

KESWICK'S AUTHENTIC VOICE

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DELIVERANCE FROM THE LAW OF SIN

REV. EVAN H. HOPKINS

For to will is present with me; but how to perform that which is good I find not—
ROMANS 7:18.

THERE are very many who find great difficulty in the seventh chapter of Romans, not because that chapter does not reecho their own inner experience, but because they find it impossible to reconcile that experience with a life of victory over sin. A key, therefore, is needed to explain that difficulty.

Practically, we know that too often this seventh chapter of Romans has been used as a refuge by those who are leading an inconsistent life; and our spiritual enemy would lead us to use this passage as a warrant for *expecting defeat*. Is it not true that too often it has been used, shall I say, as an excuse for sinning? At all events, many of God's children have come to this chapter for comfort and encouragement while pursuing a course of failure. Surely this was not the purpose of the apostle in writing the passage. When we come rightly to understand it, we shall find that this precious portion of God's Word is full of encouragement, not to those who regard defeat as inevitable, but to those who believe there is a way of deliverance, and would know the secret of overcoming sin.

Now, there have been those who, in reading this chapter, have looked at the passage as describing the experience of an *unconverted* man. It is very important that we should, at the outset, clearly understand the spiritual standpoint of the man who utters these words. If we look at it as the experience of an unconverted man there arises this difficulty: we have to assume that the apostle, after having led us on step by step, in the preceding chapters, to glorious heights of triumph, and fellowship with Christ, suddenly goes back to the most elementary truths. There would then be no natural sequence in the line of progress in these chapters. Nor indeed is this necessary. We shall take the passage as true of the child of God.

My first point, then, is that the passage is *descriptive of the Christian man*. The apostle is speaking of himself as a disciple of Jesus Christ. He *recognises the excellency of God's law*. It is true that a Jew also would be ready to recognise this: but the apostle uses terms here in connection with that law which no mere Jew, as such, could have used. His words are strong and emphatic. He says more than any mere Jew could have said: "Wherefore the law is holy, and the commandment holy, and just, and good" (v. 12). Again, "we know that the law is spiritual" (v. 14). He no longer occupies the standpoint of a Jew, because he is not now seeking to be justified by that law. It is by that law that he has been convinced of sin, as we see from the verses which precede

our text. It is that law which has pierced him through and through. He has seen the spirituality of that law, and it has dealt a death-blow to all his hopes of salvation by the righteousness of that law. I say that only a man who had been spiritually enlightened could have spoken thus of God's law.

But again, he finds an *inward joy in the requirements of God's law*. Look at verse 22, "For I delight in the law of God after the inward man." That expression is remarkable. It is a strong one. It implies a *sympathetic relationship* between his inmost being and God's law. It indicates an inward harmony with God's commandments. Now, the natural man could never have said this, and the sinner, however deeply awakened, could never have used such language; he could not have truthfully said that he rejoiced in the requirements of God's law, after the inward man—and by the inward man, I take it, we must understand that part of his being which had been born from above. The language, therefore, is the language of a Christian man, of a converted man.

Then, notice again that his *desires and intentions are on the side of the law*. The law is "good." "To will is present with me"—to will the good, to do the good—" but how to perform that which is good, I find not." This cannot be asserted of any soul that has been untouched by divine grace. I say that we have here the description of a Christian man. But a Christian man *regarded in himself*, apart from faith in Christ. "But how can such a condition be possible?" You say, "It is utterly inconceivable."

Well, let us come to the point by considering what is meant by the expression, "in Christ." It is a favourite expression of the apostle Paul. The germ of that expression we have in John 15. What do we understand by our blessed Lord's words when He says in that chapter, "Without me ye can do nothing"? The *standing* of every believer is "in Christ," without any exception. You are accepted "in Christ." God looks at you "in Christ." But there is another aspect; there is another "in Christ," not simply the "in Christ" of *position* or standing, but the "in Christ" of *condition*, or fellowship. There is such a thing as not abiding "in Christ." There is such a thing as being out of communion—out of Christ in that sense. I believe it is to this condition that our Lord referred when He said, "Without me"—apart from me, outside of me—"ye can do nothing."

And so, in the passage before us, what is it that we have in these twelve verses, 14-25? The passage is a parenthesis in the line of argument, and for a moment the apostle is contemplating himself as a converted man, and yet as apart from Christ. His desire is heavenwards; his will is on the right side, but he lacks the adequate *power* to perform; sin is stronger than the strength of his will, stronger than all his holy tendencies upward, which he has by virtue of his new birth. And if he lacks power, what then? There is failure, fruitless struggle, painful effort, continuous conflict and defeat. "I see not only the law of my mind, which delights in God's requirement. I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which

is in my members" (v. 23). "To will the good is present with me, but the evil is also present, and how to perform that which is good I find not."

Now, I believe there are multitudes of Christians who are practically in that condition. But you say, "Does not the apostle describe here his own present experience?" Not necessarily. "But he is not using the past tense; he is using the present tense." Yes, but he is not speaking from the standpoint of a present *experience*, though I believe he is speaking from the standpoint of a present *conviction* as to the tendency of the two laws. Therefore he uses the present tense. For instance, when I say, "Fire burns me," I do not mean precisely the same thing as when I say, "The fire is burning me." In the first case I am simply describing the property of fire; in the second I am giving a description of the present action of fire within the sphere of my consciousness. But still I use the present tense. And so the apostle, as one has said, is giving us here a "diagram" of the condition of things apart from the divine remedy. As if he said, Look for a moment at what you are as a converted man, as a renewed soul, as a Christian, as a child of God. You have the summing up of the matter in the last verse of the chapter. "So then, with the mind *I myself* serve the law of God, but with the flesh the law of sin." The "I myself-life" is one thing, but the "Christ-life" is another. There are multitudes of Christians who are living the "I myself-life." They know what pardon is; they know what it is to come to the Fountain; they know what it is to look to Jesus Christ in times of difficulty and perplexity, and to come back again to Him with their guilt, and get forgiven; but they are living the "I myself-life" instead of the "Christ-life."

Now let us turn to *God's remedy*. In order to be able to apply a remedy you must, like the physician, make a true diagnosis of the disease from which the patient is suffering. Now I find in the fifth, sixth, and seventh chapters of Romans three distinct aspects of sin; and in order that we may see what is God's threefold provision, we must understand the nature of sin in this threefold aspect.

Look at chapter 5. There we see sin as a load of guilt—sin *upon* us.

Come to chapter 6, and there we see sin as a master—sin *over* us, Then in chapter 7, sin as a *law*—*within* us. As the Lord Jesus Christ is God's remedy, we must see the corresponding aspects of that remedy as meeting these various aspects of sin. We have three little prepositions of deep meaning. The keynote of the fifth chapter is, "Christ died *for* the ungodly" (Rom. 5:6); of the sixth chapter, "I died *with* Christ" (6:6); and of the seventh and eighth chapters, "*in* Christ." In order that I may know deliverance from sin, as the burden of guilt, I must see that He died *for* me. That is *substitution*. Every Christian knows what substitution means, and some of us, who have grasped that thought, fancied we had grasped the whole of the Gospel as if there was nothing more to know.

But the Spirit of God leads on in the next chapter, to see another aspect of Christ. Not only has Christ died for me, and the guilt been taken away, but I have to see that I

died *with* Christ—and *with* expresses *identification*. When we grasp the truth contained in that thought, we understand what it is to be delivered from sin as a master. And when we have got as far as that, we fancy, some of us, that we have got it all. No. We are still troubled and cast down, because we have not been brought to see the secret of deliverance from *sin as a law* in us. But now we are brought to understand God's remedy in the meaning of that little word "in." To be "in

Christ" is *not only union, but fellowship*.

You have noticed, have you not, that in those eleven verses to which I have referred as a parenthesis, more than thirty times does the apostle allude to himself in one form or other. Not once does he refer to God the Father, the Son, or the Holy Spirit. The reason is that he is regarding himself as a Christian apart for the moment from the remedy; and he says that in spite of all our good intentions and earnestness, and our will being on the right side, the law of sin is too strong for us.

I have illustrated the point sometimes in this way. Suppose that I take a rod and attach to it a piece of lead. I drop it into a tank of water. By the law of sinking bodies, it descends; that illustrates the law of sin. Now I get a piece of cork, and fasten that also to the rod, and placing it in the water I see that by the law of floating bodies, it has a tendency to ascend. But the lifting power of the cork is not strong enough to overcome the downward tendency of the lead, so that it may be kept from sinking. It rises and sinks alternately. There you have the "up and down" life. "I myself" by the cork serving the law of floating bodies, and "I myself" by the lead obeying the law of sinking bodies. "Up and down."

Now turn to 8:2 and we read, "For the law of the Spirit of life in

Christ Jesus hath made me free from the law of sin and death." What has taken place? Let us suppose that I place my rod with the lead and the cork into a little life-belt, and I put them into the tank of water: The rod now does not sink. Why? Because it is in the life-belt. There is sufficient lifting-power in it to keep it from sinking; but it is only as it is in the life-belt that it has the benefit of that law. It is the power of a superior law counteracting the other law. The lead is not taken away, but the rod has the benefit of a stronger power so long as it abides in the life-belt.

A working man to whom I used this illustration at once grasped the principle, and in prayer afterwards he said, "O God, we thank Thee for the life-belt, we thank Thee for the Lord Jesus Christ, who is the life-belt. We thank Thee we cannot sink so long as we abide in the life-belt; but may we never forget, O Lord, that while we are floating inside the life-belt, that the lead is there all the same."

Here, then, are the main points to be borne in mind. Sin is a load of guilt, but Christ died *for* me; sin is a master, but I died *with* Christ; sin is a law, but by abiding *in* Christ I am made "*free* from the law of sin and death." It is not an attainment, you see. It is not

something that has taken place in you, so that you no longer have the tendency to sin. That is not it at all. The law of gravitation is not suspended when, instead of sinking, you float on the water within the life-belt; but it is *counteracted by a superior law*, and this is "the law of the Spirit of life in Christ Jesus."

It is thus that I read Romans 7. We do not triumph by virtue of our own struggles and efforts to keep ourselves from sinking, but by abiding in the life-belt and letting Christ have the whole weight of our load, which He counteracts by His superior power. Oh, to know the secret of this *abiding!* That is what we have to learn. Let us begin to learn it now. Hence we see we must not only know what it is to be in Christ in the sense of standing for our acceptance and justification, but also in the sense of *abiding*, that is, of fellowship with Him, if we would live in the power of His victorious life.

THREEFOLD DELIVERANCE

REV. EVAN H. HOPKINS

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God-

2 Corinthians 7:1

Let us lay aside every weight, and the sin which doth so easily beset us-

Hebrews 12:1

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death—

Romans 8:2

I HAVE read these three passages of Scripture because I want to direct your thoughts to the threefold deliverance which it is our privilege, as followers of the Lord Jesus, to enjoy. I address those who know something of the blessing of deliverance from the penalty of sin; in other words, who know what it is to be forgiven and to be at peace with God. But how many of those who know that blessing have been brought to feel the need of a deeper and fuller deliverance from sin? Surely this is why we have come up to Keswick. We want to know what is really possible in this life in the matter of deliverance from sin.

You will observe in the passages which I have read to you, that we have sin put before us in three distinct aspects—as a defilement, as a habit, as a law or tendency. It is to this subject of deliverance from sin in that threefold aspect that I want now to direct your thoughts.

I. *Deliverance from sin as a defilement.* Where is it that we realise that defilement? It is of the utmost importance that we, first of all, have a clear conception of the region in which the defilement is realised. Take, for instance, your inner consciousness—that little world within you, the world of thought, and emotion, and volition. Sin can bring its polluting influences into these three elements of our being. It can defile our imaginations and desires, it can obscure our spiritual vision, it can pervert our wills; and where we realise the defilement, we may realise the cleansing. There is nothing nearer to us than our inner consciousness. If sin and darkness and misery are there, no amount of improvement in our surroundings can remedy the evil. The cleansing must take place

within. The region of our inner consciousness corresponds to that which the Bible calls the heart.

But let me now very earnestly entreat you to mark the distinction between the *heart* and the *nature*. The evil heart is not the evil nature. It is in this connection that thousands of people are making a great mistake. No wonder that they get confused in the matter of sanctification. The heart is capable of passing through varying conditions. The nature remains unchanged. The heart may be cleansed, sanctified, and made the dwelling-place of God. But you cannot sanctify the evil nature. Therefore let us not confuse the heart, the evil heart, with the evil nature. That is a very important distinction, and we ought to be clear about it from the very beginning.

What is the heart? It is the place within you where three things are focused—your thoughts, your desires, and your will. If these three elements are deified, then your heart is an unclean heart, and needs to be cleansed. But if the mind is pure, if the desires are cleansed, if the will is consecrated, then you have that which the Bible calls a pure heart, a clean heart. Do not confuse the heart with the nature. If you are regenerate, you can never become unregenerate; but you can have an evil heart. If you are once regenerate and you backslide, then you degenerate. But the two things are distinct—the evil nature and the evil heart.

It is possible to know cleansing in the heart, but though you have that cleansing you are not sinless. Let me illustrate it to you. Here are two concentric circles. Let the outer circle represent yourself or personality, and the inner circle your consciousness or your heart. Within the inner circle you may know the blessedness of God's cleansing. But, remember, there is a region between these two circles that you know nothing about. God sees it, though you do not; and if you say there is no sin there, you deceive yourself. But God knows; He is not deceived. Now I say that it is possible for you to know the blessedness of a cleansed heart. God can cleanse your desires, He can purify your thoughts, and He can sanctify your will. But you need something more than cleansing. That, after all, is a negative thing. You need something that is positive, and what is the positive? Well, your thoughts, your mind, 'need to be sanctified, and your affections need to be sanctified, and your will needs to be sanctified. How does the Holy Ghost do this? He sanctifies the mind, after the cleansing, by the truth of God. He sanctifies the affections, after the cleansing, by the love of God; and He sanctifies the will by the power of God. You may know what it is to have a cleansed heart. "Blessed are the pure in heart, for they shall see God." Do not confuse the heart with the nature.

II. *Deliverance from sin as a habit.* "Lay aside every weight, and the sin that doth so easily beset you." We all know the power of habit, either for good or evil. We all know it is something like, very often, "second nature." But it is not a nature. You were born into the world with an evil nature, but not with habits. No one came into the world with habits already formed. An evil habit is something in addition to the fallen nature. Now every

habit can be laid aside, but I do not say that the evil nature can be eradicated. How is the evil habit to be laid aside? Gradually? No; abruptly, at once. "Let him that stole steal no more." It is not written, "Let him that stole learn to steal moderately." The Spirit of God when He deals with you in reference to evil habits, shows you that God demands an immediate termination and laying aside of it. How do you deal with a man who is addicted to drunkenness? Do you teach him to leave it off gradually? You say, "No, at once!" Well then, if there are evil habits in your life, it is possible for you to lay them aside, and drop them instantly.

There is another very instructive passage. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying. . ." (Eph. 4: 22-25). How do you read that passage? How often does that phrase, the "old man," occur in the New Testament? Only three times. Now here let me again very earnestly emphasise the necessity of making another distinction between the "old man" and "the flesh." They are not the same. The phrase the "old man," as I have said, occurs only three times in the New Testament—in Romans 6, Ephesians 4, and Colossians 3. In *The Speaker's Commentary* there is a very valuable sentence connected with Ephesians 4—"The verses do not contain an exhortation to put off the 'old man,' but a repetition and reminder of the teaching which they had received on the subject on the occasion of their conversion, namely this: that they *had* put off the 'old man,' and they *had* to put on the 'new man.'" St. Paul reminds them of that. And because you have put off the "old man," you have now put off the "old man's" *clothes*. What is a habit? Something you wear. In this 4th chapter of Ephesians there are lots of habits mentioned, and the argument is this: "Seeing that you have put off the 'old man,' do not wear his clothes." If a Christian, if one who is a "new man," wears the clothes of the "old man," what folly! Because you have put off the "old man," now lay aside his clothes.

The "old man" is not *the flesh*. I took the trouble some time ago to collect all that the best commentaries say as to what is meant by the "old man." They all argued in defining the "old man" to be the *unconverted self*. I was talking to Theodore Monod once on this subject, and he said, "The 'old man' is the man of old." That expressed it exactly. Well, the man of old—you have done with him, the unconverted man. What do we read in Romans 6? "Knowing then that our old man was crucified with Him." What does that mean? It means that not only were your sins laid upon Christ, but you yourself, as an unconverted person, were nailed on the Cross with Christ; your old self was crucified with Him. Let us bear in mind, then, that the old man is not the old nature; that you have put off the old, the unconverted self, and that you have put on the "new man," and have now to wear the "new man's" clothes.

We read again in Colossians 3: 8, 9, "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another." Why? "Seeing that ye have put off the old man with his deeds; and have put on the new man." We have seen, then; that the heart is not the nature, the "old man" is not the flesh. Because I *have* put on the "new man" I have now put off the clothes that belong to the "old man," and put on the habits or clothes of the "new man." There is deliverance, then, from the *habit of sin*.

We do not teach that sin as a defilement is simply to be kept under. Some people think that it is a matter of suppressing sin as a defilement. Not at all. Sin, in that sense, must be absolutely cleansed away, removed. What do we teach? Not that evil habits are to be kept under, merely, but to be put off, and *at once*.

III. Deliverance from sin as a tendency, sin as a law. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." By a law we understand something that acts with the constancy and regularity of a natural law—just like gravitation, which is always in force. There is a force on the side of sin, which is within me. I inherited it through the Fall. We all have that force within us. Do not be deluded: the same evil tendency is in every man and woman in this tent. But you may be delivered from it, though it is constantly there. You may know perpetual deliverance from it. That is the wonderful thing about it. How is deliverance from sin, as a law, to be realised?

By having the benefit of another law, the law of the Spirit of life. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." But there are certain conditions. If you were to throw me into the sea, I should go to the bottom. How is that? By the law of gravitation. But if you throw to me a life-belt, and I get into it, what then? By the law of floating bodies I keep on the surface. Do I lose my weight? Not at all. The tendency to sink is there just as it was before, and I do not imagine that if I am in the life-belt for two or three hours I shall lose that tendency. Get out of the life-belt, and down you go. The tendency to sink is not removed. What then? It is perpetually counteracted by another law. On what condition? That I remain in the life-belt. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"; but in the sense only that the law, or tendency toward sin, is still there, but is perpetually counteracted by another law.

Another illustration. Look at Peter walking on the sea. How was this possible? Could Peter walk on water? Had he attained to this? Certainly not. Had the Lord Jesus Christ wrought such a marvellous change upon the body of Peter that he lost his weight? No. Was Peter really as heavy now as before? Precisely. Was the tendency there that made him sink? Yes. How is it that he is walking on the water? Because the Lord Jesus Christ is exercising another power, and thereby counteracting the weight, moment by moment. There is the perpetual tendency downwards, but Christ's power to deliver is greater than

that tendency. Why did Peter sink? You know the story. So it is now precisely. It matters not how long you have been a Christian, you have not lost the tendency downwards. Satan will tell you that you have lost that tendency, and he will seek thus to delude you. If a man asks me, "Do you believe in deliverance from sin?"—"Yes; but in what aspect do you speak of sin—sin as a defilement; or sin as a habit; or sin as a tendency?" "There is a marvellous provision in the Gospel of Jesus Christ to meet sin in every possible aspect; and let us intelligently understand the nature of the whole provision. Just as pardon is not cleansing, so we know that deliverance from the defilement of sin is not precisely the same thing as deliverance from sin as a habit; although it is all found in the atoning death of the Lord Jesus Christ. Christ died not only that I might know the forgiveness of sins, but deliverance from sin in all these three aspects, and, hereafter, that I may know deliverance from the very presence of sin.

Let us mark these distinctions. Do not believe what I say without searching the Word, and when you see these distinctions keep your mind calm, and do not get into endless controversy confusion. It is possible for you to enjoy the very fullest deliverance without stepping off the line of Scripture, or turning aside to all kinds of delusions. May the Lord not only keep us in this attitude in which we desire to obtain the fullest blessing, but keep us faithful on the lines of His holy Word.

THE PATH AND THE POWER

REV. EVAN H. HOPKINS

I WANT you to look at these words in Colossians 1:11-

"Strengthened with all might according to His glorious power." Now here is power for the walk. When God calls us unto life, He calls us to walk before Him. And when He calls us to walk before Him, He provides the power that we need in order to do so. But we need something more than power in order to walk before God: we need a *path*. Many seem to think it is only a question of power." Oh, if I had only the power! "But there is something before the power: it is the path. How many want the power to follow their own path. We map out our future; we know what we 'should like, and we say, "Lord, give me the power to follow this path." The power does not come, and then we learn that God promises His power only along His own path. Let us take these two thoughts—the path and the power.

I. What is the PATH? There is the path of His will. "Filled with the knowledge of His will." The path of His favour, "unto all pleasing." The path of His fruitfulness, "fruitful in every good work."

First, there is the path of His *will*. It is a beautifully simple life, the true life of trust, simply following the will of the Lord. It may be a very humble life, but there is nothing higher than doing the will of the Lord. The way to do the Lord's work is to walk along the path of the Lord's will. All the work is in the path of the will. And what a blessed thought it is, that God has a will concerning each one of us individually. He has a gracious purpose concerning each one of His children.

And another thing let us remember: that that will may be ascertained, may "be known, and that it may be done. "Filled with the knowledge of His will," "understanding what the will of the Lord is." "Thy will be done."

Now we know that to do the will of the Lord is utterly impossible for us: it is not only difficult, it is impossible. But then, the Lord calls us to do the impossible work, and to walk the impossible walk. We have it in the gospels. You remember when the Lord told His disciples to do an impossible work: "Give ye them to eat." Was that possible? They were in the wilderness with five thousand people. How many loaves had they? Just a few, and two or three little fishes. "Give ye them to eat." That is a hard command, but they did it. You say, "But, they didn't do it, the Lord did it." Precisely, that is the thing we are teaching. Before the Lord wrought the miracle things had to be adjusted. There was the multitude who were to sit down, that was the outer circle; then the disciples were to

come within, there was the inner circle; but there is only one centre, that is Christ. Now things are adjusted. Where are the loaves? "Bring them to me." They were not to work from themselves, they were to work from Christ, the centre. There is the secret of all work. So the loaves were brought and put into the Lord's hands, and He looked unto His Father, and then the stream flowed from Him through the disciples to the empty vessels, and it went on till they were all filled. You say, "The Lord did that." Yes, and yet the disciples did it. They obeyed the Lord's command.

Apply that to the difficulties of daily life. The difficulties arise because you have a wrong centre—yourself. You take the centre "enable Me," and of course you break down. "Believe ye that I am able?" When the Lord takes the centre, it makes all the difference in the world. Where there is this adjustment, and you let the Lord take the right place, then the will of the Lord is done.

Then there was the impossible walk of Peter stepping out upon the water. "But Peter attained to that," you say, "and what a wonderful attainment! I have not attained to that." You make a great mistake. It was impossible for Peter to walk upon the water, utterly impossible. When he came upon the water, he had his eye fixed upon Christ, and Christ had His power underneath Peter, and it mattered not how heavy Peter was. There was the adjustment. But the moment He looked away the connection was broken, and he sank. And so the power is in Christ, not in attainment; it is moment by moment, the communication of divine power meeting our tendency to sink. You say, "I do not think the blessing I got could be a real blessing, because I lost it." That does not follow. You got out of it. It will continue so long as you keep trusting. And so I say, the work before us can be done if we bring the Lord into it; it all depends upon that. "All things are possible unto God," and so you see the power is found in the will of the Lord. Do not be afraid of the will; if you have the Lord He gives the power.

Then another thought: it is the path of His *smile*. How blessed a thing it is to be walking "in the light, as God is in the light." It is our privilege to live in constant communion with God. You say, "Give me a passage of Scripture to prove that." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Now if we believe such passages as these, our faith will grow. "The path of the just is as the shining light, that shineth more and more unto the perfect day." But it depends upon what you are looking at. If you are looking at your work, your progress will be little. There was a certain ploughman, a good man, an excellent servant in many ways, but I heard a farmer say he was a miserable ploughman because, while he was driving the plough, he was continually looking back to see if he made a straight furrow; the consequence was it was always a crooked one. There is only one way to drive a plough—steadily to look before you. Do not look at your attainments, but to the Lord, walking in His smile. And in proportion as you know the true life, you will find it is a simple life. "Unto all pleasing." Not pleasing all people. Did you ever try to please

everybody? You cannot do that. It means pleasing the Lord in all things; and when you please the Lord you have His smile, and that is enough.

Again, it is the path of His *fruitfulness*. "*Fruitful* in every good work." Must I be occupied with all kinds of good work? That is what many Christians are trying to do. It does not mean that. There is a difference between work and fruit. Work is the result of action. Fruit is the outcome of life; there is an organic connection between fruit and the believer. Fruit is the overflow of the sap. Now there are some people who seem to have only just enough sap to keep them in existence, and certainly not enough for fruit. What they want is fulness of life. You have life, so you are a Christian; if you had fulness of life you would be a fruitful Christian. A Sunday-school teacher says, "I have laboured for -weeks and months, and I see no fruit." But does not the Lord see fruit? "No; there are no conversions." Ah, but I am not talking about conversions. What is this fruit? Love, joy, peace, longsuffering, gentleness, meekness . . . While you are engaged in the work, be fruitful in these things. Some are murmuring, some are jealous, some are envious. They are not fruitful. This fruit is "the fruit of the Spirit." You may be fruitful wherever you are. All of us can be fruitful. Every moment of the day, we may bring forth the fruit of the Spirit. "Ye are the branches; the branch cannot bring forth fruit of (from) itself"; it is "the fruit of the Spirit." Do not grieve the Spirit, and the first thing He will do will be to fill your heart with love, joy, and peace; and when the inner condition is right, then the outward conduct will be right. We see here then the path in which we have to walk; the path of His will, of His smile, of His fruitfulness. And every moment we can be fruitful: that is the grand thing. "Herein is my father glorified"—that "ye are the means of converting many souls"?

No; but "that ye bear much fruit." Leave the conversion of souls to the Lord, and if you are fruitful there will be conversions.

II. There is the POWER. I like to notice that it is in the passive voice: "Being strengthened." It is not the result of your own struggles. It is like that other passage in Timothy: "Be strong in the Lord, and in the power of His might." Be willing to be empowered. That is the force of the exhortation. You cannot strengthen yourself; capacity to receive belongs to you, ability to accomplish belongs to the Lord. You can receive the strong One, and then you are strengthened. This is the way the blessing comes. There is a kind of toy fountain which, when wound up, plays beautifully for a time, and then runs down. So sometimes souls seek conventions to wind them up. That is self-centred; there is the resolution, there is the effort. You have the winding up, and then the running down. "The water that I shall give him shall be in him a well." How beautiful it is in the Revised Version, "The water that I shall give him shall *become* in him." "Shall *become*" as a fresh experience of an old gift. You have the water. Yes. But now it has become to you a spring overflowing, and the friction and strain have been taken out of your life. We want strengthening "with all might according to His glorious

power." First notice it is *divine* power. You say, "of course, every blessing that comes from God is divine." But I want you to notice that it is divine in this sense: we speak of the life of God, the life that He gives; but the life that He *lives* is another thing. God gives me life, but He comes into my heart and lives His life. So here is His power; God is not going to give me power. God gave power to the first man, and man failed, and He is never going to give power to man again. He gives power to Christ. You want power, then you must have Christ. That power is something that He exercises. A weapon has no power in itself. Supposing a giant lays hold of it, the power in the arm of the giant is now in the weapon. "And I was strengthened as the hand of the Lord my God was upon me" (Ezra 7:28). That is the secret of the power. Again, it is *sufficient* power. "Strengthened with *all* might." I love that little word "all." I like it to stand as it is: "all might." Then there is enough, there is sufficient power. He might promise *much* might, or *some* might, but it is "all might," then it is enough.

And notice it is "*glorious*" power. Take it as it may be translated literally, "strengthened with all might according to *the power of His glory*." What does that mean? In Ephesians 1:7 I read, "the riches of His *grace*," but when I turn to 3:16 I read, "according to the riches of His *glory*." What is the difference? "Riches of His grace"—Christ on the cross. "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." We all have that, if we are Christians. Now in the third chapter we read, "That He would grant you, according to the riches of His glory to be strengthened . . ." It is a prayer for converted people, for saved souls, a prayer for fuller blessing, the very thing we have come here for. What are the "riches of His glory"? Christ on the throne. Christ on the cross—pardon, redemption; Christ on the throne—anointing, power for service, the gift of the Holy Ghost, the fulness of the Spirit. We see, then, that it is the power of His glory—the Holy Ghost. The coming of the Holy Ghost was prophetically revealed in the Old Testament, and historically fulfilled in the New. And what is the next thing? That the blessing should be experimentally realised. That is what we want; we want this power in us, working in us. Are you willing? Have you yielded yourself for this? What keeps you back? You say "Yes, but I am not ready to follow His will. I must think about it first." "Am I willing to give myself wholly to God's will?" "Am I ready?" . . .and you draw a deep sigh; as Frances Havergal said once: "God's will was once to me a *sigh*; now it is a *song*." And when we get a view of God's will, we fall in love with it. We see it is a blessed thing; it is something joyous. This is the true spirit of consecration.

Then observe, as to the power—it is *practical*. It is "unto all patience." Is it not wonderful, after all these heights of grace, that we come down suddenly to such a commonplace duty as patience? One of the commonest of sins among Christian people is impatience. You are engaged in some Christian work, and somebody forgets some important duty. You say, "I have no patience with that man!" You need not feel thus, for there is power for this—"all patience." You needn't be afraid of the divine requirement,

because there is the divine provision of power. You observe, there is the "all might." Link that with the "all patience." The power is sufficient to meet the requirement. You know, difficulty is a relative term; it depends whether you have power enough. "But can I be patient always?" Certainly. "But must I not make a desperate effort?" No. Let the Lord possess you, and you will discover, as the Lord takes His right place within you, that you become strongest on your weakest side. The impatient man then becomes gentle. Remember this, then, that we have a divine provision to meet the divine requirement.

The power is divine, sufficient, glorious and practical.

Now, dear friends, we see all this; but there are certain conditions. We cannot enter into these blessings unless we are in the right relation to God. Are we all really consecrated to God? Have we handed ourselves right over to Him, that we may be at His disposal? Are you prepared for that? Someone says, "I feel that I am not prepared for this. It is no use saying that I am. I do not want to be a decided Christian." Lots of such thoughts come into our heads. But for myself, I can say that it was a blessed moment when I made no reserves. I just handed myself over to the Lord, and then I discovered that His holy will was not something terrible and dark and dismal. I never knew what true soul-rest was till that moment. I knew the joy of conversion, I mean of pardon; I knew that that had been a marked crisis in my life; but it was some time after that before I saw the glorious privilege of walking with God, as Enoch walked, and having the testimony that we please God, walking in fellowship with Him, and having all one's needs supplied, realising that there is an all-sufficient provision. For every "I need" in self, there is an "I am" in Christ—man's emptiness and God's fulness meeting.

Now, each soul may be brought to this point: *the last thing may be yielded*. And the last thing is very often *unbelief*. We have dropped this and that and the other sin, we are willing to give up worldliness, but we do not *believe*. No, we are waiting to realise, we want to *feel* we have faith. There is seeking faith, and there is resting faith. The nobleman of Capernaum had seeking faith when he went fifteen miles to find Jesus; but he carried a heavy burden. "Except ye see signs and wonders, ye will not believe." "Lord, come down ere my child die," Jesus saith unto him, "Go thy way, thy son liveth." Here was the critical moment. "And the man believed the word that Jesus had spoken unto him, and he went his way." That was resting faith, and the burden was dropped. What did he believe? That his son was healed. He went back at his leisure, and the servants met him and said, "Thy son liveth." "When did he begin to get better?" "Yesterday, at the seventh hour," at the very time the Lord had spoken.

A great many people have a faith that seeks, but they have not a faith that rests. Now we want them to rest; the Lord is here, rest on Him, let the burden go. "Lord, I trust Thee now; I cast myself on Thee now. Lord, as I think about my home troubles, my business troubles, my own individual difficulties in every sphere of life, I bring them all,

and commit them all to Thee and rest in Thee; keep me." And believe that He keeps you. I am sure this rest of faith is the centre of all true activity. You cannot work without friction until you have this rest of faith—perfect dependence not only on what the Lord has done, but on what He is to you this moment. Rest in Him. "God is able to make all grace abound toward you, that ye always (not sometimes) having all sufficiency in all things, may abound unto every good work" (2 Cor. 9:8). Is that really so? Then away with every anxious thought. "Lord, I trust Thee; I hand myself wholly over to Thee; and as Thou has pardoned me and saved me from the penalty of sin, so now be Thou my keeper." The responsibility of keeping you belongs to Him: but the responsibility of trusting Him to keep you, belongs to you. Now let us trust Him.

CRISIS AND PROCESS

REV. EVAN H. HOPKINS

OUR subject is: "A crisis with a view to a process." There are few things connected with the Keswick movement which have so much puzzled people as the apparent contradiction, that the blessing is both instantaneous and progressive. Those who have been brought into definite blessing, along the line of sanctification by faith, have borne witness to the fact that they had been brought into an experience of what the Lord Jesus Christ can be to them for holiness, with a suddenness that has been as striking as the change has been blessed and soul-satisfying. The sense of rest, the sense of all-sufficiency of grace in Christ, has come to them with a wonderful instantaneousness. But this has been followed by an experience of its progressiveness that they never knew before. Sanctification in the sense of conformity to the life and character of Christ is a process, a gradual process, a continuous process, an endless process. But sanctification, in the sense of a definite decision for holiness, a thorough and whole-hearted dedication to God, the committal of the whole being to Him, is a crisis; and the crisis must take place before we really know the process. Before you can draw a line you must begin with a point. The line is the process, the point is the crisis. Have you come to the point? Have you come to the point that you are decided to-day, now, here, that you will be holy? Or, are you only earnestly praying that God will enable you to come to the point? Some people have been doing that for years. Do you see the difference?

Two men were arguing upon this subject. One had been brought to understand it not only theoretically but practically, experimentally, and the other one was fairly puzzled—he could not see it. The first man said, "How did you come from London to Keswick?" "I came by train." "Was it by one sudden jump into Keswick?" "Oh, no, I came along more and more." "Yes, I see; but first you got into the train. How did you get into the carriage? Was it more and more?" "No, I just stepped in." "Exactly: that was the crisis; and as you journeyed along, it was more and more. There is the crisis; there is the process."

I want to show you different passages of Scripture, and to indicate where we have the crisis, and where we have the process. We will begin with *the crisis*, and we will take, first, the act of (i) *separation from all defilement*. Will you turn to 2 Corinthians 7:1? We have in that verse an act of separation from all defilement. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and spirit." Look at that act. Is it to be done gradually by degrees, or instantaneously? The tense shows us that it is definite and decisive. There is the crisis. God has given you light; the light has shone into your heart. You are conscious of defilement. How will you deal with it? God says, "Cleanse yourselves"—a decisive act of separation from all that you know to be evil. There is the crisis.

Then there is the act of (ii) *putting of evil habits*. Ephesians 4:31 — of course there are many other passages; I am only giving you a few—" Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." It does not mean that you are to be a *little less* censorious to-day than you were yesterday. The force of the exhortation is that you put it off, as you put off a coat, so that you are separate from it. Here in this passage we have a list of evil habits. Remember we were not born into the world with evil habits. The evil nature is one thing; the evil habit is another. There we have, then, a crisis— how we are to deal with evil habits.

Take, again, the act of (iii) *"laying aside every weight"* (Heb. 12:1). Are there any weights in your life impeding your progress, marring your influence? How are you to deal with them? Shall we pray about them? Well, that is good; but praying of itself is not enough. God says, "Lay them aside." How shall we lay them aside? Very gradually, by degrees? Not, if we obey the word that we have before us, remembering the force of the tense. If you have a weight, you know what it is to drop it. That is not a gradual act, but a decisive, definite act. Are there any weights in your life about which God has a controversy with you? Now here is the point. God has brought us up here for this purpose, that we should deal definitely with these things. The act of laying aside is a definite act—not a process, but a crisis.

Further, there is the act of (iv) *handing our bodies over to God*. We little realise that while the spirit and soul are right with God, we may still keep the body in our own hands. I suppose the body is the last thing that the Christian really gives over to God. His gifts, his possessions? Yes. Spirit and soul? Yes. The body? Well, we have not done with it; it is useful, we think, we want to use it for ourselves. Romans 12: 1, "Present your *bodies* — That is what we have to bring. Take the words just as they stand.

You are a Christian; the Holy Spirit has touched your spirit, you have eternal life. The citadel of our being is the spirit, the city the soul, and the walls of the city are the body. The five senses, the five gates, are in the walls, and the evil one gets through the gates. You cannot keep the body, you cannot keep the walls. "Except the

Lord keep the city, the watchman waketh but in vain."

Therefore, "present your bodies," hand them right over into God's hand—a definite, not a gradual act. There is a crisis; the tense in the original points clearly to that. What you have been trying to do gradually God wants you to do suddenly, immediately, up to the light you have.

Then, take the act of (v) *being divinely adjusted*. Hebrews 3:20, 21 "The God of peace . . . make you perfect in every good work to do His will." Here is God's act. He makes you perfect. What is the meaning? He adjusts you; you are in a state of spiritual dislocation, you are out of joint, and the prayer is that God should put you into joint. He does not do it gradually; it is done instantaneously. This is what has taken place in the

case of hundreds of souls in this very tent. In a few brief moments the whole inner being has been adjusted. First, spiritual adjustment, and afterwards spiritual enduement. There we have again the tense that points to an immediate decisive act, God's act. When we present ourselves to Him, when we yield our whole being to Him and lay ourselves at His feet, then He takes us and puts us into joint, He adjusts us, He brings us into harmony. What we have been trying to do gradually, all our life, now that we hand ourselves over to Him, He does immediately. After those words in Hebrews which I have just quoted, we have "working in you." There is the part that is progressive. Or, again, "to do His will." Doing His will is the progressive part. Being put into joint, being made perfect, adjusted, is the crisis.

Take another passage. There is the act of being (vi) *divinely appropriated*, or wholly sanctified. I Thessalonians 5: 23, "The very God of peace sanctify you wholly," that is, sanctify not your spirit and soul only, but body also: the whole man, spirit, soul and body. Sanctification on our side is giving ourselves to God. Sanctification on God's side is appropriating us unto Himself. That is the positive side of sanctification, when God Himself, the Holy One, takes possession of us, appropriates us to Himself. Here is God's act, and the remarkable thing is that it is still in the aorist, pointing to a crisis. The blessing that so many people have realised as a sudden blessing—here it is put before us as God's act, and pointing to a crisis.

Take one more text under the head of crisis, and referring, this time to the act of (vii) *enthroning Christ as Lord*. I Peter 3: 15, "Sanctify in your hearts Christ as Lord." (R.V.) We have here a beautiful thought. Your heart is looked at as a sanctuary—not only as a city. Christ is within, and you know Him as Jesus, and you know Him as Christ, but how imperfectly you have known Him as Lord! It is not that a new Person has to enter in, but it is a new revelation of the same Person to your soul. And when you see Him as Lord, you enthrone Him. To sanctify Christ as Lord is to enthrone Him in your heart. He who is on the throne in glory is now to be on the throne in your heart. That is not a gradual process. The tense here points to a decisive act. It is a crisis. Is not that wonderful? I want you to bear it in mind. So that we not only look at the verb, but at the tense, and this shows us the duty of immediate response, immediate obedience.

What have we seen? That separation from all defilement is an immediate act; that the putting off of evil habits is an immediate act; that laying aside every weight is an immediate act; that handing over our bodies to God is a definite immediate act; that being divinely adjusted is a divine act, and God does it at once, immediately; that being divinely appropriated, or wholly sanctified, is God's act, an immediate act; that enthroning Christ in our hearts as Lord is an immediate act, the act of a moment. All those passages that I have quoted point to a crisis.

Shall we turn now to *the process*?

(i) *Spiritual conformity*. 2 Corinthians 3: 18, "But we all, with unveiled face beholding," or reflecting "as a mirror the glory of the Lord, are changed." Here is the present tense, here is the process, gradual, continuous, endless. This is what you perfectly understand. And the process follows the crisis. "From glory to glory." There is the growth, the advancement, the process.

Take another. (ii) *Spiritual renewal*. 2 Corinthians 4:16, "The inward man is renewed day by day," is being renewed. That is progressive.

(iii) *Spiritual strengthening*. Colossians 1:11, "Strengthened with all might, according to the power of His glory." That is Christ on the throne. "The riches of His grace" is Christ on the cross; "the riches of His glory" is Christ on the throne. From the throne came the gift of the Spirit, a stream perpetually flowing. "Being strengthened." There is the process. You do not get the power put into your hands that you may use it independently of Him; it is always in the Lord's hand, and it is always flowing from the throne. "Being strengthened with all might." Are you in the stream? A perpetual reception. There is the process.

(iv) *Progressive purity*. There is such a thing as an instantaneous cleansing. But, remember, there is the other side of the truth— progressive purity. I John 3: 3, "Every man that hath this hope in Him," that is, in Christ, "purifieth," is purifying, "himself, even as He is pure." An endless process.

(v) *Spiritual growth*. 2 Peter 3:18, "Grow in grace." I need not dwell upon the fact that all growth, of necessity, is progressive.

(vi) *Progressive sanctification*, Hebrews 10:14, "For by one offering He hath perfected for ever them that are sanctified," or "are being sanctified."

Lastly (vii) *transformation of character*. Romans 12:1, 2, "I beseech you . . . that ye present your bodies . . . And be ye transformed by the renewing of your mind." We have both here put together. The crisis, "present"; the process, "Be ye transformed." How closely they are connected there! I have given you, then, the crisis and the process, and, I trust—I am speaking especially to my younger hearers—you have marked these places in your Bibles to distinguish between the one and the other.

Now we come to the practical question: *Is the crisis to be repeated?* If I have once consecrated myself to God, am I not to consecrate myself to Him again? My answer to that question is this. Take, for instance, the act of consecration. Is it to be done over and over again? or is it done once for all? I say, Yes, it is to be done again *in the sense of restoration*. You have slipped back, your attitude of consecration has not been maintained; you have to come back again, you have to repeat the act undoubtedly.

But, I say again, Yes, it has to be repeated *in the sense of confirmation*. You consecrated yourself to God yesterday; you did it thoroughly, honestly; you wholly gave

yourself to Him. You woke up this morning, and what was the attitude you took, if you took the right attitude? Just one of confirmation. I did that act yesterday, and I say "Amen" to the act this morning, not because I have to do it over again, as if I had never done it before; and yet I do do it as an act of confirmation.

Let me close with one little illustration. A beautiful copy of *Aesop's Fables* was presented to a certain family that I know, and that book was very much used in the nursery. After many years, when the children had grown up, you can imagine that the leaves got loose and scattered, as the book had been a good deal pulled about. An artist called at that house, and his eye was attracted by the beauty of the illustrations. He saw that they had been done by a man who knew how to draw. He asked the head of the household, "Would you have any objection to giving me that book? I should prize it much." The head of the family took the book and gathered up all the stray leaves, and put them all together, and taking the book in his hand, he said to his friend, "You are welcome to the book; it is yours. I give to you." The artist took away the book.

Two or three days afterwards one or two more stray leaves were discovered. What did the head of the family say? Did he say, "Dear me! I never gave that book thoroughly to my friend after all! I suppose I must have him back and go over the whole process again; I must tell him that now I give him the book afresh because I did not give it wholly to him yesterday"? No; he says, "I gave the book to my friend, and the *whole* book; therefore, I will pass these leaves on to him; they do not belong to me." There was a fresh discovery, but he remembered that he gave the whole book, and those leaves were all included in the gift, and so he passed them on to his friend.

Do you see how that applies? When you consecrated yourself to God, you gave the whole book, so far as you knew. But, as the Spirit has been leading you on to make fresh discoveries, what are you to do? The devil says, "That was not a genuine act of consecration; you must do it all over again." But you say, "No; I knew I could never do anything perfectly, but I can do it up to the light that God gives me. I can do that thoroughly. In that sense I did give myself wholly to the Lord yesterday, or last week, and now I discover fresh things, and pass them on at once, immediately." In that sense the crisis is repeated—but it is an act of confirmation. See that, every morning, and every day, and many times during the day, you can say "Amen" to the fact that you have handed yourself wholly to Him. In that sense it is repeated, and you need not backslide in order to do it over again.

GOD'S GIFT OF HOLINESS

REV. EVAN H. HOPKINS

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord—

I CORINTHIANS I: 26-31

I WANT to preface my remarks by stating a difficulty which may be present in the minds of many here to-night. Let me read you a sentence or two from a letter that I received. "We are asked to accept holiness by faith in the same way that we accept justification by faith. Now that presents a real difficulty to my mind. Is not holiness a growth, a process, the result of the work of the Holy Spirit in the heart? Justification is something already complete; to accept it therefore by faith, is clear and intelligible to me. But sanctification being a process that can never be absolutely completed in this life, I cannot see how it can be received by faith in the same way that justification is received by faith."

That holiness is a process, of course, we all readily admit; that it is a progressive work of God the Holy Ghost in the heart, is clear and intelligible; but that that is the only aspect or even the chief aspect in which holiness is presented to us in Holy Scripture, we cannot for a moment admit. I would endeavour to show that before we are really ready to deal with sanctification as a process, we must know what it is to receive sanctification as a gift: and that gift is Jesus Christ. It is of the very first importance, if we are seeking holiness, that our thoughts should be fixed not upon *it*, but upon *Him*; not upon a thing like a process, but upon a person, the Lord Jesus Christ. And when that is established clearly in our minds we shall find that to receive Christ by faith as our holiness does not present any more difficulty than to receive Christ by faith as our righteousness.

Let us consider sanctification from three points of view—as an *attainment*, as a *gift*, as an *experience*. Now look at sanctification as—

I. AN ATTAINMENT. I would quote a remarkable sentence from Dr. Edersheim's well-known work on *The Life and Times of Jesus Christ the Messiah*. In his exposition of the Sermon on the Mount he shows the contrast between man's way and God's way of righteousness. He says, "Every moral system is a road by which, through self-denial,

discipline, and effort, men seek to reach the goal." Now let us understand what that means. Here is an unregenerate man; he is earnest, he is religious, he is seeking salvation. Well, he has a starting-point, and there is the road before him. But what is his goal? Life, righteousness—and he is seeking to reach that goal by painful effort. Now what does Dr. Edersheim say in contrast to this? "Christ begins with the goal, and places His disciples at once in a position to which all other teachers point as the end. They work up to the goal of becoming the children of the kingdom. He makes men such freely of His grace; and this is the kingdom. What the others labour for, Christ gives. They begin by demanding, He by bestowing."

These are golden words. We have here a grand principle, and when we grasp that principle we have the key to the difficulty of what is meant by sanctification by faith. Take *righteousness*. How is Christ made of God unto us righteousness? My answer is, *by attaining it*. There was a time in our own experience as sinners when we put righteousness before us as the end to be struggled for, and we hoped to reach it as an attainment. We knew no other way of justification than by personal attainment. But when the light broke in, and our eyes were open to see the truth of the Gospel, what did we discover? We discovered this—that that which we could not attain for ourselves Christ had attained for us, and that He placed us at once in righteousness as our starting-point. Christ made of God unto us righteousness, Christ the end of the law for righteousness; and we started the Christian life by starting from that point. So that that which *to Christ* was, an *attainment*, became *to us* by faith an *obtainment*. We did not attain it, but it is a righteousness which Christ attained; He Himself became of God unto us righteousness. It was God's gift of righteousness to us, and we received that gift by faith. Now if we are Christians, we perfectly understand that. That is the first lesson, and that is the key to the whole difficulty.

Now take *holiness*. How is Christ made of God unto us holiness?

I answer, *by attaining holiness*. It is scarcely possible for us to conceive of a man, *created* holy, if we take holiness in the highest sense of conformity to the will of God. Moral goodness really means *choosing to be holy*, and no man can be *made* to choose, or be made as having chosen; there must be the trial, there must be the probation, there must be the running the race—the goal must be reached. It was not in His incarnation that Christ was made of God unto us righteousness or sanctification. His incarnation was the starting-point. As Professor Godet beautifully puts it, "Jesus was by His miraculous birth placed in the same condition of purity and innocence in which the first man existed before the Fall; and that was so ordered that He might be able successfully to enter once more upon that pathway of progress from innocence up to holiness which had been the course originally open to man, but at the very outset of which Adam had fallen." Now, here was the second Adam, and what we may glory in is that Christ has reached the goal not only of righteousness, but of holiness. And if it is asked what is the

distinction between righteousness and holiness, I take it that the answer is, righteousness is that which satisfies God's *law*; holiness is that which satisfies the Father's *heart*: and the Lord Jesus Christ came not only to meet the claims of the law, and a broken law, by His death and perfect obedience, but He came also to lead the ideal life, the life of the child with the Father, a life that perfectly satisfied His Father's heart. He has become holiness unto us; and He, as holiness, is as much the Father's gift to us as righteousness, and as we receive Him by faith as righteousness, so we receive Him by faith as holiness. He has reached the goal.

Look at sanctification as—

II. A GIFT. What do we mean when we speak of the Lord Jesus Christ as God's gift of holiness? Not a gift *added* to Christ Himself, but a gift included in the one great gift—Jesus Christ. You cannot divide Christ into parts. To receive Him is to receive all that He includes; and He includes "all things that pertain unto life and godliness."

But it is one thing to receive a gift, and it is another thing to know what the gift contains. You may have a large estate, and yet you may know nothing of the treasures that lie a few feet below the surface. Perhaps you own thousands of acres of land, and yet you are a poor man because you cannot pay your way. Now if below the surface there were large deposits of mineral wealth, what would be needed in order to enrich you and set you free from your bondage and difficulty? No addition need be made to your property, but simply the *discovery* of what you already possess. Not something added to it, but uncovering the surface and seeing what is already there, So it is with Christ. You cannot be a Christian at all if you have not received Christ. It takes two to make a Christian—the sinner and Christ; that is the Christian. And every true believer has received Christ Jesus the Lord, and in that gift everything is comprehended, all that is needed for life and godliness. You have Christ, but how little have you actually realised as to what He contains!

When we speak of the blessing of holiness we mean that a revelation has been made, by the Spirit of God to the soul, of a fresh aspect of Christ. That is what we mean. Every fresh blessing along the path of faith is connected with some new unfolding of the

Person of Christ to the soul. It is a revelation of what you already have in possession, it is true; but we know that it is a law in the spiritual life that Christ is to you practically what He is to your faith. You must know what you have; you cannot trust until you know. "Faith cometh by hearing, and hearing by the word of God," and the word of God tells us that which we have to believe. You not only see it, but you appropriate it. Now this is the grand principle that runs through the whole life. The Holy Spirit unveils Christ to us in fresh aspects, meeting the fresh or the deeper needs of the soul.

Shall I try to illustrate it to you in a familiar way, so that even a little child might understand me? In that chapter which we read just now, I Corinthians I, or part of it, you will see that the main subject, as I understand it, is *wisdom*. The Greeks gloried in wisdom, human wisdom. "Do you glory in wisdom?" the apostle would say. As he would say to the Roman, "Do you glory in power?" As he would say to the Jew, "Do you seek a sign—outward glory?" The Lord Jesus Christ is God's answer to each of these needs. *Wisdom*. Here is the wisdom of God—behold how the wisdom of God is displayed in redemption. "Christ is made of God unto you wisdom, even righteousness, and sanctification, and redemption." Wisdom is that which comprehends these three things. I give you a purse. Let me call that purse *wisdom*. What does that purse contain? Well, there is one sovereign, and we will call that "righteousness "; there is another sovereign, and we will call that "sanctification." Put these two sovereigns together; they must go together, as we see from a consideration of the original—" both righteousness and sanctification." But there is something else in the purse; it is a promissory note. You cannot cash it yet; it has reference to the future. We will call that "redemption." The two sovereigns may be used at once to meet the need of the present. But we have to wait for that which is included in "redemption." Now when you take the purse you take what the purse contains. Look at the application of this. What is my need? My need as to *position*: the first thing is to be put into a right position before God. Christ is made unto me righteousness—that is my *standing*, my judicial position. I stand before God in the very righteousness of God. Christ is the righteousness of God.

But a right position does not meet all my need. It is not realising my position that can give me sufficient power for either walk or work. Therefore there must be the other provision—He is made of God unto me not only righteousness but sanctification. That points to my need as to *condition*; dealing with my disposition, with my desires, with my thoughts, with my will, with my whole spiritual condition. You cannot have right character till you have got right condition, and the first thing is to get into a right condition; and when I receive Christ not only as my righteousness but as my holiness, the first step is taken to secure the right condition.

All this is in perfect harmony with all the other doctrines connected with the triumphant life. Let me touch on one or two of these.

Take *victory*. How important to understand what the secret of victory is. Many of us have been taught in times past to look at it in this way: the enemy is on the heights, and we are on the plain beneath. Our great spiritual foe occupies the victorious position; we are in the valley, and the conflict consists in seeking through God's grace to dislodge him. That is to say, we have to fight *for* victory. But there is a more excellent way: what is *the fight of faith*? It means this, that Christ has dislodged the foe, and has secured for us the victorious position, and that before we begin that fight we are privileged to take by faith the place of victory. So that the conflict consists in holding the victorious position

by faith. "That ye may be able to *stand*," hold your ground, "and having done all, to stand." What is it that the enemy is seeking to do? To dislodge you. Now Christ puts us into the victorious position, the impregnable position, and He gives us an armour that we might be enclosed in Him, and we must take it by faith, and hold it by faith, and fight by faith *from* that victorious position. It is the fight of faith; and all this is in perfect harmony with what we have said about holiness. We begin with victory even as we begin with righteousness—and so let us begin with holiness.

So with deliverance. Many a one knows that there is present pardon, but they realise that they are in bondage to sin, in captivity, and they say, "O God, give me grace that I may deliver myself!" Oh, if they could only see that Christ has set us free, that Christ has given us deliverance, and we step into the deliverance by faith, and then walk in freedom. "Stand fast in the liberty wherewith Christ hath made us free" (Gal. 5: 1). So with holiness. "That we, being delivered out of the hand of our enemies, might serve Him without fear *in* holiness—(not for it; it is to be the very element of our service)—and righteousness before Him, all the days of our life." We have not to serve in order that we might attain holiness, but we have holiness in order that we might serve Him *in* it, and it is to be the very element of our activity. We must begin with it. So, if we want holiness, we must apprehend Christ as God's provision for holiness. We must receive Him as such before we are ready to walk so as to please Him.

Now we come to holiness as—

III. AN EXPERIENCE. Take three thoughts briefly. First, there is *the rest of His peace*. I do not mean peace of conscience—simply that blessed peace that comes when you know the burden is gone and your sins are forgiven—but a far deeper peace than that, a soul satisfying peace, the peace of the heart that is satisfied with Christ. Not as our own attainment, not a self-satisfaction, but a satisfaction with Him because we are finding how fully He can meet the need, that need which we realise in the walk amid difficulty, temptation, and trial. It is when we are *satisfied* in Christ and with Christ that we find the secret of abiding, for then we have no desire to depart from Him. We know that sheep that are satisfied with their pasture do not wander. So with the soul that is satisfied with the Lord Jesus Christ—the world loses its attractiveness. But when you cease to be satisfied with Christ, then you begin to look around, and the old temptations come with their old power. To abide in the rest of His peace—here is the secret of abiding; it is the secret of being kept calm and still, not easily moved.

Then there is *the rest of His purity*. So long as we are struggling with the impurity within, there can be no rest. You know what it is to fight, hand to hand, with your evil passions. Oh, what an endless fight, what a hopeless conflict it is when you are struggling with your own evil passions! But when you let the Lord come in as your purity, the Lord as your holiness, to possess you, you enter at once into a new experience. God appeared to Moses in the burning bush. Why was it called a holy bush? There was

nothing different in the bush itself from other trees in the wilderness. What made the ground on which it stood holy? There can be but one reason—because God possessed it. The Holy One had come down and made that bush His abode. There is only one Holy One, there is only one holy centre. We are holy as we are brought to that centre; we have no holiness when we get away from that centre, and cease to be possessed by the Holy One. Christ is the Holy

One: "He is made of God unto us holiness"; let Him come and take possession. Here is a room full of darkness. What must we do to get rid of the darkness? Bring in the light! That is all. The burning light brings with it its own rays which dispel the darkness. There is the cause and there is the effect. The cause is Christ; the illumination that fills our souls is the effect.

We are not to be occupied with the effect, but with Him who is the source of all our purity; and yet we cannot but be conscious of an entirely new experience. Oh, the rest of discovering that the Holy One stills the tempest that has been going on within! Christ comes, and says, "Peace, be still," and we realise that we are delivered from sin's dominion, raised above these evil passions. There *is* a process, undoubtedly; but we are not occupied with the process. It is an endless process—it is more and more; and it is the work of the Holy Spirit all along, the Spirit glorifying Christ in our hearts, the Spirit enabling us to realise our need of Christ more and more, and then unfolding to us an infinite fulness in Him, and showing us how perfectly He can satisfy the heart that is longing for holiness.

And lastly, there is *the rest of His power*. Listen to the words, "Strengthened (or, being strengthened) with all might, according to His glorious power," nay, better than that, "according to the power of His glory." This is the power of Him who is on the right hand of God; He has poured out His Holy Spirit upon us. There is the power of His death; we see it on the Cross. But here is the power of His glorified life. "*Being strengthened*"—it is continuous—"according to the power of His glory" (Col. 1: 11). Nothing is difficult if the power you have is sufficient. Struggling is a sign not of power but of weakness. To get the power, all that is needed is the contact of faith. It is not by struggling we get strength; it is trusting, and then the power flows in as a stream. And then activity follows as the result. But it is activity without fret and friction and strain.

Here is the secret of victory. This is to be in the stream of a triumphant life; it is the life of the risen One. Oh, be occupied with Him. Do not be occupied with an *it*. If your thoughts are taken up with the process of sanctification, the work of the Holy Ghost in you, of course you will be continually feeling your spiritual pulse, and you will desire to be satisfied with yourself, and you will be occupied with an *it*. But if you see that Christ is your indwelling holiness, and you enshrine Him as such in your heart, you will know what it is to be satisfied only with Him. And you will then see the great purpose God has

in all this, namely, "That no flesh should glory in His presence," and that "He that glorieth, let him glory in the Lord."

THE FULNESS OF THE SPIRIT

REV. EVAN H. HOPKINS

I BELIEVE that many have come with longing hearts, and with a definite purpose to know what it is to be filled with the Holy Ghost. Let me pass on to you, beloved, what the Lord has taught me upon that subject.

There are two simple questions that I want you to consider. The first is: How to be filled with the Spirit; and I would say:

I. *Recognise that you have the Spirit.* I do not say realise. You are not conscious, it may be, of that fact; but recognise that *you have the Spirit.* You say, Give me the Scripture. Well, look at 1 Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Do not dishonour the Holy Ghost by failing to recognise the fact that you are indwelt by Him.

And notice three things: Who He is, where He is, and what you are in relation to Him. Who is He? He is the personal Holy Ghost; not a mere influence, but the Spirit of God, equal with the Father and the Son. Where is He? He "dwelleth in you." You say, "What an attainment! I suppose those Corinthian Christians had made a marvellous progress in the Christian life." What kind of Christians were these Corinthians? We have only to read this epistle to find' that the majority of them were carnal Christians. "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." And yet he says of them, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" —not that He dwelt in you once, years ago, but that He is in you now. Let us begin where God would have us begin: recognise that fact. It is a grand thing to stand upon God's facts.

What are you in relation to the Spirit? "Know ye not that ye are the temple of God" — a place appropriated, set apart, and marked out by God, in which the Spirit is to dwell. Now, may God the Holy Ghost bring us all to that point. Do not wait and say, "But I do not realise it. Let us have prayer that we may realise it." I do not say that at all. God begins with you just where you are; and you say, "I do not realise it." Well, begin by recognising it, upon the warrant of God's own Word.

The next point is:

II. *Put away from you every evil thing.* Take these passages and look at them; listen to the command, and obey it. For instance, in Ephesians 4: 25-31 we have this direct command, "Wherefore, putting away lying . . ." and so forth. What are the things to be put away? All untruthfulness, all evil tempers and dispositions, all dishonesty, all impurity of thought or word, all evil speaking. Remember that those are the things to be "put off"—not kept under, mark you. It is not a case of trying to keep them under and

confessing them, and leaving them where they are. Some people think that when they have confessed their failures the thing is done, the matter is settled; but they do not put away the cause of their failures, and that is what God is commanding them to do.

You say, "But isn't that a very dangerous doctrine? Do you mean to say that they are, so to speak, absolutely separated from me, just like a man who takes off his coat and lays it on one side?" I *do*; that is the force of the command. But I like to remember another truth, namely, that while every man is born into the world with an evil *nature*, not one of us has been born into the world with an evil *habit*. Mark the distinction between evil habits and the evil nature. Read Ephesians 4 from verse 24 to the end, and observe that they are all evil habits. A habit? Why, of course it is something that you wear. Take off the habit, then; lay it aside.

We heard this morning about the sycamore tree, and it was taken to indicate an unforgiving spirit. It had to be rooted out, and evil habits have to be rooted out, absolutely rooted out. The Lord can do it.

Well, now, let me give you another passage, Colossians 3: 8, 9. Write it out and put it before you; not simply to criticise it, or to make a Bible reading of it. Let us take these passages, write them out, look at them, and do what God tells us to do. Another passage, I Peter 2: 1, says, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings": laying aside, getting separated from them. And you can put down James 1:21. Mark also Hebrews 12:1, "Lay aside every weight." Look at the weights. They are not sins necessarily; they may be quite lawful in themselves. I have no doubt that God's Holy Spirit is now speaking to you, and you say, "I suppose that thing is a weight." Yes, you know all about it; it *is* a weight; it *does* interfere with your progress and your growth. "Other people do it." Yes, but is it a weight, a hindrance to you? Lay it aside. "Well, I have been praying about it. I believe in progressive sanctification, and I am going to do it gradually." Ah, that won't do; this is not a gradual, but the instantaneous side of sanctification. If you lay aside a weight, it drops. There is let-go faith as well as lay-hold faith. I do not need to put my finger upon it; I want the Holy Spirit to do that. It may be that, at the end, some of you will be coming to ask whether there is any harm in this or that. I am not going to answer you. Settle it with God, and give Him the benefit of the doubt. Put away from you, therefore, *every evil thing*. You want the fulness of the Spirit. Well, now, this is God's way. We have to clear the way.

The next thing is to yield unreservedly every part of your being to Him—your thought, your habits of thought, your imagination. And your thoughts very much depend upon what you read. We get into habits of thinking, we get into grooves, we permit certain streams of thought to flow through us. Now, all this has to be changed. You cannot change these things yourself, but you can yield them all to God. Put your whole inner being into His hands—your thoughts, your desires, and your resolutions; put them

all into His hands, to be preserved by Him, and to be ruled by Him, to be used by Him. You can yield at once. "Oh, but then I always thought that, if I have to be filled with the Spirit, I have to wait." Wait! wait for the Spirit? Where is the Spirit? He came down, at Pentecost, to the Church; He came to you when you were converted; He is in you to-night. Why should you wait for the Spirit, then? You can wait *on* the Spirit, but you have not to wait *for* the Spirit: He is here.

Then, I would put it this way—believe, in order to receive. You remember how, in Psalm 27: 13, it is said, "I had fainted, unless I had believed to see . . ." You believe, in order to see; and you have to believe in order to receive. What does it mean? Giving a reception to the Holy Ghost. He is not far off, He is close to you. You have not to wait for Him, but you have to wake up to the fact that He is God. You may never have really honoured Him as God, He who has a claim upon you, He whose place is the throne of your heart. Now, give Him a reception, a royal reception, to-night. Honour Him, and get down in the dust before Him; open the door of every chamber of your being; bring the keys of every department of your life, put them into His hands, and do not reserve anything. Oh, how often you have brought all, except one or two. You say, "Ah, but that is such a little chamber. It is only a little drawer, I want to keep back that key." You have never really, then, given Him the reception that is due to Him. He is your Proprietor; you are His property, and He wants to come and live in His home. You are His home, and He wants to walk through every part of your being, to possess you, rule you, satisfy you, and use you. Believe, I say, to receive, and let Him have His right place. When the answer comes, you will find that it is *not so much an outpouring, as an infilling*, a welling up of the fountain within you. You had the Spirit before, if you are a believer. But now He fills you.

The next thing I would say is, Praise Him, thank Him, that He has done it. You say, "But I don't realise it." God knows all about that. It is delightful to realise, but He has given us something else, that is, faith. God says, "Now I give you believing instead of feeling"—and you have to begin to believe that He has done it. *Now* praise Him; go away from this tent praising Him. By and by you will find that it begins to work, that it is a reality.

That is the first question. Shall we now look at the other question? *How to have rivers of living water flowing from us—that* is the other side. What is this blessing? Oh, it is a far greater blessing than the first, because it is more blessed to give than to receive. When the fulness begins to flow out, then you realise what you could not realise before—a deeper joy, a clearer vision, greater power and more courage. There is *believing to see*; there is *believing to receive*. Now we come to that other side, *believing to give*. I think many of us need to have that emphasised. "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water." It is very beautiful, when we look at the original. "He that is putting faith in me," points to a continuous

believing condition of the soul. It is not, "he that believed on me when he was converted "; not "he that believed on me when he entered into eternal life "; but it is, "he that is believing on me now"—just as you are breathing now, and will keep on breathing while you continue this natural life. You must be a definite believer for the stream to flow out of you. There are a hundred and one things that seem to be against this practical outlook on life. That is just where faith comes in. The Spirit's outflowing needs believing on our part, just as much as the Spirit's inflowing.

My last thought is this—

III. *That the fulness of the Spirit does not dispense with the trial and the exercise of faith.* Faith is not now replaced by feeling. The soul that is filled with the Holy Ghost does not *feel* full; there is no self sufficiency. You may think it will be a very easy thing for you to come out when you have the fulness of the Holy Ghost. But it will not be an easy thing to come out, *apart from faith—that is the point.* And it must be without feeling, again. Right along throughout the whole life there will be the testing, there will be the trial of faith, and there will be the need of the perpetual exercise of faith just as at present, only on another level. Many of us are thinking, "If I get the fulness of the Spirit, I shall have plenty of power, plenty of wisdom, plenty of knowledge, and I shall have a very easy time." Well, the full life *is* the easy life. "My yoke is easy." But it cannot be apart from the exercise of faith. Ease comes by believing, and by having your own emptiness met by His fulness.

You have an impression, too, that if you only get this full life, you will not need to be so vigilant and prayerful, or to be looking up for power. Well, look at Acts 4. Here were men, after Pentecost, who had been filled with the Holy Ghost; but how childlike and dependent they are, how conscious of their own nothingness and weakness! "And now, Lord, behold their threatenings; and grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thy hand to heal; and that signs and wonders may be done in the name of Thy holy Child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." You see how weak, how conscious of their nothingness, how utterly dependent they were upon the Lord, after Pentecost; how they had to pray, how they had to exercise faith, how they realised the power of the Name, and how conscious they were that, apart from God, they must fail.

And this will be your experience and mine, right on to the end. But, oh, to know that God is here and in us, that we have the fulness of God! You see the paradox—"As having nothing, and yet possessing all things," God's strength being made perfect in our weakness. Do not say, "I am waiting to feel full, to have an experience that is to thrill my physical being, and that shall correspond to the experience of some others of whom I have heard, and then I shall be equipped." No, it is by faith. Believe! And if the cleansing, and the separation from things that hinder have been right up to the light that

you now have, then the Holy Ghost *has* come—He *has* possessed you; and we will go forth and praise Him, trusting Him to use us.