


TIME SERIES NO. 11

HOLINESS

**A WESTGATE
MONOGRAPH**

HOLINESS

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INTRODUCTION TO MONGRAPH 11

David Wilkerson in “Hungry for more of Jesus” says “One of the great tragedies of the Church in this generation is that they put on a good front - singing, clapping, smiling and praising. But lurking just beneath the surface is loneliness and deep misery; their joy does not last. These Christians are hot, then suddenly cold. Depression runs over them like a steamroller. Many times their marriages follow the pattern as well. One day all is well and next day they are miserable. They say “You can’t expect to stay happy and loving all the time”. But it is Christ to the rescue - He knows all about our troubles“ and He said “You will receive power”. My prayer is that you will read yourself clear and fill yourself full of the supplies the Holy Spirit affords and literally enjoy life in all its abundance. When we as parents seek to mature our children we do not send them to war - that is the last thing we want to do - we send them to school and they follow a *curriculum*. So it is with the Christian- we come under the Holy Spirit as our teacher and the curriculum of scripture. We are not like the disciples before Pentecost who had the Spirit *with them* but like the empowered disciples after Pentecost who had the Spirit *in them* (John 14.17). The implications of this nuance are revolutionary for holy living. As a boy I learned to play “Take time to be Holy” with “pom-pom” my music tutor. Live abundantly. Jesus is Lord!

Take time to be Holy Speak oft with thy Lord
Abide in Him always and feed on His word,
Make friends of God’s children, help those who are weak;
Forgetting in nothing His blessing to seek.

Scribbler Bob Westgate August 2013

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1. HOLY MOSES

That meek man **Moses** devoutly lived out his testimony day by day. He is described by God as “my servant” so whilst his obedience was exemplary despite occasions of failure to which scripture testifies (so that we might resist the idea of “sinless perfection”) he joyfully adheres to the truth of holiness. Moses taught the law and the *holiness code* of Leviticus 17-19 and established the offerings system and ceremonial law as testimony to sin and its consequences. Moses anointed the High-priest Aaron, erected the tabernacle, put in place the annual spring and autumn feasts, raised the serpent in the wilderness and prophesied the Saviour in numerous Torahs or pointers. He breathed the wish that all God’s people might be prophets.

Most significant of all Moses treasured the experience Jacob had of the “face of God” and being “a prince with God” as he spoke of “our Peniel” (PENUEL) in Genesis 32.31. Sadly the New NIV misses the significance of Moses emphatic plural possessive use, presumably viewing it as a textual error! Moses died by the kiss and in the embrace of the Lord. This great man is known almost frivolously in “street cred” speech as “Holy Moses” but truly he deserves the nomenclature. He lived with grave burdens but his faith failed not. So the

Hebrew writer says “By faith Moses...” Like Jacob he was a prince with God in prayer and daily devotion. In the Pentateuch there are 150 recorded occasions when the Lord spoke to Him from when he took off his shoes and recognized we meet God in His flaming holiness on Sacred Ground.

2. SNAKES & LADDERS HOLINESS

One of the big issues of Calvinistic thought is how to accommodate to *holiness of life and victory* as a characteristic feature of Christian experience. I suggest some ground for holy living and sanctification may be retrieved under the 5th petal of Tulip but the severe emphasis of this predominant school is not readily compliant with a coordinate of holiness or “walking before God with a perfect heart” and the effect is to put clear water between early church teaching and Calvinistic thought. If “*the will of God is our sanctification*” (1Thessalonians 4.3) and “His seed remains in us”(1John3.9) a far more radical approach to the doctrine of holiness is required. The Orthodox Fathers preferred to deal with Justification, Adoption and Sanctification *as a bundle* and avoided any significant attention to sanctification beyond the notion of imputed righteousness. They called it “renewing” and balanced it by a strong recognition of “not apprehending” (Phil.3.18). The Orthodox Fathers quoted 5 blessings attendant upon the 3 operations of the Spirit of God namely *assurance, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance*. This quiver of blessings I heartily consent to but would have the issue move on from simply “persevering” to “*perfecting holiness* in the fear of the Lord” (2Corinthians 7.1 and Ephesians 4.12). One needs to be convinced that there is salvation in the “power” of the gospel of the Cross; there is healing in the stripes of Christ, there is “completing of holiness” in the cross, there is

power to purify the heart and dissolve covetousness in the self denying Christ exalting crucified life. Abraham, Enoch, Joseph, Moses, Joshua, David, Elijah, Elisha, Isaiah, Jeremiah Ezekiel, Daniel, Habakkuk and John the Baptist could showcase “Walking with a perfect heart” even before the NT outpouring of the Holy Spirit. The apostles who loved not their lives unto death emphasise that holiness and earned the right to produce a curriculum for us patterned on what they saw in Jesus and that Christlike life they exemplified. Don’t settle for the “snakes and ladders” holiness. Don’t allow yourself to infer from scripture that God understands you will never be holy and that’s the way He wants it. He is not in business to produce spiritual “Yo-yos”. This is a travesty of the truth. Because the bible says “We are sinners” or because the 82nd question of the Shorter Catechism of the Westminster Divines reads “No *mere* man since the Fall is able in this life perfectly to keep the commandments of God ***but doth daily break them in thought word and deed***” you must not concede that victory over sin God intended to be seen only in our precious Lord and never foreshadowed or replicated in disciples. The prerogative of the believer is to claim all the Lord has the will and power to endow. The logic of continuing in sin is a quagmire. To catechize people out of their rights is extreme foolishness and makes unwholesome provision for the flesh while diminishing in us the joy in the Holy Ghost.

John the divine delights in the great and loving provision of the Father and revels in the thought of what we shall be. He says “We know that when Christ appears we shall be like Him, for we shall see Him as He is.” Then he adds “All who have this hope in Him purify themselves just as He is pure”.((3.3) John further avers “No one who lives in Him keeps on sinning”. No one who continues to sin has either

seen Him or known Him”.(3.6) John emphasizes his teaching saying “The reason the Son of God appeared was to destroy the devil’s work. No-one who is born of God will continue in sin, because ***God’s seed remains in them***; they cannot go on sinning because they have been born of God”.(3 8b-9). If no other verse existed in the NT this verse proves that it is “possible not to sin.” The theological principle and basis of holiness is inescapable. What God commands He can enable!

3. CHEETAH, CURRICULUM AND CRISIS

What Augustine would have called “Non posse non peccare” holiness where we live in the misery of defeat and depression is not worth the paper it is written on. What we really want is “Posse non peccare” holiness where sin can be defeated and we live in the joy of the Holy Ghost.

The summum bonum of the legalistic doctrine on the subject is that we are enabled more and more to die to sin and to live unto God. The “process” metaphor applies to ***prolonged death of the sinful nature in successful strife with the new*** but is hardly what God intends for His saints nor what we would want for anyone. Holiness is indeed a “work of the Holy Spirit” but dynamic not spasmodic or “patch-on the trousers” holiness. I think the latter is far short of what scripture is driving at. Romans 6-8 does not leave us as “***servants of sin***” or as “***miserable men***” but takes us on to victory in Jesus and God provides the means for the maintenance of ***holiness without which no man shall see the Lord***. Let us then pursue holiness with all zeal eschewing the lust of the world of the flesh and the pride of life. (2 Peter 2.10 & 1 John 2.16). The converse is absence of the love of the Father which on no account is tolerable for the children of God (1Jn.1.15). Moses carried the law tables under his arms which condemned sin in the flesh but on his face was a

radiance all could see and in his heart a joy and holiness that pleased God.

I am, however, saying that we are *to live in holiness* as did those persons of the scriptures I have mentioned. They are said to have “*walked with God*” in holiness *and to adopt Paul’s metaphor of “pursuing holiness”* the apostle is to be taken in a very different sense as if he were goading us to pursue an unattainable quarry which like a *cheetah is speeding ahead of us*. The “persecution” of holiness is an all consuming aim. Paul indeed talks to Timothy of this “pursuit” in 1 Timothy 6.11 & 2 Timothy 2.22 and books have been written after a certain style on this subject. Paul is urging upon Timothy godliness free from covetousness and other loves. He sets up for Timothy and the church some *signposts* along the holiness pathway promoting a life of holy boldness such as convicted even Pontius Pilate-His judge. In the second letter to Timothy Paul sets up further signposts challenging Timothy to “present himself to God as one approved ...an instrument for special purposes made holy & useful to the Master and prepared for each good work.” What I term Paul’s *signposts* or *curriculum* includes many of his 300 or so exhortations and admonitions that spur us on and encourage us in positivity as we live with our “all on the altar” for God.

The curriculum of holiness is a means of education as the Christian seeks to walk “in step with the Spirit” and His empowering perfecting holiness in the fear of the Lord and by observing the signposts taking stock of his or her progress all the while with utter integrity differentiating between purity (being able not to sin) and perfection (not capable of sinning).

PURITY AND PERFECTION

Water can be pure to drink but have over 30 trace elements. **Gold can be pure** but be 25carat or 18 carat or 9 carat - for there are degrees of purity. The apostle John went a step further to the highest plateau of purity and said **“Light is pure”** and we are walking in light. He did not mean we as Christians continue to live shady lives. He meant we live pure and that is I think quite to the highest standard one could aspire to. That quality of Life John believed to be possible. It is along this road you are called to travel and no-one should be allowed to divert you. This is the default position.

DON'T BE FOBBED OFF WITH LESS

Historically justification has been described as “an act of God’s grace” and sanctification as “a work of God’s grace. Because so called “crisis” with a presumed plateau of perfection ensuing has been pitted against a dogged struggle towards heaven with the world, the flesh and the devil the empirical experience of the apparent mass of Christendom has become a prevailing dogma of dashed hopes and despair for holy living in the turmoil of living in the fast track of a materialist and secular culture. The hope of holiness has come to be stated thus “We are trying our best and have to confess to abject failure but what can you expect for we are all sinners”. The dream has been shattered; in too many lives a lively start has ground to an untimely halt. I don’t imagine for one moment that any of the apostles would have been content that this is what is on offer or that this is what the curriculum is about.

4. HOLINESS IN WORKING CLOTHES

IMPUTATION AND IMPARTATION

We need life and we need love and liberty. We need imputed righteousness and we need imparted righteousness. We need Bethel and Peniel (Penuel). We need regeneration by the Holy Spirit and baptism of the Holy(indwelling)Spirit or guest. “Holiness in working clothes” was *Stanley Banks’* chosen designation for “living before God with a perfect heart”. It is my kind of holiness. Stanley was the radiant principal of Birkenhead Bible College. He would quote Weymouth on 2 Corinthians 3.18 “We all with unveiled face beholding in a mirror the radiant holiness of the Lord, are being transformed from one degree of glory to another as by the Lord, the Spirit.”

MODERATING CALVINISM AND ARMINIANISM

At Bethel there is a ladder and Jacob is no angel and he but poorly knows his deceitful heart. At Peniel there is a Wrestler and Jacob is a Prince who knows himself and has the blessing and happiness that goes with knowing God intimately. The Calvin-Arminius factions need to be taken out of the rarified atmosphere of “debating assurance in terms of election and freedom” and switch into a listening mode to understand the dynamic of holiness.

An incisive critique of common or garden teaching on the subject of holiness will recognize that whole areas of Calvinistic teaching without imparted holiness falls automatically into the category of legal correctness even sophisticated theology but is practically useless in advancing holiness of life.

THE HOLY GHOST AND TONGUES OF FIRE

Stanley Banks knew and taught that “the Spirit of God in taking full possession of the heart and life produces what Charles Wesley described as “a kindling flame of sacred love on the mean altar of my heart”. Fire as symbolic of one of the activities of the Holy Ghost acts to purify, empower and attract producing in us that radiance which speaks of the presence of the living God ever since the days of Moses. So the secret of radiance is living where we see God. Banks argued that the apostle John expressed the same idea in the phrase “Walking in the light”. The need of our time is for such radiance and what Paul urged upon the Christians at Rome when he said “have your spirits aglow” or “maintain the spiritual glow”(Romans 12.11 *Weymouth*). It is as ever by meeting with God that the saint becomes holy. It was thus with Moses who claimed his Penueel and Jacob who had his. It is thus at Pentecost when holy boldness first gripped the apostles.

PARABLES & THE OPEN SECRET OF HOLINESS

The previous principal of Birkenhead College was *J.D.Drysdale*- father-in-law to Rev.Stanley Banks. He himself developed the biblical base of holiness teaching from Jesus’ parables where our Lord taught His disciples to think of a holier world and the “mysteries or secrets of heavenly life” embedded in His parables. Thus the parable of the “lighted candle” taught that we are to be prismatic reflectors of His heavenly light and not quislings living in darkness and condoning indwelling sin. Thus like vitality in the “mustard seed” fire in the heart produces holiness. Besides, a bruised mustard seed is a remedy against poison and venom. The “unmerciful servant” calls for such a condition of life that abides in faith that works by love. Peter at first could not

concede such a condition was possible. “How often shall I forgive - till seven times?” said he. The “wedding garment” of Matthew 22 11-14 draws this comment from Adam Clark “The garment is holiness of heart - without holiness no man shall see the Lord”. The old Puritan word “We are weaving now what we shall wear hereafter” is very apposite. The parable of the “Vine and branches” teaches our engrafting for life but in particular for fruitfulness of the best sort. The “Ten Virgins” is clear on the need to seek and “pay the price” for the oil of the fullness of the Holy Spirit. The parables of “Hidden Treasure” and “The Pearl” both major on the crowning quality of love in full salvation as in Psalm 102.3. David in Psalm 51.10 sought “a clean heart”. He should not be painted into a corner like a naughty boy craving reinstatement but seen as a believer with an appetite for the crown of holiness.(cf. Acts 15.9, 1Timothy3.9 & 5.22, 2 Timothy2.21, James 4.8, 1John3.3 and 2Peter3.1). Is not the Baptism of the Holy Spirit in it’s fullness the provision and response of the Risen Christ to the well understood need and cry of the hungry believer (Matthew 5.6)? In this grace gift is power to live above the siren voices of covetousness, above the desires of the world and the flesh and deceptions of the devil. By divine design no amount of preaching of imputed righteousness can facilitate or imitate it.

A MINI THEOLOGY OF HOLINESS

The work of the Holy Spirit in us is designed to lay hold on what is Christ’s, cleanse and use it to the Lord’s glory is intentioned to “make us free from the law of sin and death” being the Spirit of Life in Christ. The “Oneness” of sanctifier and sanctified involves the Lord’s determination that *each shall be alike*. Hence Christ-likeness as Paul taught is of the essence of Christian holiness. As Christ took on Him the

outline (σχῆμα) of a servant so *we will abandon self in recognition of our Master's rights; we will not choose our work but seek the task at which He would have us labour; we will go without murmur at His call and rejoice in His reign by the Spirit.* If justification and some “lucky” escapes from the old life were all- then the old nature is immutable and there is nothing new. This *a priori* just cannot be the case. The quite detailed curriculum in Paul's epistles makes no provision for failure or concession to standing still but reflects strenuous endeavour after presenting God's people without spot.

(1) *Re-generation is not the renovation of our old nature* as the word might seem to imply but the gift of a new divine nature in an act of the Holy Spirit. This life Jesus describes as a gift and as one intended **in all fullness**. Paul writing to the Ephesians in chapter 2 speaks of God placing his Spirit in the inner man and of Christ dwelling in our hearts and then of the Ephesians and all believers for that matter being “filled with all the fullness of God”.

(2) *Holiness is the normal for the believer* (my own term is the “default” position) who is set apart and claimed by the act of redemption and the beginning of the work of sanctification. It is the default position. The Holy Spirit of Pentecost enabled victory and boldness in place of defeat and fear to the obedient and yielded men who awaited their enduement in the upper room.

(3) John the divine is known amongst the Greeks as John the theologian for the teaching by which he moved Greece from the philosophy of men to the truth of God. He cites 5 features of the victorious life in his First Epistle (a)2.14 “Young men you have conquered the evil one”, **Hallelujah Victory in youth!** (b) 3.19 “Whoever is born of God does not commit sin.” Sin shows attachment to Satan and his worldly charms or evil seeds of desire but Holiness is of God. *If sin*

came in as superadded it can go out as undesired. Man plus the devil gets sin in whereas man plus Christ gets sin out. We may find it impossible to get blood out of our bodies and survive or get thoughts out of our mind but sin can be dealt with by the blood and by the Holy Spirit of God and we will not only survive we will live to the full. We know that 1John2.1 exists to cover the exceptions of occasion of stumbling not to cover redress of the saint's continued moral and spiritual spiral of sinful living. **Hallelujah - Victory unto Victory!** (c) 4.4 "Greater is He who is in us than he who is in the world"-whether Satan or his Gnostic and other *agents*. **Hallelujah - Victory unto victory** (d) 5.4-5 The pull of the world-its wealth and culture and life-style cannot swamp us. We can move in and out among men and be "unspotted from the world". **Hallelujah - since Christ my soul from sin set free this world has been a heaven to me.** (e) 5.19 "The evil one cannot touch($\alpha\pi\tau\omega$ bind, wrestle to defeat, strike mortally, kindle our desire, enjoy playing with) us". **Amen, Lord, the devil is a defeated foe through Your blood and by the power of your sanctifying Spirit.**

(4) The Baptism of the Holy Ghost and fire was deemed needful by Christ. ***Christ who needed not to be justified by faith received the Baptism of the Spirit*** and walked in step with the Holy Spirit throughout His ministry on earth. In our Lord's life "fullness" expressed itself in love and love bore testimony to the perfect relationship of Father Son & Spirit. Has He changed his mind? For the growth and empowerment of the body of Christ worldwide it is too widely acclaimed and experienced to be idiosyncratic. For the individual Christian in matters of high moment - *in matters of taste and feeling, emotion, attitude, pride and self* this anointing of God will empower and purify those yielded and committed wholly to God in obedience. Whatever one's churchmanship this

chrism of God and its range of gifts as the Spirit divides to each may not be gainsaid.

Thy Holy Spirit Lord alone
Can turn our hearts from sin;
His power alone can sanctify
And keep us pure within.

O Spirit of faith and love
Come in our midst we pray
And purify each waiting heart;
baptise us with power today.

5. CHRIST'S MODEL REPLICATED

Very well, we can and we should introduce *a curriculum* after what is admittedly better described as *a dynamic departure* from the will of the flesh and the law of the flesh—a “new mind” and the powerful exertion of the Spirit of life in Christ Jesus? This experience of the Holy Ghost has been well described as *the expulsive power of a new affection* - it is God’s Spirit at work to utilise all the yielded members and fill the temple and hallow the affections and engrave the glorious new pattern of the mind of Christ on the soul. So then we find there to be *300 or more directions* of the apostle Paul largely found in the practical sections of his letters? Are they redundant? No, not at all. If so much power and love and blessing comes with initialising the work of holiness is there anything left to do? Yes, indeed there is a continuing work in the holy life - *a progress in* holiness - not a quest for unattainable holiness. Paul is faithful to show us how we can keep our concentration and zeal for holiness active and robust and this also we must do. *Scriptural holiness* is nothing less than that - the Holy Ghost dynamically settled in the spirit and joyfully lifting the whole

man-constantly in converse with the Lord and under the curriculum of the Holy Spirit - to higher ground. ***The law of the mind*** and the Spirit of Life in Christ Jesus produces wholeness-liberty from the progress of the law of sin and death and daily growth in Christ-likeness. As in His earthly life Christ is still by His gracious Spirit in the business of making men and women whole.

(i) Paul writes to the young ***Thessalonian*** church “Brothers and sisters we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus Christ to do this more and more. Paul then gives the church a check-list for holiness or love in action (a curriculum for progress in holiness) and then adds ***God did not call us to be impure but in holiness***. Therefore anyone who rejects this instruction does not set aside a human being but God –the very God who gives you His Holy Spirit. ***The principle of Purity is taught to this young church***.

Peter mirrors Paul and writes “As obedient children do not conform to the evil desires you had when you lived in ignorance but just as He who called you is holy so be holy in all you do for it is written “Be holy as I am holy”. ..”Now that you have purified yourselves by obeying the truth so that you have sincere love for each other love one another deeply from the heart.”1Peter1 14ff and 22ff. Peter also has ***a curriculum*** and in his second letter he writes “Make every effort to add to your faith goodness and to goodness knowledge, self-control, to self-control perseverance, to perseverance godliness, to godliness mutual affection, and to mutual affection love. If you possess these qualities in increasing measure you will not be ineffective and unproductive in your knowledge of our Lord Jesus Christ”. Peter shows that such living confirms calling and election and means the believers will not stumble

but have a rich entrance to the eternal kingdom.” (2 Peter 1. 5-11)

(ii) Paul tells *Timothy* that ***holiness with contentment*** or sufficient supplies is a great gain or great means of gain. From the vantage point of holiness worldly wealth and desire for money is grief. The young mentored leader is encouraged to pursue what he has already gained, namely righteousness and holiness because as holiness grows faith. Love. patience and gentleness grow too. Besides the battle of “the faith” with bold confession of Christ must go on by perseverance and perfection through suffering that is waiting in the wings. This is not an introvert battle but a progress in holiness. *Paul like CT Studd* taught that the Christian walk is not a bed of roses and reminded Timothy that ***with persecution comes suffering and in the endurance thereof there is that which makes the sacrifice of life to God complete.***

(iii) Again in writing to *Titus* he charged this overseer with instructing believers from among the Cretans who sustained the most sordid reputation in the Roman world reminding him that “Christ gave himself for two reasons (1) to redeem us from all wickedness and (2) ***to purify for himself a people*** that are his very own eager to do what is good.

(iv) Paul encourages ***the Church in Colossae*** saying “In Christ all the fullness of the Deity lives in bodily form, and ***in Christ you have been brought to fullness.*** ..Your whole self ruled by the flesh was put off when you were circumcised by Christ. Paul speaks of their “circumcision” (cf. Romans 2.29 with Deut.30.6) & Jeremiah 4.4) and their faith in the working of God which raised up Christ (Romans 8.11) and so of the dynamic of holiness. So in concert with the holiness Moses sets forth Paul instructs “Over all these virtues put on ***love***, which binds them all together in a perfect

unity.”(Col3.14). ***Paul teaches the Colossians the vital truth of the infilling of the Holy Spirit.***

(v) Writing to *the Corinthians* amongst whom we read of some glaring examples of carnality the apostle said “No temptation has overtaken you except what is common to mankind. And God is faithful: He will not let you be tempted beyond what you can bear. But when you are tempted, He will also provide a way out so that you can endure it.”(1Cor10.12). In the second epistle Paul assured his friends at Corinth “The weapons of our warfare are not carnal but dynamic through God to the destruction of pivotal strongholds”. Thus “every thought is taken prisoner to the obedience of Christ”. It is when Paul develops his theme about the glory of the New Testament that he says “**Now** the Spirit is Lord or God **now** where the Spirit of the Lord is there is liberty. **Now** we all with unveiled face are reflecting the glory of the Lord- the very same likeness - as we are being transformed from glory to glory ***altogether or however much*** (*καθαπερ*) by the Spirit of the Lord. As in Romans this transformation is made possible by ***the renewing of the mind.***

(vi) ***The Galatian church*** struggled with the “circumcision party” who like Mormons that believe baptism is an act necessary to salvation believed that physical circumcision had that sort of spiritual importance. He put the truth on this matter like this “For in Christ Jesus what has strength-neither circumcision nor un-circumcision but faith that energises within through love” 5.6.

The apostle sums up “Now I say, ***walk in step with the Spirit*** as a teacher and you will definitely not end up with the desire of the flesh. For the flesh yearns and sets its heart contrary to the Spirit but the Spirit yearns clean contrary to the flesh. These are arrayed contrary to one another as foes so that you are not to do whatever you desire. But if you are led by the

Spirit you are not under law. Paul lists 16 works of the flesh which constitute signs of where the carnal control is unbroken. He then follows up by setting forth the fruit of the Spirit and says “Those who are Christ’s have crucified the flesh with its passions and lusts. If we live **by the Spirit let us keep in battle order** with the Spirit (No empty glory, no defiance of one another in private contests, no envy or jealousy).” **Paul has been addressing circumcision or purity of heart whilst he dismisses cutting the flesh as on a par with dog bites in terms of holiness.**

(vii) Writing to the *Ephesians* Paul covers four of his principles relevant to this subject. He says “We are Gods inspired work, created in Christ Jesus for good works, which God prepared before that we should model the walk in them and practice them”(2.10). He describes God’s household as “a holy temple”(2.21).

(a) The apostle in his first prayer prays that they may know the Lord better through the work of the Spirit of wisdom and revelation and so experience “his surpassing power like that of **the mightiest catapult for destroying strongholds** (υπερβαλλη 1.19) which is the energising within of His total or sovereign might and amount of his strength seen in the risen Christ.”1.19). In his second he prays “That you may have become strong as lions(κραταιος) through His Spirit in the inner man, that Christ would settle down not as a neighbour but as one who is establishing a colony of heaven among you.” The **indwelling Spirit** would so inwardly strengthen that the Ephesians “would prevail with all saints to seize the entire territory of the Love of Christ and know **the mightiest engine ever known** (υπερβαλλη—the Roman catapult is the image employed) to overhaul evil and gain victory - the love of Christ and that you might be filled with all the fullness of God”.

(b) The apostle in 4.20-24 sets out *the model of the New Man* that doubtless Paul taught since those early days when his pupils gained the name “little Christ’s” in Antioch. Paul sets the true model against the futility, darkness, separation from God and sensuality that is the world around. He says “You have not so heard and obeyed or been taught in His circle according to how the truth is in Jesus. You have put off as far as concerns your former way of life, the old man, who was disordered and debauched in line with lusts that deceive to be renewed in the spirit of your mind and clothed with the new man created after God’s image in righteousness and the holiness of truth and openness.”(4.21-24).

(c) The apostle points clearly to the will of the Lord in 5. 17-20. He says “Understand what the will of the Lord is. Do not get drunk with wine, which leads to debauchery. Instead *be constantly filled in the circle of the Spirit*, speaking or singing psalms (from the writings) hymns (from the prophets) and odes (from the law) - [listening to God from the entire scope of scripture and turning it into praise], singing and playing to accompaniment in your heart to the Lord, giving thanks always for all to God the Father in the name of our Lord Jesus Christ .” The principle of walking in God’s will with worship and *thorough attention to God’s word* is set out plainly.

(d) The apostle finally addresses *the principle of victory* through being clothed in the whole armour of God and so standing when the enemy has left the field (Eph.6.10-19) Paul was aware of the “systematic wiles” or the devil. This battle is one such as Christ faced in the mount of temptation. It is one where our Lord modelled victory. For Paul such victory resides in having the belt of truth in place and the breastplate of righteousness on, being a zealous gospel ambassador carrying the message of victory, in being faithful

and believing, full of the assurance of salvation and being ever in possession of the sword of the Spirit and securing the whole spiritual life with all types of *prayer converse with God* and especially prayer for the advance of the gospel.

(viii) The final piece of the jig-saw in the Pauline octave of lessons on holiness is on the “*Mind of Christ*” or the new “law of the mind” to which he also refers in Romans. This is his manner of setting forth holiness for the blessing of *the church at Philippi* that he loved so greatly. Paul urges “Let this disposition of heart, will, though, purpose, courage, nobility and understanding be in you that was in Christ Jesus”. (*The New NIV uses the felicitous term “mindset”*). Christ really and naturally existed from the first (*υπαρχω*) in the beautiful *outward form* (*μορφος* reflecting the inner *ειδος*) of God and did not esteem it to be theft to be *equal to God* but He emptied Himself taking the *outward form* (*μορφος*) of a servant become like men and having found himself in the character (*σχημα*) or fashion and constitution of man, He humbled Himself (yet further) becoming obedient to death, to the measure and degree of death-indeed death by crucifixion. Wherefore God has hyper exalted Him and cheered gratified and welcomed Him with a name above any other, that in the circle of the name of Jesus (Yeshua - God saves) every knee should bow in change of purpose in heaven earth and under the earth and every tongue confess in fullness that Jesus Christ is Lord to the glory of God the Father”. Thus the willingness to change the beautiful form He most anciently had for the precise constitution of a male human being and discover the difference was awesome and then to go to the extremity of death on a cross was something else. It declares the nobility and courage and steadfast purpose of our Lord and hence this wonderful name of Jesus with which He

was greeted when He came to earth and that of Christ (Messiah from then & forever) with which He was greeted in heaven. This entire noble act calls for humble obedience to Him who so loved us.

6. MAPPING THE TREASURE COORDINATES

How does one begin to live a holy life?

I cannot resist at this stage commending to you the fourth chapter of *David Wilkerson's* book "Hungry for more of Jesus". As a hands on frontiersman in New York tackling the drugs problem of that great city head on he had the type of purity and holiness in working clothes that cut ice. His type of holiness is that of the master. It is intertwined with "putting all on the altar" spiritually and the Baptism of Fire which burns up the dross of "sins of the spirit" and replaces them with God's love in a spiritual "re-set". I have no doubt that this is what you are looking for. So first what is it?

(1) A perfect heart is searchable. David says "Search me O God and know my heart; try me and know my anxieties; and see if there is any wicked way in me" (cf. Psalm 139 23-4 with 1 Chronicles 28.9, Jeremiah 17.9 Psalm 64.6, Isaiah 29.15.)

DW refers to the Old Testament tent-tabernacle kind of walk with God which demanded that on each approach to God the priest used *the laver* (*continuance in the word*). He plays fun at the "Just go to the altar - trust in the blood and go boldly to the holy of Holies. Your daddy loves you - He is waiting. He sees Jesus in you - You don't need to search your heart. Your sin is under the blood." It's a quick ticket that is sought.

Based on 1 John 1.7. DW reminds us that "we must walk in the light" and that John 15.3. The perfect heart seeks for more than security or cleansing - it seeks communion and His face and His presence. It must be "covering, cleansing,

commitment, communion” The Lord’s heart searchings are not vindictive but redemptive. His purpose is not to catch us in sin but prepare us to stand in His presence.(Psalm34.3-5)

(2) A perfect heart is trusting. (Psalm 11.1, 22 4-5,25.2. The Hebrew root of trust suggests “to fling oneself off a precipice” like a child jumping from the rafters into its father’s arms-it is active belief. *The Lord is not the captain of some cosmic fire-and-rescue company. It is not as if Satan set the house on fire and we stand yelling “Lord, help! Save me!” and then along came the angels with a big net and God said “Jump” and we say “Thank you Lord!”*. This understanding makes God reactive not active. Then comes a purple passage on holiness “ You are not the devil’s punch-bag. He does not have free access to harass or touch you. What kind of father would I be if I allowed a drug-pusher, bully or child molester to have free access to any of my children? Yet we go round saying “The devil did this to me”. I ask “Where do you think our Father is? Sleeping” . Doesn’t He care about us? Can we really think that He allows us to remain as open prey to rapists and killers? Never! Remember that Satan could not touch Job without God’s permission. God had to lower the wall around Job for Satan to get to him. God may allow the devil access –our own sin or *disobedience may lead us to the devil’s doorstep* when God has been trying to warn us. A trusting heart says “All my steps are ordered by the Lord. I am the apple of His eye. He is Lord over every event that *touches* me. I might add that scripture says “He will not allow you to be tested above that you are able but will with the temptation provide a way of escape”(1Cor.10.13)

(3) A perfect heart is broken. As David said “The Lord is near to those who have a broken heart, and saves such as have a contrite(crushed) spirit” Psalm 34.18 cf. also Psalm51.17. True brokenness releases in the heart the greatest power God

can entrust to mankind...power that restores ruins-a power that brings a special kind of glory and honour to our Lord. DW, who sees himself in the shadow of Nehemiah in the city he loves, quotes the case of Nehemiah who “sat down and wept and mourned certain days, and fasted, and prayed before the God of heaven”(Neh.1.4) Yet his weeping and confessing were only the beginning of his breaking. *DW* cites the fullest meaning of the Hebrew **SHABAR** as “breaking” in two ways- in grief and in hope. (*From the selfsame meaning come other applications as “breaking of thirst”and “breaking of waters” and “breaking down of kingdoms” and “crushing corn”*)

STEPS IN THE RIGHT DIRECTION

Take Paul’s map in your hands and follow the practical steps indicated in the co-ordinates of Romans Chapters 6-8 & Chapter12 as Paul seeks to bring his Roman audience up to speed in Christian holiness or sanctification.

(1) Brothers and sisters, count yourselves dead to sin - do not let sin reign in your mortal body so that you obey its evil desires. ***Offer your every part*** to God as an instrument of righteousness.

(2) Brothers and sister, ***offer yourselves as slaves*** to righteousness ***leading to holiness***.

(3) Brothers and sisters ***we have died*** to the law and are not under the rule of the flesh and its ***desires***

(4) Brothers and sisters, we are not to be governed by the engrossing but, praise God, not irremediable ***covetous heart*** of yesterday but are to come under the loving reign of the ***“law of the mind”*** which obeys, loves, gives and forgives.

(5) Brothers and sisters, those who live according to the flesh have their minds set on what the flesh desires, but those who live in accordance with the Spirit ***have their minds set on what the Spirit desires***.

(6) Brothers and sisters, whom God foreknew He predestined to be conformed to **the image of His Son**(*The model of Christ-as a Christian*). *The doctrine of sovereignty and Lordship is aimed at a holy people zealous of good works.*

(7) Brothers and sisters, I urge you through mercy to **offer your bodies** (on the altar) as a living sacrifice, holy and pleasing to God - this is true and logical worship at full stretch. It is accompanied by the transformation that **accompanies the “renewed mind”** that operates out of the obedience of faith by love. Such as take this highway of holiness the apostle assures us may join the muster of men and women through the ages who were filled with the Holy Spirit and made trial to their full satisfaction and joy of the good pleasing and perfect will of the One who sanctifies. Every Jew knew the claim of God upon them “Be ye holy as I am holy” but only in walking with God and by the work of the Holy Ghost afforded to all at Pentecost could the cycle of sin and trespass be broken and victory be achieved.

7. LILLIPUT'S WAR AND OURS

*The Lord showed Paul that this “covetous heart” that caused him to breach every command and intent after holiness **could be cured**. He could be given a love that would implement such obedience of faith and trust in God the Holy Ghost that the work of that love replaced bitterness with grace and love and he was renewed and found victory. No otherwise could he end up full of praise amid the experience of victory in Christ in Romans 8 and trailing the ship of Christianity behind him like **Some Giant Gulliver in the pathway of purity and holiness** saying “Follow me as I follow Christ”. All this is an additional aspect of the love of the cross and the power of the resurrection for Christ was raised up by the Spirit and so you shall be (Romans8.11). Christ died to make you His own-*

a Son of God and the cross is going deeper in this continuing *work of grace* (not to be confused with *the act of justification*-in which righteousness not yet in evidence in your life has indeed been **imputed** but now it needs to be **impacted** -through sanctification and this is Gods will for you just as justification is.)

(i) There is *a spiritual path to walk with God* “**keeping in step with the Spirit**” as distinct from times of prayer -what we might call communion spirit with spirit *tete a tete*. It involves talking to God and allowing Him to speak to you-a life of converse. It involves working with God and speaking and thinking in concert with the Lord’s will. It is all about His management of our everyday life and the “**Not I but Christ**” principle in full-blown operation. (a) Jesus at work said “The father works and I work”. Jesus (b) at prayer was ever communing with vow on His part and support on the Father’s. Jesus (c) speaking said “My words are the words the Father gave me to speak” and if we take the apostle’s approach to the manner of our Lord’s thinking(d) that is well illustrated in 1 Corinthians 13.4-8a and in Philippians 2 5-7& 4.8-13. Second (ii) *There is the curriculum to guide you* sometimes in the form of scriptural words of encouragements and sometimes in the imperatives of love –in the writings of the apostle Paul you will find over **300 such biddings** for the saints. Amongst these are many calls to act in cohesion with the Holy Spirit and to endue oneself with His armour (for continuing victory that sees you still standing when the adversary has fled) and seek the fruitfulness that issues from His Love. **There is nothing in these biddings that conflicts with the practical principles above** and they will be found to issue as the life is fully yielded to the Lord the Spirit in abundance from the dynamic working of the Spirit in your heart. Holiness is not the laborious keeping of new rules

but “the altar yielding” and transformed mind” and “purifying of the heart” We can say with the hymn-writer “*Thus provided, pardoned, guided nothing can our peace destroy.*” (iii) ***And further we surely need to say that the cross of Christ and the Resurrection and Pentecost were not trialled to set up a painful process of elimination of sin but to construct Christ-like lives by the operation of the divine dynamic of love exercised in us by the Holy Spirit and to promote the refined gold of Christian living - God’s best at our earliest - unless we declare voluntary embargoes by (a) quenching the Spirit or (b) ill reckoning or (c) want of converse or (d) avoiding the altar or (e) abiding unforgiving or (f) indulging an evil heart of unbelief or by (g) putting on hold and delaying the curriculum by a series of disobedient responses.***

Thou Christ of burning cleansing flame,
Send the fire, send the fire!
Thy blood bought gift today we claim,
Send the fire send the fire!
God of Elijah her our cry!
Oh make us fit to live or die!
To burn up every trace of sin
To bring the light and glory in,
The revolution now begin.
To make our weak hearts strong and brave,
To live a dying world to save;
Oh, see us on Thy altar lay
Our lives our all this very day;
To crown the offering now we pray-***Send the fire!***
(William Booth)

FINIS

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