

The
ABC's
Of
HOLINESS

*Questions and Answers on the
Doctrine and Experience of
Entire Sanctification*

by

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He will conduct his life so as to give no occasion for stumbling (I John 2:10).

9. What should be his attitude concerning his influence upon others?

He should be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Also he should be concerned with living in such a vital relationship to the Holy Spirit that the "fruit of the Spirit" (Gal. 5:22-23) may be manifested in abundance.

5. *Are there measures of discipline to be observed in this life of holiness?*

There are. In the sanctified life the spiritual nature has the dominion over the mental and physical natures. To fail to keep this relationship through careful discipline will be fatal to the spiritual life of the individual. Hence he must follow Paul's example and keep the body under, bringing it into subjection (I Cor. 9:27); he must use discipline to "abstain from all appearance of evil" (I Thess. 5:22) and to keep himself "unspotted from the world" (Jas. 1:27).

6. *Will the sanctified child of God experience times of heaviness of spirit and pass through periods of chastening?*

He will. For the strengthening of his faith he will have sore trials which may bring heaviness (I Pet. 1:6-7). Also for the refining of his nature there may be periods of suffering (I Pet. 4:12-13; 5:10). For his profit he may pass under the chastening rod (Heb. 12:5-11). In all these experiences the sanctified child will not faint, nor charge God foolishly, and through it all he may be victorious.

7. *What means should the sanctified child of God employ for the nurturing of his spiritual life?*

He will read and study the Bible, the Word of God, as the food for his soul; prayer will be his vital spiritual breath; and his continuous desire will be the cultivation of fellowship with God and His people. He will delight to attend services of worship and other means of grace. He will engage in active Christian service, will witness for Christ, and will seek to bring the lost to Him.

8. *What will be the relationship of the sanctified child of God to other members of the body of Christ, or his fellow Christians?*

He will endeavor to keep "the unity of the Spirit in the bond of peace" (Eph. 4:3) . He will lend himself to the "fellowship of the Spirit" (Phil. 2:1) as his continual privilege as a member of "the body of Christ." He will, as much as lieth in him, live peaceably with all men (Rom. 12:18). He will have brotherly concern and vital interest in those who are weak (Gal. 6:1-2).

CONTENTS

<i>Part</i>	<i>Page</i>
I. The Nature of Sin	4
II. The Provision of Redemption	8
III. "Sons of God"	10
IV. "Ye Are Yet Carnal"	13
V. Called unto Holiness	16
VI. Meeting the Conditions	18
VII. Sanctified Wholly	21
VIII. Holy Living	25

THE ABC'S OF HOLINESS

PART I—THE NATURE OF SIN

The foundation for the doctrine and experience of entire sanctification is found in the nature of sin. Unless we have a clear understanding of the nature of sin we will never fully comprehend the doctrine of holiness.

1. What is the nature of sin?

Sin is twofold in its nature, namely, sin a principle of evil within the nature of man; and sin an outward act of disobedience or transgression of the law of God.

2. What is the natural state of man as he is born into this world?

Man is born in a state of innocency before God, but with a sinful nature that is prone to evil. "Were by nature the children of wrath" (Eph. 2:3).

3. Is the individual responsible for this sinful nature in the sense that it brings guilt to his heart?

No, the individual is not responsible for this sinful nature; hence it cannot bring guilt to his heart. It is his misfortune as a member of the human race. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

4. How did this nature of sin enter the human race?

Sin entered the race through Adam and his rebellion against God. Adam because of his transgression was not only made a sinner, but he became sinful in his nature. Through Adam's act sin entered the life stream of the human race and it was henceforth the misfortune of all born into the race to inherit this nature of sin. "Wherefore, as by one man sin entered into the world [race]" (Rom. 5:12). To be born human is to be born sinful.

PART VIII—HOLY LIVING

1. Is the sanctified child of God equipped to live a life of holiness in this wicked world?

The experience of entire sanctification is God's provision by which His children may through His grace "live soberly, righteously and godly, in this present world" (Titus 2:12).

2. What is the secret of living such a life of holiness?

The secret of the life of holiness is that the sanctified child of God fully depends upon the Holy Spirit and His fullness within his heart to keep him pure and clean in this sinful world. He realizes that all purity or holiness he possesses is because he has through consecration and faith brought himself into such a relationship with Christ that He entirely sanctifies him, and it is only as this relationship is maintained that he as God's child can live a life of holiness.

3. Should the sanctified child of God be concerned mainly with his own endeavors to keep himself pure?

No. He should be very careful to walk in the light of obedience to the Holy Spirit; as a result of this walking in the light he will have fellowship with God, and through having fellowship with God the blood of Jesus Christ keeps him clean (I John 1:7). Obedience and fellowship are the necessary elements of continued purity.

4. What attitude should the sanctified individual have toward the Holy Spirit?

He must realize that the Holy Spirit is his very life and strength. The Spirit is his Guide and Comforter, his Assistant in Christian living and service, his power for active Christian work. Hence he must consciously recognize the presence of the Holy Spirit, fully obey His guidance and leadership, and utterly depend upon Him for success in Christian life and service.

12. Does this experience of entire sanctification place one where he may not fall or backslide or where he may not be tempted?

It does not. As long as one lives in this world he will be subject to temptation. But temptation is not sin; rather it is the solicitation or enticement to sin. Jesus was tempted but sinless. As long as one may be tempted he is liable to fall or backslide. Entire sanctification does not remove the possibility of backsliding. It does, however, bring one to a place of establishment in holiness where the possibilities to backsliding are greatly reduced. It should be a very rare exception for one to backslide who has been genuinely sanctified.

13. Is this experience of entire sanctification an instantaneous experience, or is it to be reached through a process of development?

The experience itself is an instantaneous experience. It is obtained by faith, and anything so obtained is done the moment the person believes. The approach to the experience may be gradual in that the child of God walks in the light and thus brings himself up to the place of seeking this experience; also he may gradually approach it through a carefully planned consecration. But the crisis will be instantaneous when faith in the blood of Jesus brings complete cleansing from all sin.

14. Does it mean that one has reached the limit of Christian growth because he is entirely sanctified?

By no means. Through entire sanctification he has had the inner sin problem fully settled. He is then in a position to make more rapid progress in the Christian life, because that sinful nature which hindered Christian development and which kept some in the state of perpetual spiritual babyhood is cleansed from his heart. Purity of heart, or entire sanctification, is not maturity of Christian growth.

5. How does this inherited sin affect the life of man?

His inner life is disordered with a proneness toward evil and he finds it easier to do wrong than to do right. "The children of men . . . are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Ps. 14:2-3) . "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3).

6. Is there not some positive element of righteousness naturally inherent in man which may be cultivated so that the individual may overcome or correct this inner proneness to evil?

There is no positive element of righteousness inherent in man. His whole being is tainted with this sinful nature, so that he finds himself helpless to overcome or correct this inner disorder or proneness to evil. "There is none righteous, no, not one" (Rom. 3:10). "For I know that in me . . . dwelleth no good thing" (Rom. 7:18).

7. Is this nature of sin resident in the physical body of man?

No, this sinful nature is in the individual, not in the physical body. The body cannot sin independent of the individual; it is never the agent in committing sin. The individual is the agent, and the body may be used as the instrument of sinning. "As ye have yielded *your* members servants to uncleanness and to iniquity unto iniquity; even so now yield *your* members servants to righteousness unto holiness" (Rom. 6:19). Note, it is the individual which yielded the members—body and powers of soul. As a sinner the individual yielded his members as instruments of his sinning; when he became righteous he yielded those same members as servants or instruments of righteousness.

8. To what extent is a man guilty for the acts of sin in his life?

He is fully responsible for these acts of sin and as a consequence he is guilty of sinning and is brought under the penalty of his sin.

9. *Is there any way by which man may free himself from the nature arid guilt of sin?*

Man is helpless to free himself. He cannot purge his nature of its sin, nor can he atone for his own acts of sin, or free himself from the penalty of the broken law. "By the deeds of the law there shall no flesh be justified in his sight . . . a man is justified by faith without the deeds of the law" (Rom. 3:20, 28).

10. *Have some means been provided by which man may be forgiven of his sins and cleansed from the sinful nature?*

There have been. They are the sacrifice and death of our Lord Jesus Christ. It is evident that if man cannot save himself he must seek some higher source of deliverance. Since sin is twofold—namely, sin in the nature of man and also transgressions or acts of sin—we must have a Saviour who can not only forgive these transgressions but who also can cleanse the nature from inherited sin. Such a Saviour Jesus is.

11. *Is this nature of sin progressive in principle?*

It is. "It waxeth corrupt after the lusts of deceit" (Eph. 4:22, R.V.). "Sin [i.e., the nature of sin] working death in me" (Rom. 7:13). The more a person sins, the more sinful or polluted he becomes.

12. *Cannot this nature of sin be restricted in its operation?*

It can. Through proper training, education, and discipline one may keep this sinful nature in check so he may not commit the grosser sins. But, nevertheless, this principle of sin is still active in the nature of man, being manifested in selfishness, conceit, pride, and similar perversions of the soul. It is exhibited in some form of sin or perversion in all people.

13. *If this nature of sin may be restricted in its operation, may not the individual through stricter discipline and more careful training eliminate it from his being, or may he not through processes of sublimation correct this proneness to evil?*

would permit a child of God to retain this sinful nature within and still be a victorious Christian. Note the terms of complete deliverance used in the Scriptures: "our old man is *crucified* . . . the body of sin might be *destroyed*" (Rom. 6:6); "*put of*, the old man" (Eph. 4:22); "*made* . . . *free from* the law of sin" (Rom. 8:2); "*Purge out* the old leaven" (I Cor. 5:7); "*cleanseth us* from all sin" (I John 1:7); "*purifying* their hearts by faith" (Acts 15:9). There is no hint whatsoever of suppression, but emphatic statements of removal or destruction.

10. *What then is the inner condition of the sanctified child of God?*

He is pure in heart through the merits of the blood of Jesus; his nature is brought into full conformity to the nature and will of God; his formerly disordered soul is brought into a state of soul health or holiness; he is wholly the Lord's because he has made a full heart dedication to Him: he is holy in heart because of the full indwelling of the Holy Spirit. Because his inner nature is harmonized with God and His will, he has found the one true life center around which he may organize a satisfying and happy life.

11. *In what sense may this experience be called perfect?*

It is perfect because the sanctified child is brought into a perfect, harmonious relationship with God through the cleansing of his heart from all sin. It is perfect, for all inward hindrances to love are removed, so that the sanctified individual can love God perfectly without the presence of tormenting fear. It is perfect because he is delivered from the inner conflict between the flesh and Spirit by the indwelling fullness of the Holy Spirit, he is conscious of a state of inner or perfect peace, and by obedience to the Spirit this spiritual union and pence are maintained. In no sense is this physical perfection, mental perfection, perfection where one is free from mistakes, or perfection to where one cannot sin. It is the perfect harmonizing of the inner life of the Christian with the nature of God. But since this treasure is possessed in "earthen vessels" (II Cor. 4:7), the individual may not give perfect expression to this inner grace.

6. *In this work of entire sanctification is the sinful nature brought into more perfect control or is it entirely removed from the heart of the Christian?*

It is entirely removed from the heart of the Christian. Because this sinful nature is enmity against God, is not subject to the law of God, neither indeed can be (Rom. 8:7), it cannot be incorporated into the Christian life, it cannot be harmonized with the nature of God, nor can it be brought under perfect control. The only remedy is removal or deliverance. Hence, "the blood of Jesus Christ . . . cleanseth us from *all* sin" (I John 1:7) .

7. *In the work of entire sanctification is "the old man" merely set aside, or completely "put off"?*

The "old man" is completely "put off" (Eph. 4:22); and in this act of "putting off the old man" the "new man" is completely "put on," so that the new man with its affections and purposes fully occupies the heart and nature of the believer. The "new man" is the fullness of the Holy Spirit.

8. *In what sense is this sinful nature or "old man" destroyed?*

In a very real sense. As light dispels darkness, as harmony abolishes discord, as a new principle of life destroys an old life principle—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2) —as a higher affection supplants a lower affection, as the enactment of a new law makes void or destroys an old law, as order replaces disorder, so the "body of sin" is "destroyed" (Rom. 6:6) by the fullness of the Holy Spirit within our hearts.

9. *Is there any provision for the suppression of this old nature of sin, so that the child of God is assured of continuous victory without being entirely sanctified or cleansed?*

There is only one provision made for this sinful nature; that is cleansing. There is not one suggestion given in the Scriptures that

No. This nature of sin will not lend itself to this process. In essence it is lawless—not subject to rulership by law. "The carnal mind [i.e., sinful nature] is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

14. *What is the penalty of sin?*

The penalty for sin is death. "The soul that sinneth, it shall die" (Ezek. 18:20) . "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

PART II—THE PROVISION OF REDEMPTION

1. What was the purpose of Christ's coming into this world?

The purpose of His coming was to redeem man from sin. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21) . "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

2. What was the purpose of His death?

The purpose of His death was to provide an atonement for sin. "While we were yet sinners, Christ died for us" (Rom. 5:8). "Who gave himself for us, that he might redeem us from all iniquity, and pur* unto himself a peculiar people, zealous of good works" (Titus 2:14).

3. Was the sacrifice of Christ in death sufficient to fully settle man's debt of sin?

It was. "That he by the grace of God should taste death for every man" (Heb. 2:9). "Christ Jesus: whom God bath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, . . . that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26).

4. Is there ample provision made in this atonement for the forgiveness of sins?

There is ample provision for the remission of sins. "This is my blood . . . which is shed . . . for the remission of sins" (Matt. 26:28). "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7) . "Being now justified by his blood" (Rom. 5:9).

5. Is there likewise provision made for the cleansing of man's nature from sin?

There is. The atonement is twofold in its provision and it fully deals with the twofold nature of sin. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the

PART VII—SANCTIFIED WHOLLY

1. What is entire sanctification?

Entire sanctification is that work of grace by which God cleanses the born-again individual or child of God from the sinful nature which remains in his heart after the new birth.

2. Are there other terms used in the Scriptures for this experience?

There are. It is called the baptism with the Holy Spirit, crucifixion of the flesh, perfect love, heart purity, cleansing from all sin, perfection of holiness.

3. By what means is this experience of entire sanctification provided?

It is provided through the sacrifice of our Lord Jesus, through His blood. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

4. By what means is this experience wrought in the heart of the child of God?

Through the work of the Holy Spirit. "Being sanctified by the Holy Ghost" (Rom. 15:16). "Through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

5. Are we to believe that entire sanctification and the baptism with the Holy Spirit are different experiences?

No. They are one and the same experience. Entire sanctification emphasizes the negative or cleansing phase of the experience, while the baptism with the Holy Spirit emphasizes the positive or empowering phase. The disciples testified to being cleansed from all sin or made pure in heart through the baptism with the Holy Spirit on the Day of Pentecost (Acts 15:8-9).

9. Is not the child of God sanctified by faith?

He is. Faith is the only condition for this work of grace. We "are sanctified by faith" in Christ (Acts 26:18). But one cannot exercise faith for cleansing until he has died indeed unto sin and has fully consecrated himself to God. These are necessary steps to bring him to "believing ground." Faith in the provision of the blood of Christ, faith that Christ is now able and willing to sanctify, faith to accept that full cleansing NOW, is what brings the experience of entire sanctification to the child of God.

gate" (Heb. 13:12). "We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

6. Is there any other source from which man may obtain redemption from sin?

There is no other source. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

PART III—"SONS OF GOD"

1. *How may a sinner become a child of God?*

Through the forgiveness of his sins, or by being born again. "Ye must be born again" (John 3:3).

2. *What must the sinner do to have his sins forgiven?*

He must confess and forsake his sins, and turn with all of his heart to God. "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

3. *Does this forgiveness through repentance and faith in Christ make one a child of God?*

It does. To believe on Christ unto salvation is to receive Him as Saviour; to receive Him as Saviour is to be born again. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, . . . of God" (John 1:12-13).

4. *Should this newly converted child of God testify to his experience of grace?*

He should. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

5. *What is the relationship of this forgiven individual to God?*

He is justified and therefore has peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

6. *Does the child of God have an assurance of his relationship with God?*

He does. "The Spirit itself beareth witness with our spirit, that we

Thus Christ makes real the crucifixion desired and the believer can truly say, "I am crucified with Christ (Gal. 2:20).

6. *By so doing does the child of God "reckon himself to be dead indeed unto sin" (Rom. 6:11) ?*

Yes. This reckoning is based upon the provision of Christ in the Cross where "the old man *was* crucified with him" (Rom. 6:6, R.V.). So the believer, realizing his need of deliverance from sin in his nature—the old man—upon that provision of the Cross, reckons himself dead indeed unto sin and alive unto God. This reckoning is not a mere attitude of mind or heart. It is real; and being based upon the completed provision of our risen Lord, it results in actual deliverance from or death to the "old man." This deliverance is as real as the provision.

7. *Is not the child of God called to make a complete consecration of his redeemed life to God?*

He is called to make such a consecration (Rom. 12:1). By so doing he makes a full dedication of his redeemed life—the temple of the Holy Spirit—to God, its rightful Owner. He denies all right to self-rulership and entrusts the keys of his whole life to God. Thus God's temple is fully consecrated to Him, that He might sanctify it and possess it through the fullness of His Spirit.

8. *Should this consecration be so complete it need not be repeated?*

It should be so complete and of such a nature that the entire person with all his powers and possibilities is fully dedicated to God; that the will of man is brought into active alignment with the will of God, so henceforth there will be full obedience to His will. If the consecration is thus complete, there will be no more need of reconsecration for that Christian than there will be for the remarriage of a devoted husband and wife on wedding anniversaries.

PART VI—MEETING THE CONDITIONS

1. If God calls His children to holiness, what should be the attitude of the Christian to this call?

He should give a ready response to the call and do all within his power to prepare himself for the experience of heart purity.

2. What should be the attitude of the child of God toward the inner sinful nature which he finds asserting itself as the foe of his spiritual life?

He should realize that this sinful nature does not need to remain in his heart, that Christ has "condemned sin in the flesh" (Rom. 8:3), and therefore he may be cleansed from indwelling sin.

3. Should the child of God confess his need of cleansing?

He should acknowledge the condition of uncleanness within his nature and cry to God for cleansing. Isaiah's cry for cleansing (Isa. 6:5) is a beautiful example of this confession. Also he should confess his inability to cleanse himself and definitely appeal to Christ to purify his heart.

4. If it is impossible for one to cleanse himself, how may the believer obey the exhortation to "cleanse yourselves from all filthiness of the flesh and spirit" (II Cor. 7:1) ?

He may cleanse himself from such uncleanness by making use of the means provided for his cleansing, i.e., having faith in the blood of Jesus, which was shed for his cleansing (I John 1:7).

5. How does the child of God crucify the flesh with its affections and lusts?

He crucifies the flesh by renouncing it with all his heart, by dying to its appeal, by having a sincere desire for its removal, and through a realization that his only hope of deliverance from this sinful nature is through his complete identification with Christ and His cross.

are the children of God" (Rom. 8:16). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6).

7. What change takes place within the individual when he is born again?

He is made a new creature. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). And he is also made a partaker of the divine nature (II Pet. 1:4).

8. What change is apparent in his outward life?

He no longer practices sin but is enabled through grace to live a life of righteousness. He has dominion over the power of sin and actively engages in the service of his Lord. "Whosoever is born of God cloth not commit sin", (I John 3:9).

9. When God forgives the sinner does He do a perfect work?

He does. He forgives him for all the sins of the past, remits their penalty, and removes the guilt and condemnation which rested upon the sinner. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

10. When one is born again does God do a complete work?

He does. The born-again Christian is in every respect a child of God. He is "delivered from the power of darkness, and . . . translated into the kingdom of his dear Son" (Col. 1:13).

11. Does this experience of the new birth fully settle the problem of sin for the individual?

It settles fully the problem of outward sins, or transgressions, and brings the former sinner into a positive relationship with God as His child; but it has not settled the problem of sin in the nature.

12. What, then, has been accomplished in the experience of the new birth, if the nature of sin has not been removed?

The individual has been completely freed from all sins which he has committed and hence for which he was responsible. But since the nature of sin born with him as he came into the world was his misfortune rather than his responsibility, he could not be forgiven for that. And since the new birth was a positive impartation of divine life, this nature of sin remains in the heart as the enemy of the spiritual life.

13. Is there not some provision made for the removal of this nature of sin from the heart of the Christian?

There is provision made for the cleansing of this sinful nature from the heart of the born-again individual (I John 1:7). But until it is removed he is troubled with its presence and is limited in development as a Christian and hindered in his service to God.

He did. To the Roman Christians he wrote that those who were justified by faith had a second access into a "standing grace" (Rom. 5:1-2). Also that "our old man" is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). The Corinthians were spiritual babes, yet carnal, so he urged them to "purge out . . . the old leaven, that ye may be a new lump" (I Cor. 3:1-4; 5:7). In the second letter he urged the "dearly beloved" to cleanse themselves from all filthiness of the flesh and spirit and to perfect holiness in the fear of the Lord (II Cor. 7:1). The Galatian Christians were to crucify the flesh (Gal. 5:24) . The Ephesians were to "put off the old man" (Eph. 4:22). The Thessalonian Christians were exhorted to have the "will [i.e., requirement] of God," their "sanctification," carried out in their lives (I Thess. 4:3). The Hebrew Christians were not to stop short of the "second rest" (Heb. 4:9-11). The Christians "dull of hearing" were urged to "go on unto perfection" (Heb. 5:11—6:1). All of these emphasize a second work of grace.

6. Does this second work of grace, or entire sanctification, fully solve the problem of sin in the nature?

It does, for in the work of entire sanctification God purges the nature of man from all sinful tendency and pollution and corrects the inner disorder.

7. Is this experience for backsliders or lukewarm Christians?

No. It is only for those who are walking in the light, or in obedience to God. Backsliders need to be reclaimed; lukewarm Christians need to be "fired up." Obedient children need to be fully sanctified.

8. Is this experience of entire sanctification as a second work of grace optional with the child of God, or is it necessary?

It is necessary. "Be ye holy; for I am holy" (I Pet. 1:16). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

PART V—CALLED UNTO HOLINESS

1. Who are called unto holiness?

All of God's children (who are conscious of the presence of the sinful nature within them). "For God hath not called us [His children] unto uncleanness, but unto holiness" (I Thess. 4:7). "As obedient children . . . as he which hath called you is holy, so be ye holy" (I Pet. 1:14-15).

2. Is this deliverance from the sinful nature brought about through Christian development or by a second definite work of grace?

It is a second definite work of grace wrought in the heart of the born-again individual by the Holy Spirit. One cannot develop or grow the sinful nature from his heart.

3. Did Jesus require His disciples to obtain this experience of holiness as a second work?

He did. He prayed for them that they might be sanctified (John 17:17); and commanded them to tarry in Jerusalem for the baptism with the Holy Spirit (Luke 24:49; Acts 1:4-5), which experience purified their hearts from the sinful nature (Acts 15:8-9).

4. Did the Early Church emphasize this second work of grace?

They did. Following the great revival at Samaria, Peter and John went down to Samaria and prayed for the Samaritan converts that they might receive the Holy Spirit (Acts 8:15-17). It is evident that this was a second work for those whose hearts were right in the sight of God (Acts 8:21). Following the conversion of Saul of Tarsus on the road to Damascus he was filled with the Holy Spirit (Acts 9:3-6, 17). The devout Gentile centurion, Cornelius, who was acceptable to God, received the fullness of the Holy Spirit as a second experience (Acts 10:1-6, 44-48).

5. Did the Apostle Paul emphasize this second work of grace in his Epistles?

PART IV—YE ARE YET CARNAL

1. What is the state of the Christian who has been born again?

He is conscious of new spiritual life, but he is also conscious of a remaining inner disorder, or a proneness to evil—an inner strife between these conflicting principles or natures.

2. What is this nature in man which is contrary to the spiritual

It is the sinful nature, which as his misfortune was within him when he was born into the world; the same nature of sin which as a natural man caused him to do wrong. While as a child of God he is forgiven of all the wrongs he has done and he has become a partaker of the divine nature, nevertheless, this nature of sin remains within him as the enemy of the spiritual life.

3. What are the Bible terms used to designate this remaining nature of sin?

There are numerous terms used to designate this nature of sin: the old man, the carnal mind, the flesh, the body of sin, the law of sin, sin that dwelleth in me, sin as used as a noun in contrast to "sin," the verb.

4. Do holiness churches alone teach that sin remains in the nature of the child of God after he is born again?

No. It is the universal teaching of orthodox churches, and the universal experience of born-again Christians.

5. Was this sinful nature manifested in the lives of the disciples of Jesus?

It was. Even though they were disciples of Jesus, were members of the True Vine (John 15:5), had their names written in heaven (Luke 10:20), were not of the world even as Christ was not of the world (John 17:9, 14), yet they were revengeful (Luke 9:54-55), were bigoted (Mark 9:38), filled with indignation toward each other

(Matt. 20:24), self-seeking (Mark 9:34), and were vacillating in their relation to Jesus--Peter denied Him and the others followed afar off.

6. *Was this nature of sin manifested in the lives of individuals in the churches of the New Testament period?*

It was. The Romans faced the alternative of walking either after the flesh or after the Spirit (Rom. 8:1-13). The Corinthian Christians were "babes in Christ" and "temples of the Holy Spirit" and were "yet carnal" (I Cor. 3:1, 4, 16). The Galatian Christians had "the flesh" lusting "against the Spirit, and the Spirit against the flesh" (Gal. 5:17). The Ephesian Christians had "the old man," which was "concerning the former manner of life" in opposition to the "new man"—their spiritual life (Eph.4:22-24). The Thessalonian church enjoyed a high state of religious life (I Thess. 1:1-10), but still had something lacking in their faith (3:10); and hence needed to be entirely sanctified (4:3; 5:23).

7. *Is this sinful nature an active, working principle?*

It is. "The old man *waxeth* corrupt according to the lusts of deceit" (Eph. 4:22, R.V.). "The flesh *lusteth* against the Spirit" (Gal. 5:17). Those who walk after the flesh "do *mind* the things of the flesh" (Rom. 8:5). It is a nature in active opposition to the spiritual life within the child of God.

8. *How does the presence of this sinful nature affect the child of God?*

It limits one's spiritual development. The Corinthians were "babes in Christ," when they should have been more mature Christians, because "they were yet carnal." It deprives one of rendering service to God as he really desires to do: "So that ye cannot do the things that ye would" (Gal. 5:17). At times it produces an inner clash of conflicting emotions and desires (Gal. 5:17). Often one is made conscious of the pollution of his nature through impure or carnal affections as he is prompted to fulfill the "lusts of the flesh" (Gal. 5:16). There is a recognition of an inner instability of character, because "the double minded man is unstable in all his ways" (Jas.

1:8). This nature may manifest itself by a "root of bitterness," which if permitted to spring up would trouble the Christian believer and defile others (Heb. 12:15). Or there may be a proneness to evil in "an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

9. *Does the child of God suffer continuous defeat because of the presence of this sinful nature?*

No, he does not. The born-again Christian has dominion over sin, but he is conscious in a greater or less degree of an inner disorder or of the presence of this sinful nature warring against the spiritual life. There will be in his heart a continuous effort to keep victory and a struggle against this evil principle. There may be an "up and down" life experience, where he lacks constancy in his Christian victory. He may, however, live in victory over this sinful nature; but this victory is won only at the price of constant watchfulness and by struggling against the presence of the sin principle.

10. *Is this condition of inner conflict the highest state of Christian living that God has planned for His children?*

It is not. God has planned that His people should be delivered from all sin-sin in the nature as well as all sinful practices. He therefore calls all of His children to holiness—a state of full inner harmony with God's will or of complete deliverance from this sinful nature.