

have us for an example." (Phil. iii. 15-17). "Be ye followers of me, even as I also am of Christ." (1 Cor. xi. 1). Here are precepts just as positive and unrestricted requiring us to follow the example of Paul, who said, "Let us, as many as be perfect, be thus minded," as can be found in the Bible requiring us to imitate Christ. The conclusion is that Paul, as a follower of Christ, did his whole duty—measured completely up to the highest Christian standard. "Ye are witnesses," he says, "and God also, how holily and justly and unblamably we behaved ourselves among you that believe." (1 Thess. ii. 10). Who but a consciously holy man could thus appeal to his most intimate associates and to God, the searcher of hearts, that he had lived a holy, just, and blameless life? On any other supposition Paul was guilty of shocking blasphemy. But the charge of blasphemy never can be laid against him. His life was above reproach. In no instance subsequent to his conversion was sin charged against him. Nowhere can it be found that he had sin to confess, or that he engaged in confession after his dedication to God. Mistakes he no doubt made, but his moral character was completely in the likeness of Christ. But,

2. Listen to his professions of holiness: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. ii. 20.) To understand the full significance of the phrase, "I am crucified with Christ," let us take the comment of Rev. Alfred Barnes. He says: "1. That this was the way in which Christ was put to death. He suffered on the cross, and thus became literally dead. 2. In a sense similar to this, Paul became dead to the law, to the world, and to sin. This was Holiness. In the remainder of the passage the apostle shows how he was alive. Christ was living in him. His life in the flesh was a life of faith. To everything pure and good he was alive. Christ controlled him. He had yielded his own powers to his Master. All the impulses of his being were under one principle—faith on the Son of God. Entire sanctification knows no higher estate.

Paul also claimed a pure conscience. "Herein do I exercise myself, to have all ways a conscience void of offence toward God, and toward man." (Acts xxiv. 16.) "I thank God, whom I serve from my forefathers with pure conscience." (2 Tim. i. 3.) No conscience is "pure," "void of offence,"

whose possessor is in the habit of daily sin. Such a testimony cannot come from the heart and lips of an unholy man. Paul claimed freedom from sin. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." (Rom. viii. 2.) The law of sin and death was the law he had referred to in the preceding chapter, under the influence of which the soul continues in sin. But being made free from this law, Paul had become a servant of God, and had his fruit unto Holiness. Paul had all the characteristics of personal Holiness: a contented mind, a humble heart, a reasoning spirit, a fruitful life, a submissive disposition, readiness for death, willingness to live and work for his Master, and a consciousness that he could do all things which God required through Christ which strengthened him. So far as we know there is but one passage in all his writings which can be construed as asserting imperfection. Here it is: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 12-14.) But evidently the apostle is not here speaking of moral imperfection, but only of the imperfection of his earthly religious state as compared with that he should attain when he gained the Heavenly prize. Christ used similar language in reference to his earthly humiliation—"I do cures to-day and to-morrow, and the third day I shall be perfected." (Luke xiii. 32.) In the very next verse Paul refers to his religious life, saying, "Let us, therefore, as many as be perfect, be thus minded." The plain significance of the entire passage is that in reference to the state of glory consequent upon having victoriously finished his race, he was imperfect, but in respect to Christian character he was perfect. When, on this passage, construes "already perfect" as rather "already perfected," referring not to his martyrdom, nor to the physical resurrection change only, but "to that perfected Holiness of soul, that completing of the regeneration, which takes place at the *exanastasis* (out-*u*prising, or glorious resurrection), by which the being passes out of the sphere of possible sin. This is a higher 'being perfect,' which is different from, but does not contradict, the lower