



HOW TO BE SANCTIFIED

KEY VERSE:

And the very God of peace sanctify you wholly (1 Thessalonians 5:23).

Psalm 51:2. Wash me thoroughly from mine iniquity and cleanse me from my sin.

3. For I acknowledge my transgressions: and my sin is ever before me.
4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
5. Behold, I was shaped in iniquity; and in sin did my mother conceive me.
6. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt makemeto know wisdom.
7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Romans 12:1. 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.

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Hebrews 9:11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. 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:

14. 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?

Background Scriptures

Ezekiel 36:27; John 16:12-15; Romans 5:1-5

Devotional Reading

Ephesians 3:14-21 II Thess. 2:13-17; Hebrews 8:10

Central Truth:

Conviction of need is a condition for the personal quest after holiness.



THE LESSON EXPOSITION

BACKGROUND

There are various types and symbols in the Bible illustrating the experience and life of holiness. One of these types is the deliverance of Israel from Egyptian bondage and their passage into Canaan. The hard bondage in Egypt is typical of the life of the sinner. Jesus said, "Whosoever committeth sin is the servant of sin" (John 8:34). In the same chapter of John Jesus declared His ability and desire to make one free from sin's slavery. God's opening up the Red Sea for the escape of those being pursued by Pharaoh is typical of the deliverance Christ brings to a yielding, penitent sinner.

The distance from Egypt to Canaan is typical of the time between justification by faith and sanctification by faith. The short and brief time by way of Kadesh is typical of God's desire that the believer enter soon into the experience of holiness. The long delay and wilderness wandering is also typical of the unnecessary, prolonged delay which too many experience between conversion and sanctification.

The passing over Jordan and entrance into Canaan is typical of the believer's entrance into the Canaan land of perfect love. This crossing over and entrance into is, like the crossing of the Red Sea, by an act of faith. The priests had to press forward, putting their feet to the water, before the Jordan opened, allowing the people of God to pass over and into Canaan.

The milk and honey and the grapes of Eshcol were typical of the feast of good things prepared for those who will go on unto perfection (Heb. 6:1), "the fulness of the blessing of the gospel of Christ" (Rom. 15:29). The entrance into the experience is by obedience, consecration and faith.



I. AN ACKNOWLEDGEMENT OF NEED (*Ps. 51:2-7*)

Psalm 51:2. Wash me thoroughly from mine iniquity, and cleanse me from my sin. "Psalm 51 is a prayer, first, for forgiveness, with a humble confession of sinful deeds springing from a sinful nature as their bitter root and then for renewal and sanctification through the Holy Spirit. The psalm is entirely addressed to God. The penitent soul cried for forgiveness on the basis of confession. Suddenly the intensity of conviction deepened as the act of sin was traced back to its reason in the pollution of the nature. This led to a deeper cry. As the first was for pardon and the call for purity, there is a natural movement of thought from the cry for pardon, through insight into the deeper problem, on to prayer for purity and promise of praise and service" (Terry Pollard).

3. For I acknowledge my transgressions: and my sin is ever before me. "Here is the forthright confession of a need. Here is the acknowledgment of a man who could not escape his own sin. David felt deeply the guilt of his conniving, lying, adulter, and finally murder. Behind these transgressions, he caught sight of their root cause and prayed for the Lord to cleanse him. There was no masking or excusing the depth of his need" (Terry Pollard).

4. Against thee, thee only, have I sinned, and done this evil. "Although others have been greatly wronged, essentially all sin is seen to be against God, and God will be its Judge. The last part of verse 4 might be translated, 'Yes, thou art just in thy charge, justified in thy sentence' (Moffat)" (Terry Pollard).

5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. "Conviction deepened to include not only what the psalmist had done, but what he was by nature: **shapen in iniquity**, conceived in sin. Sinful tendencies and dispositions go back to a racial pollution, part of man's liability as springing from a fallen race" (Terry Pollard).

6. Behold, thou desirest truth in the inward parts. This verse is a statement coming from the heart of David, as he so earnestly sought God through confession and repentance, crying out the desire of God for all humanity and yet admitting that his heart nature had not been truthful.

7. Purge me with hyssop. This petition is alluding to the ceremonial purification of persons who had been healed of leprosy (*Lev. 14:1-9*). David's awareness of his enormous impurity caused him to ask for a strong cleansing agent and the ceremony which the leper would have. To be healed of leprosy was a marvellous transforming event. To be cleansed from sin is far better! **Wash me, and I shall be whiter than snow.** This expresses the hungering and thirsting of David's soul to be free from the defilement of sin and his complete dependency on his God to perform the work. Oh! if all children of Adam's race would follow David's example in seeking God for forgiveness and cleansing.



II. THE CONSECRATION OF A LIFE (*Rom. 12:1, 2*)

Romans 12:1. I beseech you therefore. "As the grand deduction from the great doctrine of justification and sanctification by perfect faith taught in the last eleven chapters, I beseech you, **brethren**, consecrate yourselves by full faith unto God's perfect will" (**Whedon's Comm.**). **By the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.** "The apostle sets out with the idea of an entire devotion, i.e., offering up of one's self to God, as the fundamental moral principle of the Christian (renunciation of vice being the fundamental moral principle of the man who lives under the law). The motive of this is the mercy of God (manifested in Christ), which must call forth a return of love; and the devotion is represented as absolute, inasmuch as it extends even to the body – thus presupposing the devotion of spirit and soul. It is only in this absolute entireness that devotion to God has a meaning and significance; the Lord of all requires every man to give his all" (Olshausen on the Romans).

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. "This is an amazing goal in Christian ethics. It is all the more amazing that grace has actually put it within the reach of those who offer themselves as living sacrifices to God. Here are both the dynamics and the pattern of Christian ethics. What was totally impossible to those living only by a list of rules is now possible by the transforming power of the Holy Spirit" (**Wesleyan Bible Comm.**).



III. THE CLEANSING OF THE HEART (*Heb. 9:11-14*)

Hebrews 9:11, 12. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. "The function of all worship is to bring man into contact with the eternal realities. That was what the worship of the Tabernacle was meant to do; but the earthly Tabernacle and its worship are pale copies of the real Tabernacle and its worship; and only the real Tabernacle and the real worship can give access to reality. There can be no religion without sacrifice. Purity is a costly thing; access to God demands purity; somehow man's sin must be atoned for and his uncleanness cleansed. Until that happens there can be no access for men to God. With these ideas in mind, the writer to the Hebrews goes on to show that Jesus is the only High Priest who brings a sacrifice that can open the way to God; and that that sacrifice is Himself" (William Barclay).

13, 14. 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. Here the writer referred to the sacrifice which the Jews were accustomed to making under the old covenant with God. Having

called attention to those as the shadow or figure of the true sacrifice, he moved ahead to declare that the sacrifice that Jesus brought was far greater and far more effective. **Who through the eternal Spirit.** Reference here is to "the divine Spirit of the Godhead which Christ himself had and was in His inner personality ... The eternal Spirit is absolute spirit, divine spirit, and thus self-conscious, laying down its own course purely of itself unbound by conditions, simply and entirely free" (**Alford's Greek Testament**). This was not legal mechanism that was working in the sacrifice of Jesus; it was the Spirit of God. His death on Calvary was not done because of any prescribed ritual mechanically carried out. It was done because the will of Jesus obeyed the will of God, for the sake of man. **Offered himself without spot to God.** Through His sinless life and sacrificial death He entered into the Holy of Holies.

Thus, the provision was made to **purge your conscience from dead works.** The word **conscience** refers to the inmost soul of man, which is polluted by sin. And the purging or purifying thereof occurs as a regenerated person enters into the experience of entire sanctification, which is the cleansing of the heart as a second work of grace.



"KEY" COMMENTS

And the very God of peace sanctify you wholly (1 Thess. 5:23).

"It is a magnificent victory when the divine Christ thunders at the gates of a human soul, with the law of righteousness, until the ruler, Will, gives up the key, opens the gates, and admits the Mighty to Save. The black banner is pulled down, and the cross is reared. The city is under new government; there are new laws, new life, new joys, new plenty. But the rebels have retreated to the citadel, and armed forces have possession of it. The city is loyal, but nothing is safe so long as the citadel is held by the enemy. It must be stormed, taken, destroyed. As the Bastille was taken, torn down, and destroyed, so this citadel of evil must be captured and annihilated. In order to this conquest, the city itself must be allied to the Conqueror – in other words, the life must be given up to Jesus Christ" (P.F. Bresee).

Consecration begins immediately in the new believer. Actually, his consecration should ever be as complete as the Christian knows how to make it. (However, as he seeks entire sanctification, the Spirit may well reveal further areas and depths of consecration which he has not heretofore considered.) From the moment that the penitent turns from sin, his life consists of walking in the light, one step at a time. This progression leads him ever higher in his spiritual development. He is thus sanctifying himself (setting himself apart) for God's service. He is at peace, and all is well.

But then, one day he recognizes carnal stirrings within, and he finds himself plagued by carnal traits. He begins to pray earnestly to be cleansed from the nature (law) of sin within himself. This blessed deliverance comes when by faith he can claim "the promise of my Father," knowing that he is dead to this world and selfish ambitions, "crucified with Christ."

***Oh, how hard it was to die,
And all self to crucify,
Just to lose myself, and find it,
Lord, in Thee.***

"There are demonstrations that attend the experience, and the Spirit's witness that attests the fact. But he who, in a restless, experimenting way, tries to 'take it by faith,' and endeavours to persuade himself that he has it, still needs to be truly sanctified. Real sanctification is characterized by the **rest** of faith" (Edward F. Walker). How glorious it is when the blood of Christ purifies the heart and the Holy Ghost fills it with Himself!

To be wholly sanctified involves the whole man – sanctification of spirit, soul and body.

"1. Spirit ... The unregenerate man is spiritually dead. When he becomes regenerated, the quickening Spirit of God puts spiritual life in him, so that he possesses what he did not have by the first birth – spiritual life ... In true sanctification his live spirit in man is filled, inspired by the divine Spirit of holiness, given up to and taken up by God ...

"2. Soul ... In conversion the soul goes over to God, and its faculties, subservient to the Spirit, become enlisted for God's glory. In true sanctification that soul is utterly freed from sin and filled with God ...

"3. Body. True sanctification includes the physical man ... The body itself has no moral nature, and is incapable of sin or of holiness. But as part of our being, in connection with soul and spirit, it may be subjected to sinful or holy uses ... The body is the temple of the Holy Ghost, and the temple of God must be holy ... To be truly holy we must be cleansed from all filthiness of the flesh ...

The mortal body, quickened by the indwelling Spirit, is yielded a living sacrifice holy and acceptable to God (see Rom. 12:1). Its eating, drinking, sleeping, seeing, hearing, walking, handling, dressing are such as become godliness" (Edward F. Walker).



EXPOSITION

DOCTRINAL DISCUSSION

The title of today's lesson is very appropriate because any work of grace is not by what we do but what God does (Eph. 2:8, 9).

There are certain progressive events in our spiritual lives that lead us into the state of entire sanctification.

I have chosen to call them the six R's that lead us into this experience.

1. The reality of carnality must be in our consciousness.

In my opinion there are two examples of this in the Old Testament that are outstanding.

First, Isaiah marked his revelation of need as the year that King Uzziah died. That is the time that he saw the Lord in His holiness and his own carnal condition. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, King, the LORD of hosts" (Isa. 6:5).

In the next verse a cleansing occurred in which his iniquity was taken away and his sin purged. It is clear that Isaiah had a relationship with God previous to that time and this is an additional experience. To say the least about it, it is foretelling our entire sanctification. Very likely Isaiah obtained by faith looking forward to the benefits of the cross what we obtain in our day.

Second, David confessed his sins in Psalm 51:4. Then he said that he was born with the sinful nature (51:5, "I was shapen in iniquity"). He further stated in this psalm that he wanted his iniquities blotted out and expressed his desire for a clean heart.

Many examples could be given from the New Testament. One is that of the disciples. The disciples were praying and no doubt realizing their need on the Day of Pentecost. They had that need met! The Ephesian believers were said to have been "quickenened" or made alive (Eph. 2:1). In the next chapter, Paul prayed for those believers to be "filled with all the fullness of God" (Eph. 3:19). That prayer would not have been answered unless they realized their need.

2. Realization of the possibility of our personal deliverance from carnality is a must. Nothing in the area of grace comes to anyone who does not "hunger and thirst" after it.

3. Repentance of our carnality must occur. Repentance implies that having realized the need for entire sanctification, one prostrates himself before a holy God and cries out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). Perhaps this is the cry that could be answered by Rom. 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

4. Relying on the Holy Spirit to rid us of the carnal. Rom. 15:16 speaks of "being sanctified by the Holy Ghost." In 1 Peter 1:2 we read that we are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit." Rom. 12:1 tells us that a thorough consecration is a pre-eminent first step in receiving entire sanctification. Death to the carnal self will be a result of this consecration.

5. Resting in God's Word when requirements made by the Holy Spirit are met.

It is no use to exhort ourselves or others to "take it by faith" if there remains within ourselves a conscious unrest as to whether we have fully obeyed the Spirit. The advice is fitting, "God will either do the work you are asking or tell you the reason or reasons why He will not!"

Acts 15:8 tells us, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us."

6. Finally, there is a revelation to us of a completed work. You will know when the work is done. Romans 8:16 is, I believe, applicable to the first and second work of grace.

Paul's great prayer for the Ephesians gives the entire scope of getting the experience of entire sanctification (Eph. 3:16-19). "That he would grant you ... to be strengthened [passiveness under the searchings of the Spirit] with might [the crucifixion is administered through the power of God on the waiting soul] by his Spirit [we don't have the power to sanctify ourselves; it must be the Spirit] in the inner man [sins are outward; sin is an inward state that we need taken care of in our person]."

In this brief commentary on verse 16 we discover that entire sanctification comes about through: 1. passivity to the searching of the Spirit. The "to be strengthened" is in the passive voice indicating that we are acted upon rather than doing the sanctifying. 2. The power of God. The power (might) that does the work can only come from a pure, powerful God. 3. through the person of the Holy Spirit. 4. in the place where we need it - the inner man.

The real crux of the matter of being sanctified rests with our walking in the light of a regenerated experience until such a time that the Holy Spirit reveals to us the pollution of our heart and gently leads us into that experience, we must say it is the prerogative of the Holy Spirit himself to cut short any program that we feel one must follow to

receive this experience or to prolong the seeking until He has thoroughly prepared that heart for the infilling with the Spirit. That is why it is not wise to listen to anyone's testimony of how they received this experience and then try to copy their method in receiving it ourselves. Our personality is as unique as our fingerprint, and only God knows how to lead us into the experience. However, that does not preclude knowing the general principles that lead to the experience.



FOCUS

WORKING WITH THE WORD!

"Psalm 51 gives the psalmist's theology of sin, repentance, forgiveness, and sanctification. This is akin to that taught in the New Testament. He believed in inherent sin (v. 5; cf. Rom. 3:9-28; 5:12-21). He believed in confession of sin (vs. 3, 4; cf. 1 John 1:9). He believed that God could make the sinner into a new creation (vs. 9, 10; cf. II Cor. 5:17). He believed in sanctification (v. 10; cf. 1 Thess. 5:23) – that the sinner could be cleansed and restored to the image and fellowship of God (vs. 10, 11; cf. II Cor. 3:18). He believed that salvation brings joy (v. 12; cf. Gal. 5:22). He believed that the Holy Spirit in the heart is essential for effective witnessing (vs. 11-13; cf. Luke 24:48, 49; Acts 1:8). Cleansing of the heart is the *sine qua non* for effective Christian living" (Terry Pollard).

The first two verses of **Romans 12** present some of the clearest teaching to be found on entering into the experience of sanctification. Paul started not with a harsh commandment, but by beseeching his brethren. No one should have to be clubbed or driven into this experience, but it rather should be the natural response of a heart in love with God. Also notice that Paul directed this exhortation toward his "brethren." This is not an experience for the sinner, for he would not have anything holy or acceptable to present, but it represents a consecration of the child of God.

The word **present** seems to be the key to this passage. It means to yield one's self, or to make a present of one's self to God. If I present you with something, then it becomes yours, and that is what consecration is all about; men becoming the property of God. Our "bodies" would, in this case, indicate and identify with our whole selves. Therefore, as the tense of the word "present" shows, this is to be an act of consecration as well as a continuing act of consecration as well as a continuing life of being consumed on the altar of service.

This matter of presenting is spoken of as **reasonable service**. It could be translated "rational service," or "logical service." It shows "the service of obedience as the only reasonable or logical response to the grace of God" (Bruce in **The Epistle of Paul to the Romans**). Epictetus said, "If I were a nightingale I would do what is proper to a nightingale ... but in fact I am a rational creature, so I must praise God" (**Discourses I**). Certainly it makes good sense to give one's self to God.

Conformed ... transformed (Rom. 12:2). Phillips translates, "Be not conformed to this world," as "Don't let the world around you squeeze you into its mould." Nonconformity is not the whole, but it is a very real part of holy hearts and holy lives.

While "conformed" comes from the word that speaks of something outward, such as "striking a pose," "transformed" means a metamorphosis or transfiguration from within. This is a radical change that starts with a heart that wholly belongs to the Lord and involves a life that is out of style with the world.

DICTIONARY

hyssop – Psalm 51:7 – Plant whose twigs were used for sprinkling in some Jewish rites. ;
iniquity – Psalm 51:5 – Wickedness; sin.



POINTS OF SPECIAL INTEREST

Tied to the World?

There is a story told about an event that happened on the Sac River near El Dorado Springs, Missouri. Two drunks, after spending all their pay checks on liquor, staggered down to the river one night; and, getting in a boat, started to the other side. One would row awhile, then the other. They rowed and rowed and rowed. Finally, worn out from their exertions and in a stupor from their revelling, they decided to sleep until rested, then row some more. The next morning they woke up with a hangover and found themselves gently rocking in their boat which was still tied to the dock. They had rowed most of the night while tied to the shore.

Some Christians are still tied up. Complete consecration is the "untying" in the experience of entire sanctification. We must untie ourselves from anything which would take precedence over God and His word.

- Gayle
in The Church Herald and Holiness Banner

The Number One Pollution

C. William Fisher has said, "The number one pollution problem is the human heart." After reading his statement, I must say that I agree. No matter how successful we are in cleaning up the environment, if the heart remains unclean, we will go right on polluting our planet and poisoning our relationships.

Jesus once promised true happiness only to those whose vision of God is clear and whose hearts are pure. The word purity occurs twenty-eight times in the New Testament, and ten times it is translated "clean." The heart is clean only after the impurities have been washed away. Then it can love the way Jesus has taught us to love.

The psalmist cried, "Wash me thoroughly from mine iniquity, and cleanse me from my sin ... Create in me a clean heart, O God; and renew a right spirit within me" (51:2-10).

- Earl Wilson

Preach on a Pullman?

I was gloriously saved on Friday afternoon, November 3, 1922. For the next two days I walked on air. Life was new, completely different.

But on Monday morning, November 6, I felt a hunger for more. I went to the altar in the chapel service. It was hard for me to surrender my will. I fought and struggled, but I found that God wouldn't compromise. There was only one condition, simple but absolute: I must say yes to everything.

I thought I was about through and ready to believe, when someone upset the whole affair by asking, "If God should ask you to preach on the Pullman, would you be willing?"

"What! Preach on a Pullman? I should say not!" Well, there I stood, blocked. I hunted in vain for a detour. But there was no other way to victory. Finally, in desperation I said, "Yes, Lord, I will if it kills me."

There was the secret. The proud, self-willed, selfish self had to die. But when I submitted to die in order that Christ might live in me, victory came. At that moment there came the peace of God that passeth all understanding. Quiet, but, oh, how sweet! I knew in my heart that I had said the last yes to God's will.

God has never asked me to preach on a Pullman, but I settled it that day that I would do whatever He asked me to do. How glad I am today that as a lad of fifteen, I made a complete consecration of myself to Christ!

- Ralph Earle



1. What are some prerequisites for entire sanctification? A person must be saved before he can be sanctified. The Spirit will indwell in sanctifying power only the hearts of believers (the saved), not sinners (those of the world) (John 14:16, 17). Perhaps too many people seeking entire sanctification actually need to be seeking salvation instead.

A person must be convicted or convinced of a need for entire sanctification. Psalm 51:2-7 speaks of this. 1 Thess. 4:3 tells us that sanctification is God's will. 1 John 1:7 tells us that if we walk in the light of God, we will have fellowship with God. When God enlightens a person of the need of sanctification, he must seek and obtain it.

Otherwise, he would be refusing to follow God's will for him which would be disobedience or sin. He would ultimately backslide. Furthermore, a person must desire to be sanctified. Matt. 5:6 says that those who hunger and thirst after righteousness shall be filled.

2. Can a person continue to sin after getting saved and await sanctification to really quit the sin business? Explain. Certainly not! The Bible tells us, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). This does not mean that all new converts will have all the light older saints have. They may not see eye to eye on all issues with older Christians. Yet, in order to have fellowship with God, they must be walking in the light He has given to them. If they do not, then they are willfully transgressing God's law, which according to 1 John 3:4 constitutes sin. You cannot sin and stay saved. If one is not saved, he is of the world and thus is not a candidate for the infilling of the Comforter according to John 14:16, 17. We must quit the sin business when we get saved. (If we do fall, thank God, "we have an advocate with the Father, Jesus Christ the righteous" [1 John 2:1]. We can seek and find immediate forgiveness and continue our Christian walk.)

3. When should a believer get sanctified? As soon as he recognizes the need.

4. Who does the sanctifying? Only God can sanctify. (See Heb. 13:12).

5. What steps should be followed in order for a believer to be entirely sanctified? Consecration is what each believer must do in order to be sanctified. When he becomes aware of a need of sanctification, he should pray to God and turn over all aspects of his being totally to God. Consecration involves giving God control of one's self, family, occupation, time, career, wealth, attitudes, behaviour – simply everything now and in the future. Nothing can be held back. God wants everything! A yes must be said to anything and everything God asks of a seeker. As has been said numerous times, it's like giving God a blank contract and signing our name at the bottom. He then fills in the details. The believer can ask God to purify the heart of inbred sin and then fill it with His presence. The believer can by faith claim this second definite work of grace in his heart!

6. How can one know when he gets sanctified? What reactions, feelings, or emotions should one expect when sanctification is obtained? When a seeker has done all God requires and he by faith claims sanctification, God will at some point give the witness to him in his heart that the work is done.

A seeker should not expect any special feeling, emotion, or reaction. It is too easy to await some preconceived reaction before claiming entire sanctification. We are sanctified as an act of faith and obedience – not through certain works such as shouting, crying, laughing, or passively sitting. A feeling may or may not come. Some laugh, some cry, some shout, while others are quite calm. The reaction does not sanctify. God sanctifies as one obeys and exercises the needed faith.

7. How long should one seek sanctification? As long as it takes to get it! Some yield to God quickly and by faith claim the experience in seconds or minutes. Others are confused, and some may have trouble yielding to God's will, and it takes them longer. God looks at the heart on this matter- not at the clock or calendar.

8. Where can one get sanctified? Anywhere God's conditions are met – at home, at school, on the job, in the car, at church, at camp, in the shower – anywhere.

9. How many times should a person get sanctified? Every believer needs to be sanctified once as all have the tendency to sin within. However, if a person backslides and loses his proper spiritual standing before God, he returns to his original sinful state and even worse. If he gets saved again, he would then need to be sanctified all over. Sanctification is not kept by a backslider. You see, if he sins, he no longer is committed to God's will for his life and couldn't be sanctified.

10. Why should one get sanctified?

- a. It's obviously God's will (**1 Thess. 4:32**).
- b. It empowers one for service (**Acts 1:8**).
- c. It helps keep a person saved as his will is committed to God's will.
- d. It allows for a closer, fuller, and deeper walk with God.

Entire sanctification is a requirement for the child of God. Yet, it is a glorious privilege! When God's conditions are met, the believer can be instantaneously, definitely, and gloriously be sanctified even in our day!



PERTINENT PRINCIPLES

* The greatest miracle that God can do today is to take an unholy man out of an unholy world, and make that man holy and put him back into that unholy world and keep him holy in it.

- Leonard Ravenhill

* As we are justified by faith, so are we sanctified by faith.

* What repentance is to justification, consecration is to entire sanctification.

ILLUMINATING ILLUSTRATION

Some years ago there came to our country one of England's godliest men, Bishop Taylor Smith, a remarkable soul-winner and a man of deep piety. When he preached in the great St. John's Cathedral in New York the year before he died, there were 500 in attendance the first Sunday, 1200 the second Sunday, and 3000 the third. The Bishop told us that when converted, he shut himself up in his room for an all-night season of prayer and gave himself utterly to the Lord, his body, soul and mind, and that during this night of prayer, beginning with his head and going down to his feet, he named the Lord every principle part of his body and dedicated each part forever to the service of Christ. These vows he kept all his years. Every morning of every year for thirty years he was in communion with God for one hour before he ever saw the face of anyone.

- Wilbur M. Smith