

The image shows the front cover of a book. The background is a dark brown wood grain. A horizontal band of a lighter, orange-brown color runs across the middle. The title and author's name are printed in a gold, serif font. The title is centered in the orange band, and the author's name is centered below it.

THE ALL-SUFFICIENCY
OF CHRIST

JOHN R. CHURCH

The All Sufficiency of Christ

Rev. John R. Church, DD



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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro, North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

THE ALL-SUFFICIENCY OF CHRIST

Delivered at Chapel:

Asbury Seminary, October 12, 1949.

I Corinthians 1:30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Sometime ago I heard of a little boy who got up in public to quote his favorite verse of Scripture. Naturally, he was just a little excited and under the stress of the moment he quoted the first verse of the 23rd Psalm in this way, "The Lord is my shepherd, that's all I want." Now, that is not according to the King James version of the Bible, but to my mind, it is one of the finest interpretations of that verse I have ever heard. If the Lord is your shepherd, then that is all you need to want. He will supply your needs and look after your wants. It is the business of the shepherd to see that his sheep are cared for. If you will hear His voice and follow Him then you are His sheep and He will meet every need of your soul.

You will remember that when God appeared to Moses at the burning bush He revealed Himself as the great I AM. When Moses asked him, "Whom shall I tell them hath sent me?" God answered, "Tell them I AM hath sent thee."

Now, I am satisfied in my own mind that Moses did not fully appreciate and understand the complete significance of that name, I AM, that day. In fact, I believe it took Moses and the Children of Israel at least forty years to explore and discover all the rich, full meaning of that name. It not only meant that God was the ever-existing One, but that He was also the all-sufficient One. In other words, God was saying to Moses: "I am all you need. You will never have a need that is not fully and completely met in Me. In Me you will always find sufficient to meet your needs. You will find every need fully supplied in Me."

As an illustration of that point we might consider how God did prove to be the "I AM" for the Children of Israel. When Moses and Aaron stood before Pharaoh and asked him to let Israel go free, Pharaoh refused to let the Children of Israel go free. Then they cried out and said, "Who shall deliver us?" God said, "I am the One who can do it." With mighty manifestations of His power He so wrought upon Pharaoh and the people of Egypt, until they actually begged the Israelites to leave their presence. Then when they got out there in the wilderness and came to the Red Sea, there they stood with the Sea before them and Pharaoh and his army behind them. God said, "I am the One who can do it." He commanded Moses to stretch forth his rod and Moses obeyed; the waters parted, they went through dry shod and came out on the other side shouting the praise of God.

When they got out into the wilderness and had no water to drink, they cried out and said, "Who can give us water to drink?" And God said, "I am the One who can do it. Moses, strike that rock right there." He struck the rock, the water gushed forth and they had an abundant supply.

When they had no bread to eat, and no A. & P. Store to go to for food, and they didn't even have an OPA board, God was able to supply their needs. He spread a blanket of dew upon the earth, rained manna fresh from the bakeries of heaven upon it, and said, "Go out and gather up all you need and don't worry about tomorrow, for there

will be a fresh supply for every day." And when they got tired of manna and wanted meat to eat, God didn't feed them neck roast. He gave them quail on toast—all they wanted.

When they had no one to lead them through that trackless wilderness, God said, "I am the One who can do it. Walk under this cloud by day and follow this pillar of fire by night and I will bring you into the land that I promised unto thy father, Abraham."

When they came to the River Jordan, they couldn't see how they could possibly cross, for it was bank-full at that time. It was the season of the year when Jordan was at floodtide. However, God told Moses to let the priests step down into the river. As soon as the soles of their feet touched the water it began to part and they went over into Canaan without any trouble.

Then when they came to Jericho and stood before its massive walls, it seemed impossible for them to take it. Those massive walls were so strong that no human battering ram could break them down. God told them to march around the walls, blow their trumpets and shout His praise, and when they did that the walls came tumbling down.

In all of their travels they never had a need but that God fully met that need and supplied them with all things their conditions called for. Moses could stand at the end of forty years and remind them of the fact that they never went hungry, they never went barefooted and they never had to wear patched garments. God had proved to be their great I AM.

Just what God was to the Children of Israel, that is what Jesus is to His Church today. He is our great I AM. On one occasion when Jesus was talking to the Jewish leaders, He said, "Before Abraham was I am." In other words, "I am the I AM that appeared to Moses at the burning bush. I am the I AM that met the needs of the Children of Israel for more than forty years." He is our I AM today. He said, "I am the Light of the world." Therefore, we do not have to walk in darkness. "I am the Bread of Life." Therefore, we do not have to go hungry. "I am the Water of Life. I am the Way, the Truth and the Life. I am the Resurrection and the Life. I am the Door. I am the Good Shepherd. I am whatever you need, whenever you need it. In Me you will find all of your needs fully met and supplied." We can sing, "Jesus Christ is made to me all I need, all I need. He is my wisdom, righteousness and power. Holiness forever more. My redemption full and free. He is all I need."

I think this is just what St. Paul is trying to set forth in this great text that we have selected for this message. He is trying to get us to see the all-sufficiency of Christ.

Now, the truth that is set forth in this text is twofold in its nature. In other words, there are two sides to the truth that is set forth in this text. In fact, there are two sides to every truth. Sometimes we fail to remember this and because of it we get into trouble. I think this is one reason why so many times we get divided up into camps and get to wrangling and disputing with each other. Many times one person will see one side of a truth, and it is the truth that he sees, but it is only one side of the truth. He fails to recognize that he has seen only one side of the truth, but feels that he has seen all of the truth. He runs off and goes to proclaiming the side of truth that he has seen, but some other fellow comes along and sees the other side of the same truth. What he sees is the truth, but it is just one side of the truth. He runs off with his side of the truth and goes to majoring on it; he forgets or fails to see that he has seen just one side of the truth, and

because of this we often get divided up into camps and feel that we must fight for our side of the truth. If we could only be brought to see that perhaps we have just one side of the truth, and that the other fellow has some truth on his side, too, it would make such a difference in our attitude toward each other. If, instead of fighting each other, we would each bring our share of the truth and put them together, we would have a well-rounded, full-orbed truth. There are many truths that do not contradict each other: rather, they supplement each other. It takes the two halves to make a whole truth. However, if either half is pushed to the exclusion of the other, it will lead into error. Sometimes a half-truth is more dangerous than outright error.

You have heard, no doubt, the story of the blind men who went to "see" an elephant. Since they were blind, they had to "see" the elephant through the medium of touch. The first one went up and happened to get hold of the elephant's tail. He turned to inform the other three that an elephant was just like a piece of rope with hair on it. The second one went up and happened to get hold of the elephant's ear. He turned and declared that the first one was mistaken. He said, "He is not like a rope with hair on it. The truth of the matter is, an elephant is just like a palm-leaf fan. I have examined him for myself and know whereof I speak." The third one walked up and happened to get hold of the elephant's leg. He turned and said, "Both of you men are mistaken. I have examined this elephant for myself and I know whereof I speak. He is not like a rope with hair on it and he is not like a palm leaf fan. He is just like a post." The fourth one went up and happened to get hold of the elephant's side. He said, "All three of you men are mistaken. I have examined this elephant for myself and am willing to testify that he is just like a brick wall."

Now all four of those men "saw" that elephant, but they just saw a small part of him and because they did not see him completely, they had a distorted conception of what an elephant is really like.

I think this same thing often happens in the field of theology. One person comes along and sees one side of truth; what he sees is really the truth, but it is only one side of the truth. He fails to recognize that he has seen just one side of the truth but feels that he has seen it all. He takes his side of truth and goes off and begins to proclaim it.

For instance, in the church today we have two great schools of thought in the conservative realm. One is known as the Calvinistic group and the other is known as the Arminian group. After careful study down through the years, I have become thoroughly convinced that there are great truths in both of these schools of thought.

There are great truths in Calvinism. I am not a Calvinist. I wouldn't be accepted as a full-fledged Calvinist, but I am firmly convinced in my own mind that there are many truths in Calvinism and they are precious truths. It would be well for us as holiness people to see them and accept them.

Certainly, Calvin was a great thinker, a logician and a great soul. Down through the centuries some of the great saints of the Church have been Calvinistic in their theology. All of them couldn't be mistaken and blinded by prejudice. There is bound to be some truth in Calvinism.

On the other hand, there are some great truths in Arminianism. Arminianism could never have won the loyalty of such men as Wesley, Fletcher, Clark and those great souls with their keen minds and with their earnest hearts if there had not been truth in Arminianism.

As an illustration, take the Calvinists and their emphasis on the sovereignty of God. That is a great truth. It is one of the great basic truths of Calvinism. It is the clear teaching of God's Word. The Bible does teach that God is the Sovereign Ruler of this universe, and it is a truth that it would be well for us to recognize. It is a great source of comfort to me to know that God has not abdicated His throne. He hasn't turned the running of this world over to Stalin and Truman and the rest of that bunch. I thank God that He is still on His throne and that His kingdom ruleth over all. I am glad that in spite of Stalin, in spite of the atomic bomb, and in spite of the madness of mankind, God's will and plan and purpose are going to be carried out in this universe. All things shall be brought into one in Jesus Christ, and every knee shall bow and every tongue shall confess that Jesus is Lord to the glory of God the Father.

The only trouble is, our good Calvinistic friends have overemphasized the truth of the sovereignty of God to the neglect of the free will of man. They have emphasized it to such an extent that they make God responsible for everything. This leads to that fatalistic idea of the old Primitive Baptist that what is to be will be, whether it ever happens or not; and if it does happen, it just had to happen that way and could not happen any other way. Our good Calvinistic friends need to see that while the Bible teaches the sovereignty of God, the Bible also teaches the free will of man. The Bible clearly teaches that man is a free moral agent with the power of choice.

If you overemphasize either one of these truths to the neglect of the other, it will lead you into error. If you overemphasize the sovereignty of God to the neglect of the free will of man, it leads you into fatalism. If you overemphasize the free will of man to the neglect of the sovereignty of God, it will lead you into modernism and humanism. That is exactly where modernism and humanism sprang from. It was an overemphasis on the free will of man to the neglect of the sovereignty of God. The modernist and the liberalist have deified man and dethroned God. We need to bring those two truths back into harmony and into focus with each other; when we do, we will have a well-rounded truth. Those two truths do not contradict each other; they supplement each other. It takes the two halves to make a whole truth.

Consider the Calvinistic teaching on the matter of imputed righteousness. That is one of their strong teachings. They like to talk about imputed righteousness, about being clothed with the righteousness of the Lord Jesus Christ and about our standing in Him. That is a great truth. The Bible teaches imputed righteousness. The Bible plainly says that "Abraham believed God and it was imputed unto him for righteousness." We need to see that every sinner that is ever saved is saved by imputed righteousness. It is not by works of righteousness which we have done. It is by the washing of regeneration and the renewing of the Holy Spirit. There is an imputed righteousness, and it would be well for us holiness people to see that truth and cling to it, because it is a precious truth. Now, the only trouble is that our Calvinistic friends sometimes overemphasize that side of the truth until they virtually make it a license for sin. They say, "Oh, it doesn't make any difference what you are. You can live any way you want to, and do anything you please, for you are in Christ and God doesn't look at you; He looks at Christ." Now, that is one of the most dangerous doctrines of all because it is virtually a license to sin.

Our good Calvinistic friends need to be brought to see that the Bible not only teaches imputed righteousness, but it teaches imparted righteousness. It not only teaches judicial standing in the sight of God, but it teaches experiential relationship.

Justification is the judicial aspect of it; that is, imputed righteousness. But regeneration is the experiential aspect of it; that is, imparted righteousness. That is not something that takes place in the sight of God, but that is something that takes place in the human heart. If you overemphasize either one of these truths to the neglect of the other, it will lead you into error. If you overemphasize imputed righteousness to the neglect of imparted or experiential righteousness, it will lead you into laxness and looseness until you will take it as a license for sin. But if you over-emphasize experiential righteousness all the time to the neglect of judicial or imputed righteousness, it will lead you into an up-and-down life. You will be feeling of your feelings half the time to see if you feel as good as you did when you felt better; you will be judging your standing with God by your spiritual pulse or temperature and you will be a vacillating, up-and-down Christian. These two truths need to be kept in harmony and in balance with each other, and when they are, they make a well-rounded truth.

Now, if you will keep in mind this idea of imputed righteousness, I think possibly it will help you at a point that has confused a great many people. I will be honest with you—it confused me for a long time, even after I entered the ministry and even after I had been preaching on sanctification and holiness.

Many times, when I have preached on entire sanctification and have insisted that the Bible teaches that it is a definite experience that is to be received by faith after conversion, and then point out to people that without holiness no man shall see the Lord, usually someone will come and say, "Well, now if that is true, then what about my grandmother and grandfather? And what about all these people that never heard of this truth and never made such a profession?" They will remind you that all of these people were Christians and that many of them died testifying that they were going home to be with Jesus. They want to know how they could get to heaven if you have to be sanctified before you go to heaven. This is a very proper question and must be faced and given a scriptural answer. I think there is a good sound scriptural answer that can be given to this question.

This is what I believe to be a good sound scriptural answer: I believe the Bible teaches that the very moment any person comes to God by faith in Christ and is accepted of God, at that very moment, Christ is made to that soul wisdom, and righteousness, and sanctification, and redemption. All of this is imputed to the souls that come to Christ by faith. It is credited to their account and they are judicially sanctified in Christ. Christ is made unto them sanctification. That is why Paul could address these Corinthians as sanctified in Christ. You will notice that in this first chapter he addresses them as sanctified in Christ. And they were judicially sanctified in Christ. However, if you will read on into the third chapter of this same letter, he tells them that they are babes in Christ and that they are still carnal. He has fed them with milk and not with meat, for they were not able to bear it. Then he goes on in this letter and rebukes them and exhorts them to come up experientially to what they are in Christ. He tries to get them to appropriate and receive by faith into their hearts what Christ has provided for them. He wants them to become actually sanctified. He is trying to lead them up to where they can experience and realize what has been provided for them in the atonement. If any person is in Jesus Christ, then Christ is made to that person wisdom, and righteousness, and sanctification, and redemption.

But we need to recognize a truth that a great many people do not recognize, and

that is the fact that the Bible not only teaches there are conditions which must be met in order to get saved: the Bible also teaches that there are things that you must do in order to keep saved.

I was holding a union tent meeting in Springfield, Ill., this past year, and some young men came from one of our Christian universities, and had part in the services on Saturday night. They were fine young men, but they had the Calvinistic slant on things. One young man, in giving his testimony, said: "I thank God that I had nothing to do with my salvation. It is all of Christ. Christ did it all."

I knew what the young man was speaking of. I knew that what he was trying to say was that he could not save himself; God had to make all of the provisions. But when I got to preaching, in the course of my sermon it became convenient for me to refer to that, because I was trying to emphasize the fact that there is something you have to do to be saved. I said, "Now, this young man in testifying sometime ago said that he had nothing to do with his salvation. It was all of God. That isn't true. If he had not done his part, he wouldn't be here tonight. Paul says, "it is by grace ye are saved through faith."

Now, if you will study that statement, you will find that there are two things mentioned there. One of them is grace and the other is faith. So far as God is concerned, there is plenty of grace to save everybody. Christ tasted death for everyone. Ample provision has been made for the salvation of every soul. But everybody is not saved. Why? Because they have not exercised the faith.

Friends, you can stand by the ocean of divine grace and die in your sins and be lost, if you refuse to meet the conditions and do what God has asked you to do. And just as surely as there are things that you have to do in order to be saved, there are things that you have to do in order to keep saved.

The Bible teaches that we are kept by the power of God through faith. In getting saved, there are two things that enter into your salvation; one is grace, the other is faith. In keeping saved, there are two things that enter into your being kept; one is the power of God, the other is faith. Just as grace will not work without faith in your being saved, so the power of God will not work in your being kept, without faith. We are not only saved by faith, but we are kept by faith and live by faith. "This is the victory that overcometh the world, even our faith."

In fact, faith is the vital breath of the Christian's life. Without faith you will die. Faith is the channel through which the grace and power of God flow into your soul. If the channel of faith is blocked by sin and unbelief, then you will die. A lot of people talk about losing their fellowship but not their standing or relationship. Friends, we need to see that when we are separated from Christ we are dead in sin. A soul separated from Christ is as devoid of eternal life as a building would be devoid of light if the wires should be cut that join on to the main power line. There is no life apart from Christ. He is the life. It is only as you abide in Him that you have life. Physical death is the separation of the soul from the body; spiritual death is the separation of the soul from God. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9).

"If we walk in light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7). The clear implication of this verse is that if you do not walk in the light, then the blood will not cleanse from all sin. If we fail to comply with the conditions, we forfeit our claim upon the

blood of Christ. You have no claim upon the blood if you are walking in sin and rebellion. Christ says, "My sheep hear My voice and follow Me." The condition for being a sheep is to hear His voice and follow Him. If you do not do this, then you are not His sheep.

Now, with this truth in mind, let us come back to this thought about imputed sanctification. We have seen that when a person comes to God by faith in Christ and is saved, he then and there has wisdom, righteousness, sanctification, and redemption imputed to him. This is all credited to his account and he is judicially sanctified in Him. However, we have also seen that there are not only conditions which must be met in order to get saved, but there are also conditions to be met in order to keep saved. It is only as we abide in Christ and walk in the light that we can lay claim to the merits of the blood of Christ. However, if we do abide in Christ and walk in the light, then we are assured that the blood will cleanse us from all sin.

Now, let us see how this idea works out in actual life and experience. Let us take the thief on the cross as an example of what we are trying to say. When that thief on the cross turned his eyes to Jesus and pled for mercy, that very moment Christ heard his prayer and gave him the assurance that he would be with him in paradise that very day. In other words, Christ was made unto that thief wisdom, righteousness, sanctification, and redemption. All of that was imputed to him. Since the thief died that day, he was saved by virtue of what had been credited to his account. However, if that thief had lived and had not died that day, then it would have been his duty as an obedient follower of Christ to have gone to the upper room, to have tarried with the others and to have received his personal Pentecost. He would, then, not only have been judicially sanctified, but he would have become experientially sanctified. He would have had imparted to him what had already been judicially imputed to him. As a result of this, he would not only have been sanctified in the sight of God, but he would have been made a partaker of God's holiness and would have really experienced and enjoyed what had been provided for him.

In fact, the truth of the matter is, there are many people who have received the blessing of sanctification who knew nothing of the theory of it. They had never heard it preached. We have reason to believe that many people may have shied away from the terms sanctification and holiness, but they were honest children of God and because they were honest, and because they did walk in the light, the Holy Spirit led them to that place of complete surrender and that place of open-hearted acceptance of God's grace for their souls. Many of them received the blessing of sanctification without ever knowing what it was they received.

I ran across a case like that some years ago—a dear old Baptist lady who had this experience. She had a husband who was a trifling, no-account fellow. He would rather sit on a creek bank and fish than cultivate his crops. They had a house full of children and a little old rocky farm, about three rocks and one dirt. She had to make most of the living and was having a hard time, but she was a Christian; she had been genuinely converted.

One day in the cornfield, her heart was hungry and she felt a burden and the need for more grace. She stopped and leaned on her hoe handle and talked to God. She said, "Lord, I don't know what it is I need. I don't know why I am so hungry. I know I am Thy child. I know my sins are forgiven, but I feel that if I don't get something more than I

have, I will die. If you will give it to me, I will live for you the best I can the rest of my days."

God heard the prayer of that honest heart, as He always hears the cry of an honest child of His. God flooded that soul with glory and peace and power, and she shouted the praise of God. After she got the blessing she was so happy they actually talked about turning her out of the Baptist Church. They thought she had lost her mind. Really, she had lost her carnal mind, but she still had her natural mind. For years she lived a radiant, Spirit-filled life; then some holiness people came along and began to preach second- blessing holiness. She said, "Why, I've got that. I didn't know what you called it, but that is what I got in the cornfield. That is what God did for me that morning."

You know, the old Presbyterians used to send for their preachers to come when they were on their deathbeds, to pray for them to get dying grace—and they got it. Many of them shouted the praises of God, testified that they could see heaven open and the room filled with loved ones. But what they got was not dying grace; it was living grace. If they had been taught differently, they could have received it forty years before; but their preachers had told them they could not get it until they died. They were honest and followed the best light they had and God took care of them.

Friends, when any honest soul comes to God, repenting of sin and trusting in Christ, and gets salvation, don't you worry. There is plenty of grace to see them through. Grandma and Grandpa got through because they walked in all the light God gave them. If you will be just as honest and sincere and on the stretch for God as Grandma and Grandpa were, you will get the blessing a long time before you reach your deathbed, because God has given you different light and more truth and greater privileges.

Now, after looking at this text in this general way and seeing the general application of the truth of this text, let us look at it a little more closely and see some of the specific truths that are set forth here. You will notice that Paul itemizes the account in this text. He could have said, "You have Christ and all things in Christ," and that would have been wonderful. However, Paul was a great fellow to break up these great truths and try to get us to see the implications of them. He does that in this text. In this text he gives us a carefully itemized inventory of what we get when we are in Christ. He wants us to see what Christ has provided for us.

The first thing he mentions is wisdom. When we get Christ, we get wisdom. Notice that he says wisdom; he does not say we get knowledge when we get Christ. There is a vast difference between wisdom and knowledge. Knowledge is something you can acquire. You can even go to College and Seminary to get more knowledge. However, you need to see that you may get a lot of knowledge and still not have wisdom. I have seen some men with a Ph.D., who did not have much common sense. When I make that kind of statement, I am not casting any reflection on a Ph.D. I have the greatest of respect for men of knowledge. I only wish I had more of it. Get all the knowledge possible, but at the same time remember that there is a difference between wisdom and knowledge. "The fear of the Lord is the beginning of wisdom." James says, "If any of you lack wisdom, let him ask of God. . . ." There are many people who have been able to acquire a great deal of knowledge but have missed wisdom.

We have a professor in our State University at Chapel Hill, North Carolina, who is a brilliant man and is recognized as a great educator; however, he is very skeptical and cynical about religion. Some years ago a young lady told me that she was taking

courses under him, and time after time he would go out of his way to take a fling at religion. It was not supposed to be in his course, but he would make it a point just to drag in the subject and hold religion up to ridicule. This young lady, told me that she put up with it as long as she could. She said that finally she felt that if she did not say something she would grieve the Spirit. One day, after he had delivered one of his tirades against religion and against religious people, she rose to her feet. She said, "I looked at him and addressed him by name and said, 'Doctor, it grieves me to hear you talk in that manner. You have no right to talk in such a manner in these classes. You have a right to your own personal opinions about religion, but you have no right to try to force them on us. In the first place, this is a State University and religion is not supposed to be taught here. I feel that if there are restrictions about teaching religion in such an institution as this, then there ought to be some restrictions about teaching against religion. It is a poor rule that does not work both ways. In the second place, you have no right to talk that way, for you don't know what you are talking about. In fact, you don't know 'beans' about religion. According to your own admission, you do not pray. According to your own admission, you have never really read and studied your Bible. According to your own admission, you don't even believe in God; and certainly you don't know God in any personal manner."

She said, "Professor, you are out of your field and talking about something you don't know about. You may be an authority on some things, but you surely are not an authority on religion. You know a lot of things that I don't know, but I know some things that you don't know. I know there is a God; I have met Him. I know that Jesus Christ is His Son, for Jesus does for me what only God can do. I know that God's word, the Bible, is the inspired word of God because it inspires me to holy living and to sacrificial, Christlike conduct.

"While you know a lot about philosophy, psychology, and English literature, I know that God is a living reality in my life, and I know that Christ is my Saviour and I have communion with Him every day."

The professor dropped his head, tears came into his eyes and a choke came in his voice. He said, "You are right. I am out of my field. I am talking about something I don't know about. But I will say this: I would gladly give every degree I have, if I had the faith, the peace and the assurance that you seem to have."

It is a great thing to study geology and to know about the age of the rocks; but there is a greater knowledge than that, and that is to know the Rock of Ages.

It is a great thing to study astronomy, and find out about the movements of the heavenly bodies and the magnitude of this universe; but I will tell you something that is greater than that: that is to have the Sun of Righteousness rise with healing in His wings, dispel the darkness of your night and dissipate the gloom, and bring sunlight into your soul.

It is a great thing to look through the telescope at night, and see the moon and planetary systems and the stars out yonder in infinite space; but to have the Star of Hope arise on the horizon of your soul, and guide you across the trackless sea of life until it brings you into the safe haven of refuge is greater than all the knowledge of astronomy that you can ever acquire.

It is a great thing to read English literature and go back through the past and live with the great minds of the past; but I will tell you something greater than that, and that is to

walk back through the vistas of the yesteryears and stand with the prophets of God upon the summit of inspiration, and see them as God unfolds His plan and purposes to them, and lets them look into the council chambers of God and hear God the Father, and God the Son, and God the Holy Ghost as they plan for the redemption of a lost race. Then see God as He marches down the ages and sets aside the powers of potentates and rulers, and see Him as He brings His Son into the world, and breaks the power of sin and Satan.

Then swing the telescope down through the tomorrows, and stand and see the last little Hitler and Stalin march off the stage of action. See the time when sin has had its day, and the mighty conquering Christ rides forth on the white charger of victory; and sin is vanquished, darkness is dispelled, Satan is bound, and righteousness reigns wherever the sun doth his successive journeys run. And see the saints reigning in righteousness, and peace filling the earth and all things brought into one in Jesus Christ, until all nature is aquiver with the diapason of a great symphony singing, "All hail the power of Jesus' name."

Friends, you can see things there, and understand things there, that Drew Pearson and Walter Winchell and Dorothy Thompson never dreamed of. While you may not know what Stalin is going to do tomorrow, yet, thank God, you can know what He is going to do ultimately.

You may not know how the thing may come out between the USSR and the United States, but, thank God, you can know what the final outcome will be and who will be the victor. You can know that finally sin shall be conquered, righteousness shall reign, peace shall prevail and God's will shall be done on earth as it is in heaven.

I have seen some old women in western North Carolina who didn't know an adjective from an adverb, and wouldn't recognize a split infinitive if they met one in the middle of a road; but, thank God, they can read their titles clear to mansions in the sky, and they have conceptions of God that would astound the Ph.D's of many universities. They have understanding about the dealings of God in answered prayer, and the providences of God that would make you sit up and take notice. They can sit in their chimney corner, while the world goes by with a mad rush, and dwell in peace and rest in the arms of faith.

The text tells us that Christ is not only made to us wisdom, but He is also made unto us righteousness. The Bible teaches us that we have no righteousness of our own that would satisfy the demands of the Holy God of this universe. All our righteousness is but as filthy rags in the sight of God. In fact, Jesus tells us that when we have done our best, we are still unprofitable servants. We have to come saying, "In my hand no price I bring: simply to Thy cross I cling." If we do come in that way, and put our trust in Christ as our Lord and Saviour, then we are saved by faith in Him and clothed with the righteousness which is of God and is received by faith. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

This is what is known as imputed righteousness, and it is by this that we are saved and accepted of God. This is a great truth and one that many of our holiness people need to see and keep in mind. I fear that too many of our people are depending on their feelings to determine their standing with God. I believe in feelings and rejoice that Christianity does stir us to the very depths of our souls. However, we need to keep in mind that it is not our feelings that determine our standing with God. Our feelings will

vary; they may go up and down like a window shade, but if we are in Jesus Christ and clothed with His righteousness, then we are saved by faith in Him. Don't look at your feelings, but keep under the blood and trust Him for your salvation.

In the early part of this message we pointed out that every truth has two sides to it. The Bible not only teaches that we can be in Christ, but it also teaches that we can have Christ in us, the hope of glory. It not only teaches justification by faith, but it also teaches regeneration by the power of the Holy Spirit. Justification is imputed righteousness. That is something that takes place in heaven in the sight of God. Regeneration is something that takes place in the human heart. It is experiential and makes you a new creation in Christ until old things pass away and all things become new. We may not only be righteous in the sight of God, but Paul says we can have the righteousness of the law fulfilled in us. Paul prayed for the people at Ephesus, who were already in Christ and sitting together in heavenly places in Christ, that they might be strengthened with might by His Spirit in the inner man. That Christ might dwell in their hearts by faith, and that they might be filled with all the fullness of God. He tells us that Christ is able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us. Notice that phrase, worketh in us. That is not imputed righteousness. That is not judicial standing. That is something vital and real that actually takes place in the human heart; and when it does take place, it makes a difference in the way you live.

These two sides of the truth must constantly be kept in mind or we will have a warped conception of the Bible. We need both of these truths emphasized. The Calvinists talk a lot about justification by faith. They need to see that regeneration is just the other side of the same coin. They need to see that we not only need standing in the sight of God, but we also need that divine power that will make us right with God and our fellowman, right here in this old sin- cursed world in which we have to live.

On the other hand, many of us need to see that it is not our feelings nor even our good works that make us fit for heaven. The thing that makes us children of God is the blood of Jesus Christ.

"My hope is built on nothing less than Jesus' blood and righteousness.
When all around my soul gives away, He then is all my hope and stay.
I dare not trust the sweetest frame but wholly lean on Jesus' name.
On Christ, the solid rock, I stand! All other ground is sinking sand."

The third thing which Paul tells us that Jesus is made to us is sanctification. Early in this message I tried to bring out the Bible teaching about imputed sanctification, pointing out that sanctification is imputed to us the very moment we accept Christ as our personal Saviour. In Him we have sanctification imputed to us and in the sight of God we are judicially sanctified. That is our standing in Christ. This is a sound scriptural teaching and one which we ought to keep in mind. Sanctification begins in regeneration. Mr. Wesley, and all others who taught sanctification as a second definite work of grace, clearly recognized that sanctification begins in conversion. However, they taught that it only begins with conversion. They also insisted that there was another step in a person's entire sanctification. Therefore, they taught that believers ought to press on into full or complete sanctification. They taught that you could be not only judicially sanctified, but they insisted that you could be experientially or actually sanctified in your

heart.

Some years ago, Dr. Ironside wrote a book on the subject, "Holiness, the False and the True." The final conclusion that he reached was that sanctification or holiness is imputed to all of God's children, and that we are positionally sanctified in Christ. That, he contends, is all there is to sanctification. I feel that Dr. Ironside was right as far as he went. I firmly believe in imputed sanctification and take my stand with him on the ground that all Christians are sanctified in Christ. However, I must contend that this is not all there is to the Bible teaching on sanctification. Paul, in writing to the Corinthian Church, addressed them as sanctified in Christ—and they were judicially or positionally sanctified in Christ. On the other hand, he said that they were carnal.

In his second epistle he says that he is anxious to come back and minister to them that they might receive a second benefit (or grace). Then in that second epistle he exhorts them to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Now, that is certainly not imputed sanctification. That is something that Paul wants them to experience and enjoy in their own lives.

Paul also wrote to the church at Thessalonica, and addressed them as being in God the Father and in Jesus Christ. He told them that the word of their faith had sounded out, and that they were ensamples of the gospel. He rejoiced over the fact that they were standing fast in the faith. But he told them that he was praying night and day that he might see their faces, and perfect that which was lacking in their faith. He said that he was praying this way for them: "To the end He may stabilize your hearts unblameable in holiness before God." Then he said, "For this is the will of God, even your sanctification. . . . For God hath not called us unto uncleanness, but unto holiness." Then he prayed, "the very God of peace sanctify you wholly." The verb sanctify, in this case, is in the aorist tense, which means that it is to be done once and for all and in a moment of time.

These passages, with many others that might be given, lead us to see that there is more to this matter of sanctification than just imputed holiness or sanctification. The writer of the epistle to the Hebrews tells us that God chastens us in order to make us partakers of His holiness. Now, to partake means to take part of. That is not judicial standing in the sight of God. This is something that you can experience and realize. This is actual or realized sanctification. This is the kind you can know and enjoy, and God wants us to have this. He swore to our Father Abraham that we could live without fear, in holiness and righteousness before Him all the days of our life. We are told that both "He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren."

We not only need sanctification imputed to us, but we also need to appropriate it by faith and have it wrought out and realized in our own hearts and lives. The Standard Dictionary defines sanctification in this way: "In theology it is the gracious work of the Spirit, whereby the heart of the believer is cleansed from sin, and he is exalted to holiness of heart and life." To my mind, that is the best definition of the word and the truth that I have ever found. It is a definition that does justice to the theme as it is presented in the Bible. Notice that it is the work of the Spirit. Then notice that it is done in the heart of the believer. Also notice the results: it cleanses from sin, and exalts the person sanctified to holiness of heart and life.

That is the kind of sanctification that Paul taught and it is the kind God wants you to

have. If you are saved, then it has already been credited to your account. It is there waiting for you. Then remember that it is an inheritance that is received by faith. See Acts 26:18. It is not something you have to go to purgatory to get. You don't grow into it. You don't even have to wait until you die to get it. It is an inheritance that has been left to you. Christ suffered without the gates that you might have it. He loved the Church and gave Himself for her that He might sanctify and cleanse her with the washing of the water by the word. Sanctification is to be received by faith. The experience is yours for the asking.

In conclusion, we notice that the text says that Christ is also made unto us redemption. When we received Christ and He received us, we not only had wisdom, and righteousness, and sanctification given to us, but we also had redemption given to us in Christ. Let us consider just what Paul means when he speaks of redemption in this place. This word, as it is used by Paul, is a very rich, significant word. We hear it often, but many times we use it in a very limited sense. We often sing, "I have been redeemed by the blood of the Lamb," and it is a beautiful song. However, usually when we use that word redemption, we are thinking primarily of what we have already received and experienced by faith in Christ. It is proper that we should use the word in that way. However, we do need to keep in mind the fact that Paul uses this word in a much larger sense than that. When Paul uses the word redemption, he is usually thinking of that final redemption that shall be ours at the time of the resurrection. In fact, Paul tells us that these present graces and blessings that we now enjoy are but the pledge- penny of what shall be hereafter. They are but a foretaste or a sample of what shall be ours at the final redemption of the body. When Paul uses that term redemption, he is looking forward to that glorious time when the final curse of sin shall be removed and we shall be clothed upon with immortality and life. It is only then that we will enjoy that full and complete redemption that is provided for us in Christ.

We not only have wisdom credited to our account, and righteousness, and sanctification, but we also have a glorified body that is awaiting us. It has already been credited to our account. God realized that life in this present body is very uncertain. He knew that we might get an eviction notice rather suddenly, and so He provided for such an emergency. He has provided an immortal body that we shall one day move into. "As in Adam all die, even so in Christ shall all be made alive." Some day we shall see Him as He is and we shall be like Him. This is already imputed to us, and then at the resurrection it will be imparted to us. Then faith shall pass into sight and hope shall be realized.