5-1-1954

The New Testament Teaching on the Doctrine of Entire Sanctification as a Second Crisis Experience

Dean W. Strong

Recommended Citation

Western Evangelical Seminary Theses. 33.
http://digitalcommons.georgefox.edu/wes_theses/33

This Thesis is brought to you for free and open access by the Western Evangelical Seminary at Digital Commons @ George Fox University. It has been accepted for inclusion in Western Evangelical Seminary Theses by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.
This thesis has been approved by the following faculty committee:

First reader: [Signature] Approved [May 4, 1954]

Second reader: [Signature] Approved [May 4, 1954]

Prof. of Thesis Form [Signature] Approved [May 4, 1954]
THE NEW TESTAMENT TEACHING ON THE DOCTRINE OF ENTIRE SANCTIFICATION AS A SECOND CRISIS EXPERIENCE

by

Dean W. Strong

A Thesis
Presented to
the Faculty of the
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
BACHELOR OF DIVINITY.

Portland 22, Oregon
May, 1954
<table>
<thead>
<tr>
<th>CHAPTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INTRODUCTION</td>
</tr>
<tr>
<td>A. Statement of the Problem</td>
</tr>
<tr>
<td>B. Justification of the Study</td>
</tr>
<tr>
<td>C. Scope of the Study</td>
</tr>
<tr>
<td>D. Limitations of the Study</td>
</tr>
<tr>
<td>E. Assumptions</td>
</tr>
<tr>
<td>F. Definition of Terms</td>
</tr>
<tr>
<td>Repentance</td>
</tr>
<tr>
<td>Justification</td>
</tr>
<tr>
<td>Regeneration</td>
</tr>
<tr>
<td>Adoption</td>
</tr>
<tr>
<td>Initial Sanctification</td>
</tr>
<tr>
<td>Entire Sanctification</td>
</tr>
<tr>
<td>G. Method of Procedure</td>
</tr>
<tr>
<td>II. THE TWOFOLD NATURE OF SIN</td>
</tr>
<tr>
<td>A. Greek Word Study</td>
</tr>
<tr>
<td>ἁμαρτία (Hamartia)</td>
</tr>
<tr>
<td>ἀπάφασις (Parabasis)</td>
</tr>
<tr>
<td>ἀνομία (Anomia)</td>
</tr>
<tr>
<td>ἀδικία (Adikia)</td>
</tr>
<tr>
<td>ἀφέλεια (Asbeia)</td>
</tr>
<tr>
<td>B. Sin as a Condition</td>
</tr>
<tr>
<td>Origin</td>
</tr>
<tr>
<td>CHAPTER</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Nature of Inbred Sin</td>
</tr>
<tr>
<td>C. Sin as an Act</td>
</tr>
<tr>
<td>Nature of the Act</td>
</tr>
<tr>
<td>Guilt of the Act</td>
</tr>
<tr>
<td>Penalty</td>
</tr>
<tr>
<td>D. Summary</td>
</tr>
<tr>
<td><strong>III. SIN AND THE FIRST CRISIS</strong></td>
</tr>
<tr>
<td>A. What the First Crisis is</td>
</tr>
<tr>
<td>A Crisis Experience</td>
</tr>
<tr>
<td>A Definite Work by God</td>
</tr>
<tr>
<td>B. What the First Crisis Does</td>
</tr>
<tr>
<td>Justification</td>
</tr>
<tr>
<td>Regeneration</td>
</tr>
<tr>
<td>Adoption</td>
</tr>
<tr>
<td>Initial Sanctification</td>
</tr>
<tr>
<td>C. Summary</td>
</tr>
<tr>
<td><strong>IV. SIN IN THE REGENERATE</strong></td>
</tr>
<tr>
<td>A. The Disciples</td>
</tr>
<tr>
<td>B. The Corinthian Church</td>
</tr>
<tr>
<td>C. The Thessalonian Church</td>
</tr>
<tr>
<td>D. Those addressed in the Epistle of James</td>
</tr>
<tr>
<td>E. The Ephesian Church</td>
</tr>
<tr>
<td>F. Present Day Teaching</td>
</tr>
<tr>
<td>Nazarene</td>
</tr>
<tr>
<td>Evangelical United Brethren</td>
</tr>
<tr>
<td>Free Methodist</td>
</tr>
<tr>
<td>CHAPTER</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>C. Summary</td>
</tr>
<tr>
<td>V. SIN AND THE NEED FOR A SECOND CRISIS</td>
</tr>
<tr>
<td>A. A Crisis Experience</td>
</tr>
<tr>
<td>B. Demand for a Second Crisis</td>
</tr>
<tr>
<td>C. Nature of the Second Crisis</td>
</tr>
<tr>
<td>What it is not</td>
</tr>
<tr>
<td>What it does</td>
</tr>
<tr>
<td>D. Time of the Crisis</td>
</tr>
<tr>
<td>E. Summary</td>
</tr>
<tr>
<td>VI. HOW TO OBTAIN THE EXPERIENCE OF ENTIRE SANCTIFICATION</td>
</tr>
<tr>
<td>A. Prerequisites</td>
</tr>
<tr>
<td>Justification</td>
</tr>
<tr>
<td>Regeneration</td>
</tr>
<tr>
<td>Adoption</td>
</tr>
<tr>
<td>Obedience</td>
</tr>
<tr>
<td>B. Preliminary Steps to Entire Sanctification</td>
</tr>
<tr>
<td>Consciousness of a Need</td>
</tr>
<tr>
<td>Belief in the Experience as Being Possible</td>
</tr>
<tr>
<td>Seeking the Experience Personally</td>
</tr>
<tr>
<td>Seeking the Experience now</td>
</tr>
<tr>
<td>C. Final Steps to Entire Sanctification</td>
</tr>
<tr>
<td>Entire Consecration</td>
</tr>
<tr>
<td>Faith</td>
</tr>
<tr>
<td>D. Summary</td>
</tr>
<tr>
<td>VII. GENERAL SUMMARY AND CONCLUSIONS</td>
</tr>
<tr>
<td>CHAPTER</td>
</tr>
<tr>
<td>---------------------------------------</td>
</tr>
<tr>
<td>A. General Summary</td>
</tr>
<tr>
<td>B. Conclusions</td>
</tr>
<tr>
<td>FOOTNOTES</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

A. Statement of the Problem

Any true study of the doctrine of entire sanctification must begin with the fact that God is a holy being. A study of this nature, except as it is related to the demand of God, has very little meaning. Dr. H. C. Wiley said that in the Father, holiness is original and underrived, and in the Spirit, holiness is imparted. Holiness is a relative term when applied to man. An unbiased study of the Scriptures has shown that God has demanded that man be holy, and that man in his natural condition is not holy in God's sight. The problem resolved into a Biblical study of the doctrine of entire sanctification, rather than a study of the teaching of various schools of theology.

It has not been the purpose of this work to ignore the views held by various theologians, but to use them as supplementary to the teaching in the Word. The problem then, was to show the New Testament teaching of entire sanctification: that is, whether it is included in regeneration or whether it is a second crisis experience.

B. Justification of the Study

A lot of the material which has been written on this subject takes into consideration what other men have said to the neglect of the authority of the Bible. Theologians of the various schools of conservative theology are not in agreement as to the experience of
entire sanctification. A person's belief concerning entire sanctification is largely determined by his doctrines of sin and of salvation. The attitude toward the commands in the New Testament to be sanctified or to be holy will be greatly affected by the concept of sanctification.

Many of the controversies which surround the doctrine of entire sanctification have existed because of misunderstanding God's demand, the nature of sin, and what entire sanctification actually means. The writer has found, both in personal experience and by research, that there are several views as to when a person is fully sanctified and what it actually does to inbred sin. The writer has frequently heard such statements as the following: "I believe that we are sanctified when we are converted." "It is not possible for a person to be entirely sanctified in this life. It must come at the time of or following physical death." Still others have said, "I do not believe it is a definite crisis experience but that a person grows into the experience by a gradual process." Many people have testified to the fact of being entirely sanctified after they had been regenerated. Therefore, the author felt there was sufficient reason for a study of this kind to show the New Testament teaching regarding the experience of entire sanctification; that is, whether it is included in regeneration or a second crisis experience.

C. The Scope of the Study

It is understandable that in a study of this nature it was impossible to consider the teachings of the entire Bible. The writer has therefore considered the teaching of the New Testament. This was
done largely in the English Version. Some work was done in the Greek with the help of recognized lexicographers to arrive at a more clear understanding of the teachings. The works of theologians have not been excluded in this work but they have been made subordinate to the teachings of the Word.

D. Limitations of the Study

This was not an exhaustive study. A study of the doctrine of sin or of regeneration could easily require as many pages as this entire work. The teachings of the Old Testament were not included in this study.

The use of the teachings of theologians have been limited. They were used only as they have given a clearer grasp of New Testament teachings and to show the views that are held by theologians today.

Unless otherwise indicated in the text the American Standard version of the Bible, published in New York in 1901 was used as the Bible text throughout this work.

E. Assumptions

No attempt has been made in this work to establish the fact that the Bible is the Word of God. This is taken as fact by the writer in all instances. "Every Scripture inspired by God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." 41

The writer has also assumed that God's requirement is that all men should be holy. No attempt has been made to establish this
fact. Rather the problem is when in this life and how does it take place.

F. Definition of Terms

Repentance. The doctrine of repentance is fundamental in the teachings of Christianity. John the Baptist, as the for-runner of Jesus preached repentance. Jesus, after his temptations, began his preaching ministry with the command to repentance. Dr. Wiley defined repentance in the following way.

The Greek word metanoia (μετανοια) which in English is rendered repentance, properly denotes the soul recollecting its own actions, and that in such a manner as to produce sorrow in the review, and a desire of amendment. It is strictly a change of mind and includes the whole of that alteration with respect to views, disposition and conduct which is effected by the power of the gospel.

We may say true repentance implies conviction, it includes contrition of sin, it produces confession, and it implies reformation.

Justification. Many attempts have been made by men to define justification. The Bible speaks of "being justified freely by his grace" (Romans 3:24); "being justified by his grace" (Titus 3:7); "justified by faith" (Romans 3:28; 5:1; Galatians 2:16; 3:24); and "justified in the name of the Lord Jesus Christ" (I Corinthians 6:11). These references show that justification which is accomplished by the action of both man and God. Man must act by faith but God has made provision in the atonement for our justification. "Justification is that judicial or declarative act of God, by which he pronounces those who believingly accept the propitiatory offering of Christ, as ab-
solved from their sins, released from their penalty, and accepted as righteous before Him. 9

Regeneration. The word regeneration has been used very little in the Bible. Probably the best reference of it is in Titus 3:5.

"But according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." The Greek word used in this verse for regeneration really means to generate again. 10 This would signify it is a renewing of something which was lost before. Regeneration is a new birth. In regeneration the person is "passed out of death into life" (John 5:24); he becomes "a new creature" (II Corinthians 5:17); he is made "alive" (Ephesians 2:1,5). Jesus said in John 3:4 that "except one be born of the water and of the spirit, he cannot enter into the Kingdom of God." Regeneration changes from death to life, from the dominion of sin to the reign of grace, and restores the spiritual life lost in the fall. 11 Binney said regeneration was "that work of the Holy Spirit by which we experience a change of heart; the recovery upon the heart of the moral image of God." 12 J. A. Wood said, "Regeneration is the impartation of spiritual life of the human soul, in which God imparts, organizes, and calls into being the capabilities, attributes, and functions of the new nature." 13

Adoption. When Adam sinned in the Garden he was disowned as a child of God and he was no longer permitted to walk with God in the garden. When a person has been "born anew" he is adopted into the family of God. "For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye have received the spirit of adoption" (Romans 8:14,15).
"That he might redeem them that are under the law, that we might receive the adoption of sons. So that thou art no longer a bond-servant, but a son" (Galatians 4:5,7). "The Spirit of God bears witness of us that we have become the sons of God." (Romans 8:16).

It has been plainly seen that this experience is not something separated from the process of regeneration but it is a part of it. It is impossible to say that a person is regenerated at one moment and then later they are adopted into the family of God. These experiences are coexistent in time. Binney said, "Adoption is the declaratory act of God by which upon being justified by faith of Jesus Christ, we are received into the family of God, and reinstated in the privileges of sonship." "

Dr. Wiley made the following distinction. "Justification removes our guilt, regeneration imparts spiritual life, and adoption actually receives us into the family of God." "

**Initial sanctification.** Initial sanctification is concomitant with justification, regeneration, and adoption. The distinction between initial and entire sanctification arises from the fact that the guilt which accompanies sin results in an acquired pollution on the part of the sinner which can only be removed by cleansing but this may be and is done in regeneration. This does not cleanse from the inherited depravity of the heart. This distinction is grounded in the twofold nature of sin." "

**Entire sanctification.** Wiley said, "Entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love
made perfect." 17 "And the God of peace himself sanctify you holy; and may your spirit and soul and body be preserved entire, without blame at the coming of the Lord Jesus Christ" (I Thessalonians 5:23). Since this entire work has dealt with the experience of entire sanctification this term was not clearly defined here. The definition of entire sanctification was more clearly dealt with in chapter six.

G. Method of Procedure

The research for this work was done by means of documentary research in the Library of Western Evangelical Seminary. The research was begun by examining the Scripture passages in each section to find their meaning and use in the context. This part of the research was strengthened by the use of recognized Greek grammars and lexicons.

Research was done in theological writings. These findings were used only as they clarified the Scripture passages.

In chapter two a study on the doctrine of sin has been given. Wiley has said that sin is the first link of Christian theology.

Since Christianity is a religion of redemption, it is greatly influenced by the various views concerning the nature of sin. Any tendency to minimize sin had its consequences in a less exalted view of the person and work of the redeemer. 18

A word study was made of five of the Greek words used in the New Testament for sin. All of their uses were not recorded in this paper, but this study was made for the purpose of showing the two-fold nature of sin, both as an act and as a condition. It has been shown that since sin has a two-fold nature there must be a two-fold remedy. If sin has a two-fold nature God does not do a complete
work in regeneration if he does not completely solve the sin problem.

Chapter three has shown the results of the first crisis in the life of the sinner or what regeneration actually does to sin. It was shown that the experience of regeneration renews fellowship with God, removes the guilt of sin, and begins the process of sanctification. Scripture records bear witness that sanctification is not complete in the regenerated life because the heart is not pure and has not been baptized with the Holy Spirit.

To understand the doctrine of entire sanctification one must understand the nature of sin in the heart after a person has been regenerated and born into the family of God. Five examples from the New Testament were studied to show that people who were definitely born again Christians possessed the "old man" or inherited sin after conversion. These five examples were the disciples, the Corinthian church, the Thessalonian church, those addressed in the Epistle of James and the Ephesian church.

Because of sin in the regenerated life it was necessary to show the demand for something beyond regeneration which would solve the sin problem for the believer. There is a demand for freedom from inbred sin in this life. Since it is attainable in this life as has been shown and since it is wrought by faith in the heart of the believer, the conclusion was reached that it is a crisis experience subsequent to regeneration to which every believer should attain.

Chapter six was written to show that entire sanctification is not the reclaiming of a backslidden person but that it is an experience which only a believer can enter. This chapter has shown the
steps which must take place before a person may be entirely sanctified. Repentance, justification, regeneration, and adoption must take place before this time. It has been shown that a person who does not possess a clear "born again" experience cannot enter into the experience of entire sanctification.

The purpose of chapter seven was to state in summary form the conclusions at which the author has arrived. First a general summary was given. Then a list of general conclusions was made.
CHAPTER II

THE TOWFOLD NATURE OF SIN

The doctrine of sin cannot be taken lightly. J. B. Chapman made a very significant statement in the following paragraph.

No picture can be drawn without a background, and except for sin, there is no human background for redemption and salvation. And since we are concerned now with terminology, we are driven to the necessity of arriving at definitions for sin that we may intelligently consider terms for describing the cure for sin.

Because the doctrine of sin lies at the very core of the Christian religion, an improper conception of sin and its nature undermines the whole system of doctrine. "Sin, as defined in the Westminster Confession, 'is any want of conformity to, or transgression of the known law of God.'" The Bible has stated that "Whatsoever is not of faith is sin" (Romans 14:23); "all unrighteousness is sin" (I John 5:17). The universality of sin is stated in Romans 3:23. "For all have sinned, and fall short of the glory of God."

The doctrine of sin as to its twofold nature has been given here. Hamartia is the one word in the Greek New Testament which is translated by the word sin. A study has been made of four other words which were used to express the working of sin but they are not actually translated into the word sin in the New Testament.

A. Greek Word Study

A study of the Greek words used in the New Testament to give expression to the working of sin was very helpful. Turner felt that,
Some idea of the importance if this subject in the New Testament may be grasped from the phenomenon that its vocabulary includes some 28 synonyms for sin, making a total of 386 occurrences. There are eight different roots of which the 28 synonyms are derivations. By far the most frequently occurring root is ἁμαρτία which appears some 214 times out of the total of 386.21

It has been the purpose of this section to consider the five words which were used in the Greek New Testament to give expression to the working of sin. No attempt has been made to prove the fact of sin. Very few people deny the fact of sin in the human race, but there has been much confusion as to its actual nature.

ἁμαρτία (Hamartia). Hamartia is the one word in the Greek New Testament which is actually translated sin. It is from this word that the name for the doctrine of sin has been derived—Hamartiology. "The noun from the same root, hamartia, occurring 171 times, is by far the most common designation for sin in the New Testament, especially in Romans, Hebrews and John — I John."22 Hamartia was defined by Wiley as follows:

The word hamartia signifies a falling away from, a missing of the right way, or a missing of the mark. Thus hamartia conveys the idea that a man does not find in sin what he seeks therein; hence as Julius Mueller points out, he finds it a state of delusion and deception.23

In his Greek-English Lexicon Thayer has defined this word as: 1. a sinning; 2. that which was done wrong, sin, an offence, a violation of the divine law in thought or in act; 3. complex or aggregate of sins committed either by a single person or by many.24 The verb of this word is ἁμαρτάω (hamartano) which
means to miss the mark, to be in error, to sin, to be guilty of wrong.25 The research of Delmer Ransdell showed, "In Romans 5:12-8:10, Paul used some form of this word forty-one times. In twenty-nine of these instances, Paul used the definite article, which gives the thought of 'The sin' — a state, rather than act."26

Some examples of the use of the word hamartia are the following: "he that doeth sin is of the devil" (I John 3:8); "Or did I commit sin in abasing myself that ye might be exalted" (II Corinthians 11:7); "who did no sin, neither was guile found in his mouth" (I Peter 2:22); "he that delivereth me unto thee hath greater sin" (John 19:11); "because of .... sins done aforetime" (Romans 3:25); "awake to soberness righteously, and sin not" (I Corinthians 15:34). Space has not permitted the giving of all of the references in which hamartia is used to refer to the act of sin but sufficient references have been given to reveal this fact. In all of the Scripture used above sin was referred to as an act or action on the part of a person or persons. In each passage there was a definite actor. The verb used each time showed that definite actions were taking place. Some of the further uses of the word hamartia have been mentioned in the next paragraph.

As was mentioned before, when the article is used before a noun in the Greek it refers to something specific, a single thing. In Romans the seventh chapter Paul has used the word "hamartia" fourteen times in reference to sin. Nine of these times he used the article which in the Greek is rendered "the sin."27 "But (the) sin, finding occasion, wrought in me through the commandment all manner
of coveting" (Romans 7:9); "But when the commandment came, (the) sin revived, and I died" (7:9); "For the sin, finding occasion, through the commandment beguiled me, and through it slew me" (7:11); "But (the) sin, that it might be shown to be sin, by working death to me through that which is good; - that through the commandment (the) sin might become exceeding sinful" (7:13); "But I am carnal, sold under (the) sin" (7:14); "But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of (the) sin which is in my members" (7:23). 28

These passages referred to sin as the actor rather than an action: "Sin slew," "Sin revived." Therefore it has been concluded upon the basis of this evidence that sin is also a condition or a state which produces action. 29

In summarizing the use of the word "hamartia" it was found that it was used as an act or action of sin. Further, sin is also that condition or force which produces action. Here sin ceases to be an act and becomes that which produces the act. Therefore "hamartia" has revealed sin as having a twofold nature.

The next word studied that showed the expression of the working of sin was the Greek word Parabasis (parabasis), which occurs seven times in the Greek New Testament. 30

Parabasis signifies sin as an act of transgression. This indicates that the idea of sin is limited by the idea of law. 'For where no law is, there is no transgression' (Romans 4:15). 31

It is usually thought of as an act which disregards some standard for action or a violation of the law. 32 In the following verses it has been noted that the word used for sin is the word "parabasis"
which is translated as transgression in these verses. "But the woman being beguiled hath fallen into transgression." (I Timothy 2:14). "What then is the law? It was added because of transgressions...." (Galations 3:19). "And every transgression and disobedience received a just recompense of reward" (Hebrews 2:2). This word for sin does not refer to the condition of sin or the body of sin but it is the act of sin for which man becomes guilty.

Another word has been noted in this connection is ἀνομία (anomia) which means without law, or the violation and contempt of the law. This word was used fifteen times in the Greek New Testament.33 "Everyone that doeth sin (ἁμαρτίαν) doeth also lawlessness (ἀνομίαν); and sin (ἁμαρτία) is lawlessness (ἀνομία)." (I John 3:4). Wiley said,

> Here the word 'anomia' does not signify transgression in the sense of an overt act, but as 'a lack of conformity to law' or lawlessness. It is a stronger term than 'adikia', in that it does not signify merely a disordered state, but as added to this, the thought of hostility or rebellion.33

The word, as translated from the Greek, means without law. Thayer defines it as: 1. the condition of one without, 2. contempt and violation of law, iniquity, wickedness.35 "And because iniquity (anomia) shall be multiplied, the love of many shall wax cold" (Matthew 24:12). "Depart from me, ye that work iniquity (anomia)." (Matthew 7:23). It has been seen that 'anomia' is an act of sin upon the part of someone against the law of God. Because it is disobedience it is therefore a form of sin.

Definite Scriptures were given to show sin as an act but the following two words have been cited to show sin as a condition of
the heart. The first word is ἁδικία (adikia) which means "unrighteousness of heart and life." This word has been used twenty six times in the New Testament. As literally translated from the Greek this word means not righteous or the absence of righteousness. As Wiley has shown,

Thus adikia signifies a state or condition, wherein the center around which his thoughts, affections, and volitions should revolve is displaced, and hence has become one of unrighteousness. For this reason St. John speaks of sins being forgiven, but unrighteousness being cleansed.

The word "adikia" has been translated unrighteousness in the following verses of Scripture. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of mean who hinder the truth in unrighteousness" (Romans 1:18). "And with all deceit of unrighteousness of them that perish" (II Thessalonians 2:10).

"And to cleanse us from all unrighteousness" (I John 1:9). "All unrighteousness is sin" (I John 5:17). Paul also spoke in Romans 6:13 of presenting "your members unto sin as instruments of unrighteousness." He referred to unrighteousness as though it were an actual person or thing. It is impossible to serve an action or an act. In the research done in connection with this work, not a single place was found in the New Testament where this word was referred to as an act of sin but rather it was found to mean the actor which produced the acts of sin.

The final word which was considered in connection with the nature of sin was the Greek word ἀρετεία (asebeia), which is used only seven times in the Greek New Testament. It means a want of reverence toward God, impiety, ungodliness. Dr. Wiley has shown
its meaning. "This not only marks the separation of the soul from God, but carries with it the thought of a character unlike God and a state or condition characterized by the absence of God." Ungodliness actually speaks of character or what a man really is.

The lack of reverence towards God speaks not only of acts but the attitude, which is a heart condition. Here the twofold nature of sin is seen: a nature unlike that of God, and the unholy acts which stem from such a nature. In the following verses the word "asebeia" has been translated ungodliness. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness" (Romans 1:18).

"Instructing us, to the intent that, denying ungodliness and worldly lusts..." (Titus 2:12). "But shun profane babblings; for they will proceed further in ungodliness" (II Timothy 2:16).

After having studied these five Greek words for sin a very evident conclusion was reached. Sin is of a twofold nature: that of actual sins which produce guilt on the part of man and sin as a condition which produces evil acts. In the following section the author has discussed sin as a condition as to its source and the effect that it has upon the human being.

B. Sin as a Condition

In Romans 6:6 Paul referred to "the sin" as the "Old Man" and the "body of sin." It is called the "body of death" in 7:24. "The Sin" has been referred to by theologians as "inherited sin," "original sin," "depravity," "carnality" and other terms. Harold Lindstrom has defined original sin as the "total corruption of the whole human nature, a corruption chiefly manifested in atheism and idolatry,"
pride, self-will, and love of the world. It must be remembered that sin in thought, word, and deed is not inbred sin but it is the result of it. George McLaughlin made the following comparison.

Actual sin bears the same relation to inbred sin that the plant bears to its root; the relation that the eruptions of leprosy bear in the inward disease, - the relation of effect and cause. Inbred sin is a state of the heart causing outward manifestations of sin.

Origin. The question has frequently been asked, "If it is true that sin has a twofold nature, and that it is taught in the Bible, where did it originate?" The Scriptures very definitely teach that original sin is due to the sin of Adam which brought death to the whole race. Paul said to the Romans,

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned; - for until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.... For if, by the trespass of one, death reigned through the one; much more shall they that received the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.

This passage of Scripture clearly teaches that before the fall there was neither sin nor death but that after the fall there were both.

These are the direct consequences of sin. He further declares that death is the result of sin being passed upon all men. "Therefore, as through one man sin entered into the world, and death through
sin; and so death passed unto all men, for that all sinned" (Romans 5:12). Therefore, the propagation of the race from Adam was not only in his physical likeness but also in his moral image. Hence if the penalty of death is universal in the human race because all have sinned, then this sin must have been a state of the heart, that is, a depraved nature.45

It has been shown that original sin began because of the disobedience of Adam which caused "all to sin." Also, it was shown upon the basis of Scripture that the result of Adam's sin is universal. "There is none righteous, no, not one; There is none that understandeth, there is none that seeketh after God;" (Romans 3:10). "For all have sinned, and fall short of the glory of God" (Romans 3:23).

If all are under the condemnation of sin what is the nature of this sin which is inherited? This problem was considered in the next section of this chapter.

Nature of inbred sin. The term "inbred" sin has been used to designate that this sin is in the heart of each child that is born. There has been much controversy as to the nature of inbred sin. But the fact that there is a deep evil pollution within the heart is clearly taught in Scripture. The following are some of the terms used in the New Testament to show the nature of inbred sin:

"The body of sin" (Romans 6:6); "Sin which dwelleth in me" (Romans 7:17); "The body of this death" (Romans 7:24); "The mind of the flesh is enmity against God" (Romans 8:7); "Evil heart of unbelief" (Hebrews 3:12); "Lawlessness" (I John 3:4).

The Apostle Paul has called the fruits of this evil nature the "works of the flesh." He records them in Galations 5:19-21 as:
"adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

None of these fruits would lead a person to greater things for God. They are the fruits of the evil heart which causes man to sin. Man may continue in sin, but he need not and he should not do so.

Paul has very ably described the striving of this evil nature in his own life in the following verses. "For that which I do I know not: for not what I would, that do I practise; but what I hate that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin that dwelleth in me" (Romans 7:15-17). Paul wanted to do what was right but when he tried to do it, he was overpowered by the evil nature within and found himself consenting to what he did not approve of doing. It was seen from this that it is this evil nature which produces the sins of action which people commit. It seems evident that if this evil nature were done away, sin would no more have dominion. This discussion has been withheld for the chapter entitled, "Sin and the Second Crisis."

Another problem which has frequently presented itself is the residing place of this evil nature. Some have said it is in the flesh and therefore, there can be no deliverance until death. The Bible has indicated very plainly that it has its residence in the heart. Not the heart in the physical sense it represents the center of life in the human being. Henry Brockett has clarified this discussion in the following statements.
Indwelling sin does not therefore, dwell in the mortal, physical body. It dwells in the root and center of the invisible, immortal part of man, in his moral nature, his inward disposition, termed in Scripture "the heart." [20]

The writer of the Hebrews spoke of an "evil heart of unbelief" (3:12).

"For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man." (Matthew 15:19,20). From these references it was plain that the Scriptures have considered the heart the center of evil in the human person and not the flesh.

The summary regarding sin as a condition follows. The Scriptures very clearly teach that sin as a condition originated in the fall of Adam. Since Adam was the head of the race "all" have inherited Adam's moral, as well as his physical image. Inbred sin is that condition of the heart which produces actions contrary to God's will. It has caused all to "fall short of the glory of God." It was also evident that this evil nature resides in the heart and influences the whole of man's behaviour.

C. Sin as an Act

In the preceding section it was observed that the condition of sin in the heart at birth was not the fault of the person but it was the result of the fall of Adam in the beginning of the race. Here the actual works of sin, both their nature and their consequences have been considered.

Nature of the act. It has been learned from the Greek word study of sin in chapter two that sin as an act is a transgression of
some standard which is known by the actor, the wilfull doing of that which is wrong. It is "transgression," "evil," "enmity" against God. The very nature of sin is a direct opposite of the holiness of God. The evil nature which has been called inbred sin serves as the very seed bed which produces sin as an act. "For out of the heart come forth evil thoughts, murders, adulteries..." (Matthew 15:19,20). These are only samples of the acts of sin which inbred sin produces. It was evident that these acts are like inbred sin in nature in that they are all contrary to the will and the holiness of God.

Guilt of the act. Dr. Wiley said, "Guilt is the personal blameworthiness which follows the act of sin, and involves the twofold idea of responsibility for the act, and a liability to punishment because of it." The very definition of sin as an act has revealed that it is not possible to sin without "the wilfull transgression of a known law of God." Eve was tempted by the serpent to eat of the forbidden fruit, yet she was guilty of sin because she had willfully disobeyed the known law of God. Adam and Eve had to suffer the penalty by being cast out of the garden. In like manner everyone is responsible for their acts today even though they may be prompted by an outside source.

The New Testament speaks frequently of a person being judged or condemned. Several of these places refer to condemnation which was brought by personal choice. One of these examples is found in Titus 3:10,11. "A factious man after the first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." God has not condemned a man who was not guilty of some wrong. This verse has revealed that the man had, of his own free choice, done that which was not right and because of that he was con-
demned. This also means that he was guilty before he could be condemned. Condemnation may be defined as that act of pronouncing guilty. The human struggle after righteousness is the most substantial evidence of man's consciousness of personal guilt and an acknowledgement in this respect that his relation is not normal as it should be. Just the fact that a person has committed sin carries with it the feeling of guilt but this may vary in each case as to degree. According to Wiley,

Sin not only deceives but hardens the heart. Frequently a man feels less compunction of conscience the farther he goes into sin. But the guilt nevertheless remains, even though it is not fully realized in consciousness. Guilt must not only be viewed from the standpoint of personal responsibility for the act, but also as personal liability to punishment. In this sense guilt and penalty are correlative terms. However a distinction must be made between liability to punishment on the part of the offender and the fact of punishment itself.

Penalty. Penalty is the "punishment which follows sin, whether it be through the operation of natural, moral and spiritual laws, or by a direct decree." It has been impossible to do more than mention the penalty of sin. But it is evident that the chief penalty of sin is death, physical and spiritual. Physical death is the consequence of the withdrawal of the Holy Spirit and is therefore closely connected with spiritual death. "As in Adam all die, so also in Christ shall all be made alive" (I Corinthians 15:22). The sin of Adam has brought death upon the entire human race. "The sting of death is sin" (I Corinthians 15:56). Spiritual death is due to the withdrawal of the Holy Spirit as the uniting tie between the soul and God. Because of this withdrawal man lost his fellowship with God. After the Spirit has withdrawn God is no longer
the ruling passion of the soul. The soul has the desire to seek after other things than these of God. Its desires, worship, and values have changed from God to self. This is part of the penalty that results from sin.

D. Summary

A study of the Greek words in the New Testament which were used to express the working of sin has shown that sin is of a twofold nature, as verified by both doctrine and experience. Sin as a condition prevails in the heart of every man at birth. This has been called inbred sin. It is that "body of sin" which is the root of the sin problem. It entered the world by the fall of Adam in the Garden. It expresses itself in the fruit of actual sin. The "act of sin" has been defined as the "transgression of some standard which is known by the actor, the wilfull doing of that which is wrong." It was shown that there is guilt attached to acts of sin which is not true of inbred sin. The penalty for sin is death, both spiritual and physical. This is caused by the removal of the Holy Spirit in His sanctifying and verifying ministry from the race when Adam sinned. Because sin is universal death as the result of sin is universal also.
CHAPTER III

SIN AND THE FIRST CRISIS

The preceding chapter was concerned with the nature of sin. The present chapter has dealt with the remedy for sin in the first crisis experience. The Bible has referred to this experience in many ways: "Justification," "born again," "regeneration," and other terms which might have been mentioned. The concern in this chapter was not so much with the terminology as it was with what the experience has done in the lives of sinners. Lewis Corlett said,

The first crisis experience in God's program for man has been known by different terms such as "regeneration," "justification," "conversion," and the "new birth." These all indicate different phases of one experience. They are not separate steps, but explanations of what happens to an individual in what is known as the first work of grace. This experience is received by faith whereby Jesus Christ is taken as a personal Saviour.51

It has seemed to be the common teaching of theologians that adoption, justification, pardon, regeneration, or the giving of new life, and initial sanctification all occur at the same time and it is therefore impossible to separate them as far as time is concerned. But the author has considered these separately in this chapter for the purpose of setting forth more clearly the work that is accomplished in the first work of grace. This chapter has dealt with the relation of conversion to sin in three main divisions: (1) What the first crisis is; (2) What the first crisis does; and (3) What the first crisis does not do.
A. What the First Crisis is

A crisis experience. Some theologians have taught that the experience of regeneration is accomplished over a period of time. It is true that the Lord has spoken for a time preceding regeneration but there must be a crucial time when the act of regeneration is accomplished as a crisis experience in the life of the believer. It is a crisis experience when the sinner once decides to forsake his sins and follow the way of the Christ. Jesus spoke to several in the New Testament in this regard. When Jesus spoke to the woman with the issue of blood he told her to go her way in peace because her faith had saved her. (Mark 5:34). He did not say that it would be at some future date but that it had happened that very instant. In speaking to the man sick of the palsy who was let down through the roof He said, "Son, thy sins are forgiven" (Mark 1:5). He said that it was so at that present time. He spoke in the present tense meaning now. In speaking to the paralytic who was let down through the roof of the house Jesus simply said, "Son, thy sins are forgiven" (Mark 2:5). It was not a long process or something which would take place in the future, but Jesus said that it had happened right then, in that instant. Therefore it was concluded that the experience of regeneration is a very decisive crisis in the life of the penitent when he turns against rebellion and swears allegiance to the love and holiness of God.

A definite work by God. In the third chapter of John the record is given of Jesus conversation with Nicodemus who was a ruler of the Jews. Nicodemus had risen to a high place in the land but he was not
"born again." The following statement which was taken from that con-
versation has shown that it was an act which only God could accomplish.
"Except a man be born of water and the Spirit, he cannot enter into
the kingdom of God" (John 3:5). The palsied man was forgiven of his
sins because Christ pronounced it so and not because he was let down
through the roof. "Regeneration is a definite work of the Spirit
of God in the heart of man. It is the response of divine will to
the obedience of man's soul."52

Therefore the "first crisis experience" is a definite crisis
experience in the life of man. The time leading up to it may be grad-
ual but it happens instantaneously. This experience is accomplished
by God. Man meets the conditions necessary but it is really God that
does the work in the heart of man.

B. What the First Crisis Does

Since the total work of regeneration has been termed the "first
crisis" in this paper it has been the purpose in this section to set
forth the meaning of this crisis experience in relation to sin. The
following section has considered some things which this experience
does not do. This subject has been considered under the titles of
justification, regeneration, adoption, and initial sanctification.
These divisions which have been made do not mean that each of these
takes place at a separate time but that they are all included in the
one experience of regeneration. This division was made to show the
different aspects of the same experience.

Justification. This term has been defined in the introduction as
the "judicial or declarative act of God, by which He pronounces those who believlingly accept the propitiatory offering of Christ, as absolved from their sins, released from their penalty, and accepted as righteous before Him." The very term itself signifies that it is primarily concerned with the legal aspect of Christian experience.

A just person is usually considered one who is not guilty or one for whom the penalty has been cancelled. The Dictionary has defined the word as follows: "to pronounce free from guilt or blame." It was noted in the preceding chapter on the twofold nature of sin that guilt comes upon a person as the result of sins which he commits. If a person is to have free fellowship with God this guilt must be removed from the penitent sinner. This is the purpose of justification. "The act of justification removes all legal obstructions out of the way of further advancement, and faith conquers self...."

This experience is needed in the heart of every man. "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life" (Romans 5:18). "There is none righteous, no, not one; There is none that understandeth, There is none that seeketh after God" (Romans 3:10,11). "All have sinned and fall short of the glory of God" (Romans 3:23). These verses have clearly stated the condition of the sinner before God and his need of conversion as far as his relation to God is concerned. He is under the condemnation of God. Romans 8:1 shows the condition of the converted person. "There is therefore now no condemnation to them that are in Christ Jesus." The condemnation is removed in the Christian. Also it must be removed before the penitent one can have
peace with God. Therefore justification as the legal act of God is necessary.

Man must meet the conditions of this experience but it is very evident that it is a free gift of God that is not acquired by the merit of man. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access into this grace wherein we stand" (Romans 5:1,2). "Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24). "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ" (Galations 2:16). Paul said in Titus 3:7 that we are "justified by his grace." He said in I Corinthians 6:11 that "ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

Justification then is a crisis experience which is wrought through the merit and the power of Christ. In this experience man is freed from the blame and the guilt which has come to him because of the acts of sin he has committed. It was evident from the very meaning of the word that justification does not make one righteous, but it frees the person from punishment according to the law.55

The word pardon was not used in the New Testament but some writers have made a distinction between justification and pardon.56 Justification removes the guilt of sin from the penitent sinner. This is possible only because God is willing to pardon the sinner for what he has done. It has been impossible to divide the two in definition or practice. It was observed that Merrill defined justification as the removal of all legal obstructions between the sinner and God.57 He then defined pardon as the actual act of God in which
he forgave the sins of the person and the guilt was removed. This act of pardon is perfect in itself and it covers all of the acts of sin which the person had committed to that time but it is a grace which may be forfeited by the person in case of neglect.\textsuperscript{58} Since there is such a close line of distinction between these two words the author felt that it was not necessary to draw a close line of distinction between them when the work of both is accomplished in justification.

\textbf{Regeneration.} The doctrine of regeneration has been given very close attention by men of theology. The purpose in writing on this subject was not to give all of the views concerning regeneration but rather to present the Biblical view. The word itself means to generate again, produce anew, to give new life. In the writing of the New Testament this word was only used twice.\textsuperscript{59} These two references are found in Matthew 19:28 and Titus 3:5. From the reading of the first reference it does not appear that it refers to the work of personal regeneration as the author has defined it. The latter verse reads as follows: "Not by works done in righteousness which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." This text refers to the work of regeneration. The Greek word which is used here really means to "generate again." This indicates that it is the renewing of something that was lost before. J. A. Wood has defined it as "the impartation of spiritual life in the soul, in which God imparts, organizes and calls into being the capabilities, attributes, and functions of the new nature."\textsuperscript{60} The work of regeneration as it was set forth in the Bible was referred to in other
ways. To generate means to give new life. When Jesus was speaking to Nicodemus he told him that he "must be born anew" (John 3:7).

John 1:12,13 says that those who received him were "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 3:5 states that this birth takes place by the spirit. Titus 3:5 speaks of the "washing of regeneration and renewing of the Holy Spirit." The following references speak of being "born of God:" I John 3:9; 4:7; 5:4,18. From these Scriptures it has been evident that the work of regeneration is a work which is wrought by the Holy Spirit in the heart of the penitent at which time the Holy Spirit is renewed in the heart and new spiritual life is imparted to the person.

Regeneration and justification are coincident in time and they cannot be separated. Regeneration is one of the important doctrines of the Christian religion. As natural birth is an important experience in the life of every person so regeneration, the new birth, is an important event in the Christian life. It is the very beginning of life for the Christian. While the necessity of justification lies in the fact of guilt, so the necessity of regeneration lies in the fact of a depraved nature.

The necessity of such an experience lies in the fact of what sin has done to the soul. In the discussion of the twofold nature of sin in chapter two it was noted that when man sinned in the Garden it resulted in the removal of the Holy Spirit from the heart of man. The nature of God demands that the Holy Spirit be restored in the human heart. Paul told the Corinthians that the "natural man receiveth not the things of the Spirit of God: for they are
foolishness unto him; and he cannot know the, because they are spiritually judged." (I Corinthians 2:14). He also said, "The word of the cross is to them that perish foolishness" (I Corinthians 1:18). The removal of the Holy Spirit from man has deprived him of his understanding. Fellowship with God today is conditioned upon the Holy Spirit's ministry of Communion (II Corinthians 13:14). Since man lost the Holy Spirit in the fall the Spirit must be renewed before fellowship is established again. John 3:6 has shown the nature of man at birth. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The "natural man" is described as being dead in trespasses and sins, according to Paul (Ephesians 2:1,2). "In order that there may be spiritual life, there must be the impartation of life by the Spirit."63 This is the distinctive work of regeneration.

Through the study of the twofold nature of sin it was observed that one of the consequences of sin was spiritual death. It was observed that the act of justification and pardon removes the guilt which attaches to the acts of sin committed. Regeneration deals more with the condition of spiritual death which results as the consequence of sin. Paul said "If any man be in Christ, he is a new creature" (II Corinthians 5:17). Paul also declared, "that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Romans 6:4). He also said that those who were dead in trespasses and sins are quickened. (Ephesians 2:1). These verses and others show that regeneration brings new life to the soul. If new life has been brought to the soul it was logically concluded that the reign of death has been broken.
Therefore if the reign of death was broken in the heart, which has come as the result of sin, then man has victory over sin itself.

Mr. Wesley has made a very good analogy in this connection between natural and spiritual birth.

Mr. Wesley points out the analogy between the natural and spiritual birth as follows: 'A man being spiritually born again, bears a near analogy to the natural birth. Before a child is born, it has eyes, but does not see; ears, but it does not hear. It has a very perfect use of any other sense. It has no knowledge of anything, nor any understanding. To that existence we do not give the name of life. It is only when a child is born that it begins to live. He then begins to see the light, and the various objects which surround him. His ears are opened and he hears sounds. And all the other senses begin to be exercised upon their proper objects, and he breathes and lives in a manner, very different from what he did before. In like manner, before a man is born of God, he has eyes, but in a spiritual sense does not see. Hence he has no knowledge of God, or of the things of God, either of spiritual or eternal things. But when he is born of God the eyes of his understanding are opened. He sees the light of the knowledge of the glory of God. He is conscious of a peace that passeth all understanding, and feels a joy unspeakable and full of glory. He feels the love of God shed abroad in his heart by the Holy Ghost which is given to him. And all his spiritual senses are exercised to discern spiritual good and evil. Now he may be properly said to live: God having quickened him by his Spirit, he is alive to God through Jesus Christ.'

Adoption. In the introduction to this work adoption was defined as "the declaratory act of God, by which upon being justified by faith in Jesus Christ, we are received into the family of God, and reinstated in the privileges of sonship." Dr. Wiley has also made the following statement of comparison. "Justification removes
our guilt, regeneration imparts spiritual life, and adoption actually receives us into the family of God. The word adoption was used only five times in the New Testament but there are other references which imply its meaning.

Probably the clearest passage and the most complete one has been given us in Romans 8:14-17 which is as follows:

For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself heareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

That Paul was speaking to Christians was implied in the twelfth verse when he spoke to them as "brethren." He also made the statement in the first verse as though he were talking to Christian people.

"There is therefore now no condemnation to them that are in Christ Jesus." The result of the fall and the consequences of sin was that man was deprived of the Holy Spirit and therefore lost his relationship with his Father. In the study of the doctrine of regeneration it was noted that in this act the Holy Spirit, is restored to the heart of man when he is "born of the Spirit." It has been observed that none of these experiences may be received without obedience on the part of the sinner. Therefore if the sinner has been obedient and has been born again it logically follows that he is adopted into the family of God. According to the passage quoted above from the
eighth chapter of Romans a man living after the things of the Spirit is adopted into the family of God. This also teaches that if man fails to walk after the things of the Spirit after he has been adopted that he will lose his standing as a son of God. The relation as an adopted son is one which may be forfeited if the son does not follow after the Spirit of God. This passage from Romans also teaches that one must have the assurance that he is a child of God. "His Spirit beareth witness with our spirit." He has given to man the direct assurance and witness to the work by speaking directly to the spirit of man. Paul stated in Galatians 4:5 that the act of adoption is a logical and a necessary part of the plan of redemption. "That he might redeem them that were under the law, that we might receive the adoption of sons." This verse has set forth the idea that if Christ has redeemed us and we accept this redemption then we are adopted into the family of God.

Adoption then is an act of God's free grace in which he takes the regenerated person into the fellowship of the saints in the family of God. This work is the same in time as justification and regeneration but yet it is an act of God. In justification God takes the sinner into his favor; in adoption he takes him into his heart.

Initial sanctification. The word "initial" in this title was used to convey the idea of something started or that which is partially completed but as yet it is not entire. Dr. Wiley has considered conversion as containing a four-fold blessing. (1) Justification as forgiveness in the mind of God. (2) Regeneration as the impartation of a new nature. (3) Adoption as giving the privileges of heirship. (4) He also included initial sanctification.
Defilement attaches to sinful acts as well as guilt. This initial cleansing must be concomitant with the other blessings of this work of grace if the sinner is to be freed from both the guilt and the acquired pollution of sin. The evidences which this author has found in Scripture concerning this subject have been few but this does not undermine the teaching in the least. Paul apparently spoke of an initial cleansing in I Corinthians 6:11. "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." He spoke of sanctification as being co-existent in time with the act of justification. He spoke of what had taken place in past time; "ye were." In the third chapter of this book he spoke of them as being yet carnal, they had jealousy, and strife, and they walked after the manner of men. (3:2,3). Therefore these people were not completely free from sinful tendencies. They were not entirely sanctified.

As justification is the negative aspect of conversion, so initial sanctification is the positive aspect. The former removes the guilt of sin while the latter removes the acquired pollution of sin. It was regarded by Paul as a free gift of grace received at the beginning of the Christian life. Paul spoke of the body of the believer as being the temple of the Holy Spirit. (I Corinthians 3:16). The acquired pollution which has come as the result of acts of sin has been taken away because of this need.

It was concluded that initial sanctification is accomplished at the same time as justification, regeneration, and adoption, yet it is distinct in its work. It is the cleansing of the life of that acquired pollution which comes from the acts of sin. It is that
acquired pollution for which man is guilty. This experience does not cleanse the heart from inbred sin as was seen in the case of the Corinthian church.

C. Summary

It has been very evident that the "first crisis experience" is a definite crisis in the life of man. The amount of time leading up to the experience may be varied but the actual experience is instantaneous. This experience is accomplished by God and it is a complete work in itself. Man must meet the necessary conditions but it is really God who does the work in the heart of man.

Justification is a crisis experience which is wrought through the merit and the power of Christ. In this experience man is freed from the guilt and the blame which has come because of sins he has committed.

Regeneration is that work of God in the heart in which the Holy Spirit begets new life to the soul, the Holy Spirit is restored, and man becomes a new creature. This experience is as necessary to the Christian as natural birth is to the child. It is the beginning of the Christian life. The withdrawal of the Holy Spirit from the heart of man, which was a result of sin upon the human race, has made this experience necessary.

Adoption is that act of God in which he takes the regenerated into the fellowship of the saints in the family of God. This work is coincident in time with justification and regeneration but it is a distinct act of God.

Initial sanctification is the cleansing of the life from all
acquired pollution which has come as the result of the acts of sin. This experience does not cleanse the heart from inbred sin as was seen in the Corinthian Church.

A very concise and timely summary of this subject has been given by Dr. Wiley.

The concomitant blessings which make up conversion as a first work of grace, are (1) Justification as an act of forgiveness in the mind of God; (2) Regeneration as the impartation of a new nature; and (3) Adoption as the assurance of the privileges of heirship. He also defined initial sanctification as the cleansing of the believer from that defilement which is acquired through actual sin.
CHAPTER IV

SIN IN THE REGENERATE

The preceding chapter has been written to show what actually happens to sin in the life of the penitent sinner in the act of "regeneration." It was found that sins are forgiven and the guilt of sin is removed from the sinner in justification and regeneration. He is restored to fellowship with his Heavenly Father and is called a son. In this act of regeneration the person is also initially sanctified in the sense that he has been cleansed of the acquired pollution which has come as the result of his own acts of sin. This is a complete work and it is an instantaneous work by faith. Most schools of theology would agree thus far. Therefore the question, "Does the act of regeneration completely deliver and cleanse the person from all inbred sin or does sin still remain in the life of the believer after he has been justified?" Jesus said, "Blessed are the pure in heart for they shall see God." The question is really whether one is made completely pure in the act of regeneration or is he to expect something beyond, either in this life or at death, which will align him with the verse just quoted.

It was the purpose of the following chapter to examine the Scriptural evidence of sin in the regenerate. This chapter sets forth the condition of the disciples, the Corinthian Church, and Thessalonian Church, those addressed in the Epistle of James, and the Ephesian Church following their regeneration experience. By examining the condition of these people following regeneration the
Scriptural teaching on the subject of "Sin in the Regenerate" was discovered. Each example has shown the fact of their having been regenerated and, then has dealt with the condition of the heart which revealed sin as a condition in the life.

A. The Disciples

There seems to be little question but that the day of Pentecost was a great day in the lives of the disciples and in the life of the church. The birthday of the church is usually dated from this day. They had tarried in Jerusalem waiting for this event to take place. In order to get a full picture it was necessary to go back of this experience to learn of their regeneration experience.

There is no record in the Bible as to the exact time the disciples were regenerated. However, many places definitely tell that the disciples were regenerated men before the time of Pentecost. One of the best proofs for this fact was taken from the testimony of Christ himself. Although Christ was praying for his disciples at the time, the great prayer which he uttered in the Garden of Gethsemane as recorded in the seventeenth chapter of John is an excellent account of their spiritual condition at the time. Jesus speaks of the disciples as his own possession in the sixth verse. "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word." Jesus was undoubtedly referring to the disciples. He acknowledged the fact that they had been given to Him out of the world. He was not ashamed of them. Not only had they been given to Him but they had been faithful in that they had "kept thy word." Verse eight also
says that they received the words and realized that Jesus had come from the Father. The last chapter showed that a part of the work of regeneration was adoption when we actually become a child, a possession of the Father. Christ testified in the ninth verse that they belonged to the Father: "They are thine." Christ was pleased with the disciples to the point that he was glorified in them (verse 10). Remembering the accounts of Jesus cleansing the temple, rebuking the Pharisees, and casting out demons was very evident that Jesus did not tolerate sin. He was a man who "knew no sin." As this passage has been examined it was very evident that these were regenerated men at this time. Jesus would not call a sinner his own. Scripture testifies to the fact that Jesus did not glory in sin and yet he was "glorified in them." There is no record in the Bible where Christ claimed sin as his own possession or the possession of the Father. Therefore these men must have been regenerated men. They must have been born again men because they were not of the world.

However this is not the only evidence of the fact of their regeneration. The following verses are taken from the lives of the disciples as Jesus ascended into Heaven.

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God. 14

This account does not portray the action of a sinner. But if they were not converted men, then all of the foregoing was said of sinners.
The third chapter of Saint John tells us that a person who is not born again cannot even see the kingdom of God. Yet these disciples could rejoice because they had been told that their names were written in heaven (Luke 10:20). Christ had called them to preach; they had been given power to heal and to cast out demons. Christ did not commission those who were not followers of his way of life.

"But as many as received him, to them gave he right to become the children of God, even to them that believe on his name" (John 1:12). The disciples had received Christ and Christ had received them. They had believed on his name in the full. Therefore, it must be concluded that the disciples were regenerated in the full use of the word before the time of Pentecost.

Since the disciples were regenerated men at this time, the question arises, "Were they free from sin at this time?" One of the first signs of sinful tendency in their lives was found on the way to Capernaum. They had been reasoning with themselves as to who should be the greatest (Mark 9:33-35). They had an unholy ambition or desire. The disciples were selfish men. James and John wanted the request granted that one of them should sit on the right hand and the other on the left in the kingdom of Heaven. Mark 9:38 stated that they seemed to have a clamorous or sectarian spirit. They were jealous men. "They began to be moved with indignation concerning James and John" (Mark 10:41). Luke 9:51-55 gives the account of the Samaritans rejecting Jesus. James and John resented what they did and would have called down fire from Heaven to consume them but Jesus rebuked them. One of the greatest evidences of sin
in their hearts was that of doubt and unbelief as expressed in Matthew 17:19-21 and many other times in their lives.

On the basis of Scripture it has been concluded that the disciples were regenerated men before this time when they were living with the Lord on earth. It was also found that they had unholy ambitions and tendencies in their lives following this experience of regeneration. They had not been completely delivered from sin.

B. The Corinthian Church

The next group studied was the Corinthian Church. The findings in this chapter have been based largely upon the findings in the Corinthian letter itself.

In the opening of this letter Paul made it very clear as to the type of people to whom he was writing. He was speaking to "the church of God which was at Corinth, even to them that are sanctified in Christ Jesus, called to be saints" (I Corinthians 1:2). In verse four he also spoke very highly of their possession of the grace of God. He addressed them as "brethren" in the tenth verse. In verse thirty of this first chapter he spoke of them as in "Christ Jesus." If these people possessed the grace of God, if they were in Christ, and if Paul called them his brethren, it seems undeniably true that they were born again people. Paul was not known to have called a sinner his brother in this sense. Neither did he class unregenerate people as members of the church.

Furthermore they had been enriched in Him and the testimony of Christ had been confirmed in them. (I Corinthians 1:5,6). Verse nine of this same chapter seems to indicate that they had also been
called into the fellowship of Jesus Christ before this time. It is not possible for sinners to have the testimony of Christ within them without regeneration, nor is it possible for them to have any fellowship with Christ.

Another significant fact here stated is, that the members of this Church were "babes in Christ." "To be in Christ" is to be a 'new creature'. To be a 'babe in Christ' is to be a 'child of God'; 'and if children, then heirs; heirs of God, and joint heirs with Jesus Christ.' Can such persons be other than Christians?"??

Upon the basis of the preceding evidence the people Paul addressed in this letter were born again people. They were not regenerate nor were they backslidden. If this had been true they would not have had the high standing in Christ which they possessed.

The next consideration was whether they still possessed sin after having been regenerated. What were the sins of these people at that time? The first thing noted was that they had not conquered their selfishness. This had produced "divisions" (I Corinthians 2:10) and "contentions" (2:11) among them. Some were saying they were of Apollos, others of Cephas, and others of Paul. They were not willing to receive their ministers when they came to them. It seemed they were interested in one particular person they liked and not the cause of the Lord as their primary interest. Rather than saying that they were all "of Christ" some of them had lost their goal over their own selfishness. Yet Paul did not class them as unregenerate men because of this selfishness, but rather the contrary. In the very same paragraph he spoke to them as "brethren." Rather than speaking of them as unregenerate, he called them "babes in Christ."
Probably the greatest statement Paul made about these people if found in I Corinthians 3:3. "For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men." Two of the greatest evidences of their sinful condition were jealousy and strife. Some of them were jealous because they had received another minister. They were jealous because another man had taken his place. This jealousy had also resulted in strife among them. They had carried their jealousy so far that they had actually caused strife to arise among them over these matters. Paul divided the people into three main classes in these verses: 1. the natural man, or one that receiveth not the things of the Spirit of God; 2. the carnal man, or one who was still a "babe in Christ"; and 3. the spiritual man, or one who "judgeth all things, and himself is judged of no man."78

Another thing Paul was apparently concerned about was their lack of hatred for sin. "Put away the wicked man from among your- serve" (I Corinthians 5:14). This whole passage beginning with the ninth verse was Paul's admonition to the Christians concerning their attitude toward those sinners who were there in their company. These sinners had no right to be in a Christian group. Verse six indicated that they were glorying in the fornication in their midst which Paul says "is not good."

These people were "brethren," "sanctified in Christ," "called to be saints," they were "in Christ Jesus," "the testimony of Christ" was confirmed in them. "If any man be in Christ, he is a new creature: old things are passed away; behold they are become new" (II Corinthians 5:17). These people to whom Paul wrote were born again people. But
they still possessed elements of sin in their lives: divisions, contentions, jealousy, strife. Sin had not been completely done away in the act of regeneration for they were "yet carnal."

C. The Thessalonian Church

This study of the Thessalonian church has been concerned primarily with the first letter to them.

In chapter one he describes the result of their having accepted Jesus Christ as their personal Saviour. He approves of their life and conduct so much that he states: "So that ye were ensamples to all that believe in Macedonia and Achaia." The news of their turning from idols, their labor of love, work of faith, and patience of hope had spread widely until it became easier for Paul to tell others of what God could do. 9

The gospel of Christ came "not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance" (verse 5). They had become "imitators of us, and of the Lord" (verse 6) "so that ye became an ensample to all that believe in Macedonia and Achaia" (verse 7). Chapter two has majored on their close relationship to Paul. He speaks of them in verse eight as "very dear to us," in verse twenty he said "Ye are our glory and our joy." Quite a little was said about their faith in the third chapter. (verse 2, 5, 6, 10). Could all of this have been said of unregenerate men? Does an unsaved person have faith in God? Do they become an ensample to believers? There is no record where Paul gloried in sinful man after he was saved. Therefore, he could not have gloried in them had they been unregenerate men. Paul wrote this letter to the Church of Thessalonica which was in a good state spiritually.
They were born again people. They had a true and a living faith in God.

People have said that since they were in such a high state spiritually, they had been completely delivered from sin and it was no longer a problem to them. Though Paul did not say much in the letter about their sin, sufficient was said to indicate that they possessed some sinful desires after they had been regenerated. These instances have been noted in the following section.

I Thessalonians 4:3 tells us that it was the will of God that they be sanctified that they might abstain from fornication. Paul realized the background from which they came and knew that there was this great temptation to resort back to old practices. In the next verse he told them that they should know how to "possess himself of his vessel in sanctification and honor" (verse 4). This verse seems to imply that this was something which they were not doing in their own group. He desired that they should not do it in the "passion of lust" (verse 5). Much of what they had been doing had been done that they might fulfill their own lusts rather than do it for the glory of God. Paul also admonished them that "no man transgress and wrong his brother in the matter." (verse 6). They had evidently been doing these things without thought of their brother's welfare as long as they met their own needs. He also exhorted them to "study to be quiet, and to do your own business." (4:11). These references have shown that these people at Thessalonica to whom Paul was writing had these evil tendencies which were not in harmony with a true Christian life.
In summarizing the condition of the Thessalonian Church it has been shown that they were "born again" Christians to whom Paul was writing. They were in a good state of grace as far as regeneration was concerned. Yet they had evil tendencies within their ranks that would indicate that they had not been completely delivered from their bondage to sin.

D. Those Addressed in the Epistle of James

This Epistle was written by James to Jews who were of the Dispersion. The author has found that it was written to not just Jews but to Christian Jews. Jews who were born again. This was true because of the things which James said about them. James spoke of them eleven times in this epistle as brethren. Once he went even farther and called them "my beloved brethren" (1:16). It would not have been logical for James, who was a devout Christian, to have called unregenerate men his brethren, much less his "beloved brethren."

Furthermore he spoke of their faith in 1:3 as working patience. In 5:16 he told them the following: "The supplication of a righteous man availeth much in its working." He spoke in the previous verse of how they could pray in faith and they would be healed of sickness. This is not possible in the case of unregenerate people. These people to whom James wrote were regenerated men but were they freed from sin?

There are many references in this epistle which have revealed their sinful condition even though they were regenerated people. First of all, there was doubt among them as described in 1:6,7. From the context it is evident that they had been asking from the
Lord but yet they doubted if what was asked would really come to pass. James said in the seventh verse, "for let not that man think that he shall receive anything of the Lord." They were doubting God's promises. James said they were double minded men. (1:8). They were unstable in all their ways.

The second indication of sin in their lives was the fact that they were blaming God for temptation. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man" (1:13).

Chapter 2:1-13 has shown the third indication of a sinful heart. They were holding the faith of Jesus Christ in their lives but they were holding it in respect of persons. (2:1). They were making distinctions between the rich and the poor. They had been honoring the rich when they came near and as a result they were excluding the poor people. They were rebuked for this by James. He showed them that in so doing they were not obeying the law of God.

In the fourth place he implied in 3:14 that they had been factious and there was jealousy in their hearts. This heart condition had caused them to seek a wisdom which is not from above but one which was earthly, sensual, and devilish. (3:15). This had caused much confusion in their lives and actions. This was definitely a sinful tendency to forsake the wisdom of God and seek the wisdom which is of the earth.

The fifth thing said about these Christian brethren was that they had been speaking against their brother. They had been judging their brother. The command of Christ was to "love thy neighbor as thyself" but they were setting themselves up as a judge instead. In
this sense they were trying to take the place of God as the great lawgiver and judge.

The last thing mentioned in this respect was that they were glorifying in their vaunting or their boasts (1:16). They were a people who delighted in vainglory. James told them in the same verse that all such glorifying is evil. "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (1:17). They had known what was right. They knew what they should have done. Yet they were glorifying in themselves. This was definitely a sinful tendency which they possessed in their lives after regeneration.

These people to whom James wrote had sinful tendencies in their lives which were not in harmony with the Gospel. They were doing things for which James had to scold them. James did leave sufficient evidence to show that they had been regenerated before this time.

E. The Ephesian Church

In writing to the Ephesian Christians Paul made it very plain at the beginning of the letter that they were born again Christians. He addressed the letter to "the saints that are at Ephesus, and the faithful in Christ Jesus" (1:1). In verse thirteen of this same chapter he made the following statement. "In whom ye also, having heard the word of truth, the Gospel of your salvation, — in whom, having also believed, ye were sealed with the Holy Spirit of promise." This could not have been said of unregenerate people. He spoke of "having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints" (Ephesians 1:15).
In 2:19 Paul spoke of them in a more intimate way. "So then are ye no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God." Paul was a Godly missionary. He was a man who truly loved the Lord. He could not have made such a statement as the one just given to any one but Christians. These statements prove that these people at Ephesus to whom Paul wrote were "born again" Christians. They were regenerated.

The letter to the Ephesians did not indicate that there was necessarily anything wrong in their group. However, there are indications in the book that there was a lack in their faith and their experience. First of all, there was a weakness implied in the matter of their faith and love. This is shown in 3:16-19.

That ye may be strengthened with power through his spirit in the inward man; that Christ may dwell in your hearts by faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the length and breadth and height, and depth, and to know the love of Christ which passeth all knowledge, that ye may be filled with all the fulness of God.

He was admonishing them to put away their doubts and fears that they possessed and to trust fully in the Lord. Paul also desired that they might know the love of Christ which passeth all knowledge and understanding.

Another indication of their need for instruction was found in Ephesians 4:17-24. Paul used the example of the Gentiles and their walking in the vanity of their minds. He then admonished the Ephesian Christians "That ye no longer walk as the Gentiles walk, in the vanity of their minds" (Ephesians 4:17). Surely vanity was not listed as one of the fruits of the Spirit. Paul encouraged them to avoid it.
"Put away as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; that ye be renewed in the spirit of your mind!" (Ephesians 4:22,23). This was said to born again Christians of the Ephesian Church. They were admonished to put away the old man that waxeth corrupt after the lusts of deceit. This seems to mean that until this time they had not been freed from the old nature. They had not been freed from original sin. Had they been free, surely this condition would not have existed in their lives.

While nothing was said from the standpoint of ethics to indicate they possessed a carnal heart after they were regenerated, the evidence is sufficient to show the fact that there was a lack in their experience. Ephesians 4:22,23 shows that they still possessed the "old man" or the carnal nature. Therefore, these Christians did not possess a pure heart at this time. They had not been delivered from inbred sin or what was called "sin as a condition" to distinguish it from sin as an act.

F. Present Day Teaching

In the preceding sections of this chapter the conditions of the people of the early church were studied to determine if there was sin remaining in the lives of regenerate people. These regenerate people still possessed a sinful condition. This is not only a Biblical teaching but it is also found to be the teaching of many of the churches of today. The statements of faith as found in the Disciplines of three churches to show that this is a present day teaching were quoted in the following sections.
Nazarene. The following is their statement of the doctrine of entire sanctification as quoted from their manual.

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

According to this statement a person is made free from original sin at a time after they have been regenerated. Therefore, a person who is regenerated, but not entirely sanctified, does possess a sinful condition.

Evangelical United Brethren. The following two quotations are taken from the Book of Discipline of the Evangelical United Brethren Church. The first quotation is taken from the statement of faith of the former United Brethren in Christ and the second one is from the former Evangelical Church.

We believe that entire sanctification is the work of God's grace, through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts from sin, and are enabled to live unto God, and to follow holiness, without which no man shall see the Lord.

Entire sanctification is a state of righteousness and true holiness, which every regenerate believer may attain. It consists in being cleansed from all sin, loving God with all our heart, soul, mind, and strength, and loving our neighbor as ourselves. This gracious state of perfect love is attainable in this life by faith, both gradually, and instantaneously, and should be earnestly sought by every child of God. But it does not deliver us from infirmities, ignorances, and mistakes which are common to man.

These statements of faith have likewise shown that this church believes that entire sanctification is an experience which can be
sought only by the regenerate person. It has been observed also that this statement has declared that this act delivers the person from all sin. If this experience delivers from all sin there must have been sin in the regenerate from which to be delivered. Therefore, this statement of faith has taught that the regenerate person still possesses a sinful condition until he is entirely sanctified.

Free Methodist. They have maintained that a regenerate person possesses a sinful nature after he has been regenerated.

Justified persons, while they do not outwardly commit sin, are nevertheless conscious of sin still remaining in the heart. They feel a natural tendency to evil, a proneness to depart from God and cleave to the things of the earth. Those who are sanctified wholly are saved from all outward sin - from evil thoughts and tempers. No wrong tempter, none contrary to love remains in the soul. After a soul is cleansed from all sin, it is then fully prepared to grow in grace.33

The Free Methodist Church has very clearly stated that they believe that the justified person still possesses sin in the heart. This would logically mean that they have not been delivered from all sin. They believe a person who is justified feels a tendency to do evil in his members although he may not outwardly commit acts of sin. Therefore they believe a person is not cleansed from all sin at the time of conversion.

C. Summary

In the examples of the disciples, the Corinthian Church, the Thessalonian Church, those addressed in the Epistle of James, and the Ephesian Church there was sufficient evidence to show that these people were regenerated before this time. They were born again.
But the Scriptures very clearly show that they possessed evil tendencies and ambitions at this time which were not in harmony with the holiness of God. S. J. Camertsfelder has made a good summary of these tendencies in the following paragraph.

We gather then from the reading of the Scriptures and the doctrinal standards of the church, that the remains of the carnal nature in the believer, to be removed in entire sanctification, consist of malice, envy, self-will, lack of resignation to the will of God, yielding either voluntarily or negligently to the temper, evil affects and desires, uncleanness and covetousness. These and other terms are used to describe the carnal nature.

Upon the basis of the evidence found in these New Testament examples it was concluded that the believer is not cleansed from the carnal nature or "sin as a condition" at the time he is born again. Neither is the believer completely filled with the Spirit as the definition of initial sanctification has shown a person possesses the Holy Spirit at conversion but not in his fullness. A person cannot be completely filled with the Spirit until he has been completely emptied of sin.

This teaching concerning sin is the regenerate is also confirmed in the teachings of the churches of today. The Nazarene, Evangelical United Brethren, and the Free Methodist churches were cited to show that churches believe this teaching at the present time. Others could have been added had it been necessary.
CHAPTER V

SIN AND THE NEED FOR A SECOND CRISIS

The preceding chapter showed that when a person is regenerated they are both forgiven of past sins and they are initially sanctified. It was also very evident that they possessed a sinful nature after their conversion. Therefore, it was concluded that this experience of full holiness does not take place at the time of regeneration. Since they were in possession of sinful tendencies after regeneration it was concluded that this experience must take place after regeneration.

It was the purpose of the present chapter to present the nature of this experience and also consideration was given to the time it takes place in the heart of the believer. In section one the author has shown that this is a crisis experience which happens instantaneously. Next the author has shown the demand of God that all men should be holy. Section three was concerned with the second crisis and its nature, both what it is and what it is not. The last part of the chapter considered when this experience takes place, whether it is in this life, at death, or after death.

A. A Crisis Experience

The question which has been asked by many is whether this experience is a crisis experience or whether it is simply a growth process by which they become more holy all of the time. C. W. Ruth made the following distinction.
The use of this term - second work of grace - would not only suggest that sanctification is an experience received subsequent to Justification, but would at once indicate that men could not attain the same by growth, seeing it is a "work of grace" - a divine act-wrought in the heart of a believer. No one can grow into the experience of Justification or Regeneration, because it is a something God must do for us, and in us, so it is with the experience of sanctification, seeing it is a second work of grace, divinely wrought.\textsuperscript{85}

When Jesus commanded the disciples to go to Jerusalem and tarry until they had received the Holy Spirit they were not to tarry all of their lives or until they had grown into some experience. "And they were all filled with the Holy Spirit" (Acts 2:4). This was not a continuous process but it was an instantaneous act of God's grace. It was true that they had been growing in grace for a long time before this but they did not grow into the experience. This was further evidenced in the prayer of Jesus for his disciples, "Sanctify them through thy truth" (John 17:17). The grammatical construction of the Greek word for "sanctify" in this verse is aorist, imperative, active.\textsuperscript{86} This would signify that it was to be an instantaneous act, something to be done immediately.

Further evidences of the fact that this is a crisis experience were found in the book of The Acts. It was very true of the Samaritan Church. Two different evangelists had been there, two different meetings had been held, and two distinct results were obtained. The record says that when Philip preached to them they believed and were baptized. (Acts 8:12). They had been born again. After this Peter and John preached to them a further work of grace which was evidenced by Pentecost.\textsuperscript{87} "They laid their hands on them and they received the
Holy Spirit" (Acts 8:17). This was an experience which happened in an instant of the laying on of the hands and it happened after they had been converted. The people even testified to the fact before Peter and John left the city. "This incident clearly outlines God's method in the plan of salvation of directing men in two distinct experiences of Christian grace." 88

In the nineteenth chapter of Acts is found the conversion of about twelve men at Ephesus. They were called disciples (vs. 1), they had believed (vs. 2), they had been baptized (vs. 3), and were therefore born again Christians. "And when Paul had laid his hands on them, the Holy Spirit came on them" (Acts 19:6). The Greek construction of the verb for came is aorist, indicative which means it happened in an instant, at that very moment, and it was therefore an instantaneous experience. 89

The exhortation to the Ephesians in the Epistle to them was "be filled with the Spirit" (Ephesians 5:18). The Greek here is written in the present, imperative. 90 This indicated it was something which was to happen then and it was something which was necessary. Paul, in his letter to the Thessalonian Church made the following statement. "And the very God of peace sanctify you wholly" (I Thessalonians 5:23). The verb sanctify was written in the aorist tense in the Greek which means it was to happen in an instant of time. 91 The Apostle John used the aorist tense in his first Epistle, "cleanse us from all unrighteousness" (I John 1:9). It was to be an instantaneous act. 92 Amos Binney has agreed with the statement of Scripture. "But entire sanctification is that act of the Holy Ghost whereby the justified soul is made holy." 93 An act is something which cannot be
grown into but it comes instantaneously. The definition of entire sanctification used at the beginning of this work has shown that it is a definite act and therefore it is a crisis or instantaneous experience.

It was seen that the experience of entire sanctification is not received by growth. There may be a period of growth preceding the experience which may be necessary for preparation. But Scripture has testified that it is an instantaneous act in the heart of the born again person.

B. Demand for a Second Crisis

The discussion of this section dealt with the Scriptural demand of God that all men should be holy. The demand for a second crisis has become a necessity because of the twofold nature of sin. In chapter two it was shown that sin has a twofold nature; sin as an act, and sin as a condition of the heart. The third chapter showed that the work of regeneration takes care of the sin as an act, but chapter four has shown that these regenerate persons still possessed a sinful bias. If sin has a twofold nature, then must likewise be a twofold cure. The very holy nature of God has demanded that this sinful bias be removed.

In chapter four several New Testament examples were cited to show that there is a sinful condition remaining in the life of the regenerate. From these same examples it was also evident that they were admonished to go on to something greater. Jesus prayed in the Garden that the disciples might be sanctified. (John 17:17). Paul brought a strong condemnation against the Corinthian
Christians but before he finished writing to them he gave them the remedy for their problem. "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1). Paul showed the Ephesian Christians what they were doing that was not pleasing to God but he also told them that they could "put on the new man, that after God hath been created in righteousness and holiness of the truth" (Ephesians 4:24). The Epistle to the Thessalonians very clearly showed them the remedy for their sin problem. "For this is the will of God, even your sanctification" (I Thessalonians 4:3).

"Blessed are the pure in heart; for they shall see God" (Matthew 5:8). "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matthew 5:48). In His great prayer Jesus spoke of God as "Holy Father." "Be ye holy; for I am holy" (I Peter 1:16). These references and many others showed that God is a holy God. The regenerate does not possess a holy nature. Since God demands that man be holy this experience becomes a necessity to the life of every man.

Man is required to be holy before God. Since this experience does not come at conversion, God demands a second crisis experience in the heart of the believer subsequent to regeneration.

C. Nature of the Second Crisis

In the following section the nature of this experience was considered. First, the experience was discussed as to what it is not. Then, a discussion was given of what it is. Many false claims and accusations have been made at this very point on the doctrine of entire sanctification. Therefore the purpose was to discover the Biblical
teaching in this respect.

What it is not. The Bible has very definitely taught that this experience does not give freedom from temptation. Christ was tempted in all points like as we are and yet without sin. "There is no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with every temptation make also the way of escape, that ye may be able to endure it" (I Corinthians 10:13). This passage very clearly showed that temptation is something from which a person cannot be delivered but God has promised to give us the power to overcome it. Dr. Wiley has made the statement that temptations are necessary to the probationary state of man. Even John Wesley did not teach that man could be freed from them. "Wesley says: 'There is no such perfection in this life as implies an entire deliverance from manifold temptations.' "

Entire sanctification does not mean Adamic perfection. Wiley said, "Man was made a little lower than the angels, and doubtless in his pristine state, possessed a perfection unknown to man in his present state of existence." It has been observed that this perfection is according to the capacity of man and not according to the capacity of a glorified saint. The author found in the former chapter on the nature of sin that physical death came as a result of the fall of the race. This is something which has passed upon all men. This is but one example of the reason why this could not be Adamic perfection. Man cannot be delivered from physical death.

Entire sanctification is not angelic perfection. It was remembered that holy angels are unfallen beings and as a result they
have retained their native faculties unimpaired. This is not true with man; his native faculties have been greatly marred by sin. Holy angels are not liable to mistakes; therefore they have a perfection which is not known to man.\textsuperscript{98} This is not possible for man as noted in the next paragraph.

This experience of holiness does not give to man perfect knowledge. Completeness in all of the will of God does not involve perfect knowledge and freedom from misjudgement and mistake.\textsuperscript{99} The will of man was defaced in the fall thus causing the possibility of wrong opinions which led to bad judgment and a wrong attitude of the affections. But the experience of holiness or entire sanctification is an experience which reduces the possibility of mistakes to a minimum. The presence of the Holy Spirit in a pure heart is the greatest assurance there is against false judgment but it will not completely deliver from mistakes.

Entire sanctification does not mean sinless perfection. By this expression it was meant that once the experience of holiness has been attained it may be lost. A person may commit sin but they need not and should not. It has been said that this experience is the closest thing to eternal security there is although it does not mean this. "Wesley said, 'By perfection I mean, humble, gentle, patient, love of God and our neighbor, ruling our tempers, words and actions. I do not include an impossibility of falling from it, either in part or in whole.' "\textsuperscript{100} It has also been noticed that Wesley avoided the use of the expression "sinless perfection."\textsuperscript{101} Lowry said, "Perfect salvation from sin does not comprise such an exemption from physical evil and infirmity as belonging to the parents
of our race in their primitive state. As long as man is living in his physical body there will always be the possibility of a person sinning. This state of grace does not convey the impossibility of a relapse into sin and final apostasy but it need not be so. The course of this study did not discover a single author who taught that this experience of entire sanctification is an experience which removes all possibility of sinning and makes a person forever secure regardless of what he does but they have all seemed to agree that this is the nearest possible approach to eternal security.

What it does. Many false claims have been made for the experience of entire sanctification. It has been the purpose of this section to set forth what the experience actually does to the heart and life of the individual. The first thing that this experience does is to free from sin or the "carnal nature." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Stephen White made the following observation.

Cleansing in the New Testament comes from a very definite Greek term. It could not have indicated suppression rather than destruction or eradication. It is the same word that was used in connection with the healing of leprosy. Certainly it did not mean counteracting or holding down the disease there. It meant that the leprosy had been destroyed, the leper was healed (Matt. 1:3; 10:8; 11:5; Mk. 1:42, Lk. 4:27; 7:22; 17:14; 17:17; I John 1:7). 103

Some of the terms that were used in the New Testament would indicate that this experience frees from sin. Such words as "mortify" (Romans 8:3; Colossians 3:5), "crucify" and "crucified" (Galatians 6:14; 5:24; 2:20), and "destroy" (Romans 6:6; I John 3:8) indicate
that the body of sin is not suppressed but that it must be de-
stroyed or eradicated.

Daniel Steele in a significant passage
as to 'inward holiness' or entire sanctifi-
cation writes thus: 'If this is not the
doctrine of the New Testament, Christ's miss-
ion is a stupendous failure, because he does
not destroy the works of the devil, and per-
flect holiness is impossible in this world
or that to come.'

It was the mission of Christ to bring complete deliverance
from sin to those who would meet the conditions. "Blessed are the
pure in heart, for they shall see God." "Be ye holy, for I am holy."
"Be ye therefore perfect, even as your Father in heaven is perfect."
These standards would not have been upheld as the ideal if it were
not possible for man to reach them by God's help. From these Scrip-
ture verses it was evident that one of the foremost aspects of the
experience of entire sanctification is the cleansing of the heart
from sin. Freedom from sin is God's highest goal for man.

The author has considered the negative aspect of the exper-
ience. But the experience of entire sanctification is the time when
the believer is filled with the Holy Spirit. It spoke of the disci-
ciples in their sanctification experience that "they were all filled
with the Holy Spirit" (Acts 2:4). It was said of the Ephesian Church
that they "received the Holy Spirit" (Acts 9:17). "The Holy Spirit
came on them" in reference to the Samarian Church when Paul laid
his hands on them" (Acts 19:6). There is little question but that
Paul was admonishing them to be sanctified. They had already been
regenerated before this time. It was observed here that entire sancti-
fication and the baptism of the Holy Spirit are different phases of a
single act. Those who would separate these two usually become advocates of a third experience and other forms of fanaticism. The two main thing which the experience of entire sanctification does are to cleanse the heart from the carnal nature of inbred sin and to fill the heart with the Holy Spirit.

D. Time of the Crisis

Thus far it was observed that this experience of entire sanctification is a crisis experience, God demands it, and that it is received by faith. This division has been concerned with when this experience is received. It was said previous to this that it is received after regeneration. Most faiths have agreed that it does not take place at regeneration. There has been great disagreement as to when the experience does occur. Some say it takes place by a gradual process, some say at death, others say it takes place through purgatorial fires. The following are the five theories which have accompanied this doctrine. These theories have been very concisely presented in the following statements taken from the writings of C. W. Ruth.

There are five or six different theories regarding this subject. The first theory is that sanctification occurs simultaneously with regeneration. Second, that sanctification is obtained by gradual development after you have been justified. A third theory is that sanctification occurs at the moment of death, and cannot be experienced until you die. The fourth theory is that sanctification is a sort of post-mortem affair, and takes place after death. The fifth theory more properly the first, is that sanctification is a definite experience subsequent to regeneration, conditioned upon entire consecration and
The first theory was refuted in chapter four by showing that the New Testament examples of Christians still possessed this carnal nature after they had been regenerated. It was not by growth because the first part of the present chapter showed that it is an instantaneous act, a crisis experience. Scripture has shown that this experience need not and should not be a death bed experience. When Jesus was praying for his disciples that they should receive this experience He said the following words. "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John 17:15). Jesus was not praying for their death but that they might be kept from evil in this present life. Paul spoke the following words to the Thessalonians which revealed the same truth. "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (I Thessalonians 5:23). This was to happen before they died. Therefore, it is not logical to hold the theory that it has to come at death. The Bible teaches that the child of sin is death. If death destroyed sin, then sin would be destroying itself which is not logical or possible. There is no word in Scripture which would warrant such a theory that we are sanctified in purgatory. Since the falsity of these first four theories was shown the question might be logically asked, can the fifth theory of when this experience is received be accepted.

Paul believed that this experience of entire sanctification is possible in this present life. C. W. Ruth said, "When Paul testi-
fied in Romans 8:2, that 'the Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,' he unquestionably testified to the experience of entire sanctification. He testified that he was "crucified with Christ; and it is no longer I that live but Christ liveth in me" (Galations 2:20). The term "crucified" cannot refer to regeneration because in regeneration our sins are pardoned and not crucified. Nor was it his physical self that had been crucified. In Romans 6:6 he says "knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin." Previous chapters have shown that the "old man" refers to inbred sin which cannot be pardoned, but must be "crucified" or destroyed. C. W. Ruth held this position. "To be thus 'crucified with Christ' is none other than the experience of entire sanctification."  

Upon the basis of Biblical evidence it has been concluded that the experience of entire sanctification is an experience which is received after regeneration but it may also be received in this present life. It is not only one that may be but it is an experience which must be attained in this present life.

E. Summary

In summary it was discovered that entire sanctification is not received through a process of growth although there may be a growth process leading up to the experience of entire sanctification. But Scripture has testified that it is an instantaneous act in the heart of the believer.
God demands that all people must be holy. If this experience does not come at conversion, as has already been shown, then on the basis of Scripture God demands a second crisis experience in the heart of the believer subsequent to regeneration at which time the believer is made holy.

Regarding the nature of entire sanctification there are five things which the experience does not include. Entire sanctification is not freedom from temptation, Adamic perfection, angelic perfection, perfect knowledge, or sinless perfection. However, it is an experience which frees the regenerate person from the "carnal nature" or inbred sin. In this same experience the heart is filled with the Holy Spirit.

Upon the basis of Biblical evidence it has been concluded that the experience of entire sanctification is an experience which is received after regeneration, but it is to be received in this life.

Thus, entire sanctification is an instantaneous experience in the life of the believer which is attained by faith in this present life. This experience purifies the heart and fills with the Holy Spirit.
CHAPTER VI

HOW TO OBTAIN THE EXPERIENCE OF ENTIRE SANCTIFICATION

Much was said in the previous chapters about the experience of entire sanctification. It was shown that it is a crisis experience subsequent to regeneration. The main purpose of this experience is to cleanse from inbred sin and to fill with the Holy Spirit. Until this time, little has been said about how to receive or obtain the experience. The previous chapter has shown that it is a crisis experience and therefore, it is not received by growth. This present chapter was concerned with the subject of how this crisis experience is received.

For the sake of clarity this chapter was divided into three main divisions. The prerequisites of entire sanctification were discussed in the first section. These were justification, regeneration, and adoption. Then the preliminary steps to the experience were discussed. This distinction was made in order that the most important conditions of this experience might be very evident to the reader. The two final steps, which were discussed in the third section, are complete consecration and faith.

A. Prerequisites

Justification. There is no difference in time in the experience of justification, regeneration, and adoption but they were separated in this discussion to show the different aspects of the same experience. Wiley said, "Justification is that judicial act
of God, by which He pronounces those who believingly accept the propitiatory offering of Christ, as absolved from their sins, released from their penalty, and accepted as righteous before him. "A person cannot be regenerated without being justified. It was the purpose to show the relation of justification to the experience of entire sanctification. Entire sanctification was defined by Dr. Wiley in the following way:

Entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

Other references were made in the Bible which have shown that those who were admonished to seek entire sanctification were first justified. Dr. H. O. Wiley has very clearly shown the difference between these two experiences. He gave eleven distinctions but because of their length only four of them have been quoted.

Justification is a relative change, that is, a change in relation from condemnation to favor; sanctification, an inward change from sin to holiness.

Justification secures for us the remission of actual sins; sanctification, in its complete sense, cleanses the heart from original sin or inherited depravity. Justification removes the guilt of sin; sanctification destroys its power. Justification makes possible adoption into the family of God; sanctification restores the image of God.

These distinctions showed that justification logically precedes the experience of entire sanctification. Upon the basis of the formal definition which was given, and the evidence from the Scripture, justification, or the removal of guilt, must precede the experience of entire sanctification. If the experience of entire sanctification
were to take place before justification this would necessarily mean that a person who was under the condemnation of guilt would receive a pure heart; he would be given power for service. It was readily seen from the definitions which were used that this is an impossibility. The guilt and condemnation must be removed from the soul before it can be freed from the power of sin. This has become another reason why justification must precede entire sanctification.

Regeneration. Regeneration was defined by J. A. Wood as the "impartation of spiritual life in the human soul, in which God imparts, organizes, and calls into being the capabilities, attributes, and functions of the new creature." Romans 6:23 says "the wages of sin is death." The fall of man brought both spiritual and physical death to the entire human race. Regeneration is the renewing of that spiritual life to the penitent soul. The definition given for entire sanctification has shown that entire sanctification is the act of bringing a person into the state of entire devotement or obedience to the will of God. If this experience were to be accomplished before regeneration a dead, sinful soul would be brought into obedience to the will of God which is an impossibility. There must first be life before there can be service.

The Bible gave ample proof that those who were told to seek entire sanctification were first made spiritually alive or regenerated. What was said about the disciples in the previous section on justification is also proof that these men were made spiritually alive. Further, their names had been written in Heaven (Luke 10:20). This is not possible for an unregenerate person. The Corinthian Christians were called "babes in Christ" (I Corinthians 3:1).
"Wherefore if any man be in Christ, he is a new creature" (II Corinthians 5:17). These people were in Christ and therefore they had been regenerated, but they were "yet carnal." They needed a pure heart. Paul said a lot in the letter to the Thessalonians about their high state of spiritual attainment. Less has been said about their sinful condition than the disciples or the Corinthians. Yet Paul prayed that they might be sanctified. (I Thessalonians 5:23).

Dr. Wiley has made a good comparison between these two experiences. He made the distinction as follows: "regeneration, the production of spiritual life; sanctification, the treatment of the soul spiritually alive - neither of which can, without violence to the laws of language, perform the office of the other." 114

A soul must be made alive before it can be fully sanctified. Upon the basis of Scriptural evidence a person must be regenerated or made alive before he can be entirely sanctified. Thus, regeneration is a prerequisite and a necessity before entire sanctification.

Adoption. In speaking of the experience of entire sanctification the writer of the Acts of the Apostles said "but ye shall receive power, when the Holy Spirit is come upon you" (Acts 1:8). The question has arisen, "Would God give this spiritual power to those who were not his children, to those who had not been adopted into the family of God?" Examination of the Scriptures made the answer to this question clear.

When Christ prayed to the Father concerning the disciples He said "for they are thine" (John 17:9). He also said "they are not of the world" (John 17:14,16). If they belonged to God and they were no longer of the world they had been adopted into the family of God.
The Corinthians were called "babes in Christ" (I Corinthians 3:1). If they were babes in Christ they were children of God. If they were children, then heirs, and joint heirs with Christ, They could not have been heirs to the inheritance of God if they were not members of the family of God. If they were members of the family of God they were necessarily adopted into the family of God before this time. A very similar statement was made concerning the Thessalonian Christians. "Unto the Church of the Thessalonians in God the Father and the Lord Jesus Christ" (I Thessalonians 1:1). If they were in God they were members of the family of God and therefore they had been adopted. In each of the instances which have been cited the desire for the people was that they should be sanctified. They still were not delivered from inbred sin. Since this was the case it was evident that they were not entirely sanctified, nor were they admonished to seek this experience before they had become the children of God.

This conclusion has a close connection with the promise of Christ, "ye shall receive power, when the Holy Spirit is come upon you." If it were possible to be sanctified wholly before adoption this power would be given to a person who was not a child of God. This would logically take away the need for a conversion experience. Therefore a person cannot receive the experience of entire sanctification until he has been adopted into the family of God. Adoption is a prerequisite of entire sanctification.

Obedience. Some have tried to maintain that the disciples were merely reclaimed from a backslidden condition at Pentecost when the Holy Spirit came upon them. Too much was noted about their
spiritual condition before Pentecost to accept this theory. Even though there were evil desires in their lives, a fair treatment of the history of their lives has revealed that they possessed a present experience of regeneration.

Complete obedience is a part of the believer's task in seeking sanctification. The foregoing pages of this work have shown that the work of regeneration must be complete before a person may be sanctified. In this sense the person must be walking in complete obedience to the known will of God. The best summary of the thought of obedience which has been given is found in I John 1:7. "But if we walk in the 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."

Walking in the light signifies complete obedience. This verse signifies that before there can be future victory there must first be present victory.

It has been observed that the prerequisites of the experience of entire sanctification are four. First of all, the total work of regeneration which includes justification, regeneration, and adoption be complete. The seeker of entire sanctification must be sure that there is nothing lacking in this area. Entire sanctification may be sought but it cannot be obtained without this work complete. These first three prerequisites have implied the fourth one, obedience. The believer must be walking in all of the light which was given him if he is to obtain the experience.

B. Preliminary Steps to Entire Sanctification

The author divided the steps or conditions for the experience
into two divisions, the preliminary, and the final. The reason for this was that there are really only the two main steps in obtaining entire sanctification which are complete consecration and faith. But there are other conditions which must be recognized as playing a large part in receiving the experience. If these preliminary conditions are not present it is not likely that the believer will ever attain the final ones. The preliminary steps were classified under four main divisions as follows: consciousness of a need, belief in the experience as being possible, seek the experience personally, seek the experience now. These were discussed separately in the following.

Consciousness of a need. It is not likely that a person will pay the price for entire sanctification unless he realizes the need for the experience. "Dr. R. A. Torrey declared: 'No man ever got this blessing who felt he could get along without it!' (Addresses)." A person must come to the place of realizing that in his self-life there is a corruption "which is not subject to the law of God, neither indeed can be." In writing to the Romans Paul expressed the need that was in his own life before he was sanctified. He made a summary of it in the following words. "But I am carnal, sold under sin!" (Romans 7:14). "So it is no more I that do it, but sin that dwelleth in me" (Romans 7:17). Before Paul's need was met he had to realize the need that was in his life and that need had to be met before he could have the peace of a pure heart. It is the consciousness of the need which creates the desire for a pure heart. Dr. Corlett said,
He must sense the fact that the principle of sin is a dangerous foe in his inner life, which may at any time arouse into action the selfish heart and cause him to rise up, demanding satisfaction to the claims of self as against the claims of God. He must realize his danger in this position and come consciously to the decision that something beyond his human strength must be done about it.

This consciousness of the need may come in several ways. It has been aroused through the preaching of the Word of God, through trials and hardships, temporary spiritual defeat, temptations, and by associating with holy people who have the blessing of entire sanctification. Unless the consciousness is first known the believer will have no desire for the experience, nor will he see the provision made possible as recorded in the Scriptures.

Belief in the experience as being possible. The second great step toward this experience is the realization that the provision was made for the experience. Lowry explained it as follows: "Before we can obtain full redemption, it is necessary that we be fully persuaded that such a blessing lies within our reach. It is contrary to nature for any man to make vigorous efforts to obtain something which he does not believe is obtainable." The promises of Scripture made it quite plain that this experience is one which was provided for all believers in this life. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Christ did not only die to save lost humanity from sin but he also died to cleanse the church or the believers. "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of
water with the word, that he might present the church, not having
spot or wrinkle or any such thing but that it should be holy and
without blemish" (Ephesians 5:25-27). These verses have shown that
it was Christ's purpose to make a holy people, a holy church. If
He was to have a holy people it had to be a personal experience.
God also promised this blessing to the Thessalonian Church and he
showed them that it was the "will of God." If it was the will of
God for them, so the experience must be for us today. One of the
great promises of this experience is found in I John 1:9. "If we
confess our sins, he is faithful and righteous to forgive us our
sins, and to cleanse us from all unrighteousness." These are de-
finite promises given to those who will accept them. The believer
must realize that Christ not only made the way for him to be sancti-
fied, but he also prayed that it be so. (John 17:17).

The believer has been most frequently made aware of the poss-
ibility of this provision by reading the Word, reading literature
on the subject of a pure heart, and by observing the lives and the
testimonies of those who possess the experience. "So no Christian
can earnestly strive and supplicate for a clean heart, unless previous-
ly persuaded that such purity comes within the range of possibility."

Seeking the experience personally. Many people may realize
their need for the experience, and they may realize that this exper-
ience is possible now, yet they try to seek the experience which they
have seen in some one else. When Paul spoke to the people in the let-
ter to the Romans he spoke to the entire group, but yet it was also a
personal command to each one present. Each one was to be transformed.
It was not to be a wholesale affair. McDonald observed that,
We should not aim at the experience of another. No error among seekers of heart purity is more common than this, and few more fatal. Such an experience as you seek might be ill-suited to your temperament. He who saves knows best what we need, and will adapt his gifts to us with infinite wisdom. 120

Seeking the experience now. "Behold now is the accepted time, behold now is the day of salvation." The nature of this experience was discussed in chapter five. The conclusion was reached that this experience is attainable in this present life. There is no need to wait until death to enter the experience but the command of the Scriptures is to do it not. The Scriptures show very clearly that the experience may and should take place now.

The preceding discussion has shown that before a person may actually enter into the experience of entire sanctification there are four preliminary things or steps which must be taken. A believer must be conscious of his own need for a pure heart and realize that Christ made provision to meet this need. He must not try to seek the experience of someone else. He must seek a pure heart and the Lord will care for the rest. The believer has the privilege of obtaining this blessing now. It may be a present experience.

C. Final Steps to Entire Sanctification

The acts of consecration and faith have been set apart in order that they may be seen as the conditions upon which the experience of entire sanctification is obtained. The seeker may have taken all of the preliminary steps which were mentioned in the previous section but unless these two are present, he will not enter into the experience.
It has been the purpose of this section to discuss the acts of entire consecration and faith as they relate to the receiving of the experience of entire sanctification.

**Entire consecration.** Entire consecration is not entire sanctification. McDonald made this distinction. "Consecration is a devotement of ourselves to God, while heart purity is a work wrought in us by the Holy Ghost. There may be entire consecration without entire sanctification, but there cannot be the latter without the former." This was called "entire consecration" because the act must include all of self body, soul, talents, time, life, everything. Dr. Jossop said, "Consecration is the actual present surrender of the whole man and all that he possesses. Consecration is not an act of feeling but of will." Paul said to the Roman church, "Neither present your members unto sin as instruments of unrighteousness: but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13). Probably the most complete example of this act of consecration is found in Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy acceptable to God, which is your spiritual service." It was this type of a full consecration to God that enabled Paul to give the testimony in Galations 2:20. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is of the Son of God, who loved me, and gave himself for me." Lewis Corlett observed that,
As the believer brings himself into this place of complete abandonment to God, he places himself in the position where the Holy Spirit can perform the work of entire sanctification in his heart.123

Thus it has been very evident that the work of entire sanctification is not possible without a complete consecration of all of self to the will of God. There must be a complete "I surrender all" as has been expressed by the hymn writer. The next section on the subject of faith has shown that complete consecration and faith must go together and must be complete before the experience is obtained.

Faith. Dr. Corlett said the following about faith. "The Spirit, which alone directly quickens and sanctifies, cannot come into actual contact with the heart to do His finished work, except through faith."124 The woman with the issue of blood was healed because of her faith. The blind received their sight, the lepers were cleansed, the sick were healed. This was because of their faith in the healing power of the Lord Jesus Christ. Since entire sanctification is an integral part of the Christian life, it was evident that the conditions for its attainment are essentially the same as those for regeneration. Paul told the Ephesians that regeneration came by faith. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Ephesians 2:8). The apostle Peter testified that the experience of entire sanctification was received in the same way. "And he put no distinction between us and them, cleansing their hearts by faith" (Acts 15:9). S. J. Gamertsfelder said,

The faith that appropriates the blessing of entire sanctification is that perfect response of the soul to the call
of God that issues in complete surrender to God and in perfect trust in Christ and His power to cleanse from all sin. The faith that sanctifies wholly is based solely on the promise of God wrought in the soul by the Holy Spirit in response to earnest prayer and full surrender to God.125

Some groups of people have claimed that we receive the experience of entire sanctification by works or by growth. Chapter five of this work has shown that it is an instantaneous work. Dr. G. F. Hibbard said "The work proper of cleansing the heart from sin is the work of God, always wrought through faith."126 Mr. Wesley: "I have always testified (for these five and twenty years) in private and public, that we are sanctified as well as justified by faith."127

Not only has this view been true among many theologians but many references were found in the Bible which referred to this work as being wrought in the believer by faith. In Galations 2:20 Paul gave his testimony that he was "crucified with Christ" and in ending this testimony he spoke the following words: "And that life which I now live in the flesh I live in faith, the faith which is in the Son of God." Paul also gave a similar testimony concerning the experience in II Thessalonians 2:13. "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." The marginal Bible reading also refers "belief of the truth" as "faith." Paul gave a further testimony, which seems to be even more clear. It was found in Acts 26:18 where he was telling Agrippa what the Lord had told him. "To open their eyes,
that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." He has given no other condition here whereby one may have an inheritance with those that are sanctified, except by faith.

Upon the basis of Scriptural evidence and the writings of men it was concluded that the experience of entire sanctification is an experience which is and must be received by faith. This does not deny that there are other incidental conditions which may and do exist, but the vital center of man's seeking the experience must be an implicit faith in the blood of Christ to complete the work and cleanse his heart. Without this faith entire sanctification is not possible.

D. Summary

Before a person may seek intelligently for the experience of entire sanctification he must know that the "first crisis experience," which includes justification, regeneration, and adoption is complete and a present reality. With this reality there must be a complete obedience to the known will of God: "If we walk in the light, as He is in the light." The preliminary steps or conditions which must be present before the experience may be obtained are a consciousness of the need for a pure heart, the conviction that this experience may become a personal reality, he must seek a personal experience, and there must be determination to seek and obtain the experience now.

The two main conditions on the part of the believer for ob-
taining the experience are complete consecration of self and an implicit faith that the experience is possible and that God will do it.
CHAPTER VII

GENERAL SUMMARY AND CONCLUSIONS

A. General Summary

A study of the Greek words which have been used in the New Testament to indicate sin has revealed a twofold nature of sin, both in doctrine and experience. Sin was considered as a condition which prevails in the heart of every man at birth. This was called "inbred sin." It is this "body of sin" which is the root of the sin problem. It finds its origin in the fall of Adam in the Garden of Eden. It expresses itself in the fruit that it bears which is "actual sin." The "act of sin" was defined as the "transgression of some standard which is known by the author, the willful doing of that which is wrong." Sinful actions are similar to the nature of inbred sin in that these acts are enmity against God. There is guilt attached to these acts of sin which is not true of inbred sin. However, we are responsible for retaining inbred sin when we know of the remedy, guilty for it when we reject the offering. The penalty for sin is death, both spiritual and physical, which was caused by the removal of the Holy Spirit from the human race when Adam sinned. Because sin is universal death, as the result of sin, has been brought upon the entire human race.

If sin has a twofold nature there must likewise be a twofold cure. The concomitant experience of justification, regeneration, adoption, and initial sanctification have been termed the "first
crisis experience." This is a complete work wrought by God when man meets the conditions for it. In this experience man is made just or freed from the guilt of his sins, and he is "born again" or made alive. The spiritual death of the soul is taken away and the person becomes spiritually alive unto God. He becomes a new creature. In this experience a person who has been born again becomes a child of God by adoption. Sanctification is begun in this experience in the sense that the believer is cleansed from the acquired pollution of sin which came as the result of transgressions.

Five examples were studied of born again Christians in the New Testament: the disciples, the Corinthian Church, the Thessalonian Church, and those addressed in the Epistle of James, and the Ephesian church. In each case the Bible gave definite proof that they were born again Christians. They had experienced the "first crisis" but they still possessed sinful tendencies which were not in harmony with the will of God. These people were not cleansed from "inbred sin" nor were they filled with the Holy Spirit although they received the Holy Spirit in the first crisis. They had not received the Spirit in His fullness. This teaching that sin remains in the regenerate is also a present day teaching. The Evangelical United Brethren, the Church of the Nazarene, and the Free Methodist Church were cited as examples of present day Churches which teach this doctrine and have a statement on it in their Book of Discipline.

The command of God is that all people should be holy in this present life. Since the root of sin is not destroyed in the first crisis God demands a second crisis which was called entire sanctification. This "second Crisis" is an instantaneous experience wrought
in the heart of the believer after regeneration. Concerning the negative aspect of entire sanctification it does not include freedom from temptation, Adamic perfection, angelic perfection, perfect knowledge, or sinless perfection. Entire sanctification is an experience which is received by faith in this present life. This experience frees the heart from the carnal nature or "inbred sin" by purifying the heart and filling it with the Holy Spirit.

Before this experience may be obtained the seeker must be sure that the work of the first experience, which includes justification, regeneration, adoption, and initial sanctification, is complete and a reality at the present time. There must be created in his heart a consciousness of his need and a conviction that the Lord has made provision to meet the need. This experience must be sought personally and it must be sought now. The two main conditions which are necessary for the obtaining of the blessing of entire sanctification are complete consecration of self to God and an implicit faith in the power of God to cleanse the heart from all sin.

Thus entire sanctification is a second crisis experience, wrought in the heart of the believer, subsequent to regeneration, at which time the believer is cleansed from the root of sin by faith, and filled with the Spirit of God,
B. Conclusions

1. Sin has a twofold nature, both in doctrine and experience.
2. "Sin as a condition" prevails in the heart of every man at birth.
3. The penalty for sin is death, both spiritual and physical.
4. The "first crisis experience" of salvation includes justification, regeneration, adoption, and initial sanctification.
5. The "first crisis" removes the guilt of sin by justification, creates spiritual life in the soul through regeneration, makes the person a child of God by adoption, and cleanses from pollution which is acquired through the acts of sin by initial sanctification.
6. The "first crisis experience" does not cleanse from inbred sin.
7. The redemptive plan of God demands a crisis experience subsequent to regeneration.
8. Entire sanctification is an instantaneous experience wrought in the heart by faith.
9. The "second crisis" experience is possible in this life.
10. Entire sanctification does not mean freedom from temptation, Adamic perfection, angelic perfection, sinless perfection, or perfect knowledge.
11. In entire sanctification the heart is cleansed by and filled with the Holy Spirit.
12. The first crisis must be a present reality before the second experience may be obtained.
13. In order to obtain the experience of entire sanctification the
believer must realize the need for the experience, realize that
provision has been made for it, he must seek a personal experience,
and he must seek the experience now.

114. The two main conditions by which the experience of entire sanctifi-
cation is received are complete consecration and faith.
FOOTNOTES

2. I Peter 1:16; I Corinthians 2:14.
4. II Timothy 3:16.
5. Matthew 3:2, 8.
8. Ibid., p. 362.
9. Ibid., p. 381.
15. Ibid.
16. Ibid., p. 423.
17. Ibid., p. 466, 467.
18. Ibid., p. 51.
22. Ibid.
29. Ibid.
31. Wiley, op. cit., p. 82.
33. Moulton and Geden, op. cit., p. 78.
36. Ibid., p. 12.
37. Moulton and Geden, op. cit., p. 22.
40. Thayer, op. cit., p. 49.
41. Wiley, op. cit., p. 86.
44. Romans 5:12-14; 5:17-18.
48. Ibid., p. 89.
49. Ibid., p. 90.
50. Ibid., p. 91.
52. Ibid., pp. 22, 23.
55. Weaver, op. cit., p. 162.
57. Merrill, op. cit., p. 90.
58. Ibid., pp. 78, 79.
60. Wood, op. cit., p. 17.
62. Weaver, op. cit., p. 168.
65. Ibid., p. 120.
66. Ibid.
70. Turner, op. cit., p. 38.
72. Ibid.
73. Ibid.
76. Mark 10:35-37.
78. I Corinthians 2:11-3:1.
79. Corlett, op. cit., p. 46.
82. Ibid., p. 36.
84. Gamertsfelder, op. cit., p. 535.
86. Harper, op. cit., p. 3.
88. Corlett, op. cit., p. 66.
90. Ibid., p. 329.
91. Ibid., p. 3.
92. Ibid., p. 206.
100. Curtis, op. cit., p. 381.
101. Ibid., p. 378.
102. Lowry, op. cit., p. 61.
104. Ibid., p. 45.
105. Ibid., p. 71.
107. Ibid., p. 23.
108. Ibid., p. 58.
109. Ibid., p. 59.
110. Wiley, op. cit., p. 381.
111. Ibid., pp. 426-427.
112. Ibid., p. 170.
117. Lowry, op. cit., p. 79.
118. Ibid.
119. Romans 12:1, 2.
120. McDonald, op. cit., p. 173.
121. Ibid.
123. Corlett, op. cit., p. 50.
124. Lowry, op. cit., p. 86.
127. Ibid.
BIBLIOGRAPHY

A. Books


Foster, R. S., *Christian Purity* (New York, Jennings and Pye, 1897).


Lowry, Asbury, Possibilities of Grace (Kansas City, Missouri, Beacon Hill Press, 1941).


Merrill, S. K., Aspects of Christian Experience (Cincinnati, Cranston and Curtis, 1882).


Weaver, Jonathan, Christian Theology (Dayton, Ohio, United Brethren Publishing House, 1900).


Williams, R. T., *Sanctification* (Kansas City, Missouri, Beacon Hill Press, n.d.).

---, *Sanctification, the Experience and the Ethics* (Kansas City, Missouri, Beacon Hill Press, n.d.).


*Discipline of the Evangelical United Brethren Church* (Dayton, Ohio, The Otterbein Press, 1951).


B. Bibles


*Holy Bible*, King James Version, 1611.


C. Concordances


D. Lexicons


E. Unpublished Works