

Pauline Sanctification

By A. S. Copley

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

DISCLAIMER

This document has been formatted, proofed, and its verbiage modernized so as to save it into an easily read and/or printed electronic format.

"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." [1Th.5:23-24]

CARNALITY IS FLESH

The word flesh has many uses in the Scriptures. Sometimes it stands for all animals and mankind; sometimes for mankind alone; sometimes it means meat, etc. Its most frequent use in Paul's writings is in reference to our human nature. Wherever the word **carnal** occurs in the Bible, it always means "*fleshly*." The **carnal mind** always means "*the fleshly mind*." They both come from the same Greek word **SARKS**. Concerning the phrases "*carnal mind*" and "*carnally minded*" in Romans 8:6-7 see the margin of your reference Bible, also the Revised Version. The literal rendering of those phrases is "*the mind (or purpose) of the flesh*." Hence, it follows that the carnal mind never means sin, or inbred sin. Paul distinguishes clearly between sin and flesh. He says that the sin dwells in the flesh [Rom.7:17-18].

By sending His Son, God "*condemned sin in the flesh*" [Rom.8:3]. Hence, it further follows that the carnal mind is **not eradicated**. It is of the utmost importance that we see the difference clearly between flesh and indwelling sin. There have been endless confusion in teaching, and embarrassment and discouragement in practical living, because flesh (or carnality) and sin have been treated as the identical same thing. They are not the same. They are emphatically different. Sin weakened and corrupted the flesh. Now, when we by faith appropriate our redemption rights, we are made free from sin [Rom.6:7, 14, 18], and the flesh is kept in the death state by faith in the indwelling Holy Spirit [Rom.6:10, 12-13]. "*Walk in the Spirit and ye shall not fulfill the lusts or desires of the flesh*" [Gal.5:16].

THE OLD MAN

This is a very important subject. Our happiness and usefulness depends largely upon our understanding of it. Reader, do you really want to know the truth about the **Old Man**? Then let us study what God says about him. We have been taught that the Adamic nature, the carnal mind, inbred sin, the impurity of the heart, and the old man are exactly the same. The Adamic nature, inbred sin, and the old man have been used interchangeably with great emphasis by the holiness people. We will see whether this be truth or not.

Observe that The Apostle says the same thing (namely: crucifixion, death) of "**I**," of "**Me**" and of "**The Body**" that he says of the old man. Note this carefully, he says, "*I have been crucified*" [Gal.6:20 RV]. "*The world hath been crucified unto Me and I unto the world*" [Gal.6:14 RV]. "*The body is dead because of sin*" [Rom.8:10]. And "*Our old man was crucified with Him (Christ)*" [Rom.6:6]. He also declares that "*me*" and "*my flesh*" are the same: "*...in me, that is in my flesh dwelleth no good thing*" [Rom.7:18]. Shall we not therefore, conclude that the flesh is the old man? Are not "*I*" and "*ego*" [Gal.2:20], and "*flesh*" [Rom.7:18, 8:3], and "*old man*" [Rom.6:6] identically the same thing?

Identify the old man **BY HIS NATURE**:

He "*waxed corrupt*" [Eph.4:1 RV].

He is "*carnal*," or fleshly [Rom.7:14].

He is bad [Rom.7:18]; "*none is good save one, that is God*" [Luk.18:19].

He is weak [Rom.6:19].

He is slave, “*sold under sin*,” under “*captivity to the law of sin*” [Rom.7:14, 23].

These are the striking characteristics of the old man. But the same things are said also of the flesh, or the carnal. What made man so? There is but one answer, namely: “*sin*” [Rom.7:23]. “*Now then it is no more I that do it, but SIN that dwelleth in me.*” Genesis 3 records the sad tale that “*by one man sin entered into the world*” [Rom.5:12]. Sin, therefore, is not the same as the flesh, or carnal mind, or the old man, or the Adamic nature. Hence, “*God condemned sin in the flesh*” [Rom.8:3] by sending His Son and by making Him a sin offering.

Identify the old man **by his deeds**: namely “*anger, wrath, malice,*” etc. [Col.3:8-9]; by “*the works of the flesh*” (“*adultery, fornication, uncleanness,*” etc.) [Gal.5:19-21]; and “*envying and strife and divisions*” [1Co.3:3]. People may be cleansed from:

- all sin,
- sanctified wholly,
- the carnal mind eradicated and the old man dead, as some teach;

yet, they may be guilty of any of the above. It is easily possible, though filled with the Spirit, for anyone to drop back into any of these things except as he is kept by the power of God. We dare not say this if it were not true to fact, be it said to our shame. This proves beyond successful contradiction that the old man (the carnal mind) is never eradicated. He was judicially crucified with Christ on Calvary and is held in the death state as we count on this fact, and walk in the Spirit, or as we are occupied with Christ. This also explains why some people, after receiving the Holy Spirit, are troubled, and question whether they are sanctified. They discover in themselves movings of the self-life (flesh or the old man). Supposing that all this was exterminated, eradicated root and branch, they become alarmed. Be it ever remembered that in sanctification, we are made “*free from sin*” [Rom.6:18, 22]. This is its negative side. But our human nature still retains weak, downward tendencies and may fall the next minute. But Christ comes in and becomes our positive, constant sanctification; our victory over sin, over the world, over the flesh and over the devil, because “*Christ liveth in me*” [Gal.2:20]. In the endowment with power, the Holy Spirit takes control of our whole being to subdue the old self-life and develop the Christ-life in us.

“If you through the Spirit do mortify the deeds of the body, ye shall live.” [Rom.8:13]

“Walk in the spirit and ye shall not fulfill the lusts, or desires of the flesh.” [Gal.5:16]

Observe God’s disposition of the old man and of sin, that they are not at all the same:

- “*Knowing this that our old man is crucified with Christ*” [Rom.6:6]—that was **Judicial** and **Provisional**.
- We put him off by faith [Eph.4:22, Col.3:9]—this is **Experimental**.

We nowhere read of sin being crucified or put off. But sin was condemned in the flesh [Rom.8:3]. “*We have been justified from sin*” [Rom.6:7]—that was **Judicial** and **Provisional**. By reckoning on that settled fact, we are made actually, experimentally free from sin, but sin is not taken out; instead, it is written that the old man died. In Romans 6:6 our old man is distinguished from the body (bulk of sin). In Romans 7:17 and 8:3, flesh and sin are distinguished. In Romans 8:10, the body is distinguished from sin.

2 VIEWS OF SANCTIFICATION

The 2 views of sanctification held today both aim at the same result, namely, deliverance from sin and victory in this life. But the processes for reaching those ends differ widely. The cause of this difference is due to a mistaken, or an incomplete view of the work of Christ on Calvary, as taught especially by the Apostle Paul. The importance of a full, clear understanding of what Christ accomplished on the cross can scarcely be overestimated. What we are in Christ, what we have in Him, what He is and has in us, our acceptance of the Father in Christ, and the nature and greatness of our hope for the coming ages are all secured for us and vouchsafed unto us through the cross. We can only come intelligently into the enjoyment of these wonders of grace by understanding Calvary. Therefore, let us contrast these 2 views of sanctification.

MAN'S VIEW VS. SCRIPTURAL VIEW

Man's View	Scriptural View
1. Sanctification is <i>TAUGHT TO BE BY CLEANSING</i> .	Sanctification is <i>BY CRUCIFIXION</i> .
2. Sanctification is <i>BY THE SUPPOSED PRESENT OPERATION OF THE BLOOD</i> .	Sanctification is <i>BY FAITH IN THE HOLY SPIRIT ON THE GROUND OF THE BLOOD OF JESUS</i> once shed [Rom.8:2].
3. Seeks for and <i>EXPECTS A BLESSING</i> .	<i>BELIEVES A FACT</i> , namely, our death with Christ once [Rom.8:2-3, 6; Gal.2:20] and Amen's that fact by counting with God, or as God counts [Rom.6:11].
4. <i>PARTLY BY WORKS</i> , i.e., being once freed from sin, the soul must itself, by God's help, live a holy life. The aim now is human perfection, or a restoration to the innocent Adamic state.	<i>WHOLLY BY GRACE</i> . There is no chance for self-righteousness, or self-improvement. Jesus lives His life in us [Gal.2:20, 2Co.6:16].
5. Strives at an <i>IMITATION OF CHRIST</i> .	Is a <i>REPRODUCTION AND INDWELLING OF THE CHRIST</i> —a new heavenly treasure in the old earthen vessel [2Co.4:7].
6. Aims to <i>REPAIR THE OLD CREATION</i> .	<i>COUNTS THE OLD CREATION DEAD</i> [Rom.6:11] since it died with Christ ("our old man was crucified with Him" [Rom.6:6]), and recognizes only "a new creation," "a new man." "Old things have passed away, behold, all things have become new" [2Co.5:17].
7. Sees <i>ONLY THAT CHRIST DIED FOR US IN OUR STEAD</i> .	Sees <i>ALSO OUR IDENTIFICATION WITH CHRIST</i> . That is, that we died with Christ and were buried with Him and that we also arose with Him and were seated with Him in the heavenlies [Gal.2:20, Eph.2:6]. We actually recognize our old selves to be dead, useless and put out of the way. We no longer expect any good from ourselves and are not disappointed, or surprised at our own failures, or badness. It is most important that we understand this point thoroughly. As a substitute, Christ died for the ungodly, for the sinner. But much more. Mark this well, Christ died also as our representative, as our Head. Just as the 1 st Adam was the head of the old creation, so Christ, the 2 nd Adam, is the Head of

Man's View	Scriptural View
	the new creation. As all Adam's descendants died to God and righteousness in Adam, and hence, are " <i>dead in trespasses and sins</i> ," just so all the followers of Christ, all who are in Him, all the new creation, died to sin in Him when He died, and are alive unto God in Him forever. Hence, faith in the fact of Christ's death for me, a sinner, brought me deliverance from the " <i>conscience of sin</i> " (guilt). So I have peace. But faith in the fact of my death and resurrection with Christ brings me freedom from sin itself and fruit unto holiness [Rom.6:22].
8. Does <i>GOOD WORKS</i> asking God to help and <i>USES THE SPIRIT</i> .	<i>TRUSTS THE HOLY SPIRIT TO WORK</i> through us [Joh.5:19, 2Pe.1:21]; and, is USED BY THE SPIRIT .
9. <i>FEELS UNDUE RESPONSIBILITY</i> and lives under much of a strain and <i>TAKES</i> more or less <i>GLORY TO ITSELF</i> , because of its own efforts.	<i>RECOGNIZES THE GOVERNMENT ON GOD'S SHOULDERS</i> , rests the responsibility with Him and <i>GIVES ALL THE GLORY TO HIM</i> because " <i>of Him and to Him and through Him are all things</i> ." The battle is the Lord's and we go only at His bidding. O the depth and glory of such a place in Christ. There is a constant sense of dependence upon the Holy Spirit for everything. We speak, but He moves us to speak. We love souls, but He puts the love into us. We believe God, but He furnishes the faith [Rom.10:17]. We intercede for others, but He indicts the prayer. We do right but His indwelling enables us to do it. God will not leave room for a whit of self-glory, and yet our activity is unceasing and untiring and our delight inexpressible and unbounded.

SCRIPTURALLY STATED

What is the Scriptural ground for freedom from sin? The answer is found in Romans 6, 7, and 8. Having had much tossing about on account of not seeing this, we do wish to help others to know their privileges in Christ Jesus and how to obtain them.

SUBSTITUTION. As a propitiation (Mercy Seat) "*Christ died for (because of) our sins*" [1Co.15:3 RV], "*died for (in behalf of) the ungodly*," "*died for us*" [Rom.5:6, 8 RV]. Jesus Christ took the place of the ungodly, died the death that he should have died, i.e., of a guilty sinner, a condemned criminal. He bore the shame that was on the sinner. By tasting death for every man, He appeased the wrath of God and made it possible for God to be just and still justify the ungodly who would believe. This is substitution. With this truth we are well acquainted. But there is another truth closely associated with this and equally as distinct and important...Identification with Christ.

IDENTIFICATION. As a Person, as our Representative, as the living Head of the new creation, Christ "*died unto the sin*" [Rom.6:10], and "*we died with Christ to the sin*" [Rom.6:8] and as Adam (the 1st Adam) was the head of the race in its fallen condition, so Christ (the 2nd Adam) [1Co.15:45] is

the Head of the new creation. As in the 1st Adam, all men died to God and righteousness and became “*dead in trespasses and sins*” because they inherited his sinful nature; so in Christ (2nd Adam), all who believe on Him died to the sin in His death and were made alive forevermore through His resurrection. This is **identification**. Identification is the basis of faith for deliverance from the dominion of indwelling sin. Therefore, let us study it more in detail and learn what God says about it. We must use the Revised Version of the New Testament, as all these verbs concerning our identification with Christ are in **THE PAST, OR PAST PERFECT TENSE** in the Greek. They speak of what has **already taken place**. They all tell us of the finished work of Christ. It is of the utmost importance that we see this fact so there remains nothing for us to do but to believe what God says; and, by faith **possess our possession**. Observe also that in almost every verse in Romans 6 and 7 the definite article “**THE**” is expressed in the Greek when speaking of sin. Hence, we also express it in this treatise.

Christ “*died unto the sin once*” [Rom.6:10]. Then He must be forever dead to it. Mark this foundation fact.

He also “*died to the law*” [Rom.7:4 RV]. Hence, it can have no more power over Him. Living in another sphere, He is outside and above the jurisdiction of The Law entirely. Mark this well also.

“*We died with Christ*” [Rom.6:8 RV], i.e., we died to the sin [Rom.6:2 RV] as truly as He did (compare also Col.2:20 and 2Ti.2:11 RV). It will pay the reader to study all these references. Note this carefully, then. If Christ died unto the sin and we died in Him and with Him, to the sin, then we, too, must be forever dead to sin. Our relation to the sin is the same as that of Jesus Christ. Reader, do you see it?

Furthermore, if Christ died to The Law and we died with Him, then we, too, must be forever dead to The Law as well as He. This is just what the Word declares. We were made “*dead to the law through the body of Christ*”; we were “*discharged (cleared) from the law*” wherein we were held “*captive*,” having died in Christ when He expired [Rom.7:4, 6 RV]. Therefore, we are liberated from the reign of Law as well as the reign of sin. God be praised! Our relation to The Law is the same as that of Christ. We are not opposed to The Law; we are not without law to Christ, the law of love [1Co.9:21, Rom.13:10 RV]. It is our limitless privilege then, to “*serve in the new life of the Spirit (newness of spirit)*” and not “*under the old written code (oldness of the letter)*” [Rom.7:4 RV].

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” [Gal.5:1]

In Christ’s death, we were crucified unto the world and the world unto us [Gal.6:14 RV]—a double crucifixion, a complete separation. We are forever done with the world and the world is forever done with us. This is why there is no longer fellowship between us and the world. The world is dead while it lives; but we are alive forevermore in the new creation because we died and arose again with Christ; “*because as He is, so are we in this world*” [1Jo.4:17 RV].

“*Our old self (old man) was crucified with Him*” [Rom.6:6 RV] (see the section above on the “**Old Man**” and note that inbred sin is not this old man) This is only another way of expressing what was said under paragraph 2. For “*We*” (in Rom.6:8 RV) and “*I*” (in Gal.2:20 RV) are the same as “*our old self (old man)*” here. Bear in mind that this is a fact already...He was crucified. “*I have been crucified*,” says Paul. Therefore the old man, the former ego, the old Adamic “*I*” is dead. We are simply to believe it. We must not try to put to death the fellow that was executed 1,900 years ago. We have simply to believe what God says and treat the old man as dead. Hence, The Apostle says, “*So you also must consider (reckon) yourselves dead*

to sin and alive to God in Christ Jesus" [Rom.6:11 RV]. This reckoning becomes actually real in us by the power of the Holy Spirit as we continue to believe God. Glory to His name!

"We were buried therefore with him" [Rom.6:4 RV]. Then we should treat the old man as forever in the grave. For the essential old Adam with all his belongings of sin and sickness died and was buried with the Christ.

But also, we have been raised up together *"with Christ"* [Col.3:1, Eph.2:6 RV]; hence, we are as truly alive as is He. The **New Man**, the essential man, is alive unto God forevermore. *"Because, as he (Christ) is, so are we in this world"* [1Jo.4:17 RV]. *"He that eats me will live because of me (by me)."* *"Because I live, you shall live also"* [Joh.6:57, Joh.14:19 RV]. Oh! How glorious is this! Jesus took all the journey for us and we also took it with Him. By the triumphant act of simple faith in these facts we exclaim, "Where He is, we are and as He is, we are."

We are also justified from the sin. The same forensic word is used here as in Romans 3:24 and 5:1 RV. The Divine Judicial Act toward the sin here is the same as toward transgressions there. "For he who has died is free from the sin" [Rom.6:7 RV]. When Christ died, *"to the sin He died once"* [Rom.6:10 Greek]. In that death, He was justified from the sin as our Head. For He had no sin in Himself to die to, nor to be justified from. He was always and only holy. Him *"who knew no sin,"* (God) made or counted sin in our stead [2Cor.5:21 RV]. That is, God counted His innocent, holy Son to be the very vile, wretched object that we really are by nature and He was crucified under that reckoning. Thus we died to sin and were justified from it in Him. His death was our death. His justification was our justification. Therefore, sin has no more claim on Him; and, because of our union with Him, it has no more claim upon us. Henceforth, sin is a usurper, an intruder, an outlaw, a condemned criminal. Assert your rights in Christ and take your liberty in Him, "For sin will have no dominion over you, since you are not under law but under grace" [Rom.6:14 RV].

One Thing I Know

One thing I know—Christ died for me,
And arose again, My Lord to be.
I died with Him and rose to see.
This I know. This I know.

One thing I know—The Spirit came,
As at the first, yes just the same
And filled my heart with Love's bright flame.
This I know. This I know.

One thing I know—In Romans eight,
I find the victor's happy state,
So Romans seven through six vacate.
This I know. This I know.

One thing I know—For Christ I wait.
He's coming soon and not too late.
Behold! Behold the open gate.
This I know. This I know.

One thing I know—It don't appear
What I shall be in yonder sphere,
Unless to Christ supremely dear.
This I know. This I know.

OUR ATTITUDE OF FAITH

All possible provision for our deliverance from the sin has been made. Not one thing can be added to help God. Our freedom is assured. If sin is not taken out, or suppressed; if the old man is not destroyed root and branch; if sin is still in our flesh; how shall we come into the conscious enjoyment and power of deliverance from sin? This is the vital question. Perhaps the Spirit has already shown you the answer.

"Likewise RECKON ye also yourselves TO BE DEAD INDEED UNTO SIN, but ALIVE UNTO GOD THROUGH JESUS CHRIST our Lord." [Rom.6:11]

"Reckon ye also yourselves to be dead indeed unto sin." God says that you died to sin in Christ when He died. You can do neither less, nor more than to believe what He says and count yourself dead. We soon forget a dead man especially if he is one that we do not love. If the old man seems to be alive, you simply deny him and believe God. Reckon yourself dead indeed. It is God's business to make the reckoning real to you; He will certainly do it. This is not a "daily dying"; for you died once in Christ's death. But it is a "daily reckoning" of the death of the old Adamic nature, the old, sinful self.

Reckon yourselves to be *"alive unto God."* It is a double reckoning—dead and alive. This is equally as important as the other. Some people talk a great deal about their being dead to this and that and to the other thing; but they have little or no life, because they are always occupied with their death. Notice...God declares that I was raised up and seated in the heavenlies with Christ [Eph.2:6]. I just believe what He says about me and act and talk as one alive in Christ Jesus. I may not seem lively at times, but my heart rejoices over the fact of my death, burial, and resurrection with Christ. My mind is not occupied primarily with my death and life, but rather with Christ Himself, the One who died and arose for me. I am occupied, not with death, but with the One who died; not with life, but with the Living One, in whom I am alive forevermore. For, mark you, both our death and life are *"through Jesus Christ."* The new creation self does the reckoning. This actual death and resurrection with Christ seems to be the most difficult fact for saints to grasp. Again and again they say, "It is our privilege to die with Christ"; "We ought to die with Christ"; "I die daily"; "I wish that I could die with Christ"; and other similar statements. All this shows that they do not have God's thought about our relationship to sin and Christ.

Once more let it be said, that our death, burial, and resurrection with Christ are accomplished facts. These do not take place when we make a consecration to God. They took place 1,900 years ago. We died with Christ then. Now when we accept these facts as facts and appropriate them by faith, we come into conscious deliverance from the dominion of sin and into the joy and power of such deliverance. The sinner sees that Christ died for his sins. He believes that fact and thus loses the conscience (guilt) of sins. He stands guilty before God no longer, because he simply believes what God has declared; that is, that another, even Christ, has taken his place and has borne his sins. This faith brings him peace, a sense of the favor of God, and a consciousness of his acceptance in Christ. Just so the believer sees that he died with Christ and rose with Him. He accepts them as facts. He reckons on God's faithfulness, and the Holy Spirit makes real to his consciousness what he believes for. In Christ, he is just as dead to sin and just as alive to God as Christ, *"because as He is, so are we in this world"* [1Jo.4:17 RV]. People do not come into victory for one of two reasons: Either they do not understand that they are already delivered, or they do not take their deliverance by faith in Jesus.

"Yield yourselves unto God as those that are alive from the dead" [Rom.6:13]. Literally, *"Be yielding unto God."* That is, the yielding is not a one-time-only act, but a continuous attitude of the will to

God. This is a wholesale abandonment to God. Yield as alive from the dead. That is, keep up the reckoning. Your yielding now is wholly on resurrection ground.

“Yield your members...unto God” [Rom.6:13]. This is retail abandonment. Constantly keep yielding every member of your body to the Lord. He has a perfect right to manipulate every part of your being as He wills. *“Hath not the potter power over the clay”* [Rom.9:21]? We enjoy full victory and liberty only as we let the Lord fully control our whole being. Do you see also that the instruction to yield follows that of reckoning? We are not delivered by consecration; but, we consecrate because we are delivered. Consecration is not unto salvation, but unto service. Salvation is by faith alone. Certainly, there is a surrender of the will else we could not believe. The sinner surrenders. But that is not what is meant here. As believers on the Lord Jesus Christ, we are conscious of a bondage to sin. Our freedom was purchased centuries ago. We see it and grasp it by counting God true. Instantly, we shout our liberty. Most cheerfully then do we yield to the God who has brought us such wondrous salvation. As children of God we reckon and yield. This continuous abandonment does not sanctify us, but it keeps us in an attitude toward God in which He can keep us in victory and develop the graces of the Spirit in us and use us to His glory.

RESULTS OF FAITH

We have seen the place to plant the feet of our faith. We have seen how to **possess our possessions**. Now, let us look at our possessions. What do we get in this transaction?

We have victory over sin. “Shall we continue in sin, that grace may abound? May it not be. We who died to sin, how shall we any longer live therein?” [Rom.6:1-2].

Henceforth, we “walk in newness of life” and “serve in newness of spirit and not in the oldness of the letter” [Rom.6:4, 7:6]. Our Christian life becomes spontaneous. We live right not because we must, but because of the power within that enables us so to live. “I will put my Spirit within you and cause you to keep my judgments and do them” [Eze.36:27]. We no longer try to keep The Law (an utter impossibility), but instead, The Law-Maker keeps us by His own indwelling. “Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me” [Gal.2:20].

The body, or bulk of sin, is annulled [Rom.6:6]. Sin is left unemployed, powerless. The Greek word for **destroy** is the same as in Hebrews 2:14. In His death, Jesus dealt the same blow to Satan and sin. Hence, we are no longer in bondage to sin. We are lifted out of sin’s realm altogether. For it is written that *“sin shall not have dominion over you, for ye are not under law (sin’s realm), but under grace”* [Rom.6:14]. Faith brings us and keeps us in this new realm of the Spirit where sin cannot touch us. We are free, eternally free.

We now live unto God [Rom.6:10-11, 13]. We have become willing bondslaves of righteousness [Rom.6:18 with Rom.6:7].

“Ye have your fruit unto sanctification” [Rom.6:22]. There is no longer barrenness in the life now. Rooted in the love of God and walking in the Spirit, there must be fruitfulness. “Love, joy, peace,” etc., will increasingly abound. The glorious end—“eternal life” [Rom.6:22-23], not as a result, but as a consummation of that with which we began.

“Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.” [Rom.6:8-10]

Identification with Christ! What a relationship! Identified with Him in His death, in His burial, in His resurrection, in His justification, in His anointing with the Holy Spirit, in His service and sufferings, in His health and strength, in His joy and victories, in His present priestly reign, in His future kingly reign and in His eternal estate. **Identified with Christ forever!**

DYING TO SELF

“Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous, super-natural, saint-like. It is beautiful to read about, edifying to think about, easy to talk about, entertaining to theorize about, fascinating to write about, refreshing to dream about. But it is hard to do.”

How very true is the above; and, how many people are vainly dreaming that they are actually dying to self. The writer of these lines goes on to say,

“But it must be done. There is no abiding peace, or power, or prosperity without it.”

But we answer...We fail to find in the Bible (and what else have we to guide us?) the first hint at dying to self. All this twaddle of dying to self is but self-trying to execute self, and hence, glorying in self-execution. Such a process only feeds self, and finally ends up in the worst state of self-righteousness.

What then is the remedy? How shall I get rid of self? This is the sad cry of multitudes. The Apostle uttered it in saying, “Who shall deliver me from the body of this death?” Hear his answer. “I thank God through Jesus Christ our Lord” [Rom.7:24-25]. But how was it through Jesus? Paul tells us...mark his answers: “We died to sin.” “We died with Christ.” “Our old man (*SELF*) was crucified with Him” [Rom.6:2, 6, 8]. Further: “Ye were made dead to the law through the body of Christ” [Rom.7:4].

*“I through the law died unto the law, that I might live unto God. I have been crucified **WITH CHRIST**.”*
[Gal.2:19-20a RV]

“In the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.” [Gal.6:14 RV]

These words are unmistakably plain and unanswerably correct. They show who did the dying, namely, “We,” our “old man,” or “I.” Who are these 3 parties but “*self*?” Then they declare when we died and where, namely, “*with Christ*.” But He did not die when we made a full surrender, or when we laid all on the altar. He died 1,900 years ago. He died on Calvary. There and then are where and when we died. Furthermore, these words declare to what we died, that is, “*to sin*,” “*to law*,” “*to the world*.” They do not say that we died to self. Neither ought we to say it. Do not try to do something that God does not instruct you to do, nor instruct others to do so. Believe what God has said about self. Believe that He has done with the old creation, self (old man), just what He says He has. Until you do believe this you will continue trying the hopeless task of “dying to self.” Do not be deceived by some who think that they have succeeded, or who appear to you to have succeeded. “Daily dying,” “dying to self,” “self-crucifixion,” only make void the cross of Christ. They virtually say that Christ did not die, or that we did not die with Him, or we only partly died. Self-killing (dying to self) is both a failure and a crime. Your effort is in vain, and you make “*Christ the minister of sin*,” for you say by your self-effort that Christ has not done what He expressly announces that He has done [Gal.2:17]. “For ye (your old man, self) are dead, and your life (your new man) is hid with Christ in God” [Col.3:3]. God be praised forever!

THE SANCTIFICATION

In Romans (the 6th, 7th, and 8th chapters) God gives His full thought about sanctification.

- **Romans 6** shows on what ground we may expect deliverance from the sin and what attitude we must hold to obtain it.
- **Romans 7** develops the power of the sin in us and our utter helplessness in trying to put it down. Seeing the folly of self-effort on the one hand and our glorious victory in Christ on the other, and reckoning on God's faithfulness, we are actually brought into a life of victory over sin by the indwelling Holy Spirit.
- **Romans 8** unfolds this victorious life.

Scripturally stated, sanctification includes the anointing with the Spirit. This is typically taught in Exodus 29:21, 36-37, 43-44 and Leviticus 8:12. The anointing with oil was unto sanctification. Sanctification was to prepare for service. According to the Word of God the anointing with the Spirit is necessary to accomplish our full sanctification. Negatively, sanctification is deliverance from sin; but positively, it is Christ enthroned within, through the fullness of the Holy Spirit. Christ Jesus is made unto us of God sanctification [1Co.1:30]. He is our holiness. We have none apart from Him.

No matter how free from sin we are, if we do not see that Christ's indwelling alone is our victory, we will go down in defeat again and again. Paul's nutshell testimony rings out most clearly here—“*Christ liveth in me*” [Gal.2:20]. As to personal experience, Christ's enthronement, or indwelling in us is the great central doctrine of the New Testament. This is the sanctification. And this is brought to us in the anointing with the Holy Spirit. Observe in Romans 8 the various phrases about the Spirit...“*Walk after the Spirit,*” “*the Spirit of life,*” “*the mind of the Spirit,*” “*in the Spirit,*” the “*Spirit that dwelleth in you,*” etc. Notice, too, that it is all in connection with Christ. “*In Christ,*” “*Christ in you,*” “*The Spirit of Christ,*” “*the Spirit of Him that raised up Jesus,*” etc. Then observe that this Sanctified Life...

- Is a life free from condemnation. “*There is therefore now no condemnation to them which are in Christ Jesus*” [Rom.8:1].
- It is a life “*free from the law of the sin and the death*” [Rom.8:2]. because,
- We “*walk not after the flesh, but after the Spirit*” [Rom.8:4]. For “*ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you*” [Rom.8:9].
- It is an experience of “*life and peace*” [Rom.8:6]. “*Have life...have it more abundantly*” [Joh.10:10] and “*peace as a river and righteousness as the waves of the sea*” [Isa.48:18 RV]. The Author of life and the God of peace fills the whole being with Himself establishing in us His rest [Heb.4:3, 10].
- It is a life of victory in the body. “*If Christ be in you, the body is dead because (on account of) sin*” [Rom.8:10]. That is, the body died with Christ on Calvary. For the whole 3-fold man died in Christ's death. Hence, we expect no health, nor strength from the body by itself. “*But the Spirit is life*” [Rom.8:10]. We expect life, health, and vigor from the Spirit of life alone. This is much more than a healing touch. It is the abundant resurrection life of Jesus coursing through our mortal frame.

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies on account of His Spirit that dwells in you" [Rom.8:11 RV]

Many believers get healed, but do not stay healed because they have not grasped this truth. They try to keep their healing instead of letting the Divine Healer keep them. *"The Lord thy God in the midst of thee is mighty"* [Zep.3:17]. In Romans 8:23, this risen life is called *"the first fruits of the Spirit."*

- It is a life of victory over the clamorings of the flesh, which always *"desires against the Spirit"* [Gal.5:17 RV]. However, we are not in debt to it in any sense. On the other hand, *"the desires of the Spirit are against the flesh"* [Gal.5:17 RV]. Through the Spirit, we make the deeds of the body to die continually [Rom.8:13]. [Amalek](#) means *"a people that licks up, that takes away everything."* They stand for the flesh, the old man. The flesh, if yielded to, absorbs all our spiritual life. *"If after the flesh ye live, ye are about to die"* [Rom.8:13 Diaglott]. But like Moses, we have an altar (Christ) whose name is *"Jehovah-nissi, the Lord my banner."* For he said, *"Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation"* [Exo.17:16] and *"will utterly put out the remembrance of Amalek from under heaven"* [Exo.17:14] He will completely subdue the flesh if we yield to Him and give Him time. Do not try to conquer and control yourself. Let God do that. By simple faith in the indwelling Christ, keep the old man, the self-life, in the death state.

In Christ, we are led by the Spirit and have the deep assurance of sonship with God and the bright hope of being glorified with Christ [Rom.8:14-17]. We grow up into Christ in all things [Eph.4:15].

This sanctified life is also one of intercession for others. This is the sublimest and most far-reaching phase of the Spirit-filled life. It is to be learned after we have the anointing with the Spirit. We learn to yield to God. The Spirit helps our infirmities. He teaches us how to pray. He groans out inexpressible prayers through us. [Epaphras](#) (whose name means *"covered with foam"*), through agonizing in prayer, was a striking example of such a priestly life [Col.4:12]. Let us wait on the Lord and learn how to behave ourselves mightily in prevailing petitions for others.

The Spirit-filled life is one of perpetual advantage. *"We know that all things work together for good to them that love God"* [Rom.8:28]. No failure; no defeat; no loss; but present victory and eternal gain.

PENTECOST AND SANCTIFICATION

The preceding chapter Romans 8 dealt with our personal experiences in a sanctified or spirit-filled life. Romans 12 has to do especially with our relation to others in a sanctified life. The predominating thought in Pentecost is power. The first chapters of **THE ACTS** record great achievements, mighty signs and wonders, the dexterous manipulation of dynamics, the turning of many to righteousness, the slaying of the living and the raising of the dead. All this was through the Name of Jesus, thereby demonstrating the [Purpose of Pentecost](#). It is one thing to have the anointing with the Holy Spirit and speak in tongues and enjoy our Christian life. It is quite another thing to turn this anointing into much blessing to the many. The former is shown in Romans 12. Here we read of service, faith, offices, gifts, prophecy, exhortation, and giving. The first verse puts it most strongly:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Rom.12:1]

This is not a consecration to get sanctified. It is a sanctified consecration to whole-hearted service. Now that we are filled with the Holy Spirit, the most reasonable thing to be expected of us is untiring, self-sacrificing service in behalf of others. The lives of the first disciples forcefully illustrate this fact. They went everywhere preaching the Word. This was the purpose of Pentecost. But we wish to emphasize here especially the **Possibilities of Pentecost**.

These are wrapped up in the **Name of Jesus** and their measure is determined by the power that raised Jesus from the dead. In the first chapters of Pentecostal apostleship, constant reference is made to the resurrection of Jesus. It was to the Jews the unanswerable proof of His Messiahship. Hence, they hated this doctrine with bitterest hatred. For if it was true, they were under obligation to accept Him as such. This they would not do. Nevertheless, *"with great power gave the apostles witness of the resurrection of the Lord Jesus"* [Act.4:33]. Paul saw this truth and made heroic use of it. He wrote to the Ephesian assembly of *"the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenlies"* [Eph.1:19-20]. It is evident that God never before exercised such mighty energy as in that event. The same power operated in the first disciples, and Paul affirms that it is at our disposal during this age. How much of it are we venturing to manipulate? Are we receiving the grace of God in vain? It is to be feared that many are. Noah bore the animal world in the ark on the crest of the angry flood. Moses heaped up the waters of the sea. Joshua divided the Jordan and made the sun obey his word. They did these things by faith. But a Greater than they has come. Those were but shadows of the better and bigger achievements of this age. Those men were only types of Him who sits as The Prince with His Father on the throne of universal empire, wielding the scepter of grace for all who will believe. He exclaimed, *"All authority hath been given unto me in heaven and on earth."* But we are identified with Him, Hallelujah! He said: *"Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall in anywise hurt you"* [Luk.10:19]. Did Jesus mean what He said? Did He mock His own whom He loved even unto death? No, for it is written that *"they went forth and preached everywhere, the Lord working with them and confirming the word with signs following"* [Mar.16:20].

The **Name of Jesus** is the leverage of this power. Apostolic annals demonstrate this fact. *"His name through faith in His name hath made this man strong."* *"There is none other name."* *"They commanded them not to speak at all, nor teach in the name of Jesus"* [Act.3:13; 4:10, 18]. All the resurrection power of Jesus is in His Name. Hence, by faith, we can set this Name over against all sickness and all the power of the enemy, whereupon, all the power of God, if need be, will operate at our command. "Ask what ye will." The Name of Jesus, that worthy, responsible, renowned, almighty Name is at our service. Why do we employ it so little? Parents may set this Name over against the ugliness of incorrigible children and demand behavior. Believers may set this Name over against their unbelieving companions and secure a better order of things. Pastors and evangelists may set this mighty Name over an audience compelling attention, repulsing the demons, subduing the flesh and holding the devil in abeyance by its power. By faith in this Name, we can put the Spirit of conviction on souls though they be miles away. We may set in operation cottage meetings and tent meetings and kindle Pentecostal fires. We may place this Name as an impenetrable hedge around the works of the Lord so that no counterfeiters can get in to destroy it. We may hold it over the unruly and whisperers and disturbers of the peace, and sooner or later, they will yield to its sweet influences and humble themselves, or withdraw. Nothing shall be able to stand before this Name. Nothing. Such is our *"reign in life by one, Jesus Christ"* [Rom.5:17]. But all this is dependent upon our faith. It is to *"Usward Who Believe."*

There is the power and the all-sufficient Name, but our faith must put them to work. We may have the Holy Spirit and yet remain dwarfs in grace if we do not see and appropriate what is in Christ Jesus for us. We may enjoy Christ's indwelling in some measure and yet not be of much account to Him because we do not believe Him in behalf of others. It is too true that *"there is none that...stirreth himself up to take hold"* on the Lord [Isa.64:7] for the welfare of his fellows. Brother, this unlimited power and this almighty Name are at your service. The scepter of grace is extended to you continually. Will you walk in, and by simple faith, take hold? Will you begin to move men by moving the Hand that made them? Will you walk out into battle and expect this power to answer to the call of faith? Venture on Him in prayer. Venture freely. Faith is the victory. Believe God and go forward. With double emphasis, Jesus proclaimed:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."
[Joh.14:12-14]

Thus this scripturally sanctified life becomes ever more an up-going unto God, an on-going into God, and a successful out-going with God in behalf of the whole wide world. Finally, together with Jesus, it will be crowned with eternal glory.

-- V --