

SCRIPTURAL HOLINESS

*. . . as taught by Christ
and His Disciples.*



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Lawrence, Leo L
Scriptural
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I have read with interest this book entitled SCRIPTURAL HOLINESS written by Rev. Leo L. Lawrence. I think Brother Lawrence has done a splendid piece of work and this could be used to a great advantage by pastors in presenting the true doctrine of holiness and for the establishing of their young people in this experience of holiness.

The book takes the Pauline-Wesleyan position, and sets forth in simple yet definite form, the fundamental positions concerning entire sanctification. No creed of any of the greater denominations holds that inbred sin or the carnal mind is removed when men are converted, but that it remains even in the regenerate. Various superficial methods have been employed to explain this evil, such as the suppression theory which holds that God will give grace to suppress this evil but not remove it. This is an unworkable theory, untrue to both the Scriptures and human experience. Another theory is known as counteraction which holds that inbred sin is counterbalanced by the grace of God so that it does not come to expression. This is but a variation of the suppression theory as both of these theories teach that sin must remain in the heart to be fought against until death relieves the struggle. Over against this the Pauline-Wesleyan theory is that God by His grace removes all sin from the heart. It is based on such Scriptures as I John

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1:7: "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."

This work by Rev. Leo L. Lawrence is in some sense comparable to T. K. Doty's LESSONS IN HOLINESS which served the past generation so well, both for its simple presentation of the truth of holiness to Christians, and in building up and establishing young Christians in this second work of grace. This book, SCRIPTURE HOLINESS, freely used, will prove a great blessing in the spread of scriptural holiness, for which we as a people were especially raised up in these times and further should be in the hands of every young person just starting in the way of holiness.

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SCRIPTURAL HOLINESS

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FOREWORD

St. Paul charged his son, Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." Jesus exhorted His followers, "If any man will do his will, he shall know of the doctrine, whether it be of God."

The purpose in writing this book is to help the honest-hearted seeker to understand the nature of sin, and find the way out in deliverance through Christ. When God created man, "and breathed into his nostrils the breath of life; . . . man became a living soul." Then the Word tells us that "God is a Spirit: and they that worship him must worship him in spirit and in truth." It is plain to see from these statements that the first man (Adam) had soul, spirit, and body; but was free from sin (the carnal nature) before he fell. Christ came into the world, taking "upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Truly, "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Jesus Christ had soul, Spirit, and a physical body; but He could testify, "The prince of this world cometh, and hath nothing in me."

There was nothing inside the Son of God which would respond to the attack, or appeal, of Satan. There was no seed of Satan's planting, no carnal nature, within. It is plain to see that the carnal nature is something separate and apart from the normal plan of God for man. The Word tells us that "God saw everything that he made, and behold it was very good." In speaking of the beginning of the human race, the Bible declares that "God created man in his own image, in the image of God created he him; male and female created he them." St. Paul, in instructing the Ephesian Christians, says for them to "put on the new man w^hich after God is created in righteousness and true holiness."

When man chose to rebel against God, he opened the door for Satan to plant the seed of sin in his heart, thus corrupting the race. "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." St. Paul describes this active working force in the life as something which wages war "against the law" of the mind. He goes further to describe it as the carnal mind, something which is "enmity against God." According to this scripture, this seed of sin is not just at enmity with God, but is enmity itself. It is the very essence of sin and rebellion against God. Man is not responsible for having this seed of sin in his life, and regeneration does not remove it. Therefore, since the regenerated man still has something inside

him even after the birth of the Spirit, which is "not subject to the law of God, neither indeed can be," and this active working force within causes him to do something that he vowed he would die, but never do, God does not cut him off before he has time to act upon the deed done. God's innate mercy would forbid it.

St. Paul, in describing this inward struggle of the regenerated man, says, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." But he shows a way out in deliverance, saying, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." John the beloved tells us that, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The will of the regenerated man is the deciding factor as to whether this nature of sin is crucified and destroyed. While "by one man's disobedience" we were sold out to sin, even "so by the obedience of one" we can "be made righteous," for "where sin abounded" grace can "much more abound."

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PRACTICAL HOLINESS

AS TAUGHT BY CHRIST AND HIS DISCIPLES

CHAPTER I

THE NEW BIRTH, AND THE EXTENT OF THIS CHANGE IN THE LIFE

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). Many sincere people have thought because holiness, or sanctification, has been preached as a second definite experience of grace wrought in the heart by the baptism with the Holy Spirit, the experience of regeneration has been belittled or done away with; but this is far from the truth. The work of regeneration has only been placed in its proper place, and special emphasis placed upon it as the necessary approach to entire sanctification.

No one but the truly born-again child of God has the power to make the full and complete consecration necessary to be sanctified wholly. There are progressive steps in God's plan of salvation. This plan has never been changed.

Hear St. Paul: "But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

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John the Baptist came as a forerunner of Jesus, or one to prepare the way. Malachi introduced John: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; Behold, he shall come saith the Lord of hosts . . ."

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John was a rugged Bible preacher. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." A preparation must be made. Repentance, as John preached it, revolutionized his converts, until every one could see the change in their lives.

Paul brings out the same thought in II Cor. 5:17: "Wherefore if any man be in Christ, he is a new creature; old things are passed away; and behold all things are become new." The old way of living is in the background. A new life is ahead. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). We

can see from these statements that when one comes in by the door to which he refers in John 10:9, he comes through a workshop where the life is completely changed. Always, when one comes in through Christ, "the door," it is natural for good works to follow.

There will also be an appetite for spiritual food. I Peter 2:2-3: "As new born babes desire the sincere milk of the word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious." The natural thing for a soul thus changed will be to desire to know more of God and the wonderful Saviour Who has so graciously lifted his feet out of sin's miry clay and placed them upon a sure foundation.

Regeneration, or the birth of the Spirit, not only gives one a spiritual appetite, but it also gives power to press on into the fullness of God's plan for the life. St. John says, "But 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, not of blood, nor the will of the flesh, nor of the will of man, but of God."

Concerning the extent of the change conversion brings in the life of the Christian, Dr. G. D. Watson makes this comment: "The Scriptures teach that in conversion the believer is always sanctified or purified back to the moral cleanness of infancy. This is the exact

limit of partial sanctification, which is fixed by the Saviour Himself. 'Except ye be converted and become as little children.' Just as pardon removes all guilt resulting from actual transgressions, so the washing of regeneration removes all the impurity acquired by actual transgressions" (from PERFECT LOVE, by J. A. Wood, p. 29).

According to G. D. Watson, conversion does not deal with the nature of sin; it deals only with the guilt resulting from actual transgressions, and the impurity acquired by the same.

"In regeneration one passes from a state of death to a state of spiritual life; from a state of guilt to a state of forgiveness; from a state of pollution--that is, the pollution acquired by his own acts of disobedience against the laws of God--to a state of conscious cleansing; that is, a cleansing from acquired pollution. Thus regeneration has cleansing, not from the moral corruption inherited through the fall, but cleansing from that moral pollution acquired by his own acts of disobedience. Regeneration, or conversion, used in a broad sense, may be defined, therefore, as the act of the Holy Spirit in answer to faith by which spiritual life is imparted to a dead soul, his sins are freely forgiven him, and the moral corruption accumulated through his sins taken away. The man stands as a new creature in Christ Jesus: old things have passed away and all things become new. He

recognizes that he is no longer a friend of the world but God's child, separated from all that is evil and committed to obedience to God's holy commandments" (from SANCTIFICATION by Dr. R. T. Williams).

Dr. John W. Goodwin, in his book, THE LIVING FLAME, states: "Now we come to the question of the carnal mind in believers. It would be folly to deny there is something after regeneration that is, or has been wrong--something deeper down and farther back; something which would not keep sweet in the heart of believers, even after regeneration. The testimony of believers to this fact has been universal. But this is also the testimony of Scripture. We study the lives of the disciples before they received the Holy Ghost. There are abundant evidences that they were converted and born again; and yet there was slowness of heart to believe, self-interest, self-seeking ambition, unholy resentfulness, and covetousness; which things disappeared after they were filled with the Holy Spirit." No! Regeneration does not deliver from the carnal nature; the old man must be eradicated.

The church world would do well to re-emphasize this Bible truth. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . If the Son therefore shall

make you free, ye shall be free indeed." Regeneration, or the birth of the Spirit, gives one power to continue in the Word of God, and, as he continues in the Word, it will not only reveal the fact that there is an inward foe--"the carnal mind which is enmity against God"; but it will also reveal "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."

Jesus strongly impressed this truth upon His followers: "And why call ye me, Lord, Lord, and do not the things which I say?" In other words, why waste your time calling upon Me if you are not going to obey my instructions? Then He reveals to them the value of obedience to His word by saying, "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." It is still true today, if one will follow the instructions of the Master, he can build in such a way that the storms of life will not shake his building.

CHAPTER II

1. SIN, AS CONTRASTED WITH CARNAL MANIFESTATIONS
2. TEMPTATION, AND ITS RELATIONSHIP TO SIN

1. John Wesley's definition of sin: "Sin is a wilful transgression of a known law of God." The Scripture tells us that "Sin is a transgression of the law." "Therefore to him that knoweth to do good and doeth it not, to him it is sin." "Sin is lawlessness." These statements plainly teach that, if one is to retain his standing with God, he must live as good as he knows how to live.

According to Dr. Stephen S. White, "Sin can't be blamed on the devil, neither can sin be blamed on the carnal mind; sin must be blamed on the person--his own individual will. It is something in the person, apart from the carnal mind, and apart from the devil, which determines whether or not an act is sinful. . . . It is that intention or motive back of the act which determines the sinfulness of the act in the sight of God" (from personal letter of February 6, 1952).

When Adam and Eve made their decision to break down God's limitations, they opened their hearts to Satan, thus enabling him to plant in their lives the seed of sin, or his own nature. Before any holy-hearted man goes into sin, he

must first consent in his own mind to break over God's limitations. The decision must be made against the bar of his own conscience to do that which he knows to be forbidden. This act is always the result of the union of the will with an unlawful desire; and therefore could in no case be classified as an impulsive sin.

King Saul, even though he was under extreme pressure, leaves this testimony: "I forced myself therefore and offered a burnt offering." But notice God's message through Samuel, His prophet: "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee."

King David first "saw a woman washing herself; and the woman was very beautiful to look upon"; then he "enquired after the woman." He became fully aware that she was "the wife of Uriah the Hittite," who was a loyal soldier away from home fighting his battles. What was David's line of procedure? He looked, then he "enquired after the woman." Then he "sent messengers, and took her." Carnality made its push after his will united with his unlawful desire. Seemingly, there is no limit to the extent the carnal nature may inspire one to plunge after the will once unites with an unlawful desire. After David's initial act, the satanic nature drove him to call his faithful soldier from the battlefield in a desperate effort to cover his sin. When this plot failed,

he was driven still further to murder his loyal subject and take his wife. Regardless of the depths to which one may be pushed after the will unites with the unlawful desire, this blame cannot be placed on carnality, nor can these acts be classified as impulsive sins.

Carnal outcroppings, or impulsive sins, are always the result of the push of the fallen nature, and are never governed by the will. When the will has consented to any unlawful desire, the result of this union is wilful sin.

"Impulsive sins, or mistakes, will break one's fellowship and relationship to God, if and when the person realizes that he made a mistake or that he did an impulsive thing, and when he realizes it, deliberately refuses to repent of it. As long as he doesn't realize it, it is not sin; even mistakes and impulsive sins, sins that are done on the spur of the moment, are not deliberate in that final and full sense" (from personal letter of Dr. Stephen S. White, Dec. 15, 1951).

"The Word" is "Alpha and Omega, the beginning and the ending," and is therefore final authority on all matters pertaining to life and godliness. "All scripture is given by inspiration of God, and is profitable for doctrine, . . . for instruction in righteousness: . . . That the man of God may be perfect. . . ." Throughout the pages of the Book of books we find pictures of the regenerated,

and their struggles with the carnal nature. One such picture is found in the seventh chapter of Romans.

Dr. J. E. Chapman, General Superintendent of the Church of the Nazarene, who has been recognized as an outstanding scholar and defender of the doctrine of entire sanctification as a second work of grace (and one of the most able writers of the holiness movement), says in answer to the question: "What is the spiritual state of a person described in the seventh chapter of Romans?" "Answer, The seventh chapter of Romans is a description of the conflict with sin, covering all the time that sin exists in the human heart. It applies to the awakened sinner and to the justified believer but not to the sanctified Christian. In fact, the purpose of the whole passage is to show the way out in deliverance through Christ" (from ASK DOCTOR CHAPMAN, p. 152).

St. Paul reveals this struggle for supremacy: "For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." He places responsibility where it belongs; he draws the line between the carnal overthrow and a wilful transgression, showing that, where there is no will to do wrong, the individual is not responsible for a carnal manifestation until he becomes conscious of it. He is responsible only when his will is involved.

He continues in Romans 7: "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Paul analyzed the case and went to the cause of the trouble. He found two forces working; each striving for mastery. Dr. R. T. Williams states that his "belief is, that it is utterly impossible in the final analysis for any man with carnality in his heart to show a Christian spirit under the trying conditions and circumstances that sometimes come to us" (SANCTIFICATION, by Dr. R. T. Williams).

The Scriptures are full of warnings concerning the danger of the deceitful foe lurking within, ready to defeat the regenerated man; but, in spite of these warnings, many times he manifests the wrong spirit under the provoking circumstances of life. When this sinful nature in the heart develops any outcroppings in the life, and the individual becomes conscious of them, he then becomes responsible to make amends. If he does not, he becomes as guilty before God as if it were done with premeditation and intention.

In the book, ASK DR. CHAPMAN, we find these instructions: "Question: If sin is a wilful transgression of God's law, and outbreaks of carnality are against the will of the converted person, should

we say the person who has had an outbreak of carnality is backslidden and must be converted again? Answer: When sin rises up in a justified believer he should not cast his confidence away, but should immediately seek a place of private prayer and confess his sin and acknowledge his weakness and definitely trust the blood of Christ to cover all. And we should instruct Christians just this way."

Evidently these leaders who have graced the twentieth century church have had a deep concern that the regenerated man should not cast away his confidence when carnality manifests itself in his life, even as the Master was concerned that His own should not cast away his faith while in the devil's sifter. Notice His words: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not."

Jesus was very thorough in teaching His disciples. During the closing days of His earthly ministry, He gave them many lessons which revealed to them this hidden corrupt foe within their own temples, and pointed them forward to a remedy.

Pulling the cover off the old man, or exposing the traits of the carnal nature, by no means gives any place or room for a sinning religion. The least degree of grace anyone can have settles the sinning question as far as the will.

is concerned. Paul gives a solemn charge in II Tim. 2:19: "Let everyone that nameth the name of Christ depart from iniquity."

The regenerated man is not only washed thoroughly from the old life of sinning, but he also has power to press his claim for holiness. Regeneration gives one power to walk in the light and keep the commandments of God. All the disciples, with the exception of Judas, had done this when Jesus went to the upper room with them for the last supper. The birth of the Spirit not only gave them power to walk in all the light given, but it also gave them power to take the right attitude toward every rebuke and correction. After they accepted Him, they never showed any will or desire to go back into a life of sin. Theirs was a battle with an inward foe.

Many sincere, devout Christians, because of their firm stand against Calvinism, have failed to differentiate between sin which is wilful and premeditated, and the carnal warfare of the regenerated child of God.

Dr. J. G. Morrison clears this thought: "Regeneration imparts a new life to the soul of the candidate, but that life seems clearly to be limited and often time fluctuating. Occasionally it will flow full, and then, under temptation or hardships, it will ebb and contract, until at times it will almost seem to be gone . . . Our divine Lord

seemed to refer to this when He said, . . . 'I am come that they might have life, and that they might have it more abundantly' (John 10:10). Here is a distinct recognition of the fact that there is such a thing as the impartation of life, and then it is also recognized that later, it is possible to have that life increased to an overflow.

"Then again, the converted person is graciously pardoned, forgiven, justified. This is a real and conscious element in one's salvation. Yet it seems extremely difficult to maintain that blissful condition. Soon after a splendid period of worship and prayer, the Christian often finds himself saying something, or doing some small deed that is a bit extreme, or doubtful, or off-color. When the sense of forgiveness vanishes, a cloud comes over the soul, and the joy of justification is not renewed until one has begged the pardon of his heavenly Father, and also very likely apologized to those among whom the offense was committed. This will happen with some persons several times in a week, and occasionally, two or three times a day. Many of the bedside scenes of the justified are nothing more than an effort to pray back to forgiveness, after the small but serious lapses of the day."

The failure of multitudes of believers to find help and relief from this inward struggle has swept whole denominations away from the path of righteousness until today they are advocating the

doctrine of a sinning religion. Instead of searching the scriptures and their own hearts, which would have helped them to locate the trouble and to find the remedy, they have shifted the blame from carnality to the physical body and ceased to look for deliverance; therefore, they have resigned themselves to their fate.

Dr. J. G. Morrison states further: "We do not care to enter into a discussion of this further than to use it as an illustration to show that pardon is, seemingly, lost and renewed among millions of Christians almost daily. Does the religion of Jesus offer nothing better than this? Is salvation from sin to be a chronic state of sinning and a chronic application of pardon?"

"It is certainly true that the regenerated have a divine life imparted to them in conversion. Nevertheless, this New Life is associated in the heart with an old sin nature, or principle of sin, or native depravity." These two natures war against each other. "What one seeks to do, the other seeks to prevent. What one loves, the other hates." The human soul thus becomes a battle ground between opposing forces; and while gracious ability is conferred upon the genuine Christian to win in the contest, yet there is strife over almost every duty that is necessary to be done; and the battle is never ended, but is renewed over the same things week after week. Many times there is a fight over

prayer." This was so with the disciples in the Garden. "Over the daily reading of the Bible, over the attendance of prayermeeting, over the plain preaching of the pastor, over one's gifts to the Lord, over testimony, and indeed, over everything almost that one is called on to do. The Christian warfare, in the regenerated life, is not so much against outside foes, as against that old carnal heart. There is an ever-recurring disposition to yield and lapse again into the sins from which God's Spirit rescued him. This throws a cloud over much of the justified life. This many times keeps one confessing when he should be rejoicing. It often makes his testimonies sound like tales of woe, when they ought to be peans of victory. It imprisons him inside the seventh of Romans lamenting, 'When I would do good, evil is present with me,' and 'O wretched man that I am! Who shall deliver me from the body of this death?' when he ought to be in the eighth of Romans, shouting, 'For the law of the Spirit of life. . . hath made me free from the law of sin and death.'

"There is accorded to the justified man the ability to love God, but he soon finds that this love is imperfect. Instead of consuming his soul, and chaining his whole attention to the blessed things of the kingdom and of the life hid with Christ in God, he finds that, though love for God is there in his heart, yet it allows a love for the world to bid for his attention, a love

of dress and adornment to cloud the sky of his soul, and a longing after the flesh pots of Egypt to contend for his affection for heavenly things. The 'leeks' and the 'onions' and 'garlic' of the world keep wafting their odors in his spiritual nostrils, and he finds that it is necessary to make a tremendous fight, in order to keep from following their odoriferous temptation back to where he once partook of their poisonous flavors. Temptation to peevishness, petulancy, crabbedness and ill temper, constantly assail him and he frequently finds that he has been overcome thereby, which sends him to his knees with heart cries for pardon when he bows at his bedside at night" (from OUR LOST ESTATE).

There have been a few who have contended that the work of regeneration, or the new birth, cleanses away all the stain; that there is no remaining depravity; but their number has been few. A larger group contends that the weakness is in the physical; therefore can never be overcome, nor can there be deliverance therefrom until death. Another group contends that regeneration, or the birth of the Spirit, not only forgives every outward transgression, but harnesses the old man, brings the carnal nature under complete control. Therefore, if at any time there is any outward manifestation of the old nature, it is an evident fact that the individual is backslidden. This last position has been very destructive to the life of faith for the honest-hearted seeker after

full salvation. Satan has been successful in his use of this heresy to disturb the peace of many conscientious children of God who have had one purpose and aim; that was to please God. He has lifted the spotlight from the real cause (the carnal, corrupt seed of his own planting) and placed it upon the individuals; thereby making it impossible for them to live up to the standards which were held for them to live by. As a result, with every manifestation of anger, pride, or worldly ambition (or should it develop to the doubting stage), the only honest thing to do is to drop the profession of Christianity; for surely they do not want to be hypocritical, even though they have had no other purpose or desire but to go through with Jesus. They see no possible way of making the race. Many have tried over and over again; always it is with the same results. Therefore, they have given up the fight and quit.

2. TEMPTATION AND ITS RELATIONSHIP TO SIN

Dr. R. T. Williams, in his book, TEMPTATION, says, "Temptation is the battleground from which every follower of Jesus Christ comes, either defeated and humiliated, or gloriously triumphant and victorious; and consequently stronger for the next battle.

"Many start, but relatively few remain true to the end. The reason is, they go down under the severe tests of

temptation; and possibly, in most cases because they did not have a clear conception of temptation, a knowledge of its nature, and how to successfully meet it."

The church world is losing many of its converts by its failure to properly instruct them, that they might understand themselves and the nature of temptation.

Dr. R. T. Williams states further, "Without desire there can be no temptation. Do not be afraid to admit this fact. It will not lead you astray . . . It is not a sin for a healthy, robust, rosy cheeked boy, whose very being tingles with life, to desire a red, juicy, and delicious apple, or a piece of well-cooked beefsteak. It is not a sin for a healthy man, full of life and vigor, to feel the waves of passion within his body, but it is a sin to break over lawful bounds within or without. Sin enters with a decision to satisfy desires by unlawful means or illegitimate methods."

Here is the conflict that Satan takes advantage of, because the young convert does not understand himself. Satan says, "You have the desire to do the thing. You might just as well go ahead and commit the deed; you are already backslidden or you would not feel as you do." Many have been his victims who have listened to this subtle attack of Satan and consented in their hearts to

the deed; when, if they had understood themselves, they would have come through victoriously, with angels ministering unto them.

Every young convert must learn, as Dr. R. T. Williams says, that "no act can have a moral quality till the will has entered into the act." "Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin:" There is no sin until the will unites with the desire for the unlawful thing.

Dr. Williams goes on to state: "Desire for money to feed yourself and family is not a sin, but it is a sin to consent to satisfy that desire for money by taking an unlawful method for doing it. It is not a sin to feel the flash of passion, but when one looketh upon a woman to lust or desire after her, to consent to satisfy his desire if he had the opportunity, he hath already committed adultery in his heart."

Regeneration does not remove the carnal nature which is responsive to that which God's holy law forbids. Therefore, when Satan attacks, the first question to ask is, Did your will unite with the unlawful desire? When the will has not united with this unlawful desire, one should steadfastly resist the devil and refuse to yield to his pressure. One is never guilty of actual transgression until the will unites with an unlawful desire.

Conscientious Christians must keep these truths in mind if they are to successfully resist the devil and live a victorious Christian life.

CHAPTER III

THE TESTIMONY OF THE CHRISTIAN CHURCH AS TO THE UNIVERSAL STRUG- GLE WITH THE CARNAL NATURE - Text Isa. 28:20

"For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."

(1). It is never very long after the birth of the Spirit until the born-again child of God, who presses on to live for God, finds that, while there is a spiritual appetite with a desire for all that is uplifting, high and holy, there is also something within which hinders the activities and development of this life he so longs to live. There is an undercurrent of perplexity--many times even a spirit which not only retards his progress and development, but actually defeats his best aims and purpose. While it is true that, when one is truly regenerated, the Sun of righteousness pours its beams upon the darkened soul and divine love is planted in the heart: one knows that he has passed from death unto life, because he loves the brethren;

it is also true that there is a sinful nature left in that heart, and that nature will exude its sinful stench into that Christian heart until the sin nature is cleansed away. It is this heart corruption that is the wail of the regenerate. Indeed, it is frankly admitted and bemoaned by practically all denominations, because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (from OUR LOST ESTATE).

Rev. John Wesley, the founder of Methodism, says, in regard to sin in the believers: "Let no one imagine this to be a question of mere curiosity; or that it is of little importance whether it be determined one way or the other; rather, it is a point of the utmost moment to every serious Christian, the resolving of which very nearly concerns both his present and eternal happiness. And yet I do not know that it was ever controverted in the primitive church. Indeed there was no room for disputing concerning it. As all Christians were agreed, and so far as I have ever observed, the whole body of ancient Christians, who have left anything in writing, declare with one voice that even believers in Christ, until they are strong in the Lord and in the power of His might, have need to wrestle with flesh and blood, with an evil Nature, . . . Indeed, this grand point, that there are two contrary

principles in believers,--nature and grace, the flesh and the spirit, runs through all the epistles of St. Paul, yes, through all the holy Scriptures; Almost all the directions and exhortations therein are founded on this supposition; pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers. And they are continually exhorted to fight with and conquer these."

Then he continues: "And 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 their 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 that they are of God; they cannot doubt it for a moment. They feel His Spirit clearly 'witnessing with their spirit, that they are the children of God.' They rejoice in God through Christ Jesus, 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 never could be saved therefrom. Where

the sickness is, there is the Physician, 'carrying on His work within, striving till He cast out sin.' Christ indeed cannot reign, where sin reigns; neither will He dwell where sin is allowed. But He is and dwells in the heart of every believer, who is fighting against sin; although it be not yet purified, according to the purification of the sanctuary." (From WESLEY'S SERMONS, Vol. 1, Sermon XIII).

St. Paul says, "Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure."

John the Baptist foretold the mission of Christ when he introduced Him, "Behold the Lamb of God, which taketh away the sin of the world." He saw Jesus Christ, as "the Lamb slain from the foundation of the world," One whose aim and purpose was to destroy this inward foe (carnality), thus bringing deliverance to His children so that they might worship Him in the beauty of holiness. Jesus "needed not that any should testify of man; for he knew what was in man."

As Dr. J. G. Morrison, former General Superintendent of the Church of the Nazarene, writes: "Implanting carnality was the devil's master stroke. Personal sins can be forgiven, but carnality is not susceptible to forgiveness, nor to control, nor to law, nor to custom, but breaks out anywhere, and anytime, and harks back at once to its mighty satanic

progenitor, and the deeds of its father will it do. By innoculating the soul-stuff of our first parents with the virus of carnality, Satan insured the perpetuation of sin. By this means, he pledged the sinfulness of even a godly parent's offspring. He defiled the race to be.

"The deadliness of carnality has not been sufficiently emphasized even by the holiness people. . . . Often times, its presence is difficult to detect It lies silent and unfelt sometimes in the soul. Only when the test comes, does its presence become known. Then it reveals itself with terror It produces a strange langour in prayer, a weakness in testimony, a hesitance in service, a disposition to look for something other than the fiery Spirit of God with which to operate the activities of the Church. It creates a stingy attitude toward giving and a longing for the comforts and flesh pots of this world To be free from carnality is the greatest cleansing fact that a holy Christianity can know There can be no greater joy than to know to a certainty that at last it is all gone. Then, the last citadel of the old enemy who ruined Eden is overthrown, and the soul is ready, as far as the sin question is concerned, to meet God.

"We fear that even the holiness ministry has not studied with sufficient care, into this dread inheritance, this moral corruption, called 'inbred-sin'. This is what makes the Adamic fall such a calamity,

such an amazing catastrophe. When the sin principle was generated in the hearts of the guilty pair in the Garden, it entered into the very fabric of the soul, and became an item for transmission to posterity. Then began the Serpent's trail . . . Why do not preachers preach against it more? They often mention it, but seem for the most part to give it a semi-harmless cast, as though it emanated from some sprite, or mischievous fairy. Seldom do we hear a preacher take the mask off this dread inheritance of the race and paint it as it is, the first-born and chief offspring of the devil" (from OUR LOST ESTATE).

2. THE NEW TESTAMENT, AS WELL AS THE OLD, PAINTS THE PICTURE AND BRINGS TO LIGHT THE STRUGGLES OF THE REGENERATED SOUL WITH THE PRINCIPLE OR NATURE OF SIN

Jesus recognized the carnal nature as something more than a perversion of the will, or just a warp in man's nature. He recognized it as the seed of Satan's own planting, the offspring of the devil, and was very careful to reveal this traitor, the treacherous foe in the lives of His own followers.

The disease of sin is deeper than appears on the surface. "As 'little children' or new converts, if we deny the inbeing of sin it will be evidence of self deception and the absence of truth . . . Therefore the conclusion is inevitable: Babyhood in spiritual life

includes both spirituality and carnality and, therefore sin in believers" (from ON TO PERFECTION, by B. F. Neely).

"Inherited depravity, or that corruption of moral nature passed down to a man through his birth, is not destroyed at conversion, or cleansed away in regeneration. It is mastered, conquered, but not annihilated. This fact is clearly taught by the Bible and can be proven easily by testimony and experiences of those who have been converted and have lived long enough after conversion to experience the stirrings of a nature within them that their very soul and better judgment abhor. Who has not felt anger or pride or malice or some other unholy temper or passion within his bosom since that glorious day of his conversion? What person would today stand and testify that he had not discovered within himself a nature unlike Christ, one that he was forced to fight with desperation to keep it from mastering him and forcing him to some act that would mar his influence and grieve his Lord? Yea, since he passed from death unto life has he not had such an experience?" (From SANCTIFICATION by R. T. Williams).

Let us look at a scene near the coasts of Caesarea Philippi. Jesus asked His disciples a question: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: For flesh and blood hath not revealed it

unto thee, but my Father which is in heaven. And I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16:15 to 19).

What a day of revelation in the lives of the disciples! It had been revealed to them by the Holy Spirit that Jesus was the Christ, the Son of the living God. "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). The revelation had come; they had the promise of the keys of the kingdom of heaven. They had freely received; therefore, they could freely give out the good news to others.

Notice the reaction of the chief of the apostles, as Jesus unfolded the deeper truths of the atonement, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee" (Matt. 16:21, 22). Peter, in his weakness, blinded by carnality, could not grasp the full import of what he was saying; he could see only the human suffering, the human side of it all; for Jesus replied, "Thou savourest not the

things that be of God, but those that be of men."

Jesus recognized the voice as being from the seed of Satan's planting, his very child--the carnal nature--for "He turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me" (Matt. 16:23).

No fair minded person could question the fact that Peter had a two-fold nature: a nature that loved God and accepted Jesus as his Christ; and also the fallen, or carnal nature.

The Master was revealing to the disciples the depths of depravity, making it clear it was not something which could be educated or suppressed. It must be destroyed. Its very nature is deceit and destruction; therefore, it cannot be reconciled to the Christian's way of living. Their only hope was deliverance through the atoning blood of Christ.

According to the statement of Jesus, Peter was not yet conscious of this inward foe; for He said unto him, "'Thou savourest not,' that is, dost not relish; or, Thou dost not understand or discern the things of God; thou art wholly taken up with the vain thought that My kingdom is of this world" (from CLARKE'S COMMENTARY, Vol. V, p. 173).

No one could accuse Peter of sinning and be in harmony with the New Testament, or with the founders of the present-day

holiness movement. This struggle with inbred sin has been universal in the Christian church. Peter had something within his temple which Satan could use; there was a traitor within. Jesus could say, "The prince of this world cometh, and hath nothing in me." As Rev. G. A. McLaughlin states, "Inbred sin had no place in Him" (from INBRED SIN). Peter could not yet make this statement; he was still carnal.

The carnal nature can be very religious. This is clearly revealed when "the mother of Zebedee's children with her sons," James and John, came to Jesus, "worshipping him, and desiring a certain thing of him . . . grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." But Jesus said unto them, "Ye know not what ye ask." This selfish attitude revealed the hidden nature within their breasts.

Notice the reaction of the ten, when, upon hearing of this selfish request: "They were moved with indignation." Webster defines indignation as being "wrathful or exasperated because of unworthy or unjust treatment; . . . a treating with indignity or regarding as not worth notice; disdain; contempt." This political maneuver revealed something in the lives of all the disciples which was akin to the nature of Satan himself. "This devil nature and the carnal mind are identical. Hence the carnal mind is the essence of the devil's

nature" (from ON TO PERFECTION, by B. F. Neely).

According to the teachings of Jesus, James and John did not realize it was carnality that caused them to desire to call down fire from heaven and destroy a city of Samaria. "He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of" (Luke 9:55).

(1). Matthew Henry, in his comment on this passage, has this to say: "The reproof he gave to James and John for their fiery, furious zeal (v 55) He turned with a burst of displeasure, and rebuked them; for as many as He loves He rebukes and chastens; particularly for what they do, that is irregular and unbecoming to them, under color of zeal for Him. He shows them in particular their mistake: Ye know not what manner of spirit ye are of; that is (1) 'You are not aware what an evil spirit and disposition you are of'; how much there is of pride, and passion, and personal revenge, covered under this pretense of zeal for your Master.' Note, There may be much corruption lurking, nay, and stirring too, in the hearts of good people, and they themselves not be sensible to it" (from MATTHEW HENRY'S COMMENTARY).

(2). From CLARKE'S COMMENTARY, Vol. V, pages 425 and 426 (Luke 9:55): "Ye know not what manner of spirit ye are of. Ye do not consider that the present is a dispensation of infinite mercy and love;

and that the design of God is not to destroy sinners, but to give them space to repent, that He may save them unto eternal life. And ye do not consider that the zeal which you feel springs from an evil principle, being more concerned for your own honour than for the honour of God. The disciples of that Christ Who died for His enemies should never think of avenging themselves on their persecutors."

James and John had just shown a destructive spirit, but Jesus rebuked them. (It is the wrong attitude toward any rebuke of the word, or Spirit, that leads to backsliding). We find no place where Jesus ever called them backsliders. There is nothing to indicate that they despised the chastening of the Lord, and the record reveals the fact that they did not faint at the Master's rebuke. Jesus recognized that it was the deceitful, treacherous, carnal nature which was causing their trouble.

3. INSTRUCTIONS, PRAYER AND WARNINGS OF JESUS TO HIS DISCIPLES

Let us notice the condition of the apostles just before the dark hours of Gethsemane (before Caiaphas, and Pilate, then Golgotha). In St. John 14:15 to 18, Jesus promised them that, if they would love Him and keep His commandments, He would pray the Father, and He would give them another Comforter, which was to be an abiding Comforter; One Whom the world could not receive, "because it

seeth him not, neither knoweth him." They were acquainted with Him; they had courted His presence, until Jesus could say, "But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." Praise God! He is to move into the temple, as an abiding, indwelling presence.

Listen to Jesus' prayer as recorded in John 17: "I have manifested thy name unto the men which thou gavest me out of the world; Thine they were, and thou gavest them me; and they have kept thy word." "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." Thank God, restraining grace had kept them! Oh, the marvelous grace of God! They belonged to God. Now, in the eleventh verse, He changed the petition just a little: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Now, whom had the Father given Him? Those eleven apostles were definitely kept and belonged to Him. He was now commending them into the hands of the Father. "While I was with them, I kept them in thy name. None of them are lost but the son of perdition (the Apostate). And now I come to thee, that they might have my joy fulfilled in themselves." "I have given them thy word, and the world hath hated them, because they are

not of the world, even as I am not of the world." Thank God, there was not a worldling in this group! "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." What was the burden of this prayer? While Jesus was with them, He had kept them; He was now commending them into the hands of the Father. What for? That He might keep them. In John 11:42, Jesus makes this statement: "And I knew that thou hearest me always." When Jesus prayed, the Father heard. Then, in I John 5:14, 15: "And this is the confidence that we have in him; that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him." According to these scriptures, when the Son of God prayed, the Father heard. The petition went through and the answer was assured.

When Jesus was praying that the Father would keep them in this dark and testing time, He knew the outward force of the enemy that was going to be closing in upon them; but He also knew the deceitful, treacherous nature, the carnal heart, and how it would react under the pressure which they were facing.

We notice again in Luke 22:31-32: "And the Lord saith, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy

brethren." Now, what was the outlined program? Satan was desiring to sift Peter as wheat. What was the purpose of the prayer of Jesus? That Peter's faith line would hold--that his faith would not fail.

When does an individual become a backslider? Paul says, in Heb. 10:38: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

The Christian life is a life of faith. To paraphrase the Biblical record, Jesus was presenting this lesson to His disciples: Simon, the thing I am concerned about is that your faith holds. I am not praying that you be delivered from the devil's sifter, but I am going to let you go to school there. Peter, I have been trying to get the truth to you, but carnality has so deadened your senses to the deceitfulness of your nature that I am going to let you see yourself as you really are. But, Peter, I am praying that your faith will not break when you see the corruption of your carnal heart. And, Peter, when you get your lesson (when thou art converted), strengthen thy brethren.

It is summed up in this: Simon, this is going to be a dark night. "For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." The Shepherd was to be smitten and the sheep scattered; but Peter still testified: "Though all men shall be

offended because of thee, yet will I never be offended. Jesus said unto him; Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples."

One preacher stated: "We all know why Peter failed. He disputed the Lord's Word." If he did, they all did: "Likewise also said all the disciples." We can be sure of one point up to now: Jesus is the Shepherd and they are the sheep of His pasture.

4. LET'S REVIEW PETER'S LIFE

1. He came into the world with a nature which was prone to sin; with a bent to sinning; conceived in sin, or sold out to sin. That is, he came into the world with a sinful nature, but was not responsible for having it. This nature was inherited: "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men."

2. He had accepted Christ as his Saviour; all the sinful deeds of his life had been forgiven; he had experienced the new birth; the old life was in the background; his allegiance had all been transferred to Christ.

3. He had accepted the words of Jesus: "I have given them the words which thou gavest me; and they have received them."

4. He was definitely not of the world. He was living in such fellowship with Christ that the world hated him.

5. He had walked in all the light given to him.

6. Now he was facing the darkness of the night with his Christ telling him that he would do something that he had resolved in his heart he would die before he would do. He was not conscious of the traitor within; but Christ was fully aware of it, "for he knew what was in man" (St. John 2:25). Peter had given up all, including his fishing business, to follow Jesus: "Then answered Peter and said unto him, Behold we have forsaken all, and followed thee" (Matt. 19:27). One thing is sure: Peter had no intention, or desire, to fail his Christ. Yet now the darkness of the night was settling down; Satan was working at top speed; Judas was on his dark mission. Jesus exhorted them to watch and pray, but they were exhausted. The spirit was willing, but the flesh was weak. Unstability was there. Their eyes were heavy; carnal humanity had reached the crisis. While the angel from heaven was strengthening the Shepherd, the sheep were asleep. The satanic sifter was opening for them; divine providence was drawing them into it; the mob was approaching. Jesus led the disciples, saying, "Rise, let us be going; behold he is at hand that doth betray me" (Matt. 26:46). Jesus had approved of the sword which was at Peter's side, according to

Luke 22:36: "And he that hath no sword, let him sell his garment and buy one,... And they said, Lord, behold, here are two swords. And he said unto them, It is enough." (To paraphrase, He was saying, "Brethren, I am not arming you to fight with swords, but I am preparing you for your schooling."

The mob was upon them. "Lord, shall we smite with the sword? And one of them smote the servant of the high priest and cut off his right ear. And Jesus answered and said, Suffer ye thus far" (Luke 22:49-51). "Then Jesus said unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword" (Matt. 26:52). Many would condemn Peter for following "afar off unto the high priest's palace," but he went in and sat with the servants "to see the end." These same people, while holding Peter up to ridicule, have said nothing of the nine who followed not at all. They have failed to realize the full import of these words of the Master: "Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way" (John 18: 7, 8). Jesus released His disciples; the mob led Him away.

What were they to do? Where were they to go? Peter's attitude was the same as when he said, "Lord, to whom shall we go? Thou hast the words of eternal life." The excitement was high. Some

would brand them as cowards, but that is an insult to Jesus. Nobler characters have never been found than Peter, James and John. Jesus placed Peter at the head of the number: "When thou art converted, strengthen thy brethren." Strengthen (sterizo) means to confirm, or establish. Notice a statement in Rev. 3:2: "Be watchful, and strengthen the things which remain, that are ready to die." This was a dark picture, but they were not ready for the undertaker. Although they sorely needed help, they were still alive.

"And Simon Peter followed Jesus and so did another disciple; that disciple was known unto the high priest and went in with Jesus into the palace of the high priest." John, who was well known in the palace of the high priest, readily gained admittance; but "Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art thou not also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals, for it was cold. And Peter stood with them and warmed himself" (John 18:15-18). John was enough concerned about having company to go out and help Peter get inside, but apparently was so stirred by the prevailing spirit that he failed to correct Peter as he denied his relationship to the Master. Jesus said,

"All ye shall be offended because of me this night" (Matt. 26:31).

If Jesus foreknew all this and gave this picture to show them off as a band of backsliders, truly it is a dark picture. His prayer that the Father would keep them, and that Peter's faith would not fail, surely shows that there was something of great importance in the transpiring events. Jesus seemingly had turned His back on the whole scene. "Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not" (John 18:25).

What dealt the staggering blow to the faith of the disciples, and so threw them off guard that the carnal nature gained temporary control in their lives? Their Shepherd was in the hands of their enemies and about to be delivered to death; thus fulfilling the scripture: "For it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

Many have criticized Peter for his failure to identify himself with the Master in this trying hour; but it would be much better to be fair with his case.

His Christ, the One Who had just cleansed the temple, thus showing His power and authority over His own house, now was seemingly helpless and hopeless in the hands of the angry mob, which was

fast rushing Him to His doom. Peter's kingdom was falling.

THE FULL REVELATION TO HIS FOLLOWERS (OF THE HUMANITY OF CHRIST

1. Although carnal fear gripped his heart and blinded his mind to the transpiring events, Peter was now confronted with what St. Paul said: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:9, 10).

It was "God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." Peter had received the divine revelation that Jesus was the Christ, the Son of the living God; but never before had he seen Him as just a man: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 8:7, 8).

2. Peter was reacting to a staggering blow. Never before had he seen the humanity of Christ, as he was seeing it

now, and it evidently caused him, for a space, to lose sight of His divinity.

3. Peter had given up his fishing business, also his friends. He had left all to follow Jesus.

4. He was expecting Christ to restore the kingdom to Israel. Jesus had promised that, when the Son of Man should sit in the throne of His glory, they which had followed Him in the regeneration also should sit upon twelve thrones judging the twelve tribes of Israel.

5. Even after the resurrection, this thought was uppermost in the minds of His disciples; for, just before His ascension, "they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

6. Now picture Peter sitting with the servants to see the end. His divine Christ has vanished; now he sees only a man, a prisoner; the case looks hopeless and helpless. Notice his words: "I know not the man" (Matt. 26:72, 74).

Just as Mary, at the sepulchre, saw not her risen Lord, but only a man, a gardener, who might lead her to the lifeless body of Jesus, until He called her by name; just as the two disciples on the road to Emmaus saw, not the resurrected Christ, but only a man to whom they might pour out the disappointment and sorrow of their hearts over the end

of the one whom they had "trusted that it had been he which should have redeemed Israel," until He revealed Himself to them; so it was with Peter: as he sat, "to see the end," he saw not the Christ Who had triumphed over every situation, but only a man, seemingly helpless in the hands of his enemies; and his carnally inspired reaction was: "I know not the man." He was not awakened to the reality of what had transpired until Christ, his Lord, turned and looked at him.

Peter, as well as the rest of the disciples, had not been able to grasp the significance of what was taking place. It was staggering to their faith. Carnal fear had gripped their hearts. Peter was bewildered. Then "one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him?" (John 18:26). This was too much for Peter. Matt. 26:74 says, "Then began he to curse and swear, saying, I know not the man. And immediately the cock crew."

Adam Clarke comments on this passage as follows: "Then he began positively to affirm. He positively affirms and swears, probably by the name of God, for this is the import of the word. Yet all this evil sprung simply from the fear of man" (Vol. V, p. 262). That is, it was all the result of a man-fearing spirit.

"He fell into the sin by surprise, not as Judas, with design; his heart was

against it; he spoke ill, but it was unadvisedly, and before he was aware" (MATTHEW HENRY'S COMMENTARY, Vol. V).

Grace had transformed the fisherman, but the old man had shown himself in all his ugliness now! "And the Lord turned and looked upon Peter" (Luke 22:61). To paraphrase, "But, Master, why did you wait so long to turn?" "You remember, Peter, I said three times. I must let you see the depth of depravity." "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

Peter went into the garden with his will set to be true to Christ. He vowed his allegiance, even if it meant death.

"It is sometimes said that a person has conflicting motives. This is impossible. There may be two desires in the mind contending each against the other for mastery, for expression, and for extension into conduct. In this case it is evident that the will must finally decide the matter, and settle the dispute between these desires. When the will does act, it must decide in favor of one of these contending desires, and against the other one. When this is done, the will clearly unites with one of the desires. It can not unite with both of them."

"The union of the will with a desire constitutes a motive. As the will cannot unite with two opposing desires, but

can unite with only one of them, it becomes clear that there can be but one motive resulting. Therefore one cannot have two conflicting motives in the mind at the same time. The will can not and does not take sides against itself. This would be suicidal" (Dr. R. T. Williams, TEMPTATION--A NEGLECTED THEME, pages 42 and 43).

Too many times sentence is passed on the individual while he is in the sifter; and many times, the sentence passed is more severe than God has passed upon him.

Dr. Stephen S. White writes: "Impulsive sins, or mistakes, will break one's fellowship and relationship to God, if and when the person realizes that he made a mistake or that he did an impulsive thing, and when he realizes it, deliberately refuses to repent of it. As long as he doesn't realize it, it is not sin."

When Peter came to himself, his will, which was fully set to be true, settled the question: the struggle had been terrific, but he did not give up His Christ; neither did Christ release His hold upon Peter. The scriptural statements prove these assertions. To teach otherwise is to cast reflection, not on the disciples, but upon the keeping power of Christ; and to exalt Satan as one who was more than a match for the Son of God in this crucial test. Jesus could still say, "While I was with them,...I kept them in thy name;... and none of them is lost, but the son of perdition." The first recorded message Jesus sends after His resurrection is, "But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God," which sets forth a very close fellowship and

relationship.

Note the results of the look from his Christ: "Peter remembered the word of the Lord how he said unto him, Before the cock crow thou shalt deny me thrice."

"But," one would say, "isn't that cruel?" Oh, no. No one will seek the crucifixion of the old nature until he sees the need. Multitudes have profited by the experience of others and have not had to suffer the awful agony the apostles had to endure. Hear the Apostle Paul: "O wretched man that I am! Who shall deliver me from the body of this death?" Surely Peter had a similar revelation, for he went out and wept bitterly. He fled to the Rock. It was the same with St. Paul. He followed his cry of despair with this declaration of deliverance: "I thank God, through Jesus our Lord" (Rom. 7:25).

The beloved disciple recognized the possibility of the carnal overthrow when he wrote: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous: And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The carnal nature within Peter had truly manifested itself. All unrighteousness is a manifestation of sin; but not every manifestation of carnality is premeditated and wilful. St. Paul states: "Now if I do that I would not, it is no more I that do

it, but sin that dwelleth in me."

Dr. J. G. Morrison writes concerning the carnal nature: "Oftentimes its presence is difficult to detect . . . It lies silent and unfelt sometimes in the soul. Only when the test comes, does its presence become known. Then it reveals itself with terror" (from OUR LOST ESTATE).

Carnal manifestations are never governed by cool deliberations; there is no time for the will to weigh questions and determine results. Satan draws on his resources in the strained, abnormal settings of life; takes advantage of one when pressure is on, a time of extreme tension, when excitement is high, such as the disciples were facing when the mob came for Jesus and led Him away for the mock trial.

When Jesus turned and looked, then Peter became fully aware of the unsteadiness of a double-minded man; there could have been nothing from Jesus but a look of pity, and mercy and love as He saw His own in the devil's sifter. It broke Peter's heart. He saw the corruption of his own nature; he became suddenly conscious of the enormity of what had happened; he went out to weep bitterly.

A premeditated, wilful transgression always brings death to the soul. "The soul that sinneth it shall die." One must have an honest purpose and desire in order to deal with God. According to

the statements of scriptures, Peter did not premeditate this.

Matthew Henry says, "He fell into this sin by surprise, not as Judas, with design; his heart was against it: he spoke very ill, but it was unadvisedly, and before he was aware." Calvinism recognized this inward struggle of the regenerated man, but failed in its attempt to locate the source of the trouble; thus enabling the carnal nature to remain hidden by shifting the blame to the natural body, or corporal flesh.

Sin is in the heart, has been planted there by Satan. In the case of the Apostles, as with others, it had to come out in their lives before they could fully realize the inbeing of sin.

Jesus forewarned them, "All ye shall be offended;"--"skandalizo ('scandalize') to entrap, i. e., to trip up (fig. stumble . . . or entice to sin, apostacy or displeasure)" (from STRONG'S EXHAUSTIVE CONCORDANCE). But their ears were dull of hearing; neither could they see. They never dreamed, nor one time realized, according to their own testimony, that they would all deny their Lord (Matt. 26:35).

The Master not only knew what carnality would cause them to do, but He also told them beforehand that they would do it (Matt. 26:31, 35). There is no record that He tried to check Peter until he had denied the three times as He foretold him that he would. No doubt, He felt that

would be sufficient for him to really see himself. Future events reveal that Peter had learned his lesson well.

Not all have to go over the road Peter traveled. Uncle Bud Robinson says, "I find out there is something in my heart that conversion did not cure--pride, selfishness, jealousy, fretfulness, peevishness, self-will, ambition, anger, wrath, malice--these are some of the enemies that are not killed in conversion, and I struggled with this something for ten years."

"Now my friend if you have never been troubled with any of these things since you were converted, I say amen, to it; you have been more fortunate than I" (from SUNSHINE AND SMILES).

It was good that Peter could have One Who loved and cared for him, standing by, to look his way just then. Of course, every carnal overthrow mars fellowship with Christ; but, praise God, just a look from the Master, and Peter fled to the Rock. Blessed be every unsanctified heart which can keep this attitude.

Multitudes of converts who have been saved around our holiness altars have, with the first outburst of carnality, thrown away their faith in Christ. Many could have been saved for the cause of Christ had they understood themselves. No doubt, many times while the devil was telling them if they had really been saved, they would not have acted like

they did, someone helped Satan by telling them, "If you had really been saved like I was, this would not have happened."

Instead of helping the new converts, these people were used of Satan to discourage and defeat them.

Satan is a deceiver. He is the one who sowed the corrupt seed in the heart. But, thank God, "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8); not just suppress, or hold in check, but destroy. "Behold the Lamb of God which taketh away the sin of the world" (St. John 1:29). Jesus came to bring complete deliverance. But no one will seek deliverance from the old man until he becomes conscious of the need.

Peter had to meet the storm to see the corruption of his own heart. His spirit had been willing, but again the carnal nature had proved his undoing. The truth of Gal. 5:17 became a living reality to him; the hindering nature within had caused him to fail in the supreme test of life.

The need today is for preachers like St. Paul, or Wesley, to help the people understand themselves. Jesus, the great Teacher, was leading His disciples on to a remedy. Peter was just a man as men are today. He did not understand himself, nor did he recognize the power of the inward foe. This has been the condition of the human family down across

the ages. One thing is certain from all the testimony of the scriptures: Peter had no will, or desire, to fail, or go back on the Master.

Thus, as we study the life and testimony of the children of God, when the carnal nature has suddenly shown itself, there has always been a consciousness of the disapproval of the Master, or a consciousness that the all-seeing Eye was looking in upon them. This always brings a sense of remorse and condemnation for the failure, and a consciousness of the danger of the foe lurking within the breast. Carnality is truly a dangerous foe, one to be reckoned with. Happy is the Christian who awakens to this fact soon after conversion and goes on immediately for the remedy.

Dr. John W. Goodwin writes: "New-born souls ought never to allow continued outbreaks of carnality, but with the first manifestation they should flee to Christ Who has promised to save unto the uttermost. To linger means to invite back-sliding and a fearful struggle." Many could have been saved had they heeded this warning.

God has been faithful in His dealings with the human family from the beginning. It was so with His dealings with Cain. Notice the revelation and warnings given in Gen. 4:6 and 7: "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if

thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

This warning is given in Gal. 5:16: "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Cain failed to take heed to the warning; therefore it led to backsliding; ending with him as a murderer, with his own brother's blood on his hands; and finally going out from the presence of the Lord, "and Cain went out from the presence of the Lord" (Gen. 4:16).

When God reveals the carnal condition of the heart, and also reveals that there is a remedy, it always, in every case, means that the individual will walk in the light given and get complete deliverance; or the old nature will dominate the life and bring utter destruction to the soul. Everything depends upon the heart attitude of the awakened soul. It is a war unto death; but, thank God, there is One Who is able not only to bind the strong man, but is able also to destroy his goods. The inspired writers have given prominent recognition to the fact of this heart condition. Notice the instructions: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." The heart cry of God for His people has been, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for

ever" (Deut. 5:29).

As soon as Peter became conscious of the deed done, his heart broke; he recognized then that he had failed in the supreme test. He must have felt like a traitor, unworthy of the confidence of the Master. Shame and remorse gripped his soul. Every carnal manifestation will have to be thus dealt with or it will lead to separation from God. This has been true throughout the history of the Christian church. When any carnal manifestation shows up in the regenerated life and reproof comes from the Master, the attitude of the awakened individual determines whether he becomes a backslider, or presses on toward deliverance from this inward foe.

The Psalmist gives this warning: "If I regard iniquity in my heart, the Lord will not hear me: But verily God hath heard me." Why did the Lord hear him? He answers this question by thus confessing his condition: "Behold I was shapen in iniquity and in sin did my mother conceive me." Then he cries out: "Create in me a clean heart, O God; and renew a right (or constant) spirit within me."

John the Beloved makes it clear that, as confession of sins brings forgiveness to the sinner, even so a confession of unrighteousness brings cleansing to the regenerated heart.

THE TESTIMONY OF SOME OF THE FOUNDERS AND LEADERS OF THE HOLINESS MOVEMENT AS TO THE STRUGGLE WITH, AND DELIVERANCE FROM, CARNALITY

According to HOLINESS IN DOCTRINE AND EXPERIENCE, printed by the Nazarene Publishing House, 1951, the fact of the struggle of the regenerated soul with the nature of sin is, of itself, revelation and proof of the need of a second work of grace in the heart of the believer. It was the struggle with the Old Man, or the carnal nature; in other words, the believer's inability to live up to the standards and teachings so clearly revealed in God's holy Word, which caused them to press into the deeper experience of grace.

Dr. J. B. Chapman gives this warning: "When sin rises up in a justified believer, he should not cast his confidence away, but should immediately seek a place of private prayer and confess his sin and acknowledge his weakness and definitely trust the blood of Christ to cover all. And we should instruct Christians just this way. But upon the basis of such outbreaks we should urge all justified believers to go on at once and get sanctified wholly . . . that is the only cure for carnal uprisings. And no Christian can afford to tolerate these in himself. But nothing can be gained by our legalism by which we make chronic seekers out of faulty Christians.

There is a better way to help them on into the grace of holiness."

Dr. W. B. Godbey, one of the outstanding Bible scholars of his day, has this to say of his struggle with the old man: At the age of sixteen, he was graciously converted. His experience was definite. After the clear witness of the Holy Spirit to the new birth, he leaves this testimony: "I supposed sin was dead, and I was free, but to my sorrow I soon felt sin move in me. I fled to God and He blessed me, but the war went on with the indwelling sin. I had the experience of some of the Galatians, 'The flesh lusteth against the Spirit, and the Spirit against the flesh, so that I could not do the things I would.'" My life was an alternation of day and night. Four years after my conversion I began to preach, meanwhile the internal conflict was hotter and fiercer. I wandered in the wilderness for nineteen years, fifteen of which I preached the gospel, my heart incessantly the scene of a civil war. I achieved some great victories in the wilderness and was often happy. I often conversed with Christians, both preachers and laymen, in reference to indwelling evil, of which I was so painfully conscious, but found no comfort. They told me death was the only deliverance."

Thousands today are wandering in the wilderness, searching for a ray of light, and hope for deliverance. They do not understand themselves with so

much of the present-day teaching robbing them of their faith and hope in God.

Had Dr. W. B. Godbey been under a lot of present-day teaching while going through this struggle, he would have been a constant seeker around the altar, thinking that every struggle with the fallen nature was a sure evidence that he was backslidden; or that, if he had been born of the Spirit, this struggle would not have been going on. As it was, he knew he was a regenerated man, that he loved God, and was working for the advancement of His kingdom, although he had not yet found a solution for his inward condition.

In the year 1858, in one of his own revivals, with a band of people who had experienced a deeper work of grace praying for him, he was gloriously sanctified. Here are his own words: "I had strong prejudice against noisy demonstrations in religion. One night, amid the wonderful effusion of the Holy Spirit, while the house rang with shouts, I found myself running around praising God at the top of my voice. That was my Pentecost. I was baptized with the Holy Ghost and fire. Refining fire went through my heart, illuminating my soul, scattering light through every part, sanctifying the whole."

Again he testifies, "The Lord gloriously baptized me with the Holy Ghost and fire, burning up the Free Mason, the Odd Fellow, the College President, the

Southern Methodist preacher, the candidate for the Episcopacy, making me a cyclone of fire, so I had a sweeping knock-down revival everywhere I went: thus giving me the experience fifteen years before the holiness movement reached Dixie Land."

Uncle Bud Robinson, who is as widely known among the holiness people as any man of the twentieth century, leaves his testimony of his struggle with the old man--or what is called the "ups and downs" of the Christian life without the fulness of Christ: "I was converted in August, 1880. I received the blessing of a clean heart in 1890. Getting wholly sanctified does not mean getting religion over again, or reclamation from a state of backsliding. A regenerated man is a Christian, and a Christian is a child of God, but with all that there is something in the heart of an unsanctified man that causes him a world of trouble. It would be for our good and God's glory for us to confess up and go down before God and get the Old Man crucified. I find there is a something in my heart that conversion did not cure--pride, selfishness, jealousy, fretfulness, peevishness, self-will, ambition, anger, wrath, malice,--these are some of the enemies that are not killed in conversion, and I struggled with this something for ten years."

Uncle Bud faced himself and was honest with his soul, but he was very charitable with others who were more fortunate than

himself: "Now my friend, if you have never been troubled with any of these things since you were converted, I say, amen, to it; you have been more fortunate than I . . .

"After my conversion I ran on for three months without a break in my religious experience, and the same grace that flowed through my heart that night under the old wagon, seemed to flow up and down through my soul, but one night I went to sleep praying and slept off my religion. When I woke up the next morning it was gone, and I did not know what to do about it. When I woke up I had the blues; I tried to pray and the skies over my head were brass, and the Lord wouldn't listen to me."

This has been typical of the experience of multitudes; but Uncle Bud says, "I got on my old pony and rode across the country four or five miles, and told one of the stewards of the church that I was ruined, that I had lost my religion. He said, 'Well, how in the world did you lose it?' I said, 'I slept it off last night.' He said, 'When did you have it last?' I told him I had it when I went to sleep last night. He said, 'How in the world did you get rid of it?' I told him it was gone when I woke up this morning. He said, 'Have you been praying?' I said, 'Yes, and the Lord has been a-hearing me when I talked, but he quit today, and I don't know what to do about it.' 'Well,' he said, 'Brother Bud, you are having your

doubts now.' I said, 'What on earth are they?' I didn't know a religious fellow had anything like them. He then said, 'When you were converted you didn't get the Old Adam took out and he's in there, and will stay there till you die, and you can't get him out, but if you live faithful till death the Lord will give you a crown of life.'"

What a blessing if the church world could produce workers who are qualified and ready to help, and properly instruct the regenerated soul when he comes to these testings. Uncle Bud says, "He couldn't lead me where he hadn't been." So Bud went home a sad boy. The Bible says, "How shall they hear without a preacher?" (Rom. 10:14). He says, "That night I could not sleep; the next morning I got up and went to the lot to feed the mules, and I got down behind a hay stack to pray and rolled around there for half an hour, and the Lord met me and seemed to give me back my religious joy again. I thought the thing was then settled forever."

How true this runs to life. Israel's journey through the wilderness was the same old story. They sang and shouted the victory in the first part of the fifteenth chapter of Exodus. God had saved them with a strong and mighty hand. They were a blessed and happy people. But when they came to Marah "they could not drink the waters of Marah, for they were bitter." Then, in the 24th verse, "The people murmured against Moses,

saying, What shall we drink?" Moses, the man of God, prayed them out of their difficulty. Next we find them in the wilderness of Sin, and the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. Notice the seriousness of this revolt: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full, for ye have brought us forth into this wilderness, to kill the whole assembly with hunger" (Exod. 16:3). Of course, some will say immediately that we cannot compare them with the church world of today; as we are living in an altogether different age and have so much more light. That may be true; but humanity is the same, and carnality has never improved.

Dr. C. A. McConnell, in his book, THE POTTER'S VESSEL, states, under the heading "'Old Man' Carnality Shows Himself": "I think if one told me during my first two and a half years of Christian life that I had hidden in my heart a principle of evil--which the Bible calls the 'Carnal Mind', something 'not subject to the law of God', I would have vigorously denied it. I walked with God. But then it seemed that God, for a moment, withdrew His protecting hand that I might know myself, in order to have the provided healing applied and I be saved from a more serious disaster. I was in the local court room, when it developed, in the hearing of a case,

that a man in whom I had placed implicit confidence, was planning to defraud me of a hundred dollars. My sudden anger burst forth. I sprang to my feet and cursed the false friend before the court. In the next moment the enormity of what I had done crushed down upon me. My heart broke. I did not know that such a foul passion remained in me."

Now here is the picture of a man who was walking in all the light he had. He did not realize he had within his breast an inward foe, that was deceitful and wicked. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). In spite of his lack of knowledge, the old man was there; it took the outburst to reveal the inward state, or condition of the heart.

Dr. C. A. McConnell writes in a personal letter: "I know I was regenerated. I had never heard there was such a thing as carnality, but it was there; God tries to get truth to every honest heart. So far as I know, there was no one in my part of Texas who was able to teach me. God had to send men clear to Joppa to get some one to tell Cornelius about it. All I can say is that it seems that God, in His great love and mercy, let the Old Man show himself. I DID NOT WILL TO SIN, but immediately I repented, though it took some time for faith to lay hold for my restoration. Here is my teaching: If one suddenly becomes conscious that he has done wrong, if at

once he will ask forgiveness and put it under the blood, he does not lose his relationship with God. Nothing but wilful sin will sever that relationship in any state of grace."

We notice that, as soon as he realized what he had done, his attitude was sorrow and shame over such failure. His great concern was for his influence and for the cause of God. His heart attitude was not that of one who did not care. Surely there was no deliberate, intended break with God. He was sorry that such a foul passion had burst forth from his own life. If his faith had failed in this crisis, he no doubt would have gone back to the old life of atheism. But, thank God, His grace was sufficient for him in this time of severe testing.

This has been the attitude of every sincere, devoted child of God who has been faced with like circumstances whose mind has not been poisoned with a false philosophy of life.

Surely this seems to be the attitude Peter had when "the Lord turned and looked upon" him, and he "remembered the word of the Lord. . . and went out, and wept bitterly."

J. A. Wood brings out this thought in his book, PERFECT LOVE: "If a state of entire sanctification is consistent with the struggle of pride, unbelief, impatience, jealousy, and anger (the common

experience of newly justified believers), must we not infer that these must go with us to heaven? as it must be admitted that entire sanctification fits the soul for heaven." "If all that are regenerated are wholly sanctified, whoever is convicted for full salvation, and groaning after it, is at once to infer that he was never converted, or that he is now backslidden." "Thus would this heresy, if received, perplex and harass with perpetual difficulties and discouragements the very members of the church who are most deeply concerned to possess all the mind that was in Christ."

Any teaching which fails to recognize that regeneration does not take care of the old man, or eradicate the fallen nature, is false and out of harmony with the plain teachings of the Scriptures.

J. A. Wood concludes: "A system involving such difficulties cannot be received as the truth of God, and should be regarded as anti-Scriptural, and avoided as dangerous heresy."

The apostles were only regenerated men the night of the betrayal and mock trial of Jesus. At that time they had not yet seen the depths of depravity.

Truly the church world of today should be able to clear this ground for the honest-hearted seeker after truth. There is nothing to be gained by swinging from one extreme to the other. Every evangelical denomination has given recogni-

tion to the fact that sin remains in the life of the believer after regeneration. It has been the universal testimony of the true Christian of all the church age.

Matthew Henry, in his comment on Romans the seventh chapter, has this to say: "That there are reminders of indwelling corruption, even where there is a living principle of grace, is past dispute." "Such was the strength of corruption, that he could not attain that perfection which he desired and breathed after." Here he explains himself concerning the corrupt nature, which he calls flesh: "As the new nature, as far as that goes, can not commit sin (I John 3:9), so the flesh, the old nature, as far as that goes, cannot perform a good duty" (from MATTHEW HENRY'S COMMENTARY). Calvinism found the trouble, but failed to find the cure.

If Uncle Bud Robinson had been indoctrinated with this teaching that the regenerated man is free from any outward manifestation of the carnal nature, he would not have fought through the first year of the ten between his experience of the birth of the Spirit and the time when he was baptized with the Holy Ghost. Hear his testimony: "Just a week or two before I was sanctified, I was going to preach one Sunday morning and studied my sermon as I was riding along. My pony stumbled and I grabbed the bridle reins and jerked it, and hit him over the head with my fist. By the time I had cooled

off, up came the devil and said, 'Well, what subject are you going to preach on today?' I had to tie up my pony and hunt another place to pray, and get right with the Lord before I could go on to meet the crowd awaiting me at the school house."

"One trouble I had was with jealousy. I sent for a young man to help me hold a meeting at one of my preaching places where I had built up a nice little church. I loved him tenderly and we were like brothers. While we were holding the meetings, because he could preach better than I could, the devil came up and said, 'If you let this man preach a better sermon than you can preach, the people will want him to preach here instead of you,' and I became so jealous of him that before the meeting was over, I nearly hated him in my heart." After this meeting, he says, "I went home and wrote out a sermon and memorized it, and went back to my next monthly appointment to preach a sermon as well as my friend, and to show the people I could sermonize too. When I went back to preach my sermon I got up and gave out my hymn; I then stepped up from behind a little table that was in the middle of the room in the old school house and undertook to say my speech, and by the time I had talked five minutes I had forgotten the whole thing and could not remember any of it at all. And then I thought I would preach a sermon like I had been preaching and I couldn't think of anything to say. I saw that I had lost the

whole thing and the only thing was to dismiss the congregation. As I had forgotten the benediction, I finally had to tell them just to go home." Then he says, "I rode out a mile or two from the school house, and rode off into a thicket, and asked God to forgive me for being the biggest fool on earth and that if he would forgive me I never would do that way any more. I prayed there for at least two hours, and I had a fearful struggle with the 'Old Man.'"

There are many today who have gone over this road so many times; and every time they have been back to the altar to get saved again until there is hardly a ray of hope left within their heart that they will ever be able to get an experience they will be able to live, their minds having been poisoned by high-pressure evangelism in which the standard of absolute perfection has been held as the normal plane of living for the regenerated life. Satan has applied this heresy to their minds until their expectation is that, if they were really regenerated, as they thought they were, these carnal manifestations would have never appeared in their lives.

Rev. John Wesley very ably deals with this heresy when he says, "One argument more against this new, unscriptural doctrine may be drawn from the dreadful consequences of it. One says, 'I felt anger today.' Must I reply, 'Then you have no faith'? Another says, 'I know what you advise is good, but my will is

quite adverse to it.' Must I tell him, 'Then you are an unbeliever, under the wrath and curse of God'? What will be the natural consequences of this? Why, if he believes what I say, his soul will not only be grieved and wounded, but perhaps utterly destroyed, inasmuch as he will 'cast away that confidence which hath great recompense of reward'; and having cast away his shield, how shall he 'quench the fiery darts of the wicked one'? How shall he overcome the world?--seeing 'this is the victory that overcometh the world, even our faith.' He stands disarmed in the midst of his enemies--open to all their assaults. What wonder, then, if he be utterly overthrown; if they take him captive at their will; yet if he fall from one wickedness to another, and never see good any more? I cannot, therefore, by any means receive this assertion that there is no sin in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; secondly, because it is contrary to the experience of the Children of God; thirdly, because it is absolutely new, never heard of in the world till yesterday; and lastly, because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition."

Dr. P. F. Bresee, one of the pioneers of the present-day holiness movement, and first General Superintendent of the Church of the Nazarene, leaves this

testimony: "I had a big load of carnality on hand always, but it had taken the form of pride, anger, and worldly ambition. At last, however, it took the form of doubt. It seems as though I doubted everything. I thought it was intellectual and undertook to answer it. I thought that probably I had gone into the ministry so early in life that I had never settled the great question of the being of God, of destiny, of the atonement, and I undertook to answer these great questions. I studied hard to answer them; to settle the problems which filled my mind with doubts. Over and over again I suppose a thousand times, I built and rebuilt the system of faith, and laid the foundation of revelation, the atonement, the new birth, destiny, and all that, and tried to assure myself of their truth. I would build a pyramid, and walk around it and say: '...It is so. And I do not question it.' And I would not get through the assertion of my certainty, before the devil or something would say, 'Suppose it isn't so after all?' And my doubts would not be any nearer settled than they were before."

According to this testimony, his will was striving to win in the battle for certainty. There was no will, or desire, to be in this condition; to the contrary, he was doing everything in his power to overcome this inward foe. It is the age-old struggle which every regenerated soul has had with carnality. Something underneath and out of reach of his mental

capacity was undermining his building. He did not yet understand the workings of the satanic nature. The prophet truly had the clear vision when he said, "The heart is deceitful above all things, and desperately wicked; who can know it?" It is treacherous, undermining and wicked.

In the fall of 1866, Dr. and Mrs. Bresee went to Chariton, Iowa, the county seat of Lucas County, to pastor the Methodist Church, which was the strong church of the town; having a congregation with some wealth, and a considerable degree of worldliness. Brother Bresee, in narrating this chapter in his career, says that he kept about a quarter of the congregation angry at him all the time; but not the same quarter, as they took turns. He did this by preaching to them about their worldliness and needs. And, to put it in his words, "They seemed peculiarly adapted to not liking it very well."

Winter came on and they were in the midst of a protracted meeting, but the terrible doubt, which tortured Dr. Bresee during his presiding eldership, continued to plague him. To quote his words again: "There came one of those awful, snowy, windy, nights, such as blow across the Western Plains occasionally, with the thermometer twenty degrees below zero. Not many were out to church that night." But it was God's time. After he preached that night, and in vain tried to get someone to the Lord, he says: "I turned

toward the altar; in some way it seemed to me this was my time, and I threw myself across the altar and began to pray for myself. I had come to the point where I seemingly could not go on. My religion did not meet my needs." His bed was too short, and the covering narrower than he could wrap himself in. "It seemed as though I could not continue to preach with this awful question of doubt on me, and I prayed and cried to the Lord. I was ignorant of my condition. I did not understand in reference to carnality and the provision of the atonement. I neither knew what was the matter with me nor what would help me. But in my ignorance the Lord helped me, drew me and impelled me, and as I cried to Him that night, He seemed to open heaven on me, and gave me as I believe, the baptism with the Holy Ghost, though I did not know what I needed or what I prayed for. It not only took away my tendency to worldliness, anger, and pride, but it also removed the doubt. For the first time, I apprehended that the conditions of doubt were moral instead of intellectual, and that doubt was a part of carnality that could only be removed as the other works of the flesh are removed."

We can see from these statements that Dr. Bresee (one of the outstanding leaders of the Church of the Nazarene) awoke to the fact that it was a carnal condition within which had been causing his trouble. When the cause was eliminated, the outward manifestations were gone.

This has been the testimony of the Spirit-filled since the day of Pentecost. Carnality is something more than a non-entity. Webster's Dictionary defines nonentity thus: "1. quality or state of not existing; non-existence; negation of being. 2. a thing . . . existing only in the imagination."

The late Rev. E. C. Chalfant, one of the outstanding District Leaders and organizers in the Church of the Nazarene, leaves us this testimony in his book, FORTY YEARS ON THE FIRING LINE: Beginning on page 12, he tells what led up to his conversion; then on page 15, he relates the experience: "In desperation I told the Lord that I wanted to be saved and that I was willing to go through with Him. My past life rose and passed before me like a panorama. I saw every wrongdoing of childhood; I saw the watermelon patch I had helped to ruin; I saw the old buggy that I helped to put on top of the blacksmith shop; I saw the difference I had had with a childhood friend. While I was promising God to take care of all these things, He came into my heart; my burden rolled away and all things had become new. I was a new creature in Christ Jesus. I went down praying but I came up shouting; I remember rising and shouting all over the house. I remember there was crying and shouting all over the house because a sinner had come home. May I say here, I have never gotten over it to this day." This was written in 1951, and the revival in which he was converted, born of

the Spirit of God, was held in 1892. Then, on page 19 of the same book, he leaves this testimony: "I began to engage in all kinds of Christian work. I remember during March in 1902 that I went to a rural community over in Rush County to do some Christian work. I had finished my classes at Huntington the first year, and had begun to do personal work in various meetings, not only in Rush County but also in Brookville and Liberty and Oak Forest, Indiana. This personal work was unconsciously leading me to the blessing. In May, 1902, I attended the great Cincinnati camp meeting. This was my first contact with what may be called the modern holiness movement. This was the greatest meeting I had attended up to that time. Professor McNeill led the singing and the glory fell on the people. The preachers were Seth Rees, Charles Stalker, and Andy Dalbo. During the Camp Meeting I remember Brother Andy Dalbo had me stand and testify. I did the best I could and told the people I was fully surrendered but I had not yet received the blessing. In the ensuing summer months, my father decided that he would help me get some more education. He wanted me to make some extra money to help in the expense that would be incurred, so he bought me a fine bunch of hogs. There were a number of fine shoats and one big four-hundred pound hog. I kept them in a clover patch, pumped the water for them to wallow in, and fed them yellow corn. One day I had pumped the water hole full and climbed

on the wagon bed to shovel the corn down to the ground. Then I began to call the hogs. As I called, the hogs came running down the distant hills for their breakfast. I climbed down from the wagon and stood at the edge of the mudhole. The small pigs were standing at the trough. The big four-hundred pounder was very slow about reporting for the morning meal. He came when I least expected him, and he pushed me into the mudhole. I climbed out of that mudhole and went at him with a fence rail and beat him half to death. Suddenly I realized what I was doing, and dropped the fence rail and said to myself, 'Isn't this becoming of me?' That was another reminder of a deep need in my heart. To punish me further, five of those pigs died a short while later."

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to be joyous, but grievous; Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:6 & 11). "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed" (Heb. 12:12, 13). What are five pigs when God was warning of the danger of the carnal nature? To paraphrase, He was only saying, "Son, you had better get concerned about this; it is dangerous. Press on and get sanctified."

Notice his testimony again: "Some time after that I was riding home one Saturday night. I had borrowed Memphis Joe's new rubber-tired buggy. As I drove around the turnpike that moonlit night, two young men in two buggies came racing toward me. One went to my right and the other to my left. The hub of the one going to my left collided with the outside rim of the rubber-tired buggy and pulled off the entire rim. His buggy tilted, and he fell to the ground. Before I knew what had happened, I had him lifted up and was shaking him as hard as I could. I held a closed fist before him, and if he had said a word he would have gotten a right punch. I felt something in me akin to the very pit of hell." As Dr. J. G. Morrison states, "Carnality. . . is the first-born and chief offspring of the devil." Carnality is in harmony with all the crimes in the catalog of crimes. Nothing but the restraining grace of God saved him from doing the young man violence. First it was the hog that received the beating, now his fellow man was in danger. He goes on to state: "I knew I needed something else and decided I was going to get desperate. . .

"The next morning I walked into the kitchen and Mother was preparing breakfast." But, instead of eating breakfast, he says, "I announced to my mother that I didn't want anything to eat. When she asked me what was the matter, I told her I was going down to the Old United Brethren Church, and that I intended to

stay there until God sanctified my soul. I walked down the old turnpike for about twenty rods to the church. It was about six-thirty in the morning when I arrived. I stayed all day and all night. I didn't eat, drink, or sleep, for my time was spent in seeking the blessing. I stayed the next day and the next night. On the third day about six o'clock in the evening, God opened all the windows of heaven and sent down glory and peace and joy and love; something hit me on the top of my head and went to the soles of my feet like an electrical thrill. I knew that the old man of sin was crucified, for I had the witness that I was sanctified wholly. I was completely dead to the world and was fully alive unto God. That was Sept. 15, 1902, and the blessing still holds today!" This book was printed in 1951.

According to these testimonies, the regenerated man of the nineteenth and twentieth centuries has had the same trouble with the carnal nature as did those of the first century. It is ever the same old story: "The carnal mind is not subject to the law of God; neither indeed can be." The statement of the first century is still the same today: "A double minded man is unstable in all his ways." Just as true as it is: "Jesus Christ the same yesterday, and today, and forever." The carnal nature is ever the same; enlightenment does not improve him; nothing but the cleansing blood, applied by the baptism with the Holy Ghost, will deliver from this seed of Satan's plant-

ing. The outstanding leaders of the holiness movement since the day of Pentecost have found that it has been a carnal condition of the heart, which has caused unstableness in the lives of those whose only purpose was to live right. They all with one voice testify that they have found that, when the old man was crucified, all the outward manifestations of anger, pride, doubt, and worldliness have disappeared, so that they could freely testify: "But now being made free from sin, and become servants to God," we have our "fruit unto holiness," and looking forward to "the end" which is "everlasting life." All praise to our blessed Redeemer Who "for this purpose was manifested that he might destroy the works of the devil." No longer is there a treacherous foe remaining in the heart of the sanctified, but there is a conscious abiding presence of the blessed Holy Ghost. Therefore he can testify as Peter did after Pentecost: "And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him."

Asbury Lowrey's statement should be repeated often: "What the church needs in regard to every great Gospel truth is doctrine supported by experience, and experience undergirded by doctrine. The end of all doctrine is experience. Particularly is this so of the minister who would proclaim the doctrine of entire sanctification. He must back up his dogmatic proclamation by an experimental knowledge that his own heart has been

sanctified wholly." Not only must he be able to have a clear testimony of the cleansing blood being applied to his heart; but he must be able to lead the fellow who is battling with carnality into the cleansing fountain, both with doctrinal statements, and his testimony of how the cleansing baptism delivered him from the unstable nature.

CHAPTER V

FINAL INSTRUCTIONS OF CHRIST TO THE APOSTLES

THE RESULTS OF THE BAPTISM WITH THE HOLY SPIRIT

Jesus was preparing His followers to represent Him, and carry on His work of evangelizing the world. Their schooling had been rugged, but thorough.

Some ask, "Did not Jesus deal with Peter after the resurrection and restore him over on the shore that day after the apostles had been fishing?" The Apostle John leaves us this record: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; Thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest

thou me? . . . And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Peter was fully convinced that the Lord knew his inner nature better than he; but, to the extent of his ability, he loved his Christ. Jesus had given this final examination to check his schooling, and it proved to all concerned that Peter had retained his position as leader of the apostles, and was ready to follow the Master as He led them on to Pentecost; that they might be qualified to fulfil the great Commission.

When Jesus appeared to them as recorded by St. Luke 24:36-51, they were ready to follow instructions as to their future. "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

1. They witnessed new enlightening as to the scriptures; now they took on new meaning.

2. They learned that the atonement was a necessity, the only remedy for sin: For "without the shedding of blood there is no remission" (Heb. 9:22). They understood for the first time the words of the Master when He told them "that he

must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

3. They learned that the grave had been defeated: Now Christ could testify, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." Thank God, the plan of redemption is complete.

4. The message of repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

5. They were His witnesses of these things.

6. Now the most important thing: "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

There was no questioning among the disciples now. They all recognized their need. Peter, no doubt, led the group. It would not be hard to imagine him saying, "Brethren, we will never be able to carry out the great task before us without the Comforter, the blessed Holy Ghost. I never realized the unstableness of my nature. Will I ever forget that night! Just to think, I vowed that I would die, but never deny." Then some of their number could have replied, "In one

dark night we were all offended because of our Lord. We must have a longer bed-- a covering sufficient, for a great task is before us. We will never leave the upper room until the Comforter comes. He is our only hope. Remember how He commanded us that we should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. We are to receive power after the Holy Ghost is come upon us; we are to represent Him 'in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' Brethren, He is our only hope."

2. "And when the day of Pentecost was fully come, they were all with one accord in one place." What does it mean? There was one accord, perfect unity, one mind. They all had seen their need. The awful spirit of unbelief which dominated their lives after they witnessed the scene at Calvary had awakened them. Christ had upbraided them for their unbelief! "O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and enter into his glory?" What had been their trouble? "Their eyes were holden that they should not know him." The shock of the events of the past few days had so blighted their hopes and expectations that they failed to recognize their Christ. But now all of them were fully conscious of their

need of the Comforter, the Promise of the Father. "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:2-4).

First, all were with one accord.

Second, suddenly He is come.

Third, they began to speak.

Praise God! They now had a full length bed. They had a covering that reached all around. They were sanctified wholly; spirit, soul and body. They were wholly Christ's. "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). The old man was crucified; the body of sin had been destroyed, that henceforth they should not serve sin (Rom. 6:6). "For he that is dead is freed from sin" (Rom. 6:7). They had dared to go the death route. Malachi had said, "And he shall sit as a refiner and purifier of silver. And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." John the Baptist said, "He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." The fire

had fallen; their vessels had been purged, the chaff burned up and the dross skimmed off, the inward foe eradicated. The Lord Whom they were seeking had "suddenly come to his temple, even the Messenger of the covenant, whom ye delight in."

They had received the experience concerning which Ezekiel had prophesied, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Just as they had received Christ Jesus their Lord, they had walked in Him; "rooted and built up in him and established in the faith," as they had been taught; "abounding therein with thanksgiving." They had followed the same instructions as were given by the Holy Spirit through St. Paul: "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; and in whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ; buried with him in baptism,

wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:6-12).

They had passed through God's operating room; their hearts had been cleansed from the inbeing or essence of sin. They had something more than just a mental assent to truth; they were filled with the Holy Spirit. They were then enjoying the experience of which the apostle wrote: "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Praise God, the tree had been made good. "A good tree cannot bring forth evil fruit." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." They were ready for the emergency. They had the message of full salvation for all nations and all people.

The stage was set. Representatives from the different nations were there. Jesus had told them that "repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." The message was given. Oh,

the wonder of it all! The people all heard in their own language. What were some of the results:

First, conviction.

Second, conversions.

Three thousand souls were ushered into the kingdom. The Holy Ghost revival was on. Peter said, "This is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh. And your sons and daughters shall prophesy." Yes! He has come for all nations and all people, for whosoever will "repent, and be baptized in the name of Jesus Christ for the remission of sins, shall receive the gift of the Holy Ghost." The promise is to all, "even as many as the Lord our God shall call."

3. Now, notice the difference in the lives of Peter and John. They were on a full length bed, wrapped in a covering as broad as the promises of God; the ones which said, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Christ had deeply impressed this truth upon them, that, as the Father had sent Him into the world, even so He

was sending His disciples into the world.

Peter and John went on duty in Acts 3:-

They "went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us, and he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God."

Notice the results: People were filled with wonder and amazement; they were seeing the mighty works of the Master enacted again before their eyes. Jesus had ascended back to the right hand of the Father, but His work was still going on. "And as they spake to the people, the priests, and the captains of the temple, and the Sadducees, came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead; and they laid hands on

them, and put them in hold unto the next day; for it was now eventide." The test was on.

Would the Anchor hold? Was the bed sufficient in length? Would their covering reach around? Jesus said, "A good tree cannot bring forth evil fruit." No excuses had to be made for Peter and John. They were sanctified, preserved, and kept by Power divine. "Great peace have they that love thy law, and nothing shall offend them." While the prince of this world was making his assault upon them, he had nothing inside their temple which would respond to him. "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?"

This is quite a contrast to the position Peter and John were in before Pentecost. Here they are the ones on trial; before there was only suspicion; now they are in custody, their lives at stake. Before, they were unstable, undependable, dominated by the spirit of fear; now, they are sanctified, free from sin, delivered from fear, their hearts filled with divine love. Note the response: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israël." Who is the spokesman? The blessed Holy Ghost. "For it is not ye that speak, but the Holy Ghost." Peter was furnishing the channel, but the Holy

Ghost was reigning supreme in his life. Thank God, He is sufficient for every emergency. Christ was within, reigning without a rival. "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. . . Now when they saw the boldness of Peter and John, they marvelled and they took knowledge of them, that they had been with Jesus."

Before Pentecost, these disciples were unstable, under pressure they failed to honor God in their testimony. What made such a marvelous change in their lives? The scripture had been fulfilled: "He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren . . . And again, Behold I and the children which God hath given me." This was the consummation of the prayer of Jesus: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: That the world may believe that thou hast sent me." The divine image was so stamped upon them that the Jewish leaders saw the

likeness of the One Whom they had crucified. This was as Ezekiel prophesied: "I will sanctify my great name, . . . and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Something within their lives now anchored them to that within the veil. Praise God! The anchor was holding. Jesus had promised that they should receive power after that the Holy Ghost was come upon them. ". . . It was impossible for God to lie," they have a "strong consolation." Love had been made perfect; they have boldness in the day of judgment (or decision) because as He is, so are they now. "There is no fear in love, perfect love casteth out fear." Thank God, deliverance was complete; the inward treacherous foe had been eradicated. "And beholding the man which had been healed standing with them they could say nothing against it."

"But when they commanded them" (Peter and John) "to go aside out of the council, they conferred among themselves, saying, What shall we do with these men, for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem and we cannot deny it." The evidence was clear and plain; there were no questions in their minds as to the result. They had crucified Christ, but now the work of the Master was going on. They saw the possibility of it spreading, getting away from their control. They were forced either to confess their sin or

completely stamp out this work. As to the reality of it, there was no question. "But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them and commanded them not to speak at all nor teach in the name of Jesus."

The holiness-fighting crowd has never changed in its efforts to silence the Spirit-filled. All of the Spirit-filled workers faced this subtle opposition from the old line churches near the close of the nineteenth century, as the great Wesleyan revival began to die out in the Methodist Church. This subtle attack has always been generated by those who have acquired more head knowledge than heart experience.

"Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." "So when they had further threatened them, they let them go."

How did they react to such treatment? "And being let go, they went to their own company." First, they were bound together. That was as Jesus prayed that it should be. "That they all may be one; as thou, Father, art in me, and I in thee. That they also may be one in us." They were bound together by cords of love. Second, they reported to the others. Third, they lifted their voices to

God with one accord, and said, "Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is." There was not a modernist, an atheist, nor an evolutionist in that group. God was their Father; Christ was their Mediator; the Holy Ghost was their Comforter. They called God to record, reviewed His Word, laid their case before Him, and made one request. They prayed that, with all boldness, they might push the battle and that the work should continue to advance His Name. They did not ask for a truce, or a place to retreat; but they were all waiting, ready for marching orders. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost. And they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." Theirs was not a social gospel, nor just a social entertaining program, but a dynamic transforming gospel that was strong and mighty in the tearing down of the strongholds of Satan. It is truly sad when the church of God, in order to draw men to His house, substitutes contests, socials, ball games, card parties, and entertainments for the blessed Holy Ghost. "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." "And believers were the more added to the Lord, multitudes both of men and women," and "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and

them which were vexed with unclean spirits; and they were healed every one." God was putting His seal upon His church, and the work was going forward, reaching other cities.

"Then the high priest rose up and all that were with him, (which is the sect of the Sadducees) and were filled with indignation" (jealousy and malice). The disciples were filled with the Holy Ghost, carrying on the work of God. The high priest, the head of the supposed church, was drunk on carnality, "And laid hands on the apostles, and put them in prison." But, thank God, there was a working power in their lives that nothing could stop. The angel of the Lord released them. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

When they were wanted the next day, they were on duty in the temple. Notice this sanctified crowd as they were again brought into custody before the high priest: "Did we not straitly command you that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

Paul, in his charge to Timothy, must have been imbued with this spirit when he said, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

Notice the response of the apostles: (Their bed was full length; their covering sufficient; they were preserved and blameless.) "Then Peter and the other disciples answered and said, We ought to obey God rather than men." This has always been the answer of the Spirit-filled to the dominating, carnal holiness-fighter, and always will be. It cost John the Baptist his head; it took Jesus to Calvary. The apostles died martyrs; the saints have suffered bloody persecutions; but the Church of Philadelphia (Brotherly Love) has kept her garments white. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him." They were true representatives of the Saviour; obedience brought this glorious experience, and obedience retained it. "When they heard that, they were cut to the heart, and took counsel to slay them." The word of God was proving "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It had truly pierced their hearts; but, instead of becoming a savour of life unto life, it was a savour of death unto death to them. They were ready to destroy the apostles, but Gamaliel defeated them in their

wicked plot. Instead of killing them, they beat them and commanded them not to speak in the Name of Jesus, and let them go. "And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name, and daily in the temple and in every house, they ceased not to teach and preach Jesus Christ." They could truly say with Paul, "If God be for us, who can be against us?" "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." All praise be to our God; they had found Him in His fulness.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." AMEN.

