

PAULINE SANCTIFICATION

A. S. Copley
Preview

This tract was written in nineteen hundred and nine. Since then, we have had ample personal proof of the power, victory, joy, and glory of Paul's teaching on Sanctification. Many kind and strong words of appreciation have come to us from those who have read it and embraced this wondrous truth with all their hearts. To God be eternal glory!

Several editions of this valuable tract have been printed and sent throughout different parts of the world. We sincerely believe that this booklet contains the most comprehensive explanation of the truth of spiritual sanctification. It needs diligent and repeated reading to appreciate its message.

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"Our old man was crucified with Him, that the body of the sin might be annulled, that we should no longer be subservient to the sin; for the one that died has been justified from the sin. For the law of the Spirit of the life in Christ Jesus hath made me free from the law of the sin and of the death" - Romans 6:6, 7; 8:2. The word "flesh" has many uses in the Scriptures. Sometimes it stands for all animals and mankind; sometimes for mankind alone; sometimes it means meat. Its most frequent use in Paul's writings is in reference to our human nature. Wherever the word "carnal" occurs in the Bible, it always means "fleshly." "The carnal mind" always means "the fleshly mind." They both come from the same Greek word "sarks." The phrases "carnal mind" and "carnally minded" in Romans 8:6, 7 are wrong translations. See the margin of your reference Bible and also the Revised Version. The literal rendering of those phrases is "the mind (or purpose) of the flesh." Hence, it follows that the carnal mind never means sin or inbred sin. Paul distinguishes clearly between sin and flesh. He says that the sin dwells in the flesh - Romans 7:17, 18. By sending His Son, God "condemned the sin in the flesh." Hence, it further follows, that the carnal mind is not "eradicated." It is of the utmost importance that we see the difference clearly between flesh and indwelling sin. There has been endless confusion in teaching, and embarrassment and discouragement in practical living, because "flesh" (or carnality) and "sin" have been treated as the same thing. They are not the same. They are emphatically different. Sin weakened and corrupted the flesh. Now, when we by faith appropriate our redemption rights, we are made free from sin (Romans 6:7, 14, 18); and the flesh is kept in the death state by faith in the indwelling Holy Spirit - Romans 6:10, 12, 13. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" - Galatians 5:16.

THE OLD MAN

This is a very important subject. We need to understand it thoroughly. Our happiness and usefulness depend largely upon it. Reader, do you really want to know the truth about the "old man"? Then let us study what God says about him. We have been taught that the Adamic nature, the carnal mind, inbred sin, the impurity of the heart, and the old man are exactly the same. The second, third, and last have been used interchangeably with great emphasis by the holiness people. We will see whether this be truth or not.

1. Observe that the apostle says the same thing (namely, crucifixion, death) of "I," of "me," and of "the body" that he says of the old man. Note this carefully. He says, "I have been crucified" - Galatians 2:20 R.V. "The world hath been crucified unto me, and I unto the world" - Galatians 6:14 R.V. "The body is dead because of sin" - Romans 8:10. "Our old man was crucified with Him (Christ)" - Romans 6:6 R.V. He also declares that "me" and "my flesh" are the same - "In me (that is, in my flesh), dwelleth no good thing" - Romans 7:18. Shall we not, therefore, conclude that the flesh is the old man? Are not "I" and "ego" (Galatians 2:20) and "flesh" (Romans 7:18; 8:3) and "old man" (Romans 6:6) identical?

2. Identify the old man by his nature.

He "waxeth corrupt" - Ephesians 4:22 Revised Version.

He is "carnal," or fleshly - Romans 7:14.

He is bad - Romans 7:18. "None is good, save One, that is, God" - Luke 18:19.

He is weak - Romans 6:19.

He is a slave "sold under sin," under "captivity to the law of sin" -

Romans 7:14, 23.

These are the striking characteristics of the old Adam. But the same things are said also of the flesh or the carnal. What made man so? There is but one answer; namely, "SIN." "Now ... it is no more I that do it, but sin that dwelleth in me" - Romans 7:20. The third chapter of Genesis records the sad tale. "By one man sin entered into the world" - Romans 5:12. Sin, therefore, is not the same as the flesh or the carnal mind or the old man or the old Adam. Hence, God "condemned sin in the flesh" by sending His Son and making Him a sin offering.

3. Identify the old man by his deeds; namely, "anger, wrath, malice, blasphemy, filthy communication ..." - Colossians 3:8, 9. Also, identify him by "the works of the flesh ... adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" - Galatians 5:19-21. Also, identify the old man by "envying, and strife, and divisions" - I Cor. 3:3. People may be cleansed from all sin - "sanctified wholly," "the carnal mind eradicated" as some teach, and "the old man dead" - and yet they may be guilty of any of the above. It is easily possible, though filled with the Spirit, for anyone to drop back into any of these things except as he is kept by the power of God. We dare not say this if it were not true. This proves beyond contradiction that the old man, or carnal mind, is never eradicated. He was judicially crucified with Christ on Calvary, and is held in the death state as we count on this fact and walk in the Spirit or as we are occupied with Christ. This also explains why some people, after receiving the Holy Spirit, are troubled and question whether they are sanctified. They discover movings of the self-life or flesh or old man. Supposing that all this had been eradicated root and branch, they become alarmed. Be it ever remembered that in sanctification we are made free from sin - Romans 6:18, 22. This is its negative side. But our human nature still retains weak downward tendencies and may fall the next minute. But Christ comes in and becomes our positive constant sanctification - our victory over sin, over the world, over the flesh, and over the devil - because "Christ liveth in me" - Gal. 2:20. In the endowment with power, the Holy Spirit takes control of our whole being to subdue the old self-like and develop the Christ-life in us. "If ye through the Spirit do mortify the deeds of the body, ye shall live" - Romans 8:13. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" - Galatians 5:16.

4. Observe God's disposition of the old man and of sin, that they are not at all the same. "Our old man was crucified with Him (Christ)" - Romans 6:6 R.V. That was judicial and provisional. We put him off by faith - Ephesians 4:22; Colossians: 3:9. This is experimental. We nowhere read of sin being crucified or put off. But sin was condemned in the flesh - Romans 8:3. We have been "justified from sin" - Romans 6:7 R.V. We died unto sin in Christ - Romans 6:10. That was judicial and provisional. By reckoning on that settled fact, we are made actually experimentally free from sin; but sin is not taken out. It is not said that we died to the old man. Instead, it is written that the old man died. In Romans 6:6, our old man is distinguished from the body or bulk of sin. In Romans 7:17 and 8:3, flesh and sin are distinguished. In Romans 8:10, the body is distinguished from sin.

TWO VIEWS

There are two views of sanctification held today. Of course, they both aim at the same result; namely, deliverance from sin and victory in this life. But the processes for reaching those ends differ widely. The cause of this difference is due to a mistaken or an incomplete view of the work of Christ on Calvary, as taught especially by the Apostle Paul. The importance of a full and clear understanding of what Christ accomplished on the Cross can scarcely be over-estimated. What we are in Christ, what we have in Him, what He is and has in us, our acceptance of the Father in Christ, the nature and greatness of our hope for the coming ages, are all secured for us and vouchsafed unto us through the Cross. We can only come intelligently into the enjoyment of these wonders of grace by understanding Calvary. Therefore, let us

CONTRAST THESE TWO VIEWS

1. The first is taught to be by cleansing. The second, or Scriptural view, is by crucifixion.
2. The first is by the supposed present operation of the blood. The second is by faith in the Holy Spirit on the ground of the blood of Jesus once shed - Romans 8:2.
3. The first seeks for and expects a blessing. The second believes a fact; namely, our death with Christ once - Romans 6:2, 3, 6 and Galatians 2:20 - and "amens" that fact by counting with God or as God counts - Rom. 6:11.

4. The first is partly by works; that is, being once freed from sin the soul must itself, by God's help, live a holy life. Its aim now is human perfection, or a restoration to the innocent Adamic state. The second view is wholly by grace. There is no chance for self-righteousness or self-improvement. Jesus lives His life in us - Galatians 2:20; II Corinthians 6:16.

5. The first strives at an imitation of Christ. But the second is a reproduction and indwelling of the Christ - a new heavenly treasure in the old earthen vessel - II Corinthians 4:7.

6. The first aims to repair the old creation. The second counts the old creation dead (Romans 6:11) since it died with Christ ("our old man was crucified with Him" - Romans 6:6 R.V.); and recognizes only "a new creation," a "new man." "The old things are passed away; behold, they are become new" - II Corinthians 5:17 Revised Version.

7. The first sees only that Christ died for us - in our stead. But the second sees also our identification with Christ. That is, it sees that we died with Christ, and were buried with Him, and that we also arose with Him, and were seated with Him in the heavenlies - Gal. 2:20; Eph. 2:6. We actually recognize our old selves to be dead, useless, and put out of the way. We no longer expect any good from ourselves, and are not disappointed or surprised at our own failures or badness. It is most important that we understand this point thoroughly. As a Substitute, Christ died for the ungodly - for the sinner. But much more. Mark this well. Christ died also as our Representative, as our Head. Just as the first Adam was the head of the old creation so Christ, the last Adam, is the Head of the new creation. As all of Adam's descendants died to God and righteousness in Adam and, hence, are "dead in trespasses and sins"; just so, all the descendants of Christ - all who are in Him, all the new creation - died to sin in Him when He died, and are alive unto God in Him forever. Hence, faith in the fact of Christ's death for me a sinner, brought me deliverance from guilt or the "conscience of sin" - Hebrews 10:2. So I have peace. But faith in the fact of my death and resurrection with Christ brings me freedom from sin itself and "fruit unto holiness" - Romans 6:22.

8. The first does good works, asking God to help. The second trusts the Holy Spirit to work through us - John 5:19; II Peter 1:21. The first uses the Spirit. The second is used by the Spirit.

9. The first feels undue responsibility and lives under much of a strain and takes more or less glory to itself, because of its own efforts. The second recognizes the government on God's shoulders and rests the responsibility with Him and gives all the glory to Him, because "of Him, and through Him, and to Him, are all things" - Romans 11:36. The battle is the Lord's, and we go only at His bidding. Oh, the depth and glory of such a place in Christ. There is a constant sense of dependence upon the Holy Spirit for everything. We speak, but He moves us to speak. We love souls, but He puts the love into us. We believe God, but He furnishes the faith, but His indwelling enables us to do it. God will not leave room for a whit of self-glory; and yet our activity is unceasing and untiring, and our delight is inexpressible and unbounded.

SCRIPTURALLY STATED

What is the Scriptural ground for freedom from sin? The answer is found in Romans - chapters six, seven, and eight. Having had much tossing about on account of not seeing this, we do wish to help others to know their privileges in Christ Jesus and how to obtain them.

SUBSTITUTION. As a propitiation or mercy seat, "Christ died for (because of) our sins" - I Corinthians 15:3. He "died for (in behalf of) the ungodly," "died for us" - Romans 5:6, 8. Jesus Christ took the place of the ungodly, died the death that we should have died; that is, of a guilty sinner, a condemned criminal. He bore the shame that was on the sinner. By tasting "death for every man," He appeased the wrath of God and made it possible for God to be just and still justify the ungodly who would believe. THIS IS SUBSTITUTION. With this truth we are well acquainted. But there is another truth closely associated with this and equally as distinct and important.

IDENTIFICATION. As a Person, as our Representative, as the living Head of the new creation, Christ "died unto the sin" - Romans 6:10; and "we died with Christ" to the sin - Romans 6:2, 8 R.V. As Adam was the head of the race in its fallen condition; so Christ, "the last Adam" (I Cor. 15:45), is the Head of the new creation. As in Adam the first, all men died to God and righteousness and became "dead in trespasses and sins," because they inherited his sinful nature; so, in Christ, all who believe on Him died to the sin in His death and were made alive forevermore through His resurrection. THIS IS IDENTIFICATION. This identification is the basis of faith for deliverance from the dominion of indwelling sin. Therefore, let us study it more in detail and learn what God says about it.

We must use the Revised Version of the New Testament, as all these verbs concerning our identification with Christ are in the past or past perfect tense in the Greek. They speak of what has already taken place. They all tell us of the finished work of Christ. It is of the utmost importance that we see this fact. So there remains nothing for us to do but to believe what God says and, by faith, "possess our possessions." Observe, also, that in almost every verse in Romans six and seven the definite article "the" is expressed in the Greek when speaking of sin. Hence, we also express it in this treatise.

1. Christ "died unto the sin once" - Romans 6:10. Then He must be forever dead to it. Mark this foundation fact.

2. He also died to law - Romans 7:4. Hence, it can have no more power over Him. Living in another sphere, He is outside and above the jurisdiction of the law entirely. Mark this well, also.

3. We died with Christ - Romans 6:8. That is, we died to the sin (Romans 6:2) as truly as He did.

Compare also Colossians 2:20 and II Timothy 2:11. It will pay the reader to study all these references.

Note this carefully then: If Christ died unto the sin and we died in Him and with Him to the sin then we, too, must be forever dead to sin. OUR RELATION TO THE SIN IS THE SAME AS THAT OF JESUS CHRIST. Reader, do you see it? Furthermore, if Christ died to law and we died with Him, then we too must be forever dead to law as well as He. This is just what the Word declares. We "were made dead to the law through the body of Christ ... we have been discharged from the law, having died" in Christ when He expired - Romans 7:4-6 R.V. Therefore, we are liberated from the reign of law as well as the reign of sin. God be praised! OUR RELATION TO LAW IS THE SAME AS THAT OF CHRIST. We are not opposed to law; we are "not without law to God," the law of love - I Corinthians 9:21; Romans 13:10. It is our limitless privilege then, to "serve in newness of spirit, and not in the oldness of the letter" - Romans 7:6. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" - Galatians 5:1.

4. In Christ's death, we were crucified unto the world and the world unto us - a double crucifixion, a complete separation - Galatians 6:14. We are forever done with the world, and the world is forever done with us. This is why there is no longer fellowship between us and the world. The world is dead while it lives; but, we are alive forevermore in the new creation, because we died and arose again with Christ. "Because as He is, so are we in this world" - I John 4:17.

5. "Our old man was crucified with Him" - Romans 6:6 R.V. (See the section on the "Old Man," and note that inbred sin is not this old man). This is only another way of expressing what was said under paragraph three. For "we" there and "I" in Galatians 2:20 are the same as "our old man" here. Bear in mind that this is a fact already. He was crucified. "I have been crucified," says Paul. Therefore, the old man, the former "ego," the old Adamic "I" is dead. We are simply to believe it. We must not try to put to death the fellow that was executed nineteen hundred years ago. We have simply to believe what God says and treat the old man as dead. Hence, the apostle says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" - Romans 6:11. This reckoning becomes actually real in us by the power of the Holy Spirit, as we continue to believe God. Glory to His Name!

6. "We were buried therefore with Him" - Romans 6:4 R.V. Then we should treat the old man as forever in the grave. For the essential old Adam, with all his belongings of sin and sickness, died and was buried with Christ.

7. But, also, we were raised up together with Christ - Romans 6:5; Col. 3:1; Eph. 2:6. Hence, we are truly as alive as He. The "new man," the essential man, is alive unto God forevermore. "Because as He (Christ) is, so are we in this world" - I John 4:17. "He that eateth Me, even he shall live by Me" - John 6:57. "Because I live, ye shall live also" - John 14:19. Oh! How glorious is this! Jesus took all the journey for us, and we also took it with Him. By the triumphant act of simple faith in these facts, we exclaim: "Where He is, we are; and as He is, we are."

8. We are also justified from the sin. The same forensic word is used here as in Romans 3:24 and 5:1. The Divine judicial act toward the sin here is the same as toward transgressions there. "For he that hath died is justified from sin" - Romans 6:7 R.V. When Christ died, "He died unto sin once" - Romans 6:10. In that death, He was justified from the sin as our Head. For He had no sin in Himself to die to, nor to be justified from. He was always and only holy. He "who knew no sin," God made or counted sin in our stead - II Cor. 5:21. That is, God counted His innocent holy Son to be the very vile wretched object that we really are by nature, and He was crucified under that

reckoning. Thus, we died to sin and were justified from it in Him. His death was our death. His justification was our justification. Therefore, sin has no more claim upon us. Henceforth, sin is a usurper, an intruder, an outlaw, a condemned criminal. Assert your rights in Christ and take your liberty in Him, "for sin shall not have dominion over you" - Romans 6:14.

OUR ATTITUDE OF FAITH

All possible provision for our deliverance from the sin has been made. Not one thing can be added to help God. Our freedom is assured. If sin is not taken out or suppressed, if the old man is not destroyed root and branch, if sin is still in our flesh - how shall we come into the conscious enjoyment and power of deliverance from sin? This is the vital question. Perhaps the Spirit has already shown you the answer.

1. "RECKON YE ALSO YOURSELVES TO BE DEAD INDEED UNTO SIN" - Romans 6:11. God says that you died to sin in Christ when He died. You can do neither less nor more, than to believe what He says and count yourself dead. We soon forget a dead man, especially if it is one that we do not love. If the "old man" seems to be alive, you simply deny him and believe God. Reckon yourself dead indeed. It is God's business to make the reckoning real to you. He will certainly do it. This is not a daily dying, for you died once in Christ's death. But it is a daily reckoning of the death of the old Adam nature, the old sinful self.

2. RECKON YOURSELF TO BE "ALIVE UNTO GOD" - Romans 6:11. It is a double reckoning - dead and alive. This is equally as important as the other. Some people talk a great deal about their being dead to this and that, and to the other thing, but they have little or no life, because they are always occupied with their death. God declares that I was raised up and seated in the heavenlies with Christ - Eph. 2:6. I just believe what He says about me, and act and talk as one alive in Christ Jesus. I may not seem lively at times; but my heart rejoices over the fact of my death, burial, and resurrection with Christ. My mind is not occupied primarily with my death and life, but rather with Christ Himself - the One who died and arose for me. I am occupied not with death, but with the One who died; not with life, but with the Living One in whom I am alive forevermore. For, mark you, both our death and life are "through Jesus Christ our Lord" - Romans 6:11.

The new creation self does the reckoning. This actual death and resurrection with Christ seem to be the most difficult facts for saints to grasp. Again and again they say, "It is our privilege to die with Christ. We ought to die with Christ. I die daily. I wish that I could die with Christ," and other similar statements. All this shows that they do not have God's thought about our relation to sin and Christ. Once more let it be said, that our death, burial, and resurrection with Christ are accomplished facts. These do not take place when we make a consecration to God. They took place nineteen hundred years ago. We died with Christ then. Now, when we accept these facts as facts and appropriate them by faith, we come into conscious deliverance from the dominion of sin and into the joy and power of such deliverance. The sinner sees that Christ died for his sins. He believes that fact and thus loses the conscience or guilt of sins. He stands guilty before God no longer, because he simply believes what God has declared; namely - that Another, even Christ, has taken his place and has borne his sins. This faith brings him peace and a sense of the favor of God and a consciousness of his acceptance in Christ. Just so, the believer sees that he died with Christ and rose with Him. He reckons on God's faithfulness, and the Holy Spirit makes real to his consciousness what he believes for. IN CHRIST, HE IS JUST AS DEAD TO SIN AND JUST AS ALIVE TO GOD AS CHRIST, "BECAUSE AS HE IS, SO ARE WE IN THIS WORLD" - I John 4:17. People do not come into victory for one of two reasons: Either they do not understand that they are already delivered, or they do not take their deliverance by faith in Jesus.

3. "YIELD YOURSELVES UNTO GOD, AS THOSE THAT ARE ALIVE FROM THE DEAD" - Romans 6:13. Literally, "Be yielding unto God." That is, the yielding is not one act only, but a continuous attitude from the dead. That is, keep up the reckoning. Your yielding now is wholly on resurrection ground.

4. "YIELD ... YOUR MEMBERS ... UNTO GOD" - Romans 6:13. This is a retail abandonment. Constantly keep yielding every member of your body to the Lord. He has a perfect right to manipulate every part of your being as He wills. "Hath not the Potter power over the clay?" - Romans 9:21. We enjoy full victory and liberty only as we let the Lord fully control our whole being. Do you see also that the instruction to yield follows that of reckoning? We are not delivered

by consecration. But we consecrate because we are delivered. Consecration is not unto salvation, but unto service. Salvation is by faith alone. Certainly, there is a surrender of the will, else we could not believe. The sinner surrenders. But that is not what is meant here. As believers on the Lord Jesus Christ, we are conscious of a bondage to sin. Our freedom was purchased centuries ago. We see it and grasp it by counting God true. Instantly, we shout our liberty. Most cheerfully then do we yield to the God who has brought us such wondrous salvation. As children of God, we reckon and yield. This continuous abandonment does not sanctify us, but it keeps us in an attitude toward God in which He can keep us in victory and develop the graces of the Spirit in us and use us to His glory.

RESULTS OF FAITH

We have seen the place to plant the feet of our faith. We have seen how to possess our possessions. Now, let us look at our possessions. What do we get in this transaction?

1. **WE HAVE VICTORY OVER SIN.** "Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" Romans 6:1, 2 Revised Version.

2. **HENCEFORTH, "WE ALSO SHOULD WALK IN NEWNESS OF LIFE" and "WE SHOULD SERVE IN NEWNESS OF SPIRIT, AND NOT IN THE OLDNESS OF THE LETTER"** - Romans 6:4; 7:6. Our Christian life becomes spontaneous. We live right, not because we must, but because of the power within that enables us so to live. "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" - Ezekiel 36:27. We no longer try to keep the law (an utter impossibility); but, instead, the Law-Maker keeps us by His own indwelling. "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" - Galatians 2:20.

3. **THE BODY OR BULK OF SIN IS ANNULLED** - Romans 6:6. Sin in total is left unemployed, powerless. The Greek word for "destroy" is the same as in Hebrews 2:14. In His death, Jesus dealt the same blow to Satan and sin. Hence, we are no longer in bondage to sin. We are lifted out of sin's realm altogether. For it is written that "sin shall not have dominion over you: for ye are not under the law (sin's realm), but under grace" - Romans 6:14. Faith brings us and keeps us in this new realm of the Spirit where sin cannot touch us. We are free, eternally free.

4. **WE NOW LIVE UNTO GOD** - Romans 6:10, 11, 13. We have become willing bondslaves of righteousness - Romans 6:17, 18.

5. **"YE HAVE YOUR FRUIT UNTO SANCTIFICATION"** - Romans 6:22 R.V. There is no longer barrenness in the life now. Rooted in the love of God and walking in the Spirit, there must be fruitfulness. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" will increasingly abound.

6. **THE GLORIOUS END - "ETERNAL LIFE"** - Romans 6:22, 23. This is not as a result, but as a consummation of that with which we began. "If we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God" - Romans 6:8-10 R.V. **IDENTIFICATION WITH CHRIST!** What a relationship! Identified with Him in His death, in His burial, in His resurrection, in His justification, in His anointing with the Holy Spirit, in His service and sufferings, in His health and strength, in His joy and victories, in His present Priestly reign, in His future Kingly reign, and in His eternal state.

IDENTIFIED WITH CHRIST FOREVER! DYING TO SELF

"Dying to self" is a poetic expression. It sounds romantic, heroic, chivalrous, supernatural, and saint like. It is beautiful to read about, edifying to think about, easy to talk about, entertaining to theorize about, fascinating to write about, and refreshing to dream about. But it is hard to do. How many people are vainly dreaming that they are actually dying to self? The writer who used that expression goes on to say, "But it must be done. There is no abiding peace or power or prosperity without it." But we answer, "We fail to find in the Bible (and what else have we to guide us?) the first hint at dying to self. All this twaddle of dying to self is but self trying to execute self; and, hence, glorying in self-execution. Such a process only feeds self, and finally ends up in the worst state of self-righteousness."

What then is the remedy? How shall I get rid of self? This is the sad cry of multitudes. The Apostle uttered it in saying, "Who shall deliver me from the body of this death?" Hear his answer -

"I thank God through Jesus Christ our Lord" - Romans 7:24, 25. But how was it through Jesus? Paul tells us. We "died to sin." "Our old man (SELF) was crucified with Him." "We died with Christ" - Romans 6:2, 6, 8 R.V. Further: We "were made dead to the law through the body of Christ" - Romans 7:4 R.V. "I through the law died unto the law, that I might live unto God. I have been crucified with Christ." "In the Cross of our Lord Jesus Christ ... the world hath been crucified unto me, and I unto the world" - Gal. 2:19, 20 R.V.; 6:14 R.V. These words are unmistakably plain and unanswerably correct. They show who did the dying; namely, "we," or "our old man," or "I." Who are these three parties but "SELF"?

They declare when we died and where; namely, "with Christ." But He did not die when we made a full surrender, or when we laid all on the altar. He died over nineteen hundred years ago. He died on Calvary. There and then are where and when we died. Furthermore, these words declare to what we died; namely, "to sin," "to law," "to the world." They do not say that we died to self. Neither ought we to say it. Do not try to do something that God does not instruct you to do, nor try to instruct others to do so. Believe what God has said about self. Believe that He has done with the old creation, self, or the old man, just what He says He has. Until you do believe this, you will continue trying the hopeless task of "dying to self," "self-crucifixion," only make void the Cross of Christ. They virtually say that Christ did not die, or that we did not die with Him, or that we only partly died. Self killing, or dying to self, is both a failure and a crime. Your effort is in vain, and you make "Christ the minister of sin" - Gal. 2:17. For you say, by your self-effort, that Christ has not done what He expressly announces that He has done. "For ye (your old man, self) died, and your life (your new man) is hid with Christ in God" - Col. 3:3 Revised Version. God be praised forever!

THE SANCTIFICATION

In Romans the sixth, seventh, and eighth chapters, God gives His full thought about sanctification. Chapter six shows on what ground we may expect deliverance from the sin, and what attitude we must hold to obtain it. Chapter seven develops the power of the sin in us, and our utter helplessness in trying to put it down. Seeing the folly of self-effort on the one hand and our glorious victory in Christ on the other and reckoning on God's faithfulness, we are actually brought into a life of victory over sin by the indwelling Holy Spirit. This victorious life, the eighth chapter unfolds. Scripturally stated, sanctification includes the anointing with the Spirit. This is typically taught in Exodus 29:21, 36, 43, 44 and in Leviticus 8:12.

The anointing with oil was unto sanctification. Sanctification was to prepare for service. According to the Word of God, the anointing with the Spirit is necessary to accomplish our full sanctification. Negatively, sanctification is deliverance from sin; but, positively, it is Christ enthroned within through the fullness of the Holy Spirit. Christ Jesus is made unto us of God sanctification - I Cor. 1:30. He is our holiness. We have none apart from Him. No matter how free from sin we are, if we do not see that Christ's indwelling alone is our victory, we will go down in defeat again and again. Paul's nutshell testimony rings out most clearly here - "Christ liveth in me" - Gal. 2:20. As to personal experience, Christ's enthronement or indwelling in us is the great central doctrine of the New Testament. This is the sanctification. This is brought to us in the anointing with the Holy Spirit. Observe in chapter eight, the various phrases about the Spirit: "Walk ... after the Spirit." "The Spirit of life." "Mind ... the things of the Spirit." "In the Spirit." The "Spirit that dwelleth in you." Notice, too, that it is all in connection with Christ. "In Christ." "Christ in you." "The Spirit of Christ." "The Spirit of Him that raised up Jesus from the dead." Then observe that this sanctified life -

1. IS A LIFE FREE FROM CONDEMNATION. "There is therefore now no condemnation to them which are in Christ Jesus" - Romans 8:1.
2. It is a life "FREE FROM THE LAW OF THE SIN AND THE DEATH" - Romans 8:2.
3. We "WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT" - Romans 8:4. For "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" - Romans 8:9.
4. It is an experience of "LIFE AND PEACE" - Romans 8:6. LIFE MORE ABUNDANT and "peace ... as a river, and ... righteousness as the waves of the sea" - Isaiah 48:18. The Author of life and the God of peace fills the whole being with Himself, establishing in us His rest - Heb. 4:3, 10.
5. IT IS A LIFE OF VICTORY IN THE BODY. "If Christ be in you, the body indeed is dead on account of sin" - Romans 8:10. That is, the body died with Christ on Calvary. For the whole threefold man died in Christ's death. Hence, we expect no health or strength from the body of

itself. "But the spirit is life." We expect life, health, and vigor from "the Spirit of life" alone. This is much more than a healing touch. It is the abundant resurrection life of Jesus coursing through our mortal frame. "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies on account of His Spirit that dwelleth in you" - Romans 8:11 R.V. Many believers get healed; but they do not stay healed, because they have not grasped this truth. They try to keep their healing, instead of letting the Divine Healer keep them. "The Lord thy God in the midst of thee is mighty" - Zephaniah 3:17. In Romans 8:23, this risen life is called "the firstfruits of the Spirit."

6. IT IS A LIFE OF VICTORY OVER THE CLAMORINGS OF THE FLESH, which always "lusteth against the Spirit" - Gal. 5:17. However, we are not in debt to it in any sense. On the other hand, the Spirit lusteth against the flesh. "Through the Spirit," we make the deeds of the body to die continually - Romans 8:13. "Amelek" means "a people that lick up, that take away everything." They stand for the flesh, the old man. The flesh, if yielded to, absorbs all our spiritual life. "If ye live after the flesh, ye shall die" - Romans 8:13. But, like Moses, we have an altar (Christ) whose name is "Jehovah-nissi (the Lord my banner): For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." And "will utterly put out the remembrance of Amalek from under heaven" - Exodus 17:14-16. He will completely subdue the flesh, if we yield to Him and give Him time. Do not try to conquer and control yourself. Let God do that. By simple faith in the indwelling Christ, keep the old man, the self-life, in the death state.

7. IN CHRIST, WE ARE LED BY THE SPIRIT and have the deep assurance of sonship with God and the bright hope of being glorified with Christ - Romans 8:14-17. We "grow up into Him (Christ) in all things" - Ephesians 4:15.

8. THIS SANCTIFIED LIFE IS ALSO ONE OF INTERCESSION FOR OTHERS. This is the sublimest and most far-reaching phase of the Spirit-filled life. It is to be learned after we have the anointing with the Spirit. We learn to yield to God. The Spirit helps our infirmities. He teaches us how to pray. He groans out inexpressible prayers through us. "Epaphras," which name means "covered with foam" through agonizing in prayer, was a striking example of such a priestly life - Col. 4:12. Let us wait on the Lord, and learn how to behave ourselves mightily in prevailing petitions for others.

9. THE SPIRIT-FILLED LIFE IS ONE OF PERPETUAL ADVANTAGE. It begins with - "And we know that all things work together for good to them that love God, to them who are called according to His purpose" - Romans 8:28-39. No failure, no defeat, no loss; but present victory and eternal gain.

PENTECOST AND SANCTIFICATION

We have dealt with our personal experiences in a sanctified or Spirit-filled life. Now we come to that which has to do especially with our relation to others in a sanctified life. The predominating thought in Pentecost is power. The first chapters of "The Acts" record great achievements, mighty signs and wonders, the dexterous manipulation of dynamics, the turning of many to righteousness, the slaying of the living, and the raising of the dead. All this was through the Name of Jesus, thereby demonstrating the PURPOSE OF PENTECOST.

It is one thing to have the anointing with the Holy Spirit and speak in tongues and enjoy our Christian life. It is quite another thing to turn this anointing into much blessing to many. The former is shown in Romans twelve. Here we read of service, faith, offices, gifts, prophecy, exhortation, and giving. The first verse puts it most strongly - "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is not a consecration to get sanctified. It is a sanctified consecration to wholehearted service. Now that we are filled with the Holy Spirit, the most reasonable thing to be expected of us is untiring self-sacrificing service in behalf of others. The lives of the first disciples forcefully illustrate this fact. "They that were scattered abroad went every where preaching the Word" - Acts 8:4. This was the purpose of Pentecost. But we wish to emphasize here especially the POSSIBILITIES OF PENTECOST.

These are wrapped up in the Name of Jesus, and their measure is determined by the power that raised Jesus from the dead. In the first chapters of pentecostal apostleship, constant reference is made to the resurrection of Jesus. It was to the Jews the unanswerable proof of His Messiahship. Hence, they hated this doctrine with bitterest hatred. For, if it were true, they were under obligation to accept Him as such. This they would not do. Nevertheless, "with great power gave

the apostles witness of the resurrection of the Lord Jesus" - Acts 4:33.

Paul saw this truth and made heroic use of it. He wrote to the Ephesian assembly of "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenlies" - Eph. 1:19, 20. It is evident that God never before exercised such mighty energy as in that event. The same power operated in the first disciples, and Paul affirms that it is at our disposal during this age. How much of it are we venturing to appropriate? Are we receiving the grace of God in vain? It is to be feared that many are. Noah bore the animal world in the ark on the crest of the angry flood. Moses heaped up the waters of the sea. Joshua divided the Jordan, and made the sun obey his word. They did these things by faith. But a Greater than they has come. Those were but shadows of the better and bigger achievements of this age. Those men were only types of Him who sits as the Prince with His Father on the throne of universal empire, wielding the scepter of grace for all who will believe. He exclaimed: "All authority hath been given unto Me in heaven and on earth" - Matthew 28:18 R.V. Later, He gave this tremendous word to the defeated nine - "And nothing shall be impossible unto you" - Matthew 17:20. Did Jesus mean what He said? Did He mock His own whom He loved even to death? No, for it is written that "they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following" - Mark 16:20.

THE NAME OF JESUS is the leverage of this power. Apostolic annals demonstrate this fact. "His Name through faith in His Name hath made this man strong." There is none other Name." "They called them, and commanded them not to speak at all nor teach in the Name of Jesus" - Acts 3:16; 4:12, 18. All the resurrection power of Jesus is in His Name. Hence, by faith, we can set this Name over against all sickness and all the power of the enemy; whereupon, all the power of God, if need be, will operate at our command. "Ask what ye will." The Name of Jesus - that worthy, responsible, renowned, Almighty Name - is at our service.

Why do we employ it so little? Parents may set this Name over against the ugliness of incorrigible children and demand behavior. Believers may set this Name over against their unbelieving companions and secure a better order of things. Pastors and evangelists may set this mighty Name over an audience compelling attention, repulsing the demons, subduing the flesh, and holding the devil in abeyance by its power. By faith in this Name we can put the Spirit of conviction on souls though they be miles away. We may set in operation cottage meetings and tent meetings and kindle pentecostal fires. We may place this Name as an impenetrable hedge around the work of the Lord so that no counterfeiters can get in to destroy it. We may hold it over the unruly and whisperers and disturbers of the peace; and, sooner or later, they will yield to its sweet influences and humble themselves or withdraw. Nothing shall be able to stand before this Name. NOTHING. Such is our "reign in life by One, Jesus Christ" - Romans 5:17. But all of this is dependent upon our faith. It is to "US-WARD WHO BELIEVE" - Ephesians 1:19. There is the power and the all-sufficient Name, but our faith must put them to work. We may have the Holy Spirit and yet remain dwarfs in grace, if we do not see and appropriate what is in Christ Jesus for us. We may enjoy Christ's indwelling in some measure, and yet not be of much account to Him because we do not believe Him in behalf of others. It is too true that no man "stirreth up himself to take hold" on the Lord for the welfare of his fellows - Isaiah 64:7. Brother, this unlimited power and this Almighty Name are at your service. The scepter of grace is extended to you continually. Will you walk in and, by simple faith, take hold? Will you begin to move men by moving the Hand that made them? Will you walk out into battle and expect this Power to answer to the call of faith? Venture on Him in prayer. Venture freely. Faith is the victory. Believe God and go forward. With double emphasis, Jesus proclaimed: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, I will do it" - John 14:12-14.

Thus, this Scripturally sanctified life becomes evermore an up-going unto God, an on-going in God, and a successful out-going with God, in behalf of the whole wide world. Glory be to the eternal Name!

MEETING THE MASTER FACE TO FACE

I had walked life's way with an easy tread,
Following where comforts or pleasures led;
Until one day in a quiet place,
I met the Master face to face.
With station and rank and wealth as my goal,
Much for my body, but none for my soul;
I had entered to win in life's big race,
When I met the Master face to face.
I had built my castles and reared them high,
And their towers had pierced the deep blue sky.
I had sworn to rule with an iron mace,
When I met the Master face to face.
I met Him, I knew Him; and blushed to see
That His eyes, full of sorrow, were fixed on me.
I faltered and fell at His feet that day,
While my castles vanished and melted away.
Melted and vanished and, in their place,
I saw nought else but my Master's face;
And I cried aloud: "Oh, make me meet
To follow the marks of Thy wounded feet."
My thought is now for the souls of men -
I have lost my life to find it again -
Ever since that day in a holy place
I met the Master face to face!