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INDWELLING SIN **The Lawbreaker Exposed**

By Leo L. Lawrence

Printed Book: No Date -- No Copyright

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Digital Edition 02/09/98
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Romans 8:7 "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

According to this scripture, carnality is not only at enmity with God, but is enmity itself. It is the very essence of sin and rebellion against God. The implanting of carnality in the human heart was Satan's master stroke. There can be no loyalty to God in the fullest sense until this sinful nature is crucified and utterly destroyed.

It is this fallen nature which is always on the alert to undermine the laws of God and cause men to question the authority of the Word. Its supreme objective it to destroy these laws entirely.

The manual of the Church of the Nazarene has recognized the carnal nature as a soul inhabitation, indwelling sin, something which must be crucified, destroyed.

According to the Board of General Superintendents of the Church of the Nazarene, the Manual of the church is next to the Bible in authority. Therefore, it is the duty of all who identify themselves with the Church of the Nazarene to acquire a thorough knowledge of the Manual and to live in harmony with its doctrines, its rules of conduct, and its polity.

While the authorized leaders of our beloved Zion make no claim to divine inspiration for the Manual, they state that they do believe that its doctrinal statements, its rules of conduct, and its basic principles of government are a sacred heritage which we have received from our founders. Therefore we are bound by a deep sense of loyalty to God, to truth, and to our founders and leaders of the past to preserve this our heritage inviolate (not violated; unimpaired; unbroken; unprofaned), for ourselves and our posterity . . . Our general and special rules concisely and

clearly set forth the standards of conduct for our people. They need no additions or subtractions." (Manual, pp. 3,4).

Why is there a feeling that the Manual is outdated and needs revising to meet the demands of this generation, with its advanced educational opportunities, with some even contending that the Church of today is not swerving from the teaching of its founding fathers? If this assumption were true, there would be a universal endorsement of the general and special rules adopted by our founding fathers, since all who have been received into the membership of the church took a solemn vow that they would abide "in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith." None would be desirous of changing any agreed statement of belief with which they were in full sympathy and conformity; for, according to the manual, "The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrine and polity of said Church" (page 33). The wise man said, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed . . . Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccles. 3:4,6).

The fact that newsboys are called upon to deliver the Sunday papers to people who have taken a solemn vow that they would not be guilty of "profanity of the Lord's day, either by unnecessary labor, or business, or by the patronizing or reading of the secular papers, or by holiday diversions" is another witness that the Lawbreaker is still alive and clamoring, as some are expressing, that this law be changed.

In the Sept. 5, 1923, issue of the Herald of Holiness this question appeared: "Are loyal Nazarenes supposed to patronize or read Sunday papers?" Dr. J. B. Chapman answered: "They are not. The Sunday newspaper is a great curse to the country . . . Any person that professes religion -- nay, one that belongs to even a formal church ought to be ashamed to be caught dead or alive with a Sunday newspaper in his possession." Dr. Chapman recognized the fact that the law of perfect love, when accepted, brings one into a right relationship with God, and His holy law. This is affirmed by John the beloved, who said, "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3); that is, it is not grievous to those who are delivered from the Law-breaker. The Lord clearly connected observance of the law of His Sabbath with the pure in heart when He said to Moses, "Verily my Sabbath ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exod. 31:13).

Satan's attack upon Eve in the Garden of Eden did not appear to her to be the elimination of God's laws, but only a new interpretation of them; but by accepting this false assertion she opened the door of her heart, thus allowing Satan to plant the seed of sin inside her temple. When this seed of Satan's planting is not eradicated from the lives of men, it causes those who possess it to use the same tactics as its satanic progenitor in raising questions in the minds of Bible students as to the authority of the words spoken by the prophets and apostles; causing them to believe that many times these writers were prejudices in their actions and teachings. The unsuspecting Bible students fail to realize that these are the same tactics used by Satan in deceiving the mother of the human family. However, there is a place of protection: "If any man will do his will, he shall know of the

doctrine, whether it be of God" (John 7:17). One must realize "that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man but the holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20, 21); and that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

There have been some who have been so bold as to brand St. Paul as a fanatic and state that he brought persecution upon himself and the church by his failure to use wisdom many times. These Higher Critics say that "He did not use wisdom when he went back into Damascus, and then when he went back to Jerusalem"; these blind teachers try to justify their assumption by wresting the scriptures, and thus deceiving their victims by quoting such scriptures as Acts 9:28 to 31: "he was coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied." They fail to explain that it was the conversion of Paul that broke the opposition, and brought rest to the churches. Then they carry their false premise further, declaring that he could have been freed even after he was arrested at Jerusalem had he not failed to use wisdom in appealed to Caesar (Acts 26;31, 32). They say "poor old Paul got himself into trouble and lost his head at Rome because he was fanatical."

It would be well to notice these false assumptions, and see whom they are directed against:

1st. It was the Lord Himself Who arrested Saul on the road to Damascus, and completely changed his course of action; the Lord directed him from this roadside experience to Damascus to the house of Judas who lived on a "street called Straight"; there he remained, fasting and praying, until the Lord gave further instructions.

2nd. The Lord appeared to Ananias, and, after he had fully satisfied this disciple's mind as to His purpose for Saul, "the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake" (Acts 9: 10-16).

3rd. Notice Paul's report to the churches before he went to Jerusalem where he was arrested and started his journey to Rome and his execution at the hands of Nero: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befall me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go not bound in spirit unto Jerusalem, not knowing the things which shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the

kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20: 18-27). Then as he stopped on his journey to Jerusalem for a season in Caesarea with "Philip the evangelist, which was one of the seven; and abode with him," while he tarred "there came a certain prophet, named Agabus" who "took Paul's girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man the oweth this girdle, and shall deliver him into the hands of the Gentiles."

This church, in their human weakness, would have turned Paul from the course in which God was definitely leading him, for the record continues, "When we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not persuaded, we ceased, saying, The will of the Lord be done" (Acts 21: 8-14). There was not a Higher Critic among this group. Notice after Paul's arrest in Jerusalem: "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11); not a rebuke from Christ, the captain of his salvation, but comforting consolation. The Lord not only had captured Paul, but He had him where He could use him to the greatest advantage in spreading the glorious gospel of His kingdom.

Notice St. Paul as he gave his testimony before King Agrippa, the man who said, "This man doeth nothing worthy of death or of bonds; then said "unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar" (Acts 26: 31,32): "Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And . . . I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest me: . . . And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Deliver thee from the people, and from the Gentiles unto whom I now send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts 26: 12-24).

It is evident that it was in the plan of God that Paul was arrested at Jerusalem and turned over to the Gentiles, for the Lord accompanied him on this journey to Rome. Hear St. Paul's testimony in the midst of the storm at sea: "For there stood by me this night the angel of the God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." The Lord not only revealed to Paul the outline of

his journey, but also planned for him three months of missionary activity among a barbarous people on the island of Melita. Being a Roman prisoner in no way changed the plan of God for his missionary activity among these people. He was received by "the chief man of the island, whose name was Publius," in whose quarters he began his ministry of healing and salvation. To this center "others also, which had diseases in the island, came, and were healed." This campaign not only was in the plan of God to plant the gospel in a new field, but it proved to be a refueling station on their journey to Rome. The Biblical record declares: "And when we departed, they laded us with such things as were necessary. . . . And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him . . . And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28, vs. 10,16, 30).

God was able to plant His man, who was wholly surrendered to His will, in the heart of the capital of the Gentile world. Again it is the Lawbreaker which has blinded the eyes of the understanding of men to the message of the Bible. St. Paul's last testimony, from the dungeon in Rome, clearly revealed the fact that he closed life's race in the center of the will of God for his life: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).

The problem of the present day church is the same as was faced by our founding fathers. "The question is often asked, 'How can we hold the young people?' That answer is simple. It can be done in only one way, namely, to get them filled with the Holy Ghost so that their heart will be perfectly satisfied. We take the position that any young man or young woman can be so completely satisfied by the presence of God, by the Bridegroom of the soul, that the inducements and temptations and allurements of this world can have little influence over the mind, the heart or the life. The Church cannot meet the competition of the world by resorting to the same thing the world uses to keep its devotees in submission to sin and its pleasures. The church cannot hope to win by bringing into her own life the movie, the dance, the pool hall, the billiard room. She must meet the competition of the world solely on the ground of the fullness of the Holy Spirit satisfying the human heart so that one is so contented and satisfied that he does not have to resort to the world's garbage cans for food" (from Sanctification by Dr. R. T. Williams). Dr. P. F. Bresee said, "We are to be so dead to this world that its allurements will have no more charm for us than the offal of a scavenger's wagon" (from Sayings Of Our Founder).

In the Aug. 5, 1935, issue of the Herald of Holiness, Dr. Chapman was asked. "Is the patronage of the league games of baseball and football, and attendance on horse races consistent with the adopted rules of the Church of the Nazarene? What should be the attitude of our ministers toward these institutions?" His answer is simple and plain: "Passing over all that might be said for and against the institutions in question, considered just as games and events, no one can deny that these are the occasion for the most gigantic schemes of gambling and revelry that take place on the American continent. And there is no way to consider the institutions without taking their concomitants into the court. Therefore there is no question about the demoralization effects of these

things, and there is no question, therefore, that they are taboo to the Christian even as the old games at Rome were taboo to the early Christians. And our ministers should stand against them consistently and uncompromisingly."

Dr. Hugh C. Benner, in his article in the Herald of Holiness of Sept. 24, 1930, p. 11, concerning legitimate church activities, has this to say of some which are not legitimate: "In recent years there has been a wide experimentation regarding athletic programs in the Church. Large numbers of Churches have provided gymnasiums, swimming pools, tennis courts, and other athletic equipment for their young people, arguing that by these means they could be attracted to the church and induced to become active in its spiritual work. The folly of this notion is evident everywhere. Those who are attracted by the athletic program come to think of the church as a sport center, and surely such an attitude cannot be conducive to serious spiritual endeavor . . . We do contend strongly that from both a spiritual and logical standpoint athletic programs have no legitimate place in the activities of the church . . . While we may sympathize with the members of many unspiritual, formal churches, who find their church relation a burden, and while we admit that they may need amusement to compensate for the lack of a worthy spiritual program, it is certain that the attempt to make of the church of Jesus Christ a recreation center or substitute for the theater is an inherently carnal procedure and is properly foredoomed to failure . . . Finally, it is folly to argue that there is any essential relation between merely amusing or entertaining people, and the serious business of helping to redeem a lost race. The spread of the gospel of Jesus Christ is the fundamental and complete mission of the church."

Dr. J. B. Chapman has stated that "there is no question about the demoralizing effect of league games of baseball and football; . . . therefore they are taboo to the Christian . . . and our ministers should stand against them consistently and uncompromisingly." Either the church leader was drastically wrong in his position and ministers who have been influenced by his teaching have been misled, or the present church has been too lenient with the Lawbreaker. Dr. Hugh C. Benner has stated that from both a spiritual and logical standpoint athletic programs have no legitimate place in the activities of the Church . . . and that the attempt to make of the Church of Jesus Christ a recreational center or a substitute for the theater is an inherently carnal procedure and is properly foredoomed to failure." In spite of these clear statements, the Lawbreaker has been able to parade in some places as prominently as the "champion out of the camp of Philistines, named Goliath, of Gath, whose height was six cubits and a span" (I Sam. 17:4). A news reporter from a secular paper has been able to look in upon one of our churches and say, "A quick glance at the facilities of () explains its attraction for young people. There is a large gymnasium, open daily for basketball, wrestling and other indoor sports . . . A crowded trophy case outside the gym testifies to the excellence of the program" (from Oklahoma City Times, Jan. 9, 1954, col. 4, 5).

When an "extensive athletic program" becomes the attraction of any church building, this is evidence that the Lawbreaker has been given a free hand, and has become the dominating power in that building. Jesus the Son of the living God, said, "My house shall be called of all nations the house of prayer" (Mark 11:17). In harmony with this scripture, the Church of the Nazarene has thus expressed herself in regard to the use of the church buildings: "This General Assembly goes on record as being opposed to the use of any part of our Church buildings for recreational and entertainment purposes" (adopted by General Assembly 1940): (from the Manual, page 319. Paragraph 590). The Lawbreaker has defiled these laws adopted by the Church, "because the

carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

When the Lawbreaker is retained, and allowed to defy the law of God and His Church, the results are always the same as the Lord told His people in Jeremiah 2:13: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." This is a picture of what happened when Jeroboam took away ten tribes of Israel, and "built Shechem in mount Ephraim, and dwelt therein; . . . And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go do sacrifice in this house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord. . . . Whereupon the king took counsel, and make two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:25-28).

Under the pressure of the Lawbreaker "Ephraim . . . mixed himself among the people; Ephraim is a cake not turned. Ephraim is oppressed and broken in judgment because he willingly walked after the commandment" (of Jeroboam in the worship of the golden calves) (Hosea 7:8 and 5:11). As a result, "The children of Ephraim being armed, and carrying bows, turned back in the day of battle: (for) They kept not the covenant of God, and refused to walk in his law" (Psa. 78:9, 10). The Psalmist could say, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter than honey and the honeycomb. In keeping of them is great reward" (Ps. 19:7-11).

When the Church can no longer say this, substitutes must be made; then the Church will insert such advertisements as found in the Oklahoma City Times, January 9, 1954, p. 4, col. 7,8: "Hear _____, O. U. Football Star at _____ Sunday, 9:40 A. M." Dr. P. F. Bresee said, "The Christianity which has been popular and eulogized in this world has been semi -- or even anti-Christian" (from Saying Of Our Founder). The Holy Spirit inspired Amos to ask, "Can two walk together except they be agreed?" Jesus, the living Word, answered this question: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). St. Paul was conscious of this truth when he wrote to the churches of Galatia: "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man" (Gal. 1:8-11).

The Lawbreaker would exalt the athlete program, with the athlete as the drawing card, to the exclusion of the gospel in his advertising. Dr. P. F. Bresee, the founder of the Church of the Nazarene, warned of this subtle attack of the Lawbreaker: "The devil today is waging, through the power of worldliness, warfare against Christianity. He is saying today something as he said to Eve at the beginning, 'This beautiful to look upon, cultivate the artistic, seek beauty, gaze upon it. Build fine churches, let the soul be lifted up by the great in architecture, especially cultivate art in song.

Get the finest singers. People will come to hear the singing and may get something from the preaching.' If it depends upon singing and may get something from the preaching.' If it depends upon singing to draw the people, I'll have none whatever. If carefulness of thoughts or speech is the thing sought, I'll speak in the most commonplace jargon. Let all this and every other thing die. There is but One Whom I would make known and the Holy Ghost knows how to reveal Him" (from Sayings Of Our Founder, p. 52).

Church history repeats itself over and over again. With every great spiritual awakening, succeeding generations, as they begin to lose the spiritual life and fervor, begin to substitute; the human takes the spotlight to the sacrifice of the Divine Presence. The Bible gives to us the record of the last General Assembly held for Israel with Joshua presiding as their General Superintendent; in the minute of this Assembly we find some of the charges which this faithful General gave to the Church:

"Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; That ye come not among these nations, that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them: But cleave unto the Lord your God, as ye have done this day. . . One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you: Know for a certainty that the Lord your God will no more drive any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come unto you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you. And Joshua gathered all the tribes of Israel to Shechem, and called for all the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before the Lord."

Then he reviewed their history from the time that God appeared unto Abraham down to that present time, then he gave them his final charge:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood. or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house

of bondage, and which did those great signs in our sight, and preserved us in the way wherein we went, and among all the people through whom we passed; And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord: for he is our God. And Joshua said unto the people, Ye cannot serve the Lord: for he is an Holy God; he is a jealous God; He will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses" (Joshua 23:6 to 24:22).

Notice the sequel to this story: "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel" (Judg. 2:7). Then "They returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it or not" (Judg. 2:19-22).

It is ever the same old story when the Lawbreaker is not destroyed -- he carries on the work of destruction in the Church; but, always, in every case, his ultimate objective is to destroy the Church of the living God. The closing chapter of Israel's history under the last reigning king of the Old Testament should be a warning for any church or people: "So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, which is the nineteenth year of the king Nebuchadnezzar king of Babylon unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire . . . And brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away."

It is evident that when Satan sowed the seed of sin in the human heart he "insured the perpetuation of sin. By this means, he pledged the sinfulness of even godly parent's offspring. He defiled the race to be . . . 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*, by Dr. J. G. Morrison, D. D., p. 24, 26).

The Lawbreaker must be dealt with in every organism of the Church of Jesus Christ, until he is eliminated, and utterly destroyed, or else he will deaden the activities of, and finally destroy, that organism in which he is allowed to remain. This has been true throughout the history of the Church. One has only to study the history of Israel: it is clearly revealed in the record of Saul, their first king. He was instructed by God's prophet, Samuel, with "Thus saith the Lord of hosts, I

remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not." King Saul did not obey the voice of the Lord, but "spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly." Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king; for he hath turned back from following me, and hath not performed my commandments . . . And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifice, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry . . . The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" (I Sam. 15:2, 3, 9, 11, 22, 23, and 16:14).

The prophet Samuel realized that Saul was on the downward trail, which would end in witchcraft and idolatry. Notice the sequel to the story: a few years later Saul needed help from the living God, so he tried to pray. Hear his plaintive cry before he plunged to the depths of the choice which he had made when he rebelled against God. "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets . . . And Saul disguised himself," and went to the witch of Endor, and it was in her home that he held his last communion service in this world; "and the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: And she brought it before Saul, and before his servants; and they did eat. Then they rose up and went away that night" (I Sam. 28;24, 25): Saul was facing the blackness of a never-ending night without God; he was facing the vengeance of the Lawbreaker, without any help or mercy from the One Whom he had rejected.

The Lawbreaker (the Amalekite) brought the final report of Saul's hopeless struggle; in II Samuel, the 1st chapter, the record tells us that a young man returned to David in Ziklag, "And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many people are dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him, he saw me, and called unto me. And I answered, Here am I, And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown, that was upon his head, and the bracelet that was upon his arm, and have brought them hither unto my lord."

The king who rebelled against God, compromised with sin, and, spared the Amalekite, faced this foe again at the close of life's race when "anguish" had "come upon him:" the Amalekite slew him and took the crown from his head, and the bracelet from his arm, and brought them hither unto my lord, (this Amalekite would have been glad to serve David as he had served Saul) . . . and David said unto the young man . . . Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and fall upon him, and he smote him that he died." This was a fulfilling of God's sentence as passed upon

the lawbreaker; the prophet Samuel made it clear that he was to be utterly destroyed when he "hewed Agag in pieces before the Lord in Gilgal" (I Sam. 15:33).

Thank God! there is still enough health in the Christian church to meet the challenge of this age if she will hear the call of her Captain: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will heal their land" (II Chron. 7:14). The church of Jesus Christ is the greatest moving force among nations, and nothing can retard her progress, if she will dare to pull back to her Pentecostal purity, and power, this can be accomplished only by eradicating the Lawbreaker. Christ as Head of His Church said, "The gates of hell shall not prevail against it" (Matt. 16:18). St. Paul, the apostle to the Gentiles, while facing a pagan world, said, "I can do all things through Christ which strenghteneth me" (Phil. 4:13).

"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him" (Isa. 59:19). The Holy Spirit is the One Who has always been responsible for the standard of the Christian church, and has encouraged its membership to renounce "the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of the God" (II Cor. 4:2). When one is born into the family of God, and begins to "walk in the Spirit," he ceases to "fulfill the lust of the flesh;" but the war is now being waged for mastery of the life. St. Paul said in Gal. 5:17 "the flesh lusteth the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

It is the will of man which aligns itself with one of these contending forces, thus deciding the issue as to which is eliminating from the temple. If the will unites with the leadership of the Spirit, the Lawbreaker can be eradicated, crucified, until one can testify with those who have said, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom 6:22); but if his will unites with the flesh (the Lawbreaker) he will draw the wages of sin which is death, according to Romans 6:23.

"The natural (carnal) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned;" therefore carnal men see no danger when the standard in the Church begins to be lowered. Jesus warned "walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." The objective of the Lawbreaker is to blind the eyes of the Church.

Many in places of responsibility and leadership in the Church of today see no danger in the Church's trend toward worldliness, such as is evidenced by embracing the sports program of the world. This sports program is dominated by a spirit, which demands of its adherents that they indulge in rouge, lipstick, jewelry, bobbed hair, and immodesty of dress and behavior, all of which tend to lead away from God and back to the pit from whence they were digged. They see no danger because to them the gospel is hid; as St. Paul states: "If our gospel be hid, it is hid to them that are lost: In whom the god of this world (the father of the Lawbreaker) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Their attitude toward gospel truth is described in these words of the Master, "This is condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved."

Dr. J. B. Chapman was president of the Western Council of the Holiness Church of Christ at the time of the union of that body with the Pentecostal Church of Nazarene in 1908; from that time until the time of his homegoing in 1947 he was recognized as one among the most able interpreters of the rules of the Church of the Nazarene. While serving as editor of the Herald of Holiness, he was asked:

"Do you think it is becoming to our religion, or that it sets the proper example before those who uphold the modern styles for our societies and Gospel teams to have young people to take an active part who persists in wearing their hair bobbed?" His answer is clear to any spiritual minded person: "No, and it is hard for me to believe that young People's Societies and Gospel Teams that permit such things, or that even have much trouble preventing such things, are keeping the spiritual thermometer up to a very high point" (from the Herald of Holiness, July 7, 1926, p. 12).

According to this statement the spiritual thermometer is very low in many places today. This is another revelation that the Lawbreaker is alive and active in Church. Dr. Chapman wrote in another place:

"One cannot very well feel that he is in an old-time holiness Church when he sees a worldly, gum chewing young woman operating the piano and jewelry bedecked bobbed haired girls taking a leading part in the singing and other performances in the church building. Let our pastors preach and our people practice the General Rules of the Church of the Nazarene and may God save us from the fate that has overtaken many such movements as have gone before us and which wrecked on the reefs of conformity to the world" (from the Herald of Holiness, June 10, 1925).

Many present day Nazarenes who would respect the teachings of those who laid the foundation and drafted the laws, which have given protection and guidance for the Church, in regard to modest apparel, seemingly are about as popular in some sections of the Church today as Micaiah the son of Imlah (I Kings 22:8); and seemingly there are some who would usurp authority and use precautionary measures to keep them from preaching or giving their testimony too freely in some sections today. This at least indicates there is danger of a trend which, if not checked, would "Remove the ancient landmark, which (our) fathers have set" (Prov. 22:28).

Dr. J. B. Chapman wrote, "It is a great shame that people who profess holiness cannot be distinguished from the world so far as appearances are concerned. It does not seem that it should be necessary to legislate for holiness people on the matter of rings, beads, lavaliers, ear rings, feathers, and such like. These articles are so commonly identified with the world that it just seems like a person who has been baptized with the Holy Spirit would look upon them as 'garments spotted by the flesh'" (from the Herald of Holiness, Nov. 14, 1923, p. 2).

The problem of the Church of today is not new; it is the same as faced by Dr. P. F. Bresee: "Instead of the helmet of salvation, we have wreathed our head with the bay tree leaves of human culture; instead of the breastplate of righteousness, we have the popular standing with dominant forces; instead of girding our loins with the eternal truth of God, we are tied up with the cotton thread of higher criticism; instead of the shield of faith, we gaze to discern the tide of public opinion; instead of our feet being shod with the power of God like a burning brass in a furnace, we have the shoes of human endeavor; instead of the Spirit -- the Word of God -- flashing with the fire of the Holy Ghost, we lift the tinsel blade of human philosophy; instead of praying with all prayer and thus, by way of the Throne, throwing great shells into the enemy's camp sending consternation and rout, we are rolling balls in the alleys of worldly ambition and gain. . . . Education and art and philosophy are come to be regarded as the fundamental facts of Christian civilization. The great effort of leading churches in entering upon the 20th Century is to have for equipment the monied endowments for these things. The effort for souls is an after thought.

"I would strike at the center of the whole business. What the Church needs more than anything else -- its all embracing need -- is 'the promise of the father' -- the baptism with the Holy Ghost. I bring it nearer home. Whatever other churches, be it great or small, may need or ask, the one thing for us -- far above all policy, all needs, is everyone of us obey the definite, unequivocal command of Jesus to tarry at Jerusalem till the promise of the Father is secured."

As stated by our founder, Dr. P. F. Bresee, the baptism with the Holy Ghost is the only cure for what Dr. H. Orton Wiley describes as "Clap Trap Methods." By claptrap methods we refer to artificial means used to stimulate interest in a subject, but which instead detracts from it by absorbing interest in the methods themselves.

"Claptrap methods of raising money have been the bane of the Church. Festivals, bazaars, entertainments, suppers, rummage sales -- The evil of all these is to be found in the fact that they divert the interest from the main purpose to that of mere pleasure or entertainment, against all such the Church should rightly protest.

"The church should also take a firm stand against another type of claptrap method which will always prove disappointing to the spiritual interests. We refer to the attempt to increase attendance or interest in spiritual things by employing contests, pageants, church athletic entertainments or like external methods. To attempt to do so is foreign to the spirit of Christian" (from Herald of Holiness, July, 9, 1930, p. 3).

It is plain to see from these statements from Dr. Wiley that when these things are prevalent in the church the Lawbreaker has not been eradicated.

Today, those who are clamoring for a new interpretation of the rules of the Church are also the ones who are striking at the very heart of our doctrine. Carnality is no longer interpreted by them as indwelling sin. They see it only as "a perversion of the will, a pollution of the affections and a darkness upon spiritual understanding." They have utterly failed to see the intruder -- the Old Man -- which is causing all this trouble in the life. Therefore they see no necessity of the death struggle with the carnal nature and of the eradication of this inward foe which they refuse to identify.

If Satan is allowed to propagate this heresy in the ranks of the Church, he will succeed eliminating from the Church such testimony as given by St. Paul: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

Why do people, even inside the Church, oppose clear Bible truths? Dr. J. B. Chapman has given the answer: "The carnal, fallen nature in man is characterized by an evil heart of unbelief, and men more easily believe what they want to believe than that which is contrary to their belief and practice" (from the herald of Holiness, May 26, 1926, p. 12).

Praise God! The Lawbreaker can be crucified, eliminated from within. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is witness to us. For after that he has 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." (Heb. 10:14-16).

All praise be to our blessed Redeemer! When one truly comes in by the Door -- Christ -- then presses on into the fullness of the blessing of entire sanctification, it is the delight of the heart to abide in hearty fellowship with the Church, not inveighing against its doctrines and usages, because his heart is full sympathy and conformity with the founding fathers of our beloved Zion.
AMEN,

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THE END