

Sanctification: A Second Work of Grace

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Several years ago, while pastor of Abundant Life Tabernacle, Hampton, Virginia, I conducted a mid-week 'Bible Study' of 'God's Three-fold Plan of Redemption'.

- (1) 'For the Son of man is come to seek and to save that which was lost' (Lu.19:10) - Salvation.
 - (2) 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate' (Heb.13:12) - Sanctification.
 - (3) 'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him (Holy Ghost) unto you' (Jn.14:16,17; Jn.16:7) - Baptism of the Holy Ghost.
- His 'plan' can be summed up in three words: Pardon, Purity, and Power.

I will give a few Bible illustrations of this three-fold plan of God:

(1) Israel's journey to Mt. Sinai (Exo.19)

- Came out of Egypt. (Salvation)
- Arrived at Sinai on the 46th day; and Moses ascends the mountain to meet with God.
- Moses brings a message from God to the people. They accept. It's the 47th day.
- Moses climbs the mountain once again, this time with the response of the people. God is pleased. And He sends a message to the people: 'Sanctify yourselves', I'm coming down on the third day (50th day since their departure from Egypt).
- On that 50th day God came down on the mountain with 'fire'. (Type of Holy Ghost)

(2) Who may worship? (Exo.30)

- Redeemed. (Saved - Vs.12-16)
- Cleansed. (Sanctified - Vs.18-21)
- Anointed. (Holy Ghost - Vs.23-31)

(3) Tabernacle (Exo.36-39)

- Brazen Altar for sacrifice at entrance of courtyard. (Salvation)
- Brazen Laver for cleansing of priests. (Sanctification)
- Holy Place. (Typifies life of the sanctified)
- Golden Altar of Incense. (Place of worship and praise. Reception of the Holy Ghost.)
- Holy of Holies. (Life of the Holy Ghost baptized)

(4) Elijah's Showdown with Prophets of Baal (I Kings 18:32-38)

- Built an altar for sacrifice. (Salvation)
- Placed sacrifice on altar and poured barrels of waters on it. (Cleansing; Sanctification)
- Elijah prayed, and the 'fire of the Lord' fell. (Holy Ghost)

(5) The Vine and Branches (Jn.15)

- A branch in the Vine (In Christ; Saved)
- The branch bearing fruit is purged. (Sanctified)
- The branch abiding in the Vine (Holy Ghost)
- Notice the degrees of fruit-bearing: Fruit, More Fruit, and Much Fruit.

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Now, let's come back to the subject for this 'study': 'Sanctification: A Second Work of Grace'.

- In the first chapter of the Bible, God said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them' (Gen.1:26,27).
- Then, in chapter two, we read how God went about the task of making Adam and Eve (Gen.2:7,26,27).
- And there's one thing upon which all orthodox Christians agree: it's that Adam and Eve were created in 'purity' without the least taint of sin.
- Therefore, 'sin' was not a part of original human nature.

- Too, we're told in that same chapter that, 'the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die' (Gen.2:16,17).
- Some time afterwards, Satan invaded the 'Garden' with a malicious plan to bring about the 'fall' of our fore-parents, who, at the time, were in the state of 'perfect purity'.
- He enticed Eve with the forbidden fruit, deceiving her into believing that she would not die as God had said, but would be full of knowledge and wisdom like unto the gods. In essence, Satan was saying to Eve, 'rather than being cursed, you will have real life, and will rise to heights never yet imagined'. Note: Satan has been referred to as the first 'Modernist' (one who discredits the word of God).
- The sad part is: both Adam and Eve disobeyed. They partook of the forbidden fruit (Gen.3:6). And from that day forward, Adam's race (all of mankind) has been born in sin (Ps.51:5). That is, all are born with the 'sin nature'. Note: Jesus is the one exception, inasmuch as He was conceived of the Holy Ghost and born of a virgin. Therefore, since He was without an earthly father, He was born without the 'Adamic nature' ('inbred sin') that had been passed down to man. And there's another part: Jesus lived a sinless life (II Cor.5:21; Heb.4:15; 7:26; I Jn.3:5).

- This 'fallen nature', with which we were born, is called by many different terms in the Bible, such as, 'uncircumcised heart', 'the old man', 'the body of sin', 'the carnal mind', 'an evil heart of unbelief', 'a root of bitterness', 'carnal man', 'Adam nature', 'Stiff neck', 'uncircumcised heart', 'flesh', 'inbred sin', etc.
- With Adam and Eve, it was 'original sin'. But with their descendants it is 'inbred', or 'inborn sin'. Note: When writing to the church at Rome, Paul said, 'Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so that death passed upon all men, for that all have sinned' (Rom.5:12). Too, Paul goes on to say in v.19, 'For as by one man's disobedience many were made sinners, so by the obedience of one (Jesus) shall many be made righteous'.

(Through Adam came sin and death. Through Christ we have forgiveness and eternal life.) Thank God for Jesus!

The question is raised: Is there remaining 'sin' in born-again believers? And the answer is 'yes'. The Bible is perfectly clear on this point. But there's one thing we must all understand: there is a vast difference between 'sin' and 'sins'.

- John Wesley once said that he had never heard of a church which did not teach that there was remaining sin in believers, in born-again Christians.
- Too, the late Bishop J. H. King, in his book 'Passover to Pentecost', clearly shows the difference between 'sin' ('Adamic nature'; the 'sin principle') and 'sins' (daily transgressions of the unsaved). In the heart of every unsaved person sin exists in a twofold manner. There are 'sins' and 'sin'. Sins refer to acts (deeds), while sin speaks of a condition. Sins are actual; sin is original. Sins are committed; sin is inherited. Sins are the 'fruit', while sin is the 'root'. Sins are 'deeds', sin is the 'seed'.
- Actual sins are those we have committed, and they require pardon. Yet, on the other hand, it is impossible for a person to 'commit' inbred sin because it is an 'unholy principle' (the Adamic nature) with which we were born. Therefore, since it is not an act, it does not come under the realm of pardon. You can pardon an act, but not a principle. And since this 'principle' cannot be pardoned, it must be dealt with in some other manner.
- Herein lies the great controversy. The 'sin nature' remains in the heart of the believer after being born-again. And since that is true, it ('sin nature') is at odds with the 'Spirit of Christ' that has now come to dwell within the believer's heart (Rom.7:15). In reality, a 'warfare' takes place between 'self-will' and 'God's will'.

- The following is a partial list of New Testament scriptures that reveal the fact that sin (Adam nature; 'inbred sin') remains in the heart of believers after accepting Christ as Savior.
 - (1) I Thes.4:3 - 'For this is the will of God, even your sanctification'. (Surely, every born-again believer would want to do the will of God.)
 - (2) Titus 2:14 - 'Who gave himself for us, that he might redeem us (pardon; save) from all iniquity, and purify (sanctify) unto himself a peculiar people, zealous of good works'.
 - (3) I Jn.1:9 - 'If we confess our sins (deeds; acts), he is faithful and just to forgive us our sins (save), and to cleanse (sanctify) us from all unrighteousness (inbred sin)'.
 - (4) Jn.15:1,2 - 'I am the true vine, and my Father is the husbandman. Every branch in me (every born-again believer) that beareth not fruit he taketh away: and every branch (believer) that beareth fruit, he purgeth (sanctifies) it, that it may bring forth more fruit'.
 - (5) Acts 26:18. When Paul, while incarcerated in Caesarea, was relating his conversion before King Agrippa, he mentioned that he had been sent to the Gentiles, 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins (salvation), and inheritance among them which are sanctified by faith that is in me'. Notice: Luke doesn't say these believers were striving to become sanctified, but 'are sanctified' by faith that is in me.
 - (6) James 4:8 - 'Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners (salvation); and purify (purge; sanctify) your hearts, ye double-minded'. (Note: The double-minded, here, speaks of believers with the 'sin nature' still alive in their hearts.)
- The tragedy is: Man has devised many unscriptural theories rather than staying with the word of God. The following is a partial list of 'theories' that man has presented as to how the saved man is to deal with the 'sin nature':
 - (1) Death Theory. There is nothing man can do about 'inbred sin' while in this life. It will be taken care of at death (Calvinistic). Yet, when praying that great 'intercessory prayer' for His disciples (and us), recorded in Jn.17:15, Jesus prayed the Father 'Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil'. Think about it: Death would take them out of the world. But Jesus, surely, wasn't praying that God would cause them to die. It was His prayer that they might be kept from the evil of the world through the experience of sanctification. Too, in writing to believers in Corinth, Paul addresses his letter 'to them that are sanctified in Christ Jesus'. These believers were sanctified, yet, we can all agree that they were not yet dead.

- (2) Purgatory Theory (Romanistic). There is an intermediate place called 'purgatory' between this life and heaven where the believer is purged in its fires from the 'inbred sin'. Yet, there is absolutely no scriptural grounds for the existence of such a place as purgatory. There is neither 'pardon' nor 'cleansing' after death.
- (3) Sanctified at Conversion (One Work, or Zinzendorf Theory). Again we go to Jn.17, to the intercessory prayer of Jesus on the night before His death. In v.17, Jesus prays to the Father to 'Sanctify them (disciples) through thy truth: thy word is truth'. Too, according to the Apostle Paul (I Cor.3:1-3), there were Christian believers in the Corinthian Church that were saved (babes in Christ), but they were yet 'carnal' (were not Spiritual; had not yet come into the experience of sanctification).
- (4) Growth Theory. I have never heard, nor read, of anyone having arrived (actually grown into sanctification). We can no more grow out of the 'inbred sin nature' into sanctification than we can grow out of our 'actual sins' into pardon. Yet, there is something we must understand.

After being sanctified, we should continue to grow in this life of holiness as long as we are in this body; having a desire to be more and more like Jesus.

- (5) Sanctified when Baptized in the Holy Ghost Theory. The claim is, that the Holy Spirit burns out (destroys) the 'inbred sin' with His 'baptism of fire'. But that cannot be. There is no element under the sun that will burn out sin, whether actual transgressions (sins) or 'inbred sin'. There's nothing but the blood of Jesus Christ that can cleanse the heart. The writer of the Book of Hebrews said, 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate' (Heb.13:12).

- Sanctification is a 'cleansing', not a 'filling'. It is an 'emptying of self', not an 'over-flow' of the Holy Spirit. It is a 'death', a 'crucifixion', a 'baptism into death' (Rom.6:3-6), a baptism 'by' the Spirit (I Cor.12:13), but not 'with' the Spirit.

- (6) Suppression Theory. The 'Spirit of God' that now dwells in the heart of the believer will help keep the 'inbred sin' under control. Sounds good, but unscriptural. Too often, the 'self-will', which remains in the heart of a believer, reveals itself ('acts up' in a very un-Christlike manner).

Note: As long as the 'sin nature' is allowed to remain in the heart of man, there will be trouble. That's why Paul said (Rom.6:16), 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin (sin nature) unto death, or of obedience unto righteousness?'

- Remember: God has promised 'victory' for His children. Yet, because of the battle within (between the 'sin nature' and the 'Spirit of Christ') far too many go through life living in partial victory and partial defeat (one day shouting the high praises of God, the next, murmuring and complaining). But it doesn't have to be that way. The Lord has provided a remedy! It's called 'Sanctification'. And it's known as a 'Second Work of Grace' because it comes after, and is separate from, being born again. Note: To be 'saved' (born again; forgiven) is to be given 'new life'. It's an 'addition' experience. To be 'sanctified' (cleansed; purged) is a 'death', a 'subtraction' experience. It's reckoning the 'sin nature' ('inbred sin'; 'Adam nature'; 'self-will') 'crucified' (Rom.6:6,11). Both of these experiences are received by faith, just as are all other blessings and benefits from the Lord.
 - From the scriptures given, we can readily see that sin exists in a two-fold manner in the heart of the saved (inbred and actual; seed and deed; root and fruit). Because that is true, there must of necessity be a two-fold remedy. And every believer should be thankful that our God has provided just that. It's 'His will' that everyone unsaved be born-again (have sins forgiven), **and**, every believer be sanctified wholly - making it possible to live a life of victory.
 - A question is raised: Why doesn't God sanctify the repentant sinner at the time of conversion? Note: It's not a matter of God's ability. He is omnipotent. There is nothing impossible with Him. Therefore, the matter here is concerned with the 'sin nature' that remains in the heart of the believer after accepting Christ as Savior.
 - Chapters 6 & 7 of Romans tell of the 'warfare' that goes on in the heart of the believer after having sins pardoned.
 - Too, we mentioned earlier that the 'double-minded' man (saved, but not yet sanctified) is unstable in all his ways (Ja.1:8). Surely, that's not God's will for any of His children.
 - So we come to the crux of the matter. **What must a born again believer do to be 'sanctified'?**
- (1) Acknowledge the need. In his first epistle, the Apostle John tells us of an experience we can come into by 'walking in the light', whereby we can be cleansed from all sin (even the 'inbred sin') - I Jn.1:7.
- Then, in v.8, he tells us 'If we say that we have no sin (inbred sin from which to be cleansed), we deceive ourselves, and the truth is not in us'.

(2) Realize it is God's will, and desire, that you experience it (1 Thes.4:3). Too, the Apostle John tells us, 'This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him' (1 Jn.5:14,15).

(3) Commit yourself totally to God. Paul said, 'I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God' (Rom.12:1,2).

Note: Listen to a verse in one of the great hymns of the Church. 'All to Jesus, I surrender, Lord, I give myself to Thee; Fill me with Thy love and power, Let Thy blessing fall on me. I surrender all, I surrender all, All to Thee, my blessed Savior, I surrender all'. Amen! To 'surrender all', is, in reality, saying to the Lord, 'not my will, but Thine be done'.

(4) Be willing to bear the reproach of holiness. Heb.13:12,13, 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach'. And, remember, 'holiness' has never enjoyed popularity in this fallen world. Yet, it is popular with God. In fact, it is the greatest life of joy and peace and rest a man can know this side of heaven.

(5) Take your stand on the Word of God. 1 Thes.5:23,24, 'And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it'.

(6) By faith, reckon it done at Calvary. The Apostle Paul said, in Rom.6:6, 'Knowing this, that our old man is crucified with him, that the body of sin ('inbred sin') might be destroyed, that henceforth we should not serve sin'.

- 'Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (Rom.6:11).
- 'That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me' (Acts 16:18).
- Remember: We are saved by faith. And it's the same with being sanctified. So, by faith, believe it to be done!

(7) Jesus has promised. 'He will thoroughly purge' (Matt.3:12), making it possible to love Him with all the heart, soul, mind, and strength. And that's all He requires of anyone.

Note: Many have had difficulty understanding what Jesus actually meant when He said, 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt.5:48).

- Some say this 'perfection' implies 'full development'.
- Others call it 'maturity'.
- Still others say, 'we can't achieve this perfection, but must strive toward it'.
- Too, some believe that those of us who believe in sanctification as a definite experience believe that it is 'sinless perfection' (a man sanctified cannot sin).
- In reality, I don't believe the 'perfection' Jesus mentioned here in Matt.5 is explained by any of those theories listed above. Instead, when a person is 'wholly sanctified', as mentioned in 1 Thes.5:23, the 'inbred sin nature' is destroyed, the warfare that has raged within no longer exists, and the believer is 'perfect' in the eyes of God. It is now possible to love the Lord with all the heart, soul, mind, and strength.
- Jesus didn't say, 'Strive to be perfect', or 'continue to fight the battle within until you have reached perfection in living the Christian life'. He said, 'be perfect' (present tense). That's now! It's God's will for every born-again believer! Jesus has made it possible by pouring out His life's blood on Calvary and suffering the shame and reproach of being crucified without the gate (Heb.13:12).
- Too, when we love Him with all our heart and soul and mind and strength, it leaves no room in the heart to love the things of the world. And that's what Jesus was referring to in Matt.5:48 when He said, 'Be ye therefore perfect'.
- A final thought, here: 'Sanctification' is more than an 'experience', more than a purging of the 'sin nature', more than a 'second work of grace'; it is a 'life of victory and joy and peace and fellowship with Almighty God'. The 'old man' (the inbred propensity to sin) is no longer within the heart of the believer causing trouble, it has been reckoned dead, crucified, destroyed, gone. Amen!
- The Apostle Paul, when writing concerning the condition of a man's heart after being saved (yet unsanctified), said, 'O wretched man that I am! who shall deliver me from the body of this death? ('inbred sin'), I thank God, through Jesus Christ our Lord' (Rom.7:24,25a). Amen! And the first verse of the next chapter says, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit'.
- The songwriter had it right: There's 'Victory in Jesus'!

Hymns that speak of Sanctification as a Second Work of Grace:

- **(Rock of Ages)** - 'Rock of Ages, cleft for me, Let me hide myself in Thee; Let the water and the blood, From Thy wounded side which flowed, Be of sin the 'double cure', Save from wrath **and** make me pure'.
- **(Power in the Blood)** - 'Would you be free from your passion and pride? There's power in the blood, power in the blood; Come for a cleansing to Calvary's tide, There's wonderful power in the blood'.
- **(I will Praise Him)** - 'Blessed be the name of Jesus! I'm so glad He took me in; He's forgiven my transgressions, He has cleansed my heart from sin'.
- **(Victory Ahead)** - 'Often with the carnal mind (babe in Christ) I was tried, Asking for deliverance oft I cried; Trusting in the Lord, I reckoned I was dead, By faith I saw the victory ahead'.
- **(Come Unto Me)** - 'Have you by temptation often conquered been, Has a sense of weakness brought distress within? Christ will sanctify you, if you'll claim His best, In the Holy Spirit He will give you rest'.
- **(Revive Us Again)** - 'All glory and praise to the Lamb that was slain, Who has borne all our sins **and** has cleansed every stain'.
- **(Nothing but the Blood of Jesus)** - 'For my pardon this I see - Nothing but the blood of Jesus; For my cleansing, this my plea - Nothing but the blood of Jesus'.
- **(Standing on the Promises of God)** - 'Standing on the promises I now can see, Perfect, present cleansing in the blood for me; Standing in the liberty where Christ makes free, Standing on the promises of God'.
- **(Victory in Jesus)** - 'I heard an old, old story, how a Savior came from glory, How He gave His life on Calvary to save a wretch like me; I heard about His groaning, of His precious blood's atoning, And somehow Jesus came and brought to me the victory. I heard about His healing, of His cleansing power revealing, How He made the lame to walk again and caused the blind to see; And then I cried 'Dear Jesus, come and heal my broken spirit, And somehow Jesus came and brought to me the victory'.
- **(Old Rugged Cross)** - 'In the old rugged cross, stained with blood so divine, A wondrous beauty I see; For twas on that old cross Jesus suffered and died, To pardon **and** sanctify me'.

- **(The Son Hath Made Me Free)** - 'I was once a slave to Satan, And he worked his will in me; But I'm bound by sin no longer, For the Son hath made me free.
Ere I entered into Canaan, Inbred sin remained in me; But from it I've found a cleansing, For the Son hath made me free.
All my fear, all condemnation, All that stood 'twixt God and me; Praise His name! are left behind me, For the Son hath made me free'.

Note: The list goes on. And I 'thank God' for the many songwriters that have been anointed by the Holy Spirit to write such songs based on the Scriptures.

- At the outset of this 'study', we mentioned 'God's Three-fold Plan of Redemption: Salvation, Sanctification, and Baptism in the Holy Ghost'.
- So, in conclusion, I want to re-emphasize the 'truth' that the Bible teaches Sanctification' as an instantaneous 'Second Work of Grace' - by using Biblical 'types', 'shadows', and 'illustrations'.

(1) Trouble in the home of Abraham and Sarah.

- According to Gen.21:9-14 and Gal.4:21-31, things were not going well in the home.
- Therefore, inasmuch as Sarah was unable to bear children, she suggested to Abraham that he go in unto Hagar, her maid, and obtain a child by her. 'Abraham harkened to the voice of Sarah' (Gen.16:2). 'And Hagar bare Abram a son (born after the flesh): and Abram called his son's name, which Hagar bear, Ishmael' (Gen.16:15).
- Then, some fourteen years later, Sarah gave birth to Isaac, the son promised by God (born after the Spirit).
- Afterwards, because of Ishmael's mocking and persecuting Isaac, the family found itself without peace and rest. That being so, Sarah concluded that the only way to solve the matter was to 'Cast out the bondwoman and her son' (Gen.21:10).

Notice: Ishmael, born 'after the flesh', is a clear type and representative of the 'Old man' ('inbred sin') with which we were born. Too, He was in the home first.

- Afterwards, Isaac, born 'after the Spirit' (type of 'salvation'), came into the family. But the two sons were unable to get along. In essence, a 'warfare' ensued, with he who represents the 'inbred sin' (Ishmael) warring against him who represents the 'new nature' (Isaac). And, because of the turmoil, it was decided that the only remedy for real peace, was: 'Ishmael must go'.

- And it's the same in the heart of the believer (the man saved but not yet sanctified). As long as 'inbred sin' (Adam nature) remains in the heart there will be trouble. Therefore, in order to have peace and joy, the 'Adam nature' must go, it must be crucified, it must be reckoned dead.
- This is a wonderful type of the 'Second Work of Grace'.

(2) Nation of Israel in Egypt, in the wilderness, and finally, in the Promised Land

- On the night of the 'Passover', with the blood of a lamb applied to the door posts, God gave His people deliverance (Exo.12). 'And the children of Israel went out with a high hand' (Exo.14:8). After all those many years of bondage in Egypt (215 years), they were now a 'free people'. Amen! Note: Who knows? They might have been singing something similar to - 'Free at last, free at last', thank God Almighty, free at last'.
- As believers, we too have been delivered from the bondage of sin, redeemed by the 'blood of the Lamb' (Christ Jesus), and set free. And it's all been made possible by the sacrifice of Christ on the cross of Calvary, and the goodness and mercy of God.
- Then, because of unbelief at Kadesh-Barnea, Israel was refused entry into the Promised Land (Canaan). How sad. The result was, they were forced to wander in the wilderness for forty years (until all of that generation had perished, with the exception of Joshua and Caleb). Yet, during Israel's stay in the wilderness they murmured and complained. They went so far as to put the thought of inheriting a land of milk and honey out of their minds, and, instead, discussed going back to Egypt. Important to note: They had come out of Egypt (type of redemption; salvation), but still had too much 'Egypt' ('inbred sin') within.
- Again, this is a picture of the life of many Christians, as 'babes in Christ' (I Cor.10:1-13). They have been forgiven, excited about the 'new life', and, at times, even have a testimony of victory. Yet, too often, are found murmuring and complaining with a desire from within the heart to go back to the old life. They are saved, but the 'sin nature' still has a place in their hearts. Therefore, they live in 'partial victory' and 'partial defeat'. (This is surely not God's will for any of His children.)
- Finally, Israel arrived at the Jordan River, with the Promised Land just over on the other side. And their going down into the river bed was a type of 'death'. (God had stacked up the waters some distance upstream.) Therefore, they had to have faith in God that the waters would not return until everyone was safely across to the other side. It was a time of 'total commitment'.

Note: We often speak, or sing, of 'crossing Jordan' as a picture of death. (Ex. 'I won't have to cross Jordan alone'.)

- Again, this is a picture of the believer that has 'died out to self', reckoned the 'old man' crucified, surrendered all to the Master, is committed (regardless of the cost), and can now pray, 'not my will but thine be done'. That's 'sanctification'! That's when 'real joy' fills the life, making it possible to love the Lord with all your heart, soul, mind, and strength. Amen! That's victory! That's living on the 'hallelujah side'! That's the experience that upgrades 'life' to 'Abundant Life'! That's a 'Second Work of Grace'!
- One final thought having to do with Israel and the Christian: God promised 'total victory' over all of Israel's enemies in the Promised Land if they would trust and obey Him. And the same promise is given to us. Just as Israel was promised victory over all their enemies in Canaan, God has promised sanctified believers 'victory over the world'.
- And, remember: The Promised Land of Canaan is a picture of the sanctified life, not a picture of heaven. Israel had enemies to fight in Canaan, yet, they had been promised complete victory if they would trust and obey the Lord. We, too, as saved and sanctified believers, will have enemies come against us in this life. Yet, we have God's promise of victory if we'll only trust and obey. That's one of the wonderful blessings and benefits of living the life of holiness.
- I will conclude the 'study' with one final illustration, one that I have never heard preached nor taught (as far as I can remember) in all my fifty-nine years of ministry.

(3) The Disciples of Christ tarrying for, and receiving, the Holy Ghost

- According to John's Gospel, beginning with chapter 13:
- Jesus and disciples come together for the Passover Supper,
- Jesus washed the disciple's feet,
- Jesus predicts His betrayal by Judas,
- Jesus gives a 'new commandment' ('That ye love one another; as I have loved you, that ye also love one another' - Jn.13:34),
- For the first time, Jesus mentions the 'rapture' of the Church (Jn.14:1-3) - probably while still in the Passover chamber,
- Jesus gives the discourse of the True Vine (Jn.15) - likely while on the way to the garden,
- Jesus predicts persecution (Jn.16),
- Jesus explains why He must go back to the Father (Jn.16:7),
- Jesus' 'Intercessory Prayer' for disciples (Jn.17),
- Jesus' suffering and crucifixion (Jn.18,19),
- Jesus' resurrection.

Notice what Jesus said about His returning to His Father: 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you' (Jn.16:7).

- Yet, He knew that they had not come to the place, spiritually, where the Comforter (Holy Ghost) could fully abide. So He prayed, asking the Father to 'Sanctify them through thy truth: thy word is truth' (Jn.17:17). And the 'good news' is: He included us in His prayer.
- Listen to what He prayed: 'Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me' (Jn.17:20,21).
- Think about it: The disciples were born-again, had left all to follow Jesus, and had been used of God in ministry (preaching and healing), yet, something was lacking. They were not ready to receive the Holy Ghost in His fullness. The 'Adam nature' ('inbred sin') still resided in their hearts.

(1) Carnality of James and John, in desiring preeminence in the Lord's kingdom. Through their mother, they make a request of Jesus: 'She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom' (Matt.20:21).

(2) Peter, being yet carnal, boasted, saying to Jesus, 'I will lay down my life for thy sake' (Jn.13:37). Yet, when the time came to stand up for Jesus (when Jesus was being tried before the authorities), Peter denied that he even knew the Lord (Jn.18:17,25-27).

(3) In Jn.21:20-22, after Peter received instructions from the Lord as to what he was to do, Peter wanted to know what John was to do. He seemed more concerned about another than he was for himself. Note: That is often the case with those carnal; busy in other men's matters, but negligent in the concerns of their own.

- Note: I like the way Matthew Henry says it: 'Quick-sighted abroad, but dim-sighted at home'.

(4) All the disciples (not only Peter) had said that they would die with Christ rather than deny him (Matt.26:35). Yet, at the time of Jesus' betrayal and arrest, the Bible says, 'all the disciples forsook him, and fled' (Matt.26:56). Note: By their actions, it's easy to see that they didn't love the Lord as much as they had thought.

- Then, just before returning to his Father in heaven, Jesus said to the disciples, 'And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high' (Lu.24:49).
- And questions are raised: Why did Jesus wait ten days before sending the Comforter? Why didn't he send the Holy Ghost as soon as he arrived back in heaven? Or, why wasn't the Comforter sent in five days, or maybe seven days?

The answer: The disciples were not yet ready. The 'Adam nature' ('inbred sin') still resided in their hearts. And as long as that was so, they could not receive the Holy Ghost fullness. Therefore, they were given ten days for prayer, for soul-searching, to surrender all to the Master, to die out to self. Note: 'Inbred sin' must go before the Holy Ghost can fill a believer's heart.

- At the end of the ten days, they were cleansed, they were purged, they were free of the 'sin nature', they were sanctified, they were ready to receive. They had experienced the 'Second work of Grace'. Jesus' prayer of Jn.17:17,21, had been answered! And they were all now 'one'. Amen!

- 'And when the day of Pentecost was fully come, they were all **with one accord** in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance' (Acts 2:1-4).

- Note: As you read the Book of Acts, you can see the tremendous results of a people who have been truly born-again (saved), have been sanctified wholly (purged of the 'sin nature'; living lives of holiness), and, have been baptized in the Holy Ghost (endued with power from on high).

- Luke tells us that when the people saw the boldness with which the Apostles preached and taught, 'they marvelled; and they took knowledge of them, that they had been with Jesus' (Acts 4:13).

I will conclude the 'study' with three prayers.

- (1) That of Jesus found in John 17: 'Sanctify them through thy truth: thy word is truth'.
That they all may be one; as thou, Father, art in me, and I in thee. That they also may be one in us: that the world may believe that thou has sent me' (vs. 17,21)
- (2) That of the Apostle Paul for the believers in the church at Thessalonica: 'And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ' (I Thes.5:23).
- (3) My prayer: That all who read this 'paper', 'Sanctification: A Second Work of Grace', will not only believe and accept it, but will experience it and go on to live and enjoy a beautiful life of holiness. I promise you, you'll never be the same.