

The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—sa. 35-8

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"A SECOND BENEFIT"

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"And in this confidence I was minded to come unto you before, that ye might have a second benefit." 2 Cor. 1:15.

The word translated benefit here means grace or blessing. Dr. W. B. Godbey in his Commentary says the word "charis" means grace or blessing, but here has the weak translation benefit. He says that of the one hundred and twenty times the word occurs in the New Testament this is the only place it is so translated. Dr. Adam Clarke, the greatest of commentators, says that it means "Second blessing."

All the passages referring to entire sanctification, holiness, Christian perfection, are to believers, or converted people. "Husbands, love your wives even as Christ also loved the Church and gave himself for it: That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:25, 26. Who is it that is to be sanctified and made holy? It is the church; no comment needed. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." 2 Cor. 7:1. Here again it is not sinners or backsliders addressed but the "dearly beloved," saved people, and what was it they were to do? Was it to repent and get pardon? No, but they were to cleanse themselves from all filthiness of flesh and spirit finishing the work of holiness already begun in regeneration or conversion.

"Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. 5:22-24. Again we see it is believers who are to be sanctified wholly. If that was done in conversion why is it the Apostle is here telling the Church that God would sanctify them wholly, and praying that it may be done. The work of sanctification was not complete, but he assures them that it will be, for he says, "Faithful is he that calleth you, who also will do it."

I will cite only one more passage though there are many more, but space forbids. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Who are the ones to be cleansed from all sin? The Church, believers, those who are walking in the light. What were they to be cleansed from? All sin. Not sins, but the sin principle. As Wesley calls it, the "residue of sin." If they were sanctified when converted, why this? What was the condition laid down here for the cleansing? Walking in the light in fellowship with God and he with them. We see nothing is said about repentance and sins, but something about getting rid of inbred sins, and the directions given is walking in the light. Jesus said, (John 17:17),

"Sanctify them through thy truth; thy word is truth." Truth or light spoken of here shows how sanctification is accomplished; as we read the word it reveals the need in us, and teaches us the provision in the redemptive scheme, holding up to us the promises for it and showing us the conditions upon which we may receive it. And so, if we walk in this light, that is, take the definite steps laid down in the word, God does his part and the Holy Spirit applies the blood of Christ which cleanses us from all sin.

The baptism of the Holy Spirit (which is another term for entire sanctification) only came upon, or was given, to believers; there is not a single exception in the New Testament. The one hundred and twenty on the day of Pentecost were all devout Christians, anxiously waiting for the promise of the Father. In the fourth chapter of Acts we find there was a second general baptism of the Spirit, when no doubt many of the three thousand converted at Pentecost and many more converted in the days following received the baptism. When the church at Jerusalem heard about Phillip's revival in Samaria they sent Peter and John, who went and confirmed the believers in the faith, laying hands on them and praying and they were filled with the Holy Ghost. Peter went down and preached the gospel to the heathen centurion, Cornelius, who had used the light he had and was already a devout Christian, and his household and many of his servants and soldiers had been led by him into the light and were ready for the baptism of the Holy Spirit, so he came upon them.

At Ephesus, Paul found twelve of the converts of Apollos' revival and said unto them, "Have ye received the Holy Ghost since ye believed?" And they said, "we have not so much as heard whether there be any Holy Ghost." So he proceeded to baptize them in the name of Jesus, and laid his hands upon them and they were baptized with the Holy Ghost. The question about when they believed and since they believed has been discussed extensively, but the facts settle the case, for they did not receive him when they believed, nor had they since, but when Paul laid his hand on them and prayed they received him, just as Paul did when Ananias came and laid his hands on him.

In the year 1768, writing in Journal, Vol. 3, on page 347, Mr. Wesley says, "Blessed be God, though we set a hundred enthusiasts aside, we are still encompassed with a cloud of witnesses who have testified and do testify in life and in death, that perfection which I have taught these forty years! This perfection cannot be a delusion, unless the Bible be a delusion too!" His position on the subject remained the same through his long life, and his writings up to a short while before his death showed no change.

Adam Clarke, the great commentator, Richard Watson, the great logician and theologian, John Fletcher, who publicly confessed entire sanctification, and although he had been of a fiery and high-tempered disposition, after the profession he was never known to lose his temper, and writers say of him that he was one of the holiest men who ever lived, and Asbury, Coke, Mc-

Kendree and the Bishops of the American Methodist Church down to about the beginning of the twentieth century. In 1874 all the bishops of the M. E. Church, South, in their address to the Church said in part: "Extensive revivals of religion have crowned the labors of our preachers and the life-giving energy of the gospel in the conversion of sinners, and sanctification of believers has been seldom more apparent among us. The boon of Wesleyan Methodism as we received it from the fathers has not been forfeited in our hands."

Twenty years later, in their address in 1894, the Bishops of the M. E. Church, South, said: "The privilege of believers to attain unto a state of entire sanctification, or perfect love, and to abide therein is a well known teaching of Methodism. Witnesses to this experience have never been wanting in the church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic order jewels of the church. Let the doctrine still be preached, and the experience still be testified."

Dr. Lovic Pierce, father of Bishop George F. Pierce, had a long and useful ministry; licensed in 1804 he preached about 75 years or to about 1880. He said in his little book on sanctification that, "During the first twenty years of his ministry 95 percent of the members and ministers either had the experience of Christian Perfection or believed in it and were seeking it, but now," he said, "the majority are living in antinomian indifference to it, neither believing in it."

There was a drift away from it and the time is located by this great preacher whose life covered that main period of the drift; and the main cause is not far to seek; it is very clear, this was the period of the greater effort in colleges and universities, and these led in the way substituting education for the power and work of the Holy Spirit, and this is not putting educated preachers over against ignorant preachers, but it is an indictment against the kind of education, and that tendency begun then has been gaining in momentum till at present it is saturated with unbelief in the fundamentals of the Bible and of Methodism.

I appreciate all the efforts to restore revival conditions, but we will never do it until we take away the shields of brass and put in the shields of gold. Substitutes will never do it; it is the work of the Holy Spirit to revive, to save and to sanctify, and he must be honored by a real vital faith or all efforts will fail.—Pentecostal Herald.

THE PRAYERLESS SPIRIT IS—

- A spirit of criticism.
- A spirit of worldliness.
- A spirit of carelessness.
- A spirit of self-seeking.
- A spirit of self-sufficiency.
- A spirit of indifference that the church is lukewarm.
- A spirit willing to be reconciled to the fact that men are to be forever without God.