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A Comparative Study of Four Contemporary Views on the Differences Between the Carnal and Spiritual Christian

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A COMPARATIVE STUDY OF FOUR CONTEMPORARY VIEWS
ON THE DIFFERENCES BETWEEN THE CARNAL AND
SPIRITUAL CHRISTIAN

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Edgar Frederick Albee
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CHAPTER I

THE PROBLEM

Since the days of Calvin and Arminius there has been theological controversy among the various branches of evangelical Protestantism. The underlying cause of this struggle has been the differences of convictions concerning the sin problem that have existed between these groups, and, because many of these differences have culminated in bitterness, the Kingdom of God on earth has suffered great reverses. The vital need of the hour among the various evangelical denominations is a re-defining of each other's point of view in order that a harmonious relationship be established among these groups.

I. THE STATEMENT OF THE PROBLEM

The problem, therefore, is to present a comparison and contrast of the differences between the carnal and spiritual christians according to the views of Calvinism, Wesleyan-Arminianism, Keswickianism, and Pentecostalism. Within this study there is involved the important work of the Holy Spirit in both the carnal man and the spiritual man, for this vital aspect has presented a controversial problem of each of the above-named schools of theology. Furthermore, the question arises whether the believer is able to attain Christian

perfection in this life, which, needless to say, has been a subject of intense theological contention, especially between the Calvinistic and the Wesleyan-Arminian groups. This also will be considered in this survey.

II. JUSTIFICATION OF THE PROBLEM

The writer feels justified in writing this thesis on this problem for three reasons. First, since there is much confusion between the aforementioned schools in sufficiently understanding each school's definitions of the terms there is needed a concise statement of each position's definition of these two terms. As one notices the associations of such theological groups as the Calvinistic and Arminian it is evident that much of the friction that is caused among them is due to the lack of understanding of views and definitions of the opposite position. Undoubtedly much of the controversy would disappear if clarity in definitions were presented. Secondly, the writer thinks that it is possible to establish a harmony among the four groups on the basis of comparing and contrasting each view in order to establish an understanding which is imperative. With such an understanding these four groups would be able to present a strong, evangelical force capable of subduing the powers of the devil. Jesus said, "By this shall all men know that ye are my disciples if ye have love one to

another."¹ Such love characterized the apostolic church, but unfortunately today there is sometimes an absence of such a spirit. Instead there oftentimes is bickering which has seriously hindered the progress of Christ's church. Finally, the writer feels that there is need of a concise compendium to aid those individuals who have lost victory in their spiritual lives because they have failed to distinguish the differences between carnality and humanness or fleshly infirmities. Especially is this definitely so among the adolescent-age groups. If there is any point in which Satan expends all his forces against christians it is at this vital point. Therefore, a distinction between purity and maturity is forthcoming.

III. THE HISTORY AND THE LITERATURE OF THE PROBLEM

Concerning history of such comparisons of the views of the four schools, this investigator has been unable to find any. There have been, however, comparisons made between the views of Calvinism and Wesleyan-Arminianism. Unfortunately, these works have been of a destructive, critical nature for the purpose of discrediting one another in order to advance their own theory. The book "Holiness - The True and the False" by Dr. Harry A. Ironside is cited as

¹ John 13:35.

an example. Dr. Ironside unfairly criticized the doctrine of sin to which the Wesleyan-Arminians adhere. Another book which was written by the Wesleyan-Arminian, Richard S. Taylor, entitled "The Right Conception of Sin" criticized the Calvinistic doctrine of sin but not as severely as Dr. Ironside did criticizing the Arminian position. There are also many commentaries both on the Calvinistic and the Wesleyan side which compare the two views. Such a comparison was made by Dr. Augustus Hopkins Strong, the great Calvinistic theologian, in which he pointed out the defects of the Wesleyan position on sin. However, of all the works written on comparisons of the views that this investigator was able to find, one is quite prominent. It is an ancient, two-volume set entitled "A Comparative View of the Controversy Between the Calvinists and the Arminians" written by an Episcopalian rector and scholar, Dr. William White. He was a student of the Epistle to the Romans and discussed many of the controversial points upon which the two schools disagreed. He presented an impartial view. Thus, this latter work, which was published in 1817, was the only true comparison found that actually was an unbiased study of the two views. Within this study Dr. White does interpret Paul's usage of the "carnal mind" as describing the unregenerate man.²

² William White, A Comparative View of the Controversy Between the Calvinists and the Arminians, I. Philadelphia: M. Thomas, 52 Chestnut Street, 1817. p. 74.

It is quite evident that from the above there is a tremendous lack of material which has been written to compare the views of Calvinism and Wesleyan-Arminianism. But there is no material available which compares the four views on this problem of the differences between the carnal christian and the spiritual christian. Thus it is all the more important that a survey of these positions and their differences be made.

IV. THE METHOD OF PROCEDURE IN THE SURVEY

There are various aspects involved in the determining of the diverse views of each of the schools. Included with each positions' definition of the carnal and the spiritual believer there will be an examination of their treatment of the work of the Holy Spirit. This will include the Spirit's office work in the carnal christian, the various views of interpretation of the infilling of the Holy Spirit, and the effect the Holy Spirit has upon the spiritual believer and the fruit produced. In addition to this there will also be presented the thoughts of the four schools upon the possibility of attaining sinless perfection in this life.

Each of the following chapters, two through five, will be devoted to one of the four trends. The order of arrangement will be the following: Calvinism, Wesleyan-Arminianism, Keswickianism, and Pentecostalism. The sixth chapter will present a comparison and contrast of the data ascertained from

each view. In the seventh chapter a brief Biblical exposition of the subject will be given and in the final chapter the all important conclusions from this study will be given.

V. SOURCE OF THE DATA

The source of any material is important. Particularly in this study the source from which the data is derived is vital as there have been so many biased opinions for the sole purpose of criticizing the opposite views. It is with great care that this writer has chosen outstanding authorities from each position to represent the four branches of theology. With the exception of Keswickianism, the writer has chosen two scholars of each position. There may be other men which this investigator will mention; however, the main source material will be ascertained from the two chosen theologians of each school. The reason Keswickianism will have more than two men to represent it is because of the scarcity of the pertinent material that is sought.

The scholars that have been chosen are as follows: Dr. Charles Hodge and Dr. Lewis S. Chafer will represent Calvinism; John Wesley and J. A. Wood, Wesleyan-Arminianism; Dr. W. Graham Scroggie, Miss Ruth Paxson, Bishop H. C. G. Moule, and Dr. Herbert Lockyer, representing the Keswick Convention; and Rev. Donald Gee and Dr. Myer Pearlman will present the views of the Pentecostal Movement.

CHAPTER II

THE DIFFERENCES BETWEEN THE CARNAL AND THE SPIRITUAL MAN ACCORDING TO CALVINISM

The oldest branch of theology of the four that are to be considered in this thesis is Calvinism. The two scholars that are to represent this school are Charles Hodge and Lewis Sperry Chafer. After a brief biographical sketch of each has been presented this writer will present the views of the two men in order to present the clearest possible interpretation of the tenets of Calvinism on this vital subject.

I. A BIOGRAPHICAL SKETCH OF THE SCHOLARS

Charles Hodge was born in Philadelphia on December 28, 1797. He graduated from Princeton College in 1815, and in 1822 he became a professor in Princeton Theological Seminary, where he remained until his death on June 19, 1878.¹ Shortly after this appointment he went abroad for two years for further study in the Universities of Paris, Halle, and Berlin. Upon his return in 1828, he resumed his professorship in the seminary, and in 1840 he was given the chair of didactic and exegetical theology. Polemical theology was added to this in 1852.²

¹ "Charles Hodge", Chamber's Encyclopaedia, V, p. 382.

² James Grant Wilson and John Fiske, "Charles Hodge", Appleton's Cyclopaedia of American Biography, III, p. 222.

Dr. Hodge was regarded as a great leader in Presbyterian thought. He was a very prolific writer having a style which was noted for its clarity and argumentativeness. As a controversialist he was very logical and fair. He was given the Doctor of Divinity degree by Rutgers University in 1834, and in 1864 Washington College conferred the Degree of Letters and Laws upon him.³

Included in the writings which Dr. Hodge contributed to the theological world were his commentaries on Romans, Corinthians, and Ephesians. He also was the author of a three-volume set of Systematic Theology and many essays as well as founder and editor of the Princeton Review.⁴

Lewis Sperry Chafer was born in Rock Creek, Ohio on February 27, 1871. At the age of twenty-six he began his ministry and was ordained in 1900. After a fruitful ministry during which period he had a remarkable spiritual experience in the office of Dr. C. I. Scofield, he was called to the ministry of Bible teaching. He enjoyed a season of rich blessings in this capacity until 1922 when, under the direction of the Spirit of God, he went to Dallas, Texas to establish Dallas Theological Seminary. This institution was founded in 1924 with the cooperation from and the advice of Dr. A.B.

³ Ibid., p. 222.

⁴ Chambers, op. cit., p. 382.

Winchester of Toronto and Dr. W. H. Griffith of Philadelphia. Chafer has been the only president since the founding of the seminary. In addition to his teaching at Dallas he has travelled abroad extensively, teaching in many European countries, having a fruitful ministry.⁵

II. DEFINITIONS

The carnal man. The definition of the carnal man according to Dr. Hodge is difficult to understand because there is no distinction made between the degrees of spirituality of born-again believers. He asserts that all Christians are carnal, as he expresses in his interpretation of Romans 7:14:

'I am carnal' means I am under the power of the flesh, and by the flesh is meant not the body, nor our sensuous nature merely, but our whole nature as fallen and corrupt. It includes all that belongs to men, apart from the Holy Spirit.....σαρκικοί are those who are under the control of their own nature. As, however, even in the renewed, this control of the Spirit is never perfect, as the flesh even in them retains much of its original power, they are forced to acknowledge that they too are carnal. There is no believer, however advanced in holiness, who cannot adopt the language used here by the Apostle.....Sometimes carnal means entirely or exclusively under the control of the flesh. It designates those in whom the flesh is the only principle of action. At other times it has a modified sense and is applicable to those who, although under the dominion of the Spirit, are still

⁵ Lewis Sperry Chafer, "Doctrinal Summarization," Systematic Theology, (Dallas, Texas: Dallas Seminary Press, 1948), VIII, pp. 3-5.

polluted and influenced by the flesh.⁶

There is, however, in the latter phrase of the quote a slight discrimination of the use of the term carnal between those who are exclusively controlled by the flesh and those who are regenerated. Nevertheless, Dr. Hodge insists that even the advanced believer is yet carnal as the babe in Christ or the unregenerated and must ask for pardon each day.⁷

Dr. Chafer, on the other hand, gives a very clear definition of the carnal man. Although he does not define the term in few words, he describes the carnal man as a christian fundamentally; but who manifests the works of the flesh because he is unyielded to the will of God.⁸ In order to justify his definition he uses the example of the Corinthian Christians in I Corinthians 3:1-4 from which he makes the following observation:

In this context it is revealed that the carnal person is a true believer and therefore saved. Such are addressed as brethren and are said to be babes in Christ. Regardless of their carnality they are eternally saved. This revealing passage not only indicates the limitations of the carnal believer

⁶ Charles Hodge, Hodge's Commentary on Romans (New York: Robert Carter & Brothers, 1882), p. 359.

⁷ Charles Hodge, "Soteriology", Systematic Theology, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1940), III, p. 245.

⁸ "Carnality is caused not by the unspiritual things which one may do, but fundamentally by lack of unyieldness to the mind and will of God. The Carnal Christian does unspiritual things because he is carnal or fleshly. "L.S. Chafer, Systematic Theology, VII, p. 68.

but reveals the state of affairs which, in case of the Corinthians, came about because of their carnality. Being unyielded to God they could not receive the "Strong meat of the Word of God."⁹

The Spiritual Man. As was mentioned Dr. Charles Hodge made no clear difference between the carnal man or the spiritual but merely asserted that all believers are carnal regardless of their state of maturity. He did say that "unless we are partakers of that vital union which arises from the indwelling of the Holy Ghost we are Christians in name only."¹⁰

Dr. Chafer on the other hand, defines the Calvinistic interpretation of the spiritual man when he declares that:

A spiritual person, then, is one who experiences a divine purpose and plan in his daily life through the power of the indwelling Spirit. The character of that life will be the outlived Christ. The cause of that life will be the unhindered, indwelling Spirit.¹¹

Thus, as the carnal individual was described as the believer whose life was dominated by the flesh, so the spiritual one, according to Chafer, is he whose life is controlled by the Spirit of God and whose end is life and peace. Spirituality (*πνευματικός*) then is that quality in a

⁹ Loc. Cit.

¹⁰ Hodge, Commentary on Romans, op. cit., p. 404.

¹¹ L. S. Chafer, He That is Spiritual, n. p. n. d., p. 34.

life which is wrought in the believer by the unhindered, indwelling of the Holy Spirit.¹² A Christian who is spiritual must be filled with the Holy Spirit and must have constant refillings throughout his life span.

III. THE EXTENT OF THE WORK OF THE HOLY SPIRIT

The work of the Holy Spirit, according to Charles Hodge, representing Calvinism, is that which effects the new life of Christ in the child of God. In his interpretation there is no distinction in the Spirit's work in the carnal or spiritual man, but he did allege that the Spirit continues a quickening of the soul until it is perfectly transformed into the express image of Christ.¹³ He elaborated in further detail the Spirit's ministry in the believer:

The Spirit enables him to see the glory of God as revealed in His works and in His Word; the holiness and spirituality of the law; the exceeding sinfulness of sin; his own guilt, pollution, and helplessness; the length and breadth, the height and depth of economy of redemption; and the reality, glory and infinite importance of things unseen and eternal.¹⁴

¹² Chafer, Systematic Theology, VII, op. cit. p. 292.

¹³ Hodge, Systematic Theology, III, op. cit. p. 229.

¹⁴ Ibid., p. 230.

The above definition is the most acceptable one that this writer was able to find as Dr. Chafer does not clearly define the work of the Spirit of God; however, he does describe it. In this description he mentions seven ministries of the Spirit four of which apply to carnal Christians.

These are:

1. The ministry of the Spirit in regeneration-- he is born of the Spirit and has become a legitimate child of God (John 3:6).....¹⁵
2. The ministry of the Spirit in indwelling the believer. He indwells the true child of God from the moment he is saved (Romans 5:5; 8:9).....¹⁶
3. The ministry of the Spirit in baptizing (I Cor 12:13).....It has to do with the forming of the body of Christ of living members and when one is united vitally and organically to Christ, he has been baptized into one body and has been made to drink into one Spirit.¹⁷
4. The ministry of the Spirit in sealing (Ephesians 4:30). The ministry of the Spirit in sealing evidently represents the Godward aspect of relationship, authority, responsibility, and of final transaction.¹⁸

According to the above statements Dr. Chafer verifies the fact that each believer, regardless of the degree of carnality in his heart, has these four essentials of the Spirit. He differentiates between the indwelling of the Spirit with His filling, which will now be discussed.

¹⁵ Chafer, He That is Spiritual, op. cit., p. 20.

¹⁶ Ibid., p. 21.

¹⁷ Ibid., p. 26.

¹⁸ Ibid., p. 27.

The infilling of the Holy Spirit. Dr. Charles Hodge did not disclose in his theology what is meant by the infilling of the Holy Spirit. Instead he asserted that the Spirit indwells the believer from the time he is regenerated, and through a gradual process, He perfects in him that which makes him more Christ-like.

It is Dr. Chafer to which one must turn in order to obtain the Calvinistic conception of this term. He says:

To be filled with the Spirit is to have the Spirit fulfilling in us all that God intended Him to do when He placed Him there; to be filled is not the problem of getting more of the Spirit; it is rather the problem of the Spirit getting more of us. We will never have more of the Spirit than the anointing which every true Christian has received. On the other hand, the Spirit might have more of the believer and thus be able more perfectly to manifest in him the life and character of Christ.¹⁹

Moreover, he states that from the beginning it was God's perfect pattern to have each Christian filled with the Holy Spirit. Christ was full of the Spirit, His disciples were also filled with the Spirit, and the New Testament gave expressive command to be filled with the Spirit. (Eph. 5:18).²⁰

The effects of this epochal experience upon the carnal man are tremendous. It is this infilling that transforms the carnal Christian into the spiritual Christian, and instead of

¹⁹ Ibid., p. 34.

²⁰ Ibid., p. 32-33.

being dominated by the flesh he is controlled by the Spirit. Since the infilling or the baptism of the Spirit, which is coming under the influence of the Spirit, causes such a momentous transformation in the believer, it will be expected that Satan will do all in his power to confuse, misdirect, and distract all sincere efforts to procure this ministry of the Comforter.²¹

This infilling works a mighty transformation in the life of the believer which has been described by Dr. Chafer. However, Charles Hodge was mute concerning this great work. He merely depicted the Spirit's work in sanctification as the only similarity of the effects wrought by the baptism of the Holy Ghost in the following:

Sanctification, therefore, consists in two things: 1. the removing more and more of the principles of evil still infecting our nature and destroying their power; 2. the growth of the principle of spiritual life until it controls the thoughts, feelings, acts, and brings the soul into conformity to the image of Christ.²²

It must be remembered that Dr. Hodge assumed the position that justification and sanctification are inseparable. Furthermore, he declared that if a person is not becoming sanctified, it is because he has not been born again. Of this he stated:

²¹ Lewis S. Chafer, Systematic Theology, (Dallas, Texas: Dallas Seminary Press, 1948), VI, pp. 138, 141.

²² Hodge, op. cit., p. 221.

Sanctification consists in the gradual triumph of the new nature implanted in regeneration over the evil that still remains after the heart is renewed.....And as the Spirit dwells in the believer, He manifests his life-giving, controlling power, and is in them the principle, or source, or controlling influence which determines their inward and outward life...²³

Moreover, he explained that the believer through the power of the Holy Spirit renounces sin and fights against it. The Christian is in a life-long struggle against evil, earnestly endeavoring to crucify it, and actually does although it may die a long and painful death.²⁴

The fruits that are produced through this process of sanctification, Hodge said, are good works. These good works do not apply merely to the inner effects but also to the outer acts which are seen and approved of others. He emphasized the fact that all of these works are imperfect as long as God's people are in the world, nevertheless they are regarded good for the following reasons:

1. They are, as to their nature or the thing done, commanded by God. 2. Because, as to motive, they are the fruits, not merely of right moral feeling, but of religious, i.e., of love to God. 3. Because they are performed with the purpose of complying with His will, of honoring Christ and of promoting the interests of His kingdom.²⁵

²³ Ibid., p. 224.

²⁴ Ibid., p. 225.

²⁵ Ibid., p. 237.

The changes that the infilling of the Holy Spirit produce in the spiritual man, as understood by Dr. Chafer, are empowering for service and helping in difficult places.²⁶ He has listed seven manifestations which are the fruits wrought only through the Spirit's infilling and these are:

1. Christian character, which is only produced by the Spirit. This character is evidenced by the nine graces set forth in the New Testament (Galatians 5:22-23), and when it is so traced it will be found that (1) they (the graces) are always presented as being divine characteristics; (2) they are assuredly expected by God in the believer's life; and (3) they are always produced only by the Spirit of God.
2. Christian service (John 7:38-39).
3. The teaching of the Spirit (John 16:12-15).
4. The Spirit promotes praise and thanksgiving (Ephesians 5:19).
5. The leading of the Spirit (Romans 8:14; Galatians 5:18).
6. The Spirit witnesses with our spirit (Romans 8:16).
7. The Spirit intercedes for us (Romans 8:26).²⁷

Dr. Chafer concludes from these seven manifestations of the Spirit that true spirituality does not consist of the prohibitions of worldliness but rather that it is a divine output. It is not what one does not do but what one does.²⁸

²⁶ "As strong drink stimulates the physical forces and men are prone to turn to it for help over difficult places, so the child of God, facing an impossible responsibility of a heavenly walk and service, is directed to the Spirit as the source of all sufficiency." Chafer, He That is Spiritual, op. cit., p. 34.

²⁷ Ibid., pp. 32-35.

²⁸ Ibid., pp. 56.

IV. SINLESS PERFECTION IN THIS LIFE

One of the most vital points in any branch of theology is the view as to whether the Christian can live in a world full of sin and yet remain undefiled and spotless from its corruption. A clear presentation of the position of Calvinism is given by Hodge and Chafer. Dr. Hodge intimated in the above that no matter how advanced the believer has become, as long as he is in this world, he will remain imperfectly sanctified and must plead for pardon daily. He affirmed however, that it is not a question of whether or not God is sufficient to completely cleanse His children. Everyone will agree that He has provided for the complete sanctification and salvation of the believer, for all that the Christian needs for his perfection is found in the Lamb of God that taketh away the sin of the world.²⁹ The essential question was, as Dr. Hodge saw it, the time God promises to make His people perfectly holy, perfectly happy and perfectly glorious. Not that God is unable to make a person as perfectly sanctified before the grave as after, for He is able without question. But does He do it before? The answer to this question given by the universal church is in the negative. Hodge gave the basis for his doctrine in the following

²⁹ Hodge, Systematic Theology, III, op. cit., p. 245.

statement:

1. The Spirit of the divine law and the immutability of its demands. Anything less than loving God with all our heart, mind, and strength constantly is sin.³⁰
2. The express declaration of Scripture that all men are sinners. All men have sin cleaving to them. (I John 1:8; James 3:2; I Kings 8:46). These and many more Scriptures apply to all men, including Jews and Gentiles; the renewed and unrenewed; babes in Christ and mature Christians.
3. More definitely is this truth taught in those passages which describe the conflict in the believer between the flesh and Spirit.³¹
4. Argument from the Lord's prayer - 'Forgive us our trespasses.' The Lord has taught all of His disciples to pray the above.³²
5. Appeal may be made on this subject to testimony of the church universal. There are no forms of worship, no formulas for private devotions in any age or part of the church, which do not contain confession of sin and prayer for forgiveness.³³

D Dr. Chafer takes a similar view concerning this vital doctrine. He explains that sanctification is the setting apart of the Christian from the world to God. There may be a cleansing accompanying this and again there may not.³⁴ Chafer is also very explicit concerning the provision which

³⁰ Ibid., p. 246.

³¹ Ibid., p. 247.

³² Ibid., p. 248.

³³ Ibid., p. 250.

³⁴ Lewis S. Chafer, Major Bible Themes (Chicago, Illinois: The Bible Institute Colportage Assn., 1937), p. 178.

God has made for sinning Christians. He declares:

The Bible takes full account of the sins of Christians. It doesn't teach only that sinless people are saved, or kept saved; on the contrary there is faithful consideration of and full provision for the sins of the saints. There are three preventative provisions: 1. The Word of God (Psalm 119:11); 2. The present interceding, shepherding ministry of Christ in heaven (Romans 8:34; Hebrews 7:25); 3. and the enabling power of the indwelling Spirit (Galatians 5:16; Romans 8:4).³⁵

Furthermore, he reiterates that the Christian who sins has the divine cure of the advocacy of Christ in heaven pleading the merits of His sacrificial death which was for the sins of the whole world. Moreover, this is the only way in which the imperfect believer is kept saved.

He explains more fully in the following:

The divine prevention of sin is imperative in case of every child of God, since so long as He is in this body he retains a fallen nature which is ever prone to sin (Romans 8:21, II Cor. 4:7; I John 1:8). The Scriptures promise no eradication of this nature, but there is a moment by moment victory promised through the power of the Spirit (Gal. 5:16-23). This victory will be realized just so long as it is claimed by faith and the conditions for a Spirit-filled life are met.³⁶

Moreover, he says that the sin nature is never actually dead. It was crucified, dead, and buried with Christ. Inasmuch as Christ's sacrifice occurred two

³⁵ Ibid., p. 183

³⁶ Loc. cit.

thousand years ago, this reference is made to be the judgment upon the carnal nature which was accomplished by Christ when "He died unto sin." In other words the Bible does not teach that there are saints of God who have died unto sin and others who have not. They have all died unto sin through Christ's death, and they are to reckon themselves dead unto sin. It is at this point in which many have failed as they have not reckoned themselves to be dead unto sin. As a result they have not claimed the wondrous riches which the Lord provided for them, consequently, they are living defeated lives. This is the human responsibility. (Romans 6:1-14).³⁷

Dr. Chafer concludes that "every victory over sin is itself a separation unto God and is, therefore, a sanctification. Such victory should ever be increasing as the believer comes to know his own helplessness and the marvel of divine power."³⁸

Immaturity. Dr. Chafer points out the fact that all believers are immature in "knowledge, wisdom, experience, and grace." Therefore, it is the Lord's plan that they continually grow and become more like Him.

³⁷ Ibid., p. 184.

³⁸ Loc. cit.

Beholding the glory of the Lord as in a glass, they are changed into the same image from glory unto glory, even as by the Spirit of God.³⁹

"This transformation will have the effect of setting them more and more apart. They will, to that extent, be more sanctified." This latter statement thus expresses this eminent scholar's view of the heritage of the Christian. He concludes by saying:

A Christian may be 'blameless' though it could not be truthfully said of him that he is 'faultless'.....We may be walking in the full measure of our understanding today, yet we know that we are not now living in the added light and experience that will be ours tomorrow. There is a perfection within imperfection. We who are so incomplete, so immature, so given to sin, may 'abide in him.'⁴⁰

V. SUMMARY

In summarizing this chapter it was found that the Calvinistic conception of the carnal believer is that he is one whose acts are dominated by the respond to the flesh. He is the Christian who lives next to the realm of spiritual death, but because he is a Christian he is eternally saved. On the other hand, the spiritual Christian is the believer whose life is controlled by the Spirit of God and whose end is life and peace.

³⁹ Chafer, Major Bible Themes, op. cit., p. 184.

⁴⁰ Ibid., p. 185.

Concerning the effects of the Holy Spirit in dealing with the carnal Christian, both Hodge and Chafer affirmed that the Christian is in a life-long battle against sin, buttressed by the Spirit of God. There are four ministries that the Spirit performs in the lives of all Christians whether carnal or spiritual. These are regeneration, the ministry of the Spirit indwelling, the ministry of baptizing the child of God into the body of Christ, and that of sealing. It was found that the infilling of the Holy Spirit is that manifestation of the Spirit when He completely controls the life of the Christian. The purpose of this infilling is for power in service. This experience transforms the carnal believer into a spiritual child of God. The spiritual man, through the power of the Spirit, is renewed in the inner man by putting to death the old man; and empowers him for service and produces a new character from which flows the divine graces of love, joy, meekness, and temperance.

In conclusion, the Calvinistic views toward the possibility of sinless perfection in this life are in the negative. Both of these theologians maintained that as long as the Christian is in his earthly body he will have the carnal nature with which to contend. Only when he passes from this earth will this inner foe be totally annihilated.

CHAPTER III

THE WESLEYAN-ARMINIAN VIEW OF THE DIFFERENCES BETWEEN THE CARNAL AND SPIRITUAL CHRISTIANS

After presenting the view-point of Calvinism on the differences between the carnal and spiritual believers, it is quite natural that the Wesleyan-Arminian view should follow. The reason for this is that these two great systems of theology have taken opposite views on the important problem of sin. In order to discover these differences the Wesleyan position will now be presented. The two scholars that represent this school of theology are John Wesley and John Allen Wood. In the following a brief biography of each man will be given.

I. BIOGRAPHIES OF THE SCHOLARS

John Wesley. This noted theologian was born at Epworth, in Lincolnshire, England, on June 17, 1703.¹ He was the first man to clearly interpret and systemize the theology of Jacob Arminius, and he is considered the authority of this historic theological trend. He was the second oldest son of an English clergyman who had nineteen children, nine of which grew to adulthood. Not much is told of John's early life

¹ "John Wesley," Chamber's Encyclopaedia, X, p. 142.

except of the harrowing escape from burning to death in his home at Epworth. He was rescued from the upper story of the parsonage a few minutes before the building collapsed. It was believed that some of his father's parishoners set the fire because of animosity against the elder Wesley.²

When he entered the ministry Wesley spent much time pondering the fact whether or not he was fit and whether his intentions were pure for such a high calling. After these doubts were settled and he began his ministry, he was ordained a deacon in 1725 in the Church of England. In 1726 he graduated with a Master of Arts Degree from Lincoln College, Oxford, and was elected a fellow to the same institution. In 1735 he went to Georgia feeling the compulsion to preach to the colonists and Indians. However, in as much as he was unsettled in a religious experience that was strongly tinctured with asceticism he failed miserably and returned to England.³

On May 24, 1738 Wesley was converted while reading Luther's Epistle to Romans, and this epoch changed the whole course of his career. He was transformed from an ascetic ritualist to a flaming fire-brand for God. Shortly after this experience he teamed up with an old school mate, George

² Chamber, Ibid., p. 143.

³ Loc. cit.

Whitfield, and they went about preaching to great throngs in open-air meetings all over England. In 1752 he married a widow with four children, but this marriage proved to be unhappy and they soon separated.

Wesley was a voluminous writer, and his writings were chiefly polemical and religious. His style in the pulpit was fluent, clear and argumentative. His countenance was mild and grave.⁴ During the last three years of his life his health declined and he passed to his eternal reward at the age of eighty-eight on March 2, 1791.

John Allen Wood. This scholar was born at Fishkill, New York, on June 24, 1828.⁵ He was the oldest of ten boys born of good moral parents who nurtured twelve children. At the age of ten John Wood was led to a saving knowledge of Jesus Christ by his Sunday-school teacher, Elmina Doty, in Berne, New York, where his family was then residing. Through the influence of Rev. Wood's prayerful life his mother and father were converted in 1841, and the three of them joined the Methodist-Episcopal Church.⁶ Later every member of his family was converted except one.

In 1844 he was called to preach and began preparing, but many elderly people in the church thought the idea

⁴ Chambers, Ibid., p. 143.

⁵ J. A. Wood, Autobiography (Chicago, Ill: The Christian Witness Co., 1904), p. 7.

⁶ Ibid., p. 10.

ridiculous and consequently prevented him from taking a charge. However, the Lord overruled this action and opened an opportunity for Wood to preach in a little church in Brookline, Vermont.⁷

In February, 1850 Rev. Wood married Mary Louise Mills. To this union were born two sons and one daughter.⁸ In 1872 his beloved wife passed away, and after a year of extreme loneliness he prayed that the Lord would guide him to another companion. Consequently, in 1873 he married Martha E. Sisson, and for thirty-one years Rev. Wood and his second wife enjoyed a happy marriage.⁹

During fifty-five years of ministry Rev. Wood enjoyed a rich harvest of souls from the hand of God. He held successful pastorates in Vermont, Wyoming, New York, and Pennsylvania. However, it was not until nine years after entering into the active ministry that he entered into the experience of full salvation.¹⁰ After this experience the Lord enriched his ministry many-fold in leading countless souls to the Savior and many more into the experience of perfect love. In addition to a rich ministry the Lord gave him a burden for the heralding of the full salvation message in camp meetings.

⁷ J. A. Wood, Ibid., pp. 20-21.

⁸ Ibid., p. 26.

⁹ Ibid., pp. 88-90.

¹⁰ Ibid., p. 73.

As a result of this, Wood was one of the instigators, along with Rev. John S. Inskip and others, for the founding of the National Holiness Association.¹¹ From this he went out into full-time evangelistic work in 1867, and he continued in this capacity having a fruitful ministry until his health failed. He then temporarily retired for a period of one year and nine months. After he regained his health he again preached the Gospel, which he loved so well, with renewed fervor.

In 1880 J. A. Wood was invited to join an evangelistic team that was to tour many of the countries of the world and hold campaigns. The group held crusades in England, India, Ceylon, and Australia, the Lord blessing their efforts.

He wrote three outstanding books concerning entire sanctification. They were Perfect Love, Purity and Maturity, and Wesley on Perfection. He was a great blessing to many souls, and even his enemies respected him for his convictions and pure life. John Allen Wood died in 1905.

II. THE DEFINITIONS

The Carnal Christian. This writer discovered that in order to derive Wesley's definitions of certain theological terms such as the above, it was necessary to search many of his works and refer to authors who interpreted him. After

¹¹ J. A. Wood, Ibid., p. 75.

much scrutiny this writer found that Wesley defined the carnal Christian as the believer who is still weak in grace and walks as a man of the world though he may be endowed with spiritual gifts.¹² From one of Wesley's sermons Rev. Wood quoted the following which clearly set forth Wesley's view of the carnal believer. He said:

Accordingly believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the experience of the children of God. While they feel the witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in Him; and yet find a heart ready to depart from Him, a proneness to evil in many instances, and a backwardness to that which is good.¹³

Thus Mr. Wesley also referred to the carnal believer as the justified man who still senses the presence of sin in his members although it no longer reigns supreme. Furthermore, he emphasized that if this sinful believer expects to be rid of this divided condition of flesh and spirit, he must exercise another faith unto repentance of this evil foe.¹⁴

Mr. Wood took a very similar position in his interpretation of this term. He asserted that in the merely regenerated soul all of the graces of the Spirit are present

¹² J. Wesley, Wesley's Notes (New York: Eaton and Mains, n.d., 18th Ed.), p. 412.

¹³ J. A. Wood, Wesley on Perfection (Boston: McDonald and Gill, 1885), p. 30.

¹⁴ Herald Lindstrom, Wesley and Sanctification (London, The Epworth Press, n.d.), p. 116.

even though he is partially carnal. This man possesses inbred sin, hence he is antagonistic to God. Therefore, the carnal Christian is "he whose life is impaired and impeded by this remaining corruption, and an internal war is necessitated."¹⁵ Moreover, he illustrated this condition of such struggling souls from the example of the Corinthians:

Those addressed by Paul at Corinth in his epistle were Christian believers in that church. They were children of God and are called "brethren," "Beloved brethren,"....."believer,"....."babes in Christ,".....etc; and yet these very persons, who are thus described, were "envious," and there were "strife and divisions" among them.....While the regenerated soul has in itself the essence and principle of true and genuine holiness, it has it in a nature "yet carnal"---not fully cleansed from indwelling sin.....Inbred sin remaining in the regenerate heart, indicates its existence and presence, first, to the consciousness of the soul in perverse inclination, and the, more or less, in outward action.¹⁶

In summarizing these theologians' definitions of the carnal Christian, it is found that he is a Christian, though in the regenerate state, is not wholly yielded to God because of indwelling sin which yet persuades his nature, and consequently has a warfare raging in his members.

The Spiritual Christian. According to John Wesley the spiritual or perfect believer, as he referred to him, is

¹⁵ J. A. Wood, Purity and Maturity, (New York: W. S. Palmer Jr., 1876), p. 106.

¹⁶ Ibid., p. 102.

the one who is delivered from evil thoughts and evil tempers.¹⁷ The basis of this deliverance, of course, is the fact that he has been cleansed from the inbred corruption which polluted his soul and caused such evil desires and tempers. As a result he is "an adult, experienced Christian who minds the things of the Spirit which is the sure sign of spiritual life."¹⁸ Wesley further elaborated this description in the following

The eye of the perfect man is turned to God alone, whom he loves. God is absolute Master of his soul. All the motions of his heart are in full harmony with God's will. His one intention is to live all the time to please and honor God. And this love of God is accompanied by obedience to all His commandments.¹⁹

Rev. Wood likewise possessed a very similar understanding of what comprises the spiritual or perfect Christian. He said "he is a perfect Christian in whose heart grace has wrought the extirpation of all that is opposed to grace--he who has a pure heart."²⁰ He explained in more detail the perfect man according to Scripture:

This I understand to be the state of that Christian who is made "perfect in love," (I John 4:17), who is "pure in heart," (Matthew 5:8), who is "cleansed from all sin," (I John 1:9), who is "without spot," (Ephesians 5:27), who is "cleansed from all filthiness of flesh and spirit," (II Corinthians 7:1), who has thus "perfected holiness in the fear of God," according to the Word of God, as interpreted by orthodox theologians generally,

¹⁷ Harald Lindstrom, op. cit., p. 131.

¹⁸ J. Wesley, Wesley's Notes, op. cit. p. 381.

¹⁹ H. Lindstrom, op. cit., p. 130.

²⁰ J. A. Wood, Purity and Maturity, op. cit., p. 27.

and Methodist divines in particular.²¹

In summarizing his description of the Christian "made perfect in love" Rev. Wood clearly discriminated the differences between the merely justified man and the one who is made perfect. He stated that "the purified and the merely regenerate states differ in moral quality. Grace in one case has antagonisms to itself in the heart, -- in the other it has none. The "new man," or "new life," exists in an uncleansed soul in the former case, and in the purified soul in the latter."²²

It is, therefore, plain that the spiritual Christian, according to these two scholars, is the one whose heart has been cleansed from the defilement of inbred sin, and who now loves God with all his heart, soul, mind, and strength and his neighbor as himself. Furthermore, the graces of the Spirit which are love, joy, peace, longsuffering, goodness, gentleness, faith, meekness, and temperance, now dwell in the heart without the alloy caused by pollutions of sin.

III THE EXTENT OF THE WORK OF THE HOLY SPIRIT.

This writer also discovered that the obtaining of John Wesley's precise view of the function of the Holy Spirit was an extremely difficult task. Again it was a matter of search-

²¹ J. A. Wood, Purity and Maturity, Ibid., p. 29.

²² Ibid., p. 107.

ing into his many writings along with other authors' works that interpreted his theology. Of the Spirit's operation in the carnal Christian he said:

The Holy Spirit is the effector which God uses to lay the ax unto the root of the tree, purifying their (men's) hearts by faith and cleansing all the thoughts of their hearts by the inspiration of His Holy Spirit.....²³

The above is applied solely to the believer who has inbred sin dwelling in him. There are, however, other functions of the Comforter which are common both in carnal and spiritual believers. One of the most important of these is His witness to the Christian's heart that he is a child of God. Mr. Wesley reiterated

.....The Spirit of God beareth that witness to our Spirits, God hath loved thee, and given His own Son to be propitiation for thy sins; the Son of God hath loved thee and hath washed thee from thy sins in His blood... ..It is He that not only worketh in us every manner of thing that is good, but also shines upon His own work, and clearly shows what He has wrought.²⁴

Another operation which the Spirit performs in all Christians is the quickening of their spirits in making them in the image of Christ. Wesley asserted "in baptism we, through faith, are engrafted into Christ, and we draw new spiritual life from

²³ John Wesley, A Plain Account of Christian Perfection (Kansas City, Missouri: Beacon Hill Press, 1950), p. 7.

²⁴ John Wesley, Sermons on Several Occasions, (New York: Carlton and Porter, 1856), I. p. 88.

this new root, through His Spirit, who fashions us like unto Him, and particularly with regard to His death and resurrection."²⁵

The Baptism with the Holy Spirit. In his treatment of work of the Spirit Wesley did not mention the actual experience which pervades the soul the moment the Spirit comes in His fullness. However, he had intimated before that the root of bitterness which plagued the believer was extirpated. In its place all of the graces of the Spirit, which permeated his soul at conversion, have now unhindered occupation in the believer. Consequently, Mr. Wesley pointed out, "The christian daily goes on from strength to strength; beholding now, as in a glass, the glory of the Lord, they are changed into the same image, from glory to glory, by the Spirit of the Lord."²⁶ Moreover, this entire sanctification of heart and life brings the child of God into a mutual union and harmony with his Creator, and a continual work of righteousness is wrought in him by the Spirit.²⁷

From his own experience and those of countless others who received perfect love, Wesley expressed that the fruits of this blessing, in addition to the graces, were rejoicing evermore, praying without ceasing, and in everything the giving of

²⁵ J. Wesley, Wesley's Notes, op. cit., p. 376.

²⁶ J. Wesley, Plain Account of Christian Perfection, op. cit., p. 7.

²⁷ J. Wesley, Wesley's Notes, op. cit., p. 496.

thanks.²⁸

Rev. J. A. Wood portrayed a very graphic account of the Spirit's functions both in the carnal and perfect Christians. His treatment of this subject was very clear and specific. Concerning the Spirit's convicting the imperfect believer of his inward pollution, Wood alleged

The repentance subsequent to justification..... is properly a conviction, wrought by the Holy Ghost, of the sin which still remains in our hearts; of the carnal mind, which does still remain even in them that are "re-generate," although it does no longer reign. Those of the believer seeking purity are convictions of inward depravity, unlikeness to God, and his need of cleansing. They produce pain and shame, but not condemnation.²⁹ The fruits of conviction for the blessing of perfect love are deep--self-abasement and humility of spirit; self-renunciation and submission to God; self loathings, and hungerings and thirstings after righteousness; and a willingness to suffer anything, be anything, or do anything to please God and obtain a pure heart.³⁰

Wood strongly refuted the idea that the above experiences of the imperfect Christian were the processes by which he gradually is perfected. He stated that heart purity is an instantaneous work of the Spirit even though the believer may be approaching this crisis a long period of time after he was justified. He quoted Rev. Timothy Merritt in his book Manual

²⁸ J. Wesley, A Plain Account of Christian Perfection, op. cit., p. 58.

²⁹ J. A. Wood, Perfect Love (Chicago: The Christian Witness Co., 1915), p. 113.

³⁰ Ibid., p. 114.

on Christian Perfection when he replied to the adherents of a gradual-growth-into-sanctification. He said:

The work may be accomplished in one day, or one hour, and yet be a gradual or progressive work. A long time is not necessary in order to a gradual work of this kind.³¹ The gradations may be as follows: (1) Light is imparted to the soul. (2) Conviction is fastened upon the conscience. (3) A desire springs up to be delivered from all sin. (4) He confesses and prays for deliverance. (5) He is convinced that he cannot cleanse his own heart, and, therefore, casts himself upon the mercy of God for this. (6) The work is wrought in him.³² The items named precede purification, but they do not effect it, (that is the work of the Holy Spirit.)³³

The belief of this Wesleyan theologian, concerning the Baptism of the Holy Spirit, will now be considered. His explanation of this baptism, especially in regards to the experiential part of it, is most clear. He explained

It is the operation of the Spirit to which the soul, upon completely yielding to God and trusting him in an act of faith, is cleansed from the pollution of inbred sin. There may be great varieties of emotional experience in different individuals. It is the cleansing energy of the Holy Spirit which eradicates all the impurity of the human heart making it clean by the blood of the Lamb, thus the carnal believer, by this great work of the Holy Spirit, is transformed into a pure soul instantly.³⁴

Furthermore, he emphasized that those believers, who have

³¹ J. A. Wood, Purity and Maturity, op. cit., p. 136.

³² Ibid., p. 137.

³³ Ibid., p. 138.

³⁴ Ibid., p. 153.

experienced this mighty transformation know with equal certainty, by their spirits, and from the witness of the Spirit of God, that He has cleansed them from all sin. They rejoice with joy unspeakable and full of glory to the point that they not only feel it but confess it and diffuse it abroad in the sweetness of the Spirit-filled, purified lives.³⁵ Along with the above evidences of a pure life, the Spirit produces results in the believer which are characteristics of His fullness. Rev. Wood alleged

With a pure heart, it is vastly more easy to live a Christian life, and retain the continuous witness of a justified state. Purity is spiritual freedom--"Whom the Son maketh free is free indeed." The intellect and spiritual vision are freed from darkness, vain imaginations, and high things which exalt themselves against the knowledge of God; affections are freed from all forbidden or sordid objects; conscience is freed from condemnation and dead works--the guilt and power of sin, and the will is freed from all perversity and evil inclination.³⁶

He further insisted that the Holy Spirit in His fullness emancipates the soul from bondage, and in place of such bondage, He gives a freedom that makes obedience to God natural, delightful, and easy. In other words, the soul is in perfect harmony with God.

³⁵ J. A. Wood, Perfect Love, op. cit., p. 123.

³⁶ J. A. Wood, Purity and Maturity, op. cit., p. 201.

In summarizing the beliefs of these two theologians on the momentous work of the Holy Spirit there are three outstanding points. First, the carnal Christian is definitely convicted by the Spirit of an inbred corruption just as the sinner is convinced of sins. Even though the believer is convicted, he still has the Spirit's witness unto his spirit that he is a child of God. Secondly, Wesley and Wood emphasize that the imperfect Christian, by entire yieldedness of the soul to God and by an act of faith, is instantaneously cleansed from this inward pollution of soul by the power of the Holy Ghost. Finally, this cleansing baptism of the Holy Spirit so changes the believer that he is able to live victoriously over sin through the Spirit. Also he prays without ceasing, rejoices ever more, in everything gives thanks, and is made perfect in love toward God and man.

IV. VIEWS OF SINLESS PERFECTION IN THIS LIFE

The answer to the all-important question, can a Christian be perfect in this life, is obviously in the affirmative according to the view points of these Wesleyan-Arminian scholars. The above data confirms this contention. However, the question is often asked 'what is meant by perfection?' John Wesley answered this query by saying that it is freedom from sin. He elaborated

On the basis of I John 1:8-10 (If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins,

he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.) A Christian is so far perfect as not to commit sin. This is the glorious privilege of every Christian, yea, though he be but a babe in Christ. But it is only of grown Christians it can be affirmed they are in such a sense perfect as, secondly, to be freed from evil desires and tempers. First, from evil or sinful desires.³⁷

Moreover, he affirmed "that purity of intention, the imitation of Christ, and a whole-hearted love of God and our neighbor are specified as factors that determine perfection."³⁸ Mr. Wesley, thus, concluded that perfection includes a negative and a positive factor. Negatively, the Christian is delivered from all inbred sin, and positively he is made perfect in love to God and to man.

Limitations. One of Wesley's first sermons which was on Christian perfection has the theme 'In what sense a Christian is perfect and in what sense he is not.' There has undoubtedly been more confusion at this point than any other. Mr. Wesley stated in this sermon that no man is absolutely perfect but only relatively perfect. In further detail he related of the fallibility of Christians made perfect in love. He said:

They are not perfect in knowledge. They are not free from ignorance, no, nor from mistakes

³⁷ J. Wesley, A Plain Account of Christian Perfection, op. cit., p. 5.

³⁸ H. Lindstrom, op. cit., p. 131.

We are no more to expect any living man to be infallible than to be omniscient. They are not free from infirmities; such as weakness or slowness of understanding, irregular quickness or heaviness of imagination.....Neither can we expect....to be freed from temptation; for the servant is not above his Master. But neither in this sense is there any absolute perfection on earth. There is no perfection which does not admit of a continual increase.³⁹

It is evidenced from the foregoing quote that the most mature Christian who is made perfect by the blood of the Lamb is by no means infallible. As long as he is in his earthly tabernacle he will be subject to all the infirmities, weaknesses, and temptations which were inflicted by the Fall. Even though Christ causes him to triumph day by day, yet he must constantly plead the blood of the Savior because of his infirmed body.

John A. Wood heartily agreed with John Wesley's beliefs on the possibility of a Christian being made perfect in this life. He defined Christian perfection or sanctification as "negatively, the state of grace which excludes all sin from the heart. Positively, it was the possession of pure love to God." He continued this discourse, in order to point out that the Wesleyan-Arminian position definitely believes in

³⁹ J. Wesley, A Plain Account of Christian Perfection, op. cit., p. 4.

⁴⁰ J. A. Wood, Perfect Love, op. cit., p. 34.

perfection, by stating

.....fallen but regenerate and sanctified man has also his peculiar sphere of perfection in the mediatorial economy; and the highest practical rectitude, whatever it may be, in his perfection, and is Christian perfection. Christian perfection is a perfection of love, pure love in a fallen but purified soul.⁴¹

Limitation. Rev. Wood very clearly differentiated between the perfection that is attainable to man on earth, and that which is not attainable. Of the latter he emphasized

Christian perfection is not absolute, sinless perfection or the state in which the soul cannot sin. To the latter term we believe in no such perfection in this life; and further, we know of no one who teaches any such thing, although it has been asserted over and over, thousands of times, by opposers of Christian perfection.⁴²

As a final note, he discussed the vital distinction between the purity of the soul and its maturity. He explained

There is no instantaneous growth to manhood. No child of God is cleansed into Christian maturity. No babe in Christ jumps into a maturity involving twenty-years growth, discipline and development. But a babe in Christ may at once be cleansed from all inbred sin, and thus become a pure Christian, which is quite different from a mature Christian.⁴³ The advanced attainments of spiritual manhood are attained by growth, and purity perfects the conditions of that growth. After purity, growth in grace may be more or less rapid, according to watchfulness, diligence, study of the

⁴¹ J. A. Wood, Perfect Love, Ibid., p. 46.

⁴² Ibid., p. 47.

⁴³ Wood, Purity and Maturity, op. cit., p. 188.

Scripture, prayer and ministries of the Spirit.⁴⁴ There are "babes," "young men," and "men of full age," in a state of entire sanctification.....a babe in Christ, after being entirely purified, may love God just as purely, fully, and with all his heart--to the extent of his capacity, as an adult Christian.⁴⁵

He concluded, therefore, that the maturity of a Christian is God's process of establishing, strengthening, settling, and rooting and grounding him in His love. It is advancing toward "the length, the breadth, the depth, and the height, involved in a life of obedience to God."⁴⁶

It is found from this study of the view of Wesleyan-Arminianism on Christian perfection that a Christian is perfect when he is cleansed from all sin and loves God with all his heart. However, this state of perfection is not absolute--that a Christian cannot sin. He retains this possession as long as he meets the conditions of the Spirit-filled life of walking in the light and growing in the grace and knowledge of his Lord.

V. SUMMARY

In summarizing the contents of this chapter the Wesleyan-Arminian doctrinal beliefs of the difference between the

⁴⁴ Wood, Purity and Maturity, Ibid., p. 190.

⁴⁵ Ibid., p. 191.

⁴⁶ Ibid., p. 194.

carnal and spiritual Christian were clearly emphasized by Wesley and Wood. The carnal believer was polluted with inbred sin and hence had a measure of rebellion toward the whole will of God. The Spiritual Christian is that one who is made perfect in love toward God and man, and whose heart is cleansed from the inward corruption. This cleansing process was effected by the Holy Ghost when the believer yielded unreservedly to God and exercised faith in Him to perform this. As a result of this crucial experience the carnal believer is transformed into a pure Christian who loves God with all his heart, rejoices evermore, prays without ceasing, and thanks God in everything that befalls him. This state of grace to which he has attained does not make him infallible. On the contrary he is still full of imperfections, weaknesses, and is subject to severe temptations so that he must continually plead the merits of the blood of Christ.

This conclusion of the study of the view point of Wesleyan-Arminianism on the differences between the carnal and spiritual believers marks the end of the survey of the two great historical trends of theology, Calvinism and Wesleyanism. A study will be now directed to the two comparatively new schools of Keswickianism and Pentecostalism.

CHAPTER IV

THE KESWICKIAN VIEW

The Keswick Movement could be referred to as the "deeper-life" movement of Calvinism just as the Wesleyans invigorated the followers of Jacob Arminius to a richer, more abounding life in Christ. Since this is the case, Keswickianism is usually not thought of as a separate trend of theology but merely as a division of Calvinism. However, many of the teachings of this movement are very worthy to be considered. Its adherents claim as a basis for its existence

....the conviction that the average Christian life is too often grievously destitute of real spiritual power, and is, essentially carnal; and that it is the duty and privilege of every child of God to enter at once into 'newness of life,' and walk henceforth in the power of Christ's resurrection. (Romans 6:4)¹

Unlike the previous trends in which each had two main scholars to present its views, the Keswickian school will be represented by four teachers. The reason for this is that it was impossible to obtain sufficient material written by one or two authors that would explain in toto the Keswickian tenets on the differences between the carnal and spiritual Christian. Therefore, the scholars selected are Bishop H. C. G. Moule, Miss Ruth Paxson, Dr. W. Graham Scroggie, and Dr. Herbert Lockyer. This writer was also unable to secure biographies of

¹ Herbert Lockyer, "Keswick's Unchanging Message," The Sunday School Times, 88:567, June 22, 1946.

these men except in the case of Bishop Moule; therefore, in addition to the latter's biography there will be given a brief historical sketch of the Keswick Movement.

I. THE HISTORY OF THE KESWICK CONVENTION

The Keswick Convention is a summer religious reunion lasting one week which has been held annually at Keswick, England since 1875. Its aim is the "promotion of practical holiness" by means of prayer, discussion and personal intercourse.² The event that is said to have been responsible for the organizing of this convention was the great revival of Moody, Sankey and others that spread all over England in the early 1870's. The first meeting was held at Broadlands, near Ramsey, July 17-23, 1874, followed by a convention at Oxford, August 29-September 7; and one at Brighton from May 29 to June 7, 1875.³ At the latter meeting a suggestion was made by one of the ministers that the convention be moved to Keswick. This was done, and as a result annual conventions have met there ever since with an increase of spiritual power and influence. The meetings are held in a huge tent in which several thousand devotees gather annually from all over the world. The services are notable for their spiritual character, for

² Samuel M. Jackson, "The Keswick Convention," The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls Co., 1910), VI. p. 321.

³ Loc. cit.

the prominence given to "silent prayer, and for their apostolic simplicity. Music and all else are subordinated to the one object - the glory of God through the promotion of truth and holiness."⁴ This organization is chiefly supported by the Church of England, and it has some fifty noted speakers and scholars that stress the basic evangelical truths which they base on the absolute plenary, inspiration of the Holy Scriptures. Keswickianism, in addition to its annual conventions, has an extensive missionary program. It also has excellent literature which include Life of Faith; The Keswick Week; and The Keswick Library which is a series of booklets.⁵

The Biography of H. C. G. Moule. Handley Carr Glyn Moule, Bishop of Durham, Church of England, was born at Dorchester, Dorsetshire, England on December 23, 1841. He was educated at Trinity College, Cambridge where he received the degree of Bachelor-of-Arts in 1864. He also was a fellow from 1865 to 1881 at Trinity. Little is known of his personal life other than the fact that he held many responsible positions. Among these were a Morrisian professorship of divinity at Cambridge (1899-1901). He was consecrated Bishop of Durham in 1901, and was honorary chaplain to the queen in 1898-1901 and to the king

⁴ Ibid., p. 321.

⁵ Loc. cit.

1901 to the date of his death (this writer was unable to discover the date of Moule's death). He held many preaching appointments, the most important being at Cambridge and Oxford, during sporadic periods from 1880 to 1900. In theology he was "deeply attached" to the main positions and traditions of the English Reformation. He was a humble believer in the divine authority of the Holy Scriptures, and in later years he was greatly influenced by the Keswick Movement. His works are numerous. Among the best known are his studies in Philippians, Ephesians, Colossians, Romans, and Thoughts on the Spiritual Life.⁶

II. THE DEFINITIONS

The Carnal Christian. Of the four scholars who represent this movement Dr. Scroggie, the sainted English author and scholar, has the clearest definition of the carnal believer. He said: "The carnal Christian has spiritual life for he is spoken of as a 'babe in Christ,' but there is little or no spiritual growth....."⁷

Scroggie continued to say that the worldly believer is a stranger and pilgrim in this earth but is a sinful wanderer.⁸

⁶ Samuel M. Jackson, "Moule," The Schaff-Herzog Encyclopedia of Religious Knowledge, VIII, p. 30.

⁷ W. Graham Scroggie, The Land and Life of Rest (London: Pickering and Inglis, 1950), p. 83.

⁸ Ibid., p. 26.

Moreover, Scroggie also described this type of a Christian as:

....the one living between "Easter and Pentecost;" Christ is in his experience as Redeemer and Savior, and he has spiritual life. But because he is not living from and in Pentecost the Lordship of Christ is not a reality to him, nor can he enjoy spiritual health, which is holiness.⁹

Bishop Moule and Ruth Paxson, a Keswick missionary to China, have vivid descriptions of the carnal Christian. The former identified him as "the justified man who has not the powerful presence of the Spirit in him and is a sorrowful anomaly in the idea of the Gospel."¹⁰ Thus, the carnal believer is conscious of impotence, and in a spiritual sense one who "swims half-drowned being unaided."¹¹ Miss Paxson depicted the carnal man as "the one who has spiritual stagnancy in his life because he is content to live as a beggar in the midst of plenty."¹²

In his little book, The Cross and the Spirit, a study in Galatians, H. C. G. Moule interpreted the various works of the flesh as "impurity, idolatry, wizard tamperings with the

⁹ Ibid., p. 83.

¹⁰ H.C.G. Moule, The Cross and the Spirit (London: Pickering and Inglis, n.d.), p. 45.

¹¹ H.C.G. Moule, Christ and Sanctification (London: Pickering and Inglis, n.d.), pp. 16-17.

¹² Ruth Paxson, The Wealth, Walk, and Warfare of the Christian (New York: Fleming H. Revell Co., 1939), p. 27.

unseen, hatred and envy, bloodshed, and debauchery all being evidences of the carnality that existed in the Christians of Galatia.¹³ He also emphasized that the old sin nature is always present, and only as the Christian 'walks in the Spirit' he has victory over sin.

The Spiritual Christian. For the definition of the spiritual Christian Ruth Paxson gave the clearest interpretation of the Keswickian view. She defined the spiritual believer as:

The believer who has a Christ-controlled; Christ-conformed; Christ-centered life who bears much fruit in which God is glorified....¹⁴.....The life of the truly spiritual Christian is.....a paradox in that he is always satisfied, yet ever seeking. He never thirsts, yet is always thirsting. He is perfectly content; yet ever wants more. He enjoys to the full what he possesses moment by moment, yet knows there is always more beyond, and eagerly longs for it.¹⁵

The really spiritual believer in Christ, according to the above, is he who is completely the Lord's possession, but yet realizes that there is infinitely more for him, and he hungers and thirsts for it.

Bishop Moule has aptly described the whole-hearted Christian as the one who "casts his needy being upon the

¹³ Moule, The Cross and the Spirit, op. cit., p. 26.

¹⁴ Ruth Paxson, Called Unto Holiness (Chicago: Moody Press, n.d.), p. 24.

¹⁵ Paxson, The Wealth, Walk, and Warfare of the Christian, op. cit., p. 27.

Spirit's side and gives himself up to be 'led by Him.'¹⁶ He further described this believer as "the one who has abdicated the throne of his life and bends himself with reverent joy to be the throne of his Lord."¹⁷ The evidences of such a life, according to Moule, are numerous both internally and externally. He brought out the fact that the following criteria should be present in the truly spiritual Christian:

As believers in our Lord Jesus Christ, as those who are not their own, but bought, and who accordingly, in the strictest sense, belong to Him all through, our aim is, it must be, across any amount of counter-thoughts, 'never to grieve Him, never to stray;' always in the inner world, always in the outer, to walk and to please Him.'¹⁸

Furthermore, he stated that the Lord is able to effect a mighty transformation in the life of a fully-yielded child of God. He said:

It is possible, I dare say, for those who will draw in their Lord's power for deliverance and victory, to live a life--how shall I describe it? --a life in which His promises are taken, as they stand, and found to be true. It is possible to cast every care on Him, daily, and to be at peace amidst the pressure. It is possible to have affections and imaginations purified by faith in a profound and practical sense. It is possible to see the will of God in everything, and to find it, as one has said, no longer a sigh, but a song.¹⁹

¹⁶ Moule, The Cross and the Spirit, op. cit., p. 59.

¹⁷ Ibid., p. 55.

¹⁸ Moule, Christ and Sanctification, op. cit., pp. 9-10.

¹⁹ Loc. cit.

This should be the normal experience of every born-again Christian if he completely yields himself to the whole will of God. This is the Keswickian conception of a spiritual Christian.

III. THE EXTENT OF THE WORK OF THE HOLY SPIRIT.

Bishop H. C.G. Moule alleged that the supreme work of the Holy Spirit is to acquaint the soul with Christ.²⁰ He explained the purpose of the Spirit's operation in the believer in the following:

The Holy Spirit's influence leads the regenerate to 'yield their members as slaves to righteousness'His method of compulsion is such as to make their real subjection 'perfect freedom,' because it is divinely filial.²¹

One of the first functions of the Holy Spirit in carnal Christians, Miss Paxson thought, is putting the choice before him as to whom he will serve--God or Satan.²² She asserted that the Spirit of holiness separates the believers from the world. He convinces them that there can be no fellowship with the world in an intimate sense and have the sweet communion of the Godhead. Obviously in the worldly Christian a struggle ensues in his soul between these two forces. In describing

²⁰ H. C. G. Moule, Romans (Cambridge: University Press, 1896), p. 144.

²¹ Ibid., p. 147.

²² Paxson, Called Unto Holiness, op. cit., pp. 52-53.

this battle Dr. Scroggie said it is the result of the Holy Spirit's convicting him of his sinful nature and he consequently cries out in his anguish. Scroggie explained

....the cry here is not for deliverance from sin's guilt, but from its power; it is not for forgiveness of sins, but for help against indwelling sin; the experience here described is that of very many Christians, though it is far removed from Christian experience.²³

The Fullness of the Holy Spirit. This experience is highly honored among the followers of the Keswick. In fact many Keswickians refer to the term "Keswick" as signifying the fullness of the Spirit.²⁴ Dr. Herbert Lockyer, famous British author and lecturer, interpreted this experience, which he also called sanctification, as involving a crisis and process in the believer's life. He said:

There is a point of crisis when we come to the point of absolute surrender to the divine will. Such may come at conversion, but with the majority it is otherwise.....the Holy Spirit travels inward to the will.²⁵

Moule also emphasized the fact that there is a 'crisis' when the Comforter indwells the heart of the believer in His fullness. Although he was not as clear as Lockyer in his description, he presented a study on the Greek word 'to dwell'

²³ Scroggie, op. cit., p. 75.

²⁴ Paxson, Called Unto Holiness, op. cit., p. 76.

²⁵ Lockyer, "Keswick's Inner Teaching", The Sunday School Times, 88:607, July 6, 1946.

(κατοικῆσαι) which is most enlightening. He explained

The word dwell (κατοικῆσαι) which denotes this experience, is in the aorist tense, and this marks a point, a crisis, a step. Not necessarily a solitary point or crisis in the history of the soul. The idea rather is of a point and crisis in the abstract, realized it may be in many steps of consciousness, many upward growths and openings, a climbing of a ladder. It is an idea of gradual holiness.²⁶

Miss Paxson emphasized the fact that one need not wait until the 'twilight' of his experience to receive this blessed gift of being filled with the Holy Spirit, but it can be realized here and now--even the day after conversion.²⁷

The effects of this infilling upon the carnal believer are momentous. Moule said that "the believer is changed from a doubting, stumbling, defeated Christian to a rejoicing one."²⁸

Scroggie also expressed that:

This experience clarifies minds; purifies hearts; will invade the innermost places of the soul, cleansing our motives, and taking control of the very springs of our desire. It transforms the believer who has merely eternal life to one who has abounding life.²⁹

Dr. Scroggie further reiterated that the fullness of the Holy Ghost imparts to the Christian a true spirituality and an abounding life which is characterized "by trust, and peace,

²⁶ Moule, Christ and Sanctification, op. cit., p. 44.

²⁷ Paxson, Called Unto Holiness, op. cit., p. 70.

²⁸ Moule, loc. cit.

²⁹ Scroggie, op. cit., p. 81.

and rest, and joy, and love, and power, and victory. It gives him spiritual health -- holiness."³⁰

Miss Paxson said that fullness imparts to the Christian

The power of self-control; animates his heart with newness of life; brings his spirit, soul, and body into right adjustment; enhances the power of mind, heart, and will to fulfill the divine purpose, and leads to spiritual, moral, mental, and physical wholeness.....The spirit-filled man attracts attention by his truly separated walk and sanctified talk.³¹

The fruit of this operation of the Holy Spirit, according to Lockyer, in addition to the nine graces that are mentioned in Galatians 5:22-23 is "the rest of faith, a passion for souls, conscious fellowship with God, a growing possession of the promises, and a prevailing in prayer."³² Above all it is the wonderful graces of the Spirit which reveal the moral character of Christ in the believer, and they are to be in him as the work of the divine Spirit in beautiful symmetry and ever-growing evidence of the life of Christ within him.³³

IV. VIEW OF SINLESS PERFECTION IN THIS LIFE

Definition. The Keswickian definition of the term 'perfection' as it is applied to the Christian's experience is

³⁰ Ibid., p. 82.

³¹ Paxson, The Wealth, Walk, and Warfare of the Christian, op. cit., pp. 140-141.

³² Lockyer, The Sunday School Times, June 22, 1946, op. cit., 88:567.

³³ Paxson, Called Unto Holiness, op. cit., p. 62.

vague. It seems as though the term, as it is interpreted by the Keswicks, indicates the absolute perfection of the saint here on earth, which, of course, is impossible. However, from Bishop Moule's exegesis on the Book of Philippians there is derived a partial definition of what the Apostle Paul meant when he used the word 'perfection' in relation to Christians. Moule, in explaining Paul's words '...let as many as be perfect be thus-minded.' Phil. 3:15,' related

....the sense that the apostle means the word "perfection" may mean "adult," "mature" as against infantine.....a perfect Christian in this respect may have spiritual faculty well developed, and yet be very far from "perfect" in spiritual character.³⁴

Thus, this distinguished Keswick scholar thought that the apostle identified the "perfect Christian" as one who was mature and well established in the faith but was undeveloped in spiritual character.

As to the possibilities of perfection in this life all of the Keswick conventionists agree that a Christian can never be free from sin while in his human body. Dr. Lockyer asserted that eradication is never performed by the Spirit's infilling. He explained the Keswick view very clearly in stating

Sinless perfection is impossible in this life, seeing that the old nature is more or less dormant within the most sanctified. Justification and sanctification do not imply

³⁴ H. C. G. Moule, Philippians, (Cambridge: The University Press, 1918), p. 100.

the eradication of the old natural life, but that it is thrown out of commission. No matter how deeply sanctified a saint may become the old Adamic nature remains. The holy frame and disposition received by faith put the old natural life in a state of submergence. As the Holy Spirit is constantly yielded to, we die to sin, but sin does not die. Its appeal is ever insistent.³⁵

Dr. Scroggie also stated that although the Christian has no completeness of experience on earth, there is yet the vision of unattained possibilities which should greatly encourage him.³⁶

In conclusion Moule said that the reason for the limitations that prevent the Christian from attaining sinless perfection in this life is that the evil flesh is always lusting against the Spirit. He said "never is the flesh so gone that the believer can dare to say 'there is no mischief latent in me; I have only now to think of the evils around me'".³⁷

~~In summarizing~~

V. SUMMARY

In summarizing the Keswickian viewpoint on the differences between the carnal and spiritual believers it is found that the carnal Christian is he who is void of the fullness of the blessing of the Holy Spirit, because he is unyielded to the

³⁵ Lockyer, Sunday School Times, July 6, 1946, op. cit., 88:607-608.

³⁶ Scroggie, op. cit., p. 50.

³⁷ Moule, The Cross and the Spirit, op. cit., p. 57.

whole will of God and tormented by inbred sin. He merely has eternal life without having the radiant joy of abundant living that accompanies the Spirit's infilling. On the other hand, the spiritual believer is he who has a Christ-controlled, Christ-centered life that radiates the righteousness, peace, and joy from the fullness of the Holy Ghost within him.

Furthermore, the Keswickians teach that the Holy Spirit is constantly dealing with the carnal man in order that he may yield to the whole will of God. They also teach that there is a crisis experience in which the Holy Ghost comes and takes control of the will of the Christian as he surrenders completely to God. This epochal experience transforms the stumbling, doubting, carnal believer into one who radiates the power and love of Christ in his life. The evidences and fruit of this change are the nine spiritual graces wholly manifested, the rest of faith, prevailing prayer, a passion for souls, and an abounding life of joy in the Holy Ghost.

In conclusion, the Keswickian scholars believe that the Christian cannot have sinless perfection in this life, but that he is ever attaining toward it until he meets his Master face to face.

CHAPTER V

THE PENTECOSTAL VIEW

This trend of theological thought is perhaps the most difficult to explain in essence in that there are so many different groups that are classified under Pentecostalism. As an example this investigator came in contact with a group that sincerely believed that they were the most spiritually advanced of any group of Pentecostalism. The reason for this pious attitude is that they are persuaded that there are four works of grace for every believer. As a result of the above experience it was indeed no easy task to select the scholars to represent this view that would most sufficiently define the differences between the carnal and spiritual Christians. After many conversations with Pentecostal pastors and teachers this writer was directed to the writings of Dr. Myer Pearlman and Rev. Donald Gee. Before their beliefs will be elaborated a biography of each will be given.

I. BIOGRAPHIES

Myer Pearlman was born in Scotland of Jewish parents and moved to England where he lived until his late teens.¹

¹ Myer Pearlman, "My Journey to the Unknown Sanctuary," The Pentecostal Evangel, 1525: 1, 7-9, July 31, 1943. p. 7.

He was educated in the Birmingham Hebrew School in Birmingham, England. He received thorough training in the Jewish religion, the Old Testament Scriptures, and the Hebrew language before he ever heard that Jesus Christ was the Messiah of the world.² When he did hear Jesus' name it was vainly used in a jeering, blasphemous manner by Myer's school-mates.

When Pearlman was seventeen years old he came to the United States to reside. It was in Cincinnati that he first definitely felt the hand of God upon him.³ The Spirit of the Lord was definitely convicting him of his need of Christ, as he was groping about in the dark for a satisfaction of soul that Judaism did not give him. After he searched diligently for peace, the Lord saved him in a service at a Pentecostal Mission in San Francisco.⁴ Later he was baptized with the Holy Spirit and received the gift of tongues. After his conversion he was encouraged to enroll at Central Bible Institute in Springfield, Missouri, from which he graduated in 1925. Soon after his graduation he taught at this institute and worked in the editorial department of the Gospel Publishing House which was also located in Springfield.⁵

² Ibid., p. 7.

³ Ibid., p. 8.

⁴ Ibid., p. 9.

⁵ Loc. cit.

Dr. Pearlman was also talented in the literary field and wrote many books. Among them are Knowing the Doctrines of the Bible and The Heavenly Gift. He married the daughter of F. A. Graves, the composer of the gospel song There is Honey in the Rock for You.⁶ Myer Pearlman passed away on July 13, 1943.⁷

Donald Gee, considered one of the outstanding scholars of the movement today, was born in England.⁸ His father died when he was nine years old, and he was reared by a devout mother. He accepted Christ in October, 1905 in North London Congregational Church where his mother was a member. For seven years Donald worked zealously for the Lord, but during this time he had a hunger for a deeper experience with God. On March 1913 he received the Baptism of the Holy Ghost in which the Lord gave him the gift of tongues.⁹ His mother had received this blessing on January of the same year through a series of lectures given by a returned missionary from India. It was this incident that influenced Gee to seek the Spirit's fullness.¹⁰

During the first World War Gee answered the call of God to preach the Gospel. At the time of his call he was engaged in a private business, but he laid this on the altar of sacrifice.

⁶ Ibid., p. 9.

⁷ Ibid., p. 7.

⁸ Donald Gee, Pentecost (Springfield, Mo: Gospel Publishing House, 1932) p. 3.

⁹ Ibid., p. 7.

¹⁰ Ibid., p. 6.

The Lord led him to take a Pentecostal charge to Edinburgh, Scotland in 1920.¹¹

The Lord has richly blessed his ministry in giving him a world-wide mission as a Bible teacher and expositor. His extensive travels have taken him to Australia, New Zealand, Canada, and the United States.¹² He has served as Chairman of the Executive Presbytery of the Assemblies of God. He has also written many books which include Pentecost, After Pentecost, Concerning Spiritual Gifts, Upon all Flesh, and The Fruit of the Spirit.¹³

II. THE DEFINITIONS

The Carnal Christian. In defining this term Dr. Myer Pearlman used Paul's usage of the term found in I Corinthians 3 and Romans 7. In the former passage he described the carnal believer as

saints.....but some of them were far from being such in daily conduct. They had been called to be saints but were not walking worthy of the vocation wherewith they have been called.¹⁴

¹¹ Ibid., p. 9.

¹² Ibid., p. 10.

¹³ Gee, Concerning Spiritual Gifts (Springfield, Mo: Gospel Publishing House, n.d.), p. viii.

¹⁴ Pearlman, Knowing the Doctrines of the Bible (Springfield, Mo: Gospel Publishing House, 1937), p. 253.

Thus Christians are carnal, in one sense, according to Pearlman, when the conditions in which they are living do not measure up to their God-given position. The basic reason that this condition existed in the hearts of carnal believers is that indwelling sin robbed them of victorious living. He elaborated further in the following words: "He has a sinful bias in his human nature called 'flesh'."¹⁵ He continued in saying that Paul in Roman 7 portrays a man "who earnestly desired to observe the law, but he was stirred by sinful impulses within him."¹⁶ Pearlman concluded this discussion by making the following observation:

The latter part of chapter 7 evidently presents the picture of a man under law who has discovered the heart-searching spirituality of the law, but who in every attempt to keep it finds himself thwarted by the indwelling sin.¹⁷

Rev. Donald Gee is less specific in his definition of the sinful believer. He gives the following allegorical description of this type of Christian:

The 'house' has been already purchased by nothing less than the precious blood of Christ; but in how many cases the Lord is still longing and waiting for complete possession, even if we have given Him one or

¹⁵ Ibid., p. 261.

¹⁶ Loc. cit.

¹⁷ Ibid., p. 262.

two room as it were. The old tenants of self and self-will have lingered and have been unwilling to surrender all.¹⁸

One other scholar that this investigator found who had a very good definition of the carnal believer was Ernest S. Williams. He asserts that these Christians are those

who have been self-willed in the wrong sense. The attitude has yielded the following results - Some are hard, unbroken, unyielding, and unforgiving in their spirits. These are evidences of the unsanctified Adam in them. Carnal flesh likes to be excused, condoned, and petted. It thrives on such. If it can only ease conscience by unmeaning confession, it glows with carnal self-complacency.¹⁹

The Spiritual Christian. Dr. Pearlman was not as lengthy in his treatment of the definition of the spiritual believer as he was in that of the carnal man. He placed more emphasis on the results or marks of the spirit-filled saint of God. He thought that this believer was "one who is spiritually mature and has spiritual understanding and who is delivered from the power of sin."²⁰

Gee is more specific in his definition. He believes that the truly spiritual Christian has received the fullness of the Spirit or a personal Pentecost. Furthermore, he is characterized as having an overflowing testimony, giving of thanks in

¹⁸ Gee, Pentecost, op. cit., p. 22.

¹⁹ E. S. Williams, Not I, But Christ (Springfield, Mo: Gospel Publishing House, 1939) p. 16.

²⁰ Pearlman, Knowing the Doctrines of the Bible, op. cit. p. 264.

all things, and possessing a spirit of brokenness and humility.²¹ Gee also affirms that the spiritual believer is one who regards love as the consuming zeal of his life, and that he grows in holiness which is manifested by the fruits or graces of the Spirit.²² This principle of love is the stimulating factor in the display of spiritual gifts. Gee reiterates

All gifts that he has received will be subordinate to love, and the display of gifts and a life of holiness will go hand in hand.....The Christian who has most of the fruit of the Spirit will be the Christian who will most profitably exercise the gifts of the Spirit.²³

III. THE EXTENT OF THE WORK OF THE HOLY SPIRIT

Pearlman gave a very concise presentation of the Holy Spirit's function in the carnal believer. According to this Pentecostal scholar the Holy Spirit continually is cleansing and reforming the Christian into the likeness of Christ. Of this function he states

What is true for us must be made real in us; what is judicial must be made practical; death to penalty of sin must be followed by death to the power of sin. And this is the work of the Holy Spirit (Romans 8:13). As the ascending sap in a tree crowds off dead

²¹ Ibid., pp. 30 ff.

²² Ibid., p. 47.

²³ Loc. cit.

leaves which cling in spite of frost and storms, so the indwelling Spirit crowds out the imperfections and habits of the old life.²⁴.....The Spirit regenerates human nature in the crisis of conversion, and then, as the Spirit of holiness within, produces the fruit of the Spirit: the distinctive features of Christian character (Galatians 5:22-23).²⁵

The above intimates that the Holy Spirit cleanses the soul in a continuous manner and not in a crisis experience to which the Wesleyan trend holds. Pearlman believed that sin cannot be eradicated in this life and even if it were there would still be the world, the flesh, and the devil with which to contend.²⁶ Hence, the Spirit's sanctifying work continues until the Day of Christ.

Donald Gee is very mute concerning the operation of the Spirit in the carnal believer. It appears to this writer that Gee holds that the Spirit separates the Christian from the world and purges him from sin in a progressive sense. Besides this cleansing aspect the Spirit instills in him a hunger and thirst for the Baptism of the Holy Ghost.

The Baptism of the Holy Spirit. To Pearlman this operation is defined as "immersion in the energizing power of the Divine Spirit or the impartation of spiritual power."²⁷ he said that

²⁴ Ibid., p. 263.

²⁵ Ibid., p. 311.

²⁶ Ibid., p. 257.

²⁷ Ibid., p. 310.

this experience is accompanied by supernatural manifestations, the most important and common of which is the miraculous utterance in other languages.²⁸ There is evidence through Pearlman's writing that the Baptism of the Spirit is a third work of grace following the regenerating and sanctifying graces of the Comforter.

Gee has offered a very interesting definition in which he says "when you are baptized in the Holy Ghost, God touches you and for ever after in your life you know God touched you, and that He lives."²⁹ He explains that it is when a Christian is filled with the Spirit of God that God comes in to possess the whole. Gee is also definite in stating that there are certain conditions which the believer must fulfill if he is to receive this mighty baptism. He emphasizes

The believer only receives the Baptism of the Holy Spirit on the prerequisite condition of a clean heart being received by faith in the precious blood. The Baptism in the Holy Spirit is granted upon repentance and remission of sins.³⁰

When these conditions of repentance and remission of sin have been met, God graciously baptizes the saint with His Spirit for the purpose of enduing him with power to witness in the various ways granted by the Spirit (Acts 1:8).³¹

²⁸ Ibid., p. 310.

²⁹ Gee, Pentecost, op. cit., p. 20.

³⁰ Ibid., p. 49.

³¹ Loc. cit.

That the effects of this blessed experience upon the carnal Christian are tremendous both Pearlman and Gee affirmed. The greatest effect, as thought by these scholars, is the bestowal of supernatural gifts of tongues. Pearlman said

We believe it to be the teaching of the New Testament that in addition and subsequent to conversion a believer may experience a baptism of power, whose initial oncoming is signaled by a miraculous utterance in a language never learned by the convert.³²

Moreover, it is not merely isolated cases in which the manifestation of tongues appears when the Spirit comes in His fullness. Pearlman again pointed out that

.....the initial evidence.....is always an immediate, supernatural, outward expression, convincing not only the receiver but the people listening to him, that a divine power is controlling the person; and in every case there is an ecstatic speaking in a language that the person has never learned.³³

Gee believes the same as Pearlman, but mentions that the believer is given an assurance that he never before experienced. He stated

That touch directly from the glorified Christ which is always experienced in the Baptism with the Holy Spirit enables generations of Christians who never saw Christ's earthly day to testify nevertheless that they know.³⁴

³² Pearlman, The Heavenly Gift (Springfield, Mo: Gospel Publishing House, 1935), p. 53.

³³ Pearlman, Knowing the Doctrines of the Bible, op. cit., p. 313.

³⁴ Gee, God's Grace and Power for Today (Springfield, Mo: Gospel Publishing House, 1930), p. 16.

Gee continues in a very picturesque language to describe further effects of the Spirit's fullness.

When God baptizes you in the Holy Ghost, every key is given up, every door thrown open wide, and at last the Lord of Glory possesses entirely that which He died to make His own.....A new realm opens up to our view. As the Holy Spirit takes full control, we rejoice in God as one who has made a new discovery.....³⁵

Concerning manifestations of the Spirit's baptism he says "several may be named, 'wind,' 'fire,' 'tongues,' 'prophecy,' etc., the final choice of the Holy Spirit both then and now seems to rest on speaking in a new tongue."³⁵

The Effects on the Spiritual Christian. It was quite difficult to ascertain Pearlman's meaning of a spiritual believer because of the brief treatment he gave in defining the Spirit-filled saint of God. It may be remembered that Pearlman classified this Christian as one delivered from the power of sin by the operation of sanctification. He granted that there have been many Christians who have never spoken in tongues, and yet have had an experience with the Holy Spirit in regenerating and sanctifying power. He also affirms that many have had special anointings of the Holy Spirit and have been able to win many people to Christ without the aid of the supernatural

³⁵ Gee, Pentecost, op. cit., p. 22-23.

³⁶ Ibid., p. 28.

manifestations of the Spirit.³⁷ However, from Pearlman's theological beliefs it is the opinion of this investigator that he believed that the truly Spirit-filled believer manifested the charismatic gifts of the Spirit such as speaking in tongues (glossolalia), prophesying, and etc. such a life will also manifest a countenance from which the fruit of the Spirit will shine forth.³⁸

Gee, on the other hand, is very clear as to the effects the Holy Spirit makes in a wholly yielded life. He gives his personal testimony in describing these impressions:

The real Baptism is a bubbling-forth of the Spirit within; you are so bursting with joy your ordinary language cannot express the feeling within. I used all the English I could muster, the full extent of my vocabulary, and I had more praise in my heart and worship for Jesus than I could utter. I hadn't any words to speak to Him as I had used up all mine; so He gave me His and I spoke in tongues as the Spirit gave me utterance.³⁹

He further relates that the paramount function of the Holy Spirit is to bring the Christian in contact with the dynamic power of God which is a necessity. He admonishes "we need, not only the fruit of the Spirit but we need gifts. We need, not only to be built up in character but we need the

³⁷ Pearlman, The Heavenly Gift, op. cit., p. 53.

³⁸ Ibid., p. 57.

³⁹ Gee, After Pentecost (Springfield, Mo: Gospel Publishing House, 1945), p. 23.

dynamic power of God."⁴⁰ In addition to these gifts, he stresses that the Giver of these gifts also increases personal holiness. There must be a perfect balance between the fruit of the Spirit and the display of gifts. This balance is maintained by the operation of the Holy Spirit with cooperation from the Christian walking in the Light. Fruit is only manifested when the saint of God walks in the Light by allowing the fullness of Christ to flow through him. Gee concludes this discourse by warning that it is perfectly possible for a Christian to manifest a display of gifts without the presence of the Spirit's fruit.⁴¹ The essence of the fruit is love and other graces overflowing from Christ's yielded vessel.

IV. VIEWS ON SINLESS PERFECTION

Dr. Myer Pearlman has written a lengthy discourse on the types of perfection in which he thoroughly presents the Pentecostal viewpoint of perfection in this life. The following is his comprehension of the term 'perfection.'

There are two types of perfection: (a) Absolute - which only belongs to God; and (b) Relative - which man can attain. It is that which fulfills the end for which it was designed; in a theological sense in the

⁴⁰ Ibid., p. 26.

⁴¹ Gee, The Fruit of the Spirit (Springfield, Mo: Gospel Publishing House, 1928) pp. ix-x.

Old Testament the essence of perfection is the whole-hearted desire and determination to do the will of God. In the New Testament one word means complete in the sense of being apt or fit for a certain task or end (II Tim 3:17). Another word means a certain end attained through growth in mental and moral development (Matthew 5:48; 19:28)⁴².....The word is descriptive of the following aspects of the Christian life: (1) Positional Perfection in Christ (Hebrews 10:14) - the result of Christ's work for us. (2) Spiritual maturity and understanding, as opposed to spiritual childhood. (Philippians 3:15..). (3) Progressive Perfection (Galatians 3:3). (4) Perfections in certain particulars: the will of God, love for men and service. (Colossians 4:12...Hebrews 13:21). (5) The ultimate perfection of the individual (Philippians 3:12, I Peter 5:10.....)⁴³

It can be said that this eminent theologian perceived a Christian as perfect when he fulfilled the end for which he was created. He also believed that a believer is relatively perfect when he possesses that whole-hearted desire to do the will of God. Donald Gee did not have a definition of this term.

Possibilities of Sinless Perfection. Pearlman and Gee both readily admit that the perfection mentioned in the Bible is not sinless perfection. Pearlman, in giving a reason for the above admission, interprets John Wesley's treatise on sanctification. He said:

The blessing comes in response to faithful

⁴² Pearlman, Knowing the Doctrines of the Bible, op.cit. p. 263.

⁴³ Ibid., p. 264.

seeking; pure love fills the heart and governs all work and action, with the result that the power of sin is broken. This perfection in love was not considered sinless perfection, neither does it exempt the believer from constant vigilance and care. Wrote Wesley "I believe that a person filled with the love of God is still liable to involuntary transgressions. Such transgressions you may call sins if you please; I do not."⁴⁴

Pearlman affirmed that during the process of sanctification there is often involved a crisis in which the child of God receives a fresh revelation of God's holiness; and that he must decide either to go backward or forward with God.⁴⁵

Gee also affirms that there is not a state of sinless perfection in this life. He is quick to infer that the Spirit's baptism does not purify the believer's heart. He says:

There is.....the error that receiving the Baptism of the Spirit makes a child of God sinlessly perfect, or something approaching thereto. The Scriptural truth is that following the Baptism of the Spirit there may be a great amount of personal sanctification still needed in the believer, and this will proceed as the child of God now goes on to "walk in the Spirit." It is vain to think that any 'crisis' or 'blessing' or 'experience' can take the place of a continual 'walking in the Spirit' however helpful such a crisis may often undoubtedly be.⁴⁶

To this school of theology perfection in holiness is a

⁴⁴ Ibid., p. 265.

⁴⁵ Ibid., p. 266.

⁴⁶ Gee, Pentecost, op. cit., pp. 48-49.

gradual process of cleansing and not a crisis experience where the heart is cleansed from all sin.

Limitations. Dr. Pearlman alleged that in spite of all this work of sanctification in its most glorious aspect, the believer is still confronted with the frailty of flesh and temptations that war against the soul. He said:

There will still be temptations from without and within; hence need of vigilance; the flesh is frail and the Christian is free to yield, for he is in a state of probation; his knowledge is partial and faulty and he may therefore be subject to sins of ignorance.⁴⁷

Because of these infirmities a man can never come to a place where he cannot sin. However, Pearlman concluded in a paean of victory when he asserted:

Nevertheless, he may press on with the following assurance: that he may resist and overcome every recognized temptation;...he may be always glorifying to God and filled with the fruits of righteousness....; he may possess the graces and power of the Spirit and walk in unbroken fellowship with God...; he may ever have the constant cleansing of the Blood and thus be blameless before God...⁴⁸

Gee is less optimistic than Pearlman when he expresses that those displaying gifts and sanctified by the Holy Ghost are not exempt from infirmities. He states:

⁴⁷ Pearlman, Knowing the Doctrines of the Bible, op. cit. p. 266.

⁴⁸ Ibid., p. 267.

It is strange, yet obstinate, fallacy that persists in imagining that those who enjoyed these supernatural gifts of the Spirit were models of perfect holiness and spiritual maturity, and that the mere fact that they exercised such gifts necessitated those high qualifications. The New Testament makes it clear that they were, weak, erring men and women who, although not sanctified by the Holy Spirit were still compassed about by human infirmities, made many perfectly sincere mistakes, and needed the wise and sympathetic instruction of one who was their spiritual 'father' in Christ to kindly lead them into the right way.⁴⁹

Thus Gee concludes that no matter what state of sanctification he has reached, the Christian is never sinlessly perfect.

V. SUMMARY

From this study of the differences between the carnal and spiritual believers according to these Pentecostal scholars, this writer discovered that in Pentecostalism the carnal Christian is he who is unyielded to God because of self-will originating from inbred sin in his heart. The spiritual Christian is the believer who has been filled with the Spirit of God manifests supernatural gifts of the Spirit. The most prominent of these gifts is glossolalia. He also walks in holiness before God; thus he maintains a perfect balance between the exercising of gifts and manifesting the fruit of the Spirit.

⁴⁹ Gee, Concerning Spiritual Gifts, op. cit., p. 7.

It was found that the work of the Holy Spirit is perhaps the most outstanding phase of the Pentecostal doctrine. According to this movement's viewpoint the Spirit sanctifies the carnal believer in a progressive manner in which the old life of self is gradually crowded out. He also implants in the heart of the Christian a thirsting for His fullness. The most important operation of the Spirit is His Baptism in which the Christian, upon entirely yielding himself to God, is immersed with mighty power to witness. The evidence of this mighty Baptism is always the manifestation of supernatural gifts of the Spirit such as the gifts of tongues (glossolalia), and prophecy. Through this Pentecostal experience the believer is enabled to maintain a perfect balance in displaying gifts and walking in the Spirit of holiness. The saint is so bubbling with joy that he cannot express himself, thus, God gives him tongues that he has never learned to utter His praises.

The central belief in the Pentecostal view of perfection is that no Christian, no matter how sanctified he has become, nor how great is his God-given ability to exercise the gifts of the Spirit, can be sinlessly perfect in this life. The work of sanctification will continue until he shall meet Christ face to face.

CHAPTER VI

THE COMPARISONS AND THE CONTRASTS OF THE FOUR VIEWS

Having examined the view points of the four contemporary trends of theology, Calvinism, Wesleyan-Arminianism, Keswickianism and Pentecostalism, on the differences between the carnal and spiritual Christians, this investigator devoted the present chapter to the comparisons and contrasts of the four views. He presented each of the phases of the subject that were studied and then he endeavored to compare and contrast the beliefs of the four trends with each other.

I. THE DEFINITION

A. The Carnal Christian.

1. Calvinism. There is a difference of opinion within this school on the definition of the Carnal Christian. Dr. Charles Hodge believed that every Child of God was carnal regardless of his state of maturity and sanctification. On the other hand Dr. L. S. Chafer definitely referred to the carnal believer as the one who is unyielded to the will of God, and therefore, is influenced by the flesh. This condition is due to the fact of indwelling sin in his heart.

2. Wesleyan-Arminianism. The carnal believer is

in the regenerate state, having a heart not wholly yielded to God because of indwelling sin which pervades his nature.

3. Keswickianism. The Keswick Conventionists describe the carnal Christian as one who is void of the fullness of the Holy Spirit, because he is unyielded to the whole will of God, consequently, he is dominated by the inbred sin which exists in his heart.

4. Pentecostalism. The scholars that represented this movement alleged that a believer is carnal when he is dominated by self-will and sinful impulses. As was previously quoted, Donald Gee said that this man is definitely a Christian purchased by the blood of Christ, however God is still waiting to wholly possess him.¹

5. Comparisons and Contrasts. There are two central aspects that appear in all four of the above contemporary views concerning Carnal Christians. These aspects are firstly, that the Carnal Christian is unyielded to the will of God, and secondly, his actions and motives are dominated by inbred sin that pervades his being. This writer has found that the four views agreed as to what constituted a Carnal Christian.

¹ Donald Gee, Pentecost, op. cit., p. 22.

B. The Spiritual Christian.

1. Calvanism. Both Dr. Hodge and Dr. Chafer affirmed that the truly spiritual Christian has a vital experience with the Holy Spirit. Dr. Chafer explicitly said that the spiritual person is one who experiences a divine purpose and flow in his daily life through the power of the Indwelling Spirit. The character of that life will be the outlived Christ. The cause of that life will be the unhindered, indwelling Spirit.²

2. Wesleyan-Arminianism. According to John Wesley and J. A. Wood the spiritual Christian is the believer whose heart has been cleansed from inbred corruption and filled with the pure love to God and man. This love is shed abroad in his heart by the presence and power of the Holy Spirit.

3. Keswickianism. Ruth Paxson has clearly given the Keswick Conception of the spiritual believer. As previously quoted she explained. "The Spiritual believer is he who has a Christ-controlled, Christ-conformed, Christ-centered life that bears much fruit and brings glory to God."³ The thought is evident in the above description that the truly spiritual Christian is wholly yielded to the will of God.

² L. S. Chafer, He That is Spiritual, op. cit., p. 34.

³ Ruth Paxson, Called Unto Holiness, op. cit., p. 24.

4. Pentecostalism. A spiritual Christian is a spirit-filled Christian, according to the Pentecostal Movement. "He is spiritually mature and has spiritual understanding, and also one who is delivered from the power of sin,"⁴ as understood by Myer Pearlman. Furthermore, the Spirit-filled believer is characterized by Spirit-endued, supernatural gifts of tongues, prophecy, or other such manifestations which empower him for the service of Christ.

On the other hand, the four different view points vary on their emphases of the factors that determine a spiritual Christian. All agreed that the Holy Spirit has full control of the believer's will. However, Wesleyan-Arminianism points out that this spirit-filled believer is cleansed from the principle of sin while the other groups emphasized that he has received great power for service. The Pentecostal trend believed that the power of sin is broken in the spirit-filled Child of God, but its main stress is on the charismatic gifts which characterize the spirit-filled believer.

II. THE EXTENT OF THE WORK OF THE HOLY SPIRIT

A. In the Carnal Christian.

1. Calvinism. Hodge and Chafer both affirmed that the

⁴ Myer Pearlman, Knowing the Doctrines of the Bible, op. cit., p. 264.

work of the Spirit in the carnal believer is not distinct from that in the spiritual Christian. The Holy Spirit is given to all believers to fight a life long battle against the old carnal self. Chafer, however mentions that there are certain ministries which the Spirit performs in both the babe in Christ and mature believer. These are regeneration, the Spirit indwelling the child of God the moment he is saved, baptizing the believer into the body of Christ, and sealing His work in the believer.

2. Wesleyan-Arminianism. The specific operation which the Spirit performs in the heart of the carnal believer, according to Wesley and Wood, is the function of convicting him of the need of heart purity. This process occurs in the following order.⁵

1. Light is imparted to the soul.
2. Conviction is fastened upon the conscience.
3. A desire springs up to be delivered from all sin.
4. He confesses and prays for deliverance.
5. He is convinced that he cannot cleanse his own heart and therefore casts himself upon the mercy of God.
6. The work is wrought in him.

3. Keswickianism. The Holy Spirit is constantly dealing with the carnal man in order that he yield to the whole will of God. This persuasion of the Spirit consists of His convincing the sinful believer of his condition until he cries out in anguish to be delivered from the power of sin.

⁵ J. A. Wood, Purity and Maturity, op. cit., pp. 136-138.

4. Pentecostalism. This movement was quite vague in expressing the actual operation of the Spirit in the heart of the carnal believer. It merely stated that the Spirit continually sanctifies the believer regardless of his maturity.

5. Comparisons and Contrasts. There is a common ground for agreement among all four views concerning the Holy Spirit's function in the carnal Christian. It is a fact that the Holy Spirit convicts the sinful believer of his impotent state and causes him to fight against this condition. However, Calvinism and the Pentecostal Movement simply stated that the Spirit quickens the believer to strive against his carnal condition, while the Wesleyan and Keswickianism views were more specific. The Wesleyan view held that the Spirit leads the impotent believer to seek heart purity and the latter believed that the Spirit convinces him of his need for the deliverance from the power of sin.

B. The Fullness of the Holy Spirit.

1. Calvinism. The infilling or fullness of the Holy Spirit is that process in which the Spirit permeates the whole being of the Christian when the latter utterly yields himself to God. This infilling so transforms the believer that his acts are no longer dominated by the flesh but are now spirit-controlled. This momentous experience is for the purpose of empowering the Christian for service.

2. Wesleyan-Arminian. According to Wesleyan theologians the baptism of the Holy Spirit was a crisis experience in which the Holy Spirit cleansed the believer from inbred sin. The believer must entirely yield himself to God and exercise an act of faith in order to receive the Spirit's fullness. The believer then is transformed into a pure soul instantly. In place of inbred corruption the Spiritual graces, which were imparted to the soul at conversion, have now unhindered occupation in the believer.

3. Keswickianism. The fullness of the Holy Spirit is the crisis experience in which the Holy Ghost takes control of the will of the Christian as the latter surrenders completely to God. The effects of such an experience is clearly described in the following quote of Dr. Scroggie which was previously given.

This experience clarifies minds; purifies hearts; will invade the innermost places of the soul cleansing our motives, and taking control of the very springs of our desire. It transforms the believer who merely has eternal life to one who has abounding life.⁶

4. Pentecostalism. The baptism of the Holy Ghost is the experience in which the Christian, as he yields himself entirely to God, is immersed with mighty power to witness. The outstanding evidence of this experience upon the carnal Christian is the manifestations of supernatural gifts of

⁶ W. G. Scroggie, op. cit., p. 81.

the Spirit such as tongues and prophecy. The scholars of this movement make it clear that there is no cleansing in this experience.

5. Comparisons and Contrasts. The baptism of the Holy Spirit is one of the points in this entire subject which is controversial. Each view, except Calvinism, holds that the Holy Spirit infills the Christian when the latter completely yields himself to God.

As to the purpose of this crucial experience Pentecostalism stated definitely that this infilling was for the express purpose of enduing the Christian with power for service. Wesleyanism on the other hand, believed that this baptism was primarily for cleansing the believer's heart from inbred corruption. Furthermore, the Wesleyan-Arminian group maintained that this experience with the Holy Spirit is a second definite work of grace coming subsequent to conversion. The Keswick Conventionists stated that the Spirit's fullness imparts a true spirituality to the believer by purifying motives, clarifying minds, and giving the Christian a joyous, abounding life.

This writer also discovered that the Calvinistic, Wesleyan, and Keswick views emphasized that the acts of the flesh were affected by the Spirit's baptism. The Pentecostal Movement claimed that there is no cleansing that takes place when the Spirit baptizes the believer, but it affirmed that

the believer is endued with supernatural gifts of the Spirit such as tongues and prophecy for the purpose of witnessing. It was the opinion of this writer that the Pentecostals regarded this experience as a third work of grace. Calvinism and Keswickianism both asserted that this experience with the Holy Spirit can take place at conversion, but in the vast majority of the cases it occurs after conversion.

C. The Extent of the Holy Spirit's Work in the Spiritual Christian. This investigator found that the four trends of theology affirmed that the main evidence of the Holy Spirit's presence in the spiritual believer is an overflowing testimony. Wesleyan scholars emphatically pointed out that the believer is released from bondage, and in its place there was given a freedom that makes obedience to God natural, easy and delightful. The Keswicks also held that the presence of the Holy Spirit was manifested in the spiritual Christian by joyful testimony. Furthermore, they affirmed that the Spirit endued the believer with a rest of faith, a passion for souls, conscious fellowship with God, a growing possession of the promises and a spirit of prevailing prayer.⁷ Calvinism and Pentecostalism described the Spirit's function as the power generator in the spiritual believer. The Pentecostal Theologians were careful to relate that this power manifested itself through supernatural gifts of the

88; 567.⁷ Herbert Lockyer, Sunday-School Times, op. cit.,

Spirit.

III. VIEWS OF SINLESS PERFECTION

1. Calvinism. Hodge and Chafer were very pointed in maintaining that the Christian, regardless of his state of maturity, could never reach a state of sinless perfection in this life. The Spirit is ever warring against the flesh and the flesh against the Spirit, and the believer, consequently, has to plead for pardon daily because of his impotent condition. However, these men believed that the Holy Spirit is continuously cleansing this impotent condition, making the believer more Christ-like.

2. Wesleyan-Arminianism. The view of Wesleyan-Arminianism on this vital subject was contrary to that of Calvinism. It believed that a Christian could be made perfect in a relative sense. Through the power of the Holy Spirit, he is cleansed from inward corruption, and God's grace is imparted to the degree that the believer is able to live daily without sinning. However, his body is still weak and is in no wise exempted from temptation. Unless he continually watches unto prayer and walks in the light he will fall into sin.

3. Keswickianism. The Keswick Conventionists stated that it is impossible for a Christian to be made perfect while in his human body. The old carnal self is made more or less dormant in the most sanctified, but nevertheless it is

still present.

4. Pentecostalism. This school is in agreement with Calvinism and Keswickianism in reiterating that the Christian is never free from the carnal nature in this life. There is a gradual process of purification in his life thus making him more like Christ.

5. Comparisons and Contrasts. As to the possibilities of sinless perfection in this life, the Wesleyan doctrine holds the only positive view that the power of the Spirit cleanses the believer's soul from all inward depravity by a single act. On the other hand, Calvinism, Keswickianism and Pentecostalism maintained that it is not possible for the believer to be made sinlessly perfect while in his human body. There is a gradual cleansing taking place in the heart of the believer which purifies the soul more and more from inward corruption.

CHAPTER VII

THE BIBLICAL VIEW

In bringing this survey to a conclusion this writer felt that it is vastly important to know what the Bible says concerning these important aspects in Christian experience. Thus, in the following he has endeavored to present passages that pertain to each of the subjects that have been covered. The Biblical views of the definition, the extent of the work of the Holy Spirit, and the views on sinless perfection will be given.

I. DEFINITIONS

As to the definitions of the carnal and spiritual Christians, the Bible is quite explicit in making a distinction between the two. New Testament passages will be the only sources where the Biblical conclusions will be found.

The Carnal Christian. The most definite evidence of the Biblical view of the carnal believer is found in I Cor. 3:1-3 where the Apostle Paul spoke to the Corinthian Christians "And I brethren, could not speak unto you as unto spiritual, (*πνευματικοῖς*) but as unto carnal, (*σαρκινοῖς*), even as unto babes in Christ. For ye are yet carnal, (*σαρκινοί*), for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?"

It is noted that the Apostle Paul used two different Greek words for the term which the English translates carnal. The famous English exegete, Dr. Richard C. Trench, explains the meaning of those two words.¹

.....the man who is (σαρκικός) is the man allowing an undue preponderance of the (σάρξ); which is in its place so long as it is under the domain of the (πνεῦμα), but which becomes the source of all sin and all opposition to God so soon as the true positions of those two are reversed, and that rules which should have been ruled. But when St. Paul says of the Corinthians (I Cor. 3:1) that they were (σάρκινοι), he finds fault indeed with them; but the accusation is far less grave than if he had written (σαρκικοί) instead. He does not intend hereby to charge them with positive active opposition to the Spirit of God this is evident from the (ὡς ὑπῆλθον) with which he proceeds to explain it. - but only that they were intellectually as well as, spiritually tarrying at the threshold of the faith; making no progress, and content to remain where they were, when they might have been carried far onward by the mighty transforming powers of that Spirit which was freely given to them of God. He does not charge them in this word with being anti spiritual, but only with being un spiritual, with being flesh and little more, when they might have been much more. He goes on indeed, at verses 3,4 to charge them with the graven guilt of allowing the (σάρξ) to work actively, as a ruling principle in them; and he consequently changes his word. They were not (σάρκινοι) alone, for no man and no church can long tarry at this point but (σαρκικοί) as well, and as such, full of "envying and strife and divisions." (verse 3).

One other passage that a few scholars have interpreted as referring to a regenerated man who is struggling against inward depravity is that found in Rom. 7:14 where the Apostle

¹ Richard C. Trench, Synonyms of the New Testament, (New York: Charles Scribner, 1864), Part II, p. 114-115.

Paul says "I am Carnal, sold under sin." However, there is much disagreement as to whether Paul in this passage spoke of a regenerated man or an unbeliever. Adam Clarke² says that this couldn't possibly have been a Christian to whom Paul was referring, while Matthew Henry³ on the other hand, applied this to the believers who still have the remains of the corrupt nature in them. Because of the above conflict, this writer did not feel justified to use the verse in question.

The Spiritual Christian. The Scriptures referred to the phrases "those who are spiritual very frequently. According to Paul, the spiritual man is he who has the mind of Christ and judgeth all things that are spiritual."⁴ It is also inferred by the Apostle that this believer is fed by the meat of the Word of God and not by milk.⁵ A further light on the Scriptural definition, according to Thayer, is that a spiritual person is one who is filled and governed by the Holy Spirit.⁶

² Adam Clark, Clarke's Commentary (New York: Abingdon-Cokesbury Press, n.d.), VI, p. 86.

³ Matthew Henry, A Commentary on the Holy Bible (New York: Fund and Wagnalls Company, n.d.), VI, p. 959.

⁴ I Cor. 2:15-16.

⁵ I Cor. 3:1-2.

⁶ John H. Thayer, A Greek-English Lexicon of the New Testament (New York: American Book Company, 1886), p. 523.

II. THE EXTENT OF THE WORK OF THE HOLY SPIRIT

The Bible is also very explicit in its explanation of functions of the Holy Spirit in the believer's life. As far as the evidences of the Spirit's dealing with the carnal believer, there is one which is Galatians 5:17 that this writer has been able to find. However, in the Lord's Last-Supper discourses in John 14-16, where He speaks of the promise of the Holy Spirit to His disciples, could also be considered as passages that promise victory to carnal Christians such as the disciples were. The Lord also bade the disciples to tarry in Jerusalem until they were endued with power from on high.⁷

The Baptism of the Holy Spirit. This experience is mentioned very frequently in the Scriptures. They definitely affirm that this baptism comes subsequent to a believer's regeneration. This fact that the disciples were definitely Christians before they experienced this Pentecostal Baptism is verified in the following verses. "Rejoice because your names are written in heaven" (Luke 10:20) and "They are not of the world even as I am not of the world." (John 17:16) Further evidences of the disciples' carnality are made manifest in their disputing as to who was the greatest

⁷ Luke 24:49.

among them⁸ and in Peter's denial.⁹

As for the actual experience of the Spirit's baptism, the Scriptural account is given in the well known passage in Acts 2:1-4. The purpose of this experience according to the Scriptures, was to give power in service¹⁰ and to purify the heart.¹¹ This fact is established by the epochal change in the disciples lives and in their ministries manifested after the Day of Pentecost.

The effects of the infilling by the Holy Spirit upon spiritual Christians is cited throughout the New Testament. Especially it can be noted in Romans 8 where a 'walking in the Spirit' brings a life of joy, peace, freedom, and victory in Christ.¹²

III. VIEWS OF SINLESS PERFECTION

The term "sinless perfection," as such, is not found in the Scriptures as far as this writer has been able to find. However, there are many verses that imply perfection in a relative sense. These speak of the Christian becoming perfect

⁸ Luke 9:46.

⁹ Luke 22:54-62.

¹⁰ Acts 1:8.

¹¹ Acts 15:8-9.

¹² Romans 8:1-2,6,15-17.

and also of the one who is already perfect (I Cor. 2:6; Phil. 3:12,15). In the Pauline epistles especially is the term 'perfect' used. As to the meaning of it Dr. Trench has interpreted it in the following.¹³

St. Paul, when he employs the word in an ethical sense, does it continually with this image of full completed growth, as contrasted with infancy and childhood, underlying his use, the *τέλειοι* being by him set over against the *νήπιοι ἐν Χριστῷ* (I Cor. 2:6.....Phil. 3:15)..He shall be 'perfect', that is, seeking by the grace of God to be fully furnished and firmly established in the knowledge and practice of the things of God (James 3:2); not a babe in Christ to the end, "not always employed in the elements, and infant propositions and practices of religion, but doing notable actions, well skilled in the deepest mysteries of faith and holiness."¹⁴

Trench also explains the ambiguity of Paul's usage of the term in which the Apostle himself claimed to be perfect, and almost in the same sentence disclaimed being perfect (Phil. 3:12,15). Trench explained:

The distinction then is plain; the *τέλειος* has reached his moral end, that for which he was intended; namely to be a man in Christ; (It is true indeed that, having reached this, other and higher ends open out before him to have Christ formed in him more and more;) the *ὁλόκληρος* has preserved, or, having lost, has regained, his completeness. In the *ὁλόκληρος* no grace which ought to be in a Christian man is wanting; in the *τέλειος* no grace is merely in its weak imperfect beginnings, but all have reached a certain ripeness and maturity. *Ὁλοτελής*, which occurs once in the New Testament (I Thes. 5:23.....), forms a certain connecting link

¹³ R. C. Trench, Synonyms of the New Testament (New York: Charles Scribner and Company, 1871), p. 110.

¹⁴ Ibid., p. 111.

between the two, holding on to *ὁλόκληρος* by its first half, to *τέλειος* by its second.¹⁵

From the above, it is quite evident that Paul referred to the *τέλειος* of perfect Christian as one who was fully grown in Christ, but he still had infinite areas of growth that he must attain in order to become more like his Master.

As concerning the passages in which the Bible refers to the possibility of believers being cleansed from all sin, there are many. However, in these many verses the tense of the Greek verb must be carefully noted in order to distinguish between the single act of cleansing and the continual process. There are three passages in which this writer has chosen in which to illustrate that the tense of the verb denotes a single act of cleansing. In Acts 15:8-9 Peter, in referring to the Gentiles, said "And God who knows the hearts witnessed to them giving the Holy Spirit to them as He did to us.....
.....cleansing (*καθαρίσας*) their hearts by faith." The word for cleansing is an aorist-participle form denoting a completed or single action, thus affirming that the Holy Spirit's baptism cleansed their hearts instantly. Again in II Cor. 7:1 the Apostle Paul said "Therefore, having these promises let us cleanse (*καθαρίσωμεν*) ourselves from all filthiness of flesh and spirit....." The verb here is an aorist subjunctive

¹⁵ Ibid.

which again denotes an act of cleansing. Finally, in I John 1:9, the Beloved Apostle wrote ".....He is faithful and just in order that He may forgive us our sin and cleanse (καθαρίσῃ) us from all unrighteousness." The verb that is used in this passage also is an aorist subjunctive again denoting a purifying act. From these three typical passages of which there are many, the Bible definitely states that God cleanses the heart of a man from all sin by a single act of cleansing. However, it should behoove each believer that only as he continues to plead the merits of the blood of Christ by faith and walk in obedience to God's Word, is he kept clean from all sin. For the Scriptures declare "if we walk in the light as He is in the light the blood of Jesus Christ His Son cleanses us from all sin." The verb form for cleanse (καθαρίζει) in this passage is in the progressive tense which signifies a continual cleansing upon obedience to the light of the Word.

With the conclusion of this chapter of the Biblical view of the differences between the carnal and spiritual believers, this investigator shall present the conclusions, which he has reached from his study of the views of the four contemporary schools of theology, in the following chapter.

CHAPTER VIII

CONCLUSIONS

The central purpose of this study, which was by no means exhaustive, was to determine the teaching on the differences between the carnal and spiritual Christians according to the four theological branches of Calvinism, Wesleyan-Arminianism, Keswickianism and Pentecostalism. When the exact teaching of each of the above trends have been clearly understood, it is the opinion of this investigator that those who have been confused concerning this vital problem will have received help. After a careful survey of views of each school, this writer came to the following conclusions.

1. The four schools of theology are generally in agreement in definitions of the carnal and spiritual Christians. The basic element in the carnal Christian is his unyieldedness to the whole will of God, and as a result, the flesh lusteth against Spirit and the Spirit against the flesh. On the other hand, the spiritual believer was characterized as one wholly yielded to and filled with the Spirit of God.

2. Three of the four schools, namely Wesleyan-Arminianism, Keswickianism, and Pentecostalism, believed in an infilling of or baptism with the Holy Spirit subsequent to regeneration that changed a carnal believer into one who was victorious and fruit-bearing.

3. It was found that the purpose of this infilling of the Spirit, according to Pentecostalism, was for power in service, while the Keswick and Wesleyan views stressed victorious living and heart purity, respectively, as its purpose.

4. It was found that the Pentecostal Movement was the only trend of the four that stressed the charismatic gifts of the Spirit as being the main evidences of the believer who has received the fullness of the Holy Spirit.

5. This investigator discovered that the Wesleyan-Arminian view was the only one which believed that the Christian could be purged from the inherited depravity of his heart. This purging, according to the Wesleyan scholars, is performed by the Holy Spirit when the believer completely surrenders himself to God and trusts in the power of the Holy Spirit to perform this. However, they were quick to interject that this single act of cleansing does not guarantee the Christian freedom from future possibility of falling into sin. On the contrary, they maintained that unless he continually pleads the merits of the blood of Christ and by walking in obedience to the Spirit, he will most assuredly fall.

6. It was found that the theologies of Calvinism, Keswickianism and Pentecostalism maintained that no Christian, regardless of his state of maturity, could be delivered from inward depravity. At best, there is a continual cleansing

by the Spirit of God which diminishes the influence of this corrupt condition. The complete extirpation of the believer's depravity will be effected after his death.

As a further study this writer suggests that a thorough inquiry be made into each of the above branches of definition of sin. When this vital aspect is clearly understood, it is this writer's opinion that many of the controversial points will disappear.

In conclusion, as a result of this survey, the writer is persuaded that the various great bodies of evangelical Protestantism have many points in common in which they can harmoniously cooperate in proclaiming the glorious Gospel of Christ. They are in perfect agreement that man can only be saved through the blood of Christ, and that an entire yieldedness to the whole will of God is required of every Christian in order to live a victorious Christian life and bear much fruit for God.

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