

(History of the Salvation Army) the Doctrine of Holiness

by H. Scotney

The doctrine of holiness is a divine and workable solution to the problem of sin, received and maintained by obedient faith, whereby the inherited inclination towards sin is corrected by the continued action of the indwelling Holy Spirit.

Duration: 59:36

Scripture: Exodus 15:11, Proverbs 24:9, Isaiah 6:3, John 9:41

Topics: "Salvation Army"

Description

In this sermon, the speaker discusses the struggle that believers often face in asserting their own will instead of surrendering to the divine will. He references Romans 7, where Paul describes a man in a state of defeat and longing for deliverance from the bondage of sin. The speaker emphasizes that this longing for purity and victory typically occurs after conversion. The sermon also highlights God's eternal purpose to restore the image of His Son in humanity, as seen in Genesis 3 and throughout the Bible. The role of the Holy Spirit as the light that expels darkness and imparts love is also emphasized, drawing from the story of the Day of Pentecost and Romans 5:5.

Transcript

I begin by saying of course that our theology must have bible authority and the aim of this study is to show that the doctrine of holiness springs forth from and is based upon God's word. This is not just a Salvation Army invention. The doctrine does not depend upon a few proof texts but is implicit in the whole bible.

Some people pitch the doctrine so high as to put it well nigh beyond the reach of humans, and maybe you've thought that yourself at times, and others go to the other extreme and set it too low by making it cheap and easy. The aim in this seminar is to spell out the doctrine, particularly tonight, not as a complicated prescription for some vague kind of disorder, but as a divine and workable solution of a real problem. Valid doctrine must of course exalt Christ, the living word, and it must at the same time be true to the written word.

In Christ there is full salvation for the whole man, body, soul and spirit. And the reference there, 1 Thessalonians 5 verse 23, is where Paul prays that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. I thought it might be helpful to begin with

a definition.

What are we talking about? Because there is a good deal of misconception about the doctrine of wholeness, and this is a definition which I have written myself. I've thought a good deal about this and I've tried to say here what I believe this doctrine to be. And all the words in this definition have their value.

It is that definite work of divine grace, received and maintained by obedient faith, whereby the inherited inclination towards sin is corrected by the continued action of the indwelling Holy Spirit, thereby producing a life wholly devoted to God, which in character and behaviour becomes more and more Christ-like. Now that, I think, puts it in understandable terms. It doesn't put it out of our reach.

But here is what I hope you will feel to be a workable definition of what we understand by the life of wholeness. Well now, the word and the doctrine. The two references there are just simply references which refer to the word and the doctrine.

I don't think we need to look them up tonight. But we begin by looking at Isaiah 6 verse 3. Isaiah 6 verse 3. It was in my mind to invite different ones of you to read the verses, but seeing this as being recorded, it may be better if perhaps I read the references, but I hope you will look at them. Isaiah 6 verse 3, where Isaiah is in the temple, verse 3, and one called to another and said, Holy, holy, holy is the Lord of hosts.

The whole earth is full of his glory. Now it's quite obvious what that verse says to us. And it says that God is holy.

And this is where we begin with our study of the doctrine of wholeness. The fact of God's wholeness. Exodus 15 verse 11.

And it says, Who is like thee, O Lord, among the gods? Who is like thee, majestic in wholeness, terrible in glorious deeds, doing wonders? I'm reading tonight from the Revised Standard Version, and some of you may have the Authorized Version, and will notice a little difference in the wording. So these verses all make the point that God is holy. And when we say that, we're not saying that God conforms to some concept that we might have of what wholeness means.

What we're saying is that God is the standard. We judge all our concepts of wholeness by this, that God himself is the standard of wholeness. Supreme moral excellence and freedom from defilement.

He is, as we see in our next verse, absolute in his wholeness. Habakkuk chapter 1 verse 13. Thou who art of purer eyes, and to behold evil, and canst not look on wrong.

Here is a God who detests, if I may use the word, who cannot condone evil in any form. He is absolute in his wholeness, and hates sin with a perfect hatred. Perhaps we might look at one of the other references there, Isaiah 59 verse 2. And this verse says, But your iniquities, this is God speaking through the prophet, your iniquities have made a separation between you and your God, and your sins have hid his face from you, so that he does not hear.

The point that emerges from that verse, of course, is that God is revolted by evil. Evil is an offence to him, an offence to his wholeness. The next point is very well expressed in Leviticus chapter 11 verse 44.

For I am the Lord your God, consecrate yourselves therefore, and be holy, for I am holy, you shall not defile yourselves. Well now the meaning of that verse is quite clear, God demands holiness in his people.

And this is a very important point, a holy God demands holy people.

And the other references are all quite good, let's look at 1 Peter 1 verses 15 and 16. But as he who called you is holy, be holy yourselves in all your conduct, since it is written, you shall be holy, for I am holy. There is a very important point in that verse, towards the end of the 15th verse, I wonder if you noticed that.

Just look at it again, be holy yourselves in all your conduct, in all your conduct. So what we are talking about here is not just an abstract philosophy, but something which has to work itself out in all our conduct and behaviour. I think in the authorised version it says in all manner of living, holiness is a practical doctrine.

And then next reference Romans 8 verse 29. I thought I would read this to you in the Knox version, which makes the point that I am trying to bring out just a little more clearly. Ronald Knox makes this verse read, All those who from the first were known to him, he has destined from the first to be moulded into the image of his son, who is thus to become the eldest born among many brethren, moulded into the image of his son.

Here we meet God's eternal purpose. And the cadets here tonight will know that I am never tired of reminding them that this is the purpose that runs right through the whole Bible. We meet it first of all in Genesis 3. And this is the key that unlocks the Bible.

Here is God's eternal purpose, to restore that image which was marred and blemished by sin, so that once again the image of his son may be seen in humans like you and me. This is his purpose. And the verses there are all on that line.

Ephesians 4 verse 24. There must be a renewal in the inner life of your minds. You must be clothed in the new self which is created in God's image, justified and sanctified through the truth.

So here you have verses that bring out this point, that this is God's purpose, that once again that divine image may be seen in us. Now a great deal more could be said about that point, but I think enough has been said for you to get the idea that God himself is holy and he demands holiness of his people. This is his purpose, that once again that divine image may be seen in us.

The next, I've always thought that the doctrine of holiness stands on two legs. It stands on two basic truths. We've looked at one and the other one we're going to look at now.

If we're going to understand the remedy, we need to understand something of the complaint which is to be remedied. And so we need to understand the fact of sin. And it may be a little paradoxical to you that you can't really understand the doctrine of holiness unless you can understand the fact of sin, just what sin is.

Let's look at Romans 3 verse 23, which is a very well-known verse. Romans 3 23, all have sinned and come short of the glory of God. Now I make another point here that this is not only in act but also in fact.

All men are sinners in fact and by act. You might look at Psalm 51 verse 5, behold I was brought forth in iniquity and in sin did my mother conceive me. That doesn't mean that there is anything sinful about the processes of human reproduction, or not necessarily.

It doesn't mean that at all. What it means was that right from his very conception, this mark of sin was in him. And if you turn to Psalm 58, a similar point is made.

Verse 3, the wicked go astray from the womb. Here are the verses which remind us that right even before we were born, the taint is there. We are sinners in fact and of course also by act.

Isaiah 53 verse 6, all we like sheep have gone astray. We have turned everyone to his own way without any exception. We are sinners in fact and by act.

I think these other verses are so important that we should look at them too. Romans 3 verses 10 to 12, as it is written, none is righteous. No not one.

No one understands. No one seeks for God. All have turned aside.

Together they have gone wrong. No one does good. Not even one.

Their throat is an open grave. They use their tongues to deceive. The venom of asps is under their lips.

Their mouth is full of curses and bitterness and so it goes on to describe the sinful acts of men. 1 John 1 verse 8 says if we say we have no sin, take note it is the word sin, if we say we have no sin we deceive ourselves and the truth is not in us. And verse 10 says if we say we have not sinned.

Verse 8 refers to the fact and verse 10 refers to the act. If we say that we have not sinned we make him a liar and his word is not in us. So that the scripture quite clearly teaches that both by our nature and by our own actions all men are sinners.

What is a sinful act? And here is a rather critical point of our doctrine. How do we define a sinful act? The reference I have given you here is 1 John 3 verse 4 which makes the well known point that sin is lawlessness. Everyone who commits sin is guilty of lawlessness.

Sin is lawlessness. And I have defined a sinful act here as voluntary transgression of a known divine law. Now there are some teachers who would disagree with that.

I say that to you quite frankly but I think for our purposes we had better not involve ourselves in debate on that here tonight. But for our Salvation Army doctrine and understanding of the life of holiness here is a very important definition. Voluntary transgression of a known divine law.

If you look at Romans 4 I think this may help you to understand the point I am making here. Romans 4 verse 15. For the law brings wrath but where there is no law there is no transgression.

Where there is no law there is no transgression. This helps you to understand the definition. And John 9 the Gospel of John.

John 9 verse 41 makes a somewhat similar point. Jesus said to them if you were blind you would have no guilt. But now that you say we see your guilt remains.

So that for sin there needs to be some knowledge of a law, a divine law. And it also requires that we by our own willing choice offend against that divine law. The next point is quite obvious.

Sinful acts include sinful thoughts. Proverbs 24 verse 9 is a verse that simply makes that point. Proverbs 24 verse 9. The devising of folly is sin.

Anybody got the authorized version here on this verse? It's a little better than the RSV. Somebody got an authorized version? Would you read out Proverbs 24 verse 9. The thought of foolishness is sin. That's the

point that I wanted to get at.

The thought of foolishness is sin. And it also includes sins of omission. James 4 verse 17.

Him that knoweth to do good and doeth it not it is sin. So that we can sin by not doing what we know to be good. I'm still trying to work out this definition so that you're quite clear in your mind about it.

And we look at 2 Thessalonians 2 verse 12. Therefore God puts him under a delusion which works upon them to believe the lie so that they may all be brought to judgment. All who do not believe the truth but make sinfulness their deliberate choice.

So that sinners are those who by their deliberate choice have sinned against the divine law. I think we should perhaps look at Romans 1 verse 32 because this is a very important part of the doctrine. Romans 1 verse 32.

Though they know God's decree that those who do such things deserve to die they not only do them but approve those who practice them. So here are people who knowingly do what they know to be offensive to God. And James 1 verses 14 and 15 make the same point.

Romans 5 verse 13. Let me read that to you again from the New English Bible. Romans 5 verse 13.

For sin was already in the world before there was law. Though in the absence of law no reckoning is kept of sin. In the absence of law no reckoning is kept of sin.

And the what that verse says to us is that to be held accountable and guilty requires some knowledge of law on the one hand and on the other hand freedom to act. If you were to find yourself in a situation where you were not free to act and you were forced against your own will to do something which you knew to be wrong then under this definition that would not be you would not be guilty. It may have been a sinful act that you were required or involved in but no guilt would attach to you if you were forced to that action.

To take a specific case imagine a young woman who was forced into a rape situation. If it was against her wishes and if she was not free to make a choice then there is no guilt. This is the point about this definition that I hope is clear to you that to be held accountable and to be to be considered guilty requires on the one hand a knowledge of the law and on the other hand freedom to act.

And when we voluntarily coming back to our definition when we voluntarily transgress a known divine law then that is a sinful act. Why do men commit sinful acts? And this is the next point. Why do men do this? Romans 5 verse 12 look at that please.

Romans 5 verse 12. Therefore as sin came into the world through one man and death through sin and so death spread to all men because all men sinned. And this verse and other verses show us that men commit sinful acts because they are impregnated from birth with a bias which inclines them towards evil.

Perhaps you might like to look at Ephesians 2 verse 3 one of the other references I've given you there. Among those we all once lived in the passions of our flesh following the desires of body and mind so we were by nature children of wrath like the rest of mankind. And the other references I've given you there make the same point.

The Bible quite clearly teaches the doctrine of inherited depravity. John 3 verse 6. That which is born of the flesh is flesh and that which is born of the spirit is spirit. Genesis 8 verse 21.

And when the Lord smelled the pleasing odor the Lord said in his heart I will never again curse the ground because of man for the imagination of man's heart is evil from his youth. Which taken with these other verses shows that the Bible teaches the doctrine of inherited depravity. Look please at Romans 7 verse 17.

Here Paul whether he's speaking of himself or just posing a kind of a hypothetical case we don't really know. But he says so that it is no longer I that do it but sin that dwelleth in me. Sin that dwelleth in me.

And this phrase the sin that dwelleth in me is called various names in scripture. This body of death. The body of sin.

I've given you the references in your notes. The carnal mind. The flesh.

The evil heart of unbelief. The old man. All these terms different terms all speaking of this inherited bias or warp or defect that inclines us towards evil.

This inner distortion puts self on the throne. Puts self at the center instead of God. Romans 1 verse 25 is the reference there.

Because they exchanged the truth about God for a lie and worshiped and served the creature rather than the creator. Here is a verse which is often in my mind in these days. It's so typical of what's happening in the world all around about us today.

People who are worshiping the creature instead of worshiping God. And when people start worshiping the creature and self is put on the throne then the whole of life is off center. That's not the way God made us.

And when life is self centered life operates in an eccentric kind of way. It's off balance. And a good deal of the physical and mental ills and certainly the moral sickness of society all around us today is simply due to this fact that the lives of so many people are out of balance.

They're off center simply because their self has been put at the center. And I did want to make this point that this is a distortion of man's essential nature. This is not the way God intended.

This was not God's plan at all. This is a distortion of man's essential nature. It follows therefore that man has a double need.

And the reference I've given you there is James 4 verse 8. Draw near to God and he will draw near to you. Cleanse your hands you sinners and purify your hearts you men of double mind. And here's a verse which shows up this double need.

The hands which are symbolical of our behavior, our outer life. Our hands need to be cleansed and our heart symbolical of the inner personality this too needs to be cleansed. Man has this double need.

His sinful acts need pardon. And there's a very well known verse there in Isaiah 55. And as well as that his inner disposition towards sin needs radical correction.

Perhaps you might look at Psalm 19 verse 12. Clear thou me from hidden faults. This cleanse thou me, I think it says in the authorized version, from this inner distortion.

God's remedy for sin. And if man has a double need, thank God there is a double cure. First John, we come back to First John 1 verse 9 this time.

If we confess our sins, that's our sinful actions. He is faithful and just to forgive us our sins. And having done that then he is also faithful and just to cleanse us from all unrighteousness.

So that here is one verse which quite clearly speaks of this double cure. Romans 5 verse 1 and 2. Not quite so clear, but it speaks there in verse 1 about being justified by faith. And then in verse 2 it goes on to say that by grace also we have access by faith into this grace wherein we stand.

And this to me is another reference to this double cure. We are justified and then we also have access by faith into this grace wherein we can stand, no longer tormented by doubts or fears. So the Bible speaks of a double cure.

It is I think necessary to make the point that sanctification just as well as salvation are all part of the atonement. And some people seem to think or speak of it at times as if it's some kind of a plus or some additional experience, spiritual experience. But I've made the point here that the cross and the blood of our Lord Jesus Christ provide the only and the all sufficient remedy.

It's all based upon the work of Christ. I would imagine most of you here will be able to confirm this from your own experience. That when you became converted, your conscience became sensitive about things that it wasn't sensitive about before.

And there was an increasing awareness of the divine will. I was telling some people the story the other day of the conversion of Henry Mullins in America. Outstanding newspaper editor who got right down to the gutter through drink, became an absolute alcohol, poisoned with alcohol.

In and out of Bellevue Hospital with DTs until on one occasion he came out of his DTs to find his bed surrounded by medical students and a professor of medicine, the expert saying this man, he pointed out all the symptoms and the expert said this man is incurable. He will die as he lives. He's an absolutely incurable alcoholic.

Well that was the verdict of the medical expert. But a few days after this he was picked up in a drunks raid by the Salvation Army and after two or three nights, I can't tell you the whole story here tonight, but he knelt at the penitent hall and 19 years afterwards in giving his testimony he said from that moment I have never tasted nor have I wanted to taste a drop of alcoholic liquor. Now how can the medical expert explain that? This is the wonderful change, the transformation that takes place.

But the point I really wanted to make was that two or three days after this he was sitting in a park smoking his pipe. He'd been a heavy smoker. No salvationist had said a word to him about smoking his pipe but he suddenly felt this was the wrong thing to do.

There was an increasing sensitivity so he tossed the pipe away and that was the end, right there and then. He never wanted to or touched any more tobacco. Now and this went on for years, it wasn't a flash in the pan.

The man eventually got the order of the founder and I guess some of you here have read his story. But the point I'm making and I think we can all confirm this in our own experience that when the Holy Spirit begins his work in our lives there is this increasing sensitivity and an awareness of the divine will and the

reference I've got here is Hebrews 9 verse 14 and I'll read it to you in the Ronald Knox version. And shall not the blood of Christ who offered himself through the Holy Spirit as a victim unblemished in God's purify our consciences and set them free from lifeless observances to serve the living God.

Now this has happened in all of us and we can confirm that this is all part of that first stage and then there is a new disposition towards the divine will and the attitude to sin is reversed. Before we got converted we were resistant to the divine will. We were rebels, we fought against God.

We wanted our own way, self was locked in combat with the divine will. But now following this there is a new attitude to the divine will that we find ourselves wanting to do what God wants us to do. This is what I mean when I speak of this new disposition towards the divine will.

John 14 we should look at the verse because all of this is here in God's word. John 14 verse 23 Jesus answered him if a man loves me he will keep my word and my father will love him. This is one of the signs, the evidences that we find ourselves wanting to keep his word, to do his commandments and the attitude to sin, the things that we once thought desirable we now turn away from and the things which once we shunned we are now attracted to.

There is a complete reversal in the polarity of our lives and then all part of this first stage new power is available to meet and overcome temptation. 1 Corinthians 10 verse 13 But God is faithful who will not suffer you to be tempted above that you are able, but will with the temptation provide a way to escape. So that we are now able to meet temptation and not be overcome by it.

And in addition to this the work of sanctification has begun. This is quite an important point too that it begins from this moment the work of sanctification but full inner cleansing is still required. 2 Corinthians 7 verse 1 makes this point in a rather not perhaps as clear, it is there since we have these promises beloved let us cleanse ourselves from every defilement of body and spirit and make holiness perfect in the fear of God.

The point there is that Paul was writing to Christian people although he wasn't too happy about them you read the Corinthian letters they had been misbehaving themselves a bit and Paul had to correct them on quite a good many points in this letter but still they were believers and he was urging them here although they were believers urging them to go on perfecting holiness in the fear of God. So that when the Holy Spirit enters and perhaps I should have made that point a little more distinctly at conversion of the penitent form it is the work of the Holy Spirit it is based on the atonement provided by Jesus Christ it is the work of the Holy Spirit and the spirit from that moment indwells he may not yet have full control but he indwells and the work of sanctification has begun. But at the same time and this I think we can confirm perhaps all of us here from our own experience the inclination towards self gratification and self assertion still remains and sets up inner tensions which are a frequent cause of conflict and failure and I would think that the cadets testimony tonight would more or less underline that point but we could have all said much the same thing that there was still this struggle at times with the divine will a tendency to assert ourselves and this was a frequent cause of conflict and failure.

Romans 7 here is this rather lengthy description that Paul gives us of a man in this tormented state of defeat the man who is bound and shackled is not yet fully released and is crying who will deliver me who will release me from this thing that still binds him and then again in Romans 7 verse 24 wretched man that I am who will deliver me from this body of death there is this acute awareness of need and a longing for purity and victory which is expressed again in Psalm 51 in David's prayer and also in 1st John 3 verse 3

when does this happen generally sometime after conversion some people a long time after conversion some people very soon after conversion it could happen it could all happen at once but it doesn't often happen that way we move on then to the second stage which we usually refer to or often refer to as entire sanctification personally I like our Salvation Army term full salvation full salvation which is the second stage and I speak first of all about what I call the judicial basis this may seem a little um it may be a little difficult for some of you but I think it is important to see the the the legal basis upon which our sanctification rests because I think this could clear perhaps a difficulty or a doubt that may be in somebody's mind look at Romans 6.

Romans 6 is an extremely important chapter regarding the life of holiness the first 14 verses are all on this line and it would well repay you to read and study them carefully although it's not a particularly easy passage read it in all the various versions you've got because that will help you to understand Paul's rather complicated argument at times that verse 6 is the important verse to us at this moment and verse 6 says we know that our old self was crucified with him so that the sinful body might be destroyed and we might no longer be enslaved to sin now those of you that have got the authorized version will find that it's put in the present tense which is a mistake in translation the revised standard version is is is correct here the old man the old self was crucified not is but it

was crucified with him so this is quite clearly referring to something that happened at the time of the crucifixion and what this verse is saying to us is that the deep-seated sinfulness of man was taken to the cross by Christ and he identified himself with our sin as well as our sins now this is a very important point and I hope that is clear in your minds when Paul said in Galatians 2 verse 20 here again the tense is not correctly translated in the authorized version the correct reading is I have been crucified with Christ this is what Paul is saying I have been crucified with Christ and he's referring he's identifying himself with what Jesus did for him 1900 years ago or in his case not so long ago but he identified himself with what Jesus did Christ was his representative just as he

was our representative our substitute so that when he hung on the cross in the eyes of God we died to sin as well as the sins Christ God accepted what he did because he was our representative he was our substitute so that there was the the the legal or the judicial basis for our sanctification as well as our salvation now what was accomplished and this is important look at verse 11 so you must also consider yourselves dead to sin and alive to God in Christ Jesus in the authorized version itself reckon yourselves we have to count as a fact what was accomplished for us by Christ is to be counted as a fact by an act of faith just exactly in the same way that we believe that his death secured pardon for our sins that may sound an oversimplification but it's really as easy as that that just as

we believe when we dealt with the penitent form that his death secured a pardon for my sins so we can if we need at the wholeness table believe just in exactly the same way that his death secured a clearance for my sin as well as my sins the the old man the old self was crucified with him or as Paul says I have been crucified with Christ now here is the kind of legal basis for it all but that of course has to be translated into a fact and this is what I called experiential full salvation we now have to make it a fact in our lives and the verse I've given you there is Romans 12 verse 1 the New English Bible puts it very well and here in this verse it says therefore my brothers I implore you by God's mercy to offer your very selves to him a living sacrifice dedicated and fit for his

acceptance the worship offered by mind and heart so we are called upon to offer ourselves so that this experience of full salvation that was secured for us may be translated into actual fact if the basic theme is

the deification of self the worship of self then of course the correction of that error requires the dethronement of self and this is referred to in the verse that I've just read to you the ego centric must become Christo centric this surrender involves the renunciation does that word bother anybody here it means you know what it means to renounce to give up completely this surrender involves completely giving up all known sin including doubtful things Hebrews 12 verse 1 begs us to lay aside every weight anything that would hinder us Romans 14 verse 23 but he who has doubts is

condemned if he eats because he does not eat from faith for whatever does not proceed from faith is sin our doubts can lead us into sin if we if we allow them to so that it includes the surrender even of doubtful things it includes unreserved acceptance of holy spirit control and willing obedience the one who was resistant to control now becomes submissive to control and we find ourselves accepting willingly accepting holy spirit control Romans 8 verse 2 8 verse 2 for the law of the spirit of life in Christ Jesus has set me free from the law of sin and death I've left that law and now I come under a new law and I willingly accept the control of this new law and give willing obedience Romans 6 verse 18 and having been set free from sin have become slaves of righteousness we willingly enter

into this new servitude the fullness of the spirit banishes sin just as light banishes darkness I thought quite a while about how I could best illustrate this to you I don't think it's helpful to think of the the inner sin principle as some kind of diseased organ that has to be cut out of us by surgical means although this idea is in some of our songs and is sometimes spoken about on the platform I don't think that's too good a way of thinking of this inner sin principle it's not a thing that can be located like a diseased appendix or any other organ for that matter it's something which is polluted the whole of our body I thought of one illustration which is not a very good illustration if you take it right through but it illustrates one point you might think of the bloodstream in the

human body and you know that as the bloodstream moves through the entire body right up to the very extremities of our body it's it's picking up all kinds of impurities so that when it returns to the heart it's loaded with impurities what happens then it then moves into the lung and there it comes in encounters oxygen and the oxygen purifies the blood so it then goes back on its circuit through the body purified now up to a point this is an illustration of what happens it shows how the divine breath just as the oxygen that we breathe in purifies our bloodstream and this is why you should always have your windows open in your army halls this is one of my pet themes as the cadets will know and you you can't think you can't even think if you've got impure blood circulating around inside

your head and the rest of your body this is if the divine breath is able to purify the bloodstream or the oxygen purifies the bloodstream so the divine breath that we that falls upon us can purify the contamination the pollution which which which has infected the whole of our body well that's not a perfect illustration but it does help a little but what I think is an even better illustration or I thought of another one this afternoon came into my mind I remember when I was a very young officer doing this with a as an object lesson with a crowd of children I've just forgotten what I the chemicals I used but I had a glass vessel of clean water and then I discolored it by dropping some chemical into it I could just forget what it was until the water was all clouded and discolored and then by

dropping another chemical into that polluted water the water cleared once again and became quite clear and and translucent and and this is a little illustration I I think I gave all my wifey stuff away to up and coming dys a few years ago and I I can't tell you now what it was but it illustrates how this pollution which has polluted the whole we're completely contaminated and how the the addition of something the point I'm

trying to make here is that so often people think of holiness as a kind of an extraction something that has to be taken out of us cut out perhaps but the point i'm trying to make is it's something that's put into us that purifies and it's when the when this this other ingredient is added that what was polluted becomes clear now this is what happens when the holy spirit

comes in the holy spirit is indwelled is added and with his incoming sin is expelled and i've used the illustration here which i think is best of all just as light vanishes darkness do you know the the the age-old struggle between light and darkness this has been taken up it's in the bible john particularly makes this his theme and other people have made this a theme this dialectic between light and darkness and do you know that light will always overcome darkness darkness can't overcome light now jesus was the light came in as the light of the world and the holy spirit witnesses to jesus and i looked again this afternoon at the bible story of the day of pentecost and looking at it i saw one of two things that struck me as quite important here it says that as this company of people uh

were there i don't think they were in an upper room the bible doesn't say they were in the upper room when it happened they had been in the upper room praying but the bible says that every day they were in the temple and it's more than likely that this happened while they were in the temple all of a sudden there was a sound and the bible doesn't say that it there was a rushing wind it says there was a sound as of rushing wind and when i looked up my greek new testament i find that what the greek is saying it was a breath wasn't a wind it was a breath a violent breath a sound of breath that came to them and then there were what appeared to be what seemed to be tons of fire and this fire was distributed so that this little flickering flame sat on or on each of them and whilst the greek word

which is used is a word which is commonly used for fire it occurred to me that in those days they had to depend on fire not only for their cooking and their warmth but also for their illumination and i had a picture of these flickering torches that we used to have around our open air meetings years ago all the flickering little torches sitting on them illumination light not just necessarily fire but light so the holy spirit came breath and light illumination and as this light comes into us the darkness is excluded when you turn on the light the darkness is gone and this to me is the best illustration i know of what happens when the holy spirit enters the fullness of the spirit it just banishes sin because sin can't exist if the holy spirit is in full occupation any more than darkness can

exist where light is in control darkness is excluded and sin is banished out of our lives romans 8 verse 9 but you are not in the flesh you are in the spirit if the spirit of god really dwells in you 15 verse 8 and the waymouth version puts that quite well acts 15 verse 8 reading from the waymouth version and god who knows all hearts gave his testimony in their favor by bestowing the holy spirit on them just as he did on us and he made no difference between us and them in that he cleansed their hearts by faith when the holy spirit comes in there is a cleansing a purification the darkness is banished now there was another reference here that i thought we should look up and this is in ephesians 5 verses 8 and 9 and 11 for once you were darkness but now you are light in the lord walk as

children of light for the fruit of light is found in all that is good and right and true now if any of you got the authorized version here you'll find it says the fruit of the spirit but here in the rsv it says the fruit of light the spirit is light the fruit of light when light comes in the fruit of light is found in all that is good and right and true verse 11 take no part in the unfruitful works of darkness but instead expose them there's quite a lot in fact it opened up quite a theme to me this afternoon as i thought about this how light expels darkness the holy spirit is light comes into our lives like light and and the the the brighter the light the more sin is

expelled from us and then in addition to that romans 5 verse 5 for the love of god is shed abroad in our hearts by the holy

spirit which is given unto us the spirit imparts a love which is all inclusive i listened with interest of a cadet's testimony tonight and he spoke along this line of the people that he was working amongst some of them i guess a bit awkward some of them unlovable but the holy spirit helps us to love the unlovable uh it's nothing less than the love of god the love of god which is shed abroad in our hearts by the holy spirit which is given unto us so here you have in these few verses a kind of a summary of that marvelous experience that we call sanctification all this is happening in our lives spiritual maturity the measure of the stature of the fullness of christ is not an instant attainment ephesians 4 again verses 13 to 15 until we all attain to the unity of the faith and the knowledge

of the son of god to mature manhood and to the measure of the stature of the fullness of christ so that we no longer be children tossed to and fro and carried about with every wind of doctrine by the cunning of men by their craftiness and so on it goes on to speak of this and second corinthians 7 verse 1 that we looked at a while ago urges us to go on perfecting holiness so that maturity is not something that comes to us all at once but on the other hand the fullness of the spirit is not an attainment it is a gift and luke 11 13 is one of the key verses of the new testament if he then being evil know how to good gifts give good gifts unto your children how much more will your heavenly father give the holy spirit give the holy spirit to them that ask him so that it's a gift it's a gift and

if you look at acts 2 once again you'll find it was referred to what happened in the day of pentecost was referred to as a gift so that we have here a bible teaching which shows us that sanctification is both instantaneous and also progressive there is something that happens in the instant when the gift is received and there is a progressive work that goes on if you remember my definition until we become more and more christlike this is usually referred to as the crisis and the process although i'm not too sure that i quite like the word crisis in this respect the word crisis as we usually understand it is something that we rather dread and i'm not too sure that's the right word i've called it here the decisive moment the decisive moment greek verb tenses are not always adequately

expressed in english translations the greeks have one verb tense for which we have no equivalent in our language at all you just simply we haven't got an equivalent verb tense and that means that a good many verb translations in especially in the authorized version they don't really give the sense that was in the original greek some of the more modern translations have tried to correct this not quite all of them but all new testament references john 17 verse 17 i've quoted here and this is better in the authorized version than in the rsv sanctify them through thy truth and this and all new testament references without exception to the correction of the sin bias are all in what is called the aorist tense which refers to a single completed action our verbs tenses usually have a time factor

we speak of something in the past or the present or the future this is the way we use our verbs in the greek language the verbs describe the kind of action not necessarily the time but the kind of action this is the the way they use their verbs and this particular tense speaks of a kind of action which is one decisive completed action and as i've said in every case in the new testament when it speaks about the removal of the sin bias it's always in this aorist tense that refers to a definite act of god at a given point in a believer's life to be fully possessed requires a full surrender the holy spirit can't occupy fully unless there is a full surrender if one door is kept shut if one room is kept shut if one particle of our life if he is excluded from that then it's not a full surrender

you've all heard what we say about full consecration and this is what we're talking about here we must the surrender must be complete if the holy spirit is to fully occupy and then in response to that full surrender and acceptance by faith the spirit enters in all his fullness and in all his power and this can happen now romans 6 verse 22 i put down there i've missed some of these references but i'm hurrying now because time has gone on romans 6 verse 22 but now now that you have been set free from sin and have become slaves of god the return you get is sanctification now when you do all that the return you get is sanctification so this is the decisive moment that moment that moment of full surrender and this uh this is not a matter of emotion it's a decision of the will it can happen

just when you decide that it will happen when you make this full and complete surrender that is the moment the decisive moment of sanctification and then progressive it goes on from there because holiness is not a static experience and to be retained it must move towards the goal hebrews 12 verse 14 and i turn once again to the nox translation your aim must be peace with all men and that holiness without which no man will ever see god there is a name we've got to move towards a goal i refer once again 7 verse 1 which speaks about cleansing ourselves look at the verse if you don't mind because this is an interesting verse it uses the verb in two tenses here it says cleanse ourselves which is in the aorist tense this is something that happens all at once and then it goes on to speak

about perfecting holiness and this is in what the greek call the present tense which speaks of a continuing action that kind of action which goes on so that we cleanse ourselves in one decisive strike and then we go on perfecting holiness in the fear of the lord i have a translation at home which tries to cope with all these greek verb tenses and it says progressively accomplishing holiness in the fear of the lord and then in this progressive development the graces of christian character are developed this i imagine will come into air into the discussion tomorrow night and i just mention it here now but the graces of christian character are developed on the human side by diligence and self-discipline this is what the verse says give diligence it doesn't happen without effort on our part

galatians 5 verses 22 to 23 speak about the fruit of the spirit the gifts and the graces and the fruit of the spirit grow as a life of obedient faith is maintained the point to notice here is that there has to be this interaction of divine and human action god we we can't manufacture fruit fruit grows but we have to cultivate the soil we have to as it says quoting knox again we have to train ourselves to grow up in holiness it calls for effort on our part and the holy spirit will do his part in producing growing in us the fruit of the spirit i imagine all this will come into our discussion tomorrow night and thus when all that happens the doctrine is adorned in our daily life

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