

A Warning With A Reason

By F. A. Dunlop

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption". Eph. 4: 30.

The position we have taken in our previous articles is: The Holy Spirit, since Pentecost, is the sole Administrator or saving grace. Sinners must consent and conform to the ministry of the Spirit in order to make that grace effectual in their behalf. To encourage such a spirit on the part of sinners is the purpose of our text for the Spirit can be grieved, and the sinner can be lost.

The language of the Text bespeaks the temperament of the Spirit. The word "grieved" is meaningful here. This is not the hurt of an enemy, out of a lover. An indifferent person could be insulted, enraged, but the Holy Spirit is "grieved"—His heart is broken. He labors long and well to save sinners; He tarries where lesser loves would have left; He "strives" because He cares. No man will charge Him with unfaithfulness in that Day—His patience is our human shame!

Paul informs us of what the Spirit would lead us to if we would but follow:

First, He would lead us into Holiness. Verse 24. And the Holiness He would lead us into is "true holiness". We have a lot of pseudo-holiness around, and it can be detected by its negatives—the holiness it denies. Paul gives us a pretty clear picture of true holiness in verses 23, 24. It is a "putting off the old man," and a "putting on the new man." This very well comprehends "true holiness." Unless we emphasize the eradication of sin—the putting off the old man—we can never replace the lack, invent what we may. Power is a by-product of purity, as is joy and liberty. We "put off the old man," that we might "put on the new man." If Christ would purify the Hebrew Temple before He would minister therein it is quite likely that the Holy Spirit would purify the temple of men's hearts before he enters to abide. The Holy Spirit is grieved when believers refuse to conform to His will in this we doubt not.

The Holy Spirit would lead to righteousness of life: Rightness in speech, rightness in temper, rightness in society. See verses 25-29. If the Holy Spirit had His way, the Christian church would flourish in godliness; but herein is the tragedy — our with-holding. Men will not conform, and the Spirit cannot save.

Jesus gave us a significant word on this: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matthew, 12: 31,32.

One must ask, why this difference? Surely sin against One is no greater than sin against the Other. The answer seems to rest in this: The Holy Spirit succeeds the Son in the Divine plan of Salvation, therefore, an act of sin against the Son can be followed by an act of repentance and faith on the part of the offender, making way for the Spirit to apply all the saving merits of the Atonement for his forgiveness and recovery from sin, but when the Holy Ghost is resisted and His ministries rejected there is no other Agent to turn to. Salvation is not merely a wish of man, it is a work of God. Hence, when man by resistance cuts himself off from the Worker, he stands in the awful darkness that surrounds a lost soul. Therefore, "grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption."

Theories About Sanctification

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individual is accounted holy. This theory clearly makes void such passages as: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7); and "But now being made free from sin" (Rom. 6:22). According to this theory, Satan has despoiled the holiness and image of God in man and Christ cannot restore it. But Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

The sixth theory is, that sanctification is an experience subsequent to regeneration, conditioned upon entire consecration and faith, the privilege of every believer, to be experienced and enjoyed in this life. That by the baptism with the Holy Ghost inbred sin is destroyed and the heart perfected in love.

These believe that sin never has gone so deep into the soul, but that the blood of Jesus can go deeper. That "where sin abounded, grace did much more abound." Jesus believed sanctification a divine act, for he prayed the Father to sanctify the disciples, John 17:17. Indeed, the Trinity enters in our sanctification. God the Father wills our sanctification, I Thessalonians 4:3. In order to provide our sanctification Jesus suffered without the gate, Hebrews 13:12. And the Holy Ghost witnesses to our sanctification, Hebrews 10:14, 15. It is said of Bible saints, they were "sanctified by God the Father," Jude 1; also that Jesus sanctifies, Ephesians 5:25-27; and of the offering up of the Gentiles it was said they were "sanctified by the Holy Ghost" (Rom. 15:16).

In Acts 26:18 we find that sanctification is obtained by faith. Seeing it is a work that God must do for us, we need not wait for growth, death, or purgatory, but may by faith enter this blessed experience the instant the consecration is entire and complete. While there is a gradual approach to the experience from the human side, the divine work is instantaneous Hallelujah!

IS THERE A DOUBLE STANDARD?

"Does God have a double standard?" was the challenging question of a returned missionary as he addressed a convention recently. Does God have one standard for the missionary, and another for the layman; one for the man or woman who has dedicated himself or herself to foreign service, and another for the Christian who remains in secular work at home?

In the mind of the average Christian there is, consciously or unconsciously, a double standard. He has a standard which he expects a missionary to meet, and is often very out-spoken, if that one fails to measure up. This standard is usually a high one which he expects of his missionary. He expects his missionary that he is supporting, to be a deeply consecrated person—one who is willing to sacrifice all to be an ambassador of the Cross of Jesus. He expects that he should be willing to live on a meager salary and to forego many of the comforts of life.

We are not questioning Mr. Average Christian's right to such a standard for his missionary. Our question is, however: Does God have another standard for him? Is the New Testament norm any different for the layman than for the Christian worker?

Should the lay person at home feel free to live without sacrifice, lavish material things upon himself and his family, with little or no thought of his stewardship of that which God has entrusted to him? Is he free to live without

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