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BEFORE AND AFTER PENTECOST
By Leo L. Lawrence

Printed Book: No Date -- No Copyright

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TITLE CHANGED

The full title of the booklet in its printed form is "The Christian Experience Before and After Pentecost." For the sake of brevity, I have used only the last part of that title for the title to this digital edition. -- DVM

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Digital Edition 05/20/98
By Holiness Data Ministry

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INTRODUCTION

In presenting this little book to the Church Rev. Leo L. Lawrence has done the youth of our Church a singular service. Bro. Lawrence takes up the theme of Scriptural Holiness from both a negative and a positive viewpoint, and then carries his theme through the book in an admirable fashion that is understandable to all.

I have read the book through more than once, in fact I have read it through several times, and found it interesting, profitable, and enlightening. This is especially true with regard to the sections dealing with the approach to the cross, the cross, and Pentecost following. In fact some truths are emphasized in those areas that I have already found it profitable to refer to in class instruction, and shall continue to do so in future.

I, therefore, most heartily and sincerely recommend it to all who are interested in the very core or crux of Pentecost, and apostolic experience and preaching.

W. N. King

Professor of Religion
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PREFACE

The author has given a clear, definite, Biblical description of the unsanctified man describing his short comings. The contrast he draws of a Christian before and after he is purged and empowered by the Holy Spirit are true to experience.

Any truth seeker, distressed by the presence of carnality will find help in this book. Peter was changed. You, too, can be different. God's sanctifying grace is sufficient to forgive sins and to purge sin out of the soul.

I heartily commend the book to all who would be free from sin both committed and inherited.

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INSUFFICIENT AND SUFFICIENT SALVATION

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"

I Thes. 5:23, 24 "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."

Many good people have the idea that because we preach Sanctification as a second definite experience that we do away with, or belittle, the work of Regeneration but there is nothing farther from the truth. We place the work of Regeneration in its proper place, and put special emphasis upon it as the only approach to Holiness. No one but the truly born again child of God has power to make the full and complete consecration necessary to be Sanctified wholly. God has always had a plan of salvation. It has never been changed or altered. Now there are steps in that plan.

John the Baptist was a forerunner of Jesus, or one to prepare the way. Malachi 3:1 "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." We notice the mission of the messenger was to prepare the way. A preparation must be made. We notice in Luke 3:3-6 the message of this

messenger: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins: As it is written of 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 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." Repentance as John preached it, revolutionized his converts, until everyone could see the change.

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 (John 10:9) he comes in through a workshop where the life is completely changed. It will be as natural for good works to follow as to breathe God's air.

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." Any soul that comes through this door has had a wonderful taste of God's gracious love. When the burden of sin is lifted and condemnation rolls off the soul, then new life is imparted. Now the only natural thing for a soul thus changed would be to desire to know more of God and the wonderful Saviour who has so graciously lifted his feet out of the cesspools of sin and placed them upon a sure foundation. However, it is never very long after the born-again child, who has found the new life, ("born, not of blood, nor of the will of flesh, nor of the will of man, but of God." St. John 1:13) 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. What is the trouble? Is there no remedy? .

Paul says in Gal. 5:17, "For the flesh lusteth against 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." An inward force, or power, keeping the individual from reaching his objective for God. The bed is too short and the covering too narrow. There is something in the life that he is not responsible for having. Paul states again in Romans 7:9, "For I was alive without the law once; but when the commandment came, sin revived, and I died." Every living human that has passed on to the years of accountability can make this same statement as the Apostle has; for according to Rom. 4:15, "Where no law is, there is no transgression." Everyone born into the world is alive without law until he reaches the place of responsibility. Should he die before he reaches this place of responsibility in life, the atonement would take care of him. But when the commandment came, sin revived. There was something inside that revolted against law, bringing the soul under the penalty of a broken law or with the sentence of death upon him. Ezek. 18:20 "The soul that sinneth it shall die." This is a sad plight of the human family as they come into life. Ps. 51:5 "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Also in Rom. 5:12 "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." The principle of sin is in the heart; naturally it leads all into sin. But thank God for a

Saviour: ". . . Jesus for He shall save His people from their sins." Matt. 1:21 The regenerated soul has been saved from every outward transgression, and he is . . . "Converted, and become as little children." Matt. 18:3. He is as innocent in the sight of God as the babe in the mother's arms.

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. Paul, in Romans 7:12-14, brings out the attributes of the law: holy, just, good, and spiritual; then in the 16th verse he consents unto the law that it is good. There is nothing wrong with God's program, but there is something wrong with the regenerated man. 18th verse, "For I know that in me, that is, in my flesh dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not." The struggle for supremacy is now on. Rom. 7:19-23 "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." Paul is placing responsibility where it belongs; he is definitely drawing a line between the carnal overthrow and a willful transgression, showing that where there is no will to do wrong, the individual is not responsible until he becomes conscious of his attitude. Only when his will is involved is he responsible. If the principle of sin in the heart develops any outcroppings in the life, and the individual becomes conscious of this, then he becomes immediately responsible to make amends. If he does not, he then will become as guilty before God as if it were done with premeditation and intention. Paul warns us to be on the alert as to this very danger.

Heb.12:15, "Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you and thereby many be defiled. James is dealing with actual, or willful, transgressions in James 1:14,15: "But every man is tempted, when he is drawn away of his own lust, (desire,) and enticed. Then when lust hath conceived it bringeth forth sin." There has to be a conception of the desire and will. In James' case "and sin when it is finished, bringeth forth death." A complete separation from God is the result. They become dead in trespasses and sin.

But Paul is dealing altogether with a different thought, showing up an inward foe. Rom. 7:21-23 "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 right down to the seat of the trouble. He found two forces working, each striving for mastery. Gal. 5:16 "I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh." In other words, Paul is saying to the regenerated soul: "Keep prayed up, blessed up, and walk in the light. Always be on the alert, and the old man will not get the upper hand of you." Gen. 4:7 says, ". . . but thou shalt rule over him." It is sad to say, but, in the face of all the Bible warnings, many times the regenerated soul that loves God meets the unexpected test and finds the bed too short and the covering too narrow for the emergency. I heard one evangelist say that when he was saved the old man was knocked out, and before the old man had time to come to, the evangelist went ahead and was sanctified; so the evangelist never had any trouble with the old man after conversion. However, I remember a number of places where this same man had trouble over his offerings. The old man was still very much alive when it came to finance. Jer 17:9 "The heart is deceitful above all things and desperately wicked." The carnal heart is a deceitful heart. It takes a divine revelation to expose it. According to the teachings of Jesus, James and John did not realize it was carnality that caused them to want to call fire from heaven and destroy a city. (Luke 9:54,55.) In Luke 9:46 "Then there arose a reasoning among them, which of them should be greatest." We

notice then in Mark 9:33,34 that Jesus came in on the conversation: "What was it that ye disputed among yourselves by the way? But they held their peace." What was the trouble with them? They were ashamed of their conversation. The old man had been on parade.

But one would say, "Were they backslidden?" No! The Master Teacher was leading them. James and John had just shown a destructive spirit, but Jesus rebuked them. (The wrong attitude toward any rebuke of Jesus will lead to backsliding.) We find no place where He called them "backsliders." They did not despise "the chastening of the Lord, nor faint" when they were rebuked of Him. Heb.12:5. He recognized it as an uncontrollable spirit that was causing their trouble -- the old man, the carnal nature. It is "enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. It is a rebel and law breaker. James 1:8 "A double-minded man is unstable in all his ways." It is an awful picture to paint of the regenerated soul -- undependable. James had sat at the feet of Jesus -- the greatest Theologian this world has ever known, the One who said, "I the Lord search the heart, I try the reins." Jer. 17:10. The Lord looks right down into the depths of the soul.

James had been in college several years with Jesus as the great head of the school. The man with the twofold nature was unstable, undependable in all his ways. His bed was too short, his covering too narrow. James surely must have had a background for such a statement. Let us take a look over the road he had traveled.

We go back in our journey to the scene near the coasts of Caesarea Phillippi where Jesus asked His disciples, "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, That 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. 16:15-19. Oh what a day in the lives of the disciples! The revelation had come from God the Father Jesus is the Christ the Son of the living God. They had experienced the new birth. "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." St. John 1:13. They had the witness of the Spirit, for Paul says in I Cor. 12:3 "No man can say that Jesus is the Lord, but by the Holy Ghost." The revelation had come; they had the promise of the keys of the kingdom of heaven.

"Freely ye have received, freely give." Matt. 10:8. Now notice the reaction of the chief of the apostles as Jesus tried to unfold the deeper truths of the Atonement. Matt. 16:21-23 -- "From that time forth" -- as soon as they were established in their regenerated experience (Jesus is their Christ) -- "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." (What is at stake now? John 12:27 "Now is My soul troubled; and what shall I say? Father save me from this hour; but for this cause came I unto this hour." Again in Matt. 26:39 "O My Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.") The whole plan of redemption is at stake. Satan would draw upon his resources and use the chief spokesman of the Apostles to discourage Christ in His purpose; but Jesus recognized the voice. "He turned, and said unto Peter, Get thee behind Me Satan: thou art an offense unto Me; for

thou savourest not the things that be of God, but those that be of men." While Jesus rebuked the voice. He softened it by saying 'thou savourest not the things that be of God, but those that be of men.' Peter had the deceitful, treacherous heart and was not yet conscious of it. He had something within his temple Satan could use -- a traitor within. Jesus could say, "The Prince of this world cometh, and hath nothing in me." John 14:30. But Peter could not yet make this testimony; there was something within that was unstable. Jesus, the great teacher, recognized this. We, His followers, should also be able to understand, so as to be able to help to lead souls on to Christian Perfection.

Now, we want to notice the condition of the Apostles just before the dark hours of Gethsemane (before Caiaphas, then Pilate, then on to Golgotha.) In John 14:15-18 Jesus promised them 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, something 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. In John 17:6 Jesus prayed that prayer: "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." Verse 9 "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, who 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. John 17:12,13 "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 come I to Thee. That they might have My joy fulfilled in themselves." John 17:14,15. "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 the prayer? While Jesus was with them He had kept them; now He was 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 petitions 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 sure. Yet, in the face of all this, many preachers think more of building sermons than taking time to search out the message God has for us in His word. Many times it takes much less effort to build sermons than it does to fast and pray and search for God's truths.

We notice again in Luke 22:31-52 "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 his 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. Jesus said, "Simon, the thing I am concerned about is that your faith line 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; this is to be in your graduation exercise: Peter, I have been trying to get the truth to you, but carnality has so deadened your sense 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 line will not break when you see the corruption of your carnal heart. And Peter, when you get your lesson (when thou are converted) strengthen thy Brethren." (Of course, I am paraphrasing just a little here, but it is all implied in the lesson.) It is summed up in about 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. " Matt. 26:31. 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." I heard one preacher make this statement: "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.

I feel it would be nothing but fair to Peter to 'take a little review of his case up to now.

1. He came into the world with a nature that was prone to sin -- a bent to sinning, conceived in sin, or sold out to sin. Rom. 5:12 -- "by one man sin entered into the world." In other words he came into this world with a sinful nature. He was not responsible for having it.

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. John 17:8 "I have given them the words which thou gavest me; and they have received them."

4. He had kept and treasured the word of God. John 17:6)

5. He was definitely not of the world. (John 17:9, 14) He was living so in His presence until the world hated him.

6. He had walked in all the light that had been given him.

7. Now he was facing the darkness of the night before him, with his Christ telling him that he would do something that he resolved in his heart he would die before he would do. He was blind to the depravity of his nature, but Christ was fully aware of it. He had given up all to follow Jesus, left his fishing business. Matt. 19:27 "Then answered Peter and said unto Him. Behold we have forsaken all, and followed Thee." 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; the Apostate was forever gone. Jesus exhorted them to watch and pray, but they were exhausted. The spirit was willing, but the flesh was weak. Unstableness was

there. Their eyes were heavy; humanity had reached the crisis. The spirit would alert them to their danger, but the flesh would cradle them in sleep. While the Angel from heaven was strengthening the Shepherd, the sheep were asleep. But the satanic sifter was opening for them: divine providence was drawing them in to it; the mob was approaching now. Jesus led them, saying, "Rise, let us be going; behold he is at hand that doth betray me." Jesus had arranged for the sword in Peter's hand. 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." Or if we would paraphrase just a little He was saying, "Brethren, I am not arming you to fight with swords, but I am preparing you for your schooling." The mob was on 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 in the rear, but notice the 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? The excitement was high; some would brand them as cowards, but to my mind it 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 the brethren." Strengthen (sterizo) means to confirm or establish. To strengthen certainly does not mean to hold a revival to get them reclaimed or saved. 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 yet. They were still alive, but they needed help. Surely the disciples needed help then.

"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. 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 not thou 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. We notice that John was enough concerned about having company to go out and help Peter get inside, but he was so stirred by the spirit that was prevailing inside that he failed to think to correct Peter as he denied his relationship to the Master. John was as much offended as Peter. Jesus said, "All ye shall be offended because of Me this night." Matt. 26:21.

If Jesus foreknew all this and gave us this picture just to show them off as a band of backsliders, truly it is a dark picture. After all His prayer that the Father would keep them, and that Peter's faith would not fail, surely there was something in all this of more importance than that. Jesus had deliberately 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 was the matter with Peter? Why didn't John think to correct him? Their bed was too short, their covering too narrow. The spirit indeed was willing, but the flesh was weak. "If I do that I would not, it is no more I that do it, but sin that dwelleth in me." Rom.

7:20 Who had control of Peter then? It was the old man. He was drunk on carnality and was swept clear off his feet. "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?" John 18:26. This was too much for Peter. Matthew 26:74 says, "Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew." You say,.. "My, that is terrible -- cursing and swearing." Yes, the sub-conscious mind came into action. Grace had transformed the fisherman, but the old man had shown himself in all his ugliness now! Luke 22:61 "And the Lord turned, and looked upon Peter." "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." I was paraphrasing just a little here, but it is all implied. "And Peter remembered the word of the Lord how He had 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 ever seek the crucifixion of the old nature until he sees the need. "O wretched man. that I am! Who shall deliver me from the body of this death?" Rom. 7:34. Peter went out and wept bitterly. He flew to the Rock.

I John 2:1,2 "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." You say, "Well, did Peter sin?" He surely did! "All unrighteousness is sin." I John 5:17. A premeditated willful transgression always brings death to the soul. Ezek. 18:20 "The soul that sinneth it shall die." One must have an honest purpose and desire in order to deal with God. Peter did not premeditate this, nor did he ever think he would do it. Very well do I remember about six weeks after my conversion, when I was born into the family of God. There came a very unexpected test. I was moving and had a load of furniture on the wagon; at this time I was going down a steep hill. The brake did not seem to want to hold; my team began to try to outrun the wagon -- all were going entirely too fast. But, all of a sudden the front wheels of the wagon hit a ditch, which had been washed out across the road. This gave the wheels quite a twist and broke the tongue out of the wagon. The next thing I knew I was sitting out on the end of a broken wagon tongue in the middle of the road, with the team going on. About the time I hit the ground I said something I never dreamed I would say again. I am sure of one thing -- it was not premeditated. The first thing that I was conscious of was that I was crying and wondering why I said it. Then the next thing I thought of, I was pleading with God to forgive me, and praise God, He did. I did not understand the depths of my nature. I thought nothing like that would ever happen again. Some would immediately say, "Well, if you had really prayed through like I did you would not have said anything you should not have said." Well, I will admit, then, that I didn't get it like they did. I guess my conversion was about like Peter's, for it surely did not deliver me from the carnal nature. There were a few times when I not only had to repent and ask God for forgiveness, but I had to go back and ask others to forgive me for taking the wrong attitude. Peter had to be literally crushed in order to see himself. "But," you say, "wasn't that cruel for the Lord to allow him to go so far?" No, that was the only hope for him to see himself. It was mighty good that this could happen while the Master was holding on for him. (Of course every carnal overthrow breaks fellowship with Christ, and if not corrected immediately will sever relationship with Him.) But praise God, just a look from the Master, and Peter fled to the Rock. Blessed be every unsanctified heart that can keep this attitude. Multitudes of converts that 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. Many times while the devil was telling them if they had really been saved they would not have acted like they did, someone helps satan by telling them, "If you

had really prayed through like I did, this would not have happened." Instead of helping the new convert, these people were used of Satan to defeat and discourage them. Satan is a deceiver: he is the one that planted the rotten 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.) St. John 1:29 Behold the Lamb of God, which taketh away the sin of the world." Jesus came to bring complete deliverance. But no one will seek for the deliverance, until he becomes conscious of the need. .

Peter had to meet the storm. He cursed and swore; his fellowship with Christ was broken, but not his relationship. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will remove thy candlestick out of its place, except thou repent." Peter went out and wept bitterly. His fellowship was restored; His faith line held. Had he backslidden to the extent of breaking his relationship with Christ, he would have resented the look from the Master, but not so. The look broke his heart; he remembered all. With a contrite heart he plead mercy, and fellowship was restored.

Regeneration does not cleanse from the pollution. The carnal nature must be cleansed. The first question to ask it, "Did you plan to do it? Did your will and desire unite? Or was it an out-cropping on the spur of the moment, and you became conscious of it after it happened?" We truly need some Pauls today to help our people understand themselves. Jesus, the great teacher, led His disciples on to a remedy.

Some say, "Did not Jesus deal with Peter after the resurrection and restore him, over on the shore that day after Peter had been fishing?" He did give Peter a final examination to check his schooling. "So when they had dined, Jesus saith to Simon Peter: Simon, son of Jonas, loveth thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." John 21:15. Some say that He was restoring him. No, He was laying out His work for him. "The husbandman that laboureth must be first partaker of the fruits." II Tim. 2:6 "He saith unto 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? Peter was grieved because He said unto him the third time, 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." John 21:16, 17. Peter was fully convinced that the Lord knew the depths of his nature, but to the extent of his ability he loved his Christ.

When He appeared to them as recorded by St. Luke 24:36-51, they were ready to follow instructions as to their future. Luke 24:45-48 "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved 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 a new enlightening as to the scriptures. The precious old Bible took on a new meaning to them.

2. They learned that the Atonement was a necessity, the only remedy for sin. "Wherefore Jesus also, that He might sanctify the people with His own blood suffered without the gate." Heb. 13:12, "And without the shedding of blood is no remission." Heb. 9:22

3. They learned that the grave had been defeated. "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." Rev. 1:18. 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 the witnesses of these things.

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. I just imagine I can hear him say, 'Brethren, we will never be able to carry out the great task before us without the Comforter, the blessed Holy Ghost. Oh, Brethren, I never realized the unstableness of my nature. Will I ever forget that night! Just to think, I vowed I would die -- but never deny.' Then I think I hear them say, "Peter, you did no more than we. In one sad, dark night we were all offended because of our Lord. We must have a longer bed -- a covering sufficient for the task before us. Praise God, 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. (Acts 1:4,5). 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.' (Acts 1:8) Brethren, He is our only hope."

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1. What does it mean? There was one accord, perfect unity, one mind. No one was shifting the responsibility; no one was blaming Peter or John. They had all seen their need, the awful spirit of unbelief that dominated their lives after they witnessed the scene at Calvary. How 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? But their eyes were holden that they should not know Him." Luke 24:16, 25, 26. They were in one accord while they were continually praising and blessing God; they were perfectly united as to their one need: the Promise of the Father, the Comforter, the Blessed Holy Ghost. "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. Notice: First, all were with one accord. Second, suddenly He is come. Third, they began to speak. Oh praise God. They had a full length bed now. They had a covering that reached all around. They were sanctified wholly: spirit, soul and body. They were wholly Christ's now. "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." Mal. 3:3. 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.'" Matt. 3:11,12. The fire had fallen; their vessels had been purged -- the chaff burned up and the dross skimmed off. The Lord whom they were seeking had "suddenly come to His temple, even the Messenger of the covenant, whom ye delight in." Mal. 3:1. Their bodies had become the habitation of a divine presence. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. "And what, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's." I Cor. 6:19,20. They had received, as was promised: "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." Ezek. 36:26,27. Praise God, the operation had been performed; they had passed through God's operating room. They had more than just a theory -- something figured out by a little mental process, or a "just-take-it" program.

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 ye have been taught, abounding therein with thanksgiving." They had followed His instructions. "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 fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the 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. Praise God, they had received more than just a theory; they had been baptized with the Holy Ghost; they had something that would preserve and keep. "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." Matt. 7:18. "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 a complete message 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." Luke 24:47. 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 of My Spirit upon all flesh. And your sons and daughters shall prophesy." Acts 2:16,17. He has come for all nations and all people. For whom? 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, for the promise is to all, even as many as the Lord our God shall call." Acts 2:38,39.

Now, we want to notice the difference in the lives of Peter and John. They were on a full length bed now, 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." I Cor. 10:13. "For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:18. "For we have not an high priest which cannot be touched with the feeling of our infirmities, but in all points tempted like as we are, yet without sin." Heb. 4:15. "As the Father hath sent the Son into the world, even so has the Son sent His disciples into the world." John 17:18. Peter and John went on duty in Acts 3. "Now Peter and John 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 which is called beautiful, to ask alms of them that entered into 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." Now notice the results: people were filled with wonder and amazement; they were seeing the mighty works of the Master being 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." Matt. 7:18. No excuses had to be made then 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." Ps. 119:165. They were inside the walls of His salvation now. While the prince of this world was making his assault upon them, he had nothing inside their temple that would respond to him. "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst of them 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 a 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. Notice the response: "Then Peter filled with the Holy Ghost said unto them, Ye rulers of the people and elders of Israel." Who is the spokesman? The blessed Holy Ghost. "For it is not ye that speak, but the Holy Ghost." Mark 13:11. 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 to 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." What made such a marvelous change in these Apostles? Before Pentecost they were unstable; under pressure they failed to testify. Now there is something about them that caused them to remember one they have had on their hands before. Heb. 2:11 "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." The grace of God is all sufficient. "They marveled and they took knowledge of them, that they had been with Jesus." Oh the marvelous grace of God! They were transformed into His likeness. The pentecostal experience was theirs; something within their lives now anchored them to that within the veil, and 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 now." Heb. 6:18. Love had been "made perfect, they have boldness in the day of judgment (or decision) because as he is, so are they now." John 4:17,18. "There is no fear in love, perfect love casteth out fear." Thank God, deliverance was complete; the inward, and treacherous foe had been eradicated. "And beholding the man which had been healed standing with them they could say nothing against it." The evidence was there.

"But when they had 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." Now notice: the evidence is clear and plain; there were no question 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 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. Dr. Bresee, C. B. Jernigan, Walker, Rogers, McConnell, A. M. Hills, and almost 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 great Methodist Church. This subtle attack has always been generated by those who have acquired more head knowledge than heart experience.

All praise be to our God. "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." They had sat at the feet of Jesus. "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him which after He hath killed hath power to cast into hell. Yea I say unto you, Fear Him." Luke 12:4,5. They had been delivered from the fear of man: their hearts were filled with divine love; there was reverence and fear of God. "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 with cords of love. Second: They reported to the others. Third: They lifted up their voice 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 in His Name. They did not ask for a truce, nor 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. Neither said any of them that ought of the things which he possessed was his own; but they had all things common." Acts 4:31,32. 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 substitutes contests, socials, ball games, card parties, and entertainments for the blessed Holy Ghost to draw men to the house of God. "And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." Acts 4:33. "And believers were the more added to the Lord, multitudes both of men and women." Acts 5:14. "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." Acts 5:17. 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." Acts 5:17. (Jealously, malice) The disciples were filled with the Holy Ghost, carrying on the work of God. The high priest, the supposed head of the church, was drunk on carnality. "And laid hands on the Apostles, and put them in prison." Acts 5:18. But thank God, there was a working power in their lives that nothing could stop. The Angel of the Lord released them. Ps. 34:7 "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 not we 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." Acts 5:28. Paul in his charge to Timothy must have been imbibed 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."

I Tim. 4:16. Our school system would do well to remember this just now. Our schools were organized to preserve holiness, not to compete with the educational system of this age. Notice the response of the Apostles: their bed was full length; their covering sufficient; they were preserved and blameless "Then Peter and the other Apostles answered and said, We ought to obey God rather than men." Acts 5:29. 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 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." Acts 5:30-32. 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." Acts 5:33. 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 discerner of the thoughts and intents of the heart." Heb. 4:12. It had truly pierced their hearts; but instead of becoming a savior of life unto life, it was savior 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 were beaten and commanded not to speak in the Name of Jesus and let 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?" Rom. 8:31. "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." Rom. 8:35-39. 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.

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THE END