

SALVATIONISM 301

Commissioner Ed Read

INTRODUCTION HOLINESS

Commissioner Ed Read is God's holiness gift to the Army this generation. He has served in various leadership capacities in The Salvation Army, including territorial commander of the Caribbean.

Read's preaching has spanned the globe, and combined with his writing, he has influenced multitudes. He has authored many books, including **BURNING**, **ALWAYS BURNING**, and **KEEPERS OF THE COVENANT**. Fittingly, Commissioner Read contributed our chapter on **HOLINESS**.

Because the Commissioner was promoted to Glory between his submission and the publication of SA301, we are leaving his notes intact. They are in Bible study form.

What's it all about?

This is a wonderful opportunity to get inside the research of one of the Army's great expositors of holiness to encounter some of the depth of our doctrine on 'the privilege of all believers.'

A unique Bible study chapter within SA301, it reflects Commissioner Read's most mature meditations on holiness.

This week we will mine some of the Old Testament depths for treasures of understanding of what God provides and enables for us to live a victorious life.

Read this not only to learn, but to be transformed and to live out the expectations and blessings of God!

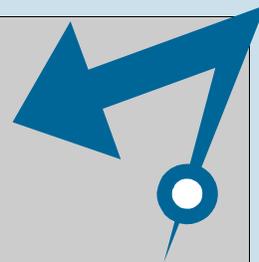
RESOURCES:

Books:

Ed Read. BURNING ALWAYS BURNING.
Ed Read. PASSION FOR PURITY.
Ed Read. KEEPERS OF THE COVENANT.
Samuel Logan Brengle. HELPS TO HOLINESS.
Samuel Logan Brengle. LOVE SLAVES.
Chick Yuill. WE NEED SAINTS.
Watchman Nee. DO ALL THINGS TO THE GLORY OF GOD.
Francis Frangipane. THE DAYS OF HIS PRESENCE.

Online:

Exploring Holines: <http://www.getnet.com/~n6wa/holiness/holiness.html>





I - Insights from the Pentateuch

Tomorrow is a day of rest, a holy Sabbath to the Lord (Exodus 16:23).



We believe that it is the privilege of all believers to be 'wholly sanctified' and that their 'whole spirit and soul and body' may be 'preserved blameless unto the coming of our Lord Jesus Christ' (The Salvation Army Doctrine 1).



Our English words holy, holiness, and hallow (from Saxon roots) and saint, sanctify, and sanctification (from the Latin) translate Hebrews qadoah and qadeah, terms which occur some hundreds of times in the Old Testament. Seeking their meaning, we examine them in context.

In the books of Moses, we observe:

- **It is God who sanctifies.** First, the seventh day (Genesis 2:3). It is apparent that this means treating it differently, observing it as a 'sabbath' (rest) (Exodus 16:23;20:8-11).
- **A place is made holy by God's presence.** This is emphasized to Moses, in his first encounter with the Lord (Exodus 3:5). Celebrating the deliverance from Egypt, Moses sings of being guided to God's holy habitation (Exodus 15:13). When worship is organized, it centers on the tabernacle, which has a holy place and a most Holy, God declares He will dwell there (Exodus 25:22; 26: 33,34).
- **What God has sanctified, God's people are to sanctify.** This human response follows the Divine action and corresponds to it in meaning. At the giving of the Law, it is the leader of a "holy nation" who is to sanctify the people, and the mountain, and the priests who are to sanctify themselves (Exodus 19:6,10,14, 22, 23). Moses acts repeatedly, in preparing for the acceptable worship of God, to sanctify priests, offerings, and the altar (Exodus 28:41;29:27,36,37).

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Holiness One



- **Whatever God claims for His exclusive use is holy.** The first persons to be so claimed are the firstborn, at the time of the exodus (Exodus 13:2). Rejection of the practices of pagan neighbours is called for because Israel belongs to God (Exodus 22:31). Offerings are holy, the place where they are sacrificed is holy, and the priests who eat them are holy- all because they belong to the Lord in an exclusive sense (Leviticus 6:16-30;22:2-16).
- **Holiness makes the distinction between the sacred and the secular.** The priests, standing between God and the people, are to be sanctified and to wear holy garments (Exodus 28:2-4).



1. What difference does it make to me that God is Holy?
2. What difference does it make to the world?
3. If I belong to God how can people tell?
4. What does 'sanctify' mean?
5. Is there a distinction in my life?
6. Will I pray right now that God will sanctify me?



- Go for a walk and look for the holiness of God in creation.
- Put on some worship about the Holiness of God and meditate on Jesus.
- Spend some time in prayer thanking God for setting you apart.
- Read Psalm 139 at the top of your lungs.



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Holiness Two



"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praise of Him who called you out of darkness into His marvelous light" (1 Peter 2:9; and also Ephesians 1:1).



Conversion is becoming Christian– the noun. Sanctification is becoming Christian– the adjective (Milton Agnew, TRANSFORMED CHRISTIANS).



Sanctification Threefold

Biblical terms for holiness convey several shades of meaning. Three of these enrich the experience of the believer. First, we are claimed, and that claiming is initial sanctification. Then, we are cleansed, and that cleansing is also sanctification - of a crucial or critical nature. And right through our pilgrimage, God's dealings with us aim at our ongoing development, or progressive sanctification. (1 Corinthians 6:11 3:1)

Initially, to be claimed is to be sanctified.

a. The earliest meaning, continued

The Old Testament calls things or persons "holy" when they are set apart for God. The New Testament continues this practice: we have the holy city (Matthew 4:5); the holy place (Matthew 24:15); God's holy covenant (Luke 1:72); a holy kiss (Romans 16:16); the holy Scriptures (2 Timothy 3:15); the holy mountain (2 Peter 1:18). It is in keeping with this definition that God lays claim to a family through a believing spouse (1 Corinthians 7:14). Similarly, we Christians are called a holy nation and collectively, saints (sanctified ones– Ephesians 1:1).

b. The early meaning Christianized

Essentially, this is the conferring of status, or title. God claims us, at conversion, and His ownership is signified by the new name. So to say we are "saints" does not mean we are specially good, in an ethical sense. In fact, some are much like unsaved men in their behaviour (1 Corinthians 6:11;3:1). But this title is ours only because of Christ. It is imputed holiness, because it is Christ's, credited to us (1 Corinthians 1:30). It is positional, because it is only ours when we are in Christ. It is initial, because it is part of the bundle of blessings that come with conversion.

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Holiness Two



Because we are saints, because we belong, we now are able to present an acceptable offer to God (Romans 12:1). Because we are holy, in name and title, we are to live accordingly, avoiding defilement (1 Corinthians 3:16,17).

Crucially, to be cleansed is to be sanctified. The need for cleansing is apparent. In the Corinthians whose carnality was evident in divisiveness (1 Corinthians 3:3), indiscipline (5:2), harshness (6:1,7), and hypocrisy (11:28). In Christ's disciples, who were marred by rivalry (Luke 22:24), prayerlessness (22:45), retaliation (22:50), cowardice (22:57). Scripture does not teach that carnality is a state all believers must necessarily experience. But that it exists widely, and that it is always abnormal, there is no doubt.

In view of our high calling, holiness is urged upon us by the Spirit, by the Word, and by our own renewed nature. This involves cleansing (2 Corinthians 7:1). In calling saints to be cleansed, God is saying "Be what you are!" (1 Corinthians 1:2).

Progressively, to be conformed to Christ's pattern is sanctification. Spiritual progress is held out as the privilege and the duty of the Lord's people. This is apparent in what we know of the Spirit's work. We are to be filled continuously or recurrently (Ephesians 5:18). This is the outcome of the presentation of ourselves as living sacrifices (Romans 12:1,2). This is the intended result of the disciplines of providence (Romans 8:28, 29). The continuing exercise of a lifetime is suggested by the nature of the Biblical descriptions of sanctification (Greek "hagiasmos" describes a process). So while one cannot be more justified, he can be holier - and should be.

But the possibility of becoming holier tomorrow is not an excuse for failing to be holy today!



1. Am I holier now than I was when I was first saved?
2. What does it mean to be sanctified?
3. What else does it mean?
4. Have I received my cleansing?
5. Am I making excuses or putting off holiness for tomorrow?
6. Will I pray right now and ask God to make me more like Jesus today?



- Start a journal this week, keeping track of your progression to be like Jesus.
- Ask Jesus to fill you every day afresh with His Spirit.
- Ask Jesus to reveal the things in your heart that are contrary to His nature and then get rid of them.



A man ought to examine himself (1 Corinthians 11:28).



Holiness is a state in which there is no anger, malice, blasphemy, hypocrisy, envy, love of ease, selfish desires for good opinions of men, shame of the Cross, worldliness, deceit, debate, contention, covetousness, nor any evil desire or tendency in the heart (Samuel Logan Brengle, HELPS TO HOLINESS).



The Problem of Carnality

Three kinds of people, as identified in Scripture:

- **The natural man** (who has not been saved by receiving Christ)
- **The spiritual man** (who is directed and empowered by the Holy Spirit)
- **The carnal man** (who has received Christ, but who lives in defeat and a state of protracted spiritual infancy).

Looking at carnality, we ought to distinguish carefully between human nature (which is not sinful per se) and the diseased condition into which it has fallen.

The need for cleansing and growth is apparent in the Corinthians whose carnality was evident in divisiveness (1 Corinthians 3:3), indiscipline (5:2), harshness (6:1,7), hypocrisy (11:28). In Christ's disciples, who were marred by rivalry (Luke 22:24) prayerlessness (22:45) retaliation (22:50) cowardice (22:57).

Carnality may also weaken the effectiveness of the servant of the Lord (1 Corinthians 3:10-15), robbing him of his rewards in the end. Scripture does not teach that carnality is a state all believers must necessarily experience. But that it exists widely, and that it is always abnormal, there is no doubt. In view of our high calling, holiness is urged upon us by the Spirit (2 Corinthians 7:1), by the Word, and by our own renewed nature.



1. In what ways is my 'carnality' showing?
2. How does being like the world rob me of my rewards?
3. How is holiness urged upon me?
4. Is there rivalry, prayerlessness, retaliation, and cowardice evident in my life?



- Spend time with Jesus today asking Him for His Grace to empower you to live a victorious Christian life!
- Do an inventory of how effective you are as a Christian.

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Holiness Four



"Do not keep on presenting your members to sin, but once and for all present yourselves to God, and keep on presenting the parts of your body to Him" (Romans 6:13).



An act of surrender is demanded. The forgiven life must be wholly yielded to the will of God. There must be a resolve, so God may help, to part with all that is wrong (Frederick Coutts, THE CALL TO HOLINESS).



The Crisis Experience

The Problem

Sin is twofold in nature. For acts of sin, involving the sinner in guilt, God provides forgiveness (Romans 5:12), But that extreme hostility to God which prompted the sinful behaviour, 'the sin' is the continuing problem. It is clear from Scripture that this is not fully dealt with in the initial work of grace.

Sin is rooted in the will. If we see sin as unwillingness to obey God, a remedy can be found -it is available, in Christ. The Wesleyan view of sin as "voluntary transgression of known law" is vital to an understanding of the experience of holiness.

The Provision

What has God done that His people may be cleansed from sin? He has baptized us into Christ (Romans 6:3), united us with Christ in His death (6:5) infused us with His resurrection life (6:8). So yielding to Christ, as a new Master, is possible. We should do it, out of gratitude We can do it, therefore we should.

"Do not keep on presenting (continuous or habitual action) your members to sin, but once and for all present (single, definite, completed action) yourselves to God, and keep on presenting (continuous action) the parts of your body to Him" (Romans 6:13).



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Holiness Four



A decisive action is followed by a daily discipline.

"A gradual work of grace constantly precedes the instantaneous work both of justification and sanctification. But the work itself (of sanctification as well as justification) is undoubtedly instantaneous. As after a gradual conviction of the guilt and power of sin you were justified in a moment, so after a gradually increasing conviction of inbred sin you will be sanctified in a moment, and who knows how soon? Why not now?" (John Wesley).

The Particulars

The New Testament epistles, written to Christians, urges them to renounce sin - and is very specific (4: 28) about what is to be put aside (Ephesians 4:28-5:5).

We need no gradual tapering off, but a resolute crucifixion of our carnality.



- Write down the area in your life you struggle with obedience to God the most. Then crumple it up and throw it away (forever) as you do it give it to God—ask Him to take it from you.

- Go for a long walk (make sure you know where you want to walk). As you walk ask God to give you the same strength to walk out your salvation and sanctification in your life. Imagine yourself completing the journey spiritually as you do it physically.



1. Have you truly died to yourself?
2. If so, when and where?
3. If not, why not now?
4. Do you remember being gradually convicted of sin?
5. Why not thank God for His mercy and forgiveness?
6. Do you find it difficult to live in obedience to God?
7. Why not ask Christ for His power?

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Holiness Five



And we, who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord, who is the Spirit (2 Corinthians 3:18).



The crisis must be followed by a process. In the initial act of surrender I receive the fullness of the Spirit according to my capacity to receive. But that capacity grows with receiving (Frederick Coutts, THE CALL TO HOLINESS).



Progressively sanctified

Spiritual progress is held out as the privilege and the duty of the Lord's people.

This is apparent in what we know of the Spirit's work (Ephesians 5:16). We are to be filled continuously or recurrently.

This is the outcome of the renewal of our minds (Romans 12:1,2). This is the intended result of the disciplines of providence (Romans 8:28,29).

Christlikeness is our goal, and His life our pattern.

Eyes wide open to see Him, we are to look continually to Jesus. The resultant transformation means moving from glory to glory (2 Corinthians 3:18).

Receiving and showing forth the divine nature provides unending possibilities of continued spiritual development (Handbook of Doctrine).

Walking in the light leads to an increase of light in which to walk. So obedience is the secret of growth in grace (1 John 1:7).

"A boy of 8 can fully surrender his life and enjoy the blessing of being wholly sanctified. At 18, sex begins to play a part in his life unknown at 8, and he must surrender that area also, which would mean another crisis. At 28, in business, his developing acquisitiveness poses him with the problem of love of money, hitherto unknown, and he must surrender that area to the Lord as well. But he cannot surrender more than 100% of his life in relation to given light or known darkness." (J. Edwin Orr)

The continuing exercise of a lifetime is suggested by the nature of the Biblical descriptions of sanctification (Greek 'hagiasmos' describes a process). So while one cannot be more justified, he can be holier - and should be. **But the possibility of becoming holier tomorrow is not an excuse for failing to be holy today!** (J. Edwin Orr)

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Holiness Five



1. How often today did you consciously fix your eyes on Jesus?
2. How often today were you like Jesus?
3. Can you see what you desire to be like spiritually 5 years from now?
4. How about 10 years?
5. Why not pray right now that God will surprise you with the progress He has in mind for you?
6. Do you realize the increase in responsibility as you become more aware of what God requires of you?



Create a picture of Jesus in your mind. Now meditate just on Him. Write down your picture (or draw it) and then try to spend 10 minutes in the middle of your day recalling that same picture (preferably when times are tough), fixing your eyes on Him.

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Holiness Six



For them I sanctify Myself, that they too may be sanctified
(John 17:19).



Holiness is not a conscious rectitude, a continual watching of one's step lest the wrong foot be put forward first. Separation, by itself, is not enough.
Holiness is not just doing things and not going places. I am not made good by what I don't do (Frederick Coutts, in THE PRIVILEGE OF ALL BELIEVERS).



The Holiness of Jesus

Between the Old and New Testaments there is both continuity and contrast.

Holiness doctrine in the Gospels and Epistles is based on the foundational definitions found in the Law and the Prophets. But in the life of Jesus holiness shines so beautifully that it provides both new clarity and new challenge for us.

See the fulfillment of the Old and inauguration of the New in His Priestly prayer.

Set Apart for God

"I sanctify Myself" (John 17:19).

The Father's sanctification of the Son (John 10:35,36).

The Son's self-sanctification...

This follows the Old Testament pattern: man is called to surrender what God has claimed.

Neither of these imply cleansing, of course. Jesus was always completely sinless, perfectly righteous (1 John 2:1; 1 Peter 2:22).

But Christ's sanctification involves His becoming incarnate (Hebrews 10:5,10), facing temptation (Hebrews 4:15), surrendering His own will (Luke 22:42; Romans 15:3). As the Boy had grown in grace, so the Man advanced in vocational maturity (Hebrews 5:8,9).

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Holiness Six



Sacrificed for People 'for their sakes'.

In a fallen world, **sanctification can never be without sacrifice.** This is suggested by the Old Testament, where "to sanctify" and "to sacrifice" are almost synonymous.

Jesus is sanctified through the truth - that is, in reality. The real now replaces the symbolic. All the setting apart of things for God's use, people for God's service, and animals for sacrifice to God find fulfillment in Jesus.

His representative role fulfills the symbolic sanctification of the Old Testament - where the firstborn was claimed, as representing the whole nation, and where later the Levites were substituted for the firstborn (Numbers 3:12,13).

Reproduced in His Disciples- "that they also may be sanctified."

His holiness characterizes us when we are set apart as He was set apart (Hebrews 2:10,11). We live sacrificially, as He died sacrificially.

This involves, for us, separation from the world's spirit as that separation is exemplified in Him.

The 'washing of the feet' of brothers and sisters illustrates sanctification after the pattern of our Master (John 13:1-17).



Make a list of sacrificial things that you most often avoid. Right them down and then pray daily that God will help you to be sanctified in those specific areas.

Take moments in your day to set yourself apart anew. In those times ask God to teach you how to live in the world but not be of the world at the same time. Let His Spirit speak to you. Then obey Him.



1. Are you sanctified?
2. What does it cost you to be so?
3. How has living a life 'set-apart' been sacrificial to you?
4. Are you living separate from the world's spirit?
5. If so, how? In what ways?
6. Will you pray now and ask Jesus to sanctify you through and through?



“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For He chose us in Him before the creation of the world to be holy and blameless in His sight” (Ephesians 1:3,4).



Sanctification is not a step beyond Calvary; it is a lingering longer at Calvary (Ed Read, PASSION FOR PURITY).



Holiness and Hope — Holiness, Part of a Larger Whole

Sanctification should always be seen in the context of Christ's redemptive work. It is one aspect of the whole, inseparably linked with every other part (Ephesians 1:3,4).

Salvation is the comprehensive term for all the blessings believers enjoy now or later. These include justification, sanctification, and glorification (2 Thessalonians 2:13,14). Each is intended to lead to the next (Calvinists would say that they inevitably do, Arminians that they ought to).

Holiness, and Glorification

A. Personally

Christlikeness is our standard, in the present to love as He loves (John 13:34), to forgive as He forgives (Ephesians 4:32), to have the mind of Christ (Philippians 2:5-15), to walk as He walked (1 John 3:1-3).

Christlikeness, in a fuller sense, is our hope for the future (Philippians 3:20,21; 1 John 3:1-3). Christ dying for us is the basis of holiness now; Christ living in us is the hope of glory (Colossians 1:22,29).



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Holiness Seven



B. Corporately

Holiness is experienced by the individual believer, but it is realized within the setting of the whole Body. We are to build each other up, confident that we will mature together (Ephesians 4:11-16).

Ultimately our holiness is bound up with God's plan for the entire universe (Romans 8:22 - 25).

What is the role of hope, then? Some have said that 'the apostle was not saying to his converts: you can be holy because you long to be holy, but because God's will is that you should be holy.' Against this argument, one must remember that hope is a gift of the Spirit (Romans 15:13).

Our Spirit-given aspirations do not betray us; they always harmonize with the will and purposes of God.



What was the most significant thing you've learned this week?

Rewrite it into a prayer?

What does God want you to do differently as a result next week?



1. When people look at my life do they see Jesus?
2. Do I ask myself what Jesus would do before I do things?
3. Am I thanking Jesus for the present hope that is alive in me for things even in my future (like heaven)?
4. Do you sometimes despair about situations or certain people?
5. Why not pray now that God will give you the gift of hope to pray with assurance?

- **GROUP ACTIVITY:** Do a **fashion show** of regular clothes & dress up clothes... discuss the reasons you keep certain clothes 'set apart' for special occasions.

Skit: A line of people to brush their teeth—they all use the same cup and toothbrush... finally someone drinks the remains left in the cup. **Lesson:** we need cleanliness and 'set-apartness' to be kept clean from the world's left over residue.