

Sanctification and Service

By R. G. Flexon
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It is interesting to note how God has associated sanctification with service. In noticing scripture in this connection we will, of course, need to keep in mind that to sanctify, to cleanse, to fill with the Holy Spirit, are used at times in the Bible synonymously.

Godet in his commentary on John 17:17 says, "The word 'hagiazem,' to sanctify, is not synonymous with 'katharizein,' to purify. Holy," he says, "is not the opposite of impure but simply of the natural or profane (without the idea of defilement). To sanctify is to consecrate to a religious use what hitherto had pertained to the common life, without the idea of sin—Jesus, therefore, is saying, sanctify them, ask for them a will devoted entirely to the good—that is, to God and his service, and consequently the task that God gives them in the world. All their forces, all their talents, all their life, are to be marked with the zeal of consecration to the great work of salvation of men; a thing which implies the renouncing of all self-gratification however lawful it may be, the absence of all interested aims of all self-seeking. This is the sublime idea of all Christian holiness.

Godet asserts that separation from all defilement is essential to proper service for Christ.

Adam Clarke says that the word "sanctify" in this verse has two meanings. (1) it signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and his service. (2) It signifies to make holy or pure. The prayer of Christ may be understood in both these senses."

We often find negative and positive sanctification thus included in the same verse of scripture. It is so used in both Testaments and in every dispensation.

David said, "Create in me a clean heart" (Psa. 51:10). "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:13). Malachi said, "And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:3). In these verses we have service following cleansing.

We come to the New Testament to Paul's writings and read, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14). Also, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use" (II Tim. 2:21). Luke tells us, "That we should be saved from our enemies, and from the hand of all that hate us ... that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:71, 74, 75).

In all of these scriptures we are taught by inference, at least, that we are saved to serve; but in the above scriptures that service to God is always enanchanted by sanctification.

When Jesus was about to leave his disciples he commanded them to tarry in Jerusalem for the coming of the Holy Spirit whom he had been telling them would be sent to them after his departure, and he declared that when they had received him he would give them power for service as witnesses.

In this prayer we notice our sanctification is entered in Christ and Christ in us, for he concludes his prayer with this statement: "that the love wherewith thou hast loved

me may be in them, and I in them." There is no Christian life apart from Christ but Christ cannot live in us except by the Holy Ghost. Paul said, "Of him are ye in Christ ... who of God is made unto us ... sanctification" (I Cor. 1:30).

You cannot lay up a stock of holiness. It is a constant drawing on Christ and his holiness to keep us pure. Wesley said, "The minute you separate from Him you have nothing left but unholiness." Perfect purity, plus perfect love in the heart of any individual through the efficacy of the blood of Christ by the power of the indwelling Holy Spirit, equals personal sanctification. And personal sanctification produces vision, objectivity, and aggressive service.

The Secret Of Power

by Commissioner Brengle.

If I were dying, and had the privilege of delivering a last exhortation to all the Christians in the world, and that message had to be condensed into three words, I would say. "Wait on God."

Everywhere I go I find back-sliders by the thousands, until my heart aches as I think of the great army of discouraged souls, of the way in which the Holy Spirit has been grieved, and of the way in which Jesus has been treated.

If these backsliders were asked the cause for their present condition, ten thousand different reasons would be given, but after all, there is but one, and that is this: they did not wait on God. If they had waited on Him when the fierce assault was made that over-threw their faith, robbed them of their courage and bankrupted their love, they would have renewed their strength, and mounted over all obstacles as though on eagles' wings. They would have run through their enemies and not fainted.

Waiting on God means more than a prayer of thirty seconds on getting up in the morning and going to bed at night. It may mean one prayer that gets hold of God and comes away with the blessing, or it may mean a dozen prayers that knock and persist and will not be put off until God arises and makes bare His arm on behalf of the pleading soul.

There is a drawing nigh unto God, a knocking at heaven's door, a pleading of the promises, a reasoning with Jesus, a forgetfulness of self, a turning from all earthly concerns, a holding on with determination to never let go, that puts all the wealth of wisdom and power and love at the disposal of a little man, so that he shouts and triumphs when all others tremble and fail and fly, and become more than conqueror in the very face of death and hell.

It is in the heat of just such seasons of waiting on God that every great soul gets the wisdom and strength that make it an astonishment to other men. They, too, might be "great in the sight of the Lord" if they would wait on God and be true, instead of getting excited and running to this man and that for help when the testing times come.

The Psalmist had been in great trouble, and this is what he says of his deliverance: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up almost out of a horrible pit, out of the miry clay and set my foot upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

The other day I went to a poor little church where about everything had been going wrong. Many were cold

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