (vs. 6). They mind the things of the Spirit.

The sixth chapter of Romans also deals with this inbred sin. When one is crucified with Christ that the body of sin might be destroyed, we cannot serve sin. (vs. 6). Paul goes on to say, he that is dead to sin is free from sin. (vs. 7). When one is dead to sin, sin cannot bother him. When one is dead to this life in physical death he cannot see, hear, feel, touch, hunger, thirst, or perform the things of this life. When one is dead to sin he does not lust with the eye after sinful things, listen to sinful

stories, or touch sinful articles that satisfy the lust of the flesh. He does not hunger for the pleasures of sin. He does not thirst after the appetites of sin. He is dead to sin. Being made free from sin we become the servants of righteousness. (vs. 18).

Entire sanctification is not a means of bringing us to the place where we cannot ever fall from grace. We are secure only as long as we live in the Spirit. When one disobeys the Spirit, the Word of God, and the teachings of Christ we fall from grace. When we do not walk in the light, and obey the truth, we come under false delusion sent by God Himself to believe a lie and be damned. (II Thess. 2:11-12) Entire sanctification is the only way one can keep saved in this life. We must turn over our entire body, mind and spirit to the Lord. He must rule us without reservation. Our eternal security is in keeping ourselves pure. We do have some of our own salvation to work out. We must grow in grace. We can keep true all the days of our life if we walk with the Master.

O for a life made free from sin.
With the Spirit of God within.
Liberty in the Lord each day,
With the carnal mind taken away.

Oh the blood it cleanseth me,
Gives me peace and liberty.
Saved from self like Him I live,
Oh the peace His love doth give.

Safe in life, secure in death,
With His praise on every breath.
Changed from evil unto glory,
Sweetly telling others the story.

Entirely sanctified, oh, how can it be,
That I a child of hell should see.
The image of my God stamped on my heart,
Peace and joy, that will never depart.

"THE FATHER'S WILL"
(Scriptural Sanctification Made Plain)

By
John F. White

CHAPTER FIVE
HOW TO OBTAIN SCRIPTURAL SANCTIFICATION

We have written much about this sanctification. Perhaps by now your heart is crying out for it and you would like to know simply how you can get it. First, let me say that everyone may get this wonderful benefit of grace differently. Do not set a pattern for yourself. Do not settle for something like someone else got. Many folks feel if they do not jump, run, cry or shout they do not have this. It is true many who received this second work of grace do all these things but it is not a sign they have it. The singing, shouting, jumping, or crying may be a result of having been sanctified but nothing more. Many have missed the blessing because it did not come in any special certain way.

There is really no definite outside sign that proves this work is done in your heart. You will be the first to know it is done, when it is done. It will be a work done in your own heart, not your head, voice, hands, or feet. Some claim to know the Spirit has come, you must speak in unknown tongues. This is not Scriptural. On the day of Pentecost the disciples spoke in known languages. They had hearers who understood their speaking and were amazed because they heard them speak in the language in which they were born. You may never speak in another language at all. Yet you can know you have the Holy Spirit.

Sanctification is more than an emotional feeling. Yet it is emotional and has feeling. We do not believe we are sanctified because we are emotional, however. There will be times when we will not feel like shouting or singing but we can know we are sanctified. Sanctification is not the clothes we wear. We will dress pure and holy after we have the Holy Spirit, but He is not in our clothing. The outward garb is of earth and manmade. The Holiness of heart we receive in sanctification is God sent.

Sanctification is not the standards, and convictions we keep. Man can reform and change his ways of living. We can stay away from anything we choose, but it takes the blood of Christ to take inbred sin away from us. After we are sanctified we will not go after worldly pleasures and treasures. We do not go after them because of some law that forbids us from doing it. We do not go after them because God has taken the want-to out of us for doing them. We are now made free in Christ. We do all we want to do, go all we want to go. The truth is He has so changed us we do not want the world nor the things of the world. Our freedom is not in can't doing things but in not wanting to do them.

The first step in being entirely sanctified is to know that you are born again. A sinner cannot receive the Holy Spirit. (John 14:17). When we are born again we are not of the world even as Christ is not of the world. (John 17:16). In the new birth we confess our sins we are held responsible for. The Spirit of God will bring them to our mind and as we confess them the blood covers them and God forgives them. When we are forgiven for all the sins we have been responsible for then God will

save us for Christ sake. The gift of God to the world is Christ. (John 3:16). Christ came to save sinners. Now after we are no longer a sinner but become a believer we have another gift from God and that is the gift of the Holy Ghost. (Acts 2:38).

The second step in being entirely sanctified is very simple. We must walk in all the light we receive from God. We must obey all the truth that comes our way. The Spirit that bears witness to our regeneration will give us this light and truth. The only way we can be led to Holiness is by obedience.

The third step will sometimes be a part of the second step. This is an inner hunger for a deeper walk with the Lord. We must hunger and thirst after righteousness (holiness) to be filled. (Matt. 5:6). Jesus tried to explain this hunger to us in Matt. Chap. 7. He talked about a son being hungry for a fish, and his earthly father would not give him a stone. He talked about being hungry for an egg and not receiving a serpent. Then Christ said if we were hungry for the Holy Spirit how much more would our Heavenly Father give Him to us if we ask Him. This hunger cannot be satisfied with anything but the Holy Ghost.

The fourth step is seen in step three. We must ask the Father for the Spirit. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. The Spirit is a gift and cannot be earned, purchased, or stolen. (Acts 8:20). Only God will give the Spirit to those who are in relationship with him. It is not hard to ask God for such a wonderful gift.

The fifth step is to tarry until He comes with power (Luke 24:49). This power is not to heal, cast out devils, or raise the dead. The disciples had all this power before Pentecost. This power is to witness. (Acts 1:8). This witnessing starts at home (Jerusalem), then in your neighborhood (Judea), then to your enemies (Samaria), and then to the rest of the world. You will know when this inner power comes, giving peace and joy where pain and sorrow had been.

The sixth step is having unity with God and your fellowman. (Acts 2:1). When there is nothing between you and your God and your fellowman the channel is open for the Spirit to come.

The seventh step is simple but all important. You must believe (have faith for the Spirit is given by faith. II Cor. 4:13). This belief is more than just accepting the Spirit. It is believing that God will do all the work needed in you to have the Spirit. This work is a crucifixion of the Old Man nature in you (Rom. 6:6). It is the cleansing of your heart through the blood of Christ. It is the dying of the self life and becoming a resurrection in Christ, so that you will not sin. (Rom. chapter 6).

When we have become completely submissive to the will of God, and meet the conditions God sets forth, we will receive the witness of our sanctification. No one will have to tell you, nothing will have to happen to prove it to you, there will be an inner peace and joy that will assure us the work is done. This is a work that can stand the test of time, the evil of the devil, and the blast of sin. We can say with Paul, "We know in Whom we have believed." The satisfaction of the heart will bless you over and over again. There will be new heights to gain, and depths to reach. There will be more light and more truth to walk in, but there will be a willingness that only sanctification can give. You

now will be set free from inbred sin. You will be purified and cleansed. You will be set apart as Holy.

Let me close this chapter by quoting an old song from the old holiness hymn books...

Once I was blind to gospel light
The truth I did not know.
But Jesus came and set me right
Praise the Lord it's so
As I went on to sing and shout
I found an inward foe.
The Holy Spirit burned him out
Praise the Lord it's so.

The Old Man

Since we have said so much about the "Old Man being crucified," in this book it would seem advisable that we deal with this subject in some detail. Romans chapter six is a very interesting section of the Bible. Paul opens the chapter with a question, "WHAT SHALL WE SAY THEN?" This is a question that is very suggestive. The word "WHAT" infers that there is nothing left to be said on the subject. The word "We" refer to a certain group of people who have nothing more to say on the subject. The word "then" reveals to us that the question is not left unanswered but has been fully dealt with and the answer given is truth enough on the subject. Paul then continues on with a second question, "Shall we continue in sin, that grace may abound?" The subject that has been settled is that "GRACE" is abounding in such a measure that we do not have to continue in sin any longer. Paul then in the second verse answers his own questions. GOD FORBID. This statement without any doubt concludes that God has not permitted His own to live in a condition that permits sin to continue. Paul finishes the statement by saying without shadow of doubt, "How shall we that are dead to sin live any longer therein?" The group that the "we" represents is those who have had a spiritual resurrection and have the life of sin put to death. The entirely sanctified do not live in sin everyday. They are a part of the world but not of it.

Paul goes on to tell us what this death is that he speaks of. It is not a physical death but a death to the "old man." This term Old Man is a direct reference to the inbred sin all men are born with because of Adam's fall in the garden. This Old Man has deeds which satisfy the lust of the flesh. (Col. 2:11). This body of sin is destroyed by death. The crucifixion of the Old Man is the self-life put on the cross with Christ. We then will not henceforth serve sin. The one that serves sin becomes the servant of sin. We in Christ have been set free from this bondage.

This death with Christ brings freedom from sin in the singular. Sin in the singular refers to inbred sin. This can only be taken care of in a second work of grace called entire sanctification. This death does not leave us to cease from existence like death of the body of man does. This death brings us to a new life in Christ. The term death here is used as a term for separation. We are separated from the carnal man. Please note the term or type of death must be crucifixion. The Word also makes it

clear this crucifixion must be with Christ. Not a work of the church but a work of the Saviour. The blood of our Lord must do the separating.

Verse 12 of this chapter makes a clear definite statement of truth. Let not sin therefore reign in your mortal bodies, that you should obey the lust thereof. This would do away with sinning willfully everyday in word, thought, and deed. This is what a sinner does. This is what the devil himself is guilty of. The true saint of God through Christ has been delivered from this. The 13th verse goes on to explain this truth. Neither yield your members as instruments of unrighteousness unto sin. The members of the body are eyes to look at evil things, ears to hear evil, hands to do evil, feet to take you to evil places, mouth to speak evil, and the mind to think evil. All these members of the body are to be yielded to God for His righteousness.

Paul concludes this wonderful chapter by saying in verse 22, But now being made free from sin, and become servants to God, having your fruit unto holiness, and the end everlasting life. This is the earthly reward of the entirely sanctified. This is the promise land of salvation on earth. We live in the will of God. His will is our sanctification.

Then the last verse (23) brings us a solemn warning. The wages of sin is death. The daily life lived in lust and pleasure is eternal death. The pay for sinning is separation from God. (Rev. 20:15). All men are under this judgment until they come to Christ. Paul does not end his sermon with a hopeless condition. He then said, "BUT." This BUT makes all the difference between life and death. BUT the gift of God is eternal life through Jesus Christ our Lord. When man has the inbred sin within him, this nature demands satisfaction. This satisfaction is fulfilled Through the lust of the flesh. The lust of the flesh makes demands on the self-life of a man. Through the habits, appetites, longings, and greeds of the carnal heart acquired sin is added to the guilt of the soul. When Christ saves a sinner these acquired sins are washed away and he is forgiven of his acts of sin. In entire sanctification the cause or root of the matter is destroyed through the cleansing blood. Then the believer no longer lives in sin and earns wages of death. In Christ he is a new resurrection and sends up treasures to Heaven. His pay day is not with death but with eternal life.

Paul asked a question in vs. 21 that is very interesting. What fruit had ye then in those things whereof ye are now ashamed? For the end of these things is death. If one should return to the former life and do the things he once did in sin he will end in death. This going back is a shame to the cause of Christ. Only in entire sanctification can one become secure so that the bridges back to the former life are destroyed. Holiness is a gift of God through becoming a partaker of His Holiness. Romans chapter six is the answer to the sin question.

Let us turn to Romans chapter 8. Here we have a continuous study on this "Old Man" nature. We read about the carnal mind and its rebellion to the law of God. We see this mind has the same result as the Old Man, and that is spiritual death. (vs. 6). The carnal mind cannot be made subject to the law of God. It must be destroyed. This destruction takes place in the crucifixion of the Old Man. (Rom. 6:6).

Paul goes on to give us evidences of the death to the carnal mind. When one is set free from the inbred sin, there is no condemnation. (1) There is a continuous walk after the Spirit of God. (1) There

is a freedom from the law of sin and death. (3) The righteousness of the law is fulfilled in us. (4) The new born, Spirit-filled believer minds the things of the Spirit and not the things of the flesh. (5) We are led by the Spirit and are the sons of God. (14) We have received the spirit of adoption (15), and the Spirit Itself bears witness with our spirit that we are the children of God. (16) Likewise, the Spirit helpeth our infirmities. These are all rich blessings of the sanctified. The world has no power like this to bring such rewards to pass. We who know Christ in the full relationship are the only ones who share such great treasures.

Death to the Old Man is not to be feared but to be looked to as the greatest blessing of the saints. This death to the self-life is the secret to living a life pleasing to Christ. When one is not hampered by selfish desires, appetites and longings he can do the will of God. Entire sanctification is a heaven below. It is a freedom that brings joy in the Lord. Thank God it is provided, and attainable for us yet today.

"THE FATHER'S WILL"
(Scriptural Sanctification Made Plain)

By
John F. White

CHAPTER SIX
THE REWARDS OF THE SANCTIFIED

The rewards to the soul that walks in all the light and truth of God are great both on this earth and in eternity. The Spirit filled are a blessed lot of people. God has set them free from sin, purified them and set them aside as holy for a purpose. These sanctified ones are the chosen from among the many that are called. (Matt. 20: 16). They are a peculiar people zealous of good works. (Titus 2:14).

When one has drunk deeply of the Holy Spirit and become intoxicated by Him, the full benefits of the Holy Ghost are theirs. (Eph. 5:18). The term intoxicated means to be completely under the control of, and in this Scripture means that we should be under complete control of the Holy Ghost. When one is living in this state all his being will be affected by it. His thoughts will be pure, his words will be pure, his actions will be pure, and his attitude will be pure. Just as pure as the Holy Spirit is, so will the one be who is controlled by Him. This does not mean that evil thoughts or temptations will not come our way. The evil thoughts however will not take action, neither will the temptations become sins. The true sanctified person will use the inner strength they have from the Holy Spirit and overcome these evils of the devil. It is a constant warfare but a victorious one when we are Spirit-filled. Just as God cannot lose a battle, and Christ overcame the temptations of Satan, we too can and will be overcomers through the Spirit

A: EARTHLY

One of the first rewards of the sanctified is that of producing the fruit of the Spirit. (Gal. 5: 22). You will note as you read this passage of Scripture that the term is used "but the fruit of the spirit is.." The term is singular in nature. The two words used are "fruit" and "is". There is one Spirit of God and one fruit of the Spirit out of which eight other virtues of Holiness proceed. The fruit of the Spirit is ..LOVE.. This will prove the Divinity of the Holy Ghost. The Word declares that GOD IS LOVE (I John 4:16). We are saved through the love of God (John 3:16), and we receive the love of God in our hearts when we are saved. (I John 4:8). Christ said that our badge to the world of our discipleship would be Love. (John 13:35). When a man has the love of God in his heart it is not hard to have all the other bestowments of the Spirit. Love will produce joy. JOY will produce peace. Peace will produce longsuffering. When one is longsuffering he will show gentleness. When one is gentle, he will be filled with goodness. Goodness removes doubt and promotes faith. Faith pleases God (Heb. 11:6), and produces meekness. The word meekness means to be submissive or easily controlled. When one is easily controlled by God he will have temperance. When one has all these benefits of the Holy Spirit he is above all known law. The Law cannot produce this in us but the Spirit can. The fruit of the Spirit is only manifested in those who have ceased from being carnal. This is a reward of the sanctified.

Some other rewards of the Spirit in sanctification is the manifestation of the gifts of the Spirit. (I Cor. 12). Many have misused this blessed passage of Scripture. Some major on one gift and the least of all the gifts at that. Let us look briefly at these gifts and see the truths about them. First, they are not to be sought for, they must be bestowed. At the time God wants us to have them, in the time of need of them the Spirit will see that we have them. We are to desire the best gifts but not just want the gifts and not the Giver of the gifts. The person who has a friend, and that friend sends many gifts to them, does not want the gifts more than the friend. When we have the friend we have their gifts. When we have the Spirit we have His gifts.

The same Spirit gives to one "the word of knowledge" to another the "word of wisdom." (1 Cor. 12:8). There are times we need more knowledge to be the proper witness for the Lord. There are times we need more wisdom than others when confronted by a serious problem. The Spirit will grant to us the gift we need at the time we need it. The Spirit gives to another the gift of "faith," and to another the gift of "healing." (Vs 9). You may need faith for more reasons than the healing of the body. Faith can move mountains when only the size of a mustard seed. Faith makes doors where there are no doors, and puts windows where there are no windows. It is in God's plan to heal the body but not everybody. Paul could find no healing for his thorn in the flesh. Three times he asked God to heal him but it was not God's will. We see healings when it can be used of God for His glory. Not all healings are used for His glory. Some men are out promoting themselves, and making big money with this so-called gift they have. This is not God's will. Christ, when healing the sick, often told them to go and tell no man. Fame and glory is not to come by using the Holy Spirit. We have the Holy Spirit to use us.

To another is given the gift of "miracles," and to another the gift of "prophecy." We do not all need to prophecy or do we need to do miracles. It is not recorded that this is a common way of spreading the Gospel. The Bible teaches us that preaching is the greatest way of spreading the Gospel. God uses the foolishness of preaching to save souls.

Another gift of the Spirit is the "discerning of spirits." We surely need this gift in this great day of deception. The Holy Ghost is come to lead us, guide us, and teach us the truth. We need to be able to discern the right and the wrong. Still another gift that is given is the "divers kinds of tongues." The word "divers" means more than one, but many. This would prove this gift means the speaking of known languages. The missionary who needs to speak in a land where he does not know the language, will many times receive the gift of that language. At Pentecost the tongues that were spoken were named. (Acts 2). To another is given the gift of the "interpretation of tongues;" the ability to not only speak but understand another language. The confusion of language came by sin. (Gen. 11). On the day of Pentecost God undid this act so that the great commission of Christ could be carried out. (Matt. 28:19, 20). This would fall in line with Acts one, verse eight. Do not be deceived with this modern movement that uses the sign of speaking in tongues as the evidence of receiving the Holy Spirit. The disciples, on the day of Pentecost, did not have the Holy Ghost because they spoke in tongues, but spoke in other languages because they had the Holy Ghost.

B. ETERNALLY

The rewards of the sanctified are also eternal. We have an inheritance among the sanctified. (Acts 20:32). Won't it be wonderful to live with a people who never sin, never cause hurt or sorrow. A people that never think evil of each other, talk ill about each other. A people who are loving, joyous and peaceful. This is the end of each truly sanctified saint. Our inheritance is eternal life. We will eat of the Tree of Life which has complete healing for the nations (Rev. 22). When man sinned in the garden, God removed him so he could not eat of the Tree of Life. This was done so he would not be eternally sinful and evil. (Gen. 3:22). Christ takes His holy sanctified bride, in Rev. chapter twenty-two, and lets them eat freely of the fruit of this tree. Now that all carnality is gone, inbred sin is removed, through rapture or resurrection the body has become immortal and without any corruption, we shall live forever in this wonderful state. What a reward, for each one at the end of a long, many times hard, race. But it will be worth it all to be with our Lord. To many now the cost to be a sanctified believer seems too great. On that day, all we were called from will seem so small in comparison to what we are called to. Friend, may we meet in the eternal Kingdom of God some day. Let us avail ourselves to the fullness of the plan of salvation. If you are a sinner, give Christ your heart, then go on to perfection. Let Him set you free from sin, purify you in the blood, and set you apart as holy in entire sanctification for all time and eternity.

"THE FATHER'S WILL"
(Scriptural Sanctification Made Plain)

By
John F. White

CHAPTER SEVEN
SANCTIFICATION MADE PLAIN

There are many simple ways we can explain scriptural sanctification. The most common illustrations often prove to be the best way to see a deep hidden truth. Jesus, in His ministry, often took the corn, wheat, sheep, goat, and wind to bring His truth to men's hearts. In the everyday things of life we can find a comparison that teaches us the lessons we need to learn.

When a young newly married couple selects a new house to move into they often find that some adjustments must be made. There are simple things that upset them. It may be just a creaking door, a loose windowpane, or a dripping water spigot. If these things are let go they work on the nerves, and cause an irritation. Perhaps many times the husband has tightened up the loose parts and for a while the noise stops only to come back again. The only way to take care of the problem is to remove the defective part and replace it with a new one. After one is saved, and walking in all the light that comes your way, there are often places of irritation. There are times when a sudden urge comes into the heart that would seek evil when you want to do good. Little things begin to upset your prayer life, and Bible reading. You make many adjustments and they work for a while but soon the same old problem is back. There is only one way to put an end to this trouble. God must take the troubler out. This is done in entire sanctification. The irritation, the cause of the evil urge, is removed in the blood of Christ. Then there is peace and joy in the heart.

Another simple way to explain the work of the Holy Spirit in entire sanctification is revealed in the following object lesson. On a quiet lovely street stands a little white house. The house has a lovely green lawn in front of it. In the midst of this lawn grows an old ugly unwanted tree. The owner decides to have the tree removed. He takes a saw and cuts the tree down as close to the ground as possible. This is likened unto the work of regeneration. In the first work of grace our acquired sins are cut down in forgiveness. Man confesses the things he is responsible for. He was not born a liar, a smoker, or a drinker, but along the trail of life picked up these habits of sin. When he owns up to his responsibility of wanting to do these sins because he enjoyed them, in faith believing they are cut down. After some time the owner of the house discovers that the old stump has new shoots on it. The old tree is growing back again. When a soul comes to Christ the second time for the work of entire sanctification the blood of Christ cleanses him from the carnal nature. The only way the man can get rid of the tree is to dig up the roots and take them out. Then the tree will never grow back again.

It is the same in one's heart, the Holy Spirit through the blood of Christ comes and takes out the roots of sin in sanctification. Then the person need not worry about the old sins coming back again to trouble him. WE can have an experience in Christ that keeps us from sin. We cannot keep our salvation, but we can have a salvation that keeps us.

Still another simple way to explain the second work of grace is as follows. A man is out for a summer walk. As he walks through the forest he comes to a place where someone has thrown away some old garbage. This ugly dumping ground is in a very bad condition. Old cans, half rotted food, old rags, shoes and many other discarded things. As he passes by this place he sees an old vessel that attracts his attention. Going to the place where it lies he reaches down and picks it up. This is the way the Lord finds us when we are in sin. He must reach down into the mire and clay and pick us up. Picking up the vessel he finds that it is filled with old garbage. This is the way our heart is before we find the Lord, filled with sins and darkness. The man takes the vessel home with him and cleans it out and washes it. This is a type of the new birth. In the blood of Christ we are washed from our sins. The empty vessel is then filled with good soil and a seed of some lovely flower is planted in the soil. This is a type of entire sanctification. Our washed heart is filled with the Holy Spirit. The seed of eternal life is planted in us. The seed the man planted in the vessel germinates and becomes a lovely flower with sweet smelling blossoms. This is likened unto the life of Holiness. The empty container brings nothing forth until it is filled with the Holy Spirit. Then our lives bring forth the fruit of the Spirit which is love, joy, peace, faith, longsuffering, meekness, gentleness and goodness.

One of the greatest signs of this new life can be found in nature. We can see this truth in the caterpillar. The caterpillar crawls in the dirt and the dust of the earth. This is like the sinner living in the dirt and dust of sin. The caterpillar then climbs a tree and finds a limb and spins a cocoon. This is like unto regeneration; the blood of Christ covers our sinful hearts and hides our sin from God in love just as the cocoon hides the body of the caterpillar. Inside the cocoon the caterpillar has a wonderful change take place. This is likened unto our growth in grace. We continue to follow the truth of God. Each day we develop more in grace. Then a second work takes place. The cocoon is opened and out comes a lovely butterfly. The change is so complete that the new creation now has wings and flies from tree to tree and flower to flower. How different from the old creature that crawled in the dust of the earth. This is the life of the entire sanctified. They now in our Lord, have a new realm of life. They walk the highway of Holiness. There, only the pure walk; no ravenous beast is near to destroy or hurt. We walk in newness of life. We live on the meat of God's Holy Word. We live above the world and sin. We are not taken from the world but live above it as the butterfly does. Jesus prayed for this in His prayer of John chapter seventeen. I ask You not to take them out of the world but to keep them from the sin that is in the world. This is our hope and joy in entire sanctification.

The steps that lead a man to God from sin are very easy to follow. John the Baptist said in Matthew chapter three that a sinner had to bring forth fruits meet for repentance. These fruits are as follows. Conviction, when the Holy Spirit puts one under spiritual arrest for his sins. Then follows the fruit of contrition, or godly sorrow for the sin committed. Not sorry one is caught sinning but sorry one has ever sinned in the first place. Confession follows this. This is when we own up to our guilt and take on full responsibility for being what we are. The Word of God tells us if we confess our sins, He is willing to forgive us our sins and the blood of Christ will cleanse us from all unrighteousness (I John 1). It is at this place the Lord converts us or changes our heart. The believer is now led of the Holy Spirit to the place of crucifixion. Here we place our self life on the cross and have the Old Man put to death in entire sanctification (Rom. 6:6).

One can get to the place where he stops confessing all the time and starts possessing the victory. As long as there is confession to be done one is not ready to be filled with the Spirit. Confession leads to the act of regeneration. There is a time when we can reach obedience. This obedience leads to sanctification. We are not perfect after being sanctified, in that we make no mistakes; we do err in mind and the flesh. We have an advocate for this and a secret closet. This fault can be confessed in purity of heart and the person retain their experience of grace. Entire sanctification, or as many folks call it holiness, is the perfect love of God shed abroad in our hearts. Isaiah said it was so simple that even a fool could not err therein. A complete surrender to the will of God without reservation will bring one to this wonderful relationship that God wills for us.

"Oh to be like thee blessed Redeemer,
(meek, gentle, pure, holy like Thou art).
Come in thy sweetness, come in thy fullness,
Stamp Thine own image deep on my heart."

SCRIPTURAL FRUITS OF THE REDEEMED

John the Baptist, in his message by the side of the Jordan River, made it clear that each sinner had to bring forth fruits unto repentance (Matt. 3:8). Repentance has to deal with the change of one's mind. This is the personal right of each one of us. God made us with the power to choose and he never overrides this power of choice we were created with. The mind of a sinner must be changed by free choice of the sinner. John spoke of the fruits of this change of mind. They can be very simply stated at this time. Conviction, when the Holy Spirit causes one to feel guilt of sin. Contrition, when one is broken and hurt over the sin they are guilty of. Confession, when one owns up to the sins he has done and asks God to forgive him of them. These three main fruits of repentance will bring a man to conversion.

Conversion is an act of God done in the heart of those that repent. Man cannot convert himself. Only God can change us. The fruits of conversion are seen in our daily life. Old things have passed away and all things become new. We walk, talk, act, speak and think differently. Our desires are for things above and not things on the earth. Conversion puts within one's heart a hunger for sanctification.

Sanctification is an act of God done instantaneously in the heart of the believer. It is the time when inbred sin is removed through death to the Old Man. The Holy Ghost then comes to make man the temple of the living God. The fruit of the Spirit is then evident in the life of the sanctified. These fruits are love, joy, peace, gentleness, meekness, kindness, faith and longsuffering. Sanctification will lead man to the time of glorification. (Gal. 5:22, 23).

Glorification does not take place until Jesus comes back to earth again. When He shall come we shall be like Him. We shall see Him as He is, we shall be changed to be in His image forever. (I John 3:2).

Repentance takes place in the mind of a sinner. Conversion takes place in the heart of a believer. Sanctification takes place in the converted heart of the believer. Glorification is an act of Christ on the body of the sanctified, at the time of the rapture. (I Cor. 51:52).

Jesus said that the sanctified believer should bear much fruit so that he might glorify God. God is pleased when we bear much fruit. (John 15). Fruit is composed of several parts: the skin, which is only our profession; the meat of the fruit, which is our possession; the juice of the fruit which is the flavor and is likened unto our sanctification; and the seed of the fruit which is our reproduction. We must bear much fruit to please God.

One is not ready for heaven just with a profession of faith. We have heard much in our last times about the term "just believe." Jesus said that Israel would not "receive Him that they might have eternal life. (John 5:43). There is a vast difference in believing and receiving. I can believe someone has much money but until I receive some of it I am no richer than before. The devils believe in Christ and they tremble (James 2:19), but they do not receive any salvation. They are lost forever. When we have a possession, we are filled with the flavor (fruit) of the Holy Spirit. When we have the Holy Spirit we can reproduce (the seed) and add many others to the Kingdom. Soul winning is the greatest result of the Christian life. Shouting, singing, and praising the Lord is a personal benefit. This reveals the joy of the Lord to our souls. This joy of the Lord is our strength. (Neh. 8:10). We cannot be satisfied just in being happy. There are souls to win. There is a work to be done, a cross to bear. There is much suffering, reproach, weeping and praying in the life of those that live in Christ.

Scriptural fruits of the redeemed are not just for personal satisfaction. The cup must flow over, not just be filled. (Ps. 23). When the cup reaches the place where it flows over it blesses others. The well that one receives in salvation (John 4), such as the woman at the well received from Christ, must spring up into everlasting life. The rivers of the Holy Spirit which flow from our innermost beings (John 7:38), must flow to bless others. Some rivers are deep and still. There must be times of quietness in the Lord when the soul is deepened in love. Other rivers are narrow and swift. There are times when the Spirit must cleanse us with a swift flowing refreshing blessing. Some rivers are wide and calm. There are times when we must have a calmness of heart to be at our best for the Lord. Some rivers overflow in flood-tides, we need the time of flooding. These times are far too few in our days. Each of us is to be planted by the rivers of life, bringing forth our fruit in season, with leaves that do not wither. (Ps. 1).

To be saved means to be delivered. I am delivered from the sins I am responsible for. This is not enough. My life is not complete until I am delivered from the cause that makes me sin. This is only taken care of in entire sanctification. The root of sin is destroyed and I am set free in Christ. I am now saved to save others. My life is not complete in the Lord until I become a soul winner. I am not just saved for selfish reasons. There is a harvest field to work in and the laborers are so few. I am called out of sin to come into the work of the Lord.

It must be remembered that, "What I am speaks louder than what I say. Where I go preaches a greater message than what I tell others to do or not to do. The way I dress will identify me with either the world or the Lord. The fruit of my life, when sampled by pain, woe, and suffering will do more for the cause of Christ than all the messages from the pulpits." The love, joy, peace, and faith of the

Holy Spirit are fruit that will not sour. It goes beyond personal feeling, it is an experience of grace that never fails.

I trust in this book we have made sanctification clear and simple to the reader. We wish to close by saying this is a scriptural teaching that can be found throughout the entire Bible. It is not a "Pauline" teaching as some say. It is not just a "Wesleyan" teaching as others imply. This is the Word of God, demanded by God, provided by God, and secured in the blood of Christ. You need it. You must have it. You can have it. Do not settle for anything less than New Testament entire sanctification.

The Holy Life in Christ I claim,
My soul is washed from every stain.
The blood of Christ has set me free,
From inbred sin, what liberty.
I rise to walk with heart made pure,
My soul forever made secure.

The End