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A Comparison of the Wesleyan and Keswickian Interpretations of the Work of the Holy Spirit in Believers

John McClimans

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A COMPARISON OF THE WESLEYAN AND KESWICKIAN INTERPRETATIONS
OF THE WORK OF THE HOLY SPIRIT IN BELIEVERS

by

John McClimans

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APPROVED BY

Major Professor: Melrose Wynkoop

Co-operative Reader: Robert J. Bennett

Professor of Thesis Form: N. Wynkoop

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CHAPTER I

INTRODUCTION

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A. The Problem

The problem of the Christian believer's deliverance from sin is of concern to all traditional Christian theology. That the believer has a root of sin from which he must be delivered before he may enter heaven is generally granted. The point of divergence lies in the answers to these questions; what is original sin, when and how may one expect deliverance from it? Among the various Wesleyan groups a "this-life" solution to the sin problem is stressed, but because there are various answers to the question, "What is original sin?" the nature of the solution will be variously understood. The concern of this study is with the Wesleyan answers to the above questions.

B. Justification for the Study

In searching for a detailed study of the differences between the two positions, this investigator was able to find little material bearing directly on the questions presented. It seemed worthwhile to make a careful study of the two positions and to point out the anthropological, theological and practical differences between them.

C. Method of Procedure

The Wesleyan doctrine of sanctification and some of its distinctive features is developed in the following chapter. The writings

of selected Wesleyan writers were consulted for material here.

The writings of selected Keswickian writers were consulted in chapter three, which is a study of the Keswick doctrine of sanctification.

The comparative study appears in chapter four. The points of difference which were most important to the problem of this study were chosen. Others might have been interesting, but were not chosen because they did not relate directly to the purpose of this investigation.

The final chapter consists of a brief summary of the thesis, conclusions, and a suggestion for future study.

D. Sources

The following writers were considered representative of the Wesleyan interpretation of holiness; John Wesley, Sermons on Several Occasions (Vol. II), 1788; The Works of the Rev. John Wesley (Vol. I of a seven volume set), 1771; W. B. Pope, A Compendium of Christian Theology, one volume, 1875; Daniel Steele, Steele's Answers, 1912; H. Orton Wiley, Christian Theology, three volumes, 1949; J. A. Wood, Perfect Love, 1950, abridged edition; Thomas Cook, New Testament Holiness, 1952; and George Allen Turner, The More Excellent Way, 1952.

Keswickian writers who were considered as representative were the following; A. J. Gordon, The Ministry of the Spirit, 1895; Andrew Murray, Absolute Surrender, 1937 edition; The Master's Indwelling, 1896; The Spiritual Life, 1897; and The Spirit of Christ, 1903; Ruth Paxson, Life on the Highest Plane, three volumes, 1928; and Jesse

Penn-Lewis, Soul and Spirit, n. d.

E. Definitions of Specific Terms Used

The following terms as used in this thesis should be defined:

The term believer as used in this thesis refers to a person who has accepted Jesus Christ as his Saviour from sin; in New Testament terminology, a person who has experienced the new birth.

The terms Wesleyan and Wesleyanism refer not to John Wesley himself necessarily, but to those who follow in the tradition of Wesley's theology. It may be defined as that doctrine of holiness which emphasizes sanctification as a second work of grace in which inbred sin is destroyed.

Since "Wesleyanism" describes the theology of more than one view on original sin, arbitrary distinctions will be made in this study by the use of certain names for the sake of clarity. "Wesleyanism" will be used to designate those who believe that sanctification destroys original sin in this life in a moment of time. "Keswickianism" will designate those whose view of original sin prohibits the use of the word "destroy" and finds itself favoring terms such as "suppression of" and "victory over" sin.

Wesleyan theology (as defined) is distinctive for its conviction that freedom from sin in this life is the Scriptural position, and that sanctification effects this freedom. A sanctification which does not produce "holiness of heart" would then be out of keeping with Wesleyan teaching. The Keswick position differs from Wesleyanism at this point. The actual difference is demonstrated in the

interpretation of human responses to life situations and the moral responsibility one assumes for the development of his character.

The Keswick movement took its name from the Keswick Conference, founded in Oxford (England) in 1874 for the promotion of holiness on the practical level. Generally speaking, the Keswick writers speak of holiness as being subsequent to regeneration, but not as a second work of grace. There is not full agreement among them as to whether sanctification is subsequent to regeneration or simultaneous with it.

The terms "sanctification", and the "work of the Holy Spirit in believers" are used interchangeably.

CHAPTER II

THE WESLEYAN INTERPRETATION OF THE WORK OF THE HOLY SPIRIT IN BELIEVERS

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The purpose of this chapter is to set forth as clearly as possible the Wesleyan position concerning entire sanctification. In order to properly understand this position, it has seemed necessary to discuss the Wesleyan position concerning the following subjects: The Nature of Man, The Fall of Man and the Results of the Fall, The Nature of Sin, and The Nature of Grace. These questions are all vitally related to the Wesleyan interpretation of entire sanctification. It is necessary that one understand the Wesleyan position on human nature so that he may correctly interpret its position on the nature of sin. One must comprehend the Wesleyan view of the fall and its results, and the nature of sin in order to rightly interpret its view of the nature of grace, and especially its view of entire sanctification.

The main sources of information for this chapter were the following Wesleyan authors: W. B. Pope, A Compendium of Christian Theology; Daniel Steele, Steele's Answers; John Wesley, Wesley's Sermons (Vol. I); and H. Orton Wiley, Christian Theology. Other Wesleyan writers were consulted, but these four constitute the main ones. These writers are representative of the Wesleyan position concerning the doctrine of entire sanctification.

A. The Nature of Man

In order to a proper understanding of the Wesleyan solution to the problem of the thesis, the author has presented a discussion of the nature of man. This includes a consideration of the Constituent Elements of Human Nature, and The Image of God in Man.

The Constituent Elements of Human Nature. Wesleyan theologians tend to hold a dichotomous view of human nature. There are two elements, according to this view--the material portion (the body), and an immaterial substance (spirit or soul). Dr. H. Orton Wiley favors the theory of dichotomy,¹ as do Daniel Steele and John Wesley.² Wiley would admit a practical trichotomy--that is, he would make a functional distinction between soul and spirit in man. The spirit is man's higher part looking Godward, while the soul is man's higher part looking manward.³

The Image of God in Man. The Wesleyan position regarding holiness involves a view of the image of God in man. It is the likeness to God which distinguishes man from the lower orders of creation, and which at the same time relates him to the spiritual world. Wiley

¹H. Orton Wiley, Christian Theology (Kansas City, Mo.: Beacon Hill Press, 1947), Vol. II., pp. 15-18.

²Daniel Steele, Steele's Answers (Chicago: The Christian Witness Co., 1912), p. 55.

³Wiley, op. cit., p. 19.

further suggests that the image belonged to the "inmost creaturely constitution" of man.¹ Dr. Pope agrees here as he says,

As such it was essential and indestructible: the self-conscious and self-determining personality of man, as a spirit bearing the stamp of likeness to God and capable of immortality, was the reflection in the creature of the Divine nature.²

Dr. Pope says that the distinction between the image which was indestructible and that which might be lost is necessary. The reason he gives is that the distinction "lies in the very notion of a created free personality".³ This idea of a spirit created with freedom involves the possibility of the "excellence" of the "reflection" being lost.⁴ Mr. Wesley said the following concerning the image of God in man:

So God created man in his own image . . . not barely in his natural image, a picture of his own immortality . . . but chiefly in his moral image; which, according to the apostle, is 'righteousness and true holiness'; Eph. iv, 24 . . .

But, although man was made in the image of God, yet he was not made immutable . . . He was therefore created able to stand, and yet liable to fall.⁵

Thus it is seen that both Wesley and Pope taught that it was possible for man to fall from the state in which he was created.

¹Ibid., p. 29.

²W. B. Pope, A Compendium of Christian Theology (London: Wesleyan Conference Office, 1875), p. 178.

³Ibid., p. 179.

⁴Loc. Cit.

⁵Rev. John Wesley, A. M., The Works of the Rev. John Wesley (New York: Eaton and Mains, 1788), I, p. 400.

Dr. Wiley's position is that the image of God in man includes both the rational and moral elements, which he calls the "Natural" or "Essential image, and the "Moral" or "Incidental" image.¹ By the "Natural" image, Wiley means the "original constitution" of man which distinguishes him from the lower animal creation; by the "Moral" image, he means the "use which he (man) makes of the powers with which he was endowed at creation."² The former terms he calls "personality", while the latter he sums up under the term "holiness" or moral likeness to God. The natural image cannot be lost, and exists in every human being. The moral image was lost at the fall and may be regained only through divine grace. Dr. Wiley suggests three outstanding characteristics of the natural image of God in man--spirituality, knowledge, and immortality.

According to Dr. Wiley spirituality is "the deepest fact in the likeness of man to God".³ "Spirit in man is like Spirit in God, the one finite, the other infinite."⁴ From this statement Wiley draws the conclusion that the spiritual nature is the basis of all the other forms of likeness.⁵

The key verse which indicates the characteristic of knowledge is, "And have put on the new man, which is renewed in knowledge after

¹Wiley, Christian Theology, II, p. 32.

²Loc. Cit.

³Ibid.

⁴Ibid., p. 33.

⁵Loc. Cit.

the image of him that created him" (Colossians 3:10). Wiley distinguishes between knowledge in its intellectual aspects and knowledge as an ethical and spiritual quality. The former belongs to the natural image, while the latter belongs to the "moral image in which man was created."¹

When Wiley uses the term immortality as a part of the image of God in man, he refers to the soul specifically. The soul is immortal, whether existing in a state of sin and death, or in a state of life and righteousness.² One Scripture reference is given which is important here. "Fear not them which kill the body, but are not able to kill the soul" (Matthew 10:28).

B. The Fall of Man and the Results of the Fall

Man was created in the image of God, which means that he possessed a free will, and was a free moral agent, with capacity to choose between right and wrong. Man was created with the possibility of transgressing because he was left to the liberty of his own changeable will. There was the possibility of sinning against the Creator, and this is what happened in the garden of Eden, as recorded in Genesis 3:1-24. God placed the tree of the knowledge of good and evil in the midst of the garden of Eden, and commanded Adam and Eve not to eat of that tree. However, Satan tempted them through the serpent, and they partook of the forbidden fruit. This resulted in spiritual

¹Ibid., pp. 33-34.

²Ibid., p. 37.

death, separation from the communion and fellowship of God, and finally in physical death.

Wiley points out three observations regarding the temptation and fall of man: (1) man was not created without the possibility of falling away; in other words he could be influenced to do evil and to use his natural powers in a wrong way; (2) the agent of temptation was the serpent, who, by deception, presented God's gifts to men in a false light; (3) the deceitfulness of sin appears immediately. Satan deceived the man and the woman into thinking that there was nothing wrong with what they were about to do.¹

Sin began in "the self-separation of the will of man from the will of God". This is found in the statement, "Yea, hath God said?" This was the turning point in the experience of the man and the woman in Eden. Up to that time, they had only pure desires which were consistent with primitive holiness.² They began to doubt and soon became disobedient to the command and will of God. There was also present in the temptation of Adam a desire for illegitimate knowledge--he wanted to be wise as the gods. The element of dissatisfaction was present. Adam was not satisfied with what God had given him, and thus the evil desire for the forbidden fruit, which led to the outward act of sin. Adam acted in direct disobedience to the command of God.

There were a number of results of the fall. Dr. Wiley quotes Richard Watson as saying the following:

¹Wiley, Christian Theology, II, pp. 59-62.

²Ibid., p. 62.

The effect of the sin or lapse of Adam was to bring him under the wrath of God; to render him liable to pain, disease, and death; to deprive him of primeval holiness; to separate him from communion with God, and that spiritual life which was before imparted by God, and on which his holiness alone depended, from the loss of which a total moral disorder and depravation of his soul resulted; and finally to render him liable to everlasting misery.¹

Mr. Wesley said concerning the results of the fall of man:

He lost the life of God: he was separated from him, in union with whom his spiritual life consisted. The body dies when it is separated from the soul; the soul when it is separated from God . . . (of this death), he gave immediate proof; presently showing by his behaviour, that the love of God was extinguished in his soul; which was now 'alienated from the life of God.'²

From the foregoing discussion the following may be concluded concerning the fall and the results of the fall as Wesleyan theologians understand it.

1. Sin began in the self-separation of the will of man from the will of God.
2. Satan was the agent of the temptation which led to the sin of Adam and Eve.
3. Separation from God resulted in death, spiritual and physical.
4. Man no longer bore moral likeness to God, the moral perfectness of the image of God in man was lost.
5. Man became a slave to sin, because self became the ruling principle of life.

¹Wiley, Christian Theology, II, p. 65, footnote.

²Wesley, op. cit., pp. 400-401.

6. The fall resulted in the loss of man's harmony with God.

7. The Moral Image of God was lost at the fall.

C. The Nature of Sin

This study has shown that Wesleyan theology recognizes that sin involved Adam's posterity as well as himself. There was a consequence of the fall which the entire human race experiences, known in theological terminology as original sin or inbred sin of which every man partakes. The nature of that sin is the concern of this section.

Wesleyan theologians, and others as well, distinguish between the racial aspect of sin and the overt acts of sin. This is commonly referred to under the designation "two-fold" nature of sin.

Sin as an Act. Two Greek words which have a direct bearing to the question of sin as an act are given by Wiley. These words are παράβασις and παράπλητυ and are presented here.

παράβασις signifies sin as an act of transgression. Dr. Wiley says this indicates that the "idea of sin is limited by the idea of law", for St. Paul said, "Where there is no law, there is no transgression (Romans 4:15).¹ In the broad sense this law must be interpreted as the "existence of an eternal moral order, with its distinctions of good and evil". Law is not advice, but a positive claim. Therefore the relation to this law must be either that of

¹Ibid., p. 82.

subjection or transgression. So when a person transgresses the known law of God, he commits sin.

The other word, παράτησις, denotes "unfaithfulness to", and the breaking of a covenant. The law is not regarded as purely impersonal, but is of necessity connected with the Law-giver.¹ Hence to transgress the law is "positive disobedience" to God. The sinner, then, becomes a "rebel in the moral realm". Sin is often regarded as a breaking of a covenant because of unfaithfulness.

Sin, then, is viewed as an act of transgression. The two Greek words given above bear out this fact. However, there are other Greek words which signify sin as an attitude or condition. These will be discussed in the following section.

Sin as an Attitude or Condition. Dr. Wiley suggests four Greek words which signify sin as an attitude or condition of man's heart: ἀμαρτία, ἀδικία, ἀνομία and ἀσέβεια. These words will be discussed in the order given.

The first word offered by Wiley is ἀμαρτία and signifies a falling away from, a missing of the right way, or a missing of the mark. It may also mean a deflection from the right. The word does not limit sin to a mere act, but presents the thought of sin as a disposition or a state. It further conveys the idea that a man does not find in sin what he seeks therein and thus the idea of a state of delusion and deception.

¹Ibid., p. 83.

The next word which presents sin as a disposition or an attitude is ἀδικία, and signifies the absence of righteousness.

The term also means crookedness or a perverting of that which is right. Like the first term, it signifies a state of unrighteousness arising from such perversion.

Sin, then, is self-separation from God in the sense of decentralization, the place which should be occupied by God being assumed by the self.¹

Everything either comes from the self or is directed to it. When self is enthroned this is the beginning of bondage to sin. The flesh opposes the Spirit, and there is warfare in the soul of man. The center which controls all of the actions of man is displaced, and has become unrighteous. Thus all of the actions of man are unrighteous and unholy.

The word ἀνομία signifies a lack of conformity, or lawlessness (from "νόμος" meaning law). This word has the thought of rebellion or hostility. Man has become destitute of natural affection, for God has been dethroned in man's life.

The final word to be considered is the Greek word ἀσέβεια meaning ungodliness. This word has the idea, not only of the separation of the soul from God, but also of a character unlike God and a state or condition characterized by the absence of God. A further thought in connection with this term is a "verging toward doom".²

¹Wiley, Christian Theology, II, p. 84.

²Ibid., p. 86.

Paul used the term in Romans 1:18, in condemning sin as unrighteousness:

For the wrath of God is revealed from heaven against all ungodliness (ἀσεβείαν) and unrighteousness of man (ἀδικίαν), who hold the truth in unrighteousness.

Some definitions of sin as a principle and as an act given by representative Wesleyan theologians will be presented here. Dr. Wiley gives the following definition: Sin is "enthroning self" as one's own God. Sin is

. . . the bias of all of his powers--a darkening of the intellect, an alienation of the affections; and a perversion of the will.¹

W. B. Pope gives the following definition: "Sin is the voluntary separation of the soul from God."² Pope further says that sin is transgression of the law; and that sin is self made god instead of God.³ He also says that sin is "internal confusion, discord, disease, wretchedness, vanity."⁴ Dr. Raymond has the following to say:

The primary idea designated by the term sin in the Scriptures is want of conformity to law, a transgression of law, a doing of that which is forbidden or a neglecting to do that which is required. In a secondary sense the term applies to character; not to what one does, but to what he is.⁵

In closing this section on the nature of sin, the following

¹Ibid., p. 95.

²Ibid., p. 96.

³Pope, A Compendium of Christian Theology, p. 214.

⁴Ibid., p. 215.

⁵Raymond, op. cit., pp. 54-55. Quoted by Wiley, op. cit., p. 87.

questions need to be answered. Is sin physical, or is sin an object? Does sin reside in the body? Dr. George Allen Turner gives some ideas on these important questions.¹ It is important to understand these questions because, if sin is inseparable from the body, no deliverance from sin is possible in this life. If, however, sin is separable and distinct from the body, then there is a way left open for deliverance from sin.² Dr. Turner presents a discussion of the use of the term "flesh" in Paul's epistles.

The main point of Turner's argument is that, if it can be shown that Paul sometimes uses the term "flesh" in a moral rather than a physical sense, then sin can be completely cleansed away in this life. In Galatians 5:19-23, Romans 13:13-14, I Corinthians 3:3, and II Corinthians 1:12, Paul uses the term "flesh" (σάρξ) in an ethical sense.³ Some of the terms used by Paul to denote this sense of the term are: enmities, jealousies, wraths, factions, divisions, heresies, envyings, and strife. The eighth chapter of Romans gives further indication that the word "flesh" (σάρξ) is used in a moral sense. Paul contrasts the word with the Greek word for mind, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you" (Romans 8:9). "The 'flesh' is thus the common enemy of the 'mind' and of the 'Spirit of God'".⁴ Additional

¹George Allen Turner, The More Excellent Way (Winona Lake, Ind.: The Light and Life Press, 1952), pp. 76-80.

²Ibid., p. 76.

³Ibid., p. 77.

⁴Loc. Cit.

evidence is provided in Romans 6, for Paul says that our members should be yielded to God as instruments of righteousness rather than as instruments of sin. The "mind of the flesh" (Romans 8:7,8) is not to be tolerated in the Christian life.¹

The conclusion of this matter, according to Turner, is that

. . . Paul does not identify sin with the natural body and so the way is left open for deliverance from sin in this life. . . the 'flesh' is not sin but is the avenue of sin.²

D. The Nature of Grace

Wesleyan writers speak of sin as having a two-fold aspect. Sin is moral, involving personal relationship to God. In the following presentation of the nature of grace, the questions to be answered are, What is grace, and what is the Holy Spirit's part in the matter of man's redemption and sanctification?

The Greek word "grace" as used in all but one instance in the New Testament (James 1:11) is χάρις or a derivative of this term.³ James Strong defines grace as "the divine influence upon the heart, and its reflection in the life."⁴ Wiley calls grace "unmerited favor exercised toward the unworthy and sinful. . . ."⁵

That the Holy Spirit is the "Agent" of redemption may be seen

¹Ibid., p. 78.

²Loc. Cit.

³James Strong, Strong's Exhaustive Concordance (New York: Abingdon Cokesbury Press, 1953 edition), p. 77 in the Dictionary of the Greek New Testament.

⁴Loc. Cit.

⁵Wiley, Christian Theology, I, p. 391.

in the following. Wiley says that the Holy Spirit is "the Lord and Giver of Life", and is a "sanctifying presence". He refers to the Holy Spirit as the agent of redemption both in the "initial experience of salvation", and in the "subsequent work by which the soul is made holy".¹ In the former experience the Holy Spirit imparts new life to the soul, and this experience is called the "new birth", or "the birth from above". The "baptism of the Holy Spirit" is the experience which Wiley calls "sanctification". According to Wiley, the Holy Spirit deals a death-blow to the carnal attitude, and comes in to fill the life with His fulness.²

In the discussion of sin, the two-fold nature of sin was considered--as an act of disobedience, and as an attitude, disposition, or an inward condition. The work of the Holy Spirit with respect to sin, both as an act and as an attitude or disposition, will be discussed here. One question which has been kept in mind is, What is the extent of deliverance from sin in this life?

Justification. "Justification is another word for pardon.

It is the forgiveness of all our sins; and, . . . our acceptance with God", said Wesley.³ Arminius gave this definition; "Justification is a just and gracious act of God" whereby He "absolves man from his sins and considers him righteous".⁴ Dr. H. E. Jessop gives the following

¹Wiley, Christian Theology, II, p. 321.

²Ibid., p. 322.

³John Wesley, The Works of Rev. John Wesley (New York: Eaton and Mains, 1788), p. 385.

⁴Ibid., p. 78.

definition:

Justification is that judicial act by which God on account of a new faith relationship to Jesus Christ, declares the sinner to be no longer exposed to the penalty of a broken law, but restored to the divine favor.¹

The sinner is brought into harmony with the law of God, and thereby secures peace. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" I John 1:9. A person living in a justified state does not sin wilfully, according to representative Wesleyan theologians. Justification, then, is a deliverance from the acts of sin, obtained by faith in Jesus Christ, repentance and confession of sins, and accompanied by peace with God.

Dr. Wiley says that justification is an actual change in one's relationship to God. It is a change from condemnation to reconciliation and righteousness.² Justification is a real experience--as real as any experience which a man may have. There is real forgiveness and a real deliverance from the acts of sin. There is a real acceptance of the believer by God. Justification is a complete and perfect work.

The work of the Holy Spirit in justification is that of convicting the sinner, wooing him to Christ, and bearing witness to the believer that he is a child of God. The Holy Spirit is the "agent" of God in this initial experience.

¹H. E. Jessop, Foundations of Doctrine in Scripture and Experience (Chicago, Ill.: Chicago Evangelistic Institute, 1949), p. 40.

²Wiley, op. cit., p. 387.

Sanctification. Following are definitions of sanctification from writers who are representative of the Wesleyan persuasion. W.

B. Pope says:

Sanctification is the blessing imparted to believers as they are admitted into the presence and service of the God of holiness in His temple . . . The sprinkling of His blood removes the bar to acceptance on the altar, and the witnessing Spirit impresses the silent seal of consecration, which is His own personal indwelling in the unity of the Father and the Son. This blessing is the deliverance of the soul from all that is contrary to the pure and perfect service of God in His temple.¹

Mr. Wesley gives the following explanation of the term sanctification:

Sanctification in the proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power given always to cleave to God.²

Wiley says, that entire sanctification or Christian perfection means

"the fullness of salvation from sin, or the completeness of the

Christian life".³ Thomas Cook says the following concerning entire sanctification:

It is . . . the removal of all roots of bitterness, the seeds of sin's disease. It is a crucifixion, the putting to death of the body or the life of sin. It is such a complete renewal of the heart that sin has no longer any place within, its last remains are scattered, the war within the citadel ceases and God reigns without a rival.⁴

Mr. Wesley makes the further statement that faith is necessary for the believer to receive sanctification.⁵ Thus from these definitions,

¹Pope, A Compendium of Christian Theology, p. 478.

²Wiley, Christian Theology, pp. 467-468.

³Ibid., p. 446.

⁴Thomas Cook, New Testament Holiness (London: The Spworth Press, 1952), pp. 29-30.

⁵Wesley, The Works of the Rev. John Wesley, p. 390.

entire sanctification may be defined as the work of the Holy Spirit in response to the faith of the believer, which results in a full deliverance from all sin, and equips him for service. This investigator pointed out on page twenty of the study that the Holy Spirit is the "agent" or administrator of God in sanctification. It is He who effects the deliverance and cleansing spoken of by Wesleyan theologians.

It is necessary to understand that this experience called Christian perfection, perfect love, or entire sanctification must be preceded by a clear evidence of the new birth experience. Dr. Wiley in commenting on Romans 12:1,2 offers several points of interest along this line. (1) It is clear that the exhortation referred to was addressed to Christians, or to those who had experienced God's pardoning grace. (2) It was to be a holy sacrifice, cleansed from the guilt of sin. (3) There yet remained in the hearts of these believers a bias toward sin. (4) This tendency to conform to the world was to be removed by a further transformation, or a renewal of their minds. (5) They were to prove by experience the good, acceptable, and perfect will of God.¹

Two aspects of the nature of entire sanctification are discussed next: the negative, and the positive.

The negative aspect of entire sanctification consists in the cleansing away of original sin, or the bias toward sin, which was discussed earlier in this chapter. Dr. Wiley says that the verb

¹Wiley, op. cit., pp. 445-446.

"sanctify" is from the Latin, and when used in the imperative mood, signifies to make holy.

. . . the first essential element in entire sanctification is the purification of the believer's heart from inbred sin or inherited depravity.¹

Wiley points out a two-fold aspect of original sin; (1) the common sin infecting the entire race regarded in a general manner, and (2) "it is a portion of this general heritage individualized in the separate persons composing the race".² Concerning the former aspect, sin in the general sense, original sin will not be abolished until the time of the restoration of all things. This accounts for liability to temptation, or the susceptibility to sin which is essential to a probationary state. In the second aspect of original sin, the carnal mind, or the sin which dwells in the "me" of the soul, "this is abolished by the purifying work of the Holy Spirit, and the soul is kept pure by His indwelling Presence".³ John Wesley teaches essentially the same when he says, in commenting on Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"--these words "manifestly describe a deliverance from inward as well as from outward sin". The evil nature, the body of sin, is destroyed.⁴ Again in commenting of the Scripture, "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7),

¹Ibid., p. 488.

²Loc. Cit.

³Ibid.

⁴Wesley, op. cit., p. 366.

Mr. Wesley says:

Now it is evident, the apostle here also speaks of a deliverance wrought in this world. For he saith not, the blood of Christ will cleanse at the hour of death, or in the day of judgment, but it 'cleanseth', at the time present, 'us' living Christians, 'from all sin'. And it is equally evident, that if any sin remain, we are not cleansed from all sin: if any unrighteousness remain in the soul, it is not cleansed from all unrighteousness . . . Neither let any sinner against his own soul say, that this relates to justification only, or the cleansing us from the guilt of sin; first, because this is confounding together what the apostle clearly distinguishes, who mentions first, to forgive us of our sins, and then to cleanse us from all unrighteousness. Secondly, because this is asserting justification by works, in the strongest sense possible; it is making all inward as well as outward holiness, necessarily previous to justification. For, if the cleansing, here spoken of, is no other than the cleansing us from the guilt of sin, then we are not cleansed from guilt, . . . unless on condition of walking in the light, as he is in the light. It remains then, that Christians are saved in this world from all sin, from all unrighteousness; that they are now in such a sense perfect as not to commit sin, and to be freed from evil thoughts and evil tempers.¹

Wiley quotes Richard Watson as teaching the following concerning sanctification as cleansing from sin.

The attainment of perfect freedom from sin is one to which believers are called during the present life; and it is necessary to completeness of holiness and of those active and passive graces of Christianity by which they are called to glorify God in this world and to edify mankind . . . All the promises of God which are not expressly, or from their order, referred to future time, are objects of present trust; and their fulfillment now is made conditionally only by your faith . . . To this faith shall the promises of entire sanctification be given, which in the nature of the case supposes an instantaneous work immediately following upon entire and unwavering faith.²

¹Ibid., p. 367.

²Wiley, op. cit., p. 487.

The distinctive note in the discussion thus far is that the negative aspect of sanctification deals with the cleansing away of sin from the believer. The next point to be presented has to do with the extent of deliverance from sin.

Dr. Wiley says that the Scriptures teach the complete removal of sin from the believer.

Sin is to be cleansed thoroughly, purged, extirpated, eradicated and crucified; not repressed, suppressed, counteracted or made void, as these terms are commonly used. It is to be destroyed; and any theory which makes a place for the existence of inbred sin, whatever the provisions made for its regulation, is unscriptural.¹

He quotes the following verse in defense of this statement: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Wiley then includes a study of the Greek terms used in this connection. A discussion of these terms follows. (1) One of the most common terms used is καθαρίσω, meaning to make clean, to cleanse both inwardly and outwardly; to free from the defilement of sin. The following are some of the more prominent texts in which the word is used: "And put no difference between us and them, purifying their hearts by faith" (Acts 15:9).

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.²

"Who gave himself for us, that he might redeem us from all iniquity,

¹Ibid., pp. 488-489.

²II Corinthians 7:1.

and purify unto himself a peculiar people, zealous of good works"

(Titus 2:14).

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.¹

(2) Closely related to this is the verb καταργέω signifying to annul, to abolish, to put an end to, to cause to cease. "That the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.²

(3) The third word given by Dr. Wiley is ἐκκαθαίρω which means to cleanse out thoroughly, or to purge. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened . . ." (I Corinthians 5:7).

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.³

(4) Perhaps one of the strongest terms used in this connection is ἐκρίτω and means to root out, to pluck up by the roots, and therefore to "eradicate". "Thus the word eradicate appears in the original text but is veiled in the English translation."⁴ "But he answered and

¹I John 1:7.

²Hebrews 2:14.

³II Timothy 2:21.

⁴Wiley, Christian Theology, p. 490.

said, Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13).

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.¹

(5) Dr. Wiley says that perhaps the strongest term used is σταυρώω, which means to crucify the flesh, or to utterly destroy its power. It is used by Paul when he said, "And they that are Christ's have crucified (ἐσταύρωσαν) the flesh with the affections and lusts" (Galatians 5:24).

The words ἐσταυρωμαί τι and ἐσταυρωταί μοι τι as used by St. Paul, carry with them the force of 'I have been crucified to something and it has been crucified to me, so that we are dead to each other, all fellowship and intercourse between us has ceased'.²

(6) Another word closely related to the previous one is θανατώω, meaning to subdue, mortify or kill. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; . . ." (Romans 7:4). ". . . but if ye through the Spirit do mortify (θανατούτε) the deeds of the body, ye shall live" (Romans 8:13). Thayer indicates that here the word means to "make to die, that is, destroy, render extinct".³

The negative aspect of entire sanctification has been considered. The positive view point is the next subject to be taken into

¹I John 3:8.

²Thayer's Lexicon, quoted by Wiley, II, p. 490.

³Loc. Cit.

consideration. This discussion includes the matter of consecration, and the question of growth in grace of those who have been made perfect in love.

Consecration is one of the first conditions which the believer must meet in order to receive the gift of the Holy Spirit. The believer presents himself and receives the Holy Spirit by faith, as Turner has said.¹ The believer must continue to live in faith and obedient consecration.² The question to be answered is, What does it mean to give one's self to the will of Christ? Wiley says that the work of entire sanctification involves both a separation from sin, and a separation to God.³ In other words, one must be willing to give himself unconditionally to God and His will in order to receive sanctification.⁴ Thomas Cook compares repentance and consecration in the following:

What repentance is to justification, consecration is to entire sanctification. Just as repentance towards God must precede faith in the Lord Jesus Christ in the case of those who seek Divine forgiveness, so unconditional surrender is the indispensable condition of trusting Christ as Saviour from indwelling sin.⁵

It has been shown that consecration and faith are very closely connected in this matter of sanctification. Further, consecration is a

¹Turner, The More Excellent Way, pp. 105-106.

²Wiley, op. cit., p. 486.

³Ibid., p. 491.

⁴Loc. cit.

⁵Cook, New Testament Holiness, p. 119.

"divine possession, the spring and energy of which is holy love".

Dr. Wiley says that there is a negative and a positive aspect of this devotement or consecration. The negative aspect is a cleansing from all sin and that which is contrary to divine love; while the positive aspect is that of the infilling of divine love.¹

A further point of contrast is given by Wiley. Sanctification is more than either purity or perfect love, for neither of these alone gives a complete picture. Holiness rather consists in the union of these two.

Hence those who have been cleansed from sin, . . . which separates between man and God; and who have been consecrated to God, thereby becoming His possession through the bestowal of the Spirit--these are the saints . . . or holy ones; and the state in which they live is ἀγιωσύνη or holiness.²

Holiness implies a state of purity and a life of obedience. Cook says that it implies a yielding of the will of the believer at every point, and the unconditional acceptance of God's will as his rule of life forever.³

It is also important to remember that the believer's will is not taken away, or rendered inoperative. It rather means a union of one's will with the will of God. When one surrenders his will to God, he surrenders all that he knows, and also all that he does not know; it must be a complete consecration of all to the will of God.⁴

¹Wiley, op. cit., p. 491.

²Ibid., p. 492.

³Cook, op. cit., p. 120.

⁴Ibid., pp. 120-122.

The one who presents his will to God in the Holy Spirit will express a love for righteousness and a hatred for iniquity.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.¹

Perfection is a Biblical aspect of holiness. While entire sanctification considered from the negative view point is a cleansing from all sin, from the positive aspect it is the infilling of divine love. What is made perfect? Our love for God and our neighbor is made perfect. Love is the fulfillment of the law, and perfect love means the uniform and consistent exemplification of Christian practice.²

Perfect love further includes a life lived in obedience to the revealed will of God. The one who is perfect in love "walks with God; his steps are ordered by Him, and he does everything with reference to His glory".³ The principle which motivates him is love.

J. A. Wood says that the doctrine of perfection embraces two things: (1) A perfection of love proportioned to the powers of the individual; and (2) a steady progress in love harmonizing with our circumstances and increasing capacity and ability. He further points out that God requires no more than our all.⁴

¹Romans 12:1-2.

²Richard Treffry, A Treatise on Christian Perfection (Boston, Mass.: McDonald and Gill Co., 1888), pp. 28-29.

³Ibid., p. 33.

⁴J. A. Wood, Perfect Love (Kansas City, Mo.: Beacon Hill Press, 1950), p. 26.

Another aspect of this perfect love is the casting out of fear.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.¹

One may ask whether this means sinless perfection. The answer is, "No", if by sinless perfection is meant a "state in which the soul cannot sin". Wood quotes Wesley as having said,

Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to these involuntary transgressions. Such transgressions you may call sins, if you please; I do not.²

Another point which needs to be stressed is that perfect love does not mean that a person cannot grow in grace. All of the writers quoted admit the need for growth even in those who are perfect in love. Wood says that the pure in heart grow faster than any others.³ The person must make progress in grace in order to retain the favor of God and the grace which the person possesses. Dr. Wiley says that as the pure in heart grow in grace, and walk in obedience to Christ, they are kept under the sprinkling of the "all atoning and sanctifying blood".⁴ In answer to the question, Can those who are made perfect in love grow in grace?, Mr. Wesley gave the following answer: "Undoubtedly they can! and that not only while they are in the body, but prob-

¹I John 4:18.

²Wood, op. cit., p. 25.

³Loc. Cit.

⁴Wiley, op. cit., p. 485.

ably to all eternity."¹ Treffry gives the advice to professors of Christian perfection that they grow in grace and seek to abound in every good work. Dr. Jessop also emphasizes the factor of growth in grace.²

Dr. Wiley believes that although there is a gradual approach to sanctification, and a gradual growth in grace following it, the act of sanctification by which men are made holy, must of necessity be instantaneous. He quotes Adam Clarke as having said that

in no part of the Scriptures are we directed to seek holiness by gradation. We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon.³

There is no gradual purification. Yet sanctification is a continuous act, for only as the pure in heart are brought into a right relation to the atoning blood of Jesus Christ; and only as there is a continuous relation to the atoning blood by faith, "will there be a continuous cleansing, in the sense of preservation in holiness and purity."⁴

Viewed from the standpoint of the Spirit, those who are sanctified by His agency as an instantaneous act are through the indwelling of the Spirit made the recipients of His continuously sanctifying grace.⁵

¹John Wesley, A Plain Account of Christian Perfection (Louisville, Ky.: Pentecostal Pub. Co., n. d.), p. 44.

²Jessop, op. cit., pp. 69-73.

³Wiley, op. cit., p. 483.

⁴Ibid., pp. 483-484.

⁵Ibid., pp. 484-485.

E. Conclusion

In bringing this chapter to a close, the following conclusions may be drawn concerning the Wesleyan doctrine of sanctification.

1. Sin is not a constituent element of the nature of man.

Sin is not physical, nor is it an object which one may see.

2. Sin is essentially moral in nature. It cannot be other than moral.

3. Sin can be destroyed precisely because it is moral. Nothing of the essential nature of man is destroyed.

4. This deliverance from sin is experienced in this life.

5. Destruction is the only proper word to be used, because of the nature of sin.

6. This destruction takes place in an instant of time.

CHAPTER III

THE KESWICK SOLUTION TO THE PROBLEM OF SIN IN BELIEVERS

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The purpose of this chapter is to present in as clear a way as possible the solution which Keswick writers offer for the problem of sin in believers. In order that one may better understand their solution to this problem, it is necessary to give special attention to the Keswickian teaching concerning the following doctrines: The Nature of Man, The Fall of Man and its Results, The Nature of Sin and The Nature of Grace. These doctrines stand or fall together in any system of Christian thought. The points of difference here become the marks of distinction from other systems. If there is a real area of divergence from the Wesleyan view, it will likely be on these basic matters.

The following sources were those mainly consulted in the research for this chapter since these writers are considered representative by the Keswick people themselves. A. J. Gordon, The Ministry of the Spirit; Andrew Murray's three books, The Master's Indwelling, The Spiritual Life, and The Spirit of Christ; Ruth Paxson, Life on the Highest Plane (3 volumes); and Mrs. Jesse Penn-Lewis, Soul and Spirit. Others were consulted briefly where further light could be shed, but the aforementioned are the main ones.

A. The Nature of Man

The Constituent Elements of Human Nature. Keswick writers generally hold to the trichotomous theory of human nature. According

to this theory, man is made up of three distinct parts--spirit, soul, and body.

Miss Ruth Paxson holds to this theory,¹ and presents the following argument in favor of it. She says that although the Scriptures say very little about the three-fold nature of man, what is said is "very illuminating and beyond doubt." She quotes an Old Testament and a New Testament passage to support her view.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.²

And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.³

According to Miss Paxson, the following is the divine order of the creation of man's "component parts" in Genesis 2:7.

Man was formed from the dust of the ground, and was made to dwell on the earth, and in order that his body might have communication with the external world, it was equipped with the five senses, and was formed from earth. "Because of its connection with the earth, the body is the lowest part of man."⁴ Yet, though the body be the lowest part of man, it has the exalted privilege of being the home of the spirit. Miss Paxson calls the body the "port city" of human personality.

¹Ruth Paxson, Life on the Highest Plane, I (Chicago, Ill.: Moody Press, 1928), pp. 30-32.

²Genesis 2:7.

³1 Thessalonians 5:23.

⁴Paxson, op. cit., p. 30.

God breathed into man's nostrils the breath of life. This Miss Paxson calls "life principle" of man, which became the human spirit.

The spirit is the crowning part of man's being--it is God's masterpiece in His creation of human life. The spirit is that part of man which has relation to the unseen spiritual world, and which has fellowship with God. Miss Paxson called the human spirit the "capital city of the human personality."¹

"Man became a living soul", according to Genesis 2:7. The soul is the medium between the body and the spirit. In the relation of the soul to the body, Miss Paxson likens it to the photographer's dark room. The impressions received from the outer world through the senses are gathered up and taken to this dark room, and developed into distinct expressions of thought, emotion, or will.²

The relation of the soul to the spirit and the spiritual world may be likened to the "judge's bench". The evidence concerning God and spiritual realities which the spirit finds in its search in the spiritual realm is brought to "the bar" of the soul and is there either accepted or rejected.

So it has been shown that man is a trinity of spirit, soul, and body according to the Keewick viewpoint. Man was made primarily for God, and in order that he might have fellowship with Him he must have a spirit capable of "communion and fellowship with the Divine

Ibid., p. 32.

²Loc. Cit.

Spirit." Man was also placed in the material universe and therefore needed a body capable of contact and communication with the external world of people and things.

Miss Paxson explains the third part of man's nature by saying that the union of the spirit within the body produced a third part and man became a living soul. The soul uniting spirit and body gave to man individuality, and made him a distinct being. The soul consists of intellect, will, and emotion, and is the "seat of man's being." To the soul was given the power to determine which world should dominate man--the physical and visible world, or the invisible, spiritual and heavenly world.¹

Andrew Murray also believes that man is a three-fold being.²

Murray says that the purpose of the soul as the central power was to

maintain them (that is, the spirit and the body) in due relation; to keep the body, as the lowest, in subjection to the spirit; itself to receive through the spirit, as the higher, from the Divine Spirit what was waiting for its perfection; and to pass down even to the body, that by which it might be the partaker of the Spirit's perfection, and become a spiritual body.³

Mrs. Jesse Penn-Lewis likewise makes a distinction between soul and spirit, for she believes that Satan is defeating many young Christians in their spiritual life.⁴ The knowledge of this distinction does not come merely by study, but through the teaching of the

¹Ibid., p. 33.

²Ibid., pp. 33-35.

³Ibid., p. 34.

⁴Jesse Penn-Lewis, Soul and Spirit (Bournemouth, Westbourne Park Road, Haunts, England: The Overcomer Book Room, n. d.), p. 3.

Holy Spirit. In the afore-mentioned book, Mrs. Penn-Lewis uses the word "soulish" as distinct from "spiritual" and "carnal". "Soulish" is used as the adjective of the word "soul". To show that man is composed of three distinct elements Mrs. Penn-Lewis quotes the Scripture, "Sanctify you, spirit, soul and body" (I Thessalonians 5:23).¹ Along this same line she quotes Andrew Murray as saying: "The spirit is the seat of our God-consciousness. In the spirit, God dwells; in the soul, self; in the body, sense."²

The Image of God in Man. A discussion of the tripartite nature of man leads to the problem of what the image of God in man might be. Thus it is that the question of the image of God in man is included here.

The spirit was intended by God to be the dominant element in the human personality. "The spirit was to be sovereign and as long as it remained so the whole being would be kept spiritual."³ Yet the spirit of man was subject in turn to a "higher power". The human spirit was designed to keep man in "constant touch" with God Himself, and was to rule both soul and body.

With reference to Adam's condition before the fall, the following discussion is presented. God placed Adam, His perfect man, in a perfect environment, the Garden of Eden. In this garden there was

¹Ibid., p. 5.

²Ibid., p. 6.

³Paxson, Life on the Highest Plane, I, p. 35.

"satisfaction and sufficiency for every need" of man--spirit, soul and body. Righteousness ruled and peace resulted; there was "perfect obedience to the will of God." The relation between God and Adam was perfect.¹

"Adam had communion with God"--he was made for God. "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (Isaiah 43:7); "This people have I formed for myself; they shall shew forth my praise" (Isaiah 43:21);

The fact that man was made in the image of God in intellectual, moral and volitional life shows that God desired fellowship with him and made him with the capacity for such fellowship which was not given to any other of His creatures . . . he was in inner, spiritual harmony with God.²

Adam also was created for the purpose of dominion over the lower orders of creation; he was the administrator by divine appointment to carry out the divine purpose. Within his own sphere man was made a sovereign, and was subordinate only to God. He was the visible monarch of all of the living things in his time.

Another point which Miss Paxson brings along this line is the theory that Adam was the federal head of the human race. Adam was made as the head and representative of man. He was by God's appointment the source of the human life of all mankind--the head of the human family. Through him God established a union with the whole of

¹Ibid., p. 36.

²Ibid., p. 37.

the human race.

The conclusion to which Miss Paxson comes concerning this question of the image of God in man is very interesting and definitive of the Keswick view. The following is the essence of what she has to say: God's man was perfect, lived in a perfect environment, and had perfect fellowship with God. Harmony reigned in all relationships of Adam's life--his relation to God and also the creatures beneath him. Everything within and without man should foster complete "submission to the sovereignty of God" and "perfect obedience" to His will.

Would he be content to remain a sovereign under a Sovereign? Would he choose continuously to live within the circle of God's will? Would his whole personality be kept under the control of the Divine Spirit and so maintain its life on the spiritual plane? If so, then through this first man, made in His own image and controlled by His divine Spirit, God would people the earth with beings who would also bear His likeness, yield to His sovereignty, serve Him with fruitfulness, and live together in righteousness and peace.¹

Miss Paxson quotes C. Campbell Morgan as saying that unfallen man was created in the image of God, lived in union with God, cooperated with God in all of his actions, and was a sovereign but dependent upon God. "He had the right of will, but this could only be exercised in perpetual submission to the higher will of God."²

B. The Fall of Man and the Results of the Fall

¹Ibid., pp. 38-39.

²Paxson, Life on the Highest Plane, I, p. 39.

The purpose of this section is to set forth the fall of man and its results, as Keswick writers understand this matter. Man as originally created lived in perfect obedience to the will of God. The question to be answered here is, What happened to man as a result of his fall into sin?

Although "life on the spiritual plane" was God's intention for Adam, he fell from this high state of living to a very low state. Mrs. Penn-Lewis teaches that the fall apparently began in the "intellectual department" of the soul, for the temptation to Eve was that the tree would make her wise.

The appeal of the serpent was not made to the vessel of clay, or the outer man, for the body was then perfectly dominated by the spirit; but it was directed to the intellect and understanding of man, and based on a lawful desire to advance in knowledge and power in the unseen realm of another world . . . The temptation was knowledge, and the very knowledge which probably God meant to give in due season, but grasped before its time, and out of God's will.¹

Mrs. Penn-Lewis emphasizes the fact that since sin entered through the intellect, salvation comes by a cross which destroys the fallen wisdom by the very acceptance of its message, because as Paul tells us, the preaching of Christ crucified is foolishness to men.² God in wisdom provided salvation for men in a way which dealt with the cause by which the fall came about.³

Furthermore Eve fell by yielding to the very temptation which

¹Penn-Lewis, op. cit., p. 7.

²1 Corinthians 1:18-25.

³Penn-Lewis, op. cit., p. 8.

had caused the fall of Satan himself, for he said, "I will be like the Most High . . ." (Isaiah 14:13,14). The tempter knew how to attract Eve, by suggesting to her something higher than she then possessed, because she was limited by a body made of dust, but had a soul which was "capable of appreciating knowledge and growth, through the higher part of the tripartite being."¹

Adam was the one by whom sin entered into the world and the human race. Man was created with a free will and could choose to obey or to disobey God's will. He chose to disobey and it was thus that sin entered the human race.

What was the effect of this sin upon Adam and Eve? In answering this question Miss Paxson says that both spiritual and physical death came as a result of sin. Spiritual death, she teaches, is the separation of man's spirit from God's Spirit. Physical death is the separation of the spirit and the body of man.² Spiritual death resulted immediately, while physical death as a result of sin was more remote.

Concerning the effect of the sin of Adam and Eve upon the human race the following points of consideration are presented here.

(1) By the disobedience of Adam all men became sinners, and were subject to the death penalty. (2) "Humanity inherited a sinful nature . . . Adam's sin put the poison of sin in the human germ . . ."³

¹Penn-Lewis, Soul and Spirit, p. 8.

²Paxson, Life on the Highest Plane, I, p. 59.

³Ibid., p. 62.

(3) Death reigned over the entire human race. (4) Each person born since Adam and Eve is under the domination of the flesh rather than the spirit.¹ (5) Man's personality, or his "soul", is a slave of the flesh instead of being a "handmaid" of the spirit. (6) As before the fall man's spirit dominated his soul, after the fall the "soul" of man governs the whole man. As Mrs. Penn-Lewis puts it: Man's fallen spirit "sank down, so to speak, into the vessel of the 'soul'; and the 'soul' again sank down into the fleshly body . . ."² In other words man's spirit should rule the soul, but in natural fallen man, the spirit is subjective to the soul. In this system of thought the "spirit" of man is (or should be) the highest element of his make-up, the "soul" is the lowest element of the three. (7) A further result of the fall into sin of Adam and Eve, is that the natural man is in "helpless captivity to sin, self and Satan."³ (8) Sin "contaminated" the whole being of man from "center to circumference." Death breathed upon spirit, soul and body its "destructive fumes."⁴ Man fell from the "spiritual" plane to the "natural" plane.

In bringing this discussion of the fall and its results to a close the following conclusions may be drawn from the Keswick teaching.

Man's mind was blinded. The intellect of the natural man has

¹Penn-Lewis, op. cit., pp. 8-9.

²Ibid., p. 9.

³Paxson, op. cit., p. 70.

⁴Ibid., p. 71.

been so blinded by sin and Satan that he thinks he knows more than God. The human intellect operates entirely in the material realm. "The soul, unaided by the spirit, in its struggle with sin is open to continuous and terrible temptation through the body."¹

The heart of man has been defiled. "The heart is deceitful above all things, and desperately wicked; Who can know it?" (Jeremiah 17:9). Man's case is absolutely hopeless unless a miracle be performed. As has been pointed out in the discussion of the creation of man, it was shown that he was created with the capacity and purpose to love God and his fellowmen. But in the fall this relationship to the Creator and to mankind was inverted, and natural man loves self more than God or neighbor. As Miss Paxson puts it, man left to himself is "inherently and incurably selfish."²

A third thing suggested is that man's will was perverted as a result of the fall. Natural man is not willing to submit himself to the will of God. He asserts his will in opposition to the will of God.

C. The Nature of Sin

The purpose of this section is to set forth as clearly as possible the Keswick teaching concerning the nature of sin. Sin will be discussed under the headings: Sin as an Act, and Sin as A Condition of Man's Nature. The distinction between "sin" and "sins" will be pointed out here.

¹Ibid., p. 73.

²Ibid., p. 76.

Sin as an Act. Sin is

. . . known disobedience to the clearly revealed will of God. Sin is the wilful, deliberate, resistance of a subject to the rightful authority of a Sovereign.¹

"Sin is the transgression of the law" (1 John 3:4). The outward manifestations of the "old nature" are expressed in the following terms by Miss Paxson: theft, falsehood, murder, indecent and immoral actions of the flesh, fretting, worry, nagging, backbiting, complaining and murmuring, censoriousness, and the like.² These are outward acts or manifestations of the sinful nature within man.

Sin as an Attitude or Condition. The center of Adam's nature was the place where sin began its deadly work. This center, which Miss Paxson calls his "human nature", became sinful. Sin became the ruling principle of man's life. This corrupt human nature is called "the old man", by Miss Paxson, and is the "inborn tendency to evil in all man". This was inherited from our first parents.³ This nature affects man's purposes, attitudes, emotions, and his intellectual life.

Some characteristics of this "old man" are covetousness, deceit, impure thoughts, fear, unbelief, dislike, impatience, selfrighteousness, pride, envy, selfishness and jealousy.⁴ Mrs. Penn-Lewis concurs with Miss Paxson at this point.⁵

¹Paxson, Life on the Highest Plane, I, pp. 45-46.

²Ibid., p. 79.

³Loc. Cit.

⁴Ibid., pp. 79-80.

⁵Penn-Lewis, Soul and Spirit, p. 12.

The Keswick writers consulted by the author agree that a distinction be made between sin as an act and sin as a condition of man's nature. These writers agree that sin is what a person is by nature, while sins are the manifestations of this sinful nature in the life of the man. Before the fall, Adam was in perfect harmony with God. However, natural fallen man is completely out of accord and harmony with his Creator. G. Campbell Morgan calls this sinful nature a "moral disease", and further speaks of it as a bias toward sin present in every member of the human race.¹

The question of the two natures should be dealt with in this discussion of the nature of sin. According to this teaching, every Christian has two natures. There is inward conflict within every Christian. One part of the Christian wants to serve God and be well pleasing in His sight. Another part of him wants to satisfy self. Part of him desires longingly to go into the peace and rest of the promised land, while another part of him longs for the "leeks, onions and garlic of Egypt."²

The explanation of this theory as given by the Keswick writers is that there are two natures which co-exist within the believer: the old sinful Adamic nature, and the new nature, which is spiritual and comes from Christ. These writers are very definite in their affirmation that these two natures exist within every believer.

¹G. Campbell Morgan, The Westminster Pulpit, The Preaching of G. Campbell Morgan (Westwood, New Jersey: Fleming H. Revell Co., n. d.) VI, p. 75.

²Paxson, Life on the Highest Plane, II, p. 217.

When does the believer receive this so called "new nature"?

A. J. Gordon explains it clearly when he says that the new birth is not a change of nature, but is rather the communication of the divine nature. In the new birth, or as Gordon calls it, regeneration, the Holy Spirit transmits this nature to the believer.¹ The old nature is "inherited" from Adam, and is "incapable of sinlessness". The believer inherits the new nature from Christ. Gordon says that this new nature is "incapable of sinfulness".²

In closing the discussion of the Keswick teaching concerning the nature of sin, it may be noted that there are at least two distinctive characteristics of this teaching. (1) Human nature is sinful, (if the writer has correctly interpreted Miss Paxson).³ This will be dealt with more extensively in the next chapter of this thesis. (2) The second distinctive characteristic of the Keswick idea of sin is the theory of the two natures discussed just above. This teaching colors all of their teaching concerning the nature of grace, and especially the teaching concerning sanctification. This will be seen more clearly in the following section of this research.

D. The Nature of Grace

The purpose of this discussion is to discover and set forth

¹A. J. Gordon, The Ministry of the Spirit (Philadelphia, American Baptist Publication Society, 1895), p. 101.

²Ibid., p. 118.

³Paxson, op. cit., I, p. 79.

clearly the Keswickian interpretation of the work of Christ and the Holy Spirit with respect to sin as an act, and the sinful condition within man. The main question to be answered in this section is, What is the extent of deliverance from sin in this life? The distinctive features of the Keswickian interpretation of this question will be presented in the discussion which follows.

Justification. This aspect of grace deals with the past life. Natural fallen man is alienated from the life of God, and is dead in trespasses and sins, as was seen in the discussion of the nature of sin. Justification or the new birth brings sinful man back into a right relation with God. What does this relationship involve?

First, it involves faith in God's promise.¹ God has provided "potential" salvation, and the sinner must make it "experimental" by faith. Salvation is not one's own, but is a gift to be received by faith.

In the second place, repentance is involved in justification. The sinner must turn his back on sin, and face toward God. In other words, there must be a decisive break with the old life and separation from the world. The sinner must recognize the sinfulness of sin and be ready to give it up so that he may be forgiven by God.

A third thing involved is that the sinner must recognize that the Lamb of God is the only one who can take his sins away. There is no salvation outside of Christ. There is forgiveness and cleansing for the sinner only in the blood of the Lamb.

¹Paxson, Life on the Highest Plane, II, p. 17.

Miss Paxson suggests that salvation is more than a doctrine-- it is a Person. This Person (Christ) must be received into the life of the individual to possess and control that life as His very own.¹

The results of this salvation are the forgiveness of sins and removal of sin's penalty, peace with God, and "standing before the Father of one who had never sinned."² Through the death of Jesus Christ upon the cross, the believer is taken out of the old "standing" in Adam, and is brought into a new "standing" in Christ. Another result is that the believer is made nigh to God through the blood of Christ.

A. J. Gordon gives the following which is representative of the Keswick position at this point.

Regeneration restores man to his forfeited life, the unfallen life of the Son of God, the life which has never wavered from steadfast fellowship with the Father.³

He further teaches that the lost image of God in man is not "restamped" upon us, but is "renewed" within us. This takes place in what he has called regeneration.

Thus the Keswickian interpretation of justification or the new birth is that the sins of the sinner are forgiven and he is delivered from his sinful habits. The Holy Spirit implants a new or spiritual nature within the believer, so that he now has two natures, the old, sinful Adamic nature, and the new or spiritual nature which comes

¹Ibid., p. 23.

²Ibid., p. 23.

³Gordon, op. cit., p. 102.

from Christ. The old nature is seemingly not affected by this new birth.

Sanctification. The purpose of this section is to present as fairly as possible the Keswick interpretation of holiness, or sanctification. Keswick writers distinguish between carnal and spiritual Christians. Sanctification refers to the spiritual Christian. Several questions arise here. How does a Christian move from the carnal to the spiritual state? To what extent is the believer delivered from sin or the sinful nature which he has inherited from Adam? What is the believer's part in the work of the Holy Spirit in his life? What does the Holy Spirit do in the believer with respect to sin? These are some of the questions to be answered in this section.

By way of introduction, according to the Keswick teaching there are three classes of Christians.¹

First, there is the spiritual man, or the believer who is dominated by the Holy Spirit, who indwells and energizes the renewed human spirit of the believer.

Second, there is the soulish man, or the believer who is dominated by the soul or intellect.

Third, there is the carnal man or the believer who is dominated by the flesh, fleshly desires and habits. He is in bondage to the power of the flesh.

Sanctification is, to Keswick theology, a death and a victory, each element of which is to be examined in this section. Of particular

¹Penn-Lewis, Soul and Spirit, pp. 13-14.

receives a new nature in the new birth. Andrew Murray says that this new nature is dead to sin.¹ (This does not mean, however, that the old nature is dead.) In Christ the believer is dead to sin, for when Christ is on the throne He makes His death work in the believer every day.

The believer is crucified with Christ. What does this mean? It means that the believer has come to the place where he sees that the old nature (self) deserves the curse--that this old nature can be taken care of only by death. The believer gives this "old nature" voluntarily to death on the cross. Murray says,

I give my old man, my flesh, self, with its will and work, as a signal, accursed thing to the cross. It is nailed there: in Christ I am dead to it, and free from it. It is not yet dead; but day by day in union with Christ will I keep it there, making dead, . . . every one of its members and deeds in the power of the Holy Spirit.²

A. J. Gordon says essentially the same in his treatment of the subject of death to sin. He says that this consists in the believer being made free from the power of sin, as regeneration makes one free from sin's penalty. "It is the Spirit of God overcoming our fleshly nature by His indwelling life, on whom is our sole dependence."³ If the believer is filled with the Spirit, then the Spirit "overcomes" the sinful nature of the believer. Miss Paxson teaches that herein

¹Andrew Murray, The Master's Indwelling (Chicago: Fleming H. Revell Co., 1896), p. 117.

²Andrew Murray, The Spirit of Christ (London: James Nisbet and Co., Ltd., 1903), p. 278.

³A. J. Gordon, The Ministry of the Spirit, p. 11

interest to the study is an analysis of the views regarding the time when one may expect to be sanctified.

The Keswick writers speak of sanctification as a death. The purpose of this section is to discover what these writers mean by death.

Keswick theologians agree that the cross of Jesus Christ marks the place of the believer's sanctification. From this statement Miss Paxson draws the conclusion that sanctification is not a "second work of grace" at some time subsequent to conversion;

. . . nor a result of any act of consecration or faith on the part of the believer; but that it takes place through God's first and initial work of grace--the death of His Son, and is simultaneous with justification and regeneration.¹

She goes on to say that the primary idea of sanctification is not achievement or a process, but a "divine gift", or a "divine bestowal of a position in Christ." This may be called "positional sanctification."² The believer is "Holy in Christ."

The question may now be asked how the believer is made "holy in Christ." The answer is that he is made dead to sin. The believer is so "insulated and enveloped by Christ that God can only describe his relationship to sin as one of death to it."³ Christ gave His life for the believer on the cross, and also conquered sin for him on the cross. As was pointed out previously, (pp. 48-49), the believer

¹ Paxson, Life on the Highest Plane, II, pp. 106-107.

² Ibid., p. 110.

³ Ibid., p. 113.

lies the believer's "habitual victory" over all known sin. Christ sent the Holy Spirit to the believer to "indwell and control". The carnal man is in bondage to sin. But as the believer yields himself to the Spirit he is delivered from the law of sin and death.¹

A question which needs to be answered here is, Is the death aspect of sanctification a crisis experience? The Keswick writers would agree that it is not; but that is rather a "gradual process" all through life. Gordon says that sanctification

. . . consists in the double process of mortification and vivification, the deadening of the old (nature) and the quickening and developing of the new.²

The cross and resurrection extend their sway over the whole life of the believer. It is a process of the believer putting off the "old man" by putting on the "new man." This Gordon calls the process by which the Spirit of God dwelling within the believer "excludes" sin from the believer's heart. Gordon sees no Scriptural evidence that the old sinful nature is ever "eradicated" completely in this present life.³ Miss Paxson would say essentially the same with regard to sanctification as a crisis experience. This was touched upon at the beginning of this section. Miss Paxson says that sanctification comes at the same time as the new birth, and that the process of sanctification goes on every day in the life of the spiritual man.⁴

¹Paxson, op. cit., p. 213.

²Gordon, op. cit., p. 108.

³Ibid., p. 118.

⁴Paxson, op. cit., pp. 115, 137.

It has already been pointed out that sin is not removed from the believer. What is the deliverance which Keswick writers speak of? All of the Keswick writers consulted would say, that as long as Christ is on the throne, the believer is free from the power of sin. Torrey says that the believer is cleansed only from the guilt of sin, and this by walking in the light.¹ Miss Paxson says that Christ sanctifies by "indwelling, possessing and controlling." She says that the believer is dead to sin.² Gordon and Murray would also say that the believer is made dead to the sin in his life.³ Mrs. Penn-Lewis agrees with the other writers quoted, for she says that the believer is made dead unto sin. All of these writers agree that sanctification is the process by which the believer is made dead unto sin, or free from sin. The distinctive thing which the Keswick writers say is that since sin was crucified with Christ on the cross, the believer must be identified with Christ on the cross, and thus will be freed from sin. In other words the believer's victory was bought on the cross and he must claim this victory over sin.

The distinctive note in the Keswick idea of sanctification as a death, is that it is a death only in "principle", and not an actual death of sin in the person's life. The "new life" which the person receives as a result of the new birth is free from sin but this new life is not a real part of himself. It has been shown in this study

¹R. A. Torrey, How to Obtain Fulness of Power (Chicago: Fleming H. Revell Co., 1897), p. 33.

²Paxson, op. cit., pp. 18-19.

³Murray, The Spiritual Life, p. 54.

(p. 48) that human nature is sinful; hence the Christian cannot be delivered from the "sin of the flesh", because to speak of actual deliverance would mean that something which is essential to man (his human nature) is destroyed. "Death", therefore, according to Keswickian theology, does not mean a real death, but rather the addition of a "new life" which itself is free from sin, and which tends to hold the old sinful life in check. The new life does not become a real part of the man, nor does it actually effect a change in the real man. Furthermore, there is not a moral quality to the control which it exercises upon the "old man". Therefore, sin is not removed from the man, according to the Keswick interpretation of the death aspect of sanctification. There actually is no deliverance from the old sinful nature.

The following section includes a brief discussion of the positive aspects of sanctification.

The first positive mark which is given is victory. The believer has victory because he has been freed from sin, and is triumphant over it. Christ gives this victory, and as Miss Paxson suggests it is a perfect victory.

Another result of the sanctified life is joy. The believer has joy in Christ for he has been delivered from sin. He has been brought alive from the dead and has real joy because Christ lives in him.

A third positive aspect of the surrendered life is the power of blessing. The believer lives in Christ a resurrected life, and his life is a blessing to others.¹

¹Murray, *The Spiritual Life*, p. 202.

A fourth mark of the yielded life is the filling of the Spirit. The Holy Spirit is Christ's gift to the believer. Through the indwelling of the Holy Spirit, the spiritual man has life more abundant. The Spirit lifts the believer to life on the highest spiritual plane. The Holy Spirit lives within every believer.¹

Another result of the Holy Spirit's indwelling is that He helps the believer to make the choice between self and Christ. Were it not for Him, the Christian would choose self instead of Christ.

The infilling of the Holy Spirit is prerequisite if the believer is to be spiritual. Along this line, Miss Paxson suggests a three-fold manifestation of the Holy Spirit's infilling.

It is the realization of Christ's abiding presence. To have Christ within in all of His fulness is to have every need, every hunger, every desire, every thirst satisfied.²

It is the reproduction of Christ's Holy Life. In other words, the believer who is Spirit-filled is most like his Lord.

The Holy Spirit's infilling is the reenactment of Christ's power through the believer. Christ promised to endue the disciples with supernatural power. In other words, if the believer is filled with the Holy Spirit, he will have a supernatural power to preach and to witness for Christ. This infilling of the Holy Spirit could also be called "perfect love".³

¹Paxson, Life on the Highest Plane, III, pp. 7-12.

²Ibid., pp. 12-13.

³Loc. Cit.

Another positive mark of the yielded life is growth in grace. The believer grows in grace as long as he lives. The believer must give himself to Christ in obedience, he must study his Bible, and pray. The sanctified or Spirit-filled life is a progressive walk in the Spirit who indwells.

Now the question comes, How does the believer get from the carnal life to the spiritual life?

The first step given is, that the believer must see his need for becoming sanctified. The believer must come to see that the flesh can do no good, and be willing to be delivered from sin.¹

Second, the believer must see the possibility of a spiritual life within his reach. God commands one to be spiritual, and the believer must see the possibility to fulfill this command.

The believer must yield his all to God. If he is to become spiritual, he must yield the reigns of his life to Christ. Christ gave His life for the Christian, and if the Christian is to become spirit-filled he must yield completely to Christ. This yielding includes his whole being, spirit, soul and body to the power of the Holy Spirit. It also includes the will, affections, home, children, possessions, friends, time, money, pleasures; in other words everything must be given over to Christ. It is a continuous yielding on the part of the believer. Most of all, this yielding involves a giving up of the self-life which is the hindrance to the spiritual life.²

¹Ibid., pp. 9-13.

²Murray, The Spiritual Life, p. 43.

The fourth condition which the believer must meet is faith. He must have faith in God's ability to do what He has promised to do. As Miss Paxson has very well said, "Your faith must make experimental what grace has made possible."¹ The person must have faith in order to be justified; even so he must have faith to receive sanctification. However, there is a very important distinction which must be made here. Miss Paxson teaches that sanctification is not a "second work of grace", and is not a

. . . result of any act of consecration or faith on the part of the believer; but that it takes place through God's first and initial work of grace--the death of His Son--and is simultaneous with justification and regeneration.²

This means that sanctification, according to the Keswickian theologians, is not a crisis experience, but is a continual process all through the life of the individual. If, as Miss Paxson has said, the believer is sanctified in the same moment he is justified, then sanctification is not the "result of any act of consecration or faith on the part of the believer." Sanctification is all progressive, and there is no crisis experience in connection with obtaining it. So, the old sinful nature is not destroyed in a moment of time, but is held in check by the new nature which the individual has as a result of the new birth.

One of the key points separating Christian theologians is that of the time when sanctification is experienced. This is perhaps the most important consideration of the chapter in the light of the general

¹Paxson, op. cit., p. 61.

²Paxson, Life on the Highest Plane, II, pp. 106-107.

purpose of the research.

A. J. Gordon says that the believer will be perfected in holiness only at the resurrection. When the believer awakes satisfied with His likeness (Psalm 17:15), then and then only will he be perfect in holiness.¹

Miss Paxson gives a more detailed discussion of this question. She says (in agreement with Gordon) that the believer's sanctification will not be completed until he is with Christ and like Him in glory. Then and only then will the Christian be like his Lord.

The completion of sanctification is perfection; it is the deliverance not only from the penalty and power of sin but from its very presence. So long as we are in the body of flesh and in the world, within is a sinful nature and without is a sinful environment. But at the coming of the Lord the believer in Christ will be removed from the presence of sin both within and without. He will then breathe the pure air of the Glory-land and be himself purified. Then he will be:

'Without spot'---absolutely free from the stain of sin;

'Without wrinkle'---beyond the reach of suffering or sorrow, anxiety or anguish or aught that causes the furrows of care;

'Holy'---even as He is holy---'as the bush was luminous with the divine fire, so shall the luminosity of the divine nature make us aflame with the holiness of Jehovah';

'Without blemish'---delivered from inner corruption and outer contamination we shall be perfected with His perfection. Our Saviour will then see the travail of His soul and be satisfied for He shall present us 'faultless before the presence of his glory with exceeding joy.'²

Thus, according to the Keswick doctrine of sanctification, deliverance from the pollution and stain of sin takes place at the

¹Gordon, The Ministry of the Spirit, p. 114.

²Paxson, Vol. III, pp. 272-273.

coming of Christ. The believer is pure in heart, but not completely purified until the coming of Christ; he is in a sense free from sin, but not completely free until the coming of Christ. The believer is holy, but not completely holy until the coming of Christ.

Gordon calls the doctrine of "sinless perfection" and of "deliverance from a sinful nature which has suddenly been eradicated, . . . dangerously untrue."¹ These writers say that the believer may have constant victory, but that there is also a constant battle against the old sinful nature within as well as the forces of evil without.

E. Conclusions

The following conclusions may be drawn regarding Keswick theology on the basis of the research which the author has presented in this chapter.

1. Keswick writers usually hold to the theory of the trichotomous nature of man. This is necessary to their interpretation of holiness.
2. The Keswick writers who were consulted make no mention of a distinction of the image of God and the likeness of God in man. They do say, however, that the spirit of man was intended to be the dominant element of the human personality.
3. The fall began in the intellectual department of man's soul. The fall resulted in death, both spiritual and physical. The "soul" of man governs him, and thus man's being is perverted.

¹Gordon, The Ministry of the Spirit, pp. 115-116.

4. Keswick theologians teach that sin is two-fold--an act, and a nature. There is agreement among these writers that every believer has two natures--the old, sinful Adamic nature, and the new nature which comes from Christ.

5. The human body is not sinful; but Miss Faxon does say that human nature became sinful as a result of the fall of man.

6. In the work of grace called justification by the Keswick writers the past sins of man are forgiven, and he is cleansed from the guilt of sin. The distinctive point here is, that the believer receives a new nature at the new birth, so that he now has two natures, the Adamic sinful nature, and the divine spiritual nature. The old nature evidently is not affected by the new birth.

7. Complete deliverance from sin is not to be experienced in this present life. The believer is delivered from the stain and pollution of sin at the coming of Christ. Then and then only is the believer made perfect in holiness.

8. Sanctification consists in the new nature which comes from Christ holding the old sinful Adamic nature in check. There is no real death of this old nature, but rather a "new nature" which is dead to sin.

9. Sanctification is not a crisis experience, but is a process of growth, which begins at the new birth, and continues through life.

10. The believer grows in grace all through life. As he grows and yields to the Spirit of Christ, he is thus delivered from the power of sin.

CHAPTER IV

A COMPARISON OF THE WESLEYAN AND KESWICKIAN
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The purpose of this chapter is to compare the Wesleyan and Keswickian interpretations of the problem of sin in believers and their concepts of sanctification. These questions will be discussed under the following headings: The Nature of Man, The Nature of Sin, and The Nature of Grace, under the subjects of Justification and Sanctification. The question of the two natures theory will be discussed in connection with the work of grace called justification by Keswick writers.

The aforementioned subjects are the most vital to the real problem of this thesis. The others discussed were preliminary and have served their purpose, but need not be discussed here.

A. The Nature of Man

The Wesleyan theologians consulted in this study tend to favor the theory of the dichotomous nature of man. It is important to note, however, that Wesleyan theologians do not necessarily hold to this theory. The Wesleyan interpretation of holiness does not depend upon either the theory of dichotomy or trichotomy for its consistency and truth.

On the other hand the Keswick interpretation of holiness requires the theory of trichotomy in relation to the nature of man. Why is this so? God intended that man's spirit should be the highest

element of his nature, and should rule over the soul and the flesh. However the natural man is fully depraved and, as a result of Adam's fall into sin, his nature is inverted. Depraved man is in bondage to sin--spirit, soul and body. Now, in sanctification as Keswick theologians interpret it, the spiritual man is brought back into proper adjustment. The spiritual and soulish natures exist together in every believer, and the spiritual nature, with the aid of the Holy Spirit, keeps the rest in bondage. The reason why trichotomy is necessary to the Keswick view is, that the spiritual nature and the "soulish" nature exist together. In other words, the spirit and the soul exist as separate elements in the life of every individual.

B. The Nature of Sin

Wesleyan theologians speak of sin as being of a two-fold nature. Sin is thought of both as an act of disobedience to the known law of God, and as an attitude of man, or as a sinful nature. Sin is not a substance or a thing, but is moral. This is a most important distinction between the interpretations presented, because if sin is moral rather than a substance, then deliverance from this sin is possible and may be experienced by the believer as a present reality.

Keswick writers also speak of sin as being two-fold--an act of disobedience and a nature. These writers would not say that sin is a substance. One of them does say that human nature became sinful as a result of the fall. This idea colors the Keswick teaching concerning redemption and holiness, as will be pointed out later in this chapter.

C. The Nature of Grace

This will be discussed under the headings, Justification and Sanctification.

Justification. The Wesleyan view of justification is that the believer is delivered by faith in Christ and through the power of the blood of Christ from the acts of sin and the habit of sinning. He is forgiven of his past sins, and is restored to fellowship with God; he is made righteous by faith in Christ. The Christian is delivered from the power of sin, and lives no longer therein. The sinful nature or attitude remains even in the justified person, although the power of sin is broken.

Wesleyan writers speak of a conflict in the unsanctified person. The conflict is between the believer and the old sinful attitude which remains yet. There is present the temptation from within because of the carnal disposition which remains. However, this conflict does not go on indefinitely as shall be seen later.

The Keswick idea of justification is that this work of grace deals with the past life of man, as the Wesleyan group also say. The person is forgiven of his past sins, and is cleansed from the guilt of sin by the blood of Christ. When Keswick theologians speak of cleansing from sin by the blood of Christ, they mean cleansing from the guilt of sin, never from the power of sin.

The conflict in the believer of which Keswick writers speak is between the two natures which he has as a result of the new birth. These two natures--the sinful Adamic nature, and the spiritual

Christlike nature--are constantly in conflict with each other, even in the life of the spiritual man. The power of sin is not broken in the new birth experience, and the sinful nature remains. The believer is made righteous, but it would seem, according to Keswick theology, that a conflict which never ceases begins at the new birth. The "two natures" theory seems to weaken their whole idea of redemption and holiness.

Sanctification. As was pointed out in the discussion of justification, this experience deals with the sins of man. It is a perfect work of grace in that the believer is forgiven of his sins, and is delivered from the habit of sinning. However, the old sinful nature (a) remains, and the reason Wesleyans teach a second definite work of grace is that the believer needs to be delivered from this sinful nature (a). This is a distinctive feature of Wesleyan theology. These writers agree that sanctification begins in regeneration, but does not occur simultaneously with it. The emphasis is upon a second crisis experience in the believer's life.

Another distinctive feature of the Wesleyan view of holiness is the teaching that the believer can and may experience complete deliverance from the sinful nature in this present life. The word "deliverance" seems best to describe what these writers mean. The point should be noted, however, that the believer is not delivered from the presence of sin in this world; that is, he is "in the world", yet not "of the world." Deliverance from this sinful attitude or disposition is possible because sin is moral, rather than a "substance". The "old man"

is crucified (and dead) with Christ.

Although the believer is made free from sin and perfect in holiness he continues to grow in grace. The distinction must be made between growth in grace after sanctification, and sanctification as merely a process of growth. The believer can reach no state of grace in which it is impossible for him to grow further in grace. He will always grow in grace as long as he is in the present life, and perhaps, as one writer said, even through all eternity. The believer is perfect, not so much in quantity or maturity as in quality or purity; he matures as he grows in grace.

Another important point which should be noted here is, that perfect love is not freedom from the possibility of sinning. None of the Wesleyan writers consulted refer to sanctification as "sinless perfection", meaning that one cannot sin. It is ability not to sin; the believer resists the temptation to sin, because he has a pure heart.

Somewhat of the Keswick view on this matter of sanctification has been suggested by implication in the preceding discussion. The Keswick writers do not use the term "entire sanctification", for their emphasis would not lend to this usage. The whole Keswick emphasis of sanctification is that it is a process of growth which begins at the new birth and continues throughout life. The only crisis aspect of this which the author has been able to determine occurs at the hour of death, or at the coming of Christ. Then, in a moment, the believer is delivered from sin, and is made perfect in holiness. Strictly speaking, sanctification is not an instantaneous work of grace in the sense that the Wesleyan group understand it as the removal of original sin.

The whole problem between the Wesleyan and Keswickian interpretation hinges upon the question, Is the believer delivered from sin in this life? Wesleyan theologians answer the question in the affirmative. Keswick writers, on the other hand, teach that the believer must continually struggle against the old sinful nature (b) within as well as forces of evil without. It seems that the Keswick writers have no choice but to say this; for their contention that human nature is sinful leads them to the conclusion that sin cannot be destroyed, for it is in the human nature.

A further point which is important is, that what the Wesleyan writers would call striving against temptation, the Keswick writers call striving against the sinful nature (b). This is a very important point, if a correct observation here has been made. The Wesleyan persuasion is that the believer must continually resist temptation which comes from Satan. This does not mean, however, that the Christian is in conflict with the "old man", for the old sinful nature (a) has been destroyed, and the believer's heart has been made pure. The question is important because, if this carnal attitude has been destroyed, then there can be no conflict with it in the believer.

It has been shown that the basic problem in the two interpretations lies in the question, When may one expect deliverance from the old sinful attitude or nature? The Wesleyan answer is, that this takes place in a moment of time; this experience is called entire sanctification. The answer which the Keswick people give is, that complete deliverance from sin is not experienced until the end of life or the coming of Christ. The old nature (b) must be suppressed continually, and there is constant conflict going on within the believer.

CHAPTER V

SUMMARY AND CONCLUSIONS

The purpose of this chapter is three-fold: (1) to present a brief summary of the findings of the investigator in this study; (2) to draw out from the Wesleyan and Keswick interpretations conclusions which are justifiable on the basis of the presentation of the thesis; and (3) to offer suggestions for future study and research.

A. Summary

This study has shown that the basic difference between the two views presented lies in the answer to the question, When may a person be delivered from the sinful nature which he has? Wesleyan theology answers the question by saying that the sinful nature is destroyed in a moment of time, and this experience is called entire sanctification. Keswick theology answers the question by saying that the sinful nature must be "suppressed" or held under control.

The three main areas of divergence between these two views are the nature of man, the nature of sin, and the nature of grace.

The difference in these two interpretations concerning the nature of man lies in the area of the dichotomous or the trichotomous nature of man. Wesleyan theologians generally tend to accept the theory of dichotomy in relation to man's nature. It has been noted that the Wesleyan interpretation of holiness does not depend upon either dichotomy or trichotomy for consistency. Keswick theology generally accepts the theory of trichotomy as being the best descrip-

tion of the nature of man. This theory is necessary to their teaching because the "soulish" nature and the "spiritual" nature exist together in every individual. The question of the two natures theory is another area of divergence between Wesleyan and Keswick theology concerning man's being.

The second area in which there is a vital difference between these two groups concerns the nature of sin. Wesleyan theology generally thinks of sin as being moral. The Keswick idea seems to be that sin is in the human nature, and it would seem to say that sin is in the essential being of man. Therefore the sinful nature (b) cannot be destroyed, for part of man's essential nature would then be destroyed or taken away. If sin is moral deliverance from sin is possible in the present life.

There is also a difference between these groups concerning the nature of the work of God's Spirit as the agent of redemption. As was mentioned on page sixty-three according to Keswick theology, the believer has two natures, the sinful Adamic nature, and the spiritual Christlike nature which is imparted by the Holy Spirit in justification. This problem need not be discussed further here.

The really significant departure between these two schools of thought concerns sanctification. Wesleyan theology says that sin is removed from the believer in an instantaneous, second definite work of grace. Keswick theology teaches that the "old man" is suppressed by a process which they call sanctification. The sinful nature (b) is never completely removed, until death or the coming of Christ. Keswick holiness consists in the gradual putting off of the old man, and a

gradual putting on of the new man. The Holy Spirit continually holds down the believer's old nature (b). The Keswick idea of human nature weakens its doctrine of redemption in general, and holiness in particular; because if human nature is sinful, then there can be no deliverance from sin until the believer is freed from the body.

B. Conclusions

The following conclusions may be drawn concerning the Wesleyan and Keswick solutions of the problem of sin in believers. There are four conclusions which may be cited as significant concerning the general purpose of this study.

The first conclusion which may be noted concerns the nature of man. In general Wesleyan theologians favors dichotomy, but as has been shown in chapter two, their interpretation does not depend upon the theory of dichotomy for consistency in the doctrine of holiness. The Keswick idea of holiness requires that these theologians hold a trichotomous theory of human nature, because soul and spirit are separate elements of man's nature (b). The Holy Spirit dwells in the spiritual nature of the believer and holds the sinful or "soulish" nature in check.

Concerning the nature of sin, the Wesleyan scholars think of original sin in a moral sense. It cannot be other than moral. Keswick theology seems to say that sin is in an essential part of man's nature--namely, the soul. Therefore, there can be no deliverance from the sinful nature (b) as long as the person is living.

A difference in the views of the two traditions mentioned above

concerning justification lies in the fact of the two natures theory. Wesleyan theology claims that the believer is actually made righteous by God's grace. The Keswick idea is that the Holy Spirit imparts a new nature to the individual. This new nature has "standing" before God, and at the same time suppresses the "old man" by the agency of the Holy Spirit.

The most important difference lies in the interpretation of holiness as these two groups see it. The distinctive feature of the Wesleyan view is that of cleansing from the old nature (a) through the work of the Holy Spirit. Sanctification is a second crisis experience by which this cleansing is effected. The outstanding feature of the Keswick view is that of the gradual mortification of the "old man" by a process which is called sanctification. The old nature (b) is suppressed, and in that sense the believer has victory over the sinful nature (b). This is the basic difference between the two groups whose doctrines have been presented in this investigation.

Now, what difference does it make whether sin is removed from the believer or not? What difference does this make in the life situation of persons from either of these two groups?

Concerning the matter of the use of one's temper, the typical Wesleyan position would be that since the believer has a pure heart, he will use his temper properly. In other words, the person does not become angry because the Holy Spirit helps him in guiding his temper into the right channels.

In regard to the typical Keswick position on the question of the use of one's temper, the following may be observed. Since the

old sinful nature is not dead, the person may use his temper in the wrong way. The old nature must be suppressed, but the fact is that in a certain life situation, it may refuse to be suppressed, and will thus express itself in the wrong use of one's temper, namely in sinful anger.

Before this study was begun the author had the impression that there was a wide difference of opinion between the Wesleyan and the Keswick viewpoints on the subjects discussed. However, the investigation showed that on many points there seems to be little or no divergence in the terminology used by the two groups. The meanings are often very similar. This similarity, however, sometimes covers widely different concepts underneath. A need for careful discrimination impresses the author as being of major importance. Underneath the common terms lies the crucial and radical difference, namely--the Keswickian sees no more in victory in this life than a repression of the sinful nature (b), a curbing of human powers; while the Wesleyan sees a real, not a fictitious victory, in that the sinful nature (a) is destroyed, and all the powers of human nature are free to be expressed fully, though always under discipline to the highest potential ends.

C. A Suggestion for Future Study

This was not an exhaustive study, and there is at least one problem suggested to this investigator which could be dealt with in future research.

A study which would probably be interesting and helpful would be to make a Biblical study of the death aspect of sanctification and compare this with the Keswickian interpretation of sanctification as a death.

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