

# Holiness Obtained

by James Blaine Chapman

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*Holiness is a gift received from the Lord, obtained through faith and consecration, and guaranteed by God's promise.*

**Scripture:** Psalm 51:10, Acts 26:18, Romans 12:1, Ephesians 1:13, 1 Thessalonians 4:3, 1 Thessalonians 5:23, Hebrews 10:14, Hebrews 11:6, 1 John 1:9

**Topics:** "Sanctification", "Holiness"

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## Description

James Blaine Chapman preaches on the concept of holiness as a gift received from the Lord, emphasizing that it is not something to be achieved through human effort but obtained through divine enablement. The sermon outlines steps towards obtaining this blessing, starting with acknowledging its desirability, making a definite choice to have it, consecrating oneself fully to God, and exercising faith for sanctification. Chapman encourages believers to trust in God's promises and step out in faith to receive the sanctifying fullness that God has guaranteed.

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## Transcript

Perhaps it is something of a play on words, but usually we speak of a thing as attained when it is reached as a result of human endeavor, and we speak of a thing as being obtained when it comes as the gift of another upon terms that decidedly favor the receiver. And we think it is not an accident that the word receive is used in such passages as Acts 26:18, "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Holiness is not an accomplishment, but is a gift received. It is not attained, but is obtained from the Lord. It is not to be approximated by endeavor, but is to be accomplished by the divine enablement. It is wrought as an instantaneous crisis, and not possessed by means of a gradual approach.

The first step toward obtaining this blessing is to see and acknowledge its desirability. The commands and promises of the Word of God should help us in this. Knowing our God is infinite in goodness, we can but know that that which He commands is for our highest good, and that which He so frequently and forcibly promises He is able to perform. Then we have all had sufficient contact with saintly souls to cause us to see the possibility and desirability of being free from sin and holy in heart. It is beside the question for us to recall that there are those who claim it who do not live it. There are some who claim it who do live it, and most of us have seen such undeniable demonstrations of the truth of this blessed word. Then we have, practically all of us, found ourselves face to face with tasks for which we were spiritually unprepared. This

is a challenge to us to go earnestly after the promised blessing that will make us ready to every good work.

The second step toward obtaining the blessing is to choose definitely to have it. By every means God appeals to us, but He by no means compels us. Desire alone is not sufficient. Desire alone may easily degenerate into a weak wish. Choice is a human faculty, and stands for stamina and determination. It is represented by "I will." It first counts the cost and then discounts it in favor of the prize to be won.

The third step toward obtaining the blessing is consecration. Consecration differs from repentance in this: Repentance has to do with that which is wrong; consecration has to do with that which is right. Repentance is forsaking evil; consecration is presenting that which is good to God. A sinner cannot consecrate until he repents and finds pardon, for consecration is the devotion of the life and talents --not the abandoning of transgression. We mentioned once before that this is a condition that must be met before one can be sanctified, and yet it is a condition that cannot be met until after we are justified; therefore this alone would establish the doctrine that we are sanctified after we are justified, and that sanctification is properly called the second blessing. To be valid as a condition for this blessing, consecration must be complete without hesitation and without reservation. It must be a devotement to God, and not to just some particular work to which one may find himself drawn. The prayer is:

Take my life and let it be

Consecrated, Lord, to Thee.

Take myself and I will be

Ever, only, all for Thee.

The fourth step toward obtaining the blessing is faith--faith for this particular thing. Here you have come as a justified Christian, assured by the inner witness of the Holy Spirit that you are a child of God. You have found by reading the Bible and searching your own heart that God commands you to be holy and that He has provided the means for making you so. You have desired this blessing and chosen it with its cost before you. You have now brought your all to the altar of God in consecration. You have dedicated yourself and all you are and all you ever expect to be to God to be used of Him in any way that He sees best. So far as you are able to do it, you have sanctified yourself by complete consecration. You have asked God to sanctify you by complete purification. He has promised to do it. You have brought yourself to Him in the fullest condition. You believe He is willing and able to make you holy, and that He is ready to do it this very hour. There is nothing more that God can do in promising. There is nothing more that you can do in meeting the conditions of His promises. To hesitate is to doubt and indicate your uncertainty as to whether He will do what He has said. So without fear and without hesitation, you step right out on the promise and announce to three worlds, "I believe that Jesus Christ sanctifies me now."

The steps have been taken. They are like the steps to Solomon's ivory throne. The only one left is the top of the throne itself--the blessing that God has promised. Will it fail? Will He fail? To ask is to answer. He will not fail. He will come in sanctifying fullness and make your heart His throne. He will purge out the dross of inbred sin and make you clean. He will fill and possess and rule and make you "all glorious within." It will henceforth be your delight to tell among men and angels what wonderful things He has wrought for you and in your heart. You have found your Beulah Land, your Canaan, your inheritance that shall never fail. Henceforth you shall walk in the way of holiness, where neither lion nor ravenous beast is found. I join you in praise. I sing, Hallelujah, "the Comforter has come!"

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