

THE BEATITUDES

Dr. P. Wiseman

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(2) The peacemakers are blessed because they have peace with God through our Lord Jesus Christ (Rom. 5:1). They not only have peace "with" God, but also they have the peace "of" God (Phil. 4:7). "The peace of God, which passeth all understanding." "There is no peace, saith my God, to the wicked." But they "are like the troubled sea . . . whose waters cast up mire and dirt" (Isa. 57:20-21). The children of God have peace; they are children of peace.

(3) The peacemakers are blessed because they seek the peace of others. Having peace within their own hearts and minds, they long for others to enjoy the same blessing. This is natural. To His own, to those to whom He had given His love, Jesus said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven". (Matt. 5:44-45).

(4) The peacemakers are blessed because they pursue peace. "Peace pursue and the sanctification without which no man shall see the Lord" (Heb. 12:14, R.V.) Peacemakers not only pursue peace—and there is no contradiction when we realize the "follow after" of the Christian life—but also they pursue it in behalf of others. "First keep thyself in peace," said Thomas A. Kempis, "and thou shalt be able to keep peace among others."

This may be argued, first, from the Beatitudes already enumerated and enlarged upon: "The poor in spirit" desire peace with God and man; "the mourner" mourns for it; "the meek" have the outstanding characteristic for peace; "the hungry and thirsty" are satisfied only with a filling of peace among other fruits of righteousness; and "the pure in heart" enjoy it, rejoice in it, and are anxious that others receive it.

The truth of the text may be argued, second, from the fact that peacemakers are men of the Book, the Bible. They follow the directions and admonitions of the Book: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church". (Matt. 16:15-17).

And, third, the peacemakers are radiating influences for peace in the home, in the community, in the church, and in the world. Nothing in Dr. Wilbur Chapman's life influenced him like the sight of his mother, when he was but three years of age, as she sat in her chair, her knitting in her lap, her hands clasped, her face heavenward, weeping as she sang:

Come, Thou Fount of ev'ry blessing,
Tune my heart to sing Thy grace.

Every aspect of the peacemaker's life reflects peace. St. Paul, in speaking of the thought life, put it in beautiful philosophy: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these

things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you". (Phil. 4:8-9). Peacemakers radiate peace in their thought life, in their word life, and in their deeds.

The third cluster on the tree of the fruit of the Spirit is peace. "The fruit of the Spirit is love, joy, peace," etc. (Gal. 5:22-23). To be a Christian is to "live in peace," and that means to be a peacemaker. Christians are ambassadors of good will at large!

THE SECOND WORK OF GRACE

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experience of entire sanctification; hence the absolute necessity of first being clearly and definitely justified. To have doubts relative to your present acceptance is certain to leave you in confusion and darkness. If clearly justified, drive a stake, praise God, stick to your facts, and push on.

Consecrate Yourself

Being fully assured in your own heart that the past is all under the Blood, and that you are now a child of God, the next step is to present and consecrate yourself a "living sacrifice, holy, acceptable unto God, which is your reasonable service"—for the express purpose of letting the Lord sanctify you. This consecration must be unreserved, and unconditional—including all the past, the present, and the future—to be, to do, to go—as He may direct: the pledge of an eternal "yes" to all the will of God; all you know, and all you do not know; all you have, and all you ever will have; all you are, and all you ever will be; so that you can gladly and freely say, in the language of Rev. John Inskip, "O Lord, I am wholly and forever Thine"; until you reach an assurance in your own consciousness that your all is on the altar. To doubt at this point—that you are all on the altar, or that your consecration is complete—is certain to hinder you in taking the next step. There seem to be stages in the process of a full consecration. The first is, I am willing to consecrate; the second is, I am trying to consecrate; the third is, I do yield up and consecrate my all to Him.

Objective and Subjective Consecration

Perhaps we should yet distinguish here between an objective and a subjective consecration. A person may be objectively consecrated to a work—such as the ministry, or deaconess work, or even that of a missionary—and devote himself wholly to said work, and yet not be wholly sanctified, or experience "the second blessing, properly so called." An objective consecration is made in order to do some particular work for the Lord, whereas a subjective consecration is made in order that the Lord may do something for us—with a readiness for Him to use us as He may see fit; but, primarily, that He may purify and sanctify the heart.

The Coupling Link

The fourth step in the process is to believe that God now accepts the consecration made, and that according to His promise the altar now sanctifieth the gift (Matt. 23:19). Consecration is not sanctification, but is the antecedent and condition of sanctification. Faith is the coupling link between the human act of consecration and the divine act of sanctification. It is not sufficient to believe that He can, and that He will; but the soul must ven-

ture on the promises, and believe that He does, now, sanctify. We have sometimes found it helpful to reason as follows: "God is willing and I am willing; God is ready and I am ready; and seeing I have now fully met conditions in laying my all upon the altar and thus have done my part, I dare now to believe that God is equally faithful, and now fulfills His promises and does His part, and now sanctifies me wholly."

The Last Test

Multitudes linger at this point, seeking to feel rather than believe. But the soul can never feel, nor can the Spirit witness to, something you do not possess; and you cannot possess until by faith you accept the blessing promised. "Sanctified by faith" (Acts 26:18). We are not sanctified because we feel; rather, we feel because we are sanctified. Frequently, the last test to our consecration is in giving up our way of obtaining the experience and allowing Him to manifest himself as He may choose. "I can, and I will, and I do believe"—not because I feel, but because He is faithful who has promised—that Jesus now sanctifies my soul. If I do not feel as I had expected, or as others have said they felt, I will stick to my facts, rest upon the promise, and keep on believing that Jesus sanctifies me now. He does not require that I feel, but that I believe.

Clinching the Nail

The fifth step is to confess with the mouth, and witness to what we believe. Faith does not seem to be quite perfect until confession is made. At any rate, they seem to go hand in hand. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" is all in the same verse (Rom. 10:19). We have sometimes thought, faith drives the nail, and testimony clinches it on the other side, so the enemy cannot draw the nail. "They overcame him (Satan) by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11). One may not confess to feeling what he does not feel, but confess what he believes, and thus honor God by the declaration of faith, knowing that the promises cannot fail, nor God's Word be broken. "According to your faith be it unto you" is His word to every trusting, believing heart.

DISTRICT RALLIES

Time for our districts to have a Young People's Rally. Why not every district plan a Rally this year. Presidents of Societies ought to get together at the quarterly meeting business session and plan for a Rally. These Rallies are a blessing to the district and the churches in general. Our Denomination needs an active young people's group, so shall we see to it that we pray and plan for that Rally as soon as possible.

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