

tion, every thing, save its personality, undergoes a corresponding change. So, when a person is taken from 'the world' and adopted into the family of God, he or she ceases to imbibe the spirit of the world, and hence to 'conform to the world,' and imbibes, 'drinks into' that measure of the Spirit which the Father promised to His children by living in the Father's family, receiving His instruction, and being governed by His laws."¹ Rom. 8:15-17: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

3. Drinking of the Spirit

Paul writes: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and *were all made to drink of one Spirit*" (1 Cor. 12:13). How do God's people drink of the Spirit, i.e., of the gifts and graces of the sanctifying measure of the Spirit? In different ways, and by different means, as follows:

1. *By studying and meditating upon the Word.* The amazing ignorance of the Bible which prevails everywhere today, not only among the unsaved but among Christians as well, is tragic. In this shallow, superficial age, the vast majority of people seem to be utterly indifferent to the Word of God. Even with the great majority of "church-members," the Bible is merely a trade-mark of respectability, fit to grace the library table when the "pastor" makes a social call, but otherwise as much of a dead letter as it was in the Dark Ages when it was buried inside the walls of convents and monasteries. I venture the statement that ninety per cent of all professing Christians of our day could not, if their lives depended on it, name the books of the Bible, much less tell when, by whom and for what the purpose they were written. And there are literally thousands of people, even in the United States, which is supposed to be a "Christian" nation, have never looked inside the Bible. This condition, I repeat, is

1. T. W. Brents, *The Gospel Plan of Salvation*, 647.

tragic; it underlies the spiritual dearth which prevails throughout all Christendom. For where the Word does not go, the Spirit does not go; where the Word does not prevail, the Spirit does not prevail; where the Word does not dwell, the Spirit does not dwell. *God's Spirit and God's Word go together, act together, and together effectuate the Divine purposes on earth.* As the human body without the spirit is dead, so the Body of Christ without the Holy Spirit is without vitality or power. This is not only true of the Church universal, but it is equally true of the local congregation. Where the pulpit is given over to topics of sociology, philosophy, politics or even ethics, the pew will be void of spirituality. A great many local churches, not only in the big cities, but in the rural districts as well, are spiritless and lifeless, because of the insipid, colorless messages which emanate from their pulpits. They who worship God, says Jesus, must worship Him *in spirit and truth.* (John 2:24). True worship is not only the communion of the human spirit with the Divine Spirit, but it is also this communion according to the Truth, that is, according to the teaching of the Word of Christ. The latter part of this Divine definition of worship is all too frequently ignored by both pulpit and pew. The Holy Spirit indwells the hearts of God's saints through the instrumentality of the Word, and where the Word is not preached, not wholeheartedly accepted, not assimilated into the daily life, there the Spirit does not dwell, simply because He can not do so. A church may have wealth, culture, pedigree, refinement, or even pulpit histrionics, but without the life-giving Word in its purity and simplicity, it cannot have spirituality. There is no gainsaying these truths: they are proved by ordinary observation and experience.

2. *By obeying and following the Word.* "Every time the faithful child obeys the command of the Father, he drinks or imbibes a measure of the Spirit connected with this service. It matters not whether it were the service of the Lord's Day, worship in the family, visiting the sick, relief of the poor, or any other service required by the Father of his children, He has connected Himself through the Spirit with His service, and he who faithfully serves Him received the Holy Spirit as an earnest of the promised inheritance." John 7:31—"If ye abide in my word, then are ye truly my disciples." John 15:10—"If ye keep my commandments, ye shall abide in my love;

even as I have kept my Father's commandments, and abide in his love." John 17:17—"Sanctify them in the truth: thy word is truth." I John 3:24—"And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us." 1 John 4:13—"hereby we know that we abide in him and he in us, because he hath given us of his Spirit." No human being on earth, no matter how vociferous his profession of Christianity, was ever led by the spirit to act contrary to the Word, nor can any man disregard the Word and at the same time have the Spirit.

3. *By keeping faithfully the ordinances and appointments authorized by the Word*, because the ordinances and appointments of the Word are also those of the Spirit, and those of God the Father as well. The Spirit is in them and is connected with them. Prayer, for instance, is an appointment of the Spirit. The Christian is instructed to "pray without ceasing," and "in everything give thanks" (1 Thess. 5:17-18). No man can have the Spirit who fails to commune personally and privately with the Father. The Christian life is a life of prayer and the Christian Church is the Temple of prayer. Every house of worship dedicated in the name of Christ is a house of prayer. He who prays much, prays earnestly, prays unselfishly, prays wholeheartedly, and prays in faith, drinks deeply of the Spirit. Christian worship is another appointment of the Spirit. The Lord's Day (Rev. 1:10) is the Day of worship, the Lord's house is the house of worship, and the Lord's Supper is the central institution of Christian worship. No man can have the Spirit who neglects these Divine appointments. The devoted Christian assembles with his brethren in the Lord's house on the Lord's Day. There he enjoys sweet fellowship with his fellow-disciples in the Lord and he feels the ties of heavenly love that bind them together in one Body. He joins with them in singing psalms and hymns and spiritual songs; and as he makes melody in his heart unto the Lord, he envisions that blood-washed throng in Heaven singing the songs of the redeemed, in sweeter tongues than mortal tongues can make.

1. T. W. Brents, *op. cit.*, pp. 647-648.

THE SPIRIT OF HOLINESS: SANCTIFICATION

A lesson of instruction is read from the Word of the Lord "whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature," 2 Pet. 1:5. Are we made partakers of the divine nature by the precious promises of the Lord? Then, what has He promised? Nay, what has He not promised us? Eye hath not seen, nor ear heard, neither has it entered into the heart of man to conceive the things which God has reservation for them that love Him; and though God has revealed them by His Spirit, language is beggared when called up to furnish the drapery in which to present them. He has promised that He will never leave nor forsake His children; that He will comfort and support them while crossing the deep, rolling river; that He will quicken their mortal bodies by His Spirit that dwelleth in them, and give them bodies fashioned like unto the glorious body of His Son; that their homes shall be in the city of God, where God and the angels shall be their associates; that they shall have a right to the tree of life, and drink of the pure water of life that flows from beneath the throne; that they shall bask in the sunny smiles of God's eternal love forever and ever. Oh, great, *exceeding great and precious promises!* Who can contemplate them without partaking of the divine nature; nay, without drinking copious draughts of the Holy Spirit that is ever present with them? When the disciple eats of the bread and drinks of the wine which symbolizes the broken body and shed blood of a crucified Savior, who died that he might live, his memory fastens by faith upon the scenes of Calvary, and his heart swells with gratitude and is stirred with deepest emotion as he feels the love of God shed abroad in his heart by the Holy Spirit which is given to him through the appointments of the Lord. He prostrates himself at the golden altar and offers thereon the incense of a humble and devoted heart. Feeling his unworthiness, he pleads for mercy through Jesus Christ. Truly grateful for favors received, he humbly, yet in faith, asks his Father for blessings and protection in time to come. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered," Rom. 8:26. Thus God's children are "strengthened with might by His Spirit in the inner man" (Eph. 3:16) by the service of the Lord's Day at the house of worship. Oh, precious season of refreshing from the presence of the Lord! Surely it is good for them to be there, that they may sit together in heavenly places in Christ Jesus, and drink of that measure of the Holy Spirit with which God designed to comfort and strengthen His children amid the persecutions and trials incident to their pilgrimage through life.¹

We can now see clearly that the ordinary measure—the sanctifying measure—of the Spirit is imparted to the saints, and nurtured in them, by their obeying and following the Word, by their studying the Word and meditating upon it, and by their keeping the ordinances, appointments, and services authorized by the Word. In sanctification, as in the other works of the Deity, we find the Spirit and the Word intimately linked together.

1. T. W. Brents, *op. cit.*, 648-650.

4. The Works of the Spirit in Sanctification

The works of the Spirit in connection with the sanctification of God's saints are numerous and varied, although they are all directed toward, and productive of, the same general effects, namely, sanctification and final glorification. 1 Pet. 1:2—"according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Let us examine briefly the different things which the Spirit is said, in Scripture, to do for the saints of God by His indwelling of them.

1. Christians are said to have the "spirit of adoption," that is, the Spirit of the Divine family. The alien who complies with the terms or admission or incorporation into the Body of Christ is thereby adopted into God's family, the Household of the Faith. Rom. 8:14-15: "For as many as are led by the spirit of God, these are sons of God. For ye receive not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father." The adopted person thus becomes an heir of God and joint-heir with Jesus Christ. After his adoption, not before, he has the right, according to the Will of God, to call God his Father; he has the privilege of wearing the family name, the name *Christian* (Acts 11:25); he has the hope of the Heavenly Inheritance; and he may rightly claim to have the Spirit of the Divine family. Gal. 4:5—"that he [Christ] might redeem them that were under the law, that we might receive the adoption of sons." Eph. 1:5—"having foreordained us unto adoption as sons through Jesus Christ unto himself."

2. This privilege of adoption carried with it *the witness of the Spirit*. Rom. 8:16,17—"The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ." This is all very clear. The Spirit bears witness *with* our spirits, not *to* our spirits. The Spirit, through the Word, instructs us regarding what we must do to be saved and to continue in a saved state, and our spirits tell us whether or not we have complied with His instructions. Therefore His Spirit and our spirits bear witness *with* each other, *to* one and the same truth, namely, that we are children of God. No man can deceive his own spirit. There is no intimation here that