

(Editor's note on HPRobinson.com: Standard reference notation is not followed in the manuscript of *Redemption Conceived and Revealed*. Instead, source material is in quotes but a specific author citation is not given; however, sources are listed in the bibliography.)

## CHAPTER FIVE

### REDEMPTION EXEMPLIFIED

#### IN APPLIED HOLINESS

*Please Read: Romans 8:1.4*

The tones of this topic suggest that we are to objectively explore the Scriptures on basic Bible holiness and translate them into the practical experiences of everyday living.

The fundamental problem we have and with which we are expected to deal is in the question: Can the experience of holiness reach beyond the theory stage? Can it be brought from the laboratory test tubes of the Bible and be translated into human experience and can this interpretation through human experience reproduce the Christ-image in every circumstance of life?

There will be no attempt to prove that scriptural holiness is either a fact or a fallacy-that problem was settled in those far-off millenniums while the history of man was being formed in the womb of the forgotten past. Just as the Bible does not attempt to prove that there is a God, it does not attempt to prove the practical fact of holiness. It proceeds in all of its revelation of God's association with His people upon this established assumption.

Holiness is basic to all fellowship with God. It is the bedrock of eternal truth and its practicality is attested to by the holy lives of the uncounted thousands of just men made perfect, who through holiness of conduct and character chiseled their righteousness into the flinty rocks of by-gone ages that will outlast time and be a guiding witness to men for all times.

The objective of this dissertation is not to proclaim the discovery of a new truth, or to re-establish in the church a lost doctrine; but to kindle the flames of a timeless principle in our own lives that once lay cradled in the heart of a Holy God during those long procreation ages while the earth was without form and void, and the Spirit of God moved upon the face of the deep.

#### HOLINESS, TIMELESS AND CONTEMPORARY

What a meaningful title! Holiness as a scriptural fact is not on trial. To interrogate its validity would be to indulge in foolish argument. Bible holiness begs only for application, not for experimentation. Bible holiness cries for amplification, not for examination. Upon the validity of this irrefutable and indisputable Bible doctrine, we join the myriad millions to lift our voices once again to declare in clarion proclamation to the ages of yesteryear and to the generations yet to come that the sin question was settled in its totality once and for all when Jesus Christ suffered without the gates and entered once and for all into the Holy of Holies, ripping asunder the holy veil and opening in the House of David the fountain for sin and uncleanness.

#### OLD TESTAMENT SACRIFICES ONLY TEMPORARY

It has been estimated that from Moses to Calvary one million lambs were offered by the priests on the altars of Israel in an effort to lift the curse of a broken law and expiate a nation's sins. It is believed that the High Priest entered the Holy of Holies from five hundred to a thousand times to offer the blood of a spotless lamb. Yet, in spite of the blood-letting of innocent lambs for a thousand years, the nation still reeked in its sins, coming back again and again, bowed down beneath the weight of a universal guilt, because the blood of bulls and goats could never take away sin.

The bleating lambs and the lowing cattle for many ages mingled their dying groans with the sighs of wailing women and men and boys and girls that rose like a melancholy death dirge to the very throne of God.

One day its ceaseless importunity turned the keys of mercy in the locks of the golden gates, and God Almighty rose up and sent into this sin-blighted world that one spotless Lamb whose precious, sinless blood, spilling upon the hot rocks beneath the Old Rugged Cross, satisfied Divine Justice and reconciled a world to God.

All the multiplicity of the sweet smelling incense, the odorous stench of burning animal flesh, and the pleas of penitence of uncounted generations seemed only to achieve for the common man a temporary justification and a probationary holiness that could be validated only when the great Paschal Lamb made, not only His body, but His soul an offering for sin and put away sin in its totality.

#### THE AGES INTERSPERSED WITH PROMISES

The rumbling wheels of time rolled slowly on while men wept and waited. Nations rose and fell. Dynasties were created and destroyed. Kingdoms were built and capitulated, and for long ages the moral and spiritual achievements of the people remained in a kind of static state, constantly jeopardized and shackled beneath the curse of a broken law. But in those tiring and trying centuries, a flicker of light would often stab the night because ever and anon some of those Old Testament worthies would rise above the established economy of their day and cry like Job among the ashes, "I know that my Redeemer liveth!"

Or like Abraham, standing among the rocks and brambles of Moriah's rugged heights in life's darkest hour: "My son, God will provide for himself a lamb." Or like Isaiah: "His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Even like old silver-tongued Baalam: (God made him tell it.) "Behold a star shall rise out of Jacob and a scepter out of Israel." Then John the Baptist on Jordan's banks: "There cometh one after me whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; and cast the chaff into unquenchable fire."

Those Old Testament saints lived by ritual and ceremony, and gained a probationary holiness; but by faith they reached out into the future and laid hold upon the reality of perfect holiness. They even saw the day when the God of peace would sanctify men holy and that their whole spirits, souls, and bodies would be preserved blameless unto the coming of our Lord Jesus Christ.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

#### THE LAW GOOD, YET LACKING

The Apostle is acknowledging here the eternal existence of Law. He is, secondly, acknowledging a weakness in the effectiveness of that Law. Always the Law fell short of that ultimate objective.

Paul is also declaring unequivocally and without doubt that there is something else needed and that something else has been provided—that *something else* is Jesus Christ coming on the scene in the form of sinful flesh; and because He knew no sin and because there was no guile found in His mouth, He was able to accomplish in absolute totality everything that the Law could not do in that it was weak.

Paul is evaluating and defending the Law at once. A broad application here would say that the Law includes every effort on the part of God Almighty from the original estrangement to re-establish the God-image in Adam's fallen race from the promise in Genesis 3:15 to Calvary's bloody brow.

Christ was not just talking of the civil law; He did not only have in mind the ceremonial law. He was speaking primarily of the moral law embodied in the Ten Commandments.

The civil and ceremonial law had a post-creation beginning, but the moral law did not have its origin among the thundering heights of Sinai. Long before the flowers bloomed and the birds sang in Eden's holy precincts, the moral law rested like a glittering shaft of justice in the heart of a Triune God.

Jesus Christ had no quarrel with the moral law. He never abrogated one iota of that immutable Magna Charter.

The Apostle is not saying here that the law was an imperfect document, for the *Law was holy and just and good*. But because of the weakness of human flesh and the inherent carnal nature transmitted to Adam's posterity, mankind was unable to meet the demands of a broken law.

The Law was perfect. The breakdown came in the application. Something else was necessary. The flaw was not in the Law but in the flesh. Therefore, the flesh had to reckon with the Law. The Law could not bend. The Law could not bow. The Law was not flexible. Help had to come from some other source. A man was needed—a man of flesh and blood, a sinless man, a holy man, a man that the Law could not touch.

Job saw through a glass darkly what was needed. He said: "God is not a man that I can get to him. . . when I start toward him I run into the Law. What I need (he said) is a *daysman who can lay his hand upon us both*."

To borrow a word from Chemistry, let's call it a catalyst. A catalyst was needed. A catalyst is an element or an agent which reacts upon two other elements or chemicals, creating a drastic change, causing such a reaction until their original properties are transformed without the catalyst itself being changed. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldest not, but a body hast thou prepared me: ... Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." -Hebrews 10:4, 5, 10.

#### CHRIST, THE PERFECT SACRIFICE, MET EVERY DEMAND

Hebrews 10: 12, 14, "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. . . . For by one offering he hath perfected forever them that are sanctified." Christ, the perfect sacrifice, is validating the experience of every sanctified man from righteous Abel to the last saint who went to Paradise before Jesus died.

In the Old Testament, every time the unclean man brought his offering to the priest at the time of the morning sacrifice, the priest officiated and sent the man away with these words: "You

will be unclean until the evening." Why not pronounce the benediction then? He must wait until the time of the evening sacrifice.

Jesus was crucified at the time of the morning sacrifice, but He died at the time of the evening sacrifice. It was not until three o'clock in the evening that the righteous dead who waited had their faith rewarded and their experience forever validated.

Christ never abrogated any Old Testament provision without replacing it with a better one. All that preceded Calvary were but tutors and instructors to bring us to Christ—"For the law was the schoolmaster to bring us to Christ." Christ came in the form of sinful flesh and for sin destroyed sin in the flesh.

If Calvary did not destroy the carnal nature, it was an utter failure, and God subjected His Son to a ruthless ignominy that beggars all description. If Calvary did anything at all, it crucified the old man of sin.

"And ye are complete in him, which is the head of principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead . . . blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." -Colossians 2:10-12, 14

Every man, if he is worth anything, must believe in something. He must also be against something. He must believe in something enough to live for it, and if need be, die for it. There are some things that I believe in enough to die for. I believe in holiness. I believe in sanctification as a second definite work of grace. I believe its basic work is to destroy the carnal nature, but I believe that the crisis experience is only the grand beginning into the marvelous development of the sanctified life of love, joy, peace, longsuffering, and a thousand other Christian graces that are conspicuous by their absence in many prominent present-day proponents of sanctification.

#### THE DUAL MALADY-THE DOUBLE CURE

I believe that sin is a double disease; sanctification is a double cure. Sin is a dual malady; sanctification is a double panacea.

A man usually testifies to what he believes. Let's call to the witness stand a few people whose faith in Bible holiness blessed the world, and ask them what they believed about this subject. Let's ask George Bennard, writer of "The Old Rugged Cross." He answers:

*"In the Old Rugged Cross,  
Stained with blood so divine  
A wondrous beauty I see,  
For 'twas on that old Cross,  
Jesus suffered and died  
To pardon and sanctify me."*

"William Cowper, what do you think of holiness?"

*"The dying thief rejoiced to see  
That fountain in his day;  
And there may I though vile as he  
Wash all my sins away."*

Let's ask F. M. Graham about the sanctified life:

*"I used to grow nervous, impatient, and pout  
When things would not go just my way.  
But now things are different, I look up and shout,  
For Jesus is in me to stay."*

*"I knelt at the Cross where His blood was applied,  
The blood that eradicates sin;  
And there the dear Saviour my soul sanctified,  
And gave me the witness within."*

*"Since then I've been marching with triumphant tread  
Through Canaan's rich fruit-bearing clime;  
For self has been slain and the old man is dead  
And victory is mine all the time:'"*

#### TRANSFERRED GUILT AND IMPUTED RIGHTEOUSNESS

In settling the sin question, Christ accomplished the impossible. It was a case pure and simple of transferred guilt and imputed righteousness. It is impossible for one man to literally take the guilt of another, but that is what Jesus Christ did. My guilt was transferred from me on to Him and I became free and He took my guilt. But He did more-He imputed unto me His righteousness.

There is a difference. A transfer is simply to pass something that belongs to one person on to another in a manner that it belongs to him.

But concurrent with our articles of faith, we believe the carnal nature to be an inherent result of the fall. The carnal nature is as natural in the life of the unsaved as the color of one's eyes and hair. It is an integral part of character, an inherent proneness to evil.

In Christ's death on the cross, He took away the root of bitterness, the very carnal nature itself, taking it upon Himself; but it did not become a part of Him in the same sense that it was a part of fallen man. There was only one place where Christ bore our sins and that was on the cross. He nailed them to His cross, thereby freeing all partakers of His holiness from sin forever. Man's sins were actually transferred upon Christ and He bore them in His body on the Tree.

The subsequent truth to this grand reality is that in return, He imputed His righteousness for our sins. This is more than just a transfer. To impute means that Christ, in return for our sins, places within us His Holiness and it becomes just as naturally a part of us as was the carnality which He took away. Thus, His holiness becomes as much a part of the sanctified believer as the color of one's eyes and hair. It literally enters his blood stream-it breaks out in his walk, in his talk, in his meditations, in his conduct. It cannot be hid. It becomes as natural to do right as it was natural to do wrong.

In a sense, Jesus Christ recreates a new nature where the carnal nature was, and as the Apostle Paul grandly states it, "Christ liveth in me."

To place it in testimonial form, let me state:

He took my *guilt* and imputed unto me His *justification*.

He took my *sin* and imputed unto me His *holiness*.

He took my *transgressions* and imputed unto me His *forgiveness*.  
 He took my *iniquity* and imputed unto me His *purity*.  
 He took my *rags* and imputed unto me His *righteousness*.  
 He took my *infirmity* and imputed unto me His *grace*.

I gave up my old tattered garments and He gave me a robe of white. I believe that in the work of Calvary, the world is crucified unto me and I am crucified unto the world.

#### HOLINESS OF HEART, THE BASIS OF CHRISTIAN UNITY

An image has become crystallized in the minds of many that all Pentecostals are of an identical persuasion and that the Pentecostal experience is our badge of distinction, our bond of union, and our basis of fellowship. Nothing could be further from the truth. There are some Pentecostals that I do not wish to be identified with. There are others with whom I am proud to be associated, but Pentecost as such is not our fundamental basis of union.

In Hebrews 2:11, we read, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

Condensed in its simplest form, this verse teaches three fundamental truths:

1. There is *Someone*, somewhere, who sanctifies.
2. There is someone, somewhere who is sanctified.
3. As a result of this transaction, a brotherhood is formed so much like Christ that He is not ashamed to call them brethren.

Christ is not ashamed to be identified with them, He is not ashamed to be associated with them, He is not ashamed to be represented by them; in fact, He is one with them in this world and in the world to come.

#### WITNESSES TO ALL THE TRUTH

There is one vital thing that we must remember: it is not enough just to be called *Pentecostals*. We are sent from God to be custodians and propagators of the double truth, *Pentecost* and *Holiness*, and we will be called to give an account to God for our stewardship in keeping these two truths alive and untarnished by error for unborn generations.

We must never forget that around the turn of the century our founding fathers climbed up off the shoulders of holy, sanctified

men into the mighty Pentecostal revival that swept this world like a forest fire. To side-step this bedrock of entire sanctification in this day of subtle compromise would be to disgrace the honor and dim the glory of those holy men and women, who through self-denial, public abuse, and personal sacrifice, laid the mud-sills upon which our great church stands today.

I would not dare minimize the glory of the Pentecostal experience; but to separate it in our thinking and theology from the word *Holiness* is a dangerous and misleading trend. The passing years have not lifted the stigma of Holiness from the concept of worldly-minded Christians. It has gained no popularity nor prominence in our enlightened society. There is still a reproach to Holiness. It carries with it a certain stigma that we want to cringe from to this very hour. Pentecost first fell inside Jerusalem not far from the Temple, but the sin question was settled without the gates on a place called the skull-out there between two thieves, out there among the scum of the city, out there amidst the stench of human blood, ignominy, shame, suffering, and death. That is why there is still a stigma attached to holiness. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." -Hebrews 13:12, 13.

Christ is still out there without the camp at Calvary. That is why Holiness is being by-passed. Men want to hurry to that Upper Room, but there are no shortcuts. We must go by Calvary to get to the Upper Room.

Holiness is the doctrine above all others that a man cannot preach unless he has gone out there and died with Jesus, and left the old man nailed to His cross and comes forth walking in newness of life. Of all themes that a man preaches, none can be more out of character than a man who tries to preach Holiness who does not have the experience or who does not live it.

#### THE BLESSINGS OF PURITY RESERVED TO THE REDEEMED

The devil can imitate shouting. He can do a convincing imitation of speaking in tongues. He can put on an indisputable demonstration of healing the sick and working miracles, but the Devil cannot imitate a holy life. He cannot get the experience and he cannot live it. He can do anything in the realm of religion

except to live holy. That rare distinction is reserved for sanctified men and women.

It is of utmost importance that all holy men and women face up to "the moment of truth" and lift their united voices like a bugle blast at midnight that will re-echo the doctrine of Bible Holiness backward to all the past ages "like deep calling to deep," and say to all those sainted souls from righteous Abel to this crisis hour that the waste and weight of years, the skeptics and the modernists, the doubters and the do-gooders, the cynics and the short cutters, the Sanballats and the Tobiahs, the compromisers and the formalizers, the fanatics and the heretics, the come-outers and the independents-that none have been able to tarnish the bright truth of Holiness. But like a might army in battle array, the Pentecostal Holiness Church with joined hands and hearts and voices, lifts high the blazing torch of truth known as *heart purity* in time's darkest hour. We will have it until every man has heard-until every dark corner of the earth has been stabbed with a flame of light. We will shout it from the housetops. We will sing it till the heavens ring with this ageless and changeless truth of Bible Holiness.

As long as one *Pentecostal Holiness preacher* can stand and speak for Christ, this world will never be void of a witness and Holiness shall never perish from the Earth.

Somewhere, at sometime, in the blazing fires of the early Holiness revivals, a hymn was born in the form of one man's reaction and experience with this Holiness truth:

*When first I heard of Holiness I thought it must be right;  
It seemed to fit the Bible and be the Christian's light.*

*I went to a camp meeting to hear them preach and sing;  
They seemed to preach the Bible and make the welkin ring.*

*I little thought of joining, I said I could not stand  
To be among the people that's called the Holy Band.*

*My heart began to hunger and thirst and burn within;  
I wanted full salvation and freedom from all sin.*

*I went to God for Holiness and called upon His name.*

*He cleansed my heart completely and filled me with the same.*

*And now I'm one that bears that name, that happy Holy Band;  
I've crossed the River Jordan and entered Canaan Land.*

*The atmosphere is pleasant; there's fruit of every kind;  
When you reach heaven's portals, I'll not be far behind.*

*We will preach until we die, we will sing and testify; We will  
preach the way of Holiness so true.  
We will preach until we die, we will sing and testify, 'Til  
our precious loving Saviour's face we view.*