

# FOUNDATIONS OF DOCTRINE

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In Scripture and Experience

*A Students' Handbook  
on Holiness*

by

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*To those esteemed servants of God,*

DR. IVA DURHAM VENNARD

founder and president of the Chicago Evangelistic Institute, now  
Vennard College, who, at much personal cost, has stood  
through the years as the exponent of full salvation  
truth in the field of education

*and*

REV. JOSEPH H. SMITH

stalwart of the faith, who for more than six decades has faithfully labored in the cause of holiness and has rejoiced to carry the message throughout this and other lands  
this Students' Handbook is gratefully dedicated.

## Preface

**T**HIS book, as its subtitle indicates, is a series of studies on full salvation truth. Its purpose is to place before students a clear presentation of what we as holiness people believe. The writer therefore disclaims originality except in the method of presentation.

The lessons were prepared solely for the writer's personal use in class work in Chicago Evangelistic Institute, now Vennard College. He has sought to place before the students, as concisely as possible, a general idea of Second Blessing holiness as taught in the Word of God and in the literature of the church. Upwards of a hundred books are quoted and duly acknowledged, as the accompanying list will show.

As will be readily seen, considerable use has been made of Rev. J. A. Wood's book "Perfect Love." This has been a valuable help in locating many suitable quotations, although whenever these have been used they have, wherever possible, been verified and often considerably extended.

If we have transgressed any copyright it has been done inadvertently and we ask the owner's indulgence. We are conscious of many limitations, and our readers will doubtless discover more.

We gratefully acknowledge the splendid work of Mr. William Vennard in arranging the text for book form, and the untiring efforts of the office staff in its preparation.

Chicago, 1938.

H. E. J.

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# 1

## Full Salvation

### A STUDY IN HOLINESS TERMINOLOGY

**W**HEN we speak of "full salvation" we mean full only as related to the present life, and that only in relation to sin. The term is not to be confused with:

(a) That maturity of Christian character which can be known only through spiritual development by growth in grace.

There is a perfection as to quality which admits of unbounded development in quantity, and is therefore capable of unlimited expansion and increase. See 2 Pet. 3:17, 18; Eph. 3:14-21.

(b) That experience altogether future to which believers of all ages have looked forward, which will consummate Christ's redemptive work for His church, namely, "the redemption of our bodies." This will take place as:

1. The godly dead are raised,
2. The living saints are raptured,

at the second advent of the Lord Jesus Christ. See Rom. 8:18-25; 1 Cor. 15:35-58; Phil. 3:7-14; 2 Tim. 2:18.

If, in our thinking, these two facts are clearly recognized, we may with Scriptural accuracy speak of "full salvation" as

a present possible experience. This is implied in our holiness hymnology. Take, for instance, the following:

"Full salvation! Full salvation!  
Lo! the fountain, opened wide,  
Streams thru every land and nation  
From the Savior's wounded side.  
Full salvation! Full salvation!  
Streams an endless crimson tide.

"Oh, the glorious revelation!  
See the cleansing current flow,  
Washing stains of condemnation  
Whiter than the driven snow.  
Full salvation! Full salvation—  
Oh, the rapturous bliss to know!

"Love's resistless current sweeping  
All the regions deep within;  
Thought and wish and senses keeping  
Now and every instant clean!  
Full salvation! Full salvation!  
From the guilt and power of sin."

Numerous terms are used to indicate this experience, some of which are the express words of Scripture, while others are the accumulation of spiritual coinage within the church, being the outcome of this experience as it has applied itself to the individual consciousness. While no expression is to be rejected if it correctly expresses revealed truth, it is better that exact Bible terms be more frequently used, as these tend to give an authoritative tone to the testimony; other terms well authenticated by general usage may then be used as supplementary expressions. Among these terms are:

1. *Biblical*: Sanctification, see Lev. 21:8; John 17:17-19; 1 Thess. 4:3; 5:23; holiness, see Luke 1:75; 2 Cor. 7:1; Eph. 4:24; 1 Thess. 4:7; Heb. 12:10, 14; 1 Pet. 1:15, 16; a clean heart, see Ps. 51:10; 73:1; a pure heart, see Ps. 24:4; Matt. 5:8; the baptism with the Holy Ghost

and with fire, see Matt. 3:11; circumcision of heart, see Deut. 30:6; Col. 2:11; perfection, see Gen. 17:1; Matt. 5:48; 2 Cor. 13:9; Heb. 6:1; perfect love, see 1 John 4:17, 18; the fullness of God, see Eph. 3:19.

These are but representative expressions and Scripture references, to which more may be added by a study of the Word of God.

2. *Extra Biblical*: "The Second Blessing." "The Higher Life." "The Rest of Faith." "The Full Assurance of Faith." "The Fullness of the Blessing."

These are but samples of expressions which will be found throughout the range of holiness literature. Some expressions seem to have established themselves in current usage, while others become irregular and almost die.

Discussing the terms "Sanctify," "Sanctification," "Perfection," "Holy," "Holiness," etc., Rev. J. A. Wood says:

"These terms are synonymous, all pointing to the same precious state of grace. While they denote the same religious state, each one of them indicates some essential characteristic, and hence these terms are significantly expressive of full salvation.

"The word '*sanctification*' has the double meaning of consecration and purification—the Old Testament sense of setting apart to a sacred service, and the New Testament sense of spiritual purification. The word '*sanctify*' and its derivatives occur in the Scriptures, with reference to men and things, over one hundred times.

"The term '*perfection*' signifies completeness of Christian character; its freedom from all sin, and possession of all the graces of the Spirit, complete in kind. The word '*perfection*' and its relatives occur one hundred and one times in the Scriptures. In over fifty of these instances it is predicated of human character under the operation of grace.

"The term '*holiness*' is more generic and comprehensive than the others, including salvation from sin, and the pos-



session of the image and spirit of God. To be holy is to be whole, entire, or perfect in a moral sense, and in ordinary use is synonymous with purity and goodness. The word 'holy' and its derivatives occur not less than one hundred and twenty times in their application to men and things, while the word 'justify' and its derivatives occur only seventy-four times in regard to men; and the word 'pardon' and its derivatives, in their application to penitent sinners, occur only seventeen times.

"The phrase 'perfect love' is expressive of the spirit and temper or moral atmosphere, in which the wholly sanctified and perfect Christian lives. 'He that dwelleth in love dwelleth in God, and God in him' and 'herein is our love made perfect'" (*Perfect Love*, pp. 9, 10).

Dr. John Paul has stated some definitions as follows:

"It will be borne in mind that this grace has several different names, which imply the same thing. The definition of each term will throw light on the experience it contains for the individual.

*"Sanctification"*—The act of God's grace by which a man, having consecrated himself, is made holy. This gives us a view of the experience as a work of God, but requiring human co-operation. It is a strong term.

*"Holiness"*—Complete moral and spiritual purity. Wholeness, perfect soul health. This is a comprehensive term, implying godlikeness of character.

*"Perfect Love"*—The Spirit of Jesus filling the heart to the exclusion of all inward sin. This title represents the sweet side of the sanctified life and implies freedom from selfishness. It is a very heavenly title.

*"Perfection"*—The presence of all the graces, unimpaired by depravity, implying freedom and preservation from all sin.

*"Circumcision of the Heart"*—The removal from the soul of God's child of a something that came into the world with

him, and from which he ought to be free, since freedom from it insures supreme love to God (Deut. 30:6).

*"The Baptism of the Holy Ghost"*—The promised Paraclete, whom the world cannot receive. A washing with the Spirit of heaven. It implies purity, power, and comfort.

*"The Fullness of the Blessing"*—The full benefit of the Atonement of Jesus, which saves completely from sin, and furnishes an abundance of living and dying grace.

*"Heart Purity"*—A term that implies that, although the Prince of this world cometh, he findeth nothing in us. Total deliverance from inward sin. An expression of the negative state of Christian perfection.

*"Full Salvation"*—An experience of salvation from all sin, held intact by a fullness of the abounding grace of God.

*"The Second Blessing"*—The more abundant life that is instantly realized when the soul receives the purifying baptism of the Holy Ghost. The word 'blessing' here, as appropriated by theology, does not have merely its ordinary meaning as we use it in speaking of refreshing showers, temporal benefits, or ordinary spiritual refreshings. The sophist would say that he has had the fourth, fifth, and thousandth blessing; but this is merely a play upon words, in order to avoid an issue. Those who seem opposed to the Second Blessing are usually more opposed to the standard it represents than they are to the innocent term.

*"The Higher Life"*—A term equivalent to Paul's expression, 'A more excellent way.' It is understood to mean that improvement on the inner life brought about by the baptism of the Spirit. It does not refashion the outer life of God's child. It simply adds transparency to a life that is already good" (*Scriptural Holiness—The More Excellent Way*).

## QUESTIONS ON THE TEXT

1. Explain the meaning of the term "full salvation."
2. State the numerous Biblical terms used to indicate this experience, and give a Scripture passage for each.
3. State the extra-Biblical terms used to indicate this experience.
4. Define the numerous terms indicating full salvation.

## 2

## The Problem

## THE FACT OF HUMAN SIN

(1) THE FALL AND ITS EFFECT ON THE RACE. (2) THE TWOFOLD NATURE OF SIN. (3) CARNALITY WITHIN THE BELIEVER. (4) PAULINE PORTRAITS OF IN-DWELLING SIN.

## (1) The Fall and Its Effect on the Race

**H**UMANITY has problems many and various, but its cardinal problem is the fact of human sin. Sin is the foulest monster that ever entered the fair universe of God. It is the root of every other ill. It originates in the devil. Its first cause was human disobedience. Its end is death (Rom. 6:23).

Sin is a Biblical term and has to do with man in his relationship Godward. All else of difficulty in the human race has its roots there. The law speaks of crime; society is familiar with vice; but the Word of God brings us face to face with the awful fact of sin.

For its sin, the Bible never regards the human race as merely unfortunate, although of course there are indications on all its pages of the divine pity. The Bible always treats of man as guilty, and distinctly culpable, therefore destined to punishment.

1. *The fact of sin's presence is attributed to the fact of*



*a fall.* See Gen. 3; Rom. 5:12-21; 1 Cor. 15:21, 22; 1 Tim. 2:13-15. The first of these Scriptures records the awful fact, while the other three emphasize the fact and indicate the wider result.

2. *The effect of that fall is regarded as extending to the entire race.* See Gen. 5:3; 6:5; 8:21; Job 14:1-4; 15:14; Psa. 51:5; Prov. 22:15; Jer. 17:9; Matt. 15:19; Mark 7:21-23; John 3:6; Rom. 5:19; Rom. 8:5-8; Gal. 5:16-21; Eph. 2-3. This depravity is seen in more detailed fashion as follows:

The understanding is darkened (Eph. 4:18; 1 Cor. 2:14).

The heart is deceitful and desperately wicked (Jer. 17:9).

The mind and conscience are defiled (Gen. 6:5; Titus 1:15).

The will is enslaved (Rom. 7:18).

The race is in bondage to Satan, sin, and death (John 8:31-36; Heb. 2:14, 15).

In view of all this, we face the problem, how may a fallen and depraved soul find its way into favor with, and likeness to, God?

#### QUESTIONS ON THE TEXT

1. Why may the fact of sin be termed the cardinal problem of humanity?
2. Distinguish between "sin," "crime," and "vice."
3. Show that the fact of human sin is attributed to a "fall."
4. Show that the fact of the Fall is to be regarded as extending to: a. The entire race.  
b. The entire man.

#### (2) The Twofold Nature of Sin

ACCORDING to the plain teaching of the Word of God, the nature of sin is twofold, being first an inward defilement from which acts of transgression spring; then an act of transgression having its source in the evil nature within.

The order of human recognition when the soul is seeking deliverance is, of necessity, inverted: the transgressor, naturally being burdened with the thought of acts of sin committed for which he feels guilty, seeks forgiveness. Ere long, however, the emphasis shifts to something interior, namely, the inward nature, for it is by reason of the corrupt inward nature that the outward acts were produced, and it will continue to produce more sinful acts unless some adequate provision can be made to the contrary.

The cry of the penitent sinner is—"I have done . . ." The cry of the convicted believer is—"I am . . ." Examples of this may be seen in:

(a) Psalm 51. Read carefully the entire Psalm, remembering its background (*i. e.*, 2 Sam. 11, 12). After a whole year of soul darkness the prodigal king is finding his way back to God, and this Psalm is to be regarded as the spiritual pathway which he trod. Note the contrasted confessions of verse 4 and verses 5-10. One is the confession of sin committed, while the other is the confession of sin inherited.

(b) Isaiah 6. Read the first eight verses, remembering that before us here is not an ungodly man bemoaning his lost condition, but a prophet of the Lord who has already been made conscious of some measure of divine grace. He is now brought face to face with the inward corruption of his nature; hence he gives his despairing confession, verse 5, "I am undone . . . I am unclean . . ."

With the prophet now it is not a question of sinful action

but of inward condition; that corrupt nature which not even the forgiving grace of God can remove.

Sin, then, is to be viewed in a twofold aspect which for want of a better expression, has been termed actual and original.

The Salvation Army is definite in its teaching here, being careful to insist on this dual presentation of evil. Say they:

"Man is sinful in two ways:

"He has a sinful nature. He is born with an inclination or tendency to evil. His heart is wrong; he prefers his own way to God's way. This depravity or disposition to sin affects every part of man's being, and it renders him unable, by his own efforts, to deliver himself (Psa. 51:5; Rom. 7:17; Eph. 2:3).

"He commits sinful acts. Those, although the outcome of his sinful nature, are yet done by his own choice. All men are thus themselves guilty of transgressing God's law (Rom. 3:12, 23)" (*Handbook of Salvation Army Doctrine*, p. 53).

1. Sin is an *outward manifestation*, that is, the act of sin committed. Sin is committed in one of three ways:

We may think—sinning in thought. We may speak—sinning in word. We may act—sinning in deed. A person cannot commit actual sin except in one of these three directions. The same may be said of sins of omission; they could be omissions only in one of these three ways.

Actual sin, being the result of inbred sin, is related to it as the fruit is related to the root; or as an eruption on the skin is related to a poisoned blood stream; it is the effect of an underlying cause. Hence, in general Scripture usage, actual transgression is set forth in plural nouns, such as "sins," "iniquities," etc., in contrast with the singular nouns "sin" and "iniquity," except where the context is so plain that their importance could not possibly be misunderstood.

2. Sin is an *inward quality*, that is, sin inherited. That inward condition which has resulted from the fall of our first parents from original righteousness, and, as a corruption of nature, has come down from Adam to his posterity.

This corruption is therefore as old as the race itself and is to be regarded as a unit of moral evil.

The acts of sin which are termed "the works of the flesh" (Gal. 5:19-21) are many and diverse, but all are seen to come from one and the same root (see Mark 7:21-23; James 1:15).

For centuries numerous theological names have been used for this inward sin principle, such as "original sin," "inbred sin," and "indwelling sin." These are not the exact phraseologies of Scripture; yet they come as near as possible to it, and may be regarded as embodying in convenient fashion what the Scriptures have to teach.

#### QUESTIONS ON THE TEXT

1. According to the plain teaching of the Word of God, the nature of sin is twofold. Explain this.
2. Show the teaching of Psalm 51 and Isaiah 6.
3. What is meant by the terms actual and original when discussing sin?
4. Show sin as an outward manifestation.
5. Show sin as an inward quality.



### (3) Carnality Within the Believer

THAT the terms "original sin," "inbred sin," etc., are not exact Scriptural phrases we have already seen; yet as convenient expressions they are not to be rejected since they come to us having the sanction of long general usage within the church.

As we continue the study of the principle which they represent, it soon becomes clear that this baneful thing which contaminates the inner nature of the sons of Adam, producing such disastrous results, is not confined to the soul without saving grace, but even after conversion is found within the regenerate also. In every unsanctified believer lurks the germ of indwelling sin.

We quote from Wesley: "Is there, then, any sin in him that is in Christ? Does sin remain in one that believes in Him? Is there any sin in them that are born of God, or are they wholly delivered from it? . . .

"By sin I understand inward sin; any sinful temper, passion, or affection, such as pride, self-will, love of the world, in any kind or degree; such as lust, anger, peevishness; any disposition contrary to the mind which was in Christ. . . .

"As this position 'There is no sin in a believer, no carnal mind, no bent to backsliding,' is thus contrary to the Word of God, so it is to the experience of His children. These continually feel a heart bent to backsliding; a natural tendency to evil; a proneness to depart from God and cleave to the things of earth. They are daily sensible of sin remaining in the heart—pride, self-will, unbelief; and of sin cleaving to all they speak and do, even their best actions and holiest duties. Yet at the same time they know they are of God; they cannot doubt it for a moment. They feel His Spirit clearly witnessing with their spirit that they are children of God. They rejoice in God through Jesus Christ, by whom they have now received the Atonement. So that

they are equally assured that sin is in them, and that Christ is in them the hope of glory.

"But can Christ be in the same heart where sin is? Undoubtedly He can, otherwise it could never be saved therefrom. Where the sickness is, there is the physician, 'Carrying on the work within, striving till He cast out sin.'

"Christ indeed cannot reign where sin reigns; neither will He dwell where it is allowed. But He is and dwells in the heart of every believer who is fighting against all sin: although it be not yet purified according to the purification of the sanctuary" (*Sermon, "On Sin in Believers"*).

This teaching of Mr. Wesley on remaining sin within the justified believer is the emphatic pronouncement of the Word of God, and this pronouncement is emphasized through the centuries by the creeds of the churches, which we shall quote.

1. *The Scriptures plainly teach that there is remaining carnality in the justified child of God.* This is implied in the numerous records of individuals who have found God's saving grace, as later we shall see; but meanwhile we call attention to some outstanding Scripture passages which set forth this truth in a distinct and more general sense.

In the Pauline Epistles, written not to worldlings but to believers, expressions such as the following are used:

"Sin," a singular noun, is used in Rom. 6 at least seventeen times; "our old man," "the old man"—Rom. 6:6; Eph. 4:22; Col. 3:9; "the body of sin"—Rom. 6:6; "the body of the sins of the flesh"—Col. 2:11; "sin that dwelleth in me"—Rom. 7:17; "the body of this death"—Rom. 7:24; "the law of sin and death"—Rom. 8:2; "the carnal mind"—Rom. 8:7; "the flesh"—Rom. 8:8, 9, 12, 13; Gal. 5:17; "filthiness"—2 Cor. 7:1.

But Paul is not the only Scripture writer to recognize this indwelling evil within the believer and to give it distinct-



tive names, for its slimy trail may be traced in other portions of the Word of God:

"Iniquity"—Psa. 51:5; Isa. 6:7; "sin"—Psa. 51:5; Isa. 6:7; "filthiness"—Ezek. 36:25; "bent to backsliding"—Hos. 11:7; "the stony heart"—Ezek. 36:26; "unrighteousness"—1 John 1:9; "the sin which doth so easily beset us"—Heb. 12:1; "superfluity of naughtiness"—James 1:21; "ye double minded"—James 4:8.

Added to these expressions, which the student should memorize, are the following passages which should be carefully read: Psa. 51:6-10; Isa. 6:5-7; 1 Cor. 3:1-4; Gal. 5:16-21.

2. *Universal experience confirms this.* We offer here two proofs of this general statement:

(a) From the creeds of the churches. So evident is this fact of retained carnality within the believer that practically all the churches, whether Catholic or Protestant, admit it in their creeds.

The Council of Trent (1546), Roman Catholic Church. "But this Holy Synod confesses and is sensible that in the baptized there remains concupiscence, or an incentive to sin."

The Helvetic Confession (1566), Swiss churches. "But even in the regenerate there remains some infirmity. The flesh strives against the Spirit to the end of life (Rom. 7:14; Gal. 5:17)."

The Formula of Concord (1580), Lutheran; Reformed Church of Germany. "And they that believe, according to the spirit of their mind, have perpetually to struggle with their flesh; that is, with the corrupt nature; which inheres in us till death."

The Heidelberg Catechism (1563), German. "The sinful nature with which I have to struggle all my life long."

The Confession of the Church of France. Prepared by Calvin. "Even after baptism it is still of the nature of sin."

... It is a perversity always producing fruits of malice and rebellion" (Art. XI).

The Belgic Confession (1561), Churches of the Netherlands. "Nor is it [original sin] by any means abolished or done away in baptism, since sin always issues from this woeful source as water from a fountain."

The Church of England (Art. IX). "And this infection of nature doth remain, yea, in them that are regenerate."

The Church of Scotland (Art. XIII). "And from this comes that continual battle between the flesh and the Spirit in God's children."

The Irish Church (Art. XXIV). "This corruption of nature doth remain, even in those that are regenerated."

The Baptist Church. Dr. Augustus Hopkins Strong of the Rochester Theological Seminary may be considered a good representative. He declares: "Although in regeneration the governing disposition of the soul is made holy, there still remain tendencies to evil which are unsubdued" (*Systematic Theology*, p. 869).

The Presbyterian Church. The Westminster Confession of Faith: "There remaineth still some remnants of corruption in every part, whence arises a continual war."

The Salvation Army "We believe that after conversion there remains in the believer inclination to evil and roots of bitterness" (*Handbook of Salvation Army Doctrine*, p. 2).

The Church of the Nazarene. This may be taken as representative of the holiness bodies in general today: "We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam, by reason of which everyone is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God; is without spiritual life; and is inclined to evil, and that continually; and that it continues to exist with the new life of the regenerate . . ." (*Manual of the Church of the Nazarene*).

(b) From the testimonies of men. Personal experience, and the experience of our immediate acquaintances, will confirm this without going farther afield.

#### QUESTIONS ON THE TEXT

1. Such terms as "original sin" and "inbred sin" are not exact Scriptural phrases. What shall we do with them?
2. Show that the Scriptures plainly teach that there is remaining carnality in the justified child of God.
3. Give other proof of this.

#### (4) Pauline Portraits of Indwelling Sin

**W**E have already noted the Scripture passages which will form the basis of the present study and shown them as being peculiar to Paul, but purpose to take them up again with a view to entering more intelligently into the Pauline conception of indwelling sin by noting the various figures which he uses concerning it.

Sin, to Paul, is no plaything. It is regarded as foul and loathsome, and foreign to our nature, yet in such absolute possession that unless some method can be found for its removal there is no hope for the race. His epistles give us a sevenfold portraiture of it.

1. Sin as a *dominating tyrant*. "S-i-n," a singular noun of three letters, in contrast to "s-i-n-s," the plural noun of four letters (Rom. 6, 7). Read through these two chapters and note the dominating fact of indwelling sin producing

the despairing cry of chapter 7:14-20. Here "sin" is personified and regarded as a tyrant, possessing, indwelling, outworking, and driving to despair. Note by way of contrast the indwellers of Rom. 7:20 and Gal. 2:20, and the respective results. On the one hand we have sin as master, a tyrant in control; while on the other hand we have Christ living within the soul by purchased right and as the fruit of love.

2. Sin as a *hereditary evil*. "Our old man," "the old man" (Rom. 6:6; Eph. 4:22; Col. 3:9). This expression is distinctly Pauline. Only by Paul, and only in these three passages, is the expression used. This intruder into our nature is declared to be "old." This may be for two reasons:

(a) From the fact of its age. It is far older than the individual. It is "ours" because it was born with us (Psa. 51:5); it has entrenched itself in our personality and worked its wickedness through us (Rom. 7:17). Nevertheless, its origin reaches far back, for it is as old as the race itself (Rom. 5:12). "Coeval with our being, and as old as the fall" (*Notes on New Testament*, Rom. 6:6, Wesley).

Here, then, is a hereditary transmission from our fallen first parents through each successive generation. It is a racial contamination in which every child of Adam is involved.

(b) From the fact of its nature. It is a strong and impressive way of representing that depravity which has spread itself through our entire humanity, leaving no part unaffected.

3. Sin as a *unitary evil*. "The body of sin" (Rom. 6:6). "The body of the sins of the flesh" (Col. 2:11). Here is another expression of Pauline origin, having reference not to the human body but to the sin principle in its totality. Paul had a high estimate of the human body, and regarded it as being destined, not for "destruction," as is this "body



of sin," but for "redemption" (Rom. 8:23), and meanwhile to be "the temple of the Holy Ghost" (1 Cor. 6:19,20; 2 Cor. 6:16).

This "body of sin," however, is deeper. It is the "body" in the sense that it is the totality, the root cause, the source of evil. All evil in any life, whether of thought, word or deed, is from the same central source.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within . . ." (Mark 7:21-23). They are the outward stream from that inward source, "the body," or totality of indwelling sin. Consequently, sin is to be viewed as an unitary principle which was injected into human nature and must be removed from the nature, if it is ever to be removed at all, by a single, decisive act.

4. Sin as a *body of death*. "O wretched man that I am, who shall deliver me from the body of this death" (Rom. 7:24).

As has been pointed out by other writers, the allusion here is to one of the modes of capital punishment in the Roman Empire. The Romans were cruel people and had no pity for their criminals. Various modes of execution were practiced.

(a) That of crucifixion, which has become familiarized by the death of our Lord.

(b) That of impalement, the throwing of the doomed man onto a huge spike.

(c) That of the attachment of the corpse. The condemned man was fastened to the dead body and made to inhale the death stench as decomposition worked itself out.

Each of these figures the Apostle Paul uses and spiritualizes. As to crucifixion, "I am crucified with Christ" (Gal. 2:20). As to impalement, "And lest I should be exalted above measure through the abundance of the revela-

tions, there was given to me a thorn in the flesh . . ." or more literally, "an agony of impalement" (2 Cor. 12:7).

But here he used the third figure and shows how carnality is like the corpse fastened to the man. It is not actually a part of him, and yet it clings to him. It is a body of death from which he longs to be free.

5. Sin as a *downward drag*. "The law of sin and death" (Rom. 8:2). That downward drag in the nature which is contrary to "the law of the Spirit of life."

6. Sin as an *inward enmity*. "The carnal mind" (Rom. 8:5-8; 1 Cor. 3:1-4). Here are strangely repulsive words, having about them something decidedly unwholesome. The word "mind" indicates a propensity, a principle, or a disposition. The word "carnal" means fleshly. It is not only characterized by the vulgar, coarse and vile, but also by the thought of earthliness and weakness in contrast to the mind of the Spirit. Therefore it is a propensity, a disposition, a tendency working within man, having the weakness of human degeneracy and the wickedness of Satanically wrought depravity. Concerning this carnal mind, the apostle states that it is "enmity against God: for it is not subject to the law of God, neither indeed can be." Carnality is an ungovernable rebel which even the law of God cannot control.

7. Sin as a *corruption of the moral nature*. "The flesh" (Rom. 8:8; Gal. 5:16-21). Concerning this word flesh there has been much controversy. Bible dictionaries and lexicons give the word as having at least six different meanings.

(See, for example, Young's *Analytical Concordance*; *The International Standard Bible Encyclopedia*; Hasting's *Dictionary of the Bible*; *Biblico-Theological Lexicon*, etc.). The word will be seen to have numerous definitions until finally this is reached: "The seat and vehicle of sin"; or, "the sinful condition of human nature in and according to its bodily manifestations"; or, "applied to the carnal nature."



By a mere glance at these books of reference, two things will be seen concerning this word:

(a) That in the original, more than one word is used for the word which has been translated flesh.

(b) That in the Epistles Paul takes one of these words and uses it to indicate a distinct and emphatic meaning.

Writing on the word "flesh" as it occurs in Gal. 5:17, "The flesh lusteth against the Spirit, and the Spirit against the flesh," one writer says:

"The word 'flesh' does not mean the body. The word in the Greek is *sarx*, signifying the carnal mind. It has been observed that Paul adopts the word *sarx* to describe carnality; and the word *soma* to speak of the body. In this instance it is *sarx* and not *soma*. A strong proof of this interpretation is seen in the fact that God has no quarrel with the body. The Spirit does not lust against the body. Sin is not in the body, as it does not exist in any form of matter."

Here, then, is our problem—sin, inherited and committed. If it were only our problem we should be despairing indeed, but God has made it His own. He and He alone can solve the problem of human sin, and what a glorious solution He has found. Hallelujah!!!

#### QUESTIONS ON THE TEXT

1. St. Paul gives a sevenfold portraiture of indwelling sin. Name the seven points before reading the other questions.
2. Show sin as a dominating tyrant.
3. Show sin as an hereditary evil.
4. Show sin as a unitary evil.
5. Show sin as a body of death.
6. Show sin as a downward drag.
7. Show sin as an inward enmity.
8. Show sin as a corruption of the moral nature.

## The Provision

GENERAL STATEMENT. THE ENTIRE GODHEAD IS INTERESTED IN THE WORK.

THE work of human redemption is essentially a divine provision, for man in his fallen condition and left to his own devices neither would nor could have found his way back to God. By reason of the Fall and the consequent severed relationship from God, four terrible effects must be recognized now:

Death—Gen. 2:17; Rom. 5:12; Eph. 2:1-3; dread—Gen. 3:10; Psa. 139:7-12; Rev. 6:12-17; distance—Gen. 3:23, 24; Eph. 2:12; disinclination—Gen. 6:5; Eph. 4:18, 19.

Apart from a direct divine intervention the entire race was irrevocably doomed, hence the glory of redemption.

In this redeeming work the whole Trinity is involved. It was by the direct fiat of that Trinity in council that the race was first created (see Gen. 1:26); and it is by the operation of that same Trinity that the race is redeemed. Under the caption "The Covenant of Grace," Dr. A. A. Hodge says: "First, it is evident that as God is an infinite, eternal, and immutable intelligence He must have formed, from the beginning, an all-comprehensive and unchangeable plan of

all His works in time, including creation, providence, and redemption.

"Second, a plan formed by and intended to be executed in its several reciprocal distributed parts by Three Persons, as Sender and Sent, as Principal and Mediator, as Executor and Applier, must necessarily possess all the essential attributes of an eternal covenant between those Persons" (*Outline of Theology*, p. 367).

1. It is by the Father. In Him we have the expression of the divine purpose. It must never be imagined that the Father's part in the great work of Atonement is that of demanding sacrifice, and in a detached manner standing aside and sending the Son to suffer. The Father is to be regarded as suffering with, and in an inexplicable manner in, the Son, for in their redemptive qualities their natures can never be separated (see John 3:16; 16:27; Rom. 8:3, 32; 2 Cor. 5:19-21; Gal. 4:4, 5; 1 Thess. 4:3; 1 John 4:10-14; Jude 1:1).

2. It is by the Son. Through Him we see the outworking of the divine purpose (see Matt. 1:21; Gal. 2:20; Eph. 5:25-27).

(a) His Calvary work (see Matt. 20:28; John 1:29; Gal. 1:4; 3:13; 6:14; Eph. 1:7; 2:13; 5:25-27; Col. 1:20; 2:14, 15; 1 Tim. 2:6; Tit. 2:14; Heb. 2:14, 15; 9:26; 10:10; 13:10-12; 1 Pet. 1:18-20; 2:21-25; 3:18; 1 John 3:8).

(b) His throne work (see Matt. 28:18; Acts 1:9; 2:22-36; Heb. 1:3, 4; 1 John 2:1, 2).

The Book of the Revelation will be found to ring with the thought of the enthroned and exalted Lamb. There the designation "Lamb" is used concerning Jesus at least twenty-six times. It is John's favorite word for his Lord.

3. It is by the Holy Spirit. By Him we realize the application of the divine purpose.

(a) In the Pentecostal outpouring. (1) Promised (Isa.

44:3; Joel 2:28, 29). (2) Fulfilled (Acts 1:4, 5; 2:1-21, 33).

(b) In the age-long outworking (John 7:39; 14:16, 17, 26; 15:26, 27; 16:7-15).

This outworking is seen in its beginnings in the Book of the Acts.

It thus becomes clear that the ground of our redemption is not human merit, neither is it divine pity, as such, but a satisfied justice for a broken law by a holy life first lived, then sacrificed, and finally exalted. This is seen to be the work of the entire Godhead in a magnificent unity, the Father, the Son, and the Holy Spirit.

#### QUESTIONS ON THE TEXT

1. State the four outstanding consequences of the Fall.
2. Prove that the whole Trinity is involved in the works of creation and redemption.
3. Show the place of the Father in the work of Atonement.
4. Show the place of the Son in this great provision for mankind.
5. Show the place of the Holy Spirit in this great work.
6. What, then, is the ground of our redemption?